

Circulation Campaign Opens Next Sunday

THE period officially fixed by our two Annual Conferences for the eighth annual Circulation Campaign for the Arkansas Methodist begins next Sunday, January 9th and continues through Sunday, January 16th.

We have not had a discouraging word from any source to date regarding the prospects for an unusually successful Campaign. The indications are that more of our pastors are working on the Campaign ahead of the official date than in any former year. We have had more requests for Campaign materials ahead of the usual date for mailing than we have had before.

We are hoping that the law of averages will begin to work for us in the matter of weather this year. Year before last we had some very unfavorable weather during the Campaign period. Last year we had an "all time" record breaker for Arkansas weather blanketing the state and also blanketing the period fixed for the Circulation Campaign and well beyond it. The records show, however, that our pastors complete the Campaign in their charges before they quit whether the weather be fair or foul.

Our office has received a number of very encouraging responses to our suggested goal of 25,000 subscribers for 1949. This is a goal that will help all concerned if we reach or exceed it.

Who Is To Blame For Bootleggers?

LAST week the daily press reported extensive raids on bootleggers in Independence County of which Batesville is the county seat.

Special mention was made of the fact that Independence County is officially dry.

Immediately the wets attempt to capitalize on their own brazen lawlessness by pointing out that liquor continues to be sold in dry counties despite the vote of the people and in defiance of the law of the state. By some strange unaccountable quirk in their mental processes the wets usually imply and often openly declare that the dries are to blame for the bootlegger.

Liquor's attitude openly declared is that liquor will be sold legally or illegally. Hence, if the citizenship of a county or state votes out the legal sale of liquor, by that vote and even because of that vote they are to blame for the illegal sale of liquor by the bootlegger. The fact is that the blame for the bootlegger lies not only on the shoulders of the shameless, lawless individual who engages in the business, but it is inherent in the liquor business itself which openly boasts that liquor cannot be curbed by law. Its supporters regularly raise the threat of the bootlegger when a group of citizens contemplate outlawing the business.

If a crowd of dry zealots, in a county that had voted to make the sale of liquor legal, were to try by unlawful means to prevent the legal sale of liquor the dries generally would be ashamed of them and would help to prosecute them as law violators. A dry citizenship does not say that there will be no sale of liquor regardless of how the county votes. That attitude is not only one of lawlessness, it is a type of anarchy. The insistence of liquor supporters on selling liquor in dry territory in the face of law and public opinion of the majority is but additional evidence of the necessity for suppressing the sale of liquor everywhere. No business has a right to live in a democracy that has only contempt for democratic processes when the majority vote is against it.

Well-Wishing Will Not Solve New Year Problems

We have just passed through the Christmas-New Year season in which the multiplied millions of earth's people have expressed good wishes for each other by every means of communication our modern world makes possible.

In view of this wealth of well-wishing, one might conclude that all differences between men nationally and internationally had suddenly been dissolved and that henceforth humanity would be a great, benevolent, world-wide brotherhood.

We should be thankful that such a brotherhood is the ultimate goal toward which we insistently move. Nevertheless, the experiences of other years lead us to a cautious evaluation of



these customary expressions of goodwill and well-wishing which have become a tradition at this season of the year. They were just as prevalent throughout the world in the years before the outbreak of World War I and World War II as in the season just passed.

It should be plainly evident to the world today that this formal, traditional, seasonal expression of good will and good wishes during the Christmas-New Year period will continue to fall short of the "wished for" goals unless throughout the year we strive, by attitudes and activities, to make real the things we so "generously" wish for others while under the spell of the Christmas-New Year spirit.

There are some very practical and realistic problems facing us at home and abroad in the new year just beginning. Nevertheless, it is our feeling that the spirit of unselfish benevolence and kindly feeling for others which has characterized the season just past would go far toward solving the most difficult problems confronting us if that spirit could prevail throughout the year instead of for a few weeks.

If faith in each other could conquer fear of each other; if unselfishness could be victor over our selfishness; if a strong-willed desire for world peace could quiet the careless, often irresponsible talk about war; if the Golden Rule could become the accepted pattern for everyday human relationships the good things we wish for others during the Christmas-New Year season might soon become living realities in the lives of people across the world.

Hendrix College Campaign Exceeds Goal

DR. MATT L. ELLIS, president of Hendrix College, announced last week that the Hendrix College Million Dollar Campaign having raised more than \$800,000.00 through the campaign has received the last of four \$50,000.00 grants from the General Board of Education, making a grand total received of over \$1,000,000.00, the campaign goal. Thus, the campaign begun in 1946 to raise this amount is being brought to a successful close. This triumphant venture of faith is cause for great rejoicing among Methodists and other friends of Hendrix College. As unpaid pledges to the campaign are paid, they will help to swell this huge amount to an even greater figure.

With justifiable pride Methodists in Arkansas can look on this achievement as a liberal expression of their confidence in Hendrix College and its future. In order to insure its effectiveness and service for now and in the future, Hendrix needed funds for additional buildings and increased endowment. Since Hendrix is owned by Methodists of Arkansas it was quite natural that those charged with the responsibility of managing the school's affairs should turn to Arkansas Methodism for the needed funds. The fact that the money needed was largely raised throughout nearly four hundred Methodist charges is indication of the widespread interest that Arkansas Methodists have in our school of higher education.

Credit for this magnificent achievement is to be shared by many. The \$200,000.00 conditional grant by the General Board of Education served not only as an incentive to reach the remaining \$800,000.00 but also to keep the campaign interest alive when otherwise such interest might have lagged beyond recovery. To Bishop Paul E. Martin, Dr. C. M. Reves, Campaign Director, Dr. Matt L. Ellis, Hendrix president, and the Campaign Planning Committee much credit is due for furnishing the leadership without which success in such undertakings is never attained. The tireless efforts of the district superintendents of the two conferences as they promoted the campaign on district levels is deserving of much commendation. There are many others who likewise shared in this achievement, including a host of laymen who by their efforts inspired others. But the "key men," as in most Methodist campaigns, who did the grass roots work in this campaign, were the pastors. These nearly four hundred loyal Methodist preachers took the campaign to the Methodist people, and the Methodist people gave liberally in response to their leadership. To these pastors goes the largest share of the glory and the honor of this great achievement.

From the very first of the launching of the campaign success seemed evident. The unanimous endorsement by the two annual conferences of the campaign was a long step in the right direction. Victory seemed more assured when some \$840,000.00 in pledges were made early in the campaign. The timeliness of the campaign and the direction it apparently took from the very beginning seem to indicate something of the Divine Will present and expressed as the campaign developed. And so, as the beloved and respected President Ellis was often wont to do, let us "Praise God from Whom All Blessings Flow."

The campaign accomplished many results. Of primary importance just now are the funds which the campaign has made available to Hendrix for construction and endowment purposes. Of greater significance, however, and possibly

(Continued on Page 4)



Dr. Diffendorfer Outlines Missionary Advance



EVACUATION of Christian missionaries from communist-controlled areas of north China is not to protect "the foreigner" (missionary), but for the sake of the Chinese church and the removal of embarrassment to the Chinese minister and church member by their association with "foreigners," Dr. Ralph E. Diffendorfer told the annual meeting of the Board of Missions and Church Extension of the Methodist Church at Buck Hill Falls, Pa., December 8. Dr. Diffendorfer heads the Board's Division of Foreign Missions, and has been a frequent visitor to China during the past quarter of a century.

There are three progressive phases in the attitude of communists, when they enter a new area, to Christians and Christian institutions, Dr. Diffendorfer said. At first there is apparent tolerance and freedom of religion; then for both foreign and Chinese Christians there is apparent toleration, and freedom of movement, of assembly, and of preaching is strictly limited; and, in the third phase, there is active opposition. In this final phase, preaching is forbidden, foreign missionaries are ordered out of the territory, sometimes after ill-treatment or public trial. This persecution, at first directed to the land-owning churches and to missionaries from America, is now extended to all missionaries and to the known leaders of the Chinese Christian church, he said.

"It would appear from communist tactics that there is little prospect for maintaining, with any degree of freedom, the life of the church in China," said Dr. Diffendorfer. "The foreign missionary is not generally a help in this situation, but an embarrassment and danger to the Chinese Christians, and a good deal of the persecution of the Chinese church has resulted from its association with the foreign missionary. Another factor that has to be recognized is that educational work on a Christian basis is impossible in communist territory. Only an educational system that follows the pattern of propaganda, systematic communist propaganda is tolerated.

"Certain Christian hospitals have continued to operate for over a year in communist territory, but there have generally been special circumstances which have made this continuance possible. In some places the hospital has been destroyed, in others equipment and supplies have been looted and the shell of the building only remained. Where the hospital continued to operate under Chinese leadership, the staff have been conscripted and forcibly drafted into service, sometimes far from their hospital, at other times within their own hospital. Where foreigners have remained to try to guard the hospital or continue to operate it, they have been forcibly ejected under armed guard, or in rare cases, they have been left free to leave of their own accord or to stay at their own risk.

"Experiences have varied from place to place and all forms of treatment have some dependence on the caprice of local officials. The Communist soldiers have generally been more tolerant of the medical and nursing personnel and their hospital work. The political officials have been responsible, as a rule, for applying the pressure and limiting the free activity or operation of their medical services. The few hospitals continuing to function are only allowed very limited freedom of action, are generally cut off from access to medical supplies and equipment, and have difficulty in obtaining funds and food."

In India and Pakistan, despite tremendous governmental and human problems, Dr. Diffendorfer finds encouragement and promise in the emergence of these areas from colony to nations. He feels that the "balance sheet" of the first year of independence weighs heavily to the "credit side." "Perhaps never before," he said, "did a country have to face simultaneously so many perplexing problems: partition of the land; inexperienced ministers in government; serious civil disturbances involving the loss of tens of thousands of lives; famine in several areas; one of the greatest mass migrations in history. Several times India and Pakistan were on the verge of civil war. There was the heritage of India's perennial problems of poverty, illiteracy, and disease. There was a dearth of able leadership in the lower brackets and the death

of Mahatma Gandhi, the father of the new nation . . . Is it not greatly to the credit of India that self-restraint was exercised and that there was no civil war?

"The past year in India has witnessed considerable social reform of a radical nature. The freshness of the Indian point of view may be symbolized by the statement of Prime Minister Nehru, when he said that he 'was coming more and more to the conclusion that what the country needed was conscription, not in a military sense, but for social work.'

"Plans have been made for increasing agricultural production. There has been research in nutrition; a scheme is outlined for increasing literacy by fifty per cent in three years; there has been extensive social legislation providing health insurance for industrial workers, better housing for laborers, arbitration of industrial disputes—to mention just a few of the trends. The Sargery Plan of education providing free compulsory education of children from six to fourteen is being implemented in the provinces



R. E. DIFFENDORFER

of Bihar, Bombay, United Provinces and Madras. Prohibition of alcoholic beverages is being instituted in Madras Province and elsewhere. A number of hydroelectric schemes are under way, some of the dams of which will be larger in compass than those of the TVA. Large new steel plants are being planned in Bihar and the Central Provinces. The first large ocean-going steamer to be built in India was launched in March. An Atomic Energy Research Board has been appointed and these, no doubt are just the beginning."

The economic status of the Christian community in the Moslem nation of Pakistan was noted by Dr. Diffendorfer. "Before independence," he said, "many of the Christians in the cities were employed as servants. When their British or Hindu employers left Pakistan they were left without livelihood. Far greater numbers of the Christians were farm laborers, tenant farmers and sharecroppers. They were hired by Hindu and Sikh landowners. After partition many of these landowners had to flee for their lives. Their tenants were left without livelihood. The land was later given to Moslem refugees from Union India in preference to Christians. As a result an estimated forty thousand Christians had to migrate to India where there they constitute Methodism's displaced persons. At least one hundred thousand are practically destitute in Pakistan. Many are reduced to eating grass. Fortunately, some aid from Church World Service and from the Methodist Committee for Overseas Relief has somewhat alleviated their sufferings. The economic rehabilitation of these people is a matter to which the best Christian talent in Pakistan must address itself. In Pakistan as well as in Union India, Christians exercised a ministry of reconciliation during the civil disturbances. To all alike, within the limits of their ability, they aided those who suffered and were homeless. Great appreciation has been expressed by the Pakistan Government for the way these Christians helped."

To help meet the needs of expanding missionary work in all parts of the world during the next four years, Dr. Diffendorfer estimated, more than 600 new Methodist missionaries will be required—and they are now being recruited in the schools, colleges, seminaries, and churches of the denomination.

"These needs cover a variety of professional fields," he said. "Ordained ministers are in great demand, a few for local churches, most for services to churches in a district. Teachers are wanted for high schools, colleges, Bible schools and seminaries; men and women who combine professional competence with skill in extra-curricular work and capacity for warm Christian fellowship. The rural advance program calls for agriculturalists, rural sociologists, teachers of trades, and experts in public health, literacy and rural education. Doctors and nurses constitute our most acute personnel shortage in the face of widespread sickness and need. The list also includes business architects and builders, engineers, business managers, editors, experts in visual aids and office secretaries.

"The quality of missionary leadership is even more important. Today's world places severe demands upon scholarship, social insight, health, character and spiritual resources. Every person accepted for this work must have the spirit and ability to fill a key position, with the genuine humility to work, if need be, from an obscure position. Then educational, professional and spiritual qualifications are high. Picture the ability needed for work among keen Chinese students, the depth of Christian experience required to discuss religion with a devout Hindu, the emotional stability required in Argentina or the capacity for fellowship demanded in Japan."

Dr. Diffendorfer reported a special plea from Okinawa—where Methodists maintained missions a quarter of a century ago—for missionaries and mission institutions "for the intensive propagation of the gospel on all its aspects: evangelistic, educational, rural, medical, social." Since the withdrawal of the Japanese from the Islands, it is reported that many thousands of the native peoples have turned to Christianity.

"Especially it should be realized that Okinawan ports and cities are now the out-posts of American naval, military, and air forces in our post-war strategy of defense," said Dr. Diffendorfer. "All the blessing and curse of the western movement of occidental, and especially American, influence are bound to come to these strategic islands lying midway between the Philippines and Japan and just off the coast of Asia."

There are also calls from South American countries for the development of churches and schools, and from the Philippine Islands for Christian schools and for new medical services, Dr. Diffendorfer reported. All of these needs are given high priority in the "Advance for Christ and His Church"—a movement in which the Methodist Church is engaged to strengthen its missionary work during the years 1948-1952.

BISHOP LEDDEN OF NETWORK

Bishop W. Earl Ludden of Syracuse will be the preacher on Columbia's regular "Church of the Air" service, Sunday morning, January 23, at 9:30 (CST). His subject will be "He Baptized a Place." Music will be by the Hendricks Chapel Choir of Syracuse University, Arthur Poister, organist and director.

There are two "Church of the Air" services each Sunday, one at 9:00 a. m., the other at 9:30 a. m. (CST). Some CBS stations present both services. Other stations "air" one or the other program. A number of stations prefer to use this hour for local programs. Consult your local papers or inquire by telephone from your CBS station. Bishop Ludden's service will be at the later hour (9:30).

Bishop Ludden has just returned from a three month visitation of mission fields in Africa, representing the Council of Bishops of The Methodist Church.

World peace depends upon what is in our hearts more than what is on our treaties.—James F. Byrnes, former Sec'y of State.

THE DEVOTIONAL PAGE

REV. H. O. BOLIN, Editor

NEW YEAR'S EVE THOUGHT

Verse for New Year's Eve:—Matthew 6:33

Lesson for New Year's Eve—Matthew 7:13, 14, 24-27

Poem for New Year's Eve:

"Let us walk softly, friend;
For strange paths lie before us
all untrod;
The New Year, spotless from the
hand of God,
Is thine and mine, O friend."

—Lillian Gray

Thought for New Year's Eve:

"To get the most out of the coming year we must put the most into it, and we put the most into it by living in a spirit of earnestness, doing with our might what our hands find to do, not trifling with the golden hours, but receiving each as a precious gift from God. Only such earnest purpose makes the day a blessing, insures progress from good to better, and causes us to live in eternity while we are in time."—James Freeman Clarke.

Prayer for New Year's Eve:

"We render unto Thee our thanksgiving, O Lord our God, Father of our Lord and Saviour Jesus Christ, by all means, at all times, in all places—for that Thou hast sheltered, supported, and led us on through the times past of our life, and brought us to this hour.

"And we pray and beseech Thee, O God and loving Lord, grant us to pass this coming day, this coming year, and all the time of our life without sin, with all joy, health, and salvation. But all envy, all fear, all temptation, all the working of Satan, do Thou drive away, O God, from us, and from Thy holy Church. Supply us with things good and profitable.

"Whereinsoever we have sinned against Thee, in word, or deed, or thought, be Thou pleased in Thy love and goodness to forgive, and forsake us not, O God, who hope in Thee; neither lead us into temptation, but deliver us from the evil one and from his works; by the grace and compassion of Thine only begotten Son, Jesus Christ."—Amen.
—Liturgy of St. Mark, In Shepherds.

THE IDEAL CHRISTIAN LAYMAN

"Not inert but alert;
Not dead but dedicated;
Not seat-warmers but soul-winners;
Not worriers but workers;
Not masters of men but servants of God;

Not possessive but progressive;
Men of vision and vim, who will venture for Christ and His Kingdom until victory!"

—The Rev. Oliver W. Hurst in The Chaplain.

LET YOUR ACTIONS SHINE

I would not give much for your religion unless it can be seen. Lamps do not talk, but they do shine. A light house sounds no drums, it beats no gong; and yet, far over the water its friendly spark is seen by the mariner. So let your actions shine out your religion. Let the main sermon of your life be illustrated by your conduct, and it shall not fail to be illustrious.—C. H. Spurgeon.

A NEW LEAF

He came to my desk with a quivering lip—

The lesson was done—

"Dear teacher, I want a new leaf," he said;

"I have spoiled this one."

In place of the leaf so stained and blotted,

I gave him a new one all unspotted,

And into his sad eyes smiled—

"Do better now, my child."

I went to the throne with a quivering soul—

The old year was done—

"Dear Father, hast Thou a new leaf for me?"

I have spoiled this one."

He took the old leaf, stained and blotted,

And gave me a new one all unspotted,

And into my sad heart smiled—

"Do better now, my child."

—Kathleen R. Wheeler,
In the World's Best Loved Poems

WHERE TWO YEARS MEET

Again, we have come to the meeting of two years—1948 and 1949. We look back on one and forward to the other. With pride, we note that some progress was made in 48, but with regret we realize that the progress was not as much as it might have been. These passing years remind us that time moves swiftly. Our time is short indeed for self development and the helping of others in the matter of building Christian character.

As we stand here for a brief moment at the meeting of these two years may we do a little thinking. There are certain things that we should carry across the border line of the years and other things we should leave behind.

Across this border line we should carry our friendships. Someone has said that old friends are the truest. In some cases that may be true and in others not true. But all of us do have our friends of long standing whom we treasure very highly. They have known us for years. They know our likes and dislikes; our faults and our virtues, and they love us in spite of all our shortcomings. A friend has been defined as an individual who knows all of one's faults and loves him in spite of them. These are friendships that have been carried across the years. Surely we will treasure them as long as life shall last which means throughout eternity.

Across the border line of the years we should carry our loyalties to the higher things of life. The writer knew a man who for half a century was a pillar in the church. He was always found at his post of duty. The church never opened for a public service without he was there to enter. He has gone now, and how badly he is missed in the community. He is still a church member, however. He has transferred his membership from the Church militant on the earth to the Church triumphant in heaven. His last years on this earth were made happy as he looked back over a long life of useful service.

One of the greatest compliments that can be paid to any person is to say he is loyal to the Church. The Church, in its various branches, is the Bride of Christ. One cannot

hope to be in good standing with the Groom while he slights the Bride. We must carry this loyalty across the border line with us.

Loyalty to the Church means more than attending the services regularly and supporting it with one's means. It means to be loyal to Christ and the things for which he stood—honesty, purity, peace, goodwill, service and love. As we grow older we must not lessen our loyalty to these great qualities. One may reach the retirement age along other lines, but not morally and religiously. The saddest thing on earth is to see a person try to retire along these lines with the coming of old age. The writer has known a few who were very loyal to these higher things during the active period of their lives, but as the years came they surrendered all of their duties and responsibilities saying that they were leaving them to the rising generation. By necessity, because of depleted health and strength, people may become a bit less active as the years come, but woe unto them if they lose interest in these higher things. The wise man said, "A hoary head is a crown of glory if it be found in the way of righteousness."

On the other hand, there are certain things we should never carry over into the New Year. Grudges should never be carried across the border line. This term has been defined as malice or ill will. It is easy to have a feeling of this type toward others. Sometimes it comes about through the fault of no one. It is simply a clash of personalities. Some people naturally rub us the wrong way and we in turn rub them the wrong way. Unless there is a spirit of broadmindedness and understanding on the part of all concerned this will develop into a feeling of ill will.

Then, we should not bring our bad habits across the border line of the years. Some have the habit of speaking evil of others in their absence. This often causes a lot of trouble. It has been known, on many occasions, to lead to violence which ends in the death of some one. The greatest killer on earth is not necessarily the one who takes physical life, but many times it is

PRAYER FOR KINDNESS

There is so much of deep distress,
So much of hurt and pain and woe,
So much of hate and bitterness
As down life's rugged way we go,
This prayer we lift to Thee this day:
That Thou wilt give us gentleness
And kindness in our hearts, always,
For everyone who knows distress.
—William L. Stidger in War Cry.

the person who butchers the character of another. Christ said, "Blessed are the peacemakers," but the gossipers are the strife stirrers in the community.

Another bad habit that many have and which should be left behind is that of putting off duties and responsibilities. The wise old saying admonishes, "Never put off until tomorrow that which should be done today." We often reverse the order of the admonition as though it read, "Never do today what may be put off until tomorrow." This disposition to procrastinate causes many to lose their souls and others to fall far short of the discharge of duty. Many are always resolving to do good things but they never get around to them. They are waiting to begin the task until tomorrow not realizing that there is a real sense in which tomorrow never comes. Their lives are a failure in spite of their good resolutions and good intentions. It had been truly said that "The way to hell is paved with good intentions." There are a lot of people who mean well but they never get around to doing well. They have simply formed the bad habit of waiting for a more convenient time, but in most cases that time never comes and the duty is never performed. That habit should be discarded. It is the cause of most of the failures in life.

Space will not permit us to dwell on other evils that should be left behind, such for example as hatred and jealousy. There are no greater evils in life than these two forces. No character can possibly develop along spiritual lines which is filled with them.

As we face the New Year may God help us to "lay aside every weight and the sins that easily beset us, and run with patience the race that is set before; looking to Jesus who is the author and finisher of our faith."—H. O. B.

MY CHURCH

My church is the place where the Word of God is preached, the power of God is felt, the Spirit of God is manifested, the love of God is revealed. It should be the home of my soul, the altar of my devotion, the health of my faith, the center of my affection, and the inspiration of my daily life.

Having united with the church in solemn covenant, I will advance its interests by my faithful attendance at its services, by studying the Holy Scriptures, by observing its ordinances, by contributing to its support, by encouraging its members and its leaders and by joining with them in all good works. By thus honoring and serving God I will share with many others the life of the kingdom of heaven.—Selected.

"It is better to die for something than to live for nothing."

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A WEEKLY
MESSAGE

By FORNEY HUTCHINSON

QUEER!

"A young woman was hired as a servant in a home. Plenty of food was purchased, she was a good cook and prepared excellent meals. The first day she prepared breakfast, dinner, and supper. The father, mother and nine children were absent from the table. She stood it fairly well the first day, but the second morning she inquired why her meals were untouched. The family replied: "We furnish you the house and the food, and pay you a salary; now it is up to you to get us to eat." Would that be regarded as a queer family?"

A school board hired a teacher, paid him a salary, filled the coal cellar with coal; everything was in readiness in September to open school. The taxpayers paid the taxes, which were used to pay the teacher's salary. School opened, a week went by and there were no pupils. Upon inquiry the teacher was informed that he had the building and was receiving a salary to teach school, and it was up to him to get the pupils there. Would that be a queer community?"

A church hired a preacher, gave him a good building, paid him a salary. He preached his messages, went to his church each Lord's Day, morning and evening, but the people were not there. Upon making inquiry among the membership he was informed that he was furnished a good building and given a good salary, and that it was up to him not only to prepare sermons, but to go around and induce those paying him to come to church.

Would that be regarded as a queer church? There are a lot of them in the world. The community hiring the school teacher, and the family hiring the servant girl are not more queer than the church in following the procedure."—(Author Unknown.)

HENDRIX COLLEGE CAMPAIGN
EXCEEDS GOAL

(Continued from Page 1)

of more permanent importance, is the closer relationship which now exists between Methodism in Arkansas and Hendrix College. The Methodists who made possible the successful campaign are interested in the new building under construction and those to be built, but they are more vitally interested in the quality of Christian citizenship which schools like Hendrix make possible.

The Pennsylvania Bureau of Highway Safety reports that 51.9 per cent of the 2,104 drivers' licenses revoked during 1946 were due to intoxication.—From Listen.

NEWS AND NOTES ABOUT FACTS AND FOLKS

DR. AUBREY G. WALTON, pastor of the First Methodist Church, Little Rock, has assumed his duties again following an illness of several weeks.

ANNOUNCEMENT is made of a series of services to be held at the Huntington Methodist Church, beginning on January 2. Rev. O. D. Peters, pastor of the Greenwood Church, is doing the preaching. Rev. L. J. Stevenson is pastor.

THE report of the North Arkansas Conference treasurer, P. E. Cooley, will appear in the February 3 issue of the Arkansas Methodist. This report will carry all remittances that reach Mr. Cooley by January 22. His address is Post Office Box 26, Blytheville, Arkansas.

BISHOP PAUL E. MARTIN delivered a New Year's sermon and led in the Laying of the Cornerstone of the new Education Building at Asbury Methodist Church, Little Rock, Sunday, January 2. An overflow crowd attended the worship service and witnessed the Cornerstone Laying of the Education Building which is expected to be completed early in March. Rev. Arthur Terry is pastor.

DR. GEORGE S. REAMEY, editor of the Virginia Methodist Advocate, has been elected by the Council of Bishops to serve as a member of the Methodist Commission on Chaplains, filling the vacancy created by the death of Dr. John Paul Tyler. Dr. Reamey has written numerous articles on the work of the Chaplains and has edited a series of popular pamphlets for use among service personnel.

PFC. ERWIN WOOD MARTIN, son of Rev. and Mrs. C. L. Martin, pastor of the Methodist Church at Lavaca, was buried in the National Cemetery, Little Rock, on December 30, with military honors. Religious services were conducted by Rev. I. L. Claud, pastor of Washington Avenue Church, North Little Rock. Mr. Martin was killed on March 15, 1945, while fighting with the Fifth Marine Division on Imo Jima.

REV. AND MRS. J. WESLEY DAY and family of Brooklyn, N. Y., missionaries of the Methodist Church (formerly of the Methodist Protestant Church) in Kalgan, North China, have been forced to leave their station because of the rapid advance of communist military forces. They have been reassigned by the Board of Missions to West China. A recent letter received from Mr. Day was written at Hankow, as the family was enroute up the Yangtze River by steamer.

REV. GEORGE Q. FENN, Marble Falls, Arkansas, retired member of the East Oklahoma Conference, writes: "On December 12, it was my privilege to be the guest speaker in two services of the fortieth anniversary of the uniting of three preaching places, and the building of a nice rural church called Wesley Chapel on the circuit of which I was the pastor in Comanche County, Oklahoma. More than two hundred participated in these services and in the potluck dinner served in the church. This church has had continuous pastoral service at least one Sunday a month, although it has been a part of six circuits during its history."

WORD has been received by the Board of Missions and Church Extension from Manila, P. I., of the death of Mrs. F. V. (Bert) Cabotaje following a cesarean operation in the birth of a son. Complications resulted in her death on December 12th. The funeral was held at Knox Memorial Church in Manila. The baby is reported as doing well. The Cabotajes will be remembered by many American Methodists to whom they spoke during their year of visitation in this country in 1946-47. The Rev. Mr. Cabotaje is director of religious education in the Northern Philippines Conference of the Methodist Church. He may be addressed in care of Dr. Ernest E. Tuck, 126 General Luna, Manila.

DR. DIFFENDORFER TO BE
IN LITTLE ROCK

BISHOP PAUL E. MARTIN announces that Dr. Ralph E. Diffendorfer, executive secretary of the Division of Foreign Missions of the Board of Missions and Church Extension of The Methodist Church, will be the speaker at a meeting of the Advance Committees from the Little Rock and North Little Rock Conferences on January 25 at the First Methodist Church in Little Rock.

The meeting will begin at 9:30 a. m. and Dr. Diffendorfer will speak at a great rally in the evening.

AN agricultural and industrial school, under the auspices of missionaries of the Presbyterian Church in the U. S. A., is rising rapidly on a campus and acreage related to the Pitkin Memorial School, Kiungchow, Hainan Province, China. A year ago the project was begun. Thirty boys, only a half of them Christian started by clearing three acres of land and planting what proved to be bumper crops of vegetables, corn, sesame, upland rice, millet, and peanuts. A former kitchen and engine-room were remodeled into the first classrooms. This second year fifty more students have been admitted from several hundred applicants, and the institution is on its way to demonstration service for a whole Chinese province.

BISHOP W. W. PEELE, Chairman of the Methodist Commission on Chaplains, announces that the Commission is engaged in long-range planning in fulfillment of the General Conference action in establishing the Commission as one of the regular agencies of the church and enlarging its work to include all categories of the Chaplaincy service. "The urgency for numbers is not now upon us, so that we can turn to other phases of work and develop closer ties with all men in the various services wherever they may be located. The Commission greatly appreciates the support of the churches as expressed through continued contribution to the Fellowship of Suffering and Service. The communion offerings are our only present means of support."

MISSIONARIES SAFE BEHIND
COMMUNIST LINES

FOLLOWING the seizure in mid-December of the environs of the City of Peiping (Peking) by communist military forces and the coming under communist control of Yenching University, the Board of Missions and Church Extension of the Methodist Church received the following cablegram from Professors Bliss Wiant (Methodist) and Lucius Porter (Congregationalist) of the Yenching faculty:

"All are safe. Classes are conducted on regular schedule. Communist representative assured us of their concern for our welfare. They urged continuation of educational work, promising academic and religious freedom."

And on December 25th the following cablegram was received by the Board, signed by four missionaries, one of whom is the Rev. Edward Aeschliman, Methodist representative:

"Peiping missionaries are living comfortably and undisturbed. They send greetings. School vacations have been somewhat advanced. Christmas functions and other activities are unabated. There is similar word from Yenchink (university) and Tunghsien. All classes are continuing. We request the Board to reassure all our friends."

According to Associate Secretary Frank T. Cartwright, in charge of the Board's work in China, 81% of the missionaries of the Division of Foreign Missions, and 89% of the missionaries of the Woman's Division of Christian Service are still at work somewhere in China. Those who are leaving for America or elsewhere are principally mothers with children.



The Methodist Church In 1948: A Review



By RALPH STOODY

TWELVE months ago the new year dawned in the midst of what was to become the most spectacular and dramatic event in the Methodist story of 1948.

As the two hands of the clock approached the midnight perpendicular in Cleveland, Ohio on December 31, more than 11,000 young Methodists from all parts of the United States, with representatives from other lands, were with one mighty voice making their "humble confessions" and declaring their "intentions to lead a new life." Then, as the bells pealed for the changing year, there was a sacred, power-filled silence, and in the symbolism

concern for the workers, and related the church to the international situation.

The Conference gave consideration to 1511 proposals for legislative action, known in Methodist vocabulary as "memorials". Many of these eventuated not in ordering immediate changes in organization but in the creation of a number of study commissions to bring in recommendations in 1952. Indeed, a most extensive "impartial and objective study of all the general boards, commissions and service agencies of The Methodist Church" was authorized.

Bishop Kern, the president of the

Germany Central Conference, meeting in October abandoned the principle of term-episcopacy and in re-electing Bishop J. W. E. Sommer made it "for life." The Africa Provisional Central Conference met in October. The Northern Europe Central Conference met in September. As the year closed the Southern Asia Central Conference had just convened. The others will meet in 1949.

Other Changes in Leadership

The memberships of boards, commissions and other agencies of the church were renewed for the quadrennium in the manner required by

Bishop W. W. Peale, chairman.

The election of Dr. Roy H. Short, of the Upper Room, to the episcopacy led to the election of Dr. J. Manning Potts as editor.

Changes in presidencies of administrative agencies include:

World Service Commission, Bishop Clare Purcell succeeds Bishop Titus Lowe.

Board of Education, Bishop Fred P. Corson succeeds Bishop Charles W. Flint.

President of Editorial Division, Bishop Paul E. Martin succeeds Bishop Hammaker; President Division of the Local Church, Bishop J. Ralph Magee succeeds Bishop



Pictured above are Methodism's new bishops. In the insets are (left) Gerald H. Kennedy, Portland, Ore.; (right) Jose L. Valencia, Manila. Others are, front row (l. to r.) Hazen G. Werner, Columbus, Ohio; Richard C. Raines, Indianapolis, Ind.; Glenn Phillips, Denver, Colo.; Marvin A. Franklin, Jackson, Miss.; Roy H. Short, Jackson-

ville, Fla.; H. Clifford Northcott, Madison, Wisc.; J. W. E. Bowen, Atlanta, Ga. Top row (l. to r.) Dana Dawson, Topeka, Kans.; Marshall R. Reed, Detroit, Mich.; John W. Lord, Boston, Mass.; Lloyd C. Wicke, Pittsburgh, Pa.; Donald H. Tippett, San Francisco, Cal.

of the Sacrament 1948 was born in the hearts of these inspired young people.

The perfection of the planning of that unprecedented Methodist Youth Conference, the enormous numbers involved, the total mileage traveled, the character of the program, the friendly cooperation of the Council of Bishops and the abiding life-service influence, all combine to make the event an item for Methodist histories.

Quadrennial years in Methodist polity are both as disturbing in the resultant changes, yet as essential for the processes of democracy, as in American political life. Incidentally, with special reference to elections, the outcome in Methodist circles this year proved to have been quite as unpredictable as last November's national poll.

The third General Conference since Methodist unification convened on April 28 in Boston with 754 elected delegates and 63 bishops. Doubtless the formal review of the success of the Crusade for Christ and the presentation and enthusiastic adoption of the new quadrennium's forward program, the Advance for Christ and His Church, were the most significant actions in terms of creative value.

A notable Episcopal Address received widespread editorial recognition across the country. The message, delivered by Bishop Oxnam, appraised the state of the church, warned against threats to the freedom of the pulpit, reiterated Methodism's enmity to the liquor traffic, gloried in ecumenical progress, analyzed such problems as ministerial recruitment, the denomination's relationship to its institutions, and the mission of the church. It summoned the denominations to move toward unity, expressed Christian

Council of Bishops, opened the Conference. Bishop Baker, his successor, took the gavel of the Council as the Conference closed.

Ten bishops who had died during the quadrennium were commemorated: Anderson, Baxter, Cannon, Decell, Garth, L. H. King, Melle, Nuelsen, Richardson and Robinson. Two more have died since the Conference: John M. Moore, Edwin F. Lee.

While retirements from the episcopacy did not take place until the sessions of the Jurisdictional conferences, the General Conference made appreciative recognition of the completion of the effective service of the following eight bishops: H. Lester Smith, Titus Lowe, Raymond J. Wade, Edwin F. Lee, Wilbur E. Hammaker, Charles C. Selecman, James H. Straughn, Lewis O. Hartman.

New Bishops

Of the thirteen bishops chosen in the United States, eleven were elected to fill vacancies caused by death and retirement, and two to administer the newly created episcopal areas of Jacksonville, Fla. and San Francisco. Increased trend toward the selection of bishops from the pastorate was noted. Ten of the thirteen were chosen directly from the pulpit. Two others were only one position removed from the pastorate, both being well-known for their preaching power.

Three of the Central Conferences have met since the Jurisdictional Conferences. The Rev. Jose L. Valencia, superintendent of the Cagayan district, was elected bishop in November by the Philippine Central Conference, succeeding Bishop D. D. Alejandro who could not continue on account of his health. The

their several constitutions. With some, this is done by the General Conference; others are constituted by representatives chosen by the six Jurisdictional Conferences.

Retirements of executives and election of successors have occurred as follows:

Mrs. J. D. Bragg, who had filled her term of office as president of the Woman's Division of Christian Service, was succeeded by Mrs. F. G. Brooks of Mt. Vernon, Iowa.

Dr. Fred Stone, one of the two publishing agents, retired and was succeeded by Dr. Roy L. Smith, the editor of The Christian Advocate. Dr. T. Otto Nall, managing editor, was made Acting Editor. The Rev. Prince A. Taylor was elected editor of the Central Christian Advocate, succeeding Dr. J. W. E. Bowen, now a bishop.

Dr. George L. Morelock of the Board of Lay Activities was succeeded by Chilton G. Bennett.

Dr. Harry W. McPherson from the Division of Educational Institutions of the Board of Education, was succeeded by Dr. John O. Gross.

Dr. Ernest H. Cherrington retired from the Board of Temperance with no successor elected as yet, but there was created the office of Executive Vice President in charge of Counselling and Public Relations to be filled by Bishop Wilbur E. Hammaker.

Dr. Ralph E. Diffendorfer, whose retirement from the Division of Foreign Missions becomes effective in August 1949 is to be succeeded by Dr. Eugene L. Smith, who now comes on to the staff.

Bishop Herbert Welch from chairmanship, (which carried executive duties) of the Methodist Committee on Overseas Relief was succeeded by Bishop Titus Lowe, who was made "executive director" and

Paul B. Kern.

Boards of Pensions, Bishop Ivan Lee Holt succeeds Bishop J. Ralph Magee.

Board of Hospitals and Homes, Bishop William T. Watkins succeeds Bishop Raymond J. Wade.

Board of Evangelism, Bishop Ralph S. Cushman succeeds Bishop Charles C. Selecman.

Board of Temperance, Bishop Paul E. Martin succeeds Bishop Wilbur E. Hammaker.

Commission on World Peace, Dr. Ernest F. Tittle succeeds Dr. Ralph W. Sockman.

Dr. Fred G. Holloway succeeds Dr. Ralph G. Melder as president of the Association of Methodist Theological Seminaries.

The Advance Takes Form

The organization scheme of what has been called "the second mile" in Methodism's four-year programming, the Advance for Christ and His Church, distributes chief responsibilities among five bishops and an executive director, Dr. E. Harold Mohn, who has established his office in Chicago. The general chairman is Bishop William C. Martin, who will be aided by two vice-chairmen, Bishop G. Bromley Oxnam in charge of the Teaching and Preaching mission, and Bishop Costen J. Harrell, in charge of the Financial Phase. Aiding them, Bishop Paul B. Kern is to be chairman of the Week of Dedication Committee and Bishop Fred P. Corson of the Special Gifts Committee.

Superintendents of the 560 districts of the church, together with all the bishops, spent two intensive October days in learning about and gaining inspiration for the Advance. On the following three days they attended an unparalleled inter-

(Continued on Page 16)



THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



IN STORYLAND

PADDY BEAR'S NEW YEAR'S RESOLUTION

There was company at Paddy Bear's home. Auntie Bear and her son, Fuzzy, had come to spend Christmas and New Year's Day with Paddy Bear and his folks in the blue-black cave in the heart of the woods.

Every day, while Mama Bear and Auntie Bear "visited" with each other in the cave, Paddy Bear would take Fuzzy out to play. Fuzzy was bigger than Paddy Bear, and his play was often rough. When they rolled and tumbled around, he would bump into Paddy and hurt him badly. Paddy Bear, though, tried not to mind, and because Fuzzy was his guest, he always would let him choose what to play next.

That is why, on New Year's Day, when Fuzzy said, "Oh, I know what let's do—let's make New Year's Resolutions!" Paddy Bear answered, "All right," although he didn't know what a New Year's resolution was.

He was afraid Fuzzy might make fun of him if he asked about it, but he knew Mama Bear wouldn't tease. "Wait a minute before we start," he told Fuzzy. "I want to go ask Mama something."

Then he ran into the kitchen of the blue-black cave, where Mama Bear was making bread.

"Mama," he asked, all out of breath from running, "how do you make a New Year's resolution?"

"Why," said Mama Bear, "if, on New Year's Day, you make up your mind to do something all the rest of the year that will make you a better little bear, or will help make someone else happy, you call that a New Year's resolution."

Paddy Bear thought for a minute or two; then ran back to his cousin. "All right," he called. "I know what my New Year's resolution is going to be."

"What is it?" asked Fuzzy.

"Every day I am going to go down to the spring to get the water, so that Mama Bear won't have so much work to do."

"Humph!" said Fuzzy. "I don't think that's much of a resolution."

"But I am going to do it without grumbling," said Paddy. "That's part of the resolution."

"Well, I can make one a lot better than that!" said Fuzzy. "I am going to exercise every day until I'm so strong that I can push the big rock in front of my house right down the hill!"

"My," said Paddy Bear, "that is a big resolution." He felt ashamed he hadn't been able to think up something big like that. Just bringing up the water every day seemed like such a little thing to do.

But just the same, every morning after Fuzzy Bear and his mother had gone home, Paddy would go down to the spring with his two buckets, fill them with water, and carry them back to Mama Bear. At first they seemed very, very heavy. He had to stop two or three times, going up the hill to rest. After awhile, though, he could carry them all the way without stopping. You see, although he didn't know it, carrying that water was very good exercise,

and he was growing stronger every day.

He would often think of Fuzzy Bear. "My, I wonder if he's grown strong enough yet to push that rock down the hill! I certainly would enjoy watching him do it."

Finally, Mama Bear and Paddy started out to visit Auntie Bear. Paddy could hardly wait until dinner was over and he and Fuzzy could go out to play.

"How's your New Year's resolution?" he asked right away. "Can you push that rock down the hill yet?"

Fuzzy Bear looked sheepish. "I didn't practice more than a day or two," he said. "It was too much work. I guess I could push it, though if I tried."

He went over to the big rock, and began to push and tug at it, but he couldn't move it even a teeny-weency bit. At last he fell back, puffing and grunting.

"It is not such a big rock, though," said Paddy Bear. "I believe I'll try it myself."

So he began pulling and tugging. And, would you believe it, carrying that water up the hill every day for months had made his arms so strong that pretty soon—puff! pull! push—that rock began to roll down the hill!

"My but you are strong!" cried Fuzzy, and Mama Bear and Auntie Bear, who had come out to watch, began to clap their paws.

"You see, it was a good New Year's resolution, after all," said Mama Bear. "You've not only been helping me; you've been helping yourself, too."

"And you kept your resolution," Auntie Bear added. "It wouldn't have made any difference how good it was, if you hadn't kept on working at it after you had made it."

"Can you make resolutions any time but New Year's Day?" asked



THE NEW YEAR

*They say the old year leaves
And the new year takes its place,
So I slipped out of bed
To try and see its face.*

*I heard the bells ringing
And the whistles as they blew,
But I didn't see the old year
And I didn't see the new.*

*But early the next morning
My Daddy joyfully
Said "Happy New Year" so I guess
It just slipped right by me.*

—A.E.W.

IN THE WORLD OF BOYS AND GIRLS

A CHILD'S CREED

By F. P. Fletcher

I believe in God, my Heavenly Father, who loves me and cares for and helps me day by day.

I believe in Jesus, who was once a child Himself, and who loved little children and took them in His arms and blessed them. I shall try to grow up to be like Him.

I believe in my church, and love to come to its services and to help in every way I can.

I believe there is a difference between right and wrong, and that happiness is on the side of right and God.

I believe if I do wrong I ought not to think it smart; but to be sorry and ask to be forgiven, and to try hard to do right next time.

I believe that in prayer I may talk with God and He with me. That God speaks to me through the Bible also; so I shall love it and read it.

I believe in being happy and in making others happy, too.

I believe this is God's world. Sometimes when I watch the stars or the mountains, or walk among the flowers, I am sure God is near; and I am glad.

I believe in my home, in father and mother that I may trust their love and care and guidance; that I have a share in making my home a happy one.

I believe in growing up by and by into a good and true man or woman.

Dear God, help me every day to live what I believe. Amen.—Zion's Herald.

THE HAPPIEST BOY

Once a king had a son whom he loved very dearly. He gave him beautiful rooms to live in, and pictures and toys and books, a pony to ride, and a boat on the lake. He provided teachers to give him knowledge that would make him good and great.

But the young prince was not happy. He was always wishing for something he did not have.

One day a wise man came to the court. He said to the king: "I can make your son happy. But you must pay me my own price for telling the secret."

"Well," said the king, "what you ask I will give."

So the wise man took the boy into a private room. He wrote something with a white substance on a piece of paper. Next he gave the boy a candle, and told him to light it and hold it under the paper, and then see what he could read. He then went away and asked no price at all.

The boy did as he was told, and the white letters on the paper turned into a beautiful blue. They formed these words:

"Do a kindness to some one every day."

The prince made use of the secret, and became the happiest boy in the kingdom.—Our Little Ones.

"A Very Happy New Year."

JUST FOR FUN

A small boy sat in the gallery and watched the preacher read a carefully written sermon. One page after another was laid aside until 30 or 40 of them had been piled up to the left. The youngster had watched the pile to the right decrease. When, therefore, the last leaf was carefully laid to the left, the minister lifted his face and said, "And so, my brethren, on this wonderful theme I could go on and on."

It was too much for the impatient boy, and so he shouted down, "No, you couldn't. You are out of stuff and you know it!"—Mrs. Gladys Kruse.

* * *

The housewife was doing her spring cleaning and wound up with a truckload of rubbish to be hauled away. She couldn't find anyone for the job.

Then one morning she spied a truck passing, loaded with ancient mattresses, cardboard boxes, rickety furniture, and other bric-a-brac. She called to the driver, "Hey, want to haul some junk for me, too?"

Came the reply: "I ain't haulin' junk. I'm moving my own furniture."—American Wkly.

* * *

"What's that piece of string doing around your finger, Bill?"

"That's a knot. Forget-me-not is a flower. With flour you make bread, and with bread you have cheese. This is to remind me to buy some pickled onions."—Boston Globe.

Fuzzy. "Because I want to make one right now just like Paddy Bear's, and I am going to keep it just as he did, too."—Child Life.

China Today And Tomorrow

By DR. FRANK T. CARTWRIGHT

(A statement read by Dr. Cartwright, Associate Secretary for China, at the Annual Meeting of the Board of Missions and Church Extension, The Methodist Church, December 8, 1948)

DAILY I am asked, "What about China?" I give you the facts as I see them, revised up to this very hour, together with my interpretation of these facts. This statement is personal, but it is based upon almost daily conferences with China secretaries of other boards of missions and, also, upon an all-day consultation on December 2nd with high authorities in Washington.

Today in China the Nationalist government has become so weak that it is on the verge of collapse. Today in China the Nationalist troops have been defeated in a succession of battles, and they are low in morale. Today in China the masses are hungry and disheartened to a degree probably unknown in modern time. Today British and American civilians, in business and missionary work, have been advised to consider leaving China and some are doing so. Chinese Christian leaders are today far from unified in their judgements as to what is the next step. The outlook is dark and with the probability that it will be darker.

This is the stark outline of today's conditions. Now let me fill in some essential details—and add some other facts—lest you conclude the tomorrows of China are utterly hopeless.

Political and Military Situation

Almost since V-J Day the Chiang Kai-shek regime has steadily lost popularity. In part this was due to the extravagant, almost messianic hopes of the people in the liberated areas, who expected a political millenium with the return of the Nationalists. They were soon disillusioned. This was natural, but it was bitterly disappointing. Some of the deterioration of the Nationalist prestige was due to American policies and practices. In greater part it was due to weaknesses, inefficiency and corruption within the Kuomintang itself. The process was speeded by the high cost of military operations against the Communist armies, and by the accompanying inflation.

For a considerable period of time the popular distrust of the Kuomintang stopped short of the Generalissimo. Latterly he has been made the scapegoat. Two personal friends and admirers of Gen. Chiang agree that "from being the most venerated person in China he has become the most often berated."

Referring again to the government troops, we are reminded that with infrequent exceptions the Nationalist armies have been defeated steadily over a period of many months. In at least two recent engagements the defeats were due to mass betrayals by sizable forces under Kuomintang generals.

Beyond any power of description or understanding by us is the misery of the masses of China. In many areas they have been harried and looted by troops from both sides and by the over-menacing bandits. All over China they have been ground between the high cost of living and the frightful depreciation of currency. Uncertain of the identify of tomorrow's rulers and fearful of both, they pray only for peace and enough food on which to live. Great segments of the population are so unspeakably miserable that they would welcome any change.

Missionaries in China

The fall of Mukden, Manchuria's metropolis, released large Communist forces for the further invasion of China proper. This led in late September and early October to letters from the British and American consulates, advising civilians unable or unwilling to face the probability of living under Communist control that they should seriously consider evacuating North China. Some of the American official letters were considerably stronger than "advice". Bishop Z. T. Kaung in a meeting of the missionaries advised that they follow consular advice, but when individuals or married couples came to him asking that they be permitted to remain, he gave permission and encouragement.

Similar consular advices later were sent out to American civilians in the Yangtze Valley and

even in southern and western China.

What is, then, the present status of the Methodist missionary force in China? As of today, December 8th, all missionaries are at their posts in the Chengtu and Foochow Areas. Bishop Ward has cabled that seven missionaries and five children of this Division and six missionaries from the Woman's Division have sailed from Shanghai. From the North China Area there have started for the United States seven missionaries from this Division and six from the Woman's Division. Certain others from that area have gone to Shanghai to be assigned to work in south or west China. The November 17th letter from Bishop Kaung reported that twelve missionaries of the Division of Foreign Missions and eight from the Woman's Division are remaining for the present, some of them probably to stay even if the Communists take over the entire area.

The thirteen Christian colleges of China up to now hold to a policy of "No retreat." Some of them did leave their campuses and go into



F. T. CARTWRIGHT

exile during the Japanese occupation of much of China 1937-45, but they seem a unit in their determination to remain and at least to attempt to carry forward a genuinely Christian educational work.

The plan of the China bishops to encourage the withdrawal from danger-spots of older missionaries, of some in ill-health and of mothers with young children was adopted after cabled consultation with the secretaries of the two Divisions. On the whole, our China policy is the one being followed by the other major boards of missions.

The Probabilities

"What do you think are the probabilities as to the political outcome and as to Christian work?"

The most authoritative sources anticipate a fairly early control of China, or most of it, by the Communists. This may come from a military victory by the Chinese Communist armies, or it may come through a coalition government. I do not believe that the Generalissimo will ever consent to or enter such a government and if one is formed, it will be after the elimination of Chiang Kai-shek. The coalition would probably contain three or four of the present Nationalist leaders in posts in lesser importance with the major cabinet posts in the hands of the Communists.

The other probability to be mentioned is that there will be a change in Communists policy toward Christianity and its institutions. As and when the Communists are in control, responsible for the welfare of the nation, many keen observers believe that they will recognize China's need for the good will of other nations, many of whom are avowedly Christian. During recent months there have been evidences of a changed attitude toward Americans and toward Christianity. At Mukden, the Communist troops had evidently been carefully briefed. At last reports they treated the United States consular

staff with complete propriety. In Tsinan, Shantung Province, captured by the Communists in September, eight American missionaries remained at their tasks. Up to the present, they have been allowed, even encouraged, to keep open the Christian college and hospital. Yenching University, located near Peiping, has received messages from the Communist authorities that they would welcome the continuance of the school.

We would be unwise and unrealistic if we accepted these evidences as proof of a changed policy or if we blandly planned our own program upon these evidences. They should be taken only as true for the present.

What of the future, for Americans in China as a group and for Methodist missionaries? And—of even greater long-range importance—for the Christian witness in China?

First of all, we should remind ourselves that the United States plans to continue its consular offices and representatives in all cities where they are now established. This has been true in Mukden, in the heart of Communist Manchuria, and it is the avowed plan as to other cities. The officials will be there to look after American interest and, so far as possible, the welfare of American citizens who elect to remain.

Second, the authorities in Washington are not insisting that all American civilians leave. We are authorized to state that Americans with "a compelling reason" to remain in China may do so, and our Washington authorities leave the individual to decide what constitutes a "compelling reason". It may be that of carrying on a business or it may be a sense of divine call. Not only so, but I have good reason to believe that there is an official hope that some representatives of both business and the Christian church and its institutions will remain.

Therefore, I believe that our Board of Missions and church should sympathetically and wholeheartedly support the field decisions regarding missionaries:—whether of those who evacuate to the United States, whether of those who further transfer elsewhere in China or in other Asiatic lands, or whether of those who volunteer to remain and serve under any political regime.

We should at this meeting reiterate the policy of Methodism to keep on keeping on, uncompromisingly witnessing for our Lord regardless of political change, or as the United Board for Christian Colleges in China has phrased it, "To do all we can, the best we can, as long as we can."

And finally, even if future events prove that it is impossible for American missionaries to work in the territory of the Chinese Communists, we should resolve and pledge ourselves and our Church to back Chinese Methodists and all other Christians of that land. They are under terrible pressure, mental and economic and physical. A few are fleeing, but many are determined to bear their witness to a living Lord, just as their forefathers did in the Taiping Rebellion, in the Boxer Uprising and in the later revolutionary days. Their determination cannot be better expressed than in an excerpt from the latest letter received from Bishop Kaung. He states his plan to remain, then writes:—

"Hunger for the very best, that is for God, can never be satisfied in any thing but His love and His life. With this confidence we have something which will be needed by people which Christians alone can give. We are to be here to serve this purpose. If we are allowed to preach by words and work we can certainly witness by our deeds and life. For the time being we may be bound by another set of regulations or rulings of the new regime but our spirits will not be bound by anything. We will be free in the truth and in the life of God. We can be living witnesses at any time under any circumstances. We think we are here for this purpose. God is preparing us for this unprecedented opportunity. I believe better and stronger church with a smaller number is emerging. God being what He is can not do less; and being what we are, we cannot do less, either."

* * * * *

LITTLE ROCK AND NORTH ARKANSAS CONFERENCE ARKANSAS METHODIST CHURCH

January 9th Through January 16th

Little Rock Conference Quotas

DISTRICTS

*	ARKADELPHIA Subscription Quota	1247
	R. B. MOORE, District Superintendent	C. RAY HOZENDORF District Director
* CAMDEN Subscription Quota		1639
	FRED R. HARRISON District Superintendent	W. R. BOYD District Director
* LITTLE ROCK Subscription Quota		2361
	E. CLIFTON RULE District Superintendent	FRED W. SCHWENDIMANN District Director
* MONTICELLO Subscription Quota		959
	T. T. McNEAL District Superintendent	HAL H. PINNELL District Director
* PINE BLUFF Subscription Quota		1333
	J. L. DEDMAN District Superintendent	H. O. BOLIN District Director
* PRESCOTT Subscription Quota		1016
	E. D. GALLOWAY District Superintendent	W. R. BURKS District Director
* TEXARKANA Subscription Quota		1144
	J. M. HAMILTON District Superintendent	D. T. ROWE District Director

Campaign In Local Church

1. Solicit every Methodist Home for a new subscription or renewal for the Arkansas Methodist during the week of Circulation Campaign.
2. Make a report on Monday, Jan. 17th, to the District Superintendent and to the office of the Arkansas Methodist, Little Rock, of the results of the Campaign.
3. Any necessary follow-up work can be reported as soon as complete.

Watch Reports Of Campaign

Watch the Arkansas Methodist in the issue of January 27th for a full report by Districts and by Charges of the results of the Circulation Campaign as received through the week of January 16th.

There will be additional reports in later issues of the results of follow-up work. Watch for these reports!



BISHOP E. MARTIN

To Ministers And Members Of The Methodist Church In Arkansas:

Again I want to pay tribute to the splendid editors of the ARKANSAS METHODIST, and the staff, who furnish us our best publication. This excellent paper has made a magnificent contribution to the Methodist Church in Arkansas. In The Advance for Christmas Church it is that our people be well informed before I urge all to subscribe for the ARKANSAS METHODIST during the Christmas Campaigns which has been set aside by our campaign.

I have been greatly encouraged to have already sent in more than I have a similar response by a given to the program of the Arkansas Methodist which would be confidently believe. I am certain this worthy enterprise.

The Arkansas Methodist under the leadership of Bishop E. Martin will help you and cooperate with you in this program. **THE ADVANCE FOR CHRISTIANITY** Every Methodist in Arkansas should subscribe to this Program. The Arkansas Methodist

ARKANSAS METHODISM GIVES ONE WEEK TO TEXARKANA

CHURCHES UNITE IN THE EIGHTH ANNUAL * * * * *

CIRCULATION CAMPAIGN

With A Goal Of 25,000 Subscribers!

North Arkansas Conference Quotas

DISTRICTS

* BATESVILLE Subscription Quota	935
S. B. WILFORD District Superintendent	RAYMOND L. FRANKS District Director
* CONWAY Subscription Quota	1287
R. E. CONNELL District Superintendent	J. W. WORKMAN District Director
* FAYETTEVILLE Subscription Quota	1140
E. H. HOOK District Superintendent	HAROLD D. WOMACK District Director
* FORT SMITH Subscription Quota	1669
C. R. CULVER District Superintendent	EARLE CRAVENS District Director
* HELENA Subscription Quota	1219
ETHAN DODGEN District Superintendent	A. W. HARRIS District Director
* JONESBORO Subscription Quota	1496
E. B. WILLIAMS District Superintendent	W. HENRY GOODLOE District Director
* PARAGOULD Subscription Quota	1071
A. N. STOREY District Superintendent	GUY C. AMES District Director
* SEARCY Subscription Quota	1169
COY E. WHITTEN District Superintendent	VIRGIL HANKS District Director

and Rev. Ewing T. Wayland, and to the other members in The Methodist Church. In connection with the program of The

is more important than ever for the Methodists in Arkansas during the period of January 9-16, for the statewide circulation

that two of our churches assigned them. If we could secure such an impetus would be tremendously valuable, I am sure given loyal cooperation in

Sincerely yours,

E. Martin

our people to
with
TO HIS CHURCH
should have
program unfolds.

The Subscription Price \$1.50

The subscription price of THE ARKANSAS METHODIST remains at \$1.50 per year despite the heavy increase in the cost of paper and printing.

In order to maintain this price without the danger of an unbalanced budget, THE ARKANSAS METHODIST should have a minimum of 25,000 subscribers.

The Quota And The Goal

The Charge or District has reached its authorized QUOTA when in the Charge or District new subscriptions, plus renewals, plus subscriptions not due equal one subscription for each seven active members in the Charge or District.

The Charge or District has reached the GOAL when the total of new subscriptions, plus renewals, plus subscriptions not due exceed the authorized QUOTA for the Charge or District by 25%.

ARKANSAS METHODIST - - - JAN. 9th Through JAN. 16th

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

CHRISTIAN EDUCATION

Contributing Editors:
Ira A. Brumley
Pryor Reed Cruce

BUTTERFIELD M. Y. F. HEARS FROM NANKING, CHINA

The following letter has been received by the Butterfield young people from Jessie Walcott in Nanking. The group sent a box of pillow cases to Miss Walcott in August:

"Dear Friends: In this letter I want to tell you about a program in which I have a part, the Halfday School, an afternoon school of about 40 students for older girls, above 16 and women under 40, intended for those who can read very little or not at all, who will probably never have much education. As a foundation, they learn the famous 1000 characters with which they can go on to easy magazines, newspapers, or the Bible. They are also taught a little science, hygiene, handwork, singing, arithmetic and religion.

The students come from all kinds of homes from the very poor to the fairly well-to-do, are mostly in age less than twenty with only a few married, but most leave us to get married, so that it is a sort of pre-bride school. Many become Christians. Occasionally a student is a young wife, alone with her husband in the city and her husband is uneasy about her being alone all day so she comes to school in the p. m. Sometimes we help in other ways to smooth over the difficulties of early married life. At the other extreme is the young wife and husband living with relatives in crowded homes (often several adults in one room) so that small differences are aggravated by living in close quarters. The wife may come or be sent by her family to our school just to give her a few hours a day away from home.

One such student was Chu Ming, the pretty wife of a military officer. When she first came she seemed not sure whether she liked us or not. Gradually a change took place in her and her face became more open and happy. Then one day after a couple of months she told us how she and her husband were living with relatives among whom there was constant wrangling. One day in passing the church she saw the sign telling about the school and decided to try it. Now, she said, although the friction in the family continued, "I hear it, but it is as if I didn't hear it, because now I have learned the way of God."

Another student, also the wife of a military man, was brought to us by her husband for a similar reason. She became much interested in what she learned about the Christian way of life and now both she and her husband are enrolled in the church as inquirers. He is studying his Bible very earnestly and believes he has found a new way of life. Occasionally there comes a person such as this Mr. Yang who seems just to be waiting for the Good News.

Would you like to help in this school? One of our needs is for material for the handwork class. With no equipment and very little money to buy materials, it is difficult to teach them something useful without asking them to pay more than they are able. I wonder if there are not some things lying around your house of not much use

MEETING OF BUFFALO ISLAND SUB-DISTRICT M. Y. F.

The Buffalo Island Sub-district M. Y. F. met at Leachville, Monday night, December 13, for one of the most enjoyable meetings ever held.

Miss Lura Wheeler presided over the business meeting. Delfore retained the banner with the largest amount of points.

Rev. James Upton, Rev. George Martin, Pryor Reed Cruce and three girls from Hendrix conducted the remainder of the meeting.

Brother Upton made a splendid talk and introduced Pryor Reed Cruce who led a discussion on sub-district work.

Two of the girls led the groups in singing and games.

During the refreshment period, the officers met with Brother Upton for a very interesting discussion on getting young people interested in M. Y. F. work.

After refreshments were served everyone met in the main auditorium. Rev. George Martin delivered an inspirational message that touched the hearts of all there. One of the girls sang two beautiful songs. The meeting was dismissed with the M. Y. F. benediction led by Brother Upton.

The Buffalo Island Sub-district is very grateful for the interest shown by these young people.

They have our invitation to return any time they possibly can.—Mary Ellen Tipton, Publicity Chairman.

to you which could be used for this class, such as left over pieces of cloth, yarn, embroidery thread, crochet hooks and tatting shuttles, old zippers, etc., also old paper patterns for dresses, blouses, skirts (in smaller sizes) aprons, also children's clothing, old knitting, crochet or other fancy work patterns. Most of all we need ideas. Tell me what your daughter made in school or some smart trick in sewing you have just learned or always known. Mark anything you can send as being of no commercial value so I will not have to pay duty. Last year someone sent me a wonderful parcel of feed sacks which the girls made into aprons and children's clothing.

I feel that this school meets a real need in the situation here not only in giving these future wives and mothers the necessary minimum of education, but also in helping them to make the social adjustment within their homes. If you could see this nice crowd of girls, I'm sure you would want to have a part in this school. Thanking you for your interest and help, I am sincerely yours, Jessie L. Walcott, 78 Mo-tson Road, Nanking 7, China." — Mrs. Frank Spurlin.

Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him.—I John 5:1.

The Lord is in his holy temple; let all the earth keep silence before him.—Habakkuk 2:20.

The Lord thy God is with thee withersoever thou goest. — Joshua 1:9.

REVISED LEAFLET ON CHURCH SCHOOL MEMBERSHIP

"Standards for Church School Roll" (1948-52), No. 834-B-48 is a revised leaflet that will have an important bearing on the reporting of our Church School work for the quadrennium.

Dr. Towner, of the Department of General Church School Work, writes as follows: "We have been advised by the Statistical Office in Chicago that beginning January 1, 1949, the new pastor's blank will go into effect for the rest of the quadrennium. This new blank reflects changes made by the last General Conference and calls for some additional interpretation. This is the purpose of the little leaflet 834-B-48 which you will recognize as a revision of a similar leaflet used last quadrennium.

"A complete reprint of this leaflet is included in the January Newsletter" which is mailed direct to church school superintendents and to pastors.

"In this connection, may I suggest the advisability of a change in our terminology. In the past we have referred to church school 'enrollment'. But there was uncertainty as to what enrollment actually meant. It is recommended that in the future we use instead the term church school 'membership'. This is more easily defined and should be clear. This change in terminology has been followed in the Discipline."

We are ordering an additional supply of these leaflets so that any pastor or superintendent who may have failed to get this material may secure a copy by writing us at the Conference office.—Roy E. Fawcett.

STUDIES ON CHINA

China is the emphasis in the Primary and Junior Group Graded Lessons for January. Excellent helps for teaching are to be found in Child Guidance in Christian Living. Boys and girls will enjoy the stories and pictures of China in the January issues of Pictures and Stories and Trails for Juniors.

Leaders will wish to order sufficient copies of When Children Give 1948-49 to give to each primary and junior child during the study of China. Order from the Methodist Publishing House serving your territory. 50 cents per dozen.

January and February is the time for additional sessions where the Group Graded Lessons are used in the Sunday School. Leaders will need these manuals, which are 50 cents each: Friends in China by Mattie Lula Cooper (primary); Wei-li-Kung-Hui, The Methodist Church in China by Dorothy LaCroix Hill (junior). Order from the Methodist Publishing House serving your territory.

Dee Dee's Nursery School is a set of kodasides showing what happens each day in the nursery school at Moore Memorial Church, Shanghai, China. Primary and junior boys and girls will be interested in these pictures which were drawn by one of the teachers to show parents what their children did at the school.

Rental fee, \$1.00. Order at once from Methodist Publishing House serving your territory, indicating what date you wish to use the koda-

SUB-DISTRICT M. Y. F. MEETS FOR CHRISTMAS PROGRAM

The Mt. Magazine Sub-district Methodist Youth Fellowship met at the First Methodist Church, Paris, Monday evening with 126 M. Y. F. members present from Booneville, Charleston, Branch, Lavaca, Prairie View and Paris in attendance.

As the young people arrived they were greeted by the reception committee, and were given Christmas favors with their names and address to pin on.

The sanctuary was unlighted except the soft glow from the organ where Mrs. Rufus Smith, Jr., played softly a number of Christmas songs. The Paris M. Y. F., in white choir robes and carrying lighted candles, entered from the back of the church singing, "Oh Come All Ye Faithful."

Proceeding with the program a film strip adapted from Henry Van Dyke's "The Story of the Other Wise Man" was shown by the pastor, Rev. Earle Cravens. Miss Martha Reid, president of the local M. Y. F. read an adaptation of "The Story of the Other Wise Man," then a film strip of carols was shown, with the group singing these to end the program.

The sanctuary was impressively decorated for the occasion. At the front was a white satin cross used with white and red carnations, and Sallman's painting of the head of Christ.

Miss Dotty Smith, Paris president of the Sub-district directed the business. Miss Emma Stephens of Prairie View, secretary, reported that the Sub-district has sufficient money to send a Chinese student to school for a year. This is the project of the group for this year.

Following the program the group retired to the basement for a recreational program directed by Miss Joan Bradford and Tommy Wood. Refreshments were served by mothers of the local M. Y. F. At the close of the evening the entire Fellowship formed a friendship circle and repeated the M. Y. F. benediction to conclude the evening.

Mrs. Alex Mitchell, counselor of the local M. Y. F., and of the sub-district, was in charge of the program.—Reporter

DECEMBER MEETING OF RUSSELLVILLE SUB- DISTRICT

The December meeting of the Russellville Sub-district M. Y. F. met in Dardanelle. The meeting was called to order by President Sara Jane Jones. Churches represented were: Atkins, 13; Centerville, 8; Dardanelle, 8; Dover, 9; Ola, 7; Russellville, 10; Pottsville, 15; Pisgah, 17.

A new M. Y. F. group was welcomed to our sub-district. This was the Plainview Church. Their attendance was 12. This made a total of 99 present. Pisgah was banner winner for the fifth consecutive time with a record of 100 percent.

An invitation was received from Russellville for the January meeting.—Ernestine George, Sub-district Reporter.

slides, if possible, allow two or more weeks for filling the order.—Division of the Local Church.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

FAIRVIEW W. S. C. S. HAS CHRISTMAS MEETING

Fifty members of the four circles in the Fairview Methodist W. S. C. S. had a covered-dish supper and Christmas program at the church on the evening of December 13. Twenty-five members of the Girls' Interest Group were also present. They assisted on the program with songs and music.

Mrs. Jesse Bullock, W. S. C. S. president, had charge of the program. Different members gave the mission study. Mrs. Doyle Honeycutt talked on, "Work in Mining Communities." Mrs. Frank Mann on the subject, "Coal in Twenty-one States." After the leader asked the question, "Where does our Woman's Division have work?" she was answered by four reports, Mrs. Wallace Dorflinger on "Garden Creek in Virginia," Mrs. R. H. Shaddock on "Census Starts Center," Mrs. Eugene Hart on "Church Reopens Project," and Mrs. D. A. Lambert on "Leisernring Community Center."

Mrs. Homer Anderson and ten of the girls gave a short skit entitled, "Santa's Work Shop." Following, Miss Pauline Thompson, directing the youth choir, sang "O, Holy Night," and "O Little Town of Bethlehem," Mrs. Adele Elliott talked on "Responsibilities Shared." Mrs. Chas. Geissen gave the worship story, "They Offered Him Gifts." A manger scene of the Christ Child with the Star in the East made it an impressive worship.

After the exchange of gifts that were banked under a brilliantly lighted Christmas tree, each of the four circles met in groups for a short business session.—Reporter.

PORTIA W. S. C. S. MEETS

A Christmas party and fellowship supper was enjoyed by the W. S. C. S. at the church Thursday night, December 16th. There were 25 present, and 30 gifts were brought for The Methodist Children's Home.

Mrs. Raney conducted devotional, which consisted of a Christmas story and Christmas Carols.

The pastor, Rev. Alvin Gibbs and family were present to take part in the festivities. This closed the work of the society for the year of 1948. The first meeting for the new year will be held in January when the Advance Program will be studied.—Reporter.

JONESBORO DISTRICT ADVANCE PROGRAM

The Woman's District Society met at Truman December 6th for their program on the Advance. Mrs. Herchel Couchman had charge of the Worship period. After this there was short period of business, and roll call. Mrs. George Strickler, District president, presided and stated the purpose of the meeting. The four points that make up the organized plans for the program were given by Mrs. Willis Evans. The Local Advance Day by Mrs. O. A. Harmon and a solo was sung by Mrs. W. E. Mockrell, "Advance, Oh Church of God."

The hostess ladies served a delicious luncheon at the lunch hour.

NEW PRESIDENT OF WOMAN'S DIVISION OF CHRISTIAN SERVICE



MRS. F. G. BROOKS

Mrs. F. G. Brooks of Mt. Vernon, Iowa, was elected President of the Woman's Division of Christian Service at the Annual meeting of the Board of Missions and Church Extension which met at Buck Hill Falls, Pa., December 7-10. Mrs. Brooks succeeds Mrs. J. D. Bragg, who has served as president of the Division for the past eight years.

LITTLE ROCK DISTRICT ADVANCE PROGRAM

The Little Rock District Advance Day program was held at Winfield Church on Dec. 13, 1948, from 9:30 until 12:15 p. m., Mrs. E. B. Matkin, District President, presiding.

Devotional by Mrs. C. L. Woosley, District Spiritual Life Secretary, based on Paul. Mrs. E. D. Galloway, Conference President, gave an overall picture of the Advance program.

The First Step of Advance, was given by Mrs. T. W. McCoy, Conference vice-president. Every Methodist woman belong to the Woman's Society of Christian Service.

Second Step, Mrs. J. Russell Henderson, Conference Secretary of Christian Social Relations and Local Church Activities. Every Methodist Woman Working, Giving, Praying, Making a Christian World.

Third Step, Mrs. Edward W. Harris, Conference Secretary Missionary Personnel. Vision and Action.

Fourth Step, Mrs. Fred Longstreth, District Treasurer. Increase your giving in your Woman's Society of Christian Service, thirty three and one-half per cent.

Song by entire group, Advance, Oh Church of God, Advance.

One hundred and eighty-three ladies attended as well as several pastors from different churches.

The meeting was dismissed with a prayer by Dr. E. C. Rule, District Superintendent.—Mrs. E. L. Santee, Recording Secretary.

Following the noon hour the District Officers spoke on their part in the Advance program. This was followed by a play—"What Can I Do, Test Yourselves." Mrs. W. E. Cockrell sang a solo for the closing worship which was led by Rev. O. M. Campbell. The day was most helpful and informing to all present.—Reporter.

CAMDEN DISTRICT REPORTS ONE HUNDRED PER CENT SOCIETY

Mrs. Leo Glaze, District W. S. C. S. Secretary of Promotion, Camden District is the first secretary to report a society in the Conference having a society with every woman member of the church enrolled. This is an outstanding record, and is one of the few in the entire Jurisdiction and Division. The society is in the Timothy Methodist Church, Route 1, Camden, Arkansas.

The Society has a membership of 23 women with 12 officers, a beautiful country church which was organized two years ago. The Rev. C. H. Geissen is pastor of the church and Mrs. Elsie Guest is president of the Society.

Another unusual and gratifying thing is that two of the members of the society are members of another denomination, but because there is no church of their choice in the community, they find it most pleasant to work with this society.—Mrs. T. S. Lovett.

SOCIETY RE-ORGANIZED

Mrs. W. B. Yount met with the ladies of Whitton Methodist Church, to re-organize the W. S. C. S. Much interest was shown and the following officers were elected: Mrs. Wade Oats, president and Secretary of Missionary Education; Mrs. Howard Engle, vice-president; Grace Mooring, Recording and Corresponding Secretary; Mrs. Jess Bullard, treasurer; Mrs. Frank Dean and Mrs. Sarah Chandler, Secretaries of Student Work; Mrs. Feeny, Secretary of Publication and Literature; Mrs. Pete Bullard, Spiritual Life Leader; Marthilde Nunnally, Reporter.

It is a good thing to give unto the Lord, and to sing praises unto thy name, O most High.—Ps. 92:1.

MINISTERS WIVES CLUB MEETS

The Ministers Wives Fellowship Club of the Helena District met December 6th at Forrest City in the Methodist Church basement.

Dr. J. T. Carlyon of the Department of Christian Doctrine of Perkins School of Theology S. M. U. spoke to the group. This was followed by a covered dish supper served to the pastors and their families. There were 42 present.

The decorations were carried out in a Christmas setting with a beautiful lighted Christmas tree loaded with toys that were to be sent to The Methodist Children's Home to add to their Christmas cheer.

Following this part of the program the District Superintendent, Rev. Ethan Dodgen, had a meeting with the pastors of the district reporting on their work and making plans to meet once a month in a business and fellowship get together.

The Ministers Wives Club had devotional followed by a business session after which the whole group met for fun and recreation. Among those present were the Rev. and Mrs. Lyman Barger and their twin baby girls, Judy and Jan who added much to the occasion.—Reporter.

TEXARKANA DISTRICT ADVANCE PROGRAM

The Texarkana District met December 8th for their program on the Advance. Mrs. O. B. Poland, District President led in this outstanding meeting.

Mrs. T. H. Owens, District Secretary of Spiritual Life gave the devotional using as her theme, "Advance—One World in Christ" with the song "Advance O Church of God" used very effectively. Mrs. Poland gave the welcome to the visitors, and stated the purpose of the meeting.

Mrs. C. I. Parsons, district treasurer, and Mrs. R. H. Cole, Jurisdictional Secretary and Mrs. E. D. Galloway, Conference President, were introduced. Mrs. Cole's subject was "Why we must have an Advance Program," and she brought a wonderful message on the "Why" of the Advance. Mrs. Galloway stressed the great need for help to other countries, and the need of workers. She then led the group in prayer. The audience was inspired by these two leaders who give so earnestly and graciously of their time and talents.

Mrs. Poland expressed her appreciation for the cooperation she had in making this a great meeting. Mrs. Owens used the song "O Jesus I have Promised" with lecture and Visual Aids for the closing devotional. Mrs. Galloway gave the benediction.

Societies represented were: First Church, Texarkana, Fairview, Few Memorial, College Hill, Texarkana Circuit, Stamps, Buckner, Ashdown, Foreman, and Wilton. Approximately seventy were present. Thanks went to Mrs. Poland for the fine program and to the hostesses, Mrs. Has Owens and Mrs. Watson Joplin for the lovely refreshments.—Reporter.

Therefore to him that knoweth to do good, and doeth it not, to him it is sin.—Jas. 4:17.

CURRENT NEWS IN ARKANSAS METHODISM

FIRST SERVICES IN NEW WESLEY MEMORIAL CHURCH

Sunday, December 5, was a memorable day for members and friends of Wesley Memorial Church of Conway, Rev. A. H. Dulaney, pastor. Services were held in the new brick building for the first time and it was a thankful, worshipful crowd that gathered there for services that day. Lovely baskets of flowers, gifts from friends from other churches in town added to the beauty of the pulpit, choir and chancel.

Church School with Chester Rider, superintendent, had an attendance of eighty-five to begin the day's services. Rev. Ira A. Brumley, executive secretary of the Board of Education of the North Arkansas Conference, was present for this and the 11 o'clock service.

Rev. James Upton of Hendrix College, who was one of the group to plan the meetings which resulted in the organization of the church, preached to a large congregation at the morning service. His subject was "Building the Church." Rev. Glenn Sanford, secretary of the Town and Country Commission, who preached at the first service ever held by the group, brought an inspiring message on "Building an Altar" at the evening hour. Special music by the choir at both services and good congregational singing were evidence that "Make a joyful noise unto the Lord" was in the hearts of all present. Ten persons were received into the church on profession of faith and baptism. District Superintendent and Mrs. R. E. Connell were present for the evening service.

Conway Methodists are all proud of the progress made by the congregation of Wesley Memorial under the able and God-guided leadership of Brother and Mrs. Dulaney and the efficient handling of the building program by Chairman W. M. Hudson.

The church was organized on July 6, 1947, with thirteen members and Rev. John S. Warren of Hendrix College was appointed pastor until Conference. Brother Dulaney came as pastor in October, 1947, to 38 members. (There are now 115). Cooperation and sacrificial giving by the members and friends in Conway and elsewhere have made it possible for the east section of Conway to have this much-needed spiritually alive church.

The building modern in design, built of tile and faced with peach tinted brick consists of the sanctuary, with vestibule and an educational room forming an ell which includes a kitchen and rest rooms. The design is such that a larger sanctuary may be added later to the ell to complete the plan. John P. Almand was the architect. The interior is yet unfinished, equipment for the Church School classes is lacking, another piano must be bought and the kitchen equipped, but with the zeal already exhibited by the Woman's Society of Christian Service in quilting, rummage sales and picnic and the free labor given by the men of the church and others, leaves one without a doubt that these things will be provided for before long. The lighting system costing \$350.00 and one of the largest gifts yet received is beautiful

FIVE O'CLOCK CANDLE-LIGHTING VESPER SERVICE AT SILOAM SPRINGS

Under the leadership of the choir director, Mrs. Milo Rout, organists, Mrs. J. Dale Robinson and Mrs. Tom Whiteside and Program Committee, Miss Mary Walker and Mrs. Frank McKinney, the Adult and Young Peoples' choirs of the Methodist Church presented a most unusual and effective Christmas Vesper musicale at 5 p. m., December 19th in the church auditorium. As the congregation entered the sanctuary by two vestibules, each one was provided with candle and shield. Two 12-pronged candelabra lighted the choir loft, and no other light was used.

The program was as follows:
Organ-Piano Prelude, "Christmas Fantasy", Mrs. Dale Robinson, Mrs. Tom Whiteside.

Processional, "O Come All Ye Faithful," Choir.

Call to Worship and Invocation, Rev. Wm. J. Watson.

Hymn, "Joy to the World," Congregation.

Scripture Lesson, C. M. Burgess.

"The Birthday of a King, Choir.

Prayer and Response.

Offering for Children's Home.

Offertory Response, Choir.

Cherubims' Song, Choir.

The Christmas Message, The Minister.

There's a Song in the Air, O Little Town of Bethlehem, Harken All

What Holy Singing, Thou Didst Leave Thy Throne, all by the choir.

During singing of the last three numbers, while-robed girls from Intermediate and Young Peoples' Departments acted as candle lighters, igniting their tapers at the huge mother candle. "Light of the World" represented Christ from whose light we kindle the flames in our own lives. After lighting all the tall white tapers in crystal holders, which lined the chancel rail, wing and balcony railing, and window ledges at back of the church, each girl lighted the candles of those sitting next to the aisles in each row, who in turn lighted their neighbors' taper, until the whole church was softly illuminated by hundreds of tapers. Congregation stood with lighted candles singing "Silent Night" followed by benediction, three-fold amen and organ postlude.

Candlelighters were Annette Watson, Nina Woolbright, Nancy Stone, Ann Whiteside, Barbara Jane Davis, Dorothy Roensch, Peggy Burgess, Mary Della Hennigh, Carole Dowdy, Narilyn Elbert and Jeanie Maples. The chancel rail and piano were artistically decorated with Oregon holly and red berry branches, a huge cellophane red bow draped the front of the pulpit. Decoration Committee, Mrs. Holland King and Mrs. W. O. Burns, deserves much credit for their efforts.

During the past two weeks the church organists Mesdames Robinson

and was a gift of Mr. and Mrs. W. H. Reynolds.

The library is being planned for right along with the building, the Young People's Department having made \$40.50 with a box supper with which to start the library.

Truly December was a memorable day for Wesley Memorial Church.—Reporter.

NEWS FROM TILLAR-WINCHESTER CHARGE

The Methodist parsonage at Tillar was the scene of informal open house on Tuesday evening, December 21. Receiving in line with Rev. and Mrs. James E. Christie were Rev. and Mrs. T. T. McNeal. Also assisting were members of the Tillar Wesleyan Service Guild, Mr. and Mrs. Erwin Lowe, Selma; Mrs. V. A. Peacock, Mr. and Mrs. M. R. Davidson and Mrs. George Renfro of Tillar. Members of the Methodist Youth Fellowship played albums of soft Christmas music and presided at the guest book.

A huge pine tree was the central decoration in the living room along with pine, holly, mistletoe, and many gay conversational ornaments. The lace cloth on the serving table was tied with red streamers to resemble a gift package with a poinsetta and seven candles as the central motif. The buffet was decorated with poinsettas, red streamers, candles and silvered ivy.

Guests became better acquainted and renewed old friendships as they enjoyed an evening of fellowship between the churches. While there, guests were invited to see new furnishings and repairs made on the parsonage.

The members and friends of Newton's Chapel Church on the Tillar-Winchester Charge enjoyed a fine Christmas potluck dinner at the Church Wednesday evening, December 22. Amid the conversation of the older, and the laughter of the younger, all enjoyed the tables spread with the many delicious dishes.

Following the meal, the group worshipped together in a special Christmas service prepared by the young people, and centered about a candle-lit manger scene.

Around a gaily decorated Christmas tree, the children, the church school classes, and the families exchanged gifts, an annual custom of the church families. Rev. James E. Christie, the pastor, and Mrs. Christie were the very happy recipients of an old-fashioned pounding. Truly this was a period of fine Christian fellowship in the spirit of the Yuletide season.—Reporter.

GLENDALE CHURCH

On Wednesday evening, December 29, the Glendale Methodist Church held an Advance for Christ and His Church Rally. A large number of members and friends were present to hear the program presented by Rev. Roland E. Darrow of Monticello. The response of the congregation was enthusiastic and the church will do its part in supporting the Advance Program.

Glendale Methodist Church has made many improvements during the past year, not the least of which was the installation of a Butane Gas heating system. The people are responding to the leadership of the pastor, Rev. James B. Swain. The Arkansas Methodist Campaign is now under way.—James B. Swain.

son and Whiteside, by means of amplification system, have given daily 11 o'clock and 5 o'clock chime concerts, greatly enjoyed by the public, from the console of church's new Reuter Organ.—Mrs. Clifford Black.

NEWS FROM FIFTH STREET CHURCH, FT. SMITH

Fifth Street Church has been busy this month and we hope in our small way we have been able to bring happiness to others.

We received six new members, two by vows and four by letter.

On December 19 the pageant, The Babe of Bethlehem, was presented by members at the evening service.

We are happy to tell you our offering to the Children's Home far exceeded our expectations.

Members of the Woman's Society packed and tied one hundred packages and Rev. Bates Sturdy, our pastor, delivered them to patients at Wildcat Sanitorium. He goes each Monday evening and holds services out there from six until nine.

Two cars with singers visited them and sang carols on December 23.

We have the pleasure of serving the Ft. Smith Ministerial Association a dinner once a month.

All of us are looking forward to Sunday night, January 9. Chaplain Ducker of Camp Chaffee will escort about fifty of the soldiers to our church for a get-acquainted meeting in the fellowship room after the services.

We are always glad to welcome and have visitors.—Doris Taylor.

FOUNTAIN LAKE CHURCH

We have never seen a finer group of hardworking Christian people than we have found at Fountain Lake.

On Sunday night, December 19, we had our candlelight service which was attended by a good crowd. Immediately after the service we went to the basement for our Christmas tree.

After the gifts were passed out and refreshments were served by the good ladies, they gave the pastor and his wife an old fashioned pounding, which was greatly appreciated. These people have the Christian spirit, and we are looking forward to a good year.

Pray for us that we may lead many lost souls to Christ.—Bruce H. Bean, Pastor.

A NEW BOOKLET

A new booklet, "Outline of Organization and Program of the Methodist Church School" (No. 90-BC), has been prepared to give pastors and church school workers a brief survey of the organization and program of the church school. Issued by the Division of the Local Church of the General Board of Education, the booklet also contains suggestions for meeting the needs of the individual in the way of study, play, service and worship.

Gist of the Lesson

1949 By R. A. TORREY



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The Hendrix Campaign A Venture In Cooperation

By DR. MATT L. ELLIS

The Hendrix Million-Dollar Campaign for endowment and buildings, authorized in the fall of 1945, launched in 1946, and oversubscribed in 1947, has now produced in cash receipts \$1,005,188.00. Arkansas Methodists have scored through unusual team work, and that same cooperation will complete the campaign which has been not only of great benefit to the college, but a valuable experience for the church.

At Walnut Ridge in October 1945, and at Hot Springs a week later, the sessions of the North Arkansas and Little Rock Annual Conferences approved without a dissenting vote the recommendation of their Boards of Education that September 1946 to September 1947 be designated as Hendrix College year, during which period Arkansas Methodists and other friends of Hendrix would be asked to contribute \$1,000,000 to the college, \$500,000 for endowment and \$500,000 for buildings. Bishop Paul E. Martin and the cabinets of both Conferences were as enthusiastic as were the officials of the college about the undertaking.

Immediately we set about to establish the campaign organization. Agreeing that a fund-raising agency should be employed to manage the drive, we made contacts with several well-known firms and, after several weeks during which many committee meetings were held, a New York corporation whose work had been very effective in some Southern colleges was asked to take charge. Their representative thought he could begin in March 1946, and all of us rejoiced in the promising plans. In a few weeks, however, this man notified us that he could not come at all. We were greatly disappointed. The situation called for

more committee meetings—several of them.

The report that the help of the New York firm was not available was gladly welcomed by several leaders who earlier had remained silent.

"We don't want an outsider directing us," they now said. A member of our own group was preferred.

What a happy choice was reached when Dr. C. M. Reves, pastor First Methodist Church, Conway, was drafted to lead Arkansas Methodism in this effort. It was indeed a high moment when at a luncheon meeting in Little Rock on Tuesday after Easter in a statement to the Bishop, district superintendents, executive secretaries and some college officials. Dr. Reves said that he would accept the call of his church in this work in which he insisted every man in every local church must do his part. On May 1st the campaign office was opened at the college. Rev. James S. Upton, professor of Religion at Hendrix became supply pastor in Dr. Reves' church, Paul Page Faris, director of News Bureau at the college, took charge of campaign publicity, and the cultivation period began.

The General Education Board of New York in April voted a grant of \$200,000.00 to the campaign fund conditioned upon the raising of an additional \$800,000.00 in Arkansas. A goal of \$400,000.00 was accepted in each Conference. Cabinets made distributions of these amounts by districts, and superintendents with their district committees decided how districts would conduct the work through local churches. It is the genius of Methodism that the machinery of its organization makes possible and effective the mobiliz-

ing of the strength of local churches in great cooperative ventures.

Some churches moved quickly to reach and to exceed their goal. In September 1946 Lepanto was the first church in the state to make full cash payment to the campaign treasurer. Two weeks later at Conference the Jonesboro district announced that its goal was subscribed in full. Full cash payments were made by West Memphis, Clarksville, Benton, Van Buren, and Second Church, Fort Smith. The work of friends in these churches made a thrilling report which was an inspiration to others. The Prescott District was the first district in the state to reach its goal in cash payments.

A list of names of loyal helpers in this cooperative effort would be too long to print. District superintendents, pastors and laymen have done a noble work. We make special mention of two leaders — Bishop Paul E. Martin, who gave so graciously and so generously of his time and energy, and Dr. C. M. Reves, who brought to the campaign office a wealth of experience, and rich knowledge of and friendship with Methodist leaders in both Conferences. Both men showed a zealous concern for the welfare of the college and gave practical expression of their interest through their financial contributions to the campaign.

Money raised to date has come from these sources: North Arkansas Conference \$409,398.91; Little Rock Conference \$374,603.61; General Education Board \$200,000.00; Crusade for Christ appropriation toward the chapel \$12,600.00; undesignated gifts \$1,130.41; interest and dividends from investments of campaign funds \$7,455.10. It is most gratifying to report that the expense of the campaign—salaries of the director

and his staff, office supplies, printing, postage, travel, etc.—are only \$15,566.16. This remarkable record is due to the excellent and efficient management of Dr. Reves.

Report by districts follows:

District	Goal	Paid
Arkadelphia	\$ 35,000.	\$ 22,664.45
Camden	82,000.	75,932.31
Little Rock	110,000.	124,604.25
Monticello	37,000.	28,131.67
Pine Bluff	72,000.	67,794.17
Prescott	27,000.	28,850.51
Texarkana	37,000.	25,886.25
L. R. Conf. Bd.		
Lay Activities		740.00
	\$400,000.	\$374,603.61
Batesville	35,000.	35,044.01
Conway	80,000.	83,294.39
Fayetteville	35,000.	34,552.75
Fort Smith	60,000.	60,194.30
Helena	60,000.	68,419.21
Jonesboro	70,000.	70,092.43
Paragould	30,000.	25,759.15
Searcy	35,000.	30,033.67
N. A. Conf.		
W. S. C. S.		1,000.00
N. A. Conf. Bd.		
Lay Activities		1,009.00
	\$405,000.	\$409,398.91

Total Conferences—
close of business

Dec. 31, 1948 \$784,002.52

We feel sure that local efforts will continue until the campaign is complete. Many persons will desire to make good on their promises, that churches and districts, now short of their goals, might report complete success. Georgia Hulen Hall, work in which has begun, will cost a great deal more than anticipated. We plan to begin construction of the new chapel next spring. In providing buildings and equipment, so long past due at Hendrix, and additional productive endowment, we shall need all the money that has been pledged on this campaign and a great deal more.

On A Wide Circuit

By W. W. REID

WHY ARE WE PROTESTANTS?



himself will in print. Dr. Searle said recently:

"All too many people who call themselves Protestant have no precise conception of the significance of their calling. Without clear conception, conviction is impossible; and without conviction, there can be no vital dedication of life.

"Men today are hungry for conviction. Opinion, belief, probability, concepts made questionable by the mingled dross of superstition: these have no vitamins for the soul. They furnish neither the substance in which internal peace can take root, nor the firm foundation on which a foothold can be secured by those who would stand up to life.

"True Protestantism offers such as these the stuff of conviction, without at the same time seeking to seal off their minds against new and unfolding truth.

"And Protestantism must play its full part—it simply must—in the two-front warfare in which the spirit of man is engaged.

"On the one hand, the struggle against materialism and secularism was never more intense. The last centuries have concentrated the attentions of man's senses upon the material world to the extent that he has not only become myopic, but has even forgotten that there is material and spiritual fact and that there are other ways to knowledge. It is no wonder that philosophy, education, sociology, and even in aspect religion, itself, are dominated by materialism. To him who has lost his hearing, there is no such thing as sound.

"On the other hand, man is confronted with the menace of authoritarianism. Just as Russia would exploit chaos to establish a small and absolute hierarchy of power, while others seek to establish a financial hierarchy, so the hands of authoritarianism stretch out to clutch man's mind and soul and to bend them to hierarchical control.

"This world needs stalwart and convinced Protestants — men and women—who make freedom glorious by their understanding of it, by their inner conviction and by their self-responsibility."

COMMISSION ORGANIZES FOR STUDY OF METHODIST HEADQUARTERS

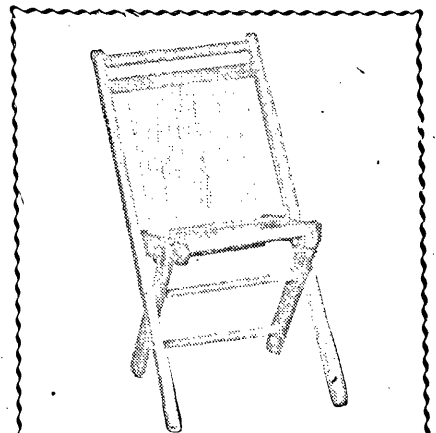
CHICAGO — The Commission to Study the Advisability of Establishing a Methodist Headquarters elected Bishop Clare Purcell of Birmingham, Ala., chairman when it met here Dec. 16 to organize for the quadrennium.

Legislation enacted at the 1948 General Conference requires the 15-member commission "to study the advisability of establishing a Methodist center or general headquarters and similar jurisdictional facilities." The group is to report its findings and recommendations to the General Conference of 1952. Other officers named are: vice-chairman, Bishop J. Ralph Magee, Chicago; secretary, Miss Margaret Currie, Saco, Maine; and treasurer, Dr. Thomas B. Lugg, Chicago.

The executive committee is composed of the officers and sub-committee chairmen. The sub-committee are:

Committee to Relate Findings of the Survey Commission to This Commission, Bishop Purcell; Bishop Magee; Miss Currie; H. L. Dickason, Bluefield, W. Va.; and Rev. Owen J. Beadles, Seattle, Wash.

Committee to Consider Location, Dr. Aubrey S. Moore, Chicago, chairman; Bishop Robert N. Brooks, New Orleans; E. C. Harrah, Greeley, Colo.; Rev. H. T. Freeman, Savannah, Ga.; Charles Stuck, Jonesboro, Ark.



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BISHOP OXNAM ANSWERS LIBELOUS RED-HUNTERS

NEW YORK—"The Thomas Committee knows perfectly well that any attempt to identify the Protestant churches with Communism is destined to failure because based upon absolute falsehood" Bishop G. Bromley Oxnam of New York stated here in answer to allegations recently released by the Congressional Un-American Activities Committee that certain church leaders and organizations are Communist-tinged.

"What is back of these libelous attempts to discredit Protestantism?" the Bishop asked. "Reactionary forces know that Protestantism is demanding social justice and racial brotherhood. Some of these forces who are primarily interested in keeping their own special privileges rather than establishing justice seek to block reasonable reform by attacking those who would establish righteousness."

"The Committee on Un-American Activities, whose chairman is under indictment for activities allegedly un-American and criminal, has now presumed to speak in the field of religion" Bishop Oxnam said. "We Protestants believe that conspirators who would destroy our freedom can be ferreted out and properly punished better by the painstaking and patriotic procedures of the Federal Bureau of Investigation than by the hearsay and un-American procedures of this Committee."

Bishop Oxnam's opinion of Communism, he said, was expressed in the Episcopal Address of 1948 of which he was the author. It was presented last April over the signatures of all the Methodist bishops to the quadrennial General Conference. One paragraph follows:

We reject Communism, its materialism, its method of class war, its use of dictatorship, its fallacious economics, and its false theory of social development; but we know that the only way to defeat it permanently is to use the freedom of our own democracy to establish economic justice and racial brotherhood. It is the man who is not exploited who is deaf to the slogan 'abolish the exploitation of man by man.' It is the man who knows he is treated justly who refuses the sinister suggestion of revolutionary activity to win justice. The most effective anti-toxin to dictatorship abroad is life-giving democracy at home. It is a healthy democracy that is immune to Communist bacteria."

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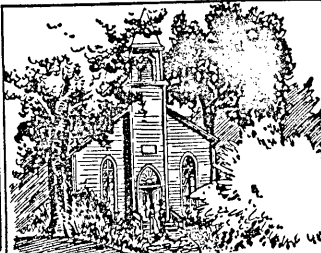
LOOKING AT RELIGION

By DON MOORE

Simon, ^{the} ZEALOT



-IS RECORDED IN EVERY INSTANCE AS ONE OF THE TWELVE DISCIPLES-YET THERE IS NO ACCOUNT OF ANY DEEDS HE PERFORMED IN THE SERVICE OF JESUS.



FIFTY OF THE COLONIAL CHURCHES ESTABLISHED BY LAW IN THE COLONY OF VIRGINIA ARE STILL IN REGULAR USE. MANY OF THESE VENERABLE BUILDINGS WERE CLOSELY ASSOCIATED WITH INCIDENTS OF THE REVOLUTION.



IN ANCIENT TIMES THE ROMANS WORSHIPPED THEIR GODS AT BREAK OF DAY-AS WAS THE CUSTOM OF NEARLY EVERY NATION, TRIBE OR GROUP AT THAT TIME.

COMMISSION CHOOSES FIRM TO ASSIST IN CHURCH SURVEY

CHICAGO—George Fry and Associates, management engineers, have been chosen by the Church Survey Commission of The Methodist Church to assist in making an impartial study of all boards and agencies of that denomination. Announcement of the selection of the Chicago firm was made by Bishop J. Ralph Magee, chairman of the commission, following an all-day meeting of the executive committee in his offices here Dec. 17.

In employing the professional organization, the commission acted under authority granted by the 1948 General Conference. Purpose of the survey (Discipline, Par. 2010) is "finding ways and means to reduce duplication and overlapping and to increase the efficiency and economy of the operations of general boards, commissions, and service organizations."

According to Bishop Magee, Fry and Associates will carry out their study during the next two years, completing the survey in time for the commission to make its report to the General Conference of 1952. A full report of the commission's activities, findings, and recommendations is to be published not later than Dec. 1, 1951, and sent to all bishops, general officers of the church, and delegates to the 1952 General Conference.

The 26-member commission includes Bishop Magee and Bishop Clare Purcell of Birmingham, Ala., by virtue of their membership on the General Commission on World Service and Finance, and two ministers and two laymen from each of the church's six jurisdictions.

Surely He hath borne our griefs, and carried our sorrows; yet we did esteem Him stricken, smitten of God, and afflicted. But He was wounded for our transgressions; He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed. All we like sheep have gone astray: we have turned every one to his own way; and the Lord hath

laid on Him the iniquity of us all. --Isaiah 53:4-6.

NAYLOR CHARGE

We have just closed a two-weeks' revival at Oakland with eight additions. Rev. Dale Dorsey brought us some soul-stirring messages.

We held a series of meetings at Mt. Vernon during Christmas week, Rev. R. E. Connell, Rev. George Stewart and the pastor, Rev. Fred M. Thompson, doing the preaching. There were two additions by vows.

Naylor Church brought fruit baskets and gave them to the shut-ins at Christmas.

Oakland Church and W. S. C. S. gave flowers and fruit to their shut-ins. They also gave the pastor and family some linens, fruit and personal gifts.

Mt. Vernon gave the pastor a pounding.

Bethlehem Church surprised the pastor and family with a nice set of silver.

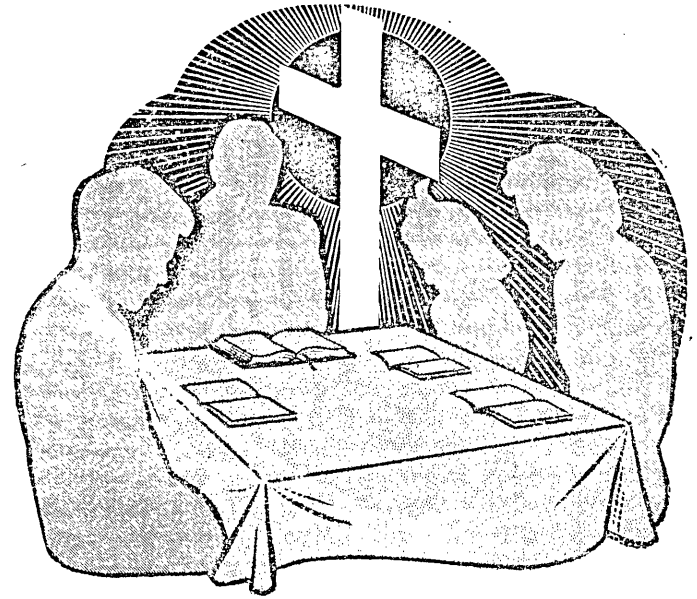
We can truly say we had a nice Christmas.

Our charge is sending \$7.50 to World Service and \$17.50 to the Methodist Children's Home.

Naylor Charge has already paid her connectional claims and we believe Mt. Vernon will be paid out by our first Quarterly Conference.

May the Lord help us to reach more souls with the Gospel.—Rev. and Mrs. Fred M. Thompson.

For unto you is born this day in David, a Savior, which is Christ the Lord.—Luke 2:11.



IN THE SHADOW OF THE CROSS

THE Lenten Season is a time when all Christendom begins to look seriously toward the greatest of holy days -- Easter. Christians again become conscious of the fact that they are living in the shadow of the cross.

The Lenten Season is a time when millions of people give at least a few minutes each day to meditation, Bible reading and prayer. The Upper Room will help you then, as it helps people by the hundreds of thousands the world over. Join in this great fellowship!

In The Upper Room are suggested Bible passages particularly helpful for day-to-day living . . . meditations from the minds and hearts of great Christians of our day . . . brief prayers that will help you express the prayers of your own heart.

Published bi-monthly. Individual subscriptions, two years to one address or two one-year subscriptions, \$1.00. Ten or more copies of one issue to one address, 5 cents each. Appropriate envelopes for mailing, 10 or more, 1 cent each.

THE UPPER ROOM
Nashville 4, Tennessee

The General Board Of Evangelism Plans New Projects

THE great need of today is evangelistic preaching. "Jesus came preaching the gospel of the Kingdom of God—repent ye and believe the gospel." We need to preach for men to repent and believe in Christ.

Jesus preached in the synagogues and the Temple, but he also preached in homes, on the mountain side, by the seaside, at the courthouse and wherever he found persons in need of this gospel.

If this nation is to be saved from the destruction of secularism, materialism, communism, and sin, we must have an evangelistic church. In order to have an evangelistic church we must have men who will have the passion of the pioneer preachers of this nation who went out to "reform the continent and to spread scriptural holiness over these lands."

America must be called to repentance and to holy living. This must be done from the pulpit and on the streets and wherever there are men and women who need this message.

When the pulpit becomes one with an evangelistic zeal then the pew will be awakened and we will have a more truly evangelistic church.

Project No. 1

To help accomplish the above our Board has created a Department of Pulpit Evangelism and has authorized us to employ a man when we can secure the funds. We need to secure the best evangelistic preacher we can find and put him in charge of this work. It will be his duty to hold evangelistic campaigns. Also it will be his responsibility to train men in evangelistic preaching, in how to give the altar call, how to help the penitent have an experience of Christ as his Saviour, and how to help new converts to grow in their Christian life.

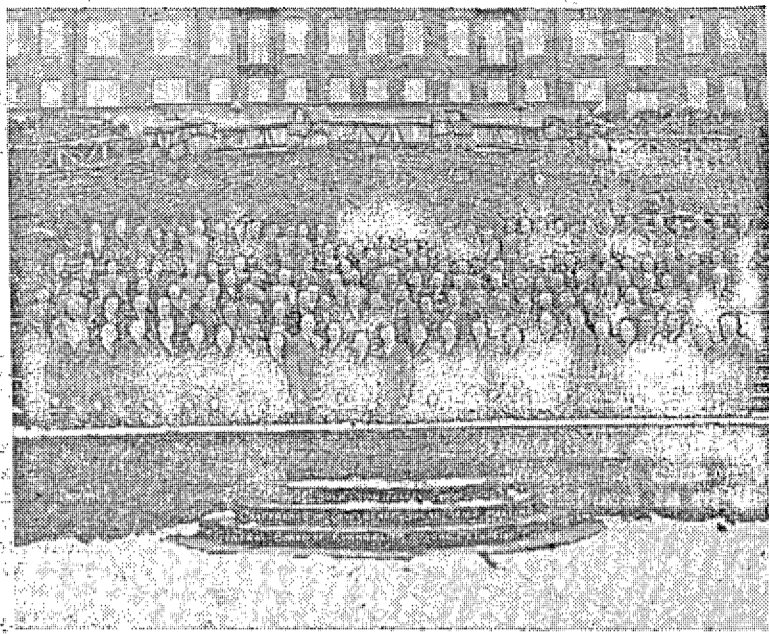
The Methodist Church, located as it is in practically every community in America, has a tremendous responsibility for reaching the unconverted masses. We believe that mass evangelism (the revival) with evangelistic preaching, is one way to do this. We would like to see a great evangelistic campaign in every community in America.

To do this work it will take \$15,000 per annum for salary, expenses for travel, promotion and literature.

Project No. II

In the summer of 1949 we would like to hold, in the central part of the United States, the E. V. Moorman School of Evangelistic Preaching. We would like to bring to this school 300 selected preachers about 35 years of age from every section of the United States. This school would be in session for two or three weeks. We would do our best to train these men to do evangelistic preaching in churches; shops and manufacturing plants; on the streets; and radio. Also, we would train them to conduct evangelistic services in motion picture houses, labor halls and wherever the masses are. We would have one or two great evangelistic leaders bring messages to them but these young men would learn to do evangelistic preaching by doing it.

We would like to have this School of Evangelistic Preaching the early part of the summer of 1949 in order that these young men could go back to their several Annual Conferences



Above is shown the General Board of Evangelism and the Conference Secretaries of Evangelism in their meeting at Buck Hill Falls, Pa., on December 1, 1948. Shown in the group are, first row, Rev. Roy Bagley, Conference Secretary of Evangelism of the North Arkansas Conference, Newport, sixth from right and Rev. John M. McCormack, Conference Secretary of Evangelism of the Little Rock Conference, Magnolia, tenth from right.

and hold evangelistic services during the summer, fall and winter months. We believe if we can do this that in a few years we would have thousands of evangelistic preachers. We would pay their railroad fare to the School of Evangelistic Preaching and they, or the churches, would pay their board.

We estimate that to bring these 300 young men to this E. V. Moorman School of Evangelistic Preaching will take \$20,000.

We believe that this school is necessary in order to help make more effective the United Evangelistic Advance of the Protestant Churches which begins October 1, 1949.

In a letter to Dr. Harry Denman, of the General Board of Evangelism, Claude Holmes, treasurer of the Layman Trust for Evangelism, writes:

"The Trustees of the Layman Trust for Evangelism met last evening, November 12, for further consideration of the proposal you and Bishops Cushman and Selecman made to us on November 1. After due consideration the following action was taken. The Trustees will contribute one-half (\$17,500) of the estimated cost of the two projects you propose, with the provision that your department raise the other half and assume the responsibility for carrying out the two projects as proposed.

"The Trustees feel that both of these projects are very worthwhile and that they will produce results that will be far reaching in the kingdom work and would like to see both of them carried out. As

was mentioned while you were here,

we are limited as to the amount for expenditures that has been passed on by the Trustees. We have every confidence in you and the General Board to not only raise the other part of the funds necessary to carry on, but to carry out the projects in a fine way.

In the discussion, the Trustees assumed, and it is desired that in Project No. 1, that these meetings be made to give other denominations the opportunity of sharing in them. It is our understanding that this was the proposal that when your man held meetings in a community that all Protestant Churches would be invited to share in the program. We have two interests in this: (1) the increased value that would come from it, (2) under the terms of the will of the late Mr. Moorman the Trustees are required to distribute the trust funds on the basis of two-thirds interdenominational and one-third to the Methodist Church."

The Methodist Church should have 9,000,000 church school members by 1952. There are 20,000,000 persons in the nation for whom the Methodists are directly responsible. Methodist church school membership is now over 5,600,000.

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CLINICS

Date	City	Location Hotel
Tues. Jan. 11	Russellville	Pearson
Wed. Jan. 12	Fort Smith	Goldman
Thurs. Jan. 13	Fayetteville	Mountain Inn
Fri. Jan. 14	Rogers	Harris
Tues. Jan. 18	Hot Springs	Como
Wed. Jan. 19	Arkadelphia	Caddo
Thurs. Jan. 20	Camden	Ouachita
Fri. Jan. 21	El Dorado	Garrett
Tues. Jan. 25	Pine Bluff	Pines
Wed. Jan. 26	Monticello	Ridgeway
Thurs. Jan. 27	Hamburg	Palace
Fri. Jan. 28	Lake Village	Lake Shore
Tues. Feb. 1	Stuttgart	Riceland
Wed. Feb. 2	DeWitt	Blythe
Thurs. Feb. 3	Brinkley	Rusher
Fri. Feb. 4	Des Arc	Des Arc
Tues. Feb. 8	Conway	Bachelor
Wed. Feb. 9	Marshall	Lindsey
Thurs. Feb. 10	Batesville	Marvin
Fri. Feb. 11	Searcy	Mayfair

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The Sunday School Lesson

By DR. O. E. GODDARD



THE BOYHOOD AND YOUTH OF JESUS

LESSON FOR JANUARY 16, 1949

SCRIPTURE TEXT: Matthew 2:13-15, 19-23; Mark 6:3; Luke 2:39-52.

The little town of Nazareth achieved immortality by being the childhood home of Jesus. It is located in the Lebanon hills in Galilee. It is not mentioned in the Old Testament. It is said to have been a city of 15,000 inhabitants in the time of Christ.

When I saw it twenty years ago it had scarcely 5,000 people. Many of the homes are part house and part cave. In this particular, it reminded me of Eureka Springs, Arkansas. The front of the house may be on the street, while the rear may be deep under the earth. On my first visit to Eureka Springs many years ago, I was surprised when I looked out from on the seventh floor to see that I could step out on the ground.

In Nazareth, they showed me the traditional home of Mary and Joseph. The front room was level with the street and the other rooms projected back under the hill. I took the statement of its being the childhood home of Jesus with a grain of salt. (I had found so many things cooked up for credulous tourists in Jerusalem that I was a bit cynical and skeptical about all such stories.) The one thing I felt sure of, was the great spring in a basin at the end of the hill. The entire city seemed to get water from this spring. I visualized Mary with her Son, Jesus, coming to this spring for water. Doubtless Mary did her washing here with many others as their children played with Jesus while their mothers washed.

Education in the Time of Jesus

Prior to the captivity there were few, if any schools. But every home was a school, and every child had to be taught the Law and a trade. There was a Jewish saying that any father who did not teach his son a trade would give to the world a robber or a thief. It was obligatory upon the parents to see that each son was taught a trade and was familiar with the Law and the Old Testament truths.

The Jews had been always, and are now, strong for religious education. At the time of Jesus every synagogue was also a school house. A wealthy New York Jew told me sometime ago how much he and a number of his friends had paid the Rabbis in the synagogue to teach their children.

Their program of religious education costs them much more than the Protestants pay for Christian education.

The Jewish home was not always ideal. It was not always monogamous, but sometimes polygamous. But by and large it surpassed all the other ancient nations in education.

The Gist of Their Curriculum

"And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy children,

and shalt talk of them when thou sittest in thine house, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes. And thou shalt write them upon the posts of thy house, and on thy gates." (Deuteronomy 6:6-9)

Jesus Subject to His Parents

"And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart." (Luke 2:51) Jesus was an obedient son. He was never rebellious or insubordinate to his parents. The period of adolescence is the most dangerous time in the life of a child.

Jesus had temptations just as other youngsters have. His fine home training and the help he sought of God, brought him through the dangers incident to adolescence without a blemish. I think Jesus had no more of the supernatural in his childhood than is available to the average boy or girl, who is taught properly. In a later lesson we shall study the temptation of Jesus. That temptation did not involve his moral conduct, but was an assault upon his deity. But Jesus obeyed his parents because he had the moral training and the help that God gives boys and girls who call upon him for guidance.

Jesus had great joy in his obedience to his parents. He loved, honored, and obeyed them. Disobedient, disrespectful, dishonorable children are today breaking the hearts of their parents. Churches, homes, schools, and all good people ought to help in the struggle for better homes. Juvenile delinquency reflects upon the home, the church, the public schools, the officers of the law, and the voters.

Let us all do our best to help children to be subordinate to their parents. Jesus grew properly in his three-fold development—in wisdom, stature, and in favor with God and man. Let us imagine that he was a winsome, attractive, popular boy. Perhaps before he was twenty years old Joseph died and he became virtually the provider and head of the family. It seemed fitting that Jesus, having been reared in Nazareth and perhaps from twenty to thirty years was the head of Joseph's carpenter shop, that when he entered upon his messianic mission, he should make his announcement in the synagogue in Nazareth.

"And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias. And when he opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach

THE METHODIST CHURCH IN 1948: A REVIEW

(Continued from Page 5)

church missionary convocation.

As the year ended, in preparation for the formal opening of the Advance, there was being sent to each minister a copy of a volume containing studies and reports of the World Council of Churches' Amsterdam Assembly. With it has gone a study guide listing books for each one of the major teaching emphases of the Advance.

Some Other New Agencies

Among new agencies created by the General Conference which have held organization meetings might be mentioned the following:

Radio and Film Commission, Bishop Donald H. Tippett, chairman.

Church Survey Commission, Bishop J. Ralph Magee, chairman.

Commission on the Structure of Methodism Overseas, Bishop W. Angie Smith, chairman.

Commission to Study Advisability of Establishing a Methodist Headquarters, Bishop Clare Pureell, chairman.

Inter-board Commission on Christian Vocation, Bishop Charles W. Brashares, chairman; the Rev. Harold W. Ewing, secretary.

The General Conference elected three new members to the important Judicial Council, Methodism's "supreme court": Dr. John Taylor Alton, Dr. Walter A. Stanbury, Mr. J. Ernest Wilkins.

What any particular reader would pick from the 1948 parade of Methodist events would depend much upon his personal interests. One might glory in the significance, much more than commercial, of last year's 11½ million dollar business of the Publishing House, 10% above previous figures and in the authorization of a large-scale plant expansion. Another would regard as super-important such youth work as Caravanning, Wesley Foundations, scholarships at home and for overseas students here.

To many who have regretted that lay employees of church organizations are not under social security, the inauguration of a pension plan to go into effect January 1, will seem like the year's good turn on the part of The Methodist Church.

Mission-minded people hail the visitations of overseas fields by several of our bishops as of immense importance to the future. The training and sending of about 50 young people to teach English in Japan during the next three years is surely an event-of-the-year as was the consecration of 86 young men and women for full-time missionary service. The pilgrimage of about 40 United States Methodist to Mexico City last August to share in celebrating 75 years of useful life by our affiliated body, the independent Methodist Church of Mexico, is a noteworthy item.

Outstanding in significance in the year's event because of its relationship to the fulfillment of Christ's prayer that "they all may be one" was the worthy place the Methodist Churches of our own and other

deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised. To preach the acceptable year of the Lord. And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, This day is this scripture fulfilled in your ears. —(Luke 4:16-21.)

countries took in the two-week Assembly in Amsterdam, beginning in late August, when the long-looked-for World Council of Churches was organized.

Both in the strength of their delegations and in their participation in the hard work of the sections and committees the several participating Methodist bodies carried their share. The Methodists who appeared on the program did honor to their tradition. Notable was the distinction paid to 83-year-old Dr. John R. Mott, one of the presidents. Bishop Oxnam, who efficiently headed a committee most important to the future success of the Council, was elected one of its six presidents, —the only one for the Western Hemisphere. Dr. Ralph W. Sockman was one of the three chosen to deliver the parting message, being the spokesman for the English-speaking delegates.

Two Methodist bishops, a pastor and a layman, in addition to Bishop Oxnam and Dr. Mott, will represent The Methodist Church on the Central Committee which will administer the World Council of Churches between Assemblies. They are Bishop James C. Baker, Bishop Ivan Lee Holt, Dr. J. Earl Moreland and Dr. Ralph W. Sockman.

MUSIC BUILDS PROPER MOOD FOR "THE GREATEST STORY"

Music has always been an important factor in the production of dramatic radio programs, but it has rarely reached the high point of perfection and effect that the music on "The Greatest Story Ever Told" gives the listener. A dramatic program built on the teachings and the life of Christ, the excellent music and choral backgrounds contribute greatly in establishing the reverence, sincerity, and dramatic impact of the program.

A large part of the music for the symphony orchestra and the choir is original music. Since the program is religious in character, but non-sectarian the music keeps religious overtones.

Many times the spirit of some well known hymn or religious song is adapted to a scene. On other occasions, outstanding hymns which have become accepted by practically all faiths as representative music are used completely or in part. This is true especially of programs using Christmas, Easter, and other such Holy Days for the theme. The music must be carefully arranged so that it carries the spirit of Biblical times.

Strangely, there is mighty little information about musical instruments of Biblical times, and practically no examples of their instruments in museums or elsewhere. Whatever we know about such music has been pieced together from various sources, and handed down from mouth to mouth rather than in any organized recorded way.



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