

Another Charge Reports Over Three Times Quota

THE First Methodist Church in North Little Rock, Conway District, Dr. James W. Workman pastor, has made its report to our office on the Circulation Campaign for 1949. The report contained 543 subscriptions. The list totaled more than three times the regular quota for the charge. This is the first report to reach our office from the North Arkansas Conference with a complete list of subscriptions for 1949.

Although our two Annual Conferences set the date for the Circulation Campaign for January 9th through January 16th, we have now received two complete reports on subscriptions for the new year. One came from Hamburg in the Monticello District of the Little Rock Conference. The North Arkansas Conference is now represented with a complete report coming from The First Methodist Church in North Little Rock.

A very encouraging feature of these two reports is the fact The Arkansas Methodist will be going into every Methodist home in each of these charges. Another revealing thing about these reports is that it required a little more than three times the regular quota of the charge in each church in order to place the Arkansas Methodist in all of the Methodist homes of the two charges.

If these charges are typical, this would seem to indicate that it would be necessary for each charge to reach about three times its regular quota in order to have the Arkansas Methodist in all of the Methodist homes of the charge. Since the total of the quotas distributed to the charges of the two Conferences is approximately twenty thousand, this would indicate also that it would require sixty thousand subscriptions to furnish an Arkansas Methodist to every Methodist home in the state.

Perhaps it will be some time before all of our charges reach that ideal situation. According to this estimate we would have thirty thousand subscribers if we reach only half of the Methodist homes in Arkansas with an Arkansas Methodist. We are now reaching about twenty out of the sixty thousand Methodist homes in the state. Let's make it a minimum of twenty-five-thousand for the next year.

Are We Able To Unite For Peace?

TWICE within a generation the citizenship of the United States has been able to unite almost one hundred percent in the terrible tragedy of "winning" a total war. Twice within a generation we have become so disunited at the end of the war that we have lost the peace.

Is it possible that the powers of America can only be united by war? We called the last war a "war for survival." The contending forces in America are still in a struggle amongst themselves. We united in order to "survive" in war. Unless we find a way to become more united as an American citizenship, it is not at all certain that we will "survive" the struggles of peace.

There are forces let loose in the world that are too strong for a divided America. If our several contending groups in America insist on the petty differences that divide us instead of joining forces on the great principles that can unite us, we need not be surprised if our strength turns to weakness and our boasted powers fail to impress the nations of earth that threaten our survival as a free people.

A Christmas Purchase That Really Helps

Opening November 22nd and running through December 25th we are to have the forty-second annual sale of Christmas Seals. These sales are sponsored by the National Tuberculosis Association and should be liberally supported by all who would aid in the desperately needed fight against tuberculosis.

When the National Tuberculosis Association was founded in 1904, tuberculosis was the leading cause of death in this country. Through the work of this association and other agencies tuberculosis now ranks seventh as a death cause in America. That is a matter of real encouragement for all who are interested in this work.

Throughout our land there are now eight thousand local Tuberculosis Asso-



ciations at work in an effort to decrease the number of existing cases of tuberculosis. The ultimate purpose of these associations is to destroy this disease as an enemy of mankind.

The principal means of support of these Tuberculosis Associations, national and local, is derived from the proceeds of the sale of Christmas Seals. Fortunately this is the most liberally supported sale of its kind that we have throughout the year. It continues to be popular because it represents such a worthy cause.

There are many purchases we make at Christmas time that do not add much to the welfare of humanity either in our homes or elsewhere. Some of our purchases are almost equal to a waste of our means. The purchase of Christmas Seals does not fall in that category. While the sum we, as individuals, spend for this cause may not be large, the aggregate of these sums, coming as they do from the millions of people across America, total an amount that will make it possible to continue an aggressive fight against a disease that has struck down many people in all walks of life.

While tuberculosis may not be the greatest killer among the diseases at the present time, it is one of the most dreaded. The pathway to be traveled by a tubercular patient, whether it leads to recovery or to the end of the way, is a long soul-testing journey. Anything well people can do to make easier that journey or to prevent others from having such a trying experience they should be happy to do it.

When you buy Christmas Seals you make a purchase that really helps.

Is Religious Isolationism A Cause For Boasting?

WE live in a world in which isolationism has been badly discredited, whether that isolationism results from narrow-minded selfishness or short-sighted vision. Everywhere about us, in our present world, we see abundant evidence of the necessity for uniting forces which have common aims in order to reach larger objectives.

In such a world and at such a time there is something pitiable in hearing a representative of a great church boasting about its religious isolationism as was done last week in a statewide meeting in Little Rock of one of our southern churches.

When to that self-centered, religious intolerance there is added a deliberate attempt to discredit other churches because they are members of the Federal and World Council of Churches, we have a spectacle which vividly reveals the stultifying effects of religious bigotry. One feels that it would have been an appropriate time for the group to have prayed the prayer suggested by Bobby Burns:

"Oh wad some power the giftie gie us
To see ourself as others see us!"

The Methodist Church is happy in the fact that it is a member of the Federal and World Council of Churches. It takes pride also in the traditional spirit of Methodism that offers the hand of Christian brotherhood to Christ's followers in all churches and readily joins forces with any Christian church or group of Christian churches in a cooperative effort to do good.

Remembering that The Methodist Church is the largest Protestant Church in America, and remembering that only year before last it added more than a half million members on profession of faith—an accomplishment without parallel in American Protestantism—it sounds strangely inconsistent to hear a responsible, supposedly informed person attribute Methodism's membership in the Federal and World Council of Churches, along with other churches, to the fact that it is "losing ground" hence must join these church councils largely in self defense. Only a woeful lack of information or a wilful willingness to misinformation could give birth to such a statement.

Isolationism, religious and otherwise, is on the way out. Some may learn it later than others. Methodism believes that our day calls for the uniting of the forces of Christendom if the Christian church is to fulfill its mission in the world of today and tomorrow.

Short Year Under Way

ARKANSAS Methodism is now well into its new conference year. With the recent holding of the two annual conferences and the fifteen district set-up meetings, with churches having welcomed their newly appointed or reappointed ministers, and with the lay leadership for the year having assumed their responsibilities, the program for the two annual conferences for the new conference year is now being carried out.

By vote of each annual conference Bishop Martin was requested to set the dates for the holding of the annual conferences in June. If June conferences are held, obviously the conference year this year will be several months shorter. Both conferences passed appropriate resolutions providing for proportionally shorter fiscal financial years, but other phases of the two conference programs will fall short of ac-

(Continued on Page 4)



This Present Crisis



By BISHOP JOHN WESLEY LORD

(The following sermon was delivered by Bishop John Wesley Lord on CBS's "Church of the Air," on Sunday, October 31. Bishop Lord was assigned to the Boston Area following his elevation to the episcopacy. He was consecrated as a bishop at the Northeastern Jurisdictional Conference in Albany, June 20, 1948. He had served the First Methodist Church in Westfield, N. J., for over a decade.)



IN an hour when materialistic ideologies struggle for the soul of man, the church must win his heart and save his soul." Thus does a great church council express the crisis of our day and the task of the church. On every hand, there are nations and states bidding for the souls of men. New societies are promised in which the "good life" will be realized once and for all. Man is being asked to place his faith in the means of life rather than in the ends of life, in gadgets rather than in God.

Many there are who listen to these voices that promise short cuts to the abundant life without the necessity of a costly personal decision. Man, in his ignorance and pride, has come to feel that by wise planning he can master his own situation, and is more interested in achievement than in truth. Indeed, truth is important only in so far as it serves his lower desires. The radio and the automobile loom up so large in man's notion of the good that he forgets the state of his soul and the effect of these gadgets upon it.

But the effect of this temporal or secular atmosphere is now everywhere apparent. Mediocrity and disorganization and superstition flourish and abound where man worships less that the true God. Man cannot gain his full stature in the worship of a half-god. Having sold his birthright for a mess of pottage, man is now a victim in a world over which he was made to have dominion. Having improved the means of life and placing his faith in the means, he now finds that his faith has been misplaced, and his only salvation lies in achieving the ends of life for which he was meant. He is wise enough, he wonders if he is good enough, to control the wisdom that science has revealed.

His present dilemma is expressed in the words of an American poet and philosopher, Henry David Thoreau. One day, watching line-men string telegraph wires from pole to pole, Thoreau made this sage comment: "We seem to be in great haste to establish telegraphic communication between Maine and Texas. It may be that when we have finished, Maine will have nothing to say to Texas and Texas will have nothing important to tell Maine. All our inventions seem to be improved means to unimproved ends."

This is the tragedy of man today. While improving the means of life to a degree never before achieved, he finds that, in his neglect of the ends of life, he has neglected that which alone lends significance to the means. Thus he swings between despair and blind indifference. And when there is promised an easy way out of his dilemma, it is not difficult to understand why pagan and materialistic ideologies make their appeal and win the masses.

What is the duty of the church at such a time? The World Council of Churches meeting at Amsterdam, has expressed it simply in one sentence: "It (the Church) is required to be faithful to the Gospel and to realize more fully its own nature as the Church." One great branch of the Christian church in America has undertaken a teaching and preaching mission in which its adherents may come to a deeper understanding of and commitment to "Our Faith, Our Church, Our Ministry, Our Mission." This study will cover a period of four years, and with each year there will be a corresponding expressional activity in the area to be studied. This should prove an antidote to the poisons of secularism

and temporalism, and restore man's faith in God and in himself.

What is the true faith to which all can subscribe? Is it not to be found in a sincere belief in a God whose plans and purposes are revealed in a moral universe? Despite two world wars that have shaken the structure of the world, and despite social and political convulsions that rage everywhere, the Christian believes that it is God's purpose to reconcile all men unto Himself and to one another in Jesus Christ His Son. To the church, then, is given the privilege of so making Christ known to men that each is confronted with the necessity of a personal decision, Yes or No. The gospel is the expression of God's love to man and also of God's claim to man's obedience. The church proclaims that God is on the side of the spiritual values of truth and righteousness.

The faith that men need today is expressed in the familiar lines of Washington Gladden's "Ultima Veritas":

When the anchors that faith had cast
Are dragging in the gale,
I am quietly holding fast
To the things that cannot fail:

I know that right is right:
That it is not good to lie;
That love is better than spite,
And a neighbor than a spy;

In the darkest night of the year,
When the stars have all gone out,
That courage is better than fear,
That faith is truer than doubt;

And fierce though the fiends may fight,
And long though the angels hide,
I know that Truth and Right
Have the universe on their side.

Modern man must once again achieve a faith that will give his efforts cosmic significance. This world is a moral order, and God is in control. This is the faith men need today. This is the faith without which man loses his significance as a child of God. George Macdonald has said, "It is a small thing to say 'Thou art God,' if you don't know the meaning of the 'Thou.'" That there is a God who cares, that we may find a Guiding Hand along the way of our pilgrimage, that we may seek from God's blessing, and that we must fear His judgments—all this is in the nature of the Thou whom we call our God.

Again, man must recover faith in man. We know that man may sin and fail and be filled with pride and arrogance and hate. But man is just as truly human when he does justly, and loves mercy, and walks humbly with his God. The prodigal was just as human when he was on the way home from the far country to his father's house as when he was on the way to the far country. The true test of our manhood is seen in our capacity to achieve the stature of a son of God. Our best moments are our truest. Not how low but how high we can go is the best. Jesus, who knew what was in man, never lost His confidence in man's ability to become a better and more Godlike creature. Knowing our own fears and failures, we have imputed to all men what we have found in ourselves.

Inscribed on the Building of Finance in Harrisburg, Pennsylvania, is the dictum,

Confidence of man in man is the fundamental sanction that upholds every secure title to wealth.

There could be no wealth without confidence. There will be no better world without confidence in each other. Basic to a lasting peace is the decent treatment of all human beings. That all men are worthy of decent treatment at the hand of their fellows is the good news that Jesus proclaimed. What a mistake we make when we build our walls of pride and prejudice and exclude others because of race, color, or creed! Let us rather follow the line of the popular hymn, "You go to your church, and I'll go to mine, but let's walk along together."

What a difference one man can make in this world when he is true to the spirit that God

has placed within him! Bishop Robert McIntyre asked a Cornish Methodist to explain the unusual morality and the strength of the convictions of the people of his native Cornwall. The answer given was, "A man named Wesley passed this way." The good bishop went home and, pondering the reply, wrote the following lines:

I saw, where Cornwall's headlands made
The wide Atlantic's iron brink,
The sneering wrath of one who said:
"Hark, Sirrah! Tell me why no drink
Is sold through all this country side,
With churches filled by night and day."
The smiling peasant straight replied:
"A man named Wesley passed this way."

I looked far down the lurid past,
And saw the creeds, in conflicts dire;
The chronicles of the centuries vast
Were streaked with blood, and seared with fire.
But, lo! these foemen saw the glow
Of Love's great dawn, and felt the sway
Of Christ the Lord, for all men know
"A man named Wesley passed this way."

I gazed toward heaven, in vision clear,
And watched the angel tall, who waits
To welcome those whom God draws near
That city with the twelve white gates.
I spake to him, "What strong soul led
To Jesus' cross this bright array?"
His smile broke glorious as he said:
"A man named Wesley passed this way."

Finally, the church must proclaim a faith in a life after here, the hereafter. Man does not walk toward darkness, he walks toward the sunrise. Bishop Gerald H. Kennedy has said, "This world has been going from bad to worse since man took his eyes off the other world." Arnold Toynbee says that this world is but a province of God's Kingdom. We are creatures of time, but we are also creatures of eternity. And it is man's hope of immortality that gives significance to what he does on this earth.

"A charge to keep I have,
A God to glorify,
A never-dying soul to save,
And fit it for the sky."

When men live so as to "fit" themselves for eternity, all of life is ennobled and glorified. Then it is that they truly serve the present age, their "calling" to fulfill. The Master's will is done in word and deed.

This, then, is the task of the church in this present crisis. In an hour when materialistic ideologies not only struggle for the soul of man but claim those souls by the thousands, the church proclaims a gospel of faith:

Faith in a universe in which there is meaning and purpose and that is at every moment under the control of God. In such a universe, men who hold such faith are not victims of a great illusion, but are able to lay hold upon the power of God to overcome the "downward drag of circumstance."

Faith in man to "come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

Faith in a life after here, in another province of the Kingdom of God, where God's will is done. Thus is our faith kept sweet and strong, for man knows that every effort toward truth and righteousness here has cosmic significance.

"And fierce though the fiends may fight,
And long though the angels hide,
I know that Truth and Right
Have the universe on their side."

This is the witness and the task of the church in this present crisis. As men will hear and heed, the church will win their hearts and save their souls.

It is not enough to do the right thing, it must be done at the right time and place. Talent knows what to do; tact knows when and how to do it.—Fraternal Monitor.

THE DEVOTIONAL PAGE

REV. H. O. BOLIN, Editor

IN GOOD FAITH

When Jesus told us to seek the Kingdom of God first, He was giving us a commandment which, if obeyed, would issue in abundant justice for all. For men, seeking the Kingdom first and above all else, would be eager to do the will of God as their greatest good and their proper end. It would be impossible for us, under these circumstances, to defraud our neighbors, to oppress the poor, or to persecute the weak, because the will of God for man does not lie in that direction. On the contrary, it requires, among many other things to be sure, that we make everything subservient to the purpose of serving mankind—always at the cost of individual self-discipline and sometimes even at the risk of suffering the loss of some things ourselves. At any rate, the motive of self-seeking is replaced by the motive of service to God and man.

There are many people who see the necessity for moral self-discipline, good habits, and a degree of uprightness as the indispensable means for attaining power, money, and position. This is called by some, "enlightened self-interest." There is an old adage which describes this principle — "Honesty is the best policy." It gets one what he wants—for himself. A moral means is employed for a selfish end. It is employed for no other reason. The motive for this kind of moral conduct, this "enlightened self-interest," this "honesty," does not lie in a man's strong desire to do the will of God and to serve mankind because God wills it that way. The motive here is still self-seeking. And self-seeking, however clever and respectable is and always will be, something very different from the Kingdom of God.

We should not get them confused. For if we do, we shall be making religion itself the servant of our selfishness, and we shall be reducing mortality to the status of an instrument which we consider valuable only because it serves our ends. When we do this we miss the whole point of religious and moral teaching, which is that we must conform to it rather than it must conform to us.—Rev. William C. Kernan, In The Union Signal.

GREATEST FORCES ARE SPIRITUAL

We are familiar with the conviction of Steinmetz, greatest electrical engineer of our generation, that the truly creative forces are spiritual. It was his belief that some day these vast powers will become the first object of research, and that then the world will advance far more rapidly than it does under the revelations of material science. He understood that faith, hope harmony, and good will are dynamic, transforming, creative powers ready to be turned to the tasks of God and man. — Sheldon Shepard, In Exchange.

During the first nine months of 1947, arrests of boys 18 to 20 years of age increased nearly 27 per cent over the same period of 1946.—J. Edgar Hoover of the FBI.

WORK LOYALLY

*Just where you stand in the conflict,
There is your place!
Just where you think you are useless,
Hide not your face!
God placed you there for a purpose,
Whate'er it be;
Think He has chosen you for it—
Work loyally.*

*Gird on your armor! Be faithful
At toil or rest,
Whiche'er it be, never doubting
God's way is best.
Out in the fight, or on picket,
Stand firm and true;
This is the work which your Master
Gives you to do.—Anonymous.*

In Poems With Power To Strengthen the Soul

WHEN WORK IS SIN

Several months ago the Devotional Page carried an article entitled "When Work Becomes Worship." Now, may we note the other side of the picture—"When Work Becomes Sin."

Looked at from every angle, legitimate work is a great blessing. The curse, which the early chapters of Genesis tells us was placed upon man because of his sin was not work. Even before this experience God had assigned him to the task of taking care of the Garden of Eden. In speaking of work Jesus said, "My Father worketh hitherto and I work"; and again, "I must work the works of him who sent me while it is day for the night cometh when no man can work." Jesus invited those who labor under various types of burdens to come to him for rest, but it was rest from toil but rather rest in toil. The rest which is promised to the saved in heaven is not a matter of never ending inactivity, but rather a rest which comes from successful achievement. The weak can be made so strong that toil does not become a burden and here is found the greatest rest that even God can give.

All legitimate work becomes worship when it is done in the name of Christ and directed toward righteous ends. Even the handling of a cup of cold water in this spirit does not escape the attention of the heavenly Father. The highest degree of prayer is not mere asking. Many prayers go unanswered because they stop short of the two higher degrees—seeking and knocking. When an individual through asking comes into harmonious relationship with God and then goes out to work with God in bringing about desired ends, he is praying in the highest sense.

So much for work that really and truly becomes worship. Now may we note when work becomes sin.

Work becomes sin when it is directed toward wrong ends. There is a possibility of an individual working hard and achieving what he thinks is success and yet the more he succeeds in accomplishing the end in view the greater is his failure. Take for example the liquor business, whether the individual is making it or selling it, the more he succeeds in what he is trying to

do the greater he fails. He is working at a thing that hurts in the place of helping humanity and his very success determines the extent of his failure. The fact that his government legalizes what he is doing in nowise lessens his guilt before God. The tribunal before which a man's accounts are finally and forever settled is not the Supreme Court of the U. S. but the throne of God. The law of no nation coincides with the law of the Kingdom of God, and "Every one shall give an account of himself to God." The chief quality that is back of the relationships of God's Kingdom is love—supreme love to God and to all mankind. No person can create or dispense that which only hurts another without violating that love.

What is said about the liquor business can be said with equal truth about any other wrong activity. The writer merely used that as a concrete illustration of the fact that work sometimes becomes sin, and the greater the success of the individual in accomplishing his purposes in such activity the greater is his failure before God.

Again, work becomes sin when things of secondary value are given the chief place in life. Christ spoke plainly about this matter. He went on to mention many of the physical necessities of life, but then insisted that God and his righteousness must come ahead of these things. He gave two very strong parables to drive home this truth. In the parable of the pearl merchant he admitted that there are many valuable things in life—they are pearls, but there is a Pearl of great price which must come first—it is the Kingdom of God. This Pearl is so valuable that if need be one can well afford to sell all other pearls of life to obtain it. The other parable tells of the rich farmer. He expended a great deal of effort and raised a bumper crop. He built bigger barns to house it. No harm thus far. His sin came through the fact that he expended more effort, more energy, and more thought to raise a bumper crop than he did to build a Christian character. His last hearing from God was, "Thou fool, this night thy soul shall be required of thee and whose shall

FAN FLAMES OF CHRISTIANITY

Jesus lit the Candle of Christianity and started a small flame to burning. Since that time Christians have increased in number and power, and are fanning the flame to a wide-spreading blaze.

None of us can deny that this blaze is warming and comforting to the soul. Instead of trying to stamp out its cheeriness, we should join together as a fire squad; drive our fireline across the mountains and prairies, and pursue it until all sins and unhappiness are burned and destroyed.

Like a great prairie fire, Christianity and love for fellowmen should kindle and envelop even the smallest subjects. The long-growing trees of calloused sin would fall under the pressure, and fresh, green bits of Love and Loyalty would appear.

Jesus lit the Candle and handed it to His disciples. Let us carry on to do His great works—not with a candle, but with a grass fire blaze. —Walter C. Stout, In Ex.

all these things be?" His success had become life's greatest failure. Even his Creator could find no fitter name for him than "fool." His work had become sin for he had placed the chief emphasis at the wrong point.

Several years ago an infidel wrote to the editor of a religious paper. He was trying to disprove Christianity. Thinking of life only in material terms, he chose the method of planting a field of corn. He planted this particular field on Sunday, cultivated and gathered it on Sunday. It so happened that this field produced more corn per acre than any other land in the neighborhood. He insisted that this proved that Christianity was wrong since the church would have people refrain from labor on Sunday in order that they might devote that time to the public worship of God. The corn was gathered on Sunday, October 15. The editor adequately answered him by replying: "God doesn't settle all of his accounts on October 15."

God has work for all to do. Jesus said of himself, "Even the Son of Man came not to be ministered unto, but to minister." All normal people are born with talents. Each particular individual's talents help to determine his call in life. God did not intend that any person should turn his talents into wrong channels. It is a terrible sin for one merely to bury his talents and sit down and do nothing, but it is much worse to use God-given talents to accomplish evil. A person's work should crown him, and it does when work becomes worship. But when work becomes sin it proves to be the laborer's undoing. It reverses the very order of life and determines that the more the worker succeeds in achieving his goal the greater is his failure.—H. O. B.

Beast not thyself of tomorrow; for thou knowest not what a day may bring forth.—Prov. 27:1.

When prosperity comes, do not use all of it.—Chinese Proverb.

The Arkansas Methodist

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

SUBSCRIPTION PRICE, \$1.50 PER ANNUM
Retired Ministers and Wives of Deceased Ministers
of the Little Rock and North Arkansas Conferences
Complimentary

Office of Publication, 1136 Donaghey Building
LITTLE ROCK, ARKANSAS

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

Little Rock Conference—J. S. M. Cannon, J. L. Hoover,
O. C. Landers, Fred W. Schwendemann, Arthur Terry,
Aubrey G. Walton, Burney Wilson.
North Arkansas Conference—John Bayliss, W. Glenn
Bruner, J. G. Moore, Joe Pearce, C. M. Reves, R. J.
Rice, J. W. Workman.

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



A WEEKLY MESSAGE

By FORNEY HUTCHINSON

EDITH CAVELL

In 1924 I made a tour of the war-smitten countries of Europe. When the people of my church knew I was going, they were deeply interested. I remember that T. E. McGee, a long-time mayor of Oklahoma City, and still an influential citizen, brought me a monetary gift with the request that I give it to the poorest person I found in my travels.

After leaving Austria, we went one day to Brussels, Belgium. There we visited the sacred spot made historic by the tragic death of Miss Edith Cavell, who was shot as a spy by the Germans during World War I. As they showed us her monument, after a number of years, the situation was still very realistic.

From that scene I went out amongst the homeless, displaced peoples nearby, in an effort to carry out Mr. McGee's request. After a time I found a family that appeared to qualify. A lone, hopeless-looking woman was gathering a few pieces of wood with which to build a fire and prepare a meagre meal for her family. I approached her and in the best way I could, showed her, and at the same time offered her, Mr. McGee's gift. At first she seemed to be afraid, then she became deeply interested, and finally took the money. I tried to tell her how it came into my possession and who had made her the gift. She knew no word of English and I had very little success in making the giver known. But at any rate she accepted it, apparently with great appreciation, and I feel sure had a much more elaborate meal for the family because of it.

One thing I know. When I got back and told Tom McGee about it, he got more joy out of it than that poor Belgian woman living under the shadow of Miss Edith Cavell's monument, or anybody else, as to that matter.

"It is more blessed to give than to receive."

BISHOP MARTIN TO LEAD BOARD OF TEMPERANCE

Washington, D. C.—Bishop Paul E. Martin of Little Rock, Ark., was elected president of the Board of Temperance of the Methodist Church at its quadrennial reorganization meeting held here November 17-18. He succeeds Bishop Wilbur E. Hammaker, formerly of Denver. The selection of an executive secretary to succeed Dr. Ernest H. Cherrington, who resigned after twelve years service, has been deferred until March 16.

NEWS AND NOTES ABOUT FACTS AND FOLKS

REV. AND MRS. URIAH SMITH are the parents of a baby girl, Eulene Fay. Brother Smith is pastor of the Dover-London Circuit.

REV. T. D. SPRUCE who retired at the last session of the Little Rock Conference writes that his address is now Bearden.

MRS. JOHN F. TAYLOR, widow of Brother "Jack" Taylor, is in the Methodist Hospital in Hot Springs and will appreciate cards from her friends.

REV. AND MRS. LOUIS W. AVERITT of Dumas announced the arrival on Sunday, November 14 of Patricia Ann at the hospital at Dumas. Both mother and daughter are doing fine.

PROFESSOR GEORGIA HARKNESS of Garrett Biblical Institute says: "We live in a world in which multitudes of people regard the gospel neither as good news nor bad news. To them it is no news. They do not reject it. They merely ignore it."

REV. L. R. SPARKS, pastor of the Louann Circuit, reports: "We have been graciously received for the fourth year on the Circuit. Pounings have been given and many other kindnesses have been shown. Six have united with the church by vows."

EWING T. WAYLAND, Secretary of the North Arkansas Conference, announces that the Journal for the Conference year 1947-1948 is being mailed this week to the ministers of the North Arkansas Conference. If any minister fails to receive his copies in the next few days, the Secretary should be notified. His address is 1136 Donaghey Building, Little Rock.

ROBERT W. STEPHENS, Adult Counselor, R. M. Y. F., DeQueen, writes: "The pastors and representatives of the churches at DeQueen, Ashdown, Horatio, Foreman, Wilton and Lockesburg met together at Lockesburg on Tuesday night, November 9, and organized a Sub-district M. Y. F. Minor Milwee of DeQueen was elected adult counselor."

JOE E. GOETZ, Conway District Lay Leader, announces that a District-wide meeting of the layworkers, men and women, of the Conway District will be held at the First Methodist Church in Morrilton, on Thursday, December 2, at 6:15 p. m. The purpose of the meeting is to set goals for the four year Advance program of our church. Alton B. Raney will give the inspirational address. Each pastor is requested to be present with his laymen.

REV. JESSE L. JOHNSON, our new pastor at Brinkley, was recently elected president of the Brinkley Ministerial Alliance. He was also invited to deliver the sermon at the union Thanksgiving service on Wednesday evening, November 24, at the Baptist Church. Brother Johnson reports that the people have given him and his family a very gracious reception, and that the response and spirit being demonstrated by members and friends of the church is an inspiration and is very encouraging.

SHORT YEAR UNDER WAY

(Continued from Page 1)

completing their proportional goals unless they receive special consideration. Many charges use the summer months for evangelistic campaigns, training schools, promotion of special rural projects, and strengthening the program for children and youth. This short conference year may well serve to reveal a lack of emphasis by some charges of these important phases of the program of Methodism during the winter and spring months.

An ungrateful man is like a hog under a tree eating acorns, but never looking up to see where they come from.—Johnson Way, hm, Johnson Printing Co.

DEATH OF REV. B. E. ROBERTSON

Rev. B. E. Robertson, aged 69, member of the North Arkansas Conference, died in a Fort Smith hospital on Monday, November 15.

Brother Robertson had been a minister in the North Arkansas Conference for thirty-eight years and retired at the last session of the Conference which met at Fort Smith on October 13. His last appointment was at Hartman.

Surviving are his wife; three sons, Cecil of Memphis, Edmond of Fort Smith and Robert of Conway; a daughter, Mrs. Gene Tackett of Quitman; two step-sons, Claude T. Lynn of Little Rock and Garner F. Lynn of North Little Rock; a step-daughter, Mrs. Merle Martin of Fort Smith and a brother, Rev. Robert Robertson of Gassville.

Funeral services were held in the First Methodist Church, Fort Smith, on Tuesday by Rev. Cecil Culver and Rev. Fred G. Roebuck.

MRS. J. F. GLOVER PASSES AWAY

Mrs. Julia Cameron Glover, wife of Rev. J. F. Glover, retired member of the North Arkansas Conference, died at her home in Paris on Monday, November 15. She had served with her husband in the ministry for thirty-three years when he retired and they then made Paris their home.

Surviving are two brothers, Robert Cameron of Los Angeles, Cal., and Herman Cameron of Subiaco and four sisters, Mrs. W. H. Duncan of England, Mrs. Otis Carter and Mrs. Joe Carter of Subiaco and Mrs. J. E. Taylor of Fort Smith.

Funeral services were held in the First Methodist Church of Paris on Wednesday by Rev. Earle Cravens, pastor of the church.

"THE CRUSADE SCHOLAR'S REPORT"

Dr. R. D. Immanuel, Indian faculty member of Leonard Theological College, Jubbulpore, C. P., India, recently spent a year in graduate study in America, as a "Crusade scholar." On his return to his native land, he said that the greatest thing he saw in America was "the American Christian." After Dr. Immanuel's report, the Rev. C. Stanley Thoburn, another Leonard faculty member, went home and wrote these verses:

"The Crusade Scholar's Report"

"What was the greatest thing in your esteem,
When, crossing seven oceans deep and wide,
You reached the land of fabled wealth and pride
And realized thus at last your life-long dream?
You saw its alabaster cities gleam,
You sped on wheels and learned the air to ride,
The magic buttons all your needs supplied—
What lingers last in all your mem'ry's stream?"

"These things I saw, amazed and wondering,
Yet scarcely profited by sights so grand,
For evil, too, was great, bewildering.
But more, I saw victorious Goodness stand—
I saw the CHRISTIANS—this, the greatest thing:
Like heaven's stars, they shine in every land!"

Some of our worst troubles have come from getting what we wanted. So don't complain if God doesn't answer some of your prayers.
—War Cry.

✻ Rehabilitation Must Be Added To Relief ✻

By BISHOP HERBERT WELCH

WHEN World War II was underway, the Methodist Church was the first among major denominations to organize a Committee for Overseas Relief. The work of the Committee has had these two divisions: cooperation with interdenominational agencies; and special attention to the Methodist workers and members in other lands.

The task was the emergency relief of individuals and families by providing food, clothing, medicine, shelter, and fuel. There was no possibility of raising these needy ones to a comfort level of life, but only to keep them on a bare subsistence level.

But the last General Conference placed upon the Committee an additional responsibility, that of rehabilitation. The Church cannot, with a quiet mind, contemplate stopping the work of mercy and help and merely keeping people alive.

In a world of scarce food and little clothing and ruined buildings and scattered families, something more lasting must be done than sending food-packages and parcels of clothes. The ravages of war and of postwar privation are not repaired in a day. Long-continued malnutrition means danger of rickets in children and tuberculosis in young and old alike. Vitamins and drugs must be supplied. Health furloughs must be arranged. Broken families must be brought together.

The Methodist has entrusted to the Committee a total of \$7,261,170.90 in the past eight years. This is in addition to the relief materials and supplies contributed by Methodist people through our Committee, or through Church World Service centers, or sent abroad by the donors themselves.

We have worked in 31 countries—22 in Europe and North Africa, nine in Asia; besides assisting eight interdenominational and ten special relief agencies. Our help has gone out in the forms of cash, and of

bulk shipments of relief supplies—such as carload lots of powdered milk to China; cereal, prune pudding, meats, shoes, etc., to Germany, Poland and elsewhere. The gratitude of the recipients has been boundless. We have been happy to learn of lives saved, or comfort and



BISHOP HERBERT WELCH

hope bestowed, and of churches preserved and strengthened for future service.

The demands of some of the special agencies are decreasing but the main mass of want still faces us. In our ears still rings the appeal for help from our Christian brothers who say, "Help us, but help us now!"

The Methodist Committee for Overseas Relief now has before it current requests for appropriations from ten countries. All are sincere and legitimate and from responsible parties. They are over and beyond our approved and established grants.

In China and in certain places in India and Pakistan, there are staggering needs among people displaced

because of civil strife in those countries. Add in China, political and economic chaos; and in North India the most disastrous floods on record. In Japan food and clothing needs are not so acute, but Christian workers still must struggle to keep going. . . . In the Philippines rehabilitation must be actively promoted. . . . In Central Europe food and clothing are still scarce. In Finland clothing is sadly lacking. . . . In Poland, as elsewhere, old people have pathetic claims to care which they are not receiving.

And what can one say about Germany? The aged to be sheltered and fed. . . children to be assembled at the friendly church for that one hot meal a day for a few brief weeks. . . the students to be given a saving portion of food. . . ministers and widows to have that little addition to their scanty support which makes the difference between decent life and slow loss of strength and hope. One group that calls for deepest sympathy and most vigorous action is that of the displaced persons. . . the Methodist Church ought to care for 5,000 of these homeless wanderers.

These glimpses at the areas of need are only samples of worldwide conditions which make this period and this particular year a time of crisis beyond precedent. Who is to meet these needs? The church, the church of Jesus Christ, has a message and a mission in relief which can be supplied by no other. Surely the Methodist Church is under high obligation to give what John R. Mott has often called "the authentic lead."

In the light of the world need, and of the Methodist ability and responsibility in meeting its full share of that need, the Methodist Committee for Overseas Relief is asking for 1948-49 not less than the sum recommended by the World Service Commission and approved by the General Conference, namely, \$2,080,000.

MISSION BOARD TO ORGANIZE FOR QUADRENNIUM

The ninth annual meeting of the Board of Missions and Church Extension of the Methodist Church will be held at Buck Hill Falls, Pennsylvania, December 4 to 10. The meeting proper will be preceded by the quadrennial organization of the Board and its four divisions, on December 4, with Bishop W. Earl Ledden as convener; and followed by meetings of the Woman's Division of Christian Service on December 11 and 12.

New members of the Board—elected by jurisdictional conferences of the Methodist Church earlier this year—will attend this first session of the Board and be assigned to the several divisions; the divisions will organize and elect their officers and staffs; the president of the Board will be chosen: all for four-year terms.

A feature of the annual meeting will be the commissioning of about forty new missionaries and deaconesses and their assignment to home or foreign service. This service will be held on the afternoon of Friday, December 10, in charge of the presidents of the divisions. Speakers will include: Rev. Herbert J. Riley, missionary in the Philippines; Miss Hyla Stuntz, formerly with CIMADE in France and Germany; Miss Emma Burris, director of Marcy Center, Chicago; and Rev. George W. Dolch, missionary in Anchorage, Alaska.

Reports of missions overseas will be made by the Dr. Ralph E. Diefendorfer, executive secretary, Division of Foreign Missions; from the home field by Dr. Earl R. Brown, of the Division of Home Missions and Church Extension; and of women's home and foreign mission activities by Mrs. J. D. Bragg and a group of her associates. On Sunday evening, December 5, Bishop G. Bromley Oxnam, American president of the World Council of Churches, and Frank E. Baker, a layman from Philadelphia, will report on the recent assembly of the Council in Amsterdam, Holland. Devotional meetings will be led by Rev. Harry Komura, of the Harris Memorial Church, Honolulu; Rev. Kiyoshi Tanimoto, of Nagaregawa Church, Hiroshima, Japan; and Miss Dale Keeler, of the National College for Christian Workers, Kansas City, Mo.

Christianity Via The Wheelchair

By EDMOND H. BABBITT, Education Secretary, Board of Hospitals and Homes

THIS is a true story and one which might be acted out in scores of hundreds of Methodist Churches. When Mrs. Grogan broke her leg she sent to the Methodist Church for a wheelchair. Strange place to get a wheelchair, you say. Yes, we agree. However, it did not seem strange to the people of that church to make their religion practical by providing a wheelchair for general loan purposes to the town residents.

It came about when the pastor suggested to the official board that they purchase a second-hand wheelchair and make it available for anyone in need. The chair was bought and a committee of two capable women was established to have charge of loans. The chair was kept at the church and the janitor was instructed to loan it only on approval of the committee.

Soon after the chair was purchased there came a call from a young man who had broken a bone in his foot. For several weeks he made good use of what he borrowed. When he had no further use for the chair he returned it to the

church. No charge was made to him. He wrote a letter of thanks to the church board.

The chair had been at the church less than a week when a call came from a lady who was recovering from a broken hip. "I heard you have a wheelchair which I could rent. I cannot afford to buy one; what does it cost to rent yours?" She was surprised when she learned that the Methodists of the town would be pleased to have her use the wheelchair at no cost whatever—its use was an expression of goodwill and a desire to be helpful.

The experiment proved so satisfactory that the church looked for a used hospital bed. The superintendent of the local hospital heard of the project and served notice that the hospital was about to discard a few beds for the latest equipment. The church made a token payment for one of these beds, bought a new mattress, and was ready for a larger service in the name of practical religion.

The same committee which supervised the use of the wheelchair now took on the hospital bed but

with additional regulations. To protect the church from possible misuse of this equipment it was decided that the bed would be loaned only on the recommendation of a physician. This would eliminate communicable diseases and persons of known undesirable qualities. Furthermore, the bed was to be washed after each use with an antiseptic solution and if at all possible the mattress was to be aired in the sun. A rubber sheet was also provided. Persons using the bed would provide for its transportation to and from the church. The bed would be loaned for not longer than a month at a time and if it were desired for a longer period the case would be reviewed by the committee. The decisions of the committee would be final in all details and neither the minister nor anyone else should circumvent the committee.

Soon after the bed was acquired a church family of modest means asked for it for use by their young son who had a nerve condition which required him to be in bed. The family could not afford hospital care and they expected to care for

the boy in an ordinary bed. The church equipment saved the mother many backaches and helped the boy to recovery.

The bed had hardly been returned to the church when an older man who had suffered a serious heart attack needed it. His doctor had ordered him to bed for several weeks. The patient well knew that if he did not follow the doctor's orders he would not be long in this world. The church bed, with the head and foot that could be elevated as needed, proved a God-send to him. He was exceedingly grateful for its use.

And so the story goes on. The bed and wheelchair went from poor home to middle class home to near-well-to-do home. Always the equipment brought relief and made sickness and convalescence easier. The church people felt that "inasmuch as" they had done a simple act of kindness to one sick person they had carried out the admonition of their Lord. They had helped to make religion practical for the man on the street.



THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



IN STORYLAND

THE NEW MINISTER

By Aunt Peggy

One Saturday in October when Hinton and Gordon were starting off to gather nuts in the woods, their grandfather called them.

"Take this pumpkin to the new preacher," he said, selecting the nicest pumpkin in the garden and putting it in their wagon.

The boys frowned but said nothing. The young minister, Dan Riddle, who had just moved away had been very popular with all the children on the Green Valley Circuit, and when he was replaced by an older man, Hinton and Gordon had decided that they would not like the newcomer.

Slowly the two boys pulled the wagon down the dusty road. "Some way to spend our Saturday morning," complained Hinton.

"I didn't like Mr. Wright's sermon last Sunday. He isn't worth a pumpkin," grumbled Gordon as he stooped to pick up a shining new nail. And before he realized what he had done, the nail was sticking in the pumpkin.

"There are lots of nails at the Smith's new house," said Gordon with a mischievous grin. "Come on." They turned into the yard where the house was being built.

Presently the boys were busily engaged in picking up nails and driving them in the pumpkin until it looked like a bulging pincushion. They did not know why they found such joy in filling the pumpkin with nails. But in so doing they seemed to release all the pent-up resentment that had been growing in them since Dan Riddle left.

When they realized what they had done, they were afraid to take the pumpkin home. Hoping that the new minister would not tell their grandfather about the prank, they rolled the wagon with its bristling pumpkin up to the parsonage and rang the door bell.

Mrs. Wright came to the door. "We brought you a pumpkin," said Hinton, standing so the pumpkin could not be seen.

"Pumpkin! Did I hear someone say we have a pumpkin?" called the new minister. "Now Mother, you can make pumpkin pies for a party and I'll get busy rounding up all the young people in Green Valley."

"It isn't such a nice pumpkin," stuttered Hinton, suddenly very ashamed of what he had done. And when Mr. Wright joined them, his eyes twinkling and his broad grin making him look much younger than he had seemed in the pulpit Sunday, both boys blushed with shame.

"Mrs. Wright is famous for her pumpkin pies," laughed the preacher. "While she is making them, how about you boys going with me to ask all the boys and girls to come to a party at the parsonage tonight? I have a movie projector and some new films that they might like along with Mother's pies and hot chocolate. Come—"

He saw the pumpkin. At first he just looked at it. Then he looked

down the road at the new house the Smith's were building. Just the evening before he had climbed over its framework and longed for a place to drive some of the nails the carpenters had left lying around. He threw back his head and laughed a long, hearty, boyish laugh. "Went calling on the Smith's first, didn't you, son?"

"You won't tell Granddad?" Hinton grinned sheepishly, wondering why he had not liked Mr. Wright on Sunday.

"I shall thank your grandfather for the fanciest pumpkin I ever saw," roared Mr. Wright as he began pulling the nails out and placing them in a little pile in the wagon.

"Now, Hinton, while Gordon and I and Mother cut up the pumpkin, you return Mr. Smith's nails. Be sure to thank him for lending them to us. The effect was striking. Then we'll go invite the youngsters to our party."

As Hinton ran down the road with the nails, he thought, "I guess it wasn't Mr. Wright that I disliked after all. It was the idea of his taking Mr. Riddle's place that I didn't like. But he's a good sport. I still like Mr. Riddle, but I like Mr. Wright too, and—" he hesitated, "when Mr. Wright moves, maybe I'll like the next preacher, too."—In The Alabama Christian Advocate.



A LASTING THANKSGIVING

*Tommie Teddie Thompkins was a jolly little lad—
However dark the day might be,
it couldn't make him sad.
A world of pleasant things he found
to keep him always glad.
November, though a dreary time
(so I have heard it said),
Kept Tommie smiling all the
month—Thanksgiving was ahead!
Such happiness that day would
bring—and such a jolly spread!
Good friends had Tommie, people
smiled whenever he came near.
It warmed one's heart to listen to
his whistling, loud and clear.
Vacation days, or school days, he
was always full of cheer.
In Tommie Teddie's happy heart
Thanksgiving always stayed.
November—or some other month—
no difference it made;
Good times he always managed
when he worked or when he played.
Don't you suppose that we could
try, in Tommie Teddie's way,
A cause for thankfulness to find—
be cheerful, glad, and gay?
You've no idea what joy 'twould
bring with every passing day.*

—In Zion's Herald

IN THE WORLD OF BOYS AND GIRLS

GOD IN NATURE

As Mother reads this little story to you perhaps she will stop for a moment while you both look around to see what you have in the room.

"Nothing, only a room," you say. Surely that can't be so. Is there not a rug, a table, a lamp, or some chairs? Is there no wallpaper on the ceiling or walls? Have you no curtains? Or books or magazines lying about?

Of course you have some of these things, perhaps all of them, and many other things besides. They are just part of your furniture, and all made out of material such as rayon, cotton, wool, paper and wood. It is really a game, and lots of fun, to see who can find the greatest number of things made of wood, or cotton, or wool, in a room. It is not only fun, but a surprise to find out how many things are made from the same material and all of it coming to us from the great out-of-doors.

All the things made from rayon, paper and wood come to us from the trees that grow in our forests. The wool grows on the backs of sheep and the cotton is picked from plants that grow in a country where the climate is warm.

These things are actually given to us by God. And my, oh my, how we do use and enjoy them! The trouble with us is that we use them so frequently that we are apt to forget who gave them to us and often forget to say even "Thank you."

When we do talk to God, we ask Him to watch over us, to bless us, to help us to be good, and to provide us with things we need like food, clothing and shelter, and just somehow forget to thank Him for the many things we have already received.

We ought to learn to say prayers of thanks in which we thank God for the things we have and for the wonderful out-of-doors that provides us with things we need and use every single day.—The United Church Observer.

to carve from her new cook book, lest he display his ignorance before the guests.

The turkey later was placed before the inexperienced host, who was plainly at a loss to know how to begin.

"Go on, dear, carve it. You know exactly how to do it," whispered the loyal young wife.

"Of course I do, but I can't find any of the dotted lines," came back the troubled answer.

* * *

The piano teacher was expected any minute, and Tommy was preparing to take his lesson.

"Did you wash your hands?" inquired his mother.

"Yes."

"And your face?"

"Yes, mother."

"And did you wash behind your ears?"

"On her side I did, mother."—Loyce Pittman, Times-Picayune New Orleans States Magazine.

JUST FOR FUN

New Hospital Patient: Say, doctor, I asked that nurse to put a hot-water bottle on my feet and she stuck up her nose and walked away.

Doctor: What else could you expect? That was the head nurse.

Patient: Oh, do they specialize that much? Then get me the foot nurse.

* * *

A young Indian girl was asked by her high school teacher to write something about Socrates. She wrote:

"Socrates was a Greek philosopher who went about giving people advice. They poisoned him."

* * *

Six-year-old Jane was trying to monopolize the conversation while there were guests present. Finally, her mother turned to her and inquired, "Dear, why do you talk so much?"

Replied Jane, "Because I don't know any big words and I have to use lots and lots of little ones to make up for it!"—Mrs. Dean Stroud, Times-Picayune New Orleans State Magazine.

* * *

The Newlyweds were giving their first turkey dinner. Since her husband was a novice at carving, Mrs. Newlywed insisted on his learning

George Workman Writes From China

(The following letter was received from Rev. George B. Workman, missionary in China, through the Board of Missions in New York.)

1331 Flushing Road,
Central Shanghai 18, China
September 20, 1948

DEAR FRIENDS,
We are no longer billions. On August 20th China's highly inflated National Currency was converted into Gold Yuan, the latter worth U. S. 25c each and reported to be backed by sound reserves. This switch came as economic panic appeared imminent; even the banks ran out of currency on several occasions, and exchange zoomed to \$8,000,000, Chinese to \$1. U. S. Illegal transactions at 50% higher were common. Effects of conversion are encouraging up to this time, and temporary stability has resulted in some channels, bringing great relief after drops of as much as 200% per month in currency value, and consequent hoarding of goods which sent prices soaring still higher. On every hand is asked how long conditions can remain steady, particularly when civil war continues to drain 70% of the national budget. Replies ordinarily given range from two months to two years, with one or two predicting permanent stabilization.

The economic crisis came at the climax of more directly political difficulties. Winter and spring months had seen riots by dance hostesses, when an effort was made to close down their halls as an austerity measure; by cotton mill employees, in guise of a strike; and by students, resulting in injury of the mayor, who attempted to reason with the demonstrators. More recently students in Peiping demonstrated, and several of their number were killed. School conditions during the spring semester were quite disturbed, even in Christian colleges. Temporary closing of one such institution resulted, along with the president's resignation. The Student Christian Movement was connected with an international meeting which, diverted from its approved plan, almost culminated in an international incident, and led finally to an open letter to students by the American Ambassador, who long has been a leader in Chinese higher education. This incident was generally attributed to emotional reaction to China's inability to solve her own immediate problems, internal government shifts of power in the first national elections, some genuine fear—both economic and military—of a resurgent Japan under American occupation policies, and exploitation of this anxiety by communist elements to build up sentiment against America.

Now a price stabilization drive features the new "hold the line" program, with General Chiang Ching Kuo, son of the Generalissimo heading it. He bars no holds, and a grip of fear has seized many who had been involved in what had become under disturbed conditions common practices. Prices need stabilizing, even with coffee at \$2 U. S. per pound and most clothing beyond a missionaries means; and there is no doubting the demand for general law enforcement and a move to save the country. However, many question whether these can be accomplished solely by austerity, enforcement and retrenchment meth-

ods the real need calls for encouragement, stimulation and expansion of constructive enterprises, a number considerable of which seem throttled.

Civil war refugees—many are beggared by now—crowd the city, to add another factory in China's present plight; but on the positive side many be listed the first election under the national constitution. While far from perfect it bore signs of giving China one of its first real tastes of democracy in higher government levels.

Though affected, as have been all such institutions, by this atmosphere of change and tribulation, Soochow University Law School has progressed steadily in the program with its 700 students. During the year I offered an elective credit course in New Testament, a revival of such

principles. The Groups vary from the small devout band to that with Christianity's relation to political change as a major interest. More moderate collections of students simply want lives that are fuller and more meaningful. The school business manager and a missionary volunteer have assisted in advising the groups, but the need for additional counselors is pressing. The Groups work together through the Student Christian Union and have their own separate programs in addition. A particular attraction was the anniversary celebration of the Cheu Tzen (Seeking the Truth) Group, to which representatives of the administration and various student activities were invited.

Summer conferences have attracted members of our students body. At Soochow, on the university

religious courses. The Upper Room, center for Christian Fellowship Group activities, has received a number of hymn books and other musical materials. Further equipment is needed if this room is to perform adequately its function.

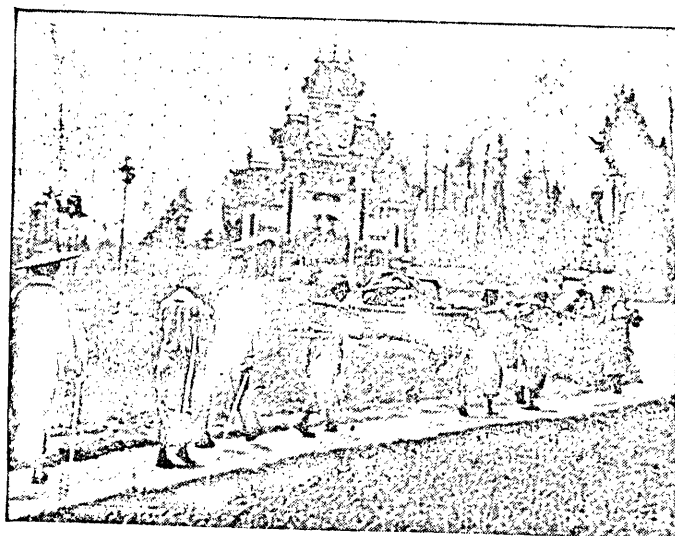
A senior remarked recently, "The law I have learned would make more sense if I could discover some main purpose in this bother of study and living." Judge Tza, president of the Shanghai District Court and a very fine person and faculty member, commented one day on the importance of the spirit of the school in addition to its scholastic offerings. Mr. Joseph Chow, business manager, is a strength in the religious program, and a loyal follower of his early missionary teacher, A. P. Parker. These situations are among many which give personal meaning to the school's Christian program.

At Allen Church my Sunday school class is using Glover's "Jesus of History" after completing Trueblood's "Predicament of Modern Man." A non-Christian member of the class has just received appointment as a judge in Szechuan Province; another teaches in two colleges while continuing studies. Two members have joined the church. At the monthly communion service it is inspiring to assist Pastor Yu—husband of Mrs. Yu in the recent book "Meet Mrs. Yu"—and Dr. Cline, now completing 52 years in China. Chiang Kai-shek and several of the Soong family retain membership in this church which for 35 years has provided its own operating expense.

District and annual conferences were of special interest because of the 100th anniversary of the arrival of our Church's first missionary. Descendants of the early workers, Mrs. Park, the Sherertz family, and others participated, representing directly the Lambuths and other pioneers. Bishop Kaung stood with Drs. Nance and Cline, two of his early teachers, and expressed gratitude for the inspiration of their 50 years in China. Such incidents provided living centers of interest in the historical program.

The family dairy lists vacation on Mokanshan, where we have spent three previous hot seasons, as a high experience of the year. Following doctor's advice on general principles we left summer heat and health problems of the Yangtze, along with the noise and emotional stresses of Shanghai, for the bamboo covered hills. Sarah and Ann returned brown from afternoons in the swimming pool, and better fitted physically for the year at Shanghai American School, where Sarah surprised us last commencement by taking prizes in essay and music. I was able to spend a month with the family on the mountain, working on school matters mornings but getting several hours each afternoon for walks, swims with Sarah and Ann, and generally becoming better acquainted with the family after Shanghai distractions. A negative note on Mokanshan was provided by ruins of homes where we had lived previous summers, and the still boarded up windows and missing floors in most rooms of the church. However, the small band of missionaries, Chinese and other friends who were struggling to rebuild this place, which for years has been an inspiration and health building summer

(Continued on Page 14)



direct religious teaching in the school after a lapse of many years. The response was limited, due partially to crowded schedules, but it was a beginning of religious curriculum offerings being expanded this year with an additional course on Christian problems, dealing from time to time with personal, social and world questions in the light of Christian principles. Thus we hope to have offerings of basic Christian principles and their application to practical situations.

The five Student Christian Fellowship Groups began the past school year with a welcome party for freshmen, held in the attractive home and garden of a group member. Recreation and an understanding of religious opportunities in the school were afforded the incoming students. During Christmas the Fellowship Groups cooperated with the Student Association in a special program celebrating the anniversary of Christ's birth. But perhaps the highlight of the year came in the annual religious emphasis week. Dr. Tsai, Youth Director for the Church of Christ, spoke on three different days on the topics: "The Christian Faith"; "Christ"; and "What it Means to be a Christian." Approximately 75 students attended each session, and the high caliber of those to whom the messages appealed was encouraging. A number of expressions of interest were received after the series, which was conducted by the Fellowship Groups, the school administration, and Allen Memorial Church.

Eighty members, about half of them Christians, make up the Christian Fellowship Groups. Non-Christian members all have expressed an interest in Christian

campus, the church's annual Young People's Conference drew six Law School students as well as a number of delegates from Allen Church, opposite the School. I provided two evening programs of visual education and acted as delegation advisor for the combined Law School-Allen Church delegation. At Kikow, Feng-hau, in Chekiang Province, another conference, the first for young adults of the East China Conference was held. 150 of us, including five Law School students and again a group from Allen Church, slept on the open deck of the ship as we sailed down the coast to Ningpo and back, enroute. At the Wuling School, situated in Chiang Kai-shek's native village, a week of fellowship and recreation was shared, including hikes over the mountains with meal and tea shops at Buddhist temples, a bamboo raft trip down the river, swimming, and Chinese drama. I led a daily discussion group on Christianity and Secularism, with special emphasis on a communism, and supervised swimming in the small mountain stream. Earlier in the year a more limited meeting of student Christian leaders in Shanghai with the president of a Christian college was convened to discuss the political crisis.

Help for needy students and better physical facilities for religious work in the school have been provided during the year, thanks to many of you. Gifts enabled many students to complete payment of 2nd semester tuition when inflation left half those in the school without the required funds. The religious shelf in the library has some additional titles. A gift typewriter arrived from a church in America, to be used in copying material for re-

✻ Dr. Tittle Heads Commission On World Peace ✻

EVANSTON, ILLINOIS—A warning against allowing the Marshall Plan to become "a military lend-lease program for rearming western Europe" and a plea for the restoration of policy-making powers of our government to civilian leadership were issued by the Commission on World Peace of The Methodist Church in session here Nov. 9-10. Action on six other world issues was taken, a group of "foreign correspondents" was appointed and officers and staff members were elected for the current quadrennium at the Commission's organizational meeting here in First Church.

Dr. Ernest Fremont Tittle, pastor of the host church and long recognized as one of Methodism's outstanding voices on social issues, was elected chairman of the Commission. He succeeds Dr. Ralph W. Sockman of Christ Church, New York City, who for the past 20 years has given distinctive leadership to the group. Dr. Charles F. Boss, Jr., was renamed executive secretary.

A new departure, authorized by the 1948 General Conference, was the appointment of a number of "foreign correspondents" or consultants from conferences outside the United States. Those chosen were: Bishop Paul N. Garber, Geneva, Switzerland; Bishop J. W. E. Sommer, Frankfurt-on-Main, Germany; Bishop Theodore Arvidson, Stockholm, Sweden; Bishop Shot K. Mondol, Hyderabad, India; Rev. Werner Wickstrom, Warsaw, Poland; Rev. H. Bargmann, Vienna, Austria; Rev. Janos Szecey, Budapest, Hungary; Dr. Joseph Bartak, Prague, Czechoslovakia. These and others to be named later will be asked for up-to-the-minute reports on religious and political conditions in their respective territories.

The Commission, convened by Bishop Alexander P. Shaw of the Baltimore Area, also elected the following officers to serve with Dr. Tittle: vice-chairman—Mrs. Frank L. Wright, St. Louis, Mo.; secretary—Rev. Willard E. Stanton, Wenatchee, Washington; treasurer—Rev. Albert C. Hoover, Chicago.

Named to the executive committee, in addition to the officers and the bishops on the Commission, were the following: Dr. Sockman; Dr. Georgia Harkness of Garrett Biblical Institute, Evanston; Dr. Edmund Heinsohn, Austin, Texas; and Dr. Harry N. Holmes, New York City.

Staff members re-elected to serve with Dr. Boss were: Hermann Will, Jr., administrative assistant; Rev. Carl D. Soule, secretary for district and sub-district work; and Dr. John W. Haywood, field secretary.

In addition to warning against "military lend-lease" and urging restoration of civilian leadership in government, the Commission went on record in favor of "increased efforts in furthering economic, cultural and religious exchanges between America and the Soviet Union" and asked for termination of the peace-time draft when the present law expires.

Other resolutions adopted favored local church action to secure economic openings for displaced persons coming to this country, commended the spirit and skill of our government's program of relief for Berlin, affirmed confidence in the United Nations and asked that peace treaties be signed at the earliest possible date by combatants in World War II.

Bishop Charles W. Brashares of Des Moines, Iowa, proved to be a pace-maker in the process of group thinking as the Commission tackled the problem of developing a strategy for world peace.

Clearly demonstrating that Christian youth,

having a big stake in the world's future, is doing sound thinking on crucial issues, the youth members—Shirley Jean Reece of the College of the Pacific and James Lawson of Baldwin-Wallace College—repeatedly came forth with helpful suggestions in the period devoted to general discussion on the present international situation.

That the Commission is keeping faith with its assigned responsibility "to advance the interests of the Kingdom of our Lord through international justice and the spirit of good will throughout the world" was made abundantly clear as Dr. Boss reported on his recent tour of ten European countries—five east of "The Iron Curtain"—and his interviews with strategic leaders in both church and state.

"Conditions on the whole have greatly improved" as over against the situation he encountered a year ago, Dr. Boss said, in summarizing his European tour. Reports of other staff



DR. E. F. TITTLE

members also indicated a year of intensive activity in endeavoring to create the will to peace.

Resolutions Adopted by the Commission On World Peace

I. We regard as one of the most tragic consequences of war and fertile breeders of future conflict, the fact that the refugee problem is substantially larger today in Central Europe than in 1945. In spite of the repatriation of seven million displaced persons (Hitler refugees), this post-war increase has been mainly brought about by the expulsion from their homes of more than ten million "Potsdam refugees" by Allied action. Most of these are persons of German ethnic origin, now living in Germany but not eligible for assistance through the International Refugee Organization.

We therefore affirm the following resolution of the Amsterdam Assembly of the World Council of Churches:

In view of the facts that only one million out of at least twelve million uprooted persons are at present eligible for United Nations' care under the constitution of the International Refugee Organization, and that the vast majority excluded from IRO care are exiled and homeless as the direct consequence of action by one or more member governments of United Nations, the Com-

mittee urges that strong representation be made to the United Nations, calling upon them to take effective steps to care for all these exiles, either by amendment of the constitution of IRO, and a consequent increase in its budget, or in some other effective way.

II. We commend to our local churches the opportunity to extend economic openings and Christian fellowship to those coming to our communities under the immigration provisions for displaced persons, recommending that interested local churches write to Dr. Gaither Warfield, executive secretary of the Methodist Committee for Overseas Relief, 150 Fifth Avenue, New York 11, N. Y., for instructions, forms, etc., necessary in making arrangements to receive such persons.

We rejoice to know that the Methodist Committee for Overseas Relief has assumed responsibility for the settlement in the United States of a definite number of displaced persons, and we urge that special attention be given to seeing that a just ratio of Protestants are included in the quotas.

III. Recognizing the limitations in the United Nations Charter which exist, we affirm our conviction that the nations of the world should refrain from unilateral policies and actions in international affairs which endanger world peace and should place their confidence, strength and adequate financial support in the United Nations.

IV. While we recognize the difficulties of diplomatic adjustment between the governments of the Soviet Union and the United States, we believe that the citizens of both lands are deeply desirous of peace. We therefore urge the continuance of negotiations on all possible levels looking toward the establishment of peace treaties and the easing of tensions in Central Europe and the Far East. Believing that truth and justice can eventually transcend every barrier, we call for increased efforts in furthering economic, cultural and religious exchanges between America and the Soviet Union.

We commend the spirit and skill of our government's program in supplying the people of Berlin with food and necessities. We hope and pray that all the occupying forces may be motivated by the sincere desire to serve the German people.

V. We respectfully urge that the European Recovery Program, popularly known as "The Marshall Plan," be kept strictly to its original objectives of relief and rehabilitation. We insist, therefore, that the Program be in no sense permitted to become a "military lend-lease" program for the rearming of Western Europe.

VI. The General Conference of The Methodist Church has declared "When nations rely primarily on military force, both the spiritual and economic foundations of peace are undermined." The U. S. Constitution calls for the supremacy of civilian control over the military. We urge that the policy-making powers of government, now largely entrusted to military men, be restored as speedily as possible to civilian leadership.

VII. We earnestly urge the Allied Governments in World War II to expedite the writing of peace treaties between the combatants at the earliest opportunity.

VIII. The General Conference of The Methodist Church has voiced unequivocal opposition to universal military training in time of peace. We ask for the termination of the peace-time draft at the date set by the present law.

COMMUNION ON THE RAILS

Graham R. Hodges

The Methodist Committee for Overseas Relief reports that it has recently received a gift of \$27 from a source not likely to be duplicated. On Sunday, October 3, Bishop Paul Martin and a number of other Methodist leaders were en route by train to the meeting of District Superintendents in Columbus, Ohio. That day was World Wide Communion Sunday. Rather than fail to take communion with millions of other Christians throughout the world, Bishop Martin and his party arranged with the conductor to have a communion service right there in the Pullman

CHURCH ORGANIZES NON-SINGING CHOIR OF BABY-SITTERS

LONG BEACH, Cal.—(RNS)—Young parents who are members of the Calvary Presbyterian church choir no longer have to worry about who'll take care of their youngsters during choir practice.

The Rev. Robert B. Shattuck, pastor, has organized an auxiliary non-singing choir whose members act as baby-sitters for the singing members of the regular choir. Non-singers are called to baby-sitting duty once a month.

A cash collection of \$27 was taken and forwarded to MCOB.

500 COMMUNITIES IN CHURCH CANVASSES

In more than 500 communities across the United States, churches and synagogues will unite at sometime between Thanksgiving and Christmas in community-wide emphasis to obtain new church members and to raise their annual budget. This plan is being promoted by the United Church Canvass, with national offices at 214 East 21st Street, New York City. Dr. Karl K. Quimby of the Methodist Board of Missions and Church Extension is leader of the Canvass group in which a number of major denominations and the Federal Council of the Churches of Christ in America are associated.

On A Wide Circuit

By W. W. REID

THANKSGIVING



It has always seemed to me that true thankfulness is a two-way road: the receiver of a gift, a kindness, or a blessing has some obligation toward the giver if there is real thankfulness in the heart. In the child

that thankfulness may be shown by an effort to do cheerfully what he knows his mother wants. In the adult, receiving God's bounty, it may be shown by a wise stewardship and sharing according to one's knowledge of the will of God. The flippant use of the word, "Thanks!" without this response in action is an affront to mother—and an affront to God.

Isn't this what the Old Testament writers had in mind when they constantly referred to the "sacrifices of thanksgiving"; and what Jesus meant when he praised the Samaritan leper who, after his healing, turned back to give joyous testimony of what had been done for him—perhaps could be done for others? . . .

Today I am thankful that America has had a year of good harvests, that there have been "bumper crops", that there is prospect of a winter of plenty; thankful that we will have food and clothes, and heat, and all the necessities of life . . . But if I am to give real expression of my thankfulness, I must do something that other people—people in the slums of Harlem, and in Europe, and in China—may have enough to eat, and have clothing, and shelter. I must share the bounty that has come to me with the Displaced Persons of Europe, the famine sufferers of India, the war refugees of China. And I must take action with

my fellow-countrymen to preserve and enrich the good soil of America—the bank of God's material riches—so that there will be bounteous harvests for generations yet unborn.

I am thankful for the freedom of the country in which I live. I am thankful that I can vote, can criticize and help change the government, can worship where and as I wish, and can go to school . . . But I must keep before me the ideal of obtaining and work toward the goal of obtaining, similar freedom and opportunity for all men everywhere in the world, "without regard to race, color, creed, or origin." If I do less than this, am I thankful?

I am thankful that my America has enjoyed a year of physical peace from war; that verbal strife and misunderstanding have not flared into armed conflict . . . But I can best express my thankfulness by tirelessly bending my every effort in the days ahead to positive activity for the creation of conditions that insure peace: by helping promote understanding among nations, among races, among ideologically differing groups; by fostering a mutual respect among people whose varied histories have led them in varied paths to reach the same haven; by translating the word "brotherhood", as expressed in the Christian religion, into an active force working among and for all the earth's peoples; and by giving practical aid—food, the Gospel, the three R's, economic and political freedom—to any needy people anywhere.

I am thankful, too, that I, as a humble individual, can have a share in all this: in work to help others (perhaps this may be my "sacrifice of thanksgiving"); in helping keep my country and the world free; in doing some of the simple things that help build universal peace.

STUDENT RECOGNITION DAY

THE Sunday between Christmas and New Year's Day has come to have a special significance in the Methodist Church as Student Recognition Day. Next to the joy of seeing the family when they come home from college, perhaps the greatest thrill students have is getting back to the home church where they will meet again their old friends who are likewise back from college, and where they will worship together with their families and friends. The church should make this one of the outstanding occasions in the Christian year.

To give the day still greater importance, the church has designated the day as a time to "recognize" students, to give them assurances that the church both at home and on the campus is concerned about them. It is a day when the home church becomes aware of what is happening to its students away from home. In the festive and meaningful time of Christmas it looks to the religious nurture of young people who are destined to be the ministers, directors of education, and laymen of the future. It also asks high school seniors in the local community to join with the homecoming students.

The uniqueness of the church in

its relation to its students is found in the fact that it does go with the students to the campus. In this respect it is unlike any other community institution. The home, the school, the community center all "stay at home." The church alone accompanies its young people as they venture out into the wider world of knowledge. The Methodist Student Movement is at work among students on the campuses of both church colleges and the state and independent universities. The home church needs to know about this religious culture maintained on college campuses by the Methodist Church.

In the Methodist Student Movement, students are urged to face the various situations of their campus life in the light of the Christian faith. Through religious organizations, such as the Wesley Foundation and the Methodist Student Movement groups, and through the local Methodist Church near the campus, with the help of skilled advisors and pastors, the students bring to bear the resources of the Christian faith upon current religious problems. They are urged to develop a program of study, worship, and Christian action. They are urged to interpret the Christian faith and message in terms of their

URGES SCIENTIFIC CONTROL OF LEPROSY

Dr. Eugene R. Kellersberger, secretary of the American Mission to Lepers, is calling upon government and scientific bodies for a re-study of laws concerning leprosy and the replacement of outmoded methods by modern intelligent control over the disease. He says that in many parts of the world today there are "grossly unjust" practices prevalent

special campus experience.

Methodism has 125 colleges and universities. On these campuses is provided a normal, healthy expression of religion in the lives of students. There are also 160 Wesley Foundations in which the religious life of Methodist students is expressed. These students are in state and independent colleges and universities. There are 200 university and college centers where the church is ministering to students.

Student Recognition Day was begun in 1935 when over a thousand copies of a worship service for the day were used. It has grown steadily until today when about 70,000 copies will be used in churches all over Methodism.

(The special program for Student Recognition Day, December 26, written by Edmund Perry, can be secured free from your conference Executive Secretary or from the Student Department, 810 Broadway, Nashville 2, Tennessee.)

in the treatment of this disease.

"The old concept that all leprosy patients are alike, no matter what type of the disease they have, is dying out gradually," says Dr. Kellersberger. "We now believe that only certain types of leprosy are infectious—perhaps 35 per cent to 45 per cent—and that the remainder are cases that tend to become arrested cases. Such should not be segregated in the usual sense of the word, nor treated as dangerous. Herein lies the great injustice as regards leprosy, which has meant the ruin, social ostracism, and tragic death of countless innocent victims of a disease."

Dr. Kellersberger claims that Brazil and India have taken progressive steps in combatting leprosy in recent years. He says that many cases of leprosy should not be institutionalized, but that occupational therapy and medical care will arrest them.

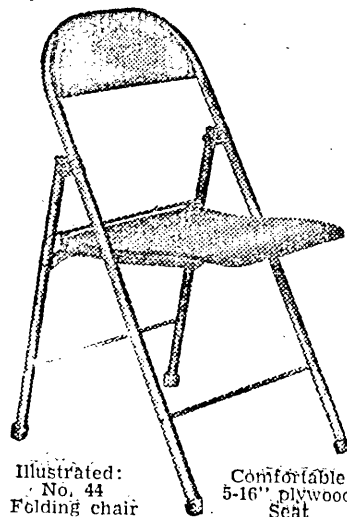
Five hundred years ago, before the days of printing, some part of the Bible appeared in 33 different languages. Today, some part of the Bible has appeared in 1,090 languages. The latest language is Zanaki, a dialect spoken in Africa. The American Bible Society printed the Gospel of Matthew in this dialect.

You should go to church to worship. Not because it's a habit.—Copied.

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CHRISTIAN EDUCATION

Contributing Editors:
Ira A. Brumley
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LARRY EISENBERG IN THE LITTLE ROCK CONFERENCE

Beginning Monday, Dec. 6, Larry Eisenberg, of the Youth Division of the General Board, will be in the Little Rock Conference for a series of district recreational institutes. The schedule by districts will be as follows:

Arkadelphia, at Malvern, Dec. 6th.
Prescott, at Prescott, Dec. 7th.
Texarkana, at First Church, Texarkana, Dec. 8th.
Camden, at El Dorado, Dec. 9th.
Monticello, at Dermott, Dec. 10th.
Little Rock, First Church, Little Rock, Dec. 11th.
Pine Bluff, Sunday, Dec. 12, Grand Avenue, Stuttgart.

These meetings are for the adult leaders of youth and for the active young people of their local churches.

There may be a slight variation in plans from district to district, but it is suggested that the young people and their leaders come together not later than 5 o'clock—earlier if possible—bringing sandwiches for a pot luck supper. The church where the meeting is held in each district will serve the meal.

The Conference is fortunate in having this nationally known leader for this series of meetings. We must secure for him a response that will justify our request for this investment of his time.—Roy E. Fawcett.

SUB-DISTRICT SCHOOLS IN LITTLE ROCK DISTRICT

Two sub-district schools are planned for the Little Rock District during the late fall. The first is to be held at Mabelvale, November 29-December 1st, for the Mabelvale, Bryant, Bauxite-Sardis, Douglasville, Geyer Springs and Primrose Charges. Rev. Alfred DeBlack has been named to serve as dean. The courses will be as follows:

Teaching Children, Miss Fay McRae.

Teaching Youth, Russell Henderson.

Teaching Adults, Miss Margaret Marshall.

Friendship and Marriage, J. E. Dunlap.

The Meaning of Church Membership to Adults, A. J. Christie.

The second school is for the prairie area of the District, including Lonoke, Carlisle, Carlisle Circuit, Hazen, Des Arc-New Bethel and DeValls Bluff. Richard T. Perry, pastor at Carlisle, will serve as dean. The date is December 6-8. The following will be the courses and instructors:

The Home and Church Cooperating in Children's Work, Miss Fay McRae.

The Methodist Youth Fellowship, Mrs. V. B. Story.

Adult Classes at Work, Miss Margaret Marshall.

Friendship and Marriage, Ed Dunlap.

Enriching the Spiritual Life, Charles Richards.—Roy E. Fawcett.

The reason worry kills more people than work is that more people worry than work.—Iowan.

Wisdom teaches us that it is possible to live the higher life here and now.—Felix Adler.

NORTH ARKANSAS CONFERENCE NOTES

North Little Rock Training School

A four-unit Christian workers' training school has been planned for the churches of North Little Rock. The following courses are to be offered:

Ways of Teaching, Rev. Glenn F. Sanford, Executive Secretary of Town and Country Commission, North Arkansas Conference.

The Church Working with Young Adults, Rev. I. L. Claud, pastor of Washington Avenue Methodist Church, North Little Rock.

Personal Religious Living, Rev. George Stewart, associate pastor, First Methodist Church, Conway.

Christian Beliefs, Rev. William F. Cooley, pastor of Russellville Methodist Church.

The school will begin at 7 p. m. Monday night, November 29. There will be two 50-minute class periods each evening through Friday, December 3.

Fort Smith District Christian Education Institutes

Four sub-district Christian education institutes were held in the Fort Smith District, November 15-18, being held at the following places: Ozark; First Church, Fort Smith; Paris and Huntington.

These were under the direction of the district staff of Christian Education for the Fort Smith District. Rev. Cecil R. Culver, District Superintendent of the Fort Smith District, was in charge. The district staff is composed of the district superintendent; district director of children's work, Miss Anna Rose Miller; district director of youth work, Rev. John Bayliss; district director of intermediate work, Rev. Earle Cravens; district director of adult work, Rev. Robert Bearden, Jr.

Each of these meetings was divided into two parts. There was a general session in which the program of enlistment and information about literature were presented. Then the group was divided into four sections for divisional discussions.

More than 300 people attended one or the other of these institutes. It is quite possible that more Church School superintendents were present in these institutes than in a like series of institutes ever held in the Fort Smith District. There were very few charges in the entire district not represented in one or the other of these meetings.

Searcy District Institute

Plans are being made for an institute on Christian Education to be held at Searcy on the evening of December 9. This is to be for the churches in the east end of the Searcy District.

The meeting will be held in the Methodist Church at Searcy.

Pastors, Church School superintendents and all officers and teachers of church schools within reach of Searcy should attend this meeting.

Paragould District Institute

Two Christian education institutes are being planned for the Paragould District.

The first is to be held at Poca-

CHRISTMAS—A HOME FESTIVAL

At the request of the Local Church Division of the General Board, the Publishing House has reprinted "Christmas, — a Home Festival" from The Christian Home. It will add to the effectiveness of the use of "Christmas Worship in the Home," a leaflet prepared for the Christmas Season. This is a piece of well prepared material that deserves a wide circulation. It may be secured without charge from the Methodist Publishing House, 1910 Main St., Dallas, Texas.

hontas on December 15. This is for the churches on the west side of Paragould District.

The meeting for the east side of Paragould District will be held at Marmaduke on the evening of December 16.

Pastors, church school superintendents and all other officers and teachers of church schools in these sections should plan to attend one of these meetings.

Area Church School Meeting

There is to be an area meeting for Church School superintendents of Northeast Arkansas to be held at Jonesboro, Monday, January 17. The meeting will begin at 6:30 with a supper meeting.

The Conference executive secretary will be out of the office from November 26 to December 5, attending the national meeting of executive secretaries to be held in Nashville, Tennessee, and the meeting of the executive committee of the Methodist Conference on Christian Education.

Dr. Carlyon in Bible Schools

Dr. J. T. Carlyon returned to the North Arkansas Conference for a series of Bible schools, beginning November 17. The following is the schedule of these schools as we have completed arrangements:

Prairie Grove, November 17-19.

Rogers, November 21-26.

Siloam Springs, November 28-31.

Tuckerman, December 1-3.

Helena, December 5-10.

One or two more schools may be worked out in this series.

Churches within reach of these schools should take advantage of this splendid opportunity.

District Staff Meetings

District staff meetings have been held in most of the districts of the Conference. These staff meetings have made plans for promotion of Christian education in the districts.

The various meetings held throughout the Conference have indicated splendid interest of ministers and laymen in the program of Christian education.

A number of training schools are being planned to be conducted in the early part of 1949. Many other schools will be planned in the near future.

A number of sub-district institutes are being held for the promotion of Christian education.

God is a Spirit: and they that worship him must worship him in spirit and in truth.—John 4:24.

PRAIRIE GROVE M. Y. F. ACTIVITIES

The Prairie Grove Methodist Youth Fellowship has started its new year's program in a wonderful way. A Youth Activities Week was held in early fall. Both the Lincoln and Prairie Grove young people attended. Attendance averaged thirty. Snack suppers were served every evening except on Friday, by different church organizations. On Friday evening a lovely supper was prepared by the Young Adults. Instructors and their courses were Mrs. Allan Brockway teaching "Friendship, Courtship and Marriage" for the Senior group and Rev. Lee Cates teaching "Ways We Worship" for the Intermediates. Recreation was led by Miss Wadene Foreman, a student in the University of Arkansas. The week ended with an inspiring service Friday night. Brother Alvin Murray was the speaker. Two young people renewed their pledge to full time service.

Shortly after the Youth Activities Week an election of officers was held. Miss Pat O'Brien was elected president; Jimmy Weaver, vice-president and worship chairman; Miss Mary Nell Cawood, secretary; Miss Pat Robertson, treasurer; Miss Mary Hatfield, reporter; Miss Juanita Beaty, recreation chairman; and Miss Mary Elizabeth Fidler, pianist. Miss Ollie Barnes is counselor and worship director and Mrs. Harold D. Womack is recreation director. Mr. Clyde Delap is Sunday School teacher of the senior young people and Mrs. George Wiswell, Jr., teacher of the Intermediates.

Two other activities of the local organization have been a Halloween Party and a Sadie Hawkins Day Party. Miss Juanita Beaty directed the recreation at both parties. Each party was a great success. The recreation commission is planning for a stunt program and a Christmas banquet.

The worship commission has presented several inspiring programs on winning others to Christ. In cooperation with the recreation commission the worship commission plans to present a play on peace, to give Thanksgiving and Christmas gifts overseas, to participate in a Christmas play, "Why the Chimes Rang" and to have a watchnight service.

Many new members have been gained, and many inactive members reached through well-planned activities. The Prairie Grove Methodist Youth Fellowship is making excellent advances in building Christ's Kingdom.—Reporter.

Happiness is a form of courage. — Holbrook Jackson, Ladies Home Journal.



WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

A MISSIONARY RETURNS TO HER WORK

Bruxelles, Belgique
October 3, 1948

Dear Friends,

I suppose you have thought that I went to the bottom of the ocean. I did not go to the bottom of the ocean but I have been to the bottom, or at least in that direction, of many other things since I arrived here the 20th of July.

I have been greatly impressed with Belgium and the people. The people here work hard and spend many hours at their work. I marvel how they are coming out of the war, but, of course, they are doing it the hard way and the best way—working their way out. I have seen very few beggars and the ones that I have seen were old or blind. The church is not a rich church but it is a growing and a sacrificing church. The Protestants are courageous and the work is growing. The Methodist Church that I attend here is just now helping to send out its first missionary who will go to our mission in the Congo in March, 1949. The people have been so interested in taking care of themselves that they have not had time to think too much about others. We might criticize them if we did not know that they had been through two horrible wars in one generation. When these people tell me some of the experiences that they had during the war I wonder why we still have wars which do not settle our problems. I have seen several wrecks of buildings that were destroyed by American bombs but when the people tell me who destroyed them, they say, "It was necessary for our liberation and that is war." They do not want war, but they say that they would fight again for freedom if they had to do it. Of course, I have heard several say that they would rather die than go through another war.

It has been my privilege to attend two of the annual conferences, the one of the Woman's Society of Christian Service and the one for the preachers. It was interesting to hear the reports of what was being done. Of course, they did not have the large numbers that we have but everyone has a courageous spirit. One minister said that he supposed he had the most ungodly place in the world with less than 2 percent of the people Christian (Protestant or Catholic) but that he wanted to return there and help the people to a better life. The lack of Christian literature is appalling. The adults do not go to Sunday School in many places and there is no literature for them to study. There is very little literature for the children. My French teacher teaches a group of 12-14 year old boys and she has as her book something about like the Upper Room. How grateful I am that we have done much along the line of Christian literature for young and old.

I have had the privilege of visiting Bruges with its old buildings of the 12-18 centuries and to see some of the original paintings of the early centuries. The earlier people spent time in building and painting pictures for the church but when I come out of one I feel that I have come into a warmer and more inviting atmosphere. I went to the

LIFE'S COMMON DAYS

Margaret E. Sangster

*God keep us through the common days,
The level stretches white with dust,
When thought is tired and hands upraise
Their burdens feebly, since they must.
In days of slowly fretting care
Then most we need the strength of prayer.
Unthanked, unnoticed, and unknown,
Blamed sometimes and misunderstood,
Yet if our Lord but see our work,
And by his grace shall own it good,
It will not matter what men say,
Since God is Judge of all, not they.*

top of an old temple to see and hear the carillons (chimes) which have so long gladdened the hearts of so many people here and elsewhere.

The first of September, I went to Paris to see about some French literature and to see Miss MacKinnon who was there trying to get permission to get into Bulgaria. The government there has closed our schools and she was quite anxious to see what could be done about it and to help the workers. After three days, she was able to get a visa for forty-eight hours. I suppose that nothing can be done until the iron curtain is lifted.

While in Paris, I took the opportunity to visit some of the old historic places about which I had read. Here are some of them: I saw the famous Alexander III Bridge and the Palace of Invalides which was built by Louis XIV as a fitting home for the wounded soldiers. The tombs of Napoleon and Marshall Foch were interesting. After seeing them, we visited Eiffel Tower built by Louis XIV in the 18th century. It is an imposing structure of 984 feet. It probably symbolizes Paris more than any other structure. From there, we visited the Arch of Triumph which was built to perpetuate the glory of Napoleon's armies. After this, we visited some of the old churches in which I got terribly cold. Of these, Saint Chapel was the most interesting. It was built to receive the Crown of Thorns and other relics from the Crusades. This imposing temple holds the tombs of Zola, Hugo and others great in the history of France. Last, but not least, we visited the noted Notre Dame Cathedral. This beautiful old structure with its rose windows and flying buttresses will be a great part of my memory of Paris. The windows were taken out at the beginning of the war and all of them had not been put in again. Everything reflected the glory that was but is no more. France is the saddest and most hopeless country that I have seen. Many of the people were poorly dressed, undernourished, and had a discouraged, hopeless look on their faces. France left the Christian religion about 200 years ago and lived on the glorious past for a long time but that glorious past is not sufficient for the present. If one wants to see a country that left religion out of its life and tried to live without it, go to France.

I shall leave here Tuesday for the Belgian Congo. Since I was unable to get a boat, I shall go by

W. S. C. S. ADVANCE PROGRAM

Little Rock District Day of Advance is to be held at Winfield Church, Little Rock, December 3rd. It is a most important day for the members of the W. S. C. S. in the district. It will be from 9:30 a. m. to 12:15 p. m.

The speakers will be:

Mrs. E. D. Galloway, Conference President; Mrs. J. L. Woosley, District Spiritual Life Secretary; Mrs. T. W. McCoy, Conference Vice-President; Mrs. J. R. Henderson, Conference Sec'y of Christian Social Relations and Local Church Activities; Mrs. Edward Harris, Conference Secretary Missionary Personnel; Mrs. Fred Longstreth, District Treasurer; Mrs. E. B. Matkin, District President.

All officers of the Local Societies are expected to attend and every member of the societies is most urgently requested to be there.—Mrs. E. L. Santee, Recording Secretary.

NEW WESLEYAN GUILD ORGANIZED

A Wesleyan Guild was organized here last Thursday night in the Methodist Church of Smackover under the sponsorship of the local and district organizations of the Woman's Society of Christian Service with the local group serving dinner to 60 women with Mrs. Tom McQuade, Mrs. Rose Ashford and Miss Frances Bass of Wesleyan Guilds in El Dorado honored guests who assisted in the organization.

Mrs. H. J. Millican is the president of the local W. S. C. S. and Mrs. Talmage Dodson here is the district president of the group.

The following officers were elected for a two year term: Mrs. A. A. Leggett, president; Mrs. John Campbell, vice president; Mrs. W. G. Ward, recording secretary; Mrs. J. D. Couch, corresponding secretary and Miss Emma Joyce Hamilton, treasurer.—Reporter.

plane and the trip will cost less than by boat. When I went out in 1931, it took three months. Now it takes less than 24 hours. We shall make two stops—one in Monrovia and one in Tripoli. I have never been on a plane and I am looking forward to having a new experience.

Remember our work in the Congo and me in your prayers. I will appreciate hearing from you.

May God richly bless you.

Yours in His service,
Edith Martin.

TEXARKANA GUILDS HAVE JOINT MEETING

Members of Wesleyan Service Guilds of Fairview, College Hill and First Methodist Churches, Texarkana, met on Tuesday and Wednesday evenings in the parlors of First Methodist Church for two lessons of their fall Mission Study. The text being used is "On Our Own Door Steps" by Frank S. Mead, which is a highly informative study of America's geographical frontiers, including the territorial possessions of Hawaii, Alaska, Panama Canal Zone, the Virgin Islands and Puerto Rico.

For the study on Hawaii, Mrs. Fred Arnold of Fairview Church gave the devotional. A vocal number, "Aloha," by Mrs. W. W. Webster, accompanied at the piano by Mrs. Edward Harris was enjoyed. A round-table discussion, "Hawaii As We See It," was led by Mrs. A. J. Davis, with Mrs. C. L. Powell, Mrs. Oneal, and Mrs. R. S. Kilpatrick, participating. The work of the Wesleyan Service Guild in Honolulu was presented by Mary Ruth Thompson. Miss Edna Stokes gave an interesting talk on "Will Hawaii Become a State?"

Slides, showing more of the work being done by the church in these territories, were shown by Mrs. A. W. Easley with Mrs. Edward Harris as interpreter. Refreshments, also indicative of Hawaii, were served by Mrs. Robert Harris, Mrs. A. W. Easley, Mrs. W. H. McLarty and Mrs. Odie Benson. During refreshment period Mrs. W. W. Webster played and sang several Hawaiian numbers. The rooms were made very attractive with a display of articles from Hawaii.

On Tuesday evening the rooms indicated very definitely that the study was on Alaska. Many items of interest were contributed for display by Mrs. Baker, who lived in Alaska for two years. The refreshment table, arranged by Mrs. W. H. Oberthier and Mrs. J. G. Jarvis, depicted an Alaskan scene, with ice, snow, reindeer and miniature Eskimos. Refreshments also carried out the theme and were served by members of the Fairview Guild.

Miss Curtistine Parsons gave the devotional. Mrs. Alice Russell told many interesting items on the early history of Alaska, the people and their problems. A film, "Wings to Alaska," shown by Mr. T. L. Bohmer, portrayed in technicolor the geographical contour, the people, the industries, the fauna and flora of the country. Miss Mary Oates gave an account of the work being done by the women of the Methodist Church in Alaska.—Reporter.

NOTICE—CONWAY DISTRICT

A district-wide meeting of the Woman's Society of Christian Service of Conway District, will be held in First Church, Conway on Wednesday, December 1, beginning at 10:30 a. m. Lunch will be of the "school girl" type—each person bringing her own.

Every Society is urged to have officers present, especially the president, secretary of promotion and treasurer. Conference and district officers will bring information concerning the Advance Program, and concerning changes in organization. Adjournment will be about 2 p. m.

CURRENT NEWS IN ARKANSAS METHODISM

BUTTERFIELD M. Y. F. HOLDS COUNCIL

The Butterfield M. Y. F. held its regular quarterly council meeting at the home of their counselor the first week in October.

In the absence of the president and vice-president the meeting was called to order by the retiring president, Beverly Wallace.

The following plans were made and adopted for the current quarter:

Worship and Evangelism, October 24 was set aside for a vesper service on the banks of the Ouachita River. November 21, a Thanksgiving supper and special program at the home of Mr. and Mrs. Frank Spurlin. December, the entire month of December will be given to building up the Christmas story which will be presented on Sunday nearest Christmas. The December program will begin with Christmas carols, continuing through Christmas legends and finally climaxing with the Christian Christmas and the birth of Christ.

World Friendship, Stress placed on mission pledge. Send a box to Japan and one to Jessie Walcott in Nanking, China.

Community Service, Make hospital tray favors for Halloween, Armistice Day, Thanksgiving and Christmas. Continue work on playground and general building improvement. Keep church and grounds clean.

Recreation, October, party at Betty Howard's. Halloween social at home of Mr. and Mrs. Frank Spurlin. November, weiner roast to be given at Inez Dammann's. Chili supper, place to be decided. In December there will be a marshmallow roast and a caroling party.

The meeting closed with the youth benediction.

A part of these plans have been successfully carried out. Soon after Sunday School on October 24, the group left for the river with their sponsors. They rode on an open trailer. The day was beautiful and we were drawn closer to God as we drove through woodlands already richly glowing in their autumn colors. After reaching the river bank the young people enjoyed games. They cooked potatoes, bacon, and coffee over an open campfire to supplement the sandwiches, pickles, cake, fruit, etc., they had brought.

Merle Smith gave thanks and the laughing group ate heartily of the food they had prepared. Lunch over, the young people returned to their play and exploration of the woodland.

Late in the afternoon while two of the boys cut weiner sticks the other young people set up the worship center near the river on a sandbar. It was a white cross on which was printed the words, "Jesus' Way—Our Way." We were silently reminded of our Master as He walked by the seashore as we listened to the well planned program on the "Cross and Its Meaning."

After the program we roasted weiners and left for home. It was a glorious experience to worship God in his own temple—the great outdoors.—Mrs. Frank Spurlin.

Come unto me all ye that labor and are heavy laden and I will give you rest.—Matt. 11:28.

DISTRICT SET-UP MEETING, JONESBORO DISTRICT

By Irl Bridenthal, Secretary

The annual Set-up Meeting of the Jonesboro District was held in the First Methodist Church, Jonesboro, Tuesday, Nov. 2, with the district superintendent, Rev. E. B. Williams, presiding.

After the singing of the hymn, "Rise up, O men of God!" the Rev. J. A. Womack led in prayer.

In the morning session the group was divided. Rev. H. Lynn Wade was asked to preside over the larger group while the district superintendent and the district stewards held the official meeting in an adjoining room. Bro. Wade asked for open discussion on some of the special emphases for the coming year.

The District Stewards' Meeting having closed, their group returned with the superintendent to the sanctuary. Rev. Irl Bridenthal was elected secretary, and Bro. Williams read the dates for the first round of Quarterly Conferences. The superintendent then read the list of the askings as given by the district stewards in their session.

As had been done in relation to other phases of the district program, the district superintendent urged the suggestion presented by the district stewards, that since our period of work before the next Annual Conference is to be only seven months, all pastoral charges raise their apportionments for World Service as soon as possible.

Rev. Herchelle J. Couchman, pastor of the church at Osceola, reported that their entire amount had been raised, and that they were ready to make full payment.

With the suggestion made by the district superintendent, the group voted that the hour of meeting for the District Conference, Feb. 17, be 9:30 a. m. The place had already been selected as Lepanto, and it was announced we will have a one-day session.

Rev. Irl Bridenthal was asked to lead the group in the singing of hymn No. 279, "God of Grace and God of Glory," after which Rev. Jefferson Sherman led in prayer.

The district superintendent announced that we would be privileged to hear several of the leaders of the Conference in Connectional Work, and introduced:

J. S. M. Cannon, who spoke on the importance of the Children's Development program at the Home, of which he is superintendent. Brother Cannon commended the Jonesboro District for its splendid work in the past, and challenged us to do even more in the future.

Rev. Ewing T. Wayland, who told of the progress of the Arkansas Methodist, stating that we have about twenty thousand paid subscriptions, and urging that while our district has exceeded its regular quota the past years, we should have an increase in subscriptions. Rev. Eugene Hall was elected District Reporter to the Methodist.

Rev. Roy Bagley, Conference Secretary of Evangelism, who presented very impressively, the challenge that comes to us to meet the evangelistic needs of our people, although we have a shorter period in which to do our work this year. Brother Bagley pointed out that we may be

even more successful than in the past if we "center our every Sunday preaching on the theme of men's redemption, and being no more blind to our opportunities, go out with a determination that defies defeat."

Rev. W. F. Cooley, who introduced the mission study book, "The Church and the Rural Community," and asked Rev. O. M. Campbell, the District Missionary Secretary, to list the number of books desired by each pastor, to be sent to them on consignment.

Rev. Glenn F. Sanford, Secretary of the Town and Country Work, who enthusiastically spoke for the Rural Program, stating that even the smallest church is vitally important, because the larger portion of those coming into the membership of the small church are coming on profession of faith, while more of those received by the larger of our churches are coming by transfer. This indicates that the larger city churches are dependent upon the rural churches for their life.

Rev. Ira Brumley, who spoke on the educational program and its relation to evangelism. It was stated that our problem is an "Adult Problem," and we can bring the membership of the church to a right relation to God, through a proper use of the Church School, and its literature. The "Christian Home" magazine was highly recommended, and the "Christmas Worship Service" for the home was urged.

Dr. Matt Ellis, who, as president of Hendrix College, thanked the District for its splendid work in the financial campaign, and then speaking as Conference Lay Leader, urged our deep concern in the program of "Advance for Christ and His Church." Dr. Ellis stated the fact that we must make a very marked advance in the financial work of our church.

Rev. S. B. Wilford, district superintendent of the Batesville District, spoke on the "Period of Preparation" for the "Advance," and said, among other very important emphases, "This period might well be called the 'Period of Perspiration', for we are going to have to begin in earnest to work with people everywhere, if we win in a better way of living than fighting for supremacy, as is done in so many places in our world today."

It was stated that we must advance along several lines, first through raising our World Service giving by at least 33 1/3 percent. The Week of Dedication, during Lent will provide an opportunity for growth in special activity, as will "Specials" of all types, from the lowest to the highest. "ONE HALF OF THE WORLD STARVED—THE OTHER HALF STUFFED IS NOT GOING TO BRING PEACE OR SATISFACTION", was the closing emphasis given by the Rev. Wilford.

In his remarks with which the day's program was brought to close, our district superintendent, offered his personal help, without reserve, to any and all who feel they need him and will make their desires known. All who attended this first district meeting under the direction of a new administrator seemed to sense a mutual feeling of the great importance of our full cooperation in every effort that is being made by all true Christians, everywhere.

DISTRICT M. Y. F. MEETS AT MANILA

The Buffalo Island District M. Y. F. met at Manila, Monday night, November 15, with around 200 present. Manila presented a pageant entitled "Whose World." This pageant portrayed the work that the Methodist Youth Fellowship is doing around the world. It gave a challenge to the young people to make this God's world in truth instead of words.

Miss Lura Wheeler, president from Caraway, presided over the business meeting. Delfore was presented with the banner for their outstanding work during the past month.

During the recreation hour, which was held in the new Fellowship Hall, Mr. Robert Killian showed moving pictures that were taken at Wayland Springs Camp during the Buffalo Island outing there.

Refreshments of cokes, sandwiches and cookies were served to all persons attending the meeting.

After the social hour the officers and the adult counselors had a council meeting at which time plans were made for the advancement of the M. Y. F. work in our district.

The next meeting will be held at Leachville the third Monday night in December. —Mary Ellen Tipton, Publicity Chairman.

MEETING OF MT. MAGAZINE SUB-DISTRICT

The Mt. Magazine Sub-district Youth Fellowship met at Lavaca for its monthly meeting on November 8.

The theme of the program, "My Church Serves the Community," was directed by the Lavaca M. Y. F. with Rev. Cecil Culver, district superintendent of the Ft. Smith District, giving a short talk.

Following the program the business meeting was called to order by Dottie Smith, president. The minutes of the last meeting were read by the secretary, Emma Stephens.

The president of each Fellowship introduced its new minister.

The collection was taken to finish paying the scholarship for the Chinese student which amounted to \$12.15, making a total of \$26.29. It was decided to take the remaining \$3.71 out of the treasury.

The attendance of each church was as follows: Lavaca 54, Paris 20, Prairie View 13, Booneville 27, Branch 19, Charleston, making a total of 145.

The next meeting will be at Paris on December 13.

Miss Smith presented the Lavaca youth with the scrapbook. The meeting was turned over to the recreation chairman.—Emma Stephens, Secretary.

to build, in our world better understanding, good will, and lasting peace. But this can be accomplished only by the principles taught and lived by our Savior.

The Rev. Allen D. Stewart closed the meeting with prayer.

To avoid trouble, breathe thru the nose. It keeps the mouth shut. —Woodmen of the World Magazine.

LITTLE ROCK BOOTH FESTIVAL

Almost double the amounts of last year were displayed in money and canned goods at the annual Booth Festival of the Little Rock Sub-District at Winfield Methodist Church Monday night, November 15. Nearly a thousand cans and packages of food were contributed by the Methodist Churches of Little Rock to be used for the Negro camping program at Aldersgate, approximately double the number gathered last year. \$200.00, over double last year's money offering, was given, and will be sent to the James Majors for their work in Chile.

Pulaski Heights Methodist Church was recognized as first place winner with a booth representing this year's theme of the festival, "Give Joyously." An attractive arrangement of Old English lettered posters pointed to illustrated ways of giving of one's talents, money, and other worldly goods.

Scott Street Methodist was awarded second place for its booth, and Capitol View Methodist received third. Honorable mention was given to Highland, Winfield, and First Church, with Winfield also being given the distinction of having the most attractive booth.

Special recognition was given to Capitol View for the largest number of canned goods collected, which was about 200. Pulaski Heights Methodist had the largest money offering, \$70.00.

Program for the evening included group singing with SuElla Anderson as leader, a brief message by Rev. Kenneth Shamblin, and refreshments served by the host church.

The Community Service commission, with Patricia Wilson as chairman and Mrs. Walter Newton as counselor, planned the event.—Sue Pattillo.

RECEPTION FOR PASTOR AT SILOAM SPRINGS

A reception honoring Rev. J. William Watson, recently assigned to the Siloam Springs pastorate, and Mrs. Watson, was held at the Methodist Church on Wednesday evening from 8 to 10 o'clock.

In the receiving line with the honor guests were Tom Whiteside, chairman of the board of stewards, and Mrs. Whiteside, Miss Floy Dodgen, president of the Woman's Society of Christian Service, Mrs. Velma Oakes, president of the Wesleyan Guild, C. M. Burgess, general superintendent of the Church School, and Mrs. Burgess.

In connection with the reception, members of the church showered the minister's family with miscellaneous gifts. There were on display the makings of an old-fashioned "pounding," as well as gifts of linens, crystal, pottery, kitchenware, and personalized items. Tom Whiteside made the presentation speech and Brother Watson gave the response.

From the beautifully appointed table, refreshments were served. The Misses Marianne Pyeatte and Mary Ann Davis poured punch. Acting as table hostesses were Miss Betty Davis, Miss Helen Cook, Mrs. Olive Morgan, and Mrs. Joe Slaven. Tiny yellow mums were arranged in an antique blue epergne, for the centerpiece, flanked on either side with tall yellow tapers. Napkins and mints further carried out the yellow color note.

Mrs. C. G. Chandler was general

INCOMING VICE-PRESIDENT IS 50-YEAR METHODIST

Vice-President-elect Alben W. Barkley is a Methodist of half a century's standing. He united with the church the year he cast his first vote.

"The Senator joined Broadway Methodist Church, Paducah, Kentucky on Christmas Day, 1898, and has maintained membership here continuously since that time," his pastor, the Rev. Dr. Ted Hightower, wired Methodist Information in response to a request to confirm the church connection of the nation's next vice-president.

Five Presidents have been Methodists according to the World Almanac: Polk, Johnson, Grant, Hayes, and McKinley.

"While he is able to attend but rarely, Senator Barkley regularly sends his check each quarter," Dr. Hightower reported. "He is an honorary steward of Broadway Church."

Senator Barkley's latest address before a church body was in Constitution Hall, Washington, under the auspices of the Committee on Religious Life in the National Capital. He has spoken twice in the last four years before large audiences in his home church. Mr. Barkley was also one of the several senators who participated in the dedication of the Four Freedom's windows in Foundry Methodist Church, Washington. He is said to make frequent use of Scripture in his addresses.

The incoming Vice-President's faith in prayer is indicated in the introduction which he contributed to a volume of invocations of the Rev. Dr. Frederick Brown Harris, chaplain of the Senate during the 77th, 78th, and 79th Congresses. Referring to these prayer the Senator wrote: "We have been greatly encouraged by their deep devotion and humble approach to the spiritual values that must be recognized by men in every profession and every walk of life. The prayers . . . constitute a residuum of spiritual and moral insight and consecration . . . an inspiration to those who in these difficult days approach The Maker of all men for guidance and light upon the pathway of our Nation and ourselves."

It would seem, Dr. Harris said, that Senator Barkley is himself no

chairman of arrangements for the reception, assisted by members of the Woman's Society of Christian Service.—Reporter.

JOSE L. VALENCIA ELECTED PHILIPPINE BISHOP

The Rev. Jose L. Valencia, superintendent of the Cagayan district of the Methodist Church in the Philippine Islands, was elected a bishop of the Church by the Philippine Central Conference on November 12, according to a radiogram received by the Board of Missions and Church Extension. The Conference met in Manila, November 11 to 14. Bishop J. Waskom Pickett, en route to India from America, presided over the election which was on the fourth ballot.

Election in the Philippine Central Conference is for a term of four years. The new bishop succeeds the war-time episcopal leader, Bishop D. D. Alejandro, who let it be known in advance that health conditions would not permit his continuation in the episcopal office.

Bishop-elect Valencia was a pastor and superintendent in northern Luzon Island when the Japanese invaded the Philippine — entering on the Cagayan Peninsula. Despite persecution and constant danger to his life, because of earlier associations with Americans, he continued to "travel the district and keep churches open and in operation. He was in the United States this year as a delegate to the General Conference, and as a speaker in Methodist churches in the East.

Born in Tagudin, Ilocos Sur, the Philippines, Bishop-elect Valencia was educated in the Manila High School, and then came to the United States for further study. He received an A. B. degree from Cornell College, Mt. Vernon, Iowa, and his B. D. from Drew Theological Seminary. Returning to the Philippines, he was ordained by Bishop Edwin F. Lee and admitted into the Northern Philippines Annual Conference. After nine successful years in the pastorate, he was made a district superintendent.

We are told that alcoholism is a disease, that it should be treated as a disease. One authority adds that smallpox, scarlet fever, and measles are treated as disease, but "no one makes money selling germs."—Sen Arthur Capper, in Scientific Temperance Jnl.

stranger to prayer. "One time when I congratulated him on a courageous speech which he had just made in the Senate, he replied: 'I had to pray a good while before I decided.'"

GREEN-CLAY COUNTIES SUB-DISTRICT MEETING

The Green-Clay Counties of the M. Y. F. Sub-district met at First Church Paragould for their regular monthly meeting on November 8.

The host church was in charge of the program using Thankfulness as its theme. Special features were a poem, "Thank Thee," by Ann McLerkin and a solo, "Not Half Has Ever Been Told," by Mrs. Guy Ames, Jr.

Rev. Guy Ames led in the communion service that followed. He was assisted by visiting ministers, including the district superintendent, Rev. A. N. Story.

Betty Hancock, president, was in charge of the business meeting. Ten M. Y. F. groups were present with a total of one hundred and twenty-five.

Recreation and refreshments were enjoyed in the basement of the church after the business meeting.

The next meeting will be held at Piggott in December.—Freda Lockwood.

BUFFALO ISLAND AREA ADULT FELLOWSHIP

The Buffalo Island Area Adult Fellowship meeting for November was held at Lake View Methodist Church with an attendance of thirty which is below the average attendance at these inspiring meetings.

A schedule was made for the monthly meetings and officers were re-elected.

George Graves of Caraway, chairman, presided. Mrs. Graves was elected pianist.

The December meeting will be held in the Monette Methodist Church on the first Monday night. A guest speaker and possibly special music by visiting groups will be on the program.—Mrs. W. R. Willis, Reporter.

He that ruleth his spirit is better than he that taketh a city.—Proverbs.

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LITTLE ROCK, ARKANSAS



Will Head New Recruitment Program



CHICAGO—Rev. Harold Walter Ewing of Canton, Ohio, will head an expanded program of vocational guidance and recruitment of youth for Christian service in The Methodist Church, it has been announced here by the church's Interboard Committee on Christian Vocations.

Chosen for this important assignment because of his outstanding work in the field of vocational guidance, the 34-year old minister will begin his new duties Dec. 1 and will have his offices in Nashville, Tenn.

As secretary of the denomination's new Interboard Committee on Christian Vocations, Mr. Ewing will seek to implement the action of the 1948 General Conference which established the committee and charged it with the responsibility of "developing plans and correlating efforts for the more effective enlistment and guidance of persons in vocations in the church and its agencies."

By the church's official action, the Commission is called upon "to give leadership in developing a philosophy of Christian vocation, always stressing the potential sacredness of all useful work."

Bishop Charles W. Brashares of Des Moines, Iowa, is chairman of the Interboard Commission, which includes representatives from each

of the following groups: Council of Bishops, Board of Missions and Church Extension, Board of Education, Board of Hospitals and Homes, Commission on World Peace, Board of Lay Activities, Board of



REV. HAROLD W. EWING

Evangelism, the Commission on Ministerial Training and the National Conference of Methodist Youth.

These committee members nomi-

nated Mr. Ewing for election to his post by the Board of Education, to whose Division of Local Church he will be administratively related.

Other officers of the Interboard Commission are: vice-chairman, Mell O. Williams, Jr.; recording secretary, Olin E. Oeschger; treasurer, C. W. Loughlin.

In addition to the officers, the executive committee of the Commission includes: Hoover Rupert, Hiel Bollinger, Kathryn J. Bieri and J. Richard Spann.

During his eight-year pastorate at Christ Community Methodist Church in Canton, Mr. Ewing has been a staff member of the Y. M. C. A. in charge of counseling juvenile boys, chairman of the Stark County Boys' Guidance Council and a member of the Stark County P. T. A. Council. For three years he was director of youth activities for the Board of Education of the North-East Ohio Conference. He was a member of the original committee which organized the Conference on Christian Vocations at Baldwin-Wallace College and has served as secretary of the Social Service Commission of his home conference.

The new secretary holds the B. A. degree from DePauw University and the M. A. and S. T. B. degrees from Boston University. He also studied at Drake University.

GEORGE WORKMAN WRITES FROM CHINA

(Continued from Page 7)

center, gave hope for the future.

Our home continues to be a center for students, friends of many nationalities, and a few American GIs who come often. During Christmas the Student Fellowship leaders were in for a brief family service around a spotlighted manger scene, and then a Christmas tree with small tokens of good will and friendship. Eliza keeps this base of our home life operating, and works with the Allen Church missionary society where she is head of the social service committee, and in the Community Church children's department. Sarah has all the wisdom of a high school sophomore, and enthusiasm for glee club, youth fellowship, junior choir, and refereeing volleyball. Ann, 11, makes friends with all nationalities, grows fast as a weed, and rates school sports at the head of educational offerings.

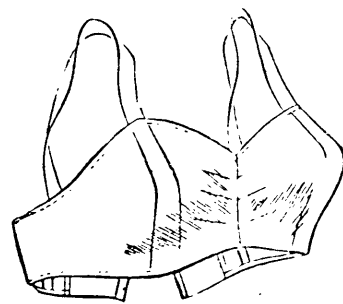
We are grateful to you for your thoughts, prayers, letters, and gifts both personal and toward our work which have given us joy and encouragement. We think of you often in your labors and interests. Eliza, Sarah, Ann and I join in very best wishes as we strive with you, following in the steps of Christ, toward a world of peace and good will for all.

Faithfully,
George B. Workman.

vogorod visited this country on business for the Patriarch of Moscow. He accepted as a gift to the Patriarch 10,000 of the new Russian Bibles, 5,000 Russian New Testaments, 100,000 Russian Gospels and 1,000 Ancient Greek Testaments for use by the students of the twenty theological seminaries which had been reopened in Russia. These books were shipped by the Russian Trading corporation in this country. Because the Metropolitan indicated that more books would be acceptable, the Bible Society is planning to send other shipments during this year.

There is a world-wide demand for the Bible at present, probably exceeding that of any other juncture in history. Among them all there is no Bible which is in greater demand than the German Bible. There is no Bible which holds out greater hope for the conversion of non-Christian people than the Japanese Bible, and there is no Bible that points the way toward lasting peace among the nations more than the Russian Bible.

Success is nothing but a good idea coupled with hard work.—Balzac.



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The Bibles Of 1948



By FRANCIS C. STIFLER, Secretary for Public Relations, American Bible Society

MOST books are not good enough to be listed as the book of the month. This is an honor accorded to only a few books each year by the various literary groups that promote best sellers. There is one book, however, that is too good to be so advertised. The Bible is a perpetual best seller. Sometimes a current popular book wins the title of the book of the year. The Bible goes beyond that.

There are three Bibles which are making news in 1948. The first is the German Bible. This book is in the news because there is such an alarming shortage of copies. Before the war the German Bible presses were turning out 400,000 Bibles and 600,000 New Testaments every year and they were all absorbed by the people. Then came eight years before and during the war when there was virtually no Scripture production in Germany. This created a shortage of eight million copies, and it is estimated that a shortage of another four million was produced by the destructive processes of war. With no materials and few presses available, there was, for a long time after V-E Day, no possibility of overcoming this shortage by the resumption of publishing in Germany.

In 1946 the Christian people of America, through the American Bible Society, began a program of publishing German Bibles in this country which to date has produced something over two million copies. There has also been sent to Germany by the Society, large quantities of paper and binding materials by which the Germans are now in the process of producing approximately another two million copies.

In the meantime the shortage

continues. In America, where the Bible tops the "Best seller" list year after year, it is difficult to picture a situation where your Bible could be kept only one day a week and then must be passed on to one of your neighbors. That is necessary in Mecklenburg, Germany, where the American Bible Society has been endeavoring to fill the many requests for Bibles. "Nothing is so much wanted as Bibles and New Testaments," reports a German pastor to the Bible Society.

The second Bible of 1948 is the Japanese Bible. Before the war the Japanese people were quite indifferent to the Bible, being for the most part adherents of another religion than the Christian. Ten thousand Bibles and twenty-five thousand New Testaments would be about all the Japanese people would demand in a year. Since V-J Day it has been very different. Before the war all Bible printing in Japanese was done in Tokyo but like Germany there has been, since the war, no paper or printing materials and very few presses available for the resumption of this publishing program. Late in 1946 a United States Navy Chaplain flew to this country with the plates for printing the entire Japanese Bible which is half again as large as our English Bible. During 1947 the elaborate process of adapting these plates to high speed rotary presses and turning out the Bible was carried through. Toward the end of the year, the largest edition of Japanese Bibles—150,000—ever printed came from the presses. It required eight box cars to carry these books to the coast for shipment to Japan where they were received in the beginning of this year. So great is the demand that another large edition was put

on the press early this Spring. These Japanese Bibles were not the first post war Scriptures by any means to be sent to Japan. During 1948 a million and a half Japanese New Testaments were sent from this country, printed from the plates made by photographing the pages of a Japanese New Testament taken from an American library. (?) A Tokyo newspaper recently reported the result of a survey which revealed that the Bible was among the ten best sellers in Japan.

The third Bible of the year 1948 is the Russian Bible. Unlike Germany, which has been a Bible reading country for centuries, and unlike Japan which for centuries was a non-Christian country, Russia is a land which, with a long Christian tradition, has in recent years been dominated by a government which opposes the Christian religion. Most of the people of Russia, however, have never ceased to be Christian believers. This is particularly true in the country districts.

When, during the war, the government of Russia relaxed its opposition to the Christian faith, the American Bible Society, believing that the time would not be long before there would be need of a Russian Bible, began the long difficult process of producing a completely new Russian Bible. The Russian Bibles used before the Revolution were no longer acceptable because in recent years the Russian government has adopted a new form of its alphabet, and decreed that all books shall use it.

After five years the Bible Society's new Russian Bible came from the press. This was last September. Less than a month later a leading churchman from Russia, Metropolitan Gregory of Leningrad and No-

UNWELCOME INSISTENCE

Marcia Winn, in her column "Front-View Profiles," appearing in the Chicago Tribune, September 2, 1948, protests against the annoying salesmanship of waiters who press drink upon reluctant patrons in restaurants. She says:

"Those of our friends who get around tell us it is almost impossible nowadays to go somewhere, especially one of the large hotels or restaurants for a quiet luncheon without having a drink, alcoholic variety, almost thrust upon you. There still exist, although it does not seem to be generally known, a good number of persons who (1) do not drink, (2) do not drink at luncheon, or (3) have to go back to work the rest of the day and prefer to do it with a clear head. Waiters and head waiters are becoming increasingly hard to convince on this score.

"You will barely be seated before the waiter will be falling over you with 'Will you have a cocktail?' or 'Won't you have a cocktail?' Sheer incredulity greets your first polite refusal. This is followed by suggestions. A frozen daiquiri, perhaps? A little sherry? If your will is strong and instead of coming out with a flat 'No!' you merely try and turn back to the interrupted conversation with your friends or start to look hopefully down the menu on food, the waiter can do two things: He can become insistent or he can become surly. He usually becomes surly.

"Two clues to the reason for this situation were spotted last week by friends. One is a man who day after day has luncheon in the same place, the dining room of a large hotel. He was approached by the head waiter as he sat down. 'Will you have a cocktail today, sir?' Our friend looked up in surprise. He had known the head waiter for years. 'Why, Henry,' he protested, 'you know I never take a drink in the day time.' The head waiter leaned down. 'I know,' he whispered, 'but I have to ask you.' A hotel 'spotter', he later confided, was listening. 'Spotters' are placed around to see that waiters sell cocktails.

"The other clue was found in a coffee shop, a hotel coffee shop, one of those terribly crowded counter affairs where business men and women come in for a hurried, frantic luncheon, eat with two or three others standing behind them waiting for their chairs, and suffer indigestion the rest of the day. The coffee shop now is serving liquor, something it has never done before. Well, a lady we know had fought her way to a chair (stool) facing the swinging doors leading into the kitchens. While waiting for her ham on rye and black coffee, she caught a glimpse through the swinging doors of the kitchen blackboard on which the day's instructions for waitresses were posted. This day's bulletins were brief. The first was 'Feature today's desserts.' The second, and last, in large letters, was: 'SELL DRINKS!'—The Clipseet.

Walk humbly before thy God.—Micah 6:8.

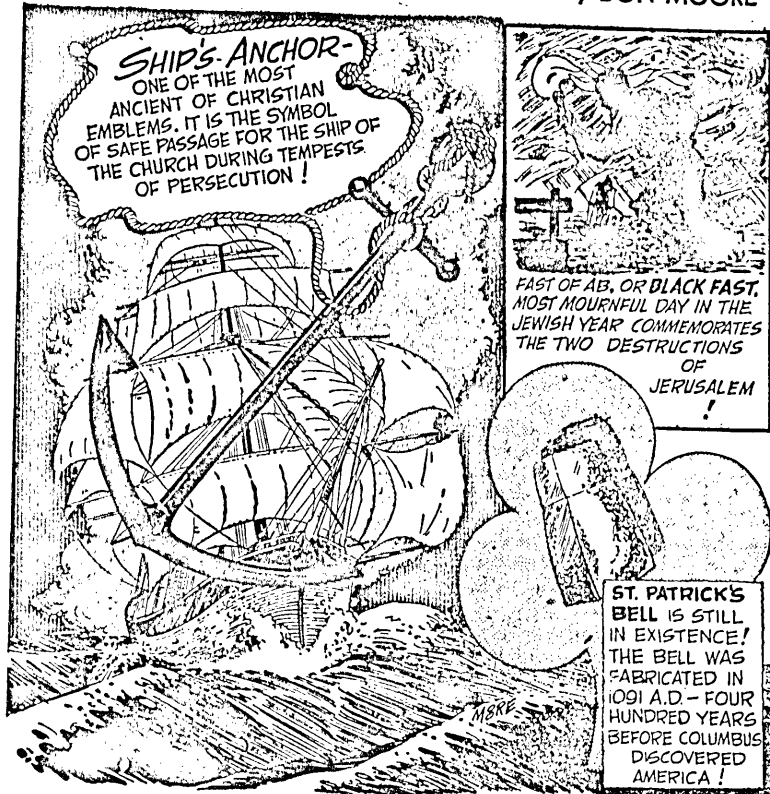
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LOOKING AT RELIGION

By DON MOORE



NEWS ABOUT HENDRIX COLLEGE

Players to Present Three-Act Comedy

The Players will present the three-act comedy "The Male Animal" as their first major production of the year Dec. 2-4. Rehearsals of the play by James Thurber and Elliott Nugent are already underway according to Miss Geneva Eppes of the speech department.

Heading the thirteen-member cast are Klyde Stephens of Fort Smith, Joyce Harris of Wynne, and Norman Goodwin of Salem. Others in the production are Buddy Ann Hampton, Conway; Ancil Reed, Heber Springs; Arthur Porter, Morrilton, Ray King, Perry; Louise Martel, Magnolia; Peggy Ragland, and Carolyn Pullig, Stuttgart; Clyde Brockett, Little Rock; Bradford Govan, Marianna; and Betty Shewmake, Murfreesboro.

Dr. Spessard Makes Address

Dr. E. A. Spessard, professor of biology, was scheduled to address the University of Tennessee chapter of Sigma Xi, graduate scientific fraternity, in their annual meeting in Memphis November 19. The subject of his talk was "Light-Absorption During Photosynthesis." He dealt, in part with his own experiment in photosynthetic light absorption, which took 23 years and disclosed a greater absorption of light than had been previously calculated.

Dr. Spessard is a member of the University of Chicago chapter of Sigma Xi.

Hendrix Included In New Publication

Hendrix is one of 21 American institutions given attention in a volume just published, "Social Science In General Education."

In the 286-page volume, which was edited by Earl J. McGrath, dean of the college of liberal arts of the State University of Iowa, social science instructors in the institutions represented, describe their

institution's general education offerings.

Dr. Richard E. Yates, associate professor of political science, is author of the chapter describing the general education program in social science which was initiated at Hendrix in 1934. Other institutions whose programs receive a chapter include Harvard, Columbia, Chicago, Colgate, Dartmouth, and state universities of Oregon, Kansas, Arizona and Minnesota.

Dr. Yates describes the "divisional courses" which have been used in the general education program aimed at acquainting every student with certain basic information in the social sciences regardless of his particular field of concentration. The courses, Dr. Yates points out, have been designed to cut across narrower departmental lines and deal with fundamental principles and landmarks.

Alumni Honor Dr. Reves

Hendrix alumni, holding their annual Little Rock meeting in connection with the meeting of the Arkansas Education Association, honored Dr. C. M. Reves of Conway for his direction of the Hendrix

MINISTERS WEEK AT EMORY UNIVERSITY

First plans for the 1949 celebration of Ministers' Week, a prominent event on the calendar of Emory University, were announced this week by Dr. H. B. Trimble, dean of Emory's Candler School of Theology.

Scheduled for January 17-21, Ministers' Week this winter will feature two outstanding speakers, Dr. Trimble said. They are Dr. John Knox, of Union Theological Seminary, New York, and Dr. Howard E. Jensen, of Duke University.

Dr. Knox, an alumnus of Emory, is widely known for his many religious books among them Christ the Lord, The Fourth Gospel, and On the Meaning of Christ.

"Dr. Knox has friends and associates scattered all through the annual conferences of the Southeastern Jurisdiction," Dr. Trimble declared. "We are making a special effort to urge all his friends to attend Ministers' Week and renew contacts with him."

Dr. Jensen won an international reputation through a group of social studies made in Central American republics almost a generation ago. A frequent contributor to professional journals, he has collaborated with Howard W. Odum, William Peter King, and others in sociological publications.

In addition to his work in sociology, Dr. Jensen has served since 1942 as professor of mental hygiene at the Duke University School of Medicine.

"These plans," Dr. Trimble said, "are only now maturing. They and other attractions which we are now setting up will combine to make this what we hope will be a high spot in the winter calendar of pastors in the Southeast."

Million Dollar Campaign.

Tribute to Dr. Reves was paid by Rev. Neill W. Hart, Methodist pastor at Camden and president of the alumni. Following the tribute, Dr. Reves was presented with a handsome leather traveling bag.

President Matt L. Ellis, spoke following the dinner, which was held in the Marion Hotel. Hendrix chapter of Blue Key, national honorary leadership fraternity, led by Ernest Hankins of Warren, handled details of the dinner.—Margaret Pullig.

Trust in the Lord with all thine heart; and lean not unto thine own understanding.—Psalm 3:5.

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The Sunday School Lesson

By DR. O. E. GODFARD

HISTORY IN THE NEW TESTAMENT

LESSON FOR DECEMBER 5, 1948

SCRIPTURE TEXT: Acts 1:8; 2:1-4; 4:14; 8:4-17; 25; 11:1-18; 13:1-3; 14:26-27 16:1-10; 28:16, 30-31.

GOLDEN TEXT: Go therefore and make disciples of all nations. Matthew 28:19.

The first thirty years of the Christian Church are the most important period of human history. The book of Acts is our source book. Some of the epistles throw sidelights on this period. The Church started in Jerusalem, spread over Palestine, Asia Minor, Europe and reached perhaps North Africa in these three decades. It was the most dispersed of all religious sects.

The Church's Post Resurrection And Pre-Ascension Commission

After his resurrection and before his ascension Jesus said, "Ye shall receive power, the Holy Spirit coming upon you and ye shall be witnesses unto me in Jerusalem in Judea, in Samaria, and unto the uttermost parts of the earth." (Acts 1:8)

On Pentecost when representatives of a dozen and a half nations heard the Gospel in the language in which they were born, the universality of the Gospel's scope was indicated. That the Gospel must go everywhere and was for everybody, was implied at the very birth of Christianity.

Opposition Incurred At Once

The two persistent foes of Christianity were Jews and pagans. The Jews because they saw miracles worked by these Christian leaders, and the pagans, because monotheistic Christians had no tolerance for polytheistic pagans. These antagonisms persisted through the years we are now studying.

The Community of Goods

The brotherhood among the early Christians was so sacred that they shared everything with all. No one counted his property his own. It belonged to the group. The world never before and never since has seen such a brotherhood as that which existed among the early Christians. An enemy exclaimed, "How these Christians do love one another!" It was not communism as illustrated in atheistic Russia, but a manifestation of brotherly love. With all against them, the world, the flesh, and the devil, they had to stick together or be stuck separately by their foes.

The Seven Deacons Chosen

The sharing was so generous, and there were so many hungry poor to be fed, that the preachers needed help of the laity in order that the preachers might give themselves wholly to the spiritual work. So seven deacons were appointed. (Let no one fear that the Church of today is giving too much attention to social service). God's poor must be cared for if we retain His presence and power.

The First Christian Martyr

Stephen was not only a good deacon, he was a great evangelist, and an astute debater. His enemies cooked up false testimony and had Stephen brought before the council.

The high priest asked, "Are these things so?" Stephen's answer, was elaborate, rich in history and unanswerable. They could not answer his assertions, but they stoned him to death. All this aroused such excitement it was no longer safe for a Christian to remain in Jerusalem. Some went to Phenice, Cyprus, and some to Antioch.

A New Christian Center Founded

Those who lodged in Antioch began to witness for Christ. There was a great religious awakening. Hundreds were brought to the Lord. In fact the dispersion of the Jerusalem Christians planted Christianity in many places. The Jews became furious and were alarmed lest some Jews might become Christians.

The Conversion of Saul

Saul of Tarsus, one of the brightest and best equipped of the Jews was determined to exterminate this odious sect. Saul got authority from the Council to arrest and bring back to Jerusalem all whom he found calling on Jesus. When Saul was approaching Damascus, he was struck down and blinded. Then he heard a voice from out of the sky and he inquired, "Who are thou, Lord?" "I am Jesus whom thou persecutest." Never did mortal man ever hear anything so astonishing. To say Saul was "flabbergasted" would be putting it mildly. It caused Saul to change his mind and listen to a Christian. Ananias baptized him and Saul began to witness for Christ. Later Barnabas had a hard time getting the Jerusalem Christians to accept Saul as a Christian. When Saul got started with the Christians a mob formed a mob of Jews and drove him from Jerusalem. In the meantime Phillip was having a great time in Samaria. The Lord told him to go to the desert where he met the Ethiopian eunuch, whom he led to Christ, baptized him and let him return to Ethiopia where the eunuch probably planted Christianity.

The Peter-Cornelius Incident

While Peter was praying on the house top, a sheet came down out of the sky with all manner of beasts and a voice said to Peter, "Arise and eat" but Peter answered, "Nothing common or unclean, will I eat." The Lord said, "What God has cleansed call thou not common or unclean." About that time the delegation from Cornelius arrived, and Peter went with them to Caesarea, and preached to the Gentiles and the Holy Spirit fell upon them as He did at Pentecost.

When Peter returned to Jerusalem, the leaders took him to task for preaching and eating with the Gentiles. Peter half defended and half apologized for his actions. Peter was not big enough to be a world leader, though at that time his prestige from the Pentecostal sermon gave him the pre-eminence in Christianity.

Jerusalem Sends A Delegate To Antioch

The old mother Church in Jerusalem kept hearing of the wonderful work of the Antioch Church. They sent Barnabas to check up on them to see if all was right. Barnabas was made happy by what he saw. He did not return to Jerusalem. Barnabas and Paul stayed more than year in Antioch. The great work was accomplished by their prayers.

First Foreign Missionaries

While the Church prayed and fasted the Spirit said, "Separate me Barnabas and Paul for the work whereunto I have called them." The Church people prayed and fasted, laid their hands upon them and sent them on their way. They had an interesting and successful journey. They preached the Gospel in several centers. But everywhere they were hounded and harassed by the Jews, who told the new converts they could not be saved unless they were circumcised.

The First Great Church Council

The ever present question everywhere was, must a Christian observe the Jewish law, moral and ceremonial, especially must all Christians be circumcised. The General Council at Jerusalem decided they need not be circumcised. Thus liberated, the Churches and the leaders became independent of the Jewish Church. This was an epochal the day of emancipation for the Christians.

The Second Missionary Journey

Paul and Barnabas having disagreed about taking John Mark on the second missionary journey agreed to disagree, and Paul took Silas and Barnabas took John Mark. They sailed for Cyprus. Barnabas was never heard of again. He probably died soon after reaching Cyprus. Paul and Silas went to Phillippi. They had a definite call to Macedonia. Thus they went to Europe when they were headed for Asia. Europeans make better propagandists for Christianity than Asiatics would have made. Asiatics think abstractly, Europeans act vigorously.

Paul In Rome

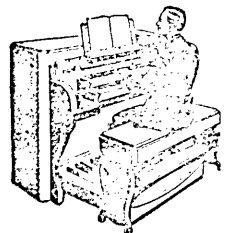
Space forbids our going into a recital of Paul's experiences in other cities, his arrest, his abortive efforts to get a trial before Jewish courts and subordinate Roman officers, hence his appeal to Caesar.

We omit an account of his perilous journey to Rome. He was received properly in Rome, given special privileges. Paul had written that powerful letter to the Church at Rome long before he ever saw the city. The saints in Rome by the hundreds came to see him while he was a prisoner. There he wrote the three weightiest Epistles—Ephesians, Phillipians, and Colossians. Paul never preached in a Christian Church. He usually labored during the day and preached every night in private homes in all his missionary journeys. The Church had no legal existence in Paul's day. It had no legal protection. But in private homes the Church had been planted, never to be uprooted.

No language can express the gratitude the Christian world owes to Paul. All Christian Churches are built today upon the foundations laid by this mighty man of God. event in the early church. It was

It is not only what we do, but also what we do not do, for which we are accountable.—Moliere.

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