

Tolerance Not For Sale

NEWSPAPERS recently published accounts of a wealthy Texan's offer to give Southern Methodist University, Dallas, Texas, \$5,000,000 for endowment provided that Jewish students not be permitted to attend classes. When Dr. Humphrey Lee, Southern Methodist president, refused the offer, the proposition was made to the University Board of Trustees that Dr. Lee be dismissed and that the Board reconsider the endowment offer. As expected the Board upheld Dr. Lee and his stand in the matter and refused the gift with such un-American strings attached.

It was also reported that the Jefferson Military Academy, Natchez, Mississippi, accepted a \$50,000,000 endowment offer several months ago by agreeing to reduce the number of Trustees of the school, with a majority of the new Trustees to be named by the donor's foundation, and that henceforth the policy of the school would be to limit enrollment to "white Christians," excluding specifically people of African or Asiatic descent. It now develops that the school's trustees have called the whole proposition off, saying that they misunderstood the original offer; they even refused to accept a \$5,000 gift, with no strings attached, to pay off a bank note due in the near future.

It is quite likely that the would-be donor, George W. Armstrong, Sr., never expected his offers to be accepted in the first place, certainly not the offer made the Methodist school. He got what he probably wanted in the first place, publicity in his crusade for bigotry, intolerance, and prejudice against minority groups. It may be that Mr. Armstrong has forgotten that his crusade could lead to the undermining of the American way of life which has made possible his acquiring a fortune in oil and steel.

In this day when private educational institutions, denominational and otherwise, are having difficult financial problems, it is all but tragic that any person of such wealth should seek to compromise institutions which by their very nature are dedicated to furthering the building of Christian character. We are happy that in these two private institutions tolerance is not for sale.

Are You Listening?

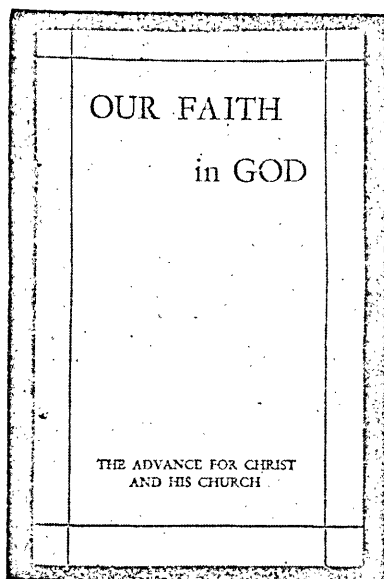
THE Methodist Church in the Southeastern and South Central Jurisdictional Conferences is the sponsor in the current series of radio programs broadcast over an independent network of ninety-nine stations in the south and southwest. Known currently as The Methodist Hour, this thirty minute religious program is a feature of the Southern Religious Radio Conference to which The Methodist Church belongs.

As far as we have been able to determine, this program is broadcast by three Arkansas radio stations and one Tennessee station which is heard throughout a considerable part of north and east Arkansas. KUOA, Siloam Springs and KTHS, Hot Springs, each air the program at 7:30 a. m. Sundays. WREC, Memphis, broadcasts the same program at 9:30 a. m. Station KLRA, Little Rock presents the program at 10:30 p. m. These stations, with others throughout the south that schedule this program, receive no pay for the time they make available to the Southern Religious Radio Conference. After having listened to this program for several weeks we want to commend these stations for their public service, express our appreciation to those responsible for the helpful program, and ask Methodists of Arkansas, "Are you listening?"

"Our Faith In God"

IN any study of "Our Faith In God" there is implied a faith in the existence of God. This is as it should be, and is in accord with the opening words of the Bible, "In the Beginning God," which assume the fact of God.

Whatever the name men may use in speaking of a Supreme Being, it is our feeling that every reasonable person MUST believe in a First Cause, which the Christian calls God. When we say we MUST believe in a Supreme Being, we are not discussing the dire necessity of conjuring up a faith to meet a present situation. We do not refer to a faith based on tradition, creeds, the Bible, or a faith



we force on ourselves. We have in mind a faith that, under present circumstances, we cannot escape if we believe in the value of truth or reasonable conclusions about anything.

Before science had formulated its statement about cause and effect, we instinctively believed that every effect has a cause. That explains why the little child tears up its mechanical toy to discover what makes the wheels turn. Instinctively it knows there is some cause for the movement. As the mind develops and the powers to reason grows, this basic consciousness that there MUST be a cause for every effect becomes more deeply rooted in human life.

It is that inner consciousness in the life of the adult which makes faith in a Supreme Being inescapable for thinking people. If we see a skillfully constructed artificial flower we could not, if we try, escape the feeling that somebody made it. If we cannot believe that an artificial flower could exist without a maker, how could we possibly believe that a living, growing, natural flower, with its marvelous blending of colors, its breathless beauty and its exquisite construction could exist without a Maker?

No one could read Joyce Kilmer's poem "Trees" without accepting it as a matter of fact that some poet, with unusual powers of insight and expression wrote it. If we believe that behind even a poem ABOUT trees there MUST be a poet, we cannot escape the conclusion of the poet that "Only GOD can make a tree."

Church Finances And "Money Crops"

IN Arkansas, until this year, the date for the sessions of our Annual Conferences has been fixed for late fall or early winter. One reason for holding so long to this date for our Annual Conference meetings was the fact that it coincided with the time for harvesting our "money crops." There was the feeling that we could better provide for the financial obligations of the church if the conference year closed at the time of the year that our crops were harvested.

Without question the economic life of Arkansas, in many sections, has changed radically in recent years. Arkansas generally is no longer dependent for its "money crop" on the sale of cotton and corn in the fall. Numerous manufacturing industries, with their weekly and monthly pay-rolls, have moved into the state. In many sections our people have turned to raising fruits, vegetables, berries, rice, cattle, hogs and chickens. Also poultry and dairy products, in some localities, are big business. In many places in Arkansas the results of these money producing activities are felt at various seasons of the year. As a result of this new situation, our church leaders came to feel that the necessity for holding the sessions of our Annual Conferences in the fall no longer exists.

Nevertheless, the fact remains that it is always advisable, and at times absolutely necessary, if church budgets are to be paid, for our church leaders to collect money for the church's program while the people have it. It is true also, except in manufacturing centers where people work for a daily wage, that there is still a "money crop" season in most sections of the state.

That "money crop" season, whatever its date on the calendar, furnishes the church its best opportunity to underwrite its financial program for the year. To miss our opportunities then is to increase our difficulties later.

There are yet large areas in the state where cotton and corn still produce the "money crops" for the year. Those crops are now being harvested. Wherever that is true our church leaders will be wise if they press collections for the church budgets now, with the same enthusiasm and zeal they would exercise if the date for Annual Conference were but a week away.

Church In Czechoslovakia Pledges Loyalty To State

IN the issue of July 28, we carried an editorial under the caption "Bride of Christ or Mistress of the State." In that article we discussed the pressure being brought to bear on the church in some countries to make it subservient to the state.

This pressure is now notably evident in Czechoslovakia where a State Control bill has been passed which classifies bishops and clergymen as civil servants paid by the government. Under this law the government has complete control over all church appointments, finances and administrative affairs. Last week, under this pressure, hundreds of Catholic priests pledged loyalty to the Czechoslovak government and accepted the limitations the law imposes.

Catholic leaders realize that the law robs the church of its freedom and makes it a vassal of the state. They have accepted the present situation, however, as unavoidable and have taken the loyalty pledge in order to escape imprisonment and be able to continue some form of service as priests.

Many-Tongued Congo Welcomes Belgian Methodist Missionaries

By BISHOP NEWELL S. BOOTH
Elisabethville, Belgian Congo

IT was an ecumenical Methodist conference. There were just the members of the Southern Congo Provisional Annual Conference, and yet it was a gathering of the nations. I had finished the ordination service. I wanted to send forth a call for young men to choose the ministry as their life work. All nations shall flow to the hill of the Lord. I asked the ordained men to stand again. There were two Bembas from Rhodesia, a Laba and a Bemba from the Katanga, a Nsamba from Kanene, and three Lubans from Kabongo and Mwanza. And then Marc Nelis from Belgium.

A thrill had gone through the whole Conference when I announced his transfer from the Belgian Annual Conference. He and wife, Louise Baude Nelis, had reached Mulungwishi two and a half months ago. Already their alert enthusiasm, their consecrated friendliness, their trained ability, their deep Christian spirit, their abounding love for the African people had won them a warm place in the hearts of all at Mulungwishi. And during the preceding week, while seven full days had been devoted to the committee work of the Conference and to the appropriation of the power of the Holy Spirit, they had been taken into the hearts of the whole Conference.

Louise is a trained nurse. She has passed the course in tropical medicine in Belgium. She has already had her month's internship at Elisabethville. She is ready to start in with dispensary and maternity work. She and Marc have prepared plans for the buildings. The Methodist church in Belgium sent her out with hundreds of dollars worth of supplies and equipment for the dispensary. I have talked with Government authorities, and we can probably expect help from them in establishment and budget.

Marc has already started teaching. He is very much now a part of the staff. He has written home to Belgium: "We have been at Mulungwishi only a few days, but that is enough to understand the urgent and multiple need of our black brothers. For the building

of a native church there must be a corps of natives perfectly trained. There must be the conditions for healthy living . . . There is so much to do, but our ministry now beginning fills us with joy, for it is our call."

On Pentecost Sunday at the Methodist Church on Champ-de-Mars in Bruxelles they



BISHOP NEWELL S. BOOTH

were commissioned in a moving ceremony. A pastor of a sister Protestant Church said, "While the leader read the liturgy of consecration I could not prevent my spirit from embracing in a single glance the immense army of missionaries whom the prophetic word of John Wesley had hurled forth over the roads of the world . . . At just that moment, so grand, when, kneeling, Mr. and Mrs. Nelis received the imposition of hands, the spirit of the love of Christ was placed with power across the majesty of the sacred act."

And that power was felt again as Marc knelt

at Mulungwishi to receive his ordination as a minister of the church of Christ. He became a part of this ecumenical Methodist Conference. As I gave the call for new recruits I looked at the group before me. The tribes of the ordained men had not completed the list of African tribes. There was Joab Mulela from a tribe way down in Rhodesia. Ruunds and Chokwes from Kapanga and Sandoa, Mbundus from Angola, and also Ndembe, Luena, and Kasai were added to those above. In the missionary group there were Danes, Finlanders, English as well as the Belgians and Americans. All have been made one by the impact of the power of the Holy Spirit. There was diversity. I felt it when I came back to this Conference where I had worked. Even though I could speak to them in any one of four languages they use and could understand two others, yet I could find no one language that all could follow. Here, where I ought to be able to get away from the ubiquitous interpreter, I had to talk in two languages all week. And the ordination service had called for four languages. But all this only emphasizes the unity of the spirit. As at Pentecost every man heard in his own language, but they were all together in one place with one accord.

I know that the Nelises could want no better welcome than that which they had when twelve young men came forward to stand with Marc and the other newly ordained men at the altar. Two of them were sons of the men who stood there. Elisha Chibala, one of these sons, made me wish that our own son was there, too. He and Elisha were playmates as youngsters at Kanene and as boys in Elisabethville. Now they were following the same call, for my son was ordained a deacon two months ago at the New England Conference.

The unity became symbol this evening. I stood before the altar of the new building of Springer Institute. I read the words "Take and eat," "Drink ye all of this." The eight new elders had distributed the element. The whole Conference as one person consecrated themselves to united service in the tasks to which they had been appointed that afternoon.



Dr. Eugene L. Smith Returns From Africa

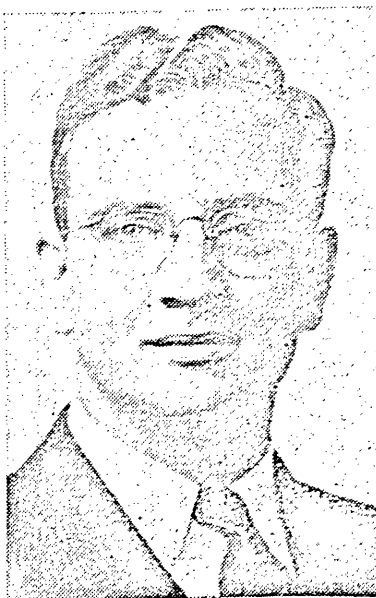


DR. EUGENE L. SMITH, executive secretary of the Division of Foreign Missions, Board of Missions and Church Extension, has returned from a four-months' visit to practically all Methodist mission stations in Africa and is now at his desk at 150 Fifth Ave., New York City. Here he succeeds the Rev. Dr. Ralph E. Diffendorfer who retired in August.

Dr. Smith is holding a series of meetings with the staff of the Division, planning the foreign mission program and budget for 1950-51 which will be presented to the Board's annual meeting on December 6 at Buck Hill Falls, Pa. At this meeting Dr. Smith will make his formal report on his visit to Africa—his first extended contact with missions on the foreign field itself. His visit included most of the mission centers of Methodism in Liberia, North Africa, Mozambique, Union of South Africa, Rhodesia, the Belgian Congo, and Angola. In Liberia he was accompanied by Bishop Willis J. King, and in much of Central Africa his guide was Bishop Newell S. Booth. En route home to America, Dr. Smith visited evangelical mission centers in Italy and elsewhere in Europe.

Since his return to the United States, Dr. Smith has made a number of addresses on his experiences and observations in Africa, and he has deeply impressed his audiences with his concern for the welfare of the African people, and his comprehension of the intricate problems that affect missionaries and their work. In Africa, as he attended services and conferences, spoke at church services, and travelled from chapel to chapel, there seemed to spring up, out of the people themselves, a desire to continue the fellowship thus begun in the dedication of a given period each day to prayer for missionaries,

for the people they serve, and for the cause of Christ upon earth. And so—as Dr. Smith, the bishops, and the African Christians have



DR. EUGENE L. SMITH

told their fellows—an "Angelus Hour" is being observed by some hundreds of persons at 6 p. m. daily: a few minutes taken to pray for others. Both in Africa and now in America the idea seems to have taken hold of people spontaneously, growing out of simple prayer periods in Central Africa when Dr. Smith visited and spoke.

Dr. Smith is the youngest man to head the foreign missionary forces in the history of the Methodist Church. Members of his family, however, have long been associated with Methodist missionary and educational enterprises. He was born in a Methodist parsonage in Rockwell City, Iowa, on April 13, 1912. He was educated at East Waterloo (Iowa) High School, at Willamette University, and at Drew Theological Seminary. He has received the degree of Doctor of Philosophy from New York University and has been a member of the religious education faculty of the University. Ordained an elder in the New-ark Annual Conference in 1940, Dr. Smith was pastor of Wesley Methodist Church, Roselle, N. J., and then pastor of Emory Methodist Church, Jersey City, until 1947 when he was appointed by Bishop G. Bromley Oxnam as pastor of St. Mark's Methodist Church, Brooklyn. In the summer of 1948 he was a delegate from the Methodist Church to the Assembly of the World Council of Churches in Amsterdam, Holland.

A man saw a neighbor's boy leave home early Sunday morning. He asked the boy where he attended Sunday School. The boy named a church clear across town. When asked why he went so far when there were closer churches the boy said: "Because they love a fellow over there."—Newsletter.

What will happen in America five years or 25 or 50 years hence is being fostered in the homes of today all over the land. The future lies, not in the hands of statesmen or courts or legislatures or secret tribunals, but in the hands of the fathers and mothers of the world.—Christian Observer.

THE DEVOTIONAL PAGE

REV. ROY I. BAGLEY, Editor

FROM THE BOOKSHELF

This moral order—the “justice” and “Divine law” of which Plato speaks—is the will of God. It is as inviolable as the law of gravitation . . .

But religion not only recognizes this moral order as the will of God, and calls men to harmonize their wayward wills and purposes with it; it also invites men to a fellowship with God which both enriches life and enables them to do His will . . .

The ideals, attitudes, notions structures of value, etc., are transmitted to the child in the same manner as language is transmitted . . .

Sometimes progressive education has gone much too far in assuming that a child left to his own devices will grow up a happy and useful man . . .

Parents whose only concerns are trivialities, whose guide in life is materialistic opportunism, can hardly transmit to their children a robust faith in eternal verities . . .

We have all heard of the self made man who was proud of his maker . . .

The most important environmental influence playing upon the child is that of his parents and his home . . .

Nothing could so completely paralyze all efforts for achievement as the conviction that man is the helpless pawn of forces outside himself and his own volition . . .

But the personal choice and decision of the individual is, after all, the final determinant . . .

Charles T. Holman, “Psychology and Religion for Everyday Living”

LEVI

Read Matt. 9:9-13.

Let us examine the Master's method in his call of Matthew.

First—It was quite simple and natural. There was no studied effort, no professional touch. In fact, it was very casual, easy and friendly. Casual remarks are usually most effective. They represent, as a rule, our heart's desire.

Second—Jesus completely ignored the external trappings of Matthew's occupation. He saw a man waiting for someone to show an interest in him. He saw a heart in need of brotherly love. Is this our attitude towards the despised or forsaken? Does one's position color our interest in him? If so, we fail to follow the Master's method.

Third—Jesus sought the man. His name, his occupation, his dress, his position in society, his reputation were merely incidental. Here was God's child capable of reflecting His image. So are all men. The soul outweighs all else.

Fourth—Jesus was exceedingly personal. He was simple, clear, and direct in the expression of his personal interest. You and I, my brother, will hardly save men by proxy. A personal, sincere, and understanding invitation will be heeded. This was the Master's way.

Lastly—The Master's invitation had a ring of assurance. He had no doubts or misgivings. Is our own experience so genuine that we can tell others with confident assurance? Do we know that response to Jesus

JESUS THE SINNER'S FRIEND

Jesus, the sinner's Friend, to Thee,
Lost and undone, for aid I flee,
Wearied of earth, myself, and sin:
Open Thine arms, and take me in.

Pity and heal my sin sick soul;
'Thou alone canst make me whole:
Dark, till in me Thine image shine,
And lost, I am, till Thou art mine.

At last I own I cannot be
That I should fit myself for Thee:
Here, then, to Thee I all resign;
Thine is the work, and only Thine.

What shall I say Thy grace to move?
Lord, I am sin, but Thou art love:
I give up every plea beside—
Lord, I am lost, but Thou hast died.

—Charles Wesley,
Methodist Hymnal

THE SINNER'S FRIEND

“But to let you know that the Son of Man has authority to forgive sins on earth.” Mark 2:10.

The four came bearing the paralytic and because of the crowd could not enter the door of the house where Jesus was teaching. When Jesus saw their faith he said to the paralytic, “My son, your sins are forgiven.” This blessing to the impotent man on the pallet brought cries of “Blasphemy” to the lips of the scribes nearby. The Good News of forgiveness brings from the skeptic today, “Impossible!” The fatalist cries, “No such thing!” The humanist declares it to be foolishness; but, to the man or woman, boy or girl who has found the blessing of Christ's forgiveness and the inner strength that comes from the Living Presence in his life it is the Experience of experiences.

Jesus took a serious attitude toward sin. Nowhere do we find him condoning sin. He is always sympathetic toward the sinner. He is considerate of the man who is bound up in the weaving of his own will. He never compromises to get the sinner to follow him, for compromise only ends in a fool's house of disillusionment. So serious was sin to Jesus that he could countenance no superficial answer to the lost soul. External acts of obedience were insufficient because sin was not primarily tied up with external acts. “Out of the abundance of the heart the mouth speaketh,” was his answer to his accusers that he was blaspheming. When our wills have been captured by Him then our speech, our acts, our all respond to that expulsive power of a deeper love. George Matheson expresses it in his poem:

Make me a captive, Lord,
And then I shall be free;
Force me to render up my sword,
And I shall conqueror be.
I sink in life's alarms
When by myself I stand;

will open the door to a fellowship which will satisfy a hungry soul? If so, we can follow the Master's method.—James N. Hillman.

Imprison me within Thine arms
And strong shall be my hand.

Christians have always taken a serious view of sin. It is more than maladjustment. It is deeper than any superficial explanations that are sometimes given. It is paralysis of the will for goodness. It is in the very center of a person's life. It will take more than just a spiritual clinic talking about the reasons for sin to relieve a man of the feeling of guilt and estrangement from God. It is an operation of Divine Grace that insures him of God's willingness to cleanse his heart.

The Gospels tell us that the people were all amazed at what Jesus said and what he did. There was something vastly different about Jesus and the religious leaders of that day. His acts were deeds of mercy and love; his words were not parrot-like repetitions. He looked to the depths of the soul of those he met; took them where they were, and endeavored to lead them to where they could have peace and joy. The amazing acts of Jesus Christ have not ceased today.

It is amazing what Jesus Christ can do through the life of a person. No matter how humble that person may be; if his life is committed to Christ he has a power that is amazing. Witness the vast number of laymen who never thought that they could lead a man to Christ and membership in the Church, who today are evangelists of the first order. They are amazed that as they go in humility of spirit, dependent upon the leadership of the Spirit of Christ they find they have influence of great power for the Kingdom. It seems that if there is one talent that no Christian is devoid of it is the power to witness for Christ and help other men to find that source of forgiving power that brings new life. This is but one illustration of the amazing work of Christ through men today.

Not only is it amazing what Jesus Christ does through men but it is equally amazing what Jesus Christ

PRAYER FOR THE WEEK

Our Father, Thou has spoken unto us in times past through the prophets, and hast perfectly revealed Thyself through Jesus Christ, our Lord; speak to us through Thy Holy Spirit that we may find guidance in our doubt and strength in our weakness. May the challenge of Thy Son stir us to greater endeavor for Thy Kingdom. Lead us to a deeper fellowship in the Church and a greater unity between thy people everywhere. Give Thy people a sense of destiny as they stand in this day of crises. Grant us eyes to see that thy Gospel is the only cure for the ills of our day. By Thy Presence may we be deeper consecrated to the Christian tasks that confront us. In Jesus' name and spirit we pray. Amen.

does in the lives of men. That power that amazed his contemporaries is as potent today as in that time. We read of the selfishness of Zaccheus being changed to liberality, of Mary Magdalene becoming a woman cleansed of her sin, Saul of Tarsus saved from his arrogance and on the list will grow. But let us turn our eyes today and we find overwhelming evidences of the amazing work of Christ in the lives of our contemporaries. We find the man in the clutches of drink receiving strength through Jesus Christ to become a sober man. See the selfish and smug person shaken out of that smugness and dedicating his talents to a Christian home, community, church, and world. Our minds lay hold of the number of testimonies we could give of that man who “has certainly changed.”

One step farther and we are amazed at what Christ is doing in our World. We are prone to grow discouraged when we hear so much that is contradictory to his spirit. Let us stop for a moment and check the list and see what wonderful things he is doing in our world. Our list will grow to such magnitude that our faith will be strengthened a hundredfold. Let us see what our church is doing in the name of Christ and then we will repent for the lack of faith that we have shown in her influence. Too numerous are the blessings of Christ through the churches today to even attempt to name them; they are here, let us find them and we will be saved from pessimism.

The “Son of Man” does have power to forgive sins and we stand amazed at the efficacy of his presence now. Even as in the days of old he speaks again unto His people calling us to follow Him, and we will be instruments in His hands for the salvation of the lost.—R. B.

THE CURSE OF LIQUOR

“I went down to old Lady Bill Penitentiary in Kentucky one afternoon,” says Sam Morris, in the Virginia Challenge. “Nine men were in the death cells waiting to be electrocuted in the big old hot chair across the aisle. I put my hand through the bars in one cell, made myself acquainted with the next man, one by one. Eight out of the nine electrocuted from those cells committed their crimes while they were under the influence of liquor.” —Selected.

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E. T. WAYLAND } Editors and Business Managers
EWING T. WAYLAND }
ANNIE WINBURNE } Assistant to Editors

CONTRIBUTING EDITORS { O. E. Goddard Mrs. Sue M. Wayland
H. O. Bolin Forney Hutchinson

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A WEEKLY MESSAGE

By FORNEY HUTCHINSON

GO DEEPER

When oil was first discovered and produced in Southwest Arkansas, it was a rather superficial process. Most of it lay near the surface. That oil was soon consumed and necessarily something had to be done to keep the work going. Finally, oil men learned that if they were to make a success of this fascinating business, they would have to go deeper. Indeed, they had to go to a lower level and strike what became known as the "Wilcox Sand." Soon an abundance of oil comes gushing to the surface. It's still coming!

This is true with individuals in the Christian life and world. With most all of us our religion is too shallow. We need to go deeper and reach a lower level. There is a lesson here for Methodists, also. Our work at times has been too temporary and superficial. We Methodists want our religion served hot. We want more power and permanency about it. God help us to understand that we must of necessity go deeper.

RESOLUTION

The following letter and resolution were received from Dr. Francis A. Buddin and is published by request:

"Some fifty or more interested ministers and laymen, including two members of the Board of Trustees and several doctors, met at the First Methodist Church, Hot Springs, Friday night, October 28, to discuss the present status of the Methodist Hospital here. The discussion issued in the passing of the following resolution."

WHEREAS, the Little Rock Annual Conference requested that the Board of Trustees give further study to the critical situation of the Methodist Hospital of Arkansas in Hot Spring, and

WHEREAS, we believe that this study should be conducted as quickly as possible to expedite the early solution of the problems confronting the successful operation of the Hospital.

THEREFORE, BE IT RESOLVED, that this group of interested ministers and laymen respectfully request the chairman of the Board of Trustees, B. T. Fooks, to call a meeting of the Board of Trustees of said hospital in Hot Springs at his earliest convenience for the purpose of hearing interested parties give fact and opinions concerning the consistent operation of the Hospital at a loss, and make recommendations for the successful operation of the Hospital as a Methodist institution.

BT IT FURTHER RESOLVED, that this group pledges its cooperation and support to the

NEWS AND NOTES ABOUT FACTS AND FOLKS

THE sympathy of friends goes out to Rev. C. V. Mashburn, pastor at Amity, in the death of his sister, Mrs. Mattie Mashburn Atwood, in Little Rock on Sunday, October 15.

REV. C. E. WHITTEN, district superintendent of the Searcy District, calls attention to the fact that Rev. Harvey Hazelwood has been appointed pastor at Valley Springs instead of Ravenden Springs as announced in these columns in the issue of October 20.

DR. C. M. REVES, district superintendent of the Conway District, announces that the Conway District Conference will meet at Plumerville at 9:00 a. m. on December 2. Rev. Kenneth Shamblin, pastor of Pulaski Heights Methodist Church, Little Rock, will preach at the morning session.

A twelve-days' meeting has closed at Benton with sixty additions to the church, Rev. H. O. Bolin, the pastor, doing the preaching. This visitation and preaching revival was preceded by four nights of visiting. On November 7 a series of services will begin at Henderson Methodist Church, Little Rock, Rev. Kirvin Hale, pastor, with Brother Bolin as preacher.

CLOSED for ten years because of the war conditions in Thailand (Siam), the McGilvery Theological Seminary (Presbyterian) in the city of Chiangmai has been reopened this fall with an enrollment of seven young men seeking training for the Christian ministry. It is expected that the number will greatly increase within another twelve months.

REV. ALFRED H. FREEMAN, pastor of the First Methodist Church, Wichita Falls, Texas, and former pastor of the First Methodist Church, El Dorado, was the first speaker for the new series of meetings of the Methodist Men of the First Methodist Church, El Dorado, September 21. He spoke to an appreciative crowd of over two hundred men. On the preceding evening an open house was held honoring Rev. and Mrs. Freeman, at the home of Mr. and Mrs. E. G. Powlledge.

GROUND was broken for the new sanctuary of the First Methodist Church in Blytheville on Sunday morning, October 30th. Rev. E. B. Williams, Rev. S. B. Wilford, Rev. Jefferson Sherman and Rev. J. T. Self, former pastors, assisted Rev. Roy I. Bagley, the pastor, in the ground breaking activities. Brother Williams delivered the sermon at the worship service. Following the services officials of the church, visiting ministers and guests had dinner together at the Noble Hotel. A more complete account of this building program will appear in an early issue of The Arkansas Methodist.

URGING continued support of the United Nations and of the aims for which it was established, the Federal Council of the Churches of Christ in America, said in a recent statement to American Protestantism: "Despite the tempest of this postwar period, the United Nations stands and grows as the only center for discussing, if not for harmonizing fully, the policies of states, as a means of fellowship, and as a bridge to a better future." Listing the gains that the UN has made in the realm of human rights and welfare, the Council notes as issues yet to be solved: security against aggression, control of atomic energy, and disarmament.

BISHOP JOSE L. VALENCIA, head of the Methodist Church in the Philippine Islands, recently laid the cornerstone for the new build-

Board of Trustees in its efforts to find a satisfactory solution of the problems confronting us,

BE IT ALSO RESOLVED, that a copy of this resolution be mailed to Mr. Fooks, a copy to Bishop Paul E. Martin, a copy to each member of the Board of Trustees and a copy to the Arkansas Methodist.

Signed:

Francis A. Buddin, Chairman
C. Ray Hozendorf, Secretary.

ing of the Mary Johnston Hospital in Manila. The hospital was originally built in 1908 and was the principal medical center of the evangelical churches in Manila until it was destroyed by fire on February 5, 1945, during World War II. The new hospital edifice is being rebuilt with funds from Methodist churches in the United States through the Crusade for Christ and the Advance for Christ and His Church. It is a joint undertaking of the Woman's Division of Christian Service and the Division of Foreign Missions of the Board of Missions and Church Extension.

CHIN-JU-KAI, or "Friends in Faith Association," is the name of a recently organized body of Christians in the prisons of Japan. Established originally in the Philippines among Japanese Christians awaiting trial or under sentence for involvement in war crimes, the organization was carried back to Japan by those found innocent or discharged for return to their homeland. It is now being promoted by this unique type of "alumni" for the benefit of those still incarcerated. A newly organized "chapter" is the one at Sugamo Prison in Tokyo where most of those charged with atrocities or sentenced to imprisonment are being held under American custody. There are church services, hymn sings, Bible classes. It is reported that there are 66 enrolled members now in the prison, and that 44 recently took holy communion together as administered by Chaplain Estes of the United States Army.

THE following people will attend the National Conference on Christian Education at Grand Rapids, Michigan, November 17-22: Representing the North Arkansas Conference will be Rev. H. M. Lewis, chairman of the Board of Education; Mrs. Ira A. Brumley, Conference Director of Children's Work; Rev. James S. Upton, Conference Director of Youth Work; Rev. H. O. Eggensperger, Conference Director of Intermediate Work; Rev. Alf A. Eason, chairman of Adult Council and Rev. Ira A. Brumley, executive secretary of the Board of Education. From the Little Rock Conference will be Miss Emogene Dunlap, Conference Director of Youth Work; Mrs. W. F. Bates, Conference Director of Children's Work; Rev. Roy E. Fawcett, executive secretary of the Board of Education and Rev. J. E. Keith, assistant pastor of the First Methodist Church, Little Rock. Brother Fawcett will also attend the meeting of the Board of Ministerial Training at Evanston, Illinois.

WEEKDAY classes in religious education, often conducted in local communities on time for which pupils are "released" from the public schools, are now being organized for the season 1949-50 in most of the states. Church educators and public school educators, in general, are interpreting the recent decision of the U. S. Supreme Court (concerning the situation in Champaign, Ill.) to mean that religious classes can be conducted if they are not held on school property but in the local churches or elsewhere. According to Dr. Roy G. Ross, of the International Council of Religious Education, Chicago, state officials are saying, "If religious education classes are conducted on 'release time' but off school property and with none of the machinery of the school being used except the excusal of the pupils for that period of time, the weekday program is still permissible and not to be considered unconstitutional." Of course, parents usually have to ask in writing for the release of their children for religious classes.

It has been said that there will be three things which will surprise us when we get to heaven—one, to find many whom we did not expect to find there; another, to find some not there whom we had expected; a third, and perhaps the greatest wonder, to find ourselves there! —Dwight L. Moody, in Volume II of GREAT PULPIT MASTERS (Revell)

Church members in too many cases are like deep sea divers, encased in the suits designed for many fathoms deep, marching bravely to pull out plugs in bath tubs.—Peter Marshall, in MR. JONES, MEET THE MASTER (Revell)

The Pastor And The Advance

By DR. AUBREY G. WALTON, Pastor of the First Methodist Church, Little Rock

(The following address was delivered by Dr. Walton at the State-wide Advance Rally of the Louisiana Conference at Alexandria.)

THE success of the Advance for Christ program in the local church, as every other major undertaking there, depends, in large measure, upon the pastor. The information that the pastor has about the program, the interest in it which he reveals, and the leadership which he gives to it in his local Church will be reflected in the attitude and response of the congregation. Few laymen go beyond their ministers in appreciation of and loyalty to the causes of the Church. Therefore, it is extremely important in this high hour of Methodism's history that her preachers be prepared and willing to lead their people in this great Advance for Christ and His Church. What, then, is the pastor's task in the Advance program?

First, there is the opportunity and the challenge to preach—to preach as he has not preached before upon the great themes of our Faith, our Church, our Ministry and our Mission. To be sure, we were made ministers that we should preach. This is the first and most important responsibility of the minister—to preach. He is the mouthpiece of God.

I am not unmindful of the many ways we have by which the minister may proclaim the Gospel. He may preach a sermon by the life which he lives before the people seven days in the week. He may preach by his devotion to duty. He may preach through the faithful performance of his pastoral work. He may preach through the effective functioning of the many agencies of a well organized Church. He may preach through the printed page. But all these together cannot take the place of the prophetic proclamation of the Gospel of Christ. We were made ministers that we should preach the unsearchable riches of Christ.

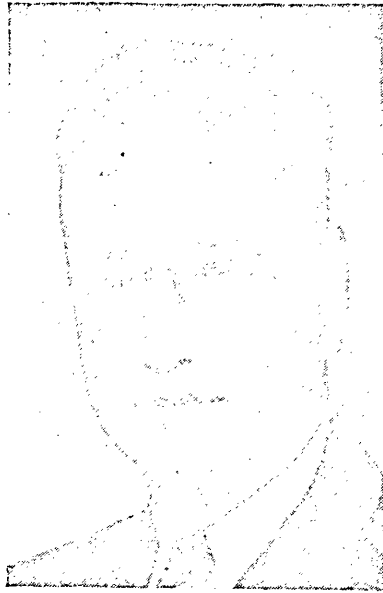
A successful minister today must be able to do many things. He must organize his forces in order that the various departments may function in the largest way in carrying on the program of the modern Church. He must lead in the planning of that program and must direct the activities through which the plans are realized. He must have business ability because the institution of which he is in charge is concerned with the making and balancing of budgets and the raising and spending of large sums of money. He must understand how to get up and supervise the curriculum in the field of religious education. He must have rare ability in the matter of discovering, enlisting, and training teachers and workers in the Church School and the other departments of the Church. He must be a good pastor with the shepherd's heart. He must know, and understand, and love people—little children, young people, adults, the very aged. He must be able to sit down and counsel with them. He must know what to do and what to say to people in the greatest and gravest moments of life. When people marry, when the baby comes, when the death angel visits, when disappointment strikes, when hope is gone and despair has gripped the heart, when a new milestone is reached on the road of successful living, when the Spirit stirs the soul of man and he begins to search for God—into these and a multitude of other life situations the minister must daily find his way to speak the word of peace, to bestow the blessing of the Lord, and to renew the hope of man in his hour of greatest need. The minister must be socially minded and able to lead in community activities outside the organization of his own Church. He must be able to mix with people and in all his contacts to be understanding and helpful. He must be all this and more. Let no one say that we do not understand the task of the minister.

But with all this he must be able to preach. For the people who are reached through the effective functioning of a well organized Church, or through the faithful work of a capable pastor, or through worthy community activities, are conditioned to hear and to accept the Gospel as they come to worship in the House of God. They must not be disappointed there. When the people come to the Church on Sunday with their

sins and failures, their disappointments and frustrations, their losses and sorrows, their hopes and dreams, and look up with expectant faces and hungry hearts, if we have no message for them we not only betray the people for whom we are responsible, but we are unfaithful to God whose ministers we are.

How wise, then, our leaders have been—as they have planned for us this great Objective One of the Advance—the Preaching and Teaching Objective. The minister is called upon to preach on the great themes of the Christian faith. What mighty subjects! What stirring themes! Our Faith in God, Our Faith in Christ, Our Faith in the Bible, Our Faith in Love, Our Faith in Prayer, Our Faith in Immortality, Our Faith in the Holy Spirit, Our Faith in the Kingdom of God. We are called upon to open the great chapters of the Book of Christian Faith and to speak to our people about the eternal verities upon which are founded forgiveness of our sins, comfort for our sorrows, and salvation for our souls.

The first responsibility of the pastor in the Advance for Christ and His Church is to preach with conviction and with power upon these great



DR. AUBREY G. WALTON

themes, about which our people are hungry to hear.

How timely this program is. We have boasted in the past that the Methodist Church was not a doctrinal Church. We have said that our faith was not in a Church, or a creed, or a doctrine—but in the Lord Jesus. All this is true—but if our faith in the Lord Jesus is valid, and meaningful, and usable it is an intelligent faith which is capable both of being explained and understood.

But our mistake has been in not fully explaining it and our weakness has been in a ministry and a membership that have not always known what they believed nor why. The Chaplains have told us that during the recent war our Methodist boys often came to them saying "We do not know what we are supposed to believe." And numbers of our people will tell us the same thing today. In an hour of the world's history when pagan ideologies press vigorously against our defenses we need to know as we have not known before what we believe about God and Christ, about salvation and immortality, about Christian love and the Kingdom of God.

And now we have the opportunity to preach upon these great themes—not as a lone voice in the wilderness to unwilling ears—but as part of the mighty voice of the entire ministry of our Church to the open and attentive ears of the great mass of our people engaged as one mind and heart in a soul-stirring, mind-enlightening study of the great truths of the Christian faith.

What is our faith? Do we really know our Church? What is the task of the ministry? What is the mission of Christianity in this hour of the world's history?

Each year during the quadrennium a series

of booklets will be prepared dealing with the theme to be studied that year. The booklets on "Our Faith" are ready and are here for distribution today. Some of us have had them for several weeks. Every member of the local Church should have access to these booklets. There should be a chance for everyone to receive instruction concerning them and an opportunity to discuss them.

It is, therefore, the pastor's responsibility to sit down with his people and to plan the methods and means best suited to his own situation, by which these booklets may be placed in the hands of his congregation, and the subject matter taught to as many as possible in the most effective manner.

This may be done, of course, in various ways. In some Churches there was set up sometime ago an Advance Committee whose duty it is to do this very thing. In other Churches the pastor may depend upon his Board of Education to perform this task. Or, in other situations, the pastor may work with selected individuals such as the superintendent of the Church School, the Charge Lay Leader, and others. The fact is, however, the more people whom the pastor can use in planning the details of this study, the more willing and interested workers he may have in the very beginning of it.

The opportunities for using the booklets are many. They may be taught in the Church School. They may be used as the material for study sessions in the Woman's Society of Christian Service, or, on week days or nights they may be taught by the ministers to interested groups who will gather at designated times and places for this purpose.

Sunday night offers a splendid opportunity in many Churches. Some ministers have become discouraged in regard to the Sunday evening services. The attendance is small. In large part the effort is to repeat the service of the morning. The music and the message may be different but the service is of the same type with a greatly reduced congregation and choir—and a correspondingly reduced interest and inspiration.

It is true, however, that our people have not ceased to be active on Sunday evening. It is just that they have ceased to be active at the Church. They are still going places, engaging in activities, and having experiences. It is largely that what we have been doing at the Church on Sunday evening is not meeting a conscious need in their lives. If we can and are willing to change our program on Sunday evening to one that will interest them and, at the same time, minister to their spiritual needs, we may be wise in doing so.

To that end there has been prepared for us a source book of programs and activities for use with all age groups on Sunday evening at the Church. Time will not permit a discussion of the materials in this book, but a careful study of it will be helpful to every minister here. Our leadership has been too wise to hand down to us any cut and dried program of teaching or preaching by which we are commanded to reach our people. The great themes have been suggested to us. The booklets, source books, and other materials have been prepared for us. We have at our disposal the agencies of the local Church. It is left to the interest, the ingenuity, the enthusiasm, and the devotion of the pastor in the local Church to work out with his own people the approach to be made in that local situation. But in the last analysis the attitude and response of that local congregation to this great Advance program will depend, in large measure, upon the pastor of that Church.

There is, however, another objective in the Advance for Christ program for which the pastor is equally responsible. I refer, of course, to the Second Objective, or the financial phase of the Advance. There are three divisions in this Financial Plan which have been described as follows:

1. An increase of 33 1/3% in World Service Giving during this quadrennium above the apportionment of the last quadrennium. The first financial objective of the Advance is to reach

(Continued from Page 5)



THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



IN STORYLAND

BILLEE SPARROW

"Oh, dear! dear! dear!" shivered Billee Sparrow one frosty night, "it is growing cold. The sun has gone down behind Pine Hill, and the north wind is blowing. Where shall I sleep tonight?"

He flew about the gardens. Roses, lilies and violets were gone; only some bright pansy faces peeped out among fallen leaves.

"It was nice in summertime," sighed Billee, as he flew along. The leaves had fallen from the maple trees; even the vines upon the piazza were bare.

All at once Billee tipped his brown head on one side and chuckled.

"Just the place—for a sparrow to cuddle up," he decided, flying under the piazza roof to a nook where three boards met, making a sheltered corner.

Billee hopped into the corner, tucked his head under his wing and went sound asleep.

Every night Billee returned from the fields and woods to his cozy piazza. When it snowed the corner was chilly, but the snow always blew past his shelter. Billee felt glad that he had such a good home.

A big yellow dog lived in the house; he often came out upon Billee's piazza and barked.

"His yellow fur would make a fine warm bed for me," thought Billee, "but I'd never dare pull any from that barking dog."

One day the lady in the house saw Billee. She threw out some bread crumbs, and set a dish of water upon the piazza. Billee was happy as he picked up the crumbs. An icy coating had covered the bugs and insect eggs on the tree trunks, and Billee was real hungry.

All winter he lived near this friendly house and slept each night in the sheltered corner.

When summer came Billee flew off to the fields and wandered far away.

By and by Billee knew that winter, with its snow and ice was coming again. He flew back to his piazza and tucked his head under his wing each night in his cozy corner. No one disturbed him from year to year; Billee felt that he owned that piazza corner.

One winter day a flock of snow birds and sparrows came to share Billee's crumbs.

"We've found a warm place in an old barn," said one brown sparrow. "The window is broken; we fly in and sleep in the hay. Why don't you come with us, Billee?" he chirped.

"I've slept in my corner for three years. It is a good place," said Billee.

"Come to our barn! Come with us," coaxed the friendly birds.

Billee shook his head. "I'm getting older; I like this piazza. It is my home; I'll stay right here," he decided.

"You're foolish, Billee. Why stay in one place? A change is good for any bird. You'd like our barn," they chattered.

But Billee was a stubborn little fellow. "My cozy corner suits me," he said.



HELPERS ALL

*It's fun when the family about sundown
Decides to work in the yard.
We rake and carry leaves away,
We do not think it hard.*

*Brother and I have been to school
And Daddy's been gone all day,
And working this way together
Is almost as good as play.*

*Mother says that this is the way
To make home a happy place,
We work and play and share our fun
And bring smiles to each other's face.*

—A. E. W.

Away flew the merry flock and Billee tucked himself snugly away under the piazza eaves for a nap.

One day a truck came to Billee's piazza, and some men loaded it with chairs, tables and beds. The house was empty; the yellow dog was gone; there were no crumbs for a hungry bird, and no smiling lady looked out at him each night.

"Perhaps, I made a mistake; maybe the barn would have been more fun," sighed Billee.

One night flying back to his piazza from a day in the Cedar Grove he found the house brightly lighted.

It was not long before a small boy, looking up under the piazza eaves, saw the little brown heap that was sleepy Billee. He called his mother and big brother to the window.

"It is a sparrow; he must sleep there," decided his mother.

"A cold place to sleep I'll say!" exclaimed Big Brother. "We'll make him a house."

"And put in hay and some feathers from the hen house," planned Small Brother, clapping his hands.

Billee heard the boys pounding in the garage and talking happily together. One evening when he flew to his corner he found a comfortable bird house nailed up under the eaves.

Billee hesitated a minute, then he hopped in and looked about. He

snuggled down in the new, warm nest and chuckled contentedly:

"This is nicer than a barn with broken windows. I must have some good friends. If they made this pretty red house for me, I know there'll be crumbs and water when I'm hungry and want a bath. I'm glad I stayed right here on my own piazza."

Then, because Billee was tired from a long day's flight about the fields, he tucked his head under his brown wing and went sound asleep, a happy little bird who felt safe among his friends.—Sunday School Times.

JUST FOR FUN

Mother was telling stories of the time she was a little girl. Harold listened thoughtfully as she told of riding a pony, sliding down the haystack, and wading in the brook on the farm.

Finally he said with a sigh, "I wish I had met you earlier, mother."

Bobby had been overlooked at the table.

"Mother," he asked, "please give me some salt."

"Salt," said mother, "what do you

IN THE WORLD OF BOYS AND GIRLS

BETTY ANN'S DREAM

Betty Ann was a very nice little girl most of the time, but she had one fault; she never wanted to pick up her toys or put away her clothes when she was through with them. One night when she went to bed she was feeling very cross because her mother had made her pick up her playthings. "I don't like to put things away!" she pouted. "I wish I never had to pick up!"

"All right you need not pick up any more," said a voice like her mother's.

"O goody!" exclaimed Betty Ann joyfully.

For the next few days she was happy because she could let everything stay where she had left it.

One beautiful afternoon the neighbor next door invited Betty Ann to go along with her for a drive in her new car. Betty Ann flew to get her cape, but it was not in its place.

"Mother, where's my cape?" she asked excitedly.

"Just where you left it," replied her mother.

Betty Ann hunted everywhere but could not find it. So the neighbor with the new car drove away, and Betty Ann missed a ride.

Then Betty Ann called her little friends in for a tea party. She looked for her pretty little pink dishes.

"Mother, where are my tea set dishes?" she asked tearfully.

"Just where you last used them" replied her mother.

Finally she found them out in the yard where she had had her last tea party. Her dog had pulled the cloth down from the table, and the dishes lay on the ground all broken. She felt so bad about it that she started to cry and then she awoke. She rubbed her eyes. It was only a dream, but it set her to thinking about making her pick up. She ran downstairs.

"I thought you were fast asleep, Betty Ann," said her mother in surprise.

"So I was, mother, and I had a dream. It showed me very plainly what a careless little girl I am. After this I am going to try to put away my things. Then if anyone should want to take me riding in his new car, I won't have to stay at home because I can't find my cape, my hat, or my gloves. And if I should give a tea party, my pretty dishes won't be all broken.—The Sunbeam.

want with salt?"

"I'll put some on my meat if Daddy gives me any," answered small Bobby quietly.

"Yes, stamp collecting is educational," said the fond mother to the visitor. "For instance, where is Hungary, Son?"

Without looking up from his stamp book, the young collector answered promptly: "Two pages in front of Italy."—Watchman-Examiner.

ACTIVE FAITH

By Bates Sturdy, Pastor
Fifth Street Church,
Fort Smith

"Make every effort to supplement your faith with goodness." 2 Peter 1:5. Goodspeed.

FAITH must have expression. It thrives on activity. Without works it is dead. It needs creativity. It is experienced to a greater degree as it is used. "The just shall live by faith." Life generates more life and faith begets faith. We are the stewards of our faith. Its power depends a lot on us. That must be what the author of our text had in mind, when he said, "Supplement your faith with goodness." To supplement means to supply, or add to. Thus we are to increase, or expand our faith. Make it active.

A saint of God may pass through an experience of deep sorrow and come out with a more active faith. Use makes towards perfection.

Joseph was sold by his brethren to merchantmen and carried down into the land of Egypt, where he was sold a second time. Potiphar, an officer of Joseph, bought him and made him overseer in his house. The Lord was with Joseph and he was a prosperous man. Now, why was the Lord so very near to Joseph? Because he remained true to God, even through all of the trials he had. He supplemented his faith with goodness. When the storm clouds of envy and hate gathered about Joseph he continued to look to his God and was faithful to him.

Joseph was separated from his aged father for many years and no doubt longed to see him many times. Also, there was the knowledge that he had been sold by his own kin for money. He was a stranger in Egypt and their customs and ways were different from his. But he just kept being a "good" man.

Joseph passed through a great temptation while in the home of his master Potiphar. But he did not yield. He lost his coat, but he saved his character. He was cast into prison, but there the Lord was with him. All that he did prospered and he soon gained the confidence of the other prisoners. They looked upon him as a man of character. The keeper of the prison committed all the other prisoners to his control. He was made what we would call today a trusty.

Later, Joseph rose to great power in the land of Egypt and was made the food administrator of the land. He was a very wise administrator as seen in his method of saving a surplus in times of prosperity for times of drought and need. He was able to return good for evil to his brethren and to honor his father during those days. He made his faith in God an active faith by supplementing it with deeds of goodness.

The program and work of the Church is carried on by men and women of active faith in God. God has entrusted His cause to those whose yielded lives He can use. The Church has passed through times of affliction and persecution, but those whose faith was kept alive through sacrifice and service came out with banners flying. As has been said, "Blood of the martyrs is the seed of the church." It took an active faith by Nieomoeller to suffer in a concentration camp as he did. John Huss would burn at a stake before he would recant. Paul would suffer the axeman's stroke and die for the

holy cause of the One he met on the Damascus road. In the long list of people who love the Lord and His Church above their own lives is seen active faith. It inspires others to undertake greater things for the Lord and their fellow man. Yes, faith is an experience which men have who walk with God and carry on in His name day after day. It is life and activity on fire for an unending advance toward a high goal. The faith of the faithful of all ages is the heartbeat of power.

Faith becomes an active faith when you place your offering in the offering plate. Faith sees beyond an "offering," or collection. It visualizes the arm of service reaching out and "lifting up the hands which hang down, and the feeble knees." Faith catches a vision of China, Africa and the islands of the sea and other countries that are praying, "Come over into . . . and help us." So as active faith places

its prayers and compassion with the offering it seeks to touch need, possibility and human yearning at home and abroad.

As we look back and rethink the Crusade for Christ, its wonderful work and victories, we see again the output of active faith in God. Men of active faith, whether they were bishops, secretaries, districts superintendents, or laymen who planned, adopted and promoted this mighty movement were blessed in the undertaking. Then the Crusade in turn inspired thousands across the Church to "go beyond" and "Spread the blessed tidings all the world around." Great sums of money were paid on the special offerings for World Relief and Rehabilitation. Numerous people were brought to Christ and into the fellowship of the Church. Christian Education came to have new meaning and the matter of Christian Stewardship enforced. All of these results came

out of the active faith of minister and layman who were willing "To let go and let God."

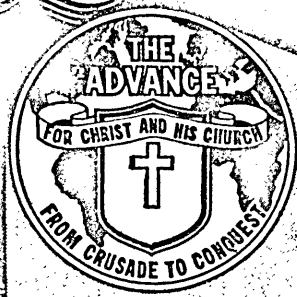
Much is being written and said about the Advance for Christ and His Church now, which follows the Crusade for Christ. It has behind it those who saw the need and place for such a movement. They did not stop with an essay program, but offer a challenging opportunity for a real and genuine Advance. Christ is a global figure to them. He is to have full dominion of individual lives. His cause is the most important and His message is the greatest story the world has ever had, according to the tenets of this Advance for Christ and His Church. He must be above all of life and Lord of all in our lives. His is the word which carries in it finality. When He speaks let none add to, or take from. This weary and sin-sick world must be made

(Continued on Page 14)

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THE ADVANCE FOR CHRIST AND HIS CHURCH

The November Special And Hendrix College

PURPOSES

Two major goals characterize the 1949 February Special for Hendrix College and Ministerial Education:

1. TO HELP ENLARGE AND TRAIN OUR MINISTRY. Part of the funds raised will be used to give direct aid to our Arkansas ministerial students, in whatever college they may be. The Little Rock Conference has set \$3,000 as its minimum goal for this purpose. The North Arkansas Conference this year has \$5,000.

2. TO HELP SUPPORT HENDRIX COLLEGE. The other portion of the funds raised will go to the current budget for Hendrix. Each Conference has set \$5,000 as its minimum goal for this purpose.

THE NOVEMBER SPECIAL

By vote of the two Annual Conferences last spring, the annual drive for Ministerial Training and Hendrix College has been moved from February to November. It therefore becomes a November Special.

From Sunday, Nov. 20, through Sunday, Nov. 27, has been set aside for the November Special cultivation work. In most cases the offering will be made on Nov. 7.

In this year's drive the Little Rock Conference is raising a minimum of \$3,000 for Ministerial Training, and the North Arkansas Conference is raising a minimum of \$5,000. In addition, each of the Conferences is raising a minimum of \$5,000 for the current budget of Hendrix.

The amount going to Ministerial Education is used by each Conference to help its ministerial students in colleges and schools of theology, wherever they may be, to help men taking the conference courses of study, and to provide a scholarship by each

Conference at Southern Methodist University.

When the Special for Ministerial Training and Hendrix began there were only a relatively few ministerial students in our state. The Special has been a continuous inspiration and financial aid, and this year there are more than 125 men from the two Conferences preparing for the ministry in various institutions.

Why Christian Education?

Because Hendrix College is the Methodist Church at work on the campus.

Because the church-related colleges like Hendrix are among the strongest forces for good in today's materialistic world.

Because more than half of the cost of operating Hendrix College has to come from enlight-

ened philanthropy.

Because money invested in Hendrix College cannot be lost. It is money invested in men and women, and this is the greatest of all investments.

Because the needs of the college are always real and pressing.

Because Methodism must have a college in Arkansas to train leaders for the church.

Because giving to a college is a constructive use of money and therefore a satisfying kind of giving.

Because if Methodists don't support their college, who will?

Why Give To Hendrix College?

"I do not believe you are going to make the right kind of a citizen by a godless education and then adding in religion afterwards. The idea is wrong. Education and religion must go hand in hand."—President Hadley of Yale.

"Christian Education is education under Christian auspices for Christian ends. A Christian school is a school founded and maintained and conducted by Christian people in the service of the Kingdom of God."—Dr. E. M. Poteat.

"If I had a thousand dollars to give away, I would give it to a Christian college in America, where in building Christian character and in training young men and women for service, you are raising the seed corn of the earth."—Adoniram Judson, great missionary to Burma.

"Every man who understands and loves his country must wish education brought to the highest

point of development and efficiency and to be shot through at every point with Christian principles."—Woodrow Wilson.

"A wealthy business man said to one of the professors of a small college, 'Why do you stay here? You might have been a millionaire in business.' The reply was, 'I have had a hand on 3,000 or 4,000 students to help shape their lives, and I think that is worth more than a million.' After a moment's thought the business man said, 'You are everlasting right.'"—C. R. Compton.

"It is my considered conviction that there can be no enduring alleviation of the social and political ills which plague us, unless and until there is an essential change of ethical and spiritual attitude in the rank and file of men."—James Rowland Angell, former President of Yale University.

"It is people that count; you want to put yourself into people; they touch other people; these others still, and so you go on working forever."—Alice Freeman Palmer.

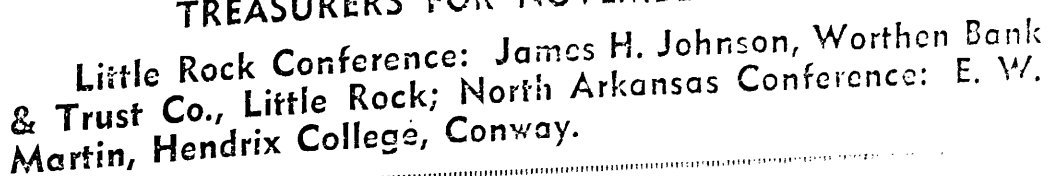
Methodism has always sought to have an educated ministry, feeling that "piety and education" must go hand in hand and that each is an indispensable asset for the preacher. Arkansas Methodism has increasingly shared this conviction and has labored through all the years of her history to give to her people a better trained ministry. This, for one thing, has caused the Methodists in Arkansas to build and maintain schools and colleges. Never was the conviction deeper than it is now that we must have a well educated ministry for the task to which the Church is called in these days.

More than 125 young men of the two Arkansas Conferences are now training for the ministry. An important reason for this is the annual Special for Ministerial Training and Hendrix College.

"The churches of Christ daughters to their colleges, 80 to 90% of the church's n

The Hendrix College Pre-Theological Fellowship

workers in the church. Rev. James A. Hendrix, president of the S. Upton and Rev. George A. Vent of the Hendrix College, and past-president of the Hendrix College, and past-president of the



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

CHRISTIAN EDUCATION

Ira A. Brumley
Contributing Editors:
Pryor Reed Cruce

SUGGESTIONS FOR CHILDREN'S GROUPS IN THE METHODIST SUNDAY EVENING FELLOWSHIP

Pages 27-27 of the SOURCE BOOK for the Methodist Sunday Evening Fellowship give suggestions for the children's groups, but each local church will have to work out the details of their own plans. Children's workers feel that the children will have valuable experiences as they participate in this church-wide Evening Fellowship, and that this extra time will make it possible to do many things for which there never seemed to be time on Sunday morning. In order to be sure that children do have the most valuable experiences, the local church leaders will want to see that the Sunday evening meetings form a vital part of the continuous religious training provided by the church for children, of which the Sunday School classes and the Vacation Schools are also part. The following suggestions may help at this point:

1. The Children's Workers Council should plan for the Sunday evening meetings with children as well as for all other work with the children.

As far as possible the same persons who work with the children on Sunday morning should work with them on Sunday evening—on week days or in Vacation Schools. This assures a continuity of purpose and of work that is very necessary. Fewer children may attend the Sunday evening meetings and so all of the regular staff may not be needed. Or a few new workers may assist those of the regular staff who find it possible to work on Sunday evening.

3. Materials to be used with the children will include the following:

a. Kindergarten children will use plans for expanded sessions found in the Closely Graded Kindergarten lessons, or they will continue the work started on Sunday morning, if they use the Group Graded lessons.

b. Primary children will use portions of the regular lesson materials that they have not had time to use on Sunday morning—learning suggested songs, carrying certain activities, finishing work started on Sunday morning. During January and February the current ten-session missionary unit on Japan, "Living and Learning in Japan," might be used.

c. Junior children may use the unused portions of their regular lesson materials, or "Plans for Additional Sessions," which are found in the back of the CHILD GUIDANCE MAGAZINE. The missionary unit "Christian Workers in Japan," will be used in many churches during January and February.

Further suggestions for the children's groups on Sunday evening may be obtained from either Conference Board of Education Office.—Mrs. W. F. Bates.

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NORTH ARKANSAS CONFERENCE NOTES

By Ira A. Brumley

The Methodist Youth Fund

The Methodist Youth Fund is the Mission special of the Methodist Youth Fellowship. It is the young people's mission special. The financial part which a local Methodist Youth Fellowship has in the Advance for Christ and His Church is to increase the contribution from the Methodist Youth Fellowship for the Methodist Youth Fund.

While the North Arkansas Conference makes good showing in most of its Church School emphasis the contributions of our young people through the Methodist Youth Fund have made poor showing. The report of the last quarter shows a splendid upward trend. Even this report is all too small for the thousands of young people enrolled in the Methodist Youth Fellowship of the North Arkansas Conference. Our average for the quarter was only about a \$1.40 per month.

It is our hope that more local MYF groups will recognize the Methodist Youth Fund as their mission special and that those which have already been making contributions will increase their offerings.

The Methodist Youth Fund offerings are sent to the Conference Treasurer, P. E. Cooley, Blytheville, Arkansas.

Check up to see what your Methodist Youth Fellowship is doing about this very important part of its program.

Help make the North Arkansas Conference reports show what they ought to show as far as the Methodist Youth Fund is concerned.

The following are the last quarter's report of Conferences around North Arkansas and in our section: Little Rock, \$520.97; East Oklahoma, \$643.12; S. W. Missouri, \$643.12; St. Louis, \$354.54; Memphis, \$1,087.08; No. Mississippi, \$961.33; Louisiana, \$1,504.08; North Arkansas, \$426.41.

What will be our record when the next report is made in January?

There is returned to our youth organization 15% of the amount we send in. This is to be used for promotion of youth work in our own Conference.

North Little Rock Institute

The first of our four sub-district institutes on Christian Education for the Conway District was held on Monday night, October 24, Washington Avenue Church. Every church of the Area was represented. There was an attendance of approximately 75 persons in the meeting.

Dr. C. M. Reves, District Superintendent, assisted by Mrs. John S. Warren, Miss Elizabeth Workman, O. E. Coward, I. L. Claud and Ira A. Brumley, directed the meeting.

There was a general session in which general interests of the church school were presented.

The group was then divided into three divisional groups where the work of each division was presented in its respective group.

Three other sub-district meetings are scheduled to be held as follows:

Faulkner County Institute to be held at First Methodist Church, 7:00

p. m., November 1.

Pope and Yell Counties, Institute at Dardanelle, 7:30 p. m., November 3.

Morrilton and Perry Counties' Institute at Morrilton, 7:00 p. m., November 10.

Two of the eight persons recently announced as listed in Who's Who of American Universities and Colleges, now students in Hendrix College, are life service persons of the North Arkansas Conference: John Workman of North Little Rock, and Sue Osment of Jonesboro.

A one unit training school on Adult Work in the Local Church was conducted in First Church, Conway, under the leadership of Mrs. V. K. Chowning of Okemak, Oklahoma, October 24-28. The following churches participated in this program: First Church Conway, Wesley Memorial and Salem.

Searcy Area Training School

The Searcy Area Training School was held October 23-27 with the following courses being offered:

Activities in the Children Division, Miss Mary Shipp Sanders of Denton, Texas.

The Methodist Youth Fellowship, Rev. James L. Bagby of Jackson, Tennessee.

Christian Beliefs, Rev. Alfred A. Knox of Tuckerman.

Rev. J. Albert Gatlin of Searcy, served as dean.

Berryville Training School

A three-unit training school was held at Berryville, October 31 to November 2, with the following courses being offered:

Children's Work in the Small Church, Miss Mary Shipp Sanders.

The New Testament in the Life of Today, Rev. Ralph Hillis.

The Methodist Church, Ira A. Brumley.

Plans were initiated in the Institute on Monday in North Little Rock for a training school for that area to be held sometime in March 1950, probably March 13-17.

The following persons are to represent the North Arkansas Conference Board of Education in the National Conference on Christian Education, to be held at Grand Rapids, Michigan, November 17-22: Rev. H. M. Lewis, Chairman of Board of Education; Mrs. Ira A. Brumley, Conference Director of Children's Work; Rev. James S. Upton, Conference Director of Youth Work; Rev. H. O. Eggensperger, Conference Director of Intermediate Work; Rev. Alf A. Eason, Chairman of Adult Council; and Ira A. Brumley, Executive Secretary.

Miss Mamie Adams and perhaps other local church Directors of Christian Education of our Conference will plan to attend this meeting.

SPEAKING OF PUBLIC RELATIONS

Several of our colleges are rendering a real service to the local churches of their respective areas by conducting annually brief conferences on church music. These conferences, sometimes known as institutes or seminars, are as a rule some two to four days in length and are designed to serve the needs of church organists and choir directors.

"SHOW ME TEN MORE CHRISTIANS!"

"Show me ten more Christians like yourself," said the Sultan to Francis of Assisi, "and I'll believe in your Christ."

This statement came as one of the breath-taking climaxes in the drama-packed recording, "The Faith That Makes Men Great." Scene follows scene as the Christian faith, put boldly to work, changes lives and changes the world. "The Faith That Makes Men Great" holds a challenge for the present hour that is tremendous.

The recordings challenge adults as well as youth, and lend themselves to a variety of uses: for youth rallies in sub-district, district, conference, and in youth meetings in local churches (it is suggested that districts purchase sets and pass them around); banquets and mass meetings of youth and/or adults in connection with the Advance; worship services in connection with Leadership Schools, district meetings, W. S. C. S. gatherings, or Sunday evening services in local churches. Careful preparation should be made, with setting, music, and appropriate Scripture so that the hearing may prove a medium for worship—even for commitment. A guide suggesting uses and preparation accompanies each set.

This set of recordings (2 records, 4 sides, 20-minute playing time) is prepared for furthering the Advance emphasis of faith, and the Methodist Youth Fellowship theme, "Jesus' Way Our Way—Through Faith." Production is by the Division of the Local Church through the Methodist Radio and Film Commission; script is written by Polly Mudge.

Order directly from Youth Department, P. O. Box 871, Nashville, Tennessee. The price is \$4.00. Cash must accompany order.

These are usually well attended and in addition to the service they render to churches and to those who enroll, they constitute an excellent piece of college relations. The rendering of a institutional public relations.

Opportunity for a parallel and equally effective application of this principle would seem to lie in the area of special courses of clinics for high school and directors and in some instances for selected high school students as well. The band has attained a status in many high schools that is surpassed only by the football team. There is, therefore, reason to assume that a service to high school music groups would be met with appreciation and would attain immediate popularity. —Campus News.

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WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

W. S. C. S. ACTIVE IN COMMUNIST NORTH CHINA

By Margerite L. Berkey,
Tientsin, North China

On an unusually hot day this summer, women of the four Methodist churches in this "liberated" city, met for an all-day retreat, the first of its kind to be held in Tientsin.

That "the first of its kind" should have been under Communist control, speaks well for the Christian women. Every one was delighted that under very unsettled conditions, almost one hundred Methodist women could, and would, come together for such a meeting. They gathered at eight-thirty for devotions and the meeting closed about five with a consecration service led by the writer.

The next item may sound very commonplace to women of the United States who are used to serving large groups in well-equipped dining rooms and who work in church kitchens which have gas or electricity for cooking, running hot and cold water, and plenty of utensils. The women of our South Gate Church served the noon meal. Most of them also tried to attend the morning session, which was held about a block away from the church. In the very simplest of kitchens, they worked and very creditably served a noodle dinner to almost a hundred women and three men. The men were the district superintendent, the pastor, and the missionary who led the morning devotions. The missionary women were also guests. Last year the missionary women would have been six more, but the numbers are very few this year. The women had to serve thirty at one sitting, as the room is not large and tables are few. As it was this room was used between the morning and afternoon sessions of classes for poor children.

In the morning, health pictures were shown by means of a projector, and in the afternoon, after a picture was taken, the time was spent in hearing how the four different societies were progressing and what work they were doing, closing as was said with a consecration service. Just in passing I might say that the women of South Gate Church, before serving the dinner, bought bowls and chopsticks. Gradually they will be able to serve more often in the church.

The Woman's Society of Christian Service is alive and working and learning how to take its place in a significant way in the life of the churches. This is not only true of Tientsin, but also of Peiping and a few other places in the North China Conference.

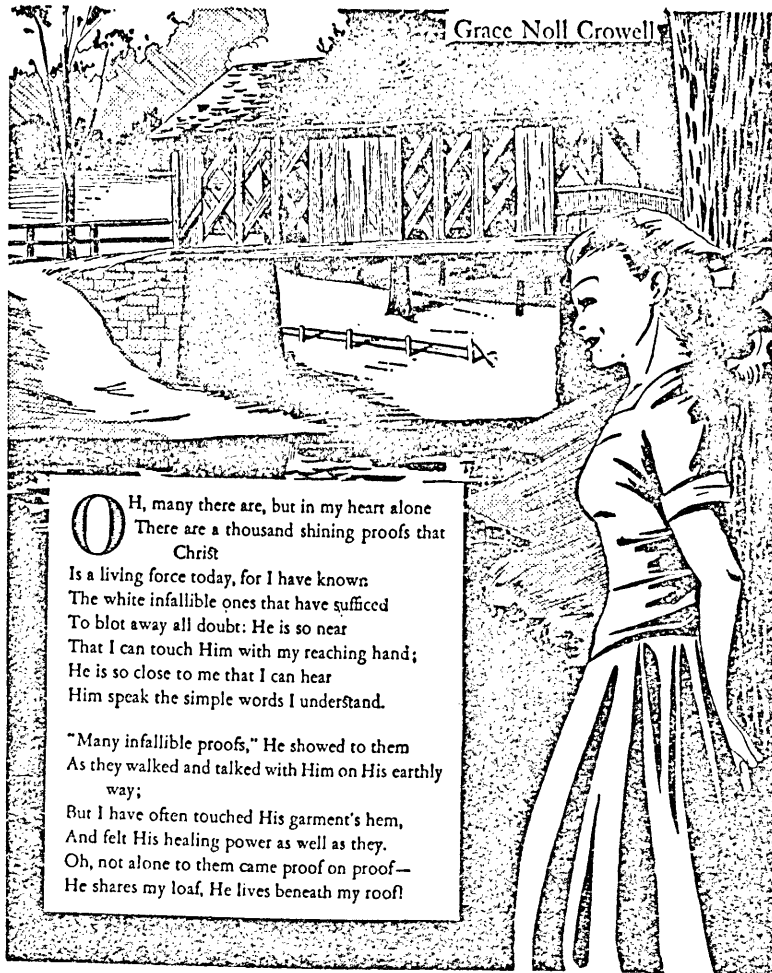
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Many Infallible Proofs

Grace Noll Crowell



O H, many there are, but in my heart alone
There are a thousand shining proofs that
Christ

Is a living force today, for I have known
The white infallible ones that have sufficed
To blot away all doubt: He is so near
That I can touch Him with my reaching hand;
He is so close to me that I can hear
Him speak the simple words I understand.

"Many infallible proofs," He showed to them
As they walked and talked with Him on His earthly
way;
But I have often touched His garment's hem,
And felt His healing power as well as they.
Oh, not alone to them came proof on proof—
He shares my loaf, He lives beneath my roof!

PARAGOULD DISTRICT SEMINAR

The Paragould District Fall Seminar was held in Walnut Ridge September 8th. Rev. Oscar Evanson led the group in prayer. Mrs. J. J. Decker, district secretary of Missionary Education was in charge of the program, and Mrs. E. C. Cox presided with Mrs. A. L. Wright acting as secretary.

Program Building was discussed by Mrs. S. O. Patty. The morning group sessions were led by Mrs. John Thiel, who spoke on "Cooperation For a Christian Nation," and "We The People of the Ecumenical Church" was led by Mrs. N. C. Harrington. The work of the children was discussed by Mrs. Harold Spence.

A lovely luncheon was served at the noon hour by the hostess church, at which time Mrs. Oscar Evanson of Walnut Ridge, Conference secretary of Spiritual Life, was presented. Expressions of sympathy were sent from the group to Mrs. R. B. Warner and Miss Fern Cook in their recent bereavements.

An organ prelude by Mrs. Henry Rainwater assembled the group for the afternoon program. The ladies divided in groups for study class work. The study of Japan was led by Mrs. A. G. Craver; Women of the Scriptures by Mrs. Oscar Evanson; Youth Work by Mrs. E. V.

LITTLE ROCK DISTRICT GUILDS TO MEET

The Little Rock District organization of Wesleyan Service Guilds will meet at Pulaski Heights Methodist Church, Little Rock, on November 9 with a dinner served at 6:15 p. m. Pulaski Heights Guild Number One will be hostess. Mrs. W. C. Boecher is president of this guild.

Miss Ollie Hall, district president, will preside.

WOMEN IN THE CHURCH

By Mary Fowler

Miss Estelle Haight, of Cold Spring, Putnam Co., New York, still busy in the work of the Presbyterian Church at the age of ninety-two, has her own prescription for securing satisfactions of the evening years. She says: "My rule for happy old age would be to become interested in home and foreign missions when you are still in your teens. When you can no longer be active in Christian work, it is a great comfort to remember that your little mission band invested in the Sidon

(Continued on Page 14)

Grayson. The meeting came to a close with the feeling that the day had been a very helpful and enjoyable occasion.—Reporter.

GUILDS HAVE COMBINED MEETING AT DeQUEEN

The Wesleyan Service Guilds of the Texarkana-Prescott Districts met in a joint session at the Hills in DeQueen, Ark., Oct. 18th.

The invocation was given by Mrs. J. L. Tucker of DeQueen after which the Guild Hymn was sung.

Each guest introduced the person on her right and told which guild she represented.

Mrs. Harvey Prince of DeQueen presented Mrs. A. J. Davis, chairman of the Texarkana District, who welcomed the entire group and presided over the business session.

The following presidents of guilds were presented: Mrs. E. R. Brown, Hope; Mrs. Harvey Prince, DeQueen; Miss Maurine Smiley, First Methodist Church, Texarkana; Mrs. Billie Ruth Oliver, Mena; Mrs. Henry Ford, Ashdown; and Mrs. Carrie Mae Powell, College Hill, Texarkana.

Because of the consolidation of the Texarkana and Prescott Districts, it was necessary to elect new officers for the remainder of the year. Mrs. Billie Ruth Oliver, Mena, gave the report of the nominating committee and the following officers were elected: Mrs. A. J. Davis, District Secretary; Mrs. Gene Martin, Associate District Secretary; Miss Curtistine Parsons, publicity chairman; Mrs. Naomi Patterson, secretary-treasurer; and Mrs. Jimmy Prince, program chairman.

A motion was carried that the spring meeting be held at DeQueen because of its accessibility to all guilds in the new district.

Mrs. Carrie Mae Powell, Texarkana, introduced Mrs. A. R. McKinney, past president of the Little Rock Conference of the Woman's Society of Christian Service and coordinator for the guild of the First Methodist Church, Texarkana. Mrs. McKinney spoke on the history, organization, and significance of the Wesleyan Service Guild.

She presented a challenge to the group as employed women to dedicate their vocations as well as their personalities to Christian service.

The meeting was adjourned with a benediction spoken in unison by the group.—Reporter.

FIRST CHURCH GUILD HAS WEEK OF PRAYER PROGRAM

Mrs. Hazel Isgrig, chairman of the Spiritual Life Committee of the Wesleyan Service Guild Number One of the First Methodist Church, Little Rock, was in charge of the Week of Prayer and Self Denial program on Monday, October 24, at the church. Members of the Woman's Society of Christian Service were guests at the dinner meeting and at the business meeting and program which followed.

Presenting the specials to be included in the offering for the Week of Prayer, Mrs. Isgrig introduced the following speakers: Mrs. W. D. Self, Mrs. J. W. Trieschman, Miss Nora Milligan, Mrs. Allie Mills, Mrs. Mabel Hitchcock, Mrs. A. B. Buck, Miss Laverne Hicks and Miss Annie Winburne. Mrs. Mildred Cleveland sang, accompanied by John H. Summers.

Miss Martha Stafford, president, presided.—Chairman of Publicity.

CURRENT NEWS IN ARKANSAS METHODISM

TRASKWOOD CHARGE

The people of the charge have put in a bath room in the parsonage at a cost of around \$700.00.

The pastor's salary has been set at \$1600. Salaries and other church obligations are paid by the month.

Rally Day or Church School Day offering is paid in full now. Our district parsonage money is being sent in by the secretary and treasurer of the charge.

We have a live, going young people's organization all over the work and Ebenezer Church is thoroughly organized in the young people's work, and at our Sub-District meet held at this church in September. There were around 150 in attendance at the young people's meeting from over the Arkadelphia District. Rev. Dan Robinson, pastor from Malvern, led us and gave us some wonderful pictures as one phase of the program.

The poundings have been con-

tinuous all along although many of our people have been off on account of the strike.

We had four meetings with good results and Rev. Earl Jacobs of Sherrill did the preaching for the Ebenezer meeting which ran through two Sundays. Five children were taken into the church. Another meeting was held at Traskwood which began on October 6 and closed on October 16. There were three additions at Traskwood. My meeting at Congo ran a little less than one week. There were nine additions.

At New Hope we had a good meeting. At Pointview a man who had not made any profession heretofore was saved. He was 68 years old and I baptized him two months later at the church's altar.

There are five good live Church Schools on this charge and they are doing effective work.

It was a joy to work with Rev.

METHODIST HOSPITAL AND BATH HOUSE NEWS

During September the Hospital incurred a deficit of \$13.13, according to the auditor's report just received. The Bath House lost \$6.25 and the Hospital lost \$6.88 in their operations. THIS IS ONE OF THE BEST REPORTS OF THE YEAR.

During the month 136 patients were admitted (the same as for September 1948) but they remained only a total of 871 days as against 1,137 for the same number last year. This is in keeping with modern trends in good hospital care. The average day's stay per patient was 6.3 as compared with 8.5 last year.

Twenty-four babies were born during the month (exactly the same

and Mrs. Earl Jacobs.

We are trying to carry out the program the church has outlined.—Rev. and Mrs. H. A. F. Ault.

as last year.) There were fifty-five operations as compared to 56 for last year. The Bath House gave 380 treatments which is about one-third the number for last year. (Restrictions of the government have reduced our service considerably.)

The following churches were represented in the admissions: Baptist, 39; Methodist, 30; No Church, 22; Church of God, 8; Assembly of God, 5; Pentecost, 5; Presbyterian, 9; Seventh Day Adventist, 3; Jehovah Witness, 3; Catholic, Christian, Episcopal, Jewish, Protestant preferred, 2 each; Nazarene, Holiness, 1 each.

Our thanks are extended to Circle 5, Asbury Church, Little Rock, for a box of lovely tea towels, and a check from H. Humphreys, Hot Springs, for special equipment.—R. E. Simpson, Superintendent.

Unhappiness increases the drinking and drinking increases the unhappiness.—Barrymore.

THE PASTOR AND THE ADVANCE

(Continued on Page 12)

this standard of giving in the local Church.

2. The Week of Dedication offering received the second week in Lent, or the third Sunday in Lent.

3. The Missionary Specials, accepted by Annual Conferences and adopted by local Churches. These are called "Advance Specials."

In all three of these divisions of the Financial Plan the pastor must take the lead. He must understand the plan. He must appreciate the need. He must lead his people in the realization of these goals.

Many Churches in Methodism have accepted the total increase in World Service Giving this first year of the quadrennium. Others may be persuaded to do so if the pastor will acquaint the congregation with the actual needs which these funds will be used to meet.

The Week of Dedication offering is a free-will offering dedicated to specific missionary projects for which there is no other support in the Advance program, or elsewhere.

In the first year of the Advance a little more than one-half of our Churches observed the Week of Dedication. It has been my personal observation, in a limited sense to be sure, that in those Churches where a period of cultivation was carried out and the appeal earnestly made to all the people, the response was decidedly encouraging. A splendid opportunity presents itself to us next year to greatly increase the number of our Churches participating in this observance. The pastor can secure all the literature that he needs to put in the hands of the people—and the appeal can be made for a large self-denial offering to be used for these great causes for which no other funds are available.

The "Missionary Specials," or "Advance Specials," represent the "personalized" giving of the local Church to support exceptional missionary needs at home and abroad.

I would like to quote from the literature supplied, as follows:

"An 'Advance Special' is a project in support of the program of the Division of Foreign Missions, the Division of Home Missions, or the Methodist Committee for Overseas Relief, undertaken by an individual, a group, or a Church, over and above regular World Service contributions of the giver.

"'Advance Specials' may include: the support of American missionaries at home and abroad, and Christian workers of other nationalities; the erection, in whole or in part, of schools, hospitals, churches, or other mission institutions; the provision of equipment for a missionary or institution; gifts to meet specific needs, programs, opportunities, or emergencies approved by a Church agency, and other special projects not provided in regular World Service giving."

Concerning the purpose of Advance Spe-

cial, Bishop Costen J. Harrell has this to say:

"By means of Advance Specials, we propose to connect 40,000 Methodist Churches with more than 40,000 specific needs at home and abroad... Advance Specials assumed in large numbers by our Churches will revitalize the missionary life of the whole Church... When a congregation takes on its heart a particular need, and of its own accord reaches out its hands to relieve that need, the people experience a resurgence of spiritual life. And when that congregation hears directly from the field that congregation hears directly of what its gifts are doing, as is the plan with every Advance Special."

The Advance Special offers the further advantage of a continuing program for the local Church. What we learned about the mission field last year carries over, and this year we have a foundation from which to make our appeal that has been laid by the accumulative efforts of former years.

May I speak this personal word concerning the value of a Missionary Special to a local Church. First Church, Little Rock, of which it is my privilege to be the pastor, has had a Missionary Special for over thirty years. Back that long ago First Church, Little Rock, assumed the support of Dr. John W. Cline, then active in the work in China. The "Cline Special" became a regular annual financial responsibility of the Church. The congregation came to know Dr. Cline personally. They received personal reports from him in regard to what he was doing and concerning conditions and needs in China. During the Centenary Movement the Church gave more than \$50,000 to be used in the erection of the Science Building at Soochow University which was named "Cline Hall" in honor of Dr. Cline.

When the war came on Dr. Cline was placed in a concentration camp and later repatriated. He was retired by the Mission Board, but First Church continued to make the offering for the "Cline Special" every year, directing it for immediate use in China under the direction of the General Board. One year our offering was used for repairing Cline Hall, which was damaged during the war. A little over a year ago First Church, Little Rock, asked for a new assignment and accepted responsibility for support of a new missionary in China, William E. Gilkey, who is teaching music at Soochow University, and, who, strange to say, has had the same Chinese name given to him that the people of China gave to Dr. Cline. We continue to call the offering "The Cline Special" but the money given goes to the support of Mr. Gilkey. The Committee on the Advance approved this "Cline Special" for First Church, Little Rock, and we are carrying on the same work that we have been engaged in for over thirty years.

What I want to say is this: I truly believe that this Missionary Special, supported by this Church across the years, has been, in large

measure, responsible for making First Church, Little Rock, one of the most missionary minded and connectionally loyal Churches that I know anything about in Methodism.

I can give the illustration in this fashion. During the past six years First Church, Little Rock, has contributed approximately \$150,000 to World Service, the Crusade, the Advance, Home Missions, and the Annual Conference institutions and benevolent causes. The Church gave \$65,000 to the Million Dollar Campaign for Hendrix College at Conway, Arkansas. This was accomplished without pressure—oftentimes with only a general appeal.

There is another side, however, to this picture. For sometime we have been in a campaign for funds with which to build a new Educational Building. We have had some difficulty in raising to date \$150,000 to use for our own congregation. Sufficient funds will be forthcoming, of course, but the point I am making is that the Church has been more willing to give large sums for missionary and connectional work during these past six years than it has been to spend money on itself. I think those who are closest to the inner spirit of the Church will agree with me that the Missionary Special which has been continued across the years has "personalized" missionary giving and reaped a great harvest in this particular Church.

The pastor's part in the Advance is to lead his people to the acceptance and support of an "Advance Special." Suggestions as to actual procedure will be furnished any interested pastor. He will need to inform his people concerning the project under consideration—and everything that he can do to "personalize" the undertaking will be very helpful.

I am somewhat disconcerted now to realize that I have used so many words with which to say so little. May I sum up. What is the task of the pastor in the Advance for Christ?

I will answer that question with a little story. Some years ago I was doing the preaching in a revival meeting under a tent on a Church lawn in the city of Jonesboro, Arkansas. An elderly man came regularly to our services. He was "Uncle" Mitch Carter, a man in his late seventies or early eighties. He had snow white hair and a white mustache—a saintly looking old fellow. He used to sit on the front pew and lean forward on his cane while his eyes were fixed intently upon the preacher, whom he encouraged from time to time by exclaiming "Well, glory!" or "Praise the Lord." I grew to love him and to look forward to seeing him in the services. When the meeting came to a close and I was telling the people good-bye, I said to "Uncle" Mitch, "Well, Brother Carter, I am leaving now and we may not see each other again on earth, but I hope to meet you in heaven." He looked at me intently and then he smiled and said, "Well, son, it all depends on you." In this Advance, my Brother Pastors, it all depends on us.

ANNUAL CONVENTION
OF W. C. T. U.

Mrs. Elizabeth House, president of the Oklahoma Woman's Christian Temperance Union, was honor guest at the 71st annual convention of the Arkansas W. C. T. U. held in First Methodist Church, Little Rock, October 10-12, with West Side Union serving as hostess.

The meeting opened at 2:00 p. m. Monday, with Mrs. Crouse, president, presiding. In her address Mrs. Crouse reviewed the work of the past and urged that all White Ribboners do their part to increase the membership of the Unions, educate others on the truth about alcohol and support the National organization in its Five-Year Plan for development of visual education and advertising.

C. C. Coulter, superintendent of the Arkansas Temperance League, discussed the present situation in Arkansas. He showed the increase in the number of alcoholics over the nation since repeal and said that there has been an increase of 500% in the number of women, over men. He showed how the state is responsible, through its laws, for the destruction of life.

Monday night a pageant, Seventy Years of W. C. T. U. in Arkansas, written by Mrs. Jesse Knoll of Stuttgart, was presented under the direction of Mrs. Lurline Heath and Mrs. Jennie Garrett. Five pioneer members of the W. C. T. U. in Arkansas were honored: Mrs. I. N. Barnett of Batesville, Mrs. L. H. Bradley, Mrs. Bernie Babcock, Mrs. L. T. Almand and Mrs. George Cress of Little Rock.

Tuesday afternoon State Revenue Commissioner, Dean Morley, spoke on Our State from the Official's Viewpoint. He said that 95% of the criminal element in the nation comes from the 60% of the population that has no church connection. Christianity is the most important thing today, the power of Christian people must not be underestimated. Citizens get the kind of government that they want, they must support the officers who are trying to do right. He pointed out some of the problems of his office with regards to control of beverage alcohol and discussed the need for a new law. He told of his efforts to prevent the shipment of beverage alcohol into dry neighboring states.

Mrs. House spoke on the need of education of children and young people, especially, concerning the truth about alcohol. She urged that school courses for credit be offered and that speech contests be held.

Mrs. Ruth Hale, president of the Arkansas Legislative League, told of the measures that body is supporting. Special emphasis was given the pre-marital law that was defeated in the last legislature.

Tuesday evening Mrs. Lewis Tal-

SUNDAY SCHOOL LESSON

(Continued from Page 16)

self said that he was straited until he had carried it out. He insisted that he was giving his life that it was not being taken from him. He reminded them that he had power to lay it down and pick it up again. The requirement of vicarious suffering is that the victim be a willing victim. If his life had been taken from him by force he would not have met the requirement of a Redeemer. He would have been a martyr and not a Saviour.

The tap-root of vicarious suffering is love. A loveless person can live in an evil world without suffering so long as calamities do not touch his own life. But one who deeply loves all others around about him will be sure to suffer. Through his love he identifies himself with them and suffers through their misfortunes. God, the Father, loved the world and gave his Son. Christ loved the world and first lived for it and then died for it. And in these two great acts—motivated by love—we have the supreme example of vicarious suffering.

ley of Russellville, was toastmaster for dinner served in the church dining room. Mrs. House told of the campaign that was waged in Oklahoma to keep the state dry. She said that success came through vision, prayer, work, organization and co-operation. A. B. Bonds, Arkansas Commissioner of Education, asked for the co-operation of the women in his job, to teach the ancient tenets of the dignity of man. He said he has an aversion to liquor because of the influence of his former neighbor, Mrs. Jennie Carr Pittman and of his parents. He said the solution to the problem is not legislation but in making the individual a citadel against evil. People must be taught self-control, temperance, kindness and sympathy. In speaking of peace, he said that will come only through deep desire on the part of people for peace. Co-operation of people with God is necessary to turn back the wave of wrong.

The convention closed Wednesday morning with the business session. Mr. Morley was endorsed for his stand and the membership was pledged to support his efforts. The State W. C. T. U. will co-operate with the National and with Christian forces for the passage of the Langer-Blyson Bill which will prohibit advertising of beverage alcohol. It will encourage the passage of uniform marriage and divorce laws.—Mildred Wilkerson.

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NEWS FROM FIFTH STREET
CHURCH, FT. SMITH

We had a one-week revival in September with Rev. J. H. Holt doing the preaching. He gave us much encouragement and inspiration to carry on our work. There was good attendance at each service and there were several additions to the church during the week.

Our members gave a surprise gift on Wednesday for our pastor and family. Refreshments were served and all enjoyed a pleasant evening.

At Quarterly Conference reports showed that all obligations had been met and the financial condition is good. The church has accepted a special Advance for Christ program.

The W. S. C. S. is having a day of prayer and self-denial program on the church on Tuesday. They have been a busy group and have several projects to raise money. They gave \$100.00 to the Building Fund.

Five from our church attended the Advance Rally in Little Rock.

Attendance in our Sunday School is growing and we have some very fine teachers. A meeting of the teachers is held once a month.

Beginning in November once a month at prayer meeting we will have refreshments in Fellowship Room before services begin.—Reporter.

Brookings Inst., conservative research agency, offers some dazzling prospects for America's future, barring major catastrophes. Before 2050 A. D., for example, we shall be able to spend \$90 million a year on education—30 times more than we are spending today. Expenditures for health can also rise 30 times; those for recreation 33 times.—National Parent-Teacher.

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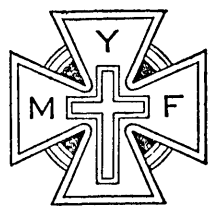
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NEWS

"NO, I NEVER PRACTICED IT, BUT . . ."

By W. Cannon Kinnard,
Hendrix College, Conway

Overhearing a street corner conversation recently that sounded unusually interesting, I decided that it was really no use in my hurrying to get back to my studies, so I simply walked over to a nearby store window and pretended to be interested in the things that were in the window display. After listening for a few minutes to both sides of the conversation, I judged one of the men to be an automobile salesman and the other, a local business man. The man with the "sales" line had just said: "Yes sir! That new Tucker automobile is the sweetest running automobile you ever saw! With that new frame design, those unique headlights that always point straight ahead following the direction of the wheels, and the luggage compartment in front . . . boy, what an automobile! And do you know what, John? . . . why with that car, you can run for weeks without putting in a drop of gasoline. I'm telling you, that is one of the smoothest little automobiles I ever saw!"

The other man was getting a little anxious and was trying to get in a word. Finally the salesman stopped for a new supply of air, and John spoke: "There is one thing I would like to ask you, Jim . . . have you ever driven one of these automobiles?"

A moment's hesitation, and then he said, "No, but . . ."

With that I walked on thinking about what I had just heard. There was a man who was trying to sell a bill of goods that he really knew nothing about! He was capable of using many adjectives and was fairly familiar with what he was talking about, but he had no first hand information on the subject.

I am afraid that we have Methodist Youth Fellowship members who fall in this same classification . . . people who are trying to sell something that they know very little about from actual experience.

In my limited experience with youth work, I have found that many M. Y. F. groups have difficulty with this thing called "reverence" in a worship service. One of the first cries that comes to a Caravan Team is this plea: "Tell us how we can have more effective worship services. How can we achieve reverence?"

I would say that the first requirement is that the person presenting the worship service should have some first hand information of the Christian principles that he is trying to present. Too many MYFs forget that they have a responsibility beyond the Sunday evening meeting. They do not realize that they are looked upon on Wednesday at school by their classmates just as they are seen in church on Sunday night. It is a terrible thing to be sitting in a worship service and to have the beautiful truths that are being spoken come to mean nothing because of the reputation of the person speaking . . . to recall the profanity that was heard from those very lips only yesterday,

CARAVAN PROGRAM AT SENIOR M. Y. F., FIRST CHURCH, CONWAY

"National Methodist Youth Caravans" was the topic used in a special service Sunday night, October 23, at the Senior Methodist Youth Fellowship of the First Methodist Church in Conway.

Young people attending Arkansas State Teachers College and Hendrix College who had worked on a National Methodist Youth Caravan were in charge of the program. Those participating were: Lola Featherston, Paris, Ark.; Frank Jones, Flat River, Missouri; Sue Plummer, Little Rock, Ark.; Jim Clemons, Wynne, Ark.; Pat Baker, North Little Rock, Ark.; Charles Wilhite, Mt. Vernon, Texas; and Hallie Jo Hart, Camden, Ark. Miss Hart acted as counselor for the group.

An interesting and informative discussion which included the Caravan Movement and its history, qualifications of a caravaner, the caravan training centers, the program carried on in the various churches with flexibility as the keynote, was given. The program was presented as a reunion of the caravaners.

The service was closed with the caravan scripture, Luke 10:1-9, the caravan song and the MYF benediction.—Anne Holloway, Reporter.

GRAND PRAIRIE SUB-DISTRICT MEETS

The Grand Prairie Sub-District met at Des Arc Monday night with 61 young people and counselors and 2 guests, Miss Emogene Dunlap, conference director, and Miss Margaret Marshall, district director, present. Churches represented were Hamilton, Lonoke, Des Arc, and Carlisle.

The program included a filmstrip "Your Nickel's Worth" shown by Miss Marshall in connection with the MYF Fund.

A pledge of 50c per church was taken up for CARE packages. This will be done each month.

After the program and business meeting Miss Dunlap led in group singing and refreshments were served.

The next meeting will be November 21, at De Valls Bluff.—Reporter.

day, the swearing exhibited during the football game Friday night, the jokes that he usually told in a small crowd, and the slander those very lips had spoken concerning a fellow classmate or teacher. Yes, I say this is a tragedy that occurs too often.

Let us have a check-up and see if we are one of those who are trying to sell something on Sunday that we never use ourselves during the week. Let us all begin preaching the youth program of our great Methodist Church through our daily activities by our living examples, and then we will be in a better position to expect reverence in our M. Y. F. worship services all the time!

YELL COUNTY SUB-DISTRICT

The Yell County Sub-District met in the Plainview Methodist Church Monday night, October 10. Ola had charge of the program based on "Alcohol and Youth." It was a very good educational program.

Attendance was as follows: Centerville 5; Ola 14; Belleville 5; Danville 5, and Plainview 26.

The November meeting will be in the Belleville Methodist Church with Plainview youth in charge of the program. November 14 is the date.

Plainview was hostess and served refreshments and games were played which were enjoyed by all.

As the meeting came to a close we formed our fellowship circle and sang songs and were then dismissed by our M. Y. F. benediction.—Geneva Weatherford, Publicity.

ACTIVE FAITH

(Continued from Page 7)

conscious of Him, through Christ-like lives and love-inspired messages.

The Gospel according to you will be a clear testimony when you have personally advanced and have His spirit. According to those who interpret the Advance; it is a very personal matter and yet Church-wide. It is, as interpreted, man heeding the word of James when he wrote, "Draw nigh to God, and He will draw nigh to you." For what other underlying principle could affect an Advance spiritually than man putting God at the controls of his life and service? So again another mighty movement is the program of active faith in God.

Is your faith active, or is it a past experience? Are you willing to let the spirit of the Hymn be your present experience, when the writer wrote:

"I'll go where you want me to go, dear Lord, O'er mountain, or plain, or sea; I'll say what you want me to say, dear Lord, I'll be what you want me to be?"

This is a personal question which I must answer, and you must answer.

Do you recall the story of the man who lived in the cemetery, who met the Lord one day; then sat at Jesus' feet? He was wonderfully blessed of the Lord and appreciated it greatly. He was given a new lease on life. He "was clothed and in his right mind" that day when Jesus came into his life. Then Jesus was requested to leave that country by those who did not appreciate what Jesus had done.

As the Lord was entering the ship to leave the man requested that he might go along with Jesus. But the Lord said, "Return to thine own house, and show how great things God hath done unto thee." The man did what the Lord told him to do "And he went his way and published throughout the whole city how great things Jesus had done unto him." May the experience of such active faith as this man had be found in your daily life. May it be

BUFFALO ISLAND SUB-DISTRICT

The Buffalo Island Sub-District M. Y. F. met at Monette on October 24 with the vice-president, Bonnie Nelms, presiding.

A letter was read by Mary Ellen Tipton regarding the \$150.00 sent to the Methodist Children's Home.

Churches represented were Black Oak, Caraway, Delfore, Lake City, Lake View, Leachville, Manila, Macey, Monette and St. John. There were 84 present.

The next meeting will be held at Manila on November 21.

Recreation was held in the basement of the church before the worship service. Refreshments were served.

In the worship service that followed scripture reading and prayer was led by Mary Carolyn Witcher. There was group singing and a reading, "Piece of Clay" by Mrs. L. B. Hubbard.

The meeting closed with the M. Y. F. benediction.—Claudine Jackson, Reporter.

WOMEN IN THE CHURCH

(Continued from Page 11)

Seminary, sent a brick to a hospital in Korea, saw Dr. Sheldon Jackson of Alaska and other famous missionaries of fifty years ago."

The United Board of Christian Colleges in China announces that it has received \$31,300 from the estate of the late Dr. Julia Morgan, of Carlisle, Penn., for the medical education of Chinese women, and that it may be used either in China or in the United States. Dr. Morgan was formerly a missionary of the (former) Women's Foreign Missionary Society of the Methodist Church, and served for several years as professor in the Medical School of Chee-loo University, Tsinan, China.

Representing more than one million women of the Methodist Church before a committee of the House of Representatives in Washington, Miss Eleanor Neff, staff member of the Woman's Society of Christian Service, said Methodist women "believe that the poll tax requirement deprives millions of citizens of their constitutional right to vote"; and that foreign missionaries of the Church "find it increasingly difficult to gain the respect of native peoples (for Christianity) because of this dualism."

mine. Let us have a willingness to tell with joy what great things the Lord has done for us. The Lord uses active faith in all ages. Let it be said of men and women today as it was written of Barnabas, "For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord."

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NEWS ABOUT HENDRIX COLLEGE**Hendrix Students Gain National Recognition**

Eight Hendrix seniors have received national recognition for their college achievements by Who's Who Among Students in American Universities and Colleges, Dr. W. C. Buthman, dean of the college, has announced.

The students honored were Charles Hamilton of Little Rock, Fred Holt of Warren, Phyllis Horn of Conway, William Larsen of Little Rock, Sue Osment of Jonesboro, Kenneth Parker of Conway, Charlotte Smith of Kansas City, Mo., and

John Workman of North Little Rock.

Hendrix candidates for Who's Who are chosen on the basis of the recommendations of a faculty committee which are submitted to the national organization for approval. Candidates are chosen from the junior and senior classes on the basis of their scholarship, leadership, and cooperation, general citizenship and promise of future usefulness.

Homecoming Queen Chosen

Miss Pat Wood, Hendrix College co-ed from Pangburn, will reign as queen of the 1949 Homecoming ceremonies at Hendrix November 5, Dick Broadway of Biscoe, Hendrix

football captain, has announced.

Selected by members of the Warrior football squad, Miss Wood will be crowned queen in a coronation ceremony preceding the game that night.

Miss Wood has announced that her homecoming court will be headed by Miss Mauzel Matthews of Calico Rock, as maid of honor. Senior maids will be Misses Charlotte Smith of Kansas City, Mo., and Juanita Metcalf of Hickory Ridge; junior maids, Misses Sammy Lewis of Morrilton and Dot O'Neal of Hope; sophomore maids, Sunny Wood of Pangburn, and Dorinda Harper of El Dorado; and freshman maids, Marcille Mullikin of Forrest

City, and Mary Buthman of Conway.

Howard Cox Honored

Howard Cox of Huntsville, senior in Hendrix, is the recipient of the first of the Hendrix College achievement awards presented by the college chapters of the Cardinal Key and Blue Key, national honorary leadership organizations.

Cox, chairman of the campus Religious Activities, received the award for his outstanding work in sponsorship of the Religion and Life Week held at the college last week. —Barbara Noble.

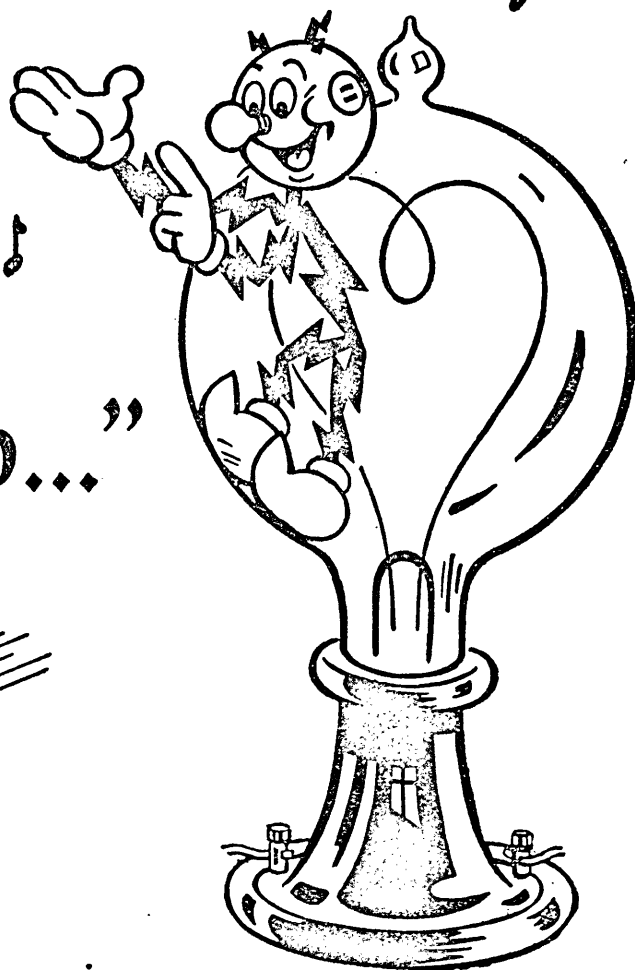
Doing nothing for others is the undoing of ourselves.—Wesley News.

"Happy Birthday,

Dear

Light

Bulb..."



The 21st day of October is an important anniversary date in everybody's life, for it was on that day in 1879 that Thomas A. Edison produced his first incandescent light.

His crude invention (it looked then like the picture we show here) burned only 40 hours, and its rays were dim indeed, but through constant improvement he saw it become better and better.

Today's low cost of electric service makes good lighting so cheap that everyone can make full use of this modern necessity, no matter how small the household budget!

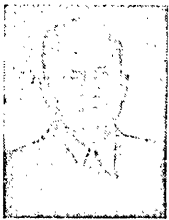


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The Sunday School Lesson

By REV. H. O. BOLIN



VICARIOUS SUFFERING

LESSON FOR NOVEMBER 13, 1949

Read the whole lesson from your Bible: Isaiah 52:13 through 53:12.

GOLDEN TEXT: "Surely he hath borne our griefs and carried our sorrows." Isaiah 53:4.

With the Scripture of this lesson we have come to something new in the thought of the Old Testament—that of vicarious suffering. In earlier Scriptures we have had many accounts of various types of suffering. We have even had the innocent suffering along with the guilty. But not prior to this point do we have the innocent suffering instead of the guilty and even redeeming the guilty with that suffering. This thought in the Old Testament closely approaches the Gospel of the New. For this reason Isaiah has been called the evangelical prophet. He was the first person in the history of the human race to proclaim the glad tidings that one could bear the iniquity of others and thus procure their redemption: "All we like sheep have gone astray; we have turned everyone to his own way; and the Lord hath laid on him the iniquity of us all."

The Suffering Servant

Much time and thought has been spent by great scholars in trying to ascertain just who Isaiah was talking about when he spoke of the suffering servant of God. Some say that he was speaking of the nation of Israel, and they have some ground for their contention. The first time that the idea of the servant of the Lord is used is found in Isaiah 41:8-9: "But thou Israel, art my servant, Jacob whom I have chosen, the son of Abraham my friend. Thou whom I have taken from the ends of the earth, and called thee from the chief men thereof, and said unto thee, Thou art my servant; I have chosen thee, and not cast thee away." We find the Prophet again addressing Israel as the Lord's servant in Isaiah 42:19: "Who is blind but my servant? or deaf, as my messenger that I have sent? Who is blind as he that is perfect, and blind as the Lord's servant?" A careful reading of the context shows that this verse also refers to the nation of Israel as the Lord's servant. The lesson for today begins with Isaiah 52:13 and continues through 53:12. The passage begins with these words: "Behold my servant shall deal prudently, he shall be exalted and extolled, and be very high." There again we have the idea of the Lord's servant. The same term as that used in chapters forty-one and forty-two where it is applied very definitely to the nation of Israel. It will be remembered that the Bible was not originally divided into chapters and verses as we now have it.

It is a well known fact that from the very beginning of the Christian movement Jesus has been looked upon as the suffering servant of the Lord of whom Isaiah spoke in the fifty-third chapter of his prophecy. Christ himself quoted from Isaiah and set himself forth as the fulfillment of much of his prophecy. It will be recalled that when he returned to Nazareth, his home town, he preached from a passage in

Isaiah: "The Spirit of the Lord is upon me" etc. After reading the passage from the Bible he sat down and said, "This day is this Scripture fulfilled in your hearing." Christ also applied at least one quotation of the fifty-third chapter of Isaiah to himself: "For I say unto you, that this that is written must be accomplished in me. And he was reckoned among the transgressors." (Luke 22:37) Mark 15:27-28 tells us that this prophecy was fulfilled when Christ was crucified between two thieves.

The evangelist Phillip also applied the fifty-third chapter of Isaiah to Christ. The account is given in the eighth chapter of Acts. There we are told how Phillip was moved by the Spirit of the Lord to come in contact with the Ethiopian Eunuch. This man was reading the fifty-third chapter of Isaiah. He said to Phillip, "I pray thee, of whom speaketh the prophet? of himself, or of some other man? Then Phillip opened his mouth, and began at the same scripture, and preached unto him Jesus." So, one might begin at any verse in this entire chapter and preach Jesus. It applies so perfectly to him.

There is no real contradiction here in the fact that the Prophet spoke of the nation Israel as the suffering servant of the Lord and then proceeded to give a description that fits no nation or other person except Christ. Christ was the Messiah but at the same time Israel was the Messianic nation. Christ embodied in his own personality all that was good in his nation. It had had its great priests, prophets and kings. Christ embodied the three offices in one. He not only identified himself with Israel but with the world of mankind. The name he consequently applied to himself was "Son of Man."

A Picture Of Christ's Early Life

No one would believe that he was the Messiah. For years the nation of Israel had looked for him. But the vast majority would refuse to believe the prophet's report. They could not imagine that the arm of the Lord; the power and authority of God could be expressed through a person of lowly birth. They had expected the Messiah to come with great pomp. A proverb had long been abroad in the land: "No prophet ariseth out of Galilee." He came as a root out of a dry ground. That is from a section of the nation where no good was expected.

The Prophet said that he would not only be rejected of men but that they would despise him. That is, they would look down upon him. They would treat him with contempt. They would think of him as a worthless person. Not only would he not be accepted as the Messiah but men would be ashamed to be seen with him. How deeply this feeling on the part of men wounded Christ when he finally came some seven hundred years after the pro-

phet had spoken these words. We all recall his words: "He who is ashamed of me before this wicked and adulterous generation of him will I be ashamed before the Father and the angels." Christ was pictured with a halo about his head. That idea does not fit into the time and circumstances of his humiliation. Not only did he not have a halo about his head but not even a roof above his head. He was the poorest among the poor. The elite of his day despised him and were ashamed of him.

Christ, The Sin Bearer

In spite of the fact that Christ was despised and rejected of men, he stands out in history as the world's greatest need. The poet was right when he wrote the beautiful song, "I Need Jesus" for those words can be placed upon the lips of every human in the world; more than anything else in the world all need Jesus. Some have said that Christianity is only for the weak. That is true, but all are weak. The prophet said that Christ would bear our griefs and carry our sorrows. Where are the people who are so fortunate and strong that they never have griefs and sorrows? Christ was "wounded for our transgressions, he was bruised for iniquities: the chastisement of our peace was upon him; and with his stripes we are healed." All of these maladies are common to the human family. None are so strong that they do not have their transgressions, their iniquities, their diseases. There are differences between individuals of the human race; some are rich and some are poor; some are ignorant and some are educated; some are sick and some are well, but there is one point where all are alike: "All have sinned and come short of the glory of God." This means that all need a Saviour; all need a sin bearer. Christ stands out as the bearer of our sins: "All we like sheep have gone astray; we have turned everyone to his own way; and the Lord hath laid on him the iniquity of us all."

The Vicarious Suffering of Christ

Vicarious suffering has been defined as the suffering endured by one person for the sake of another. There is much of this type of suffering in the world. A few days ago a man came to the writer with a breaking heart. He was in the grip of the alcohol habit. His will power was gone and his life was wrecked. He was stirred to the very depths of his being. The thing that bothered him most was the fact that his sin was killing his mother. He had made life perfectly unbearable for

her, and he had noticed that she was failing and her health was slipping. He kept saying, "If my mother passes away before I get away from this habit I won't be able to stand it. I know she loves me so much that my sin is destroying her health." The mother was suffering vicariously for the sin of the son. The innocent suffering for the guilty. The writer reminded him that not only was his mother suffering because of his sin, but that Christ died to help him overcome sin and that he was breaking the heart of Christ. This appeal won him. It was the appeal of vicarious suffering. The suffering of Christ and his mother because of his sins. It is the most powerful appeal in all the world. There was a man who was a helpless drunkard. The law had threatened him. Many times he had been put in jail. His wife threatened to quit him. The neighbors had turned their backs upon him. He neglected his family. He used money that should have been saved for the necessities of life to buy liquor. The neglect of the father finally brought tragic consequences and his little son came down with a disease. It was seen that he wouldn't get well. Just a while before his going he placed his little arms about his father's neck, and said, "Daddy, I want you to know that I love you if you do get drunk." The harsher methods had all failed but this won the father's heart. He gave his life to the Lord and never again did he throw himself away. Christ took our punishment. "He was wounded for our transgressions; the chastisement of our peace was upon him; and with his stripes we are healed."

The Willingness Of Christ To Suffer For Others

Verses seven and eight tell of his willingness to suffer. He did not argue the question. He did not try to excuse or defend himself. Like a lamb at the slaughter he waited meekly for the stroke. Pilate marvelled at him. He reminded him that he had the power either to crucify him or release him.

Some feel that Christ died the death of a martyr. They feel that he gave his life for a great cause. Many others have done that. Christ died the death of a Saviour, not a martyr. He chose death, it did not choose him. When the time came for him to be offered up we are told that he set his face like a flint to go to Jerusalem. He told his disciples that he was going there to die. They tried to turn him aside but all to no avail. He had an appointment with death and he himself.

(Continued on Page 13)

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