

Missionaries Remain At Their Post

NOT once but many times the reports from China have indicated the sacrificial and heroic work of Christian missionaries who are staying at their assigned tasks despite the risk involved. Only recently the press published another report revealing that when missionaries were given the choice of retreating from their fields of labor or remaining to continue their work, that the choice almost invariably made was the latter.

Although the Communists have all but routed the Nationalist forces of China, leaving the Nationalist government itself hanging in the balances, developments to date do not indicate any radical change in missionary policy and outlook. Observers report that missionary activity continues in very much the same pattern with only minor interference by the Communists. Only a few days ago a returned Methodist missionary from China, stated during a visit in the Arkansas Methodist office that the missionary work continues virtually unhampered.

The point we are here making is that this religious work continues not only because of the permission of the Communists but also because religious workers there are *willing and eager* to continue their work despite the inherent dangers involved in working and living in Communist dominated territories. It is quite likely that few of us fully appreciate the courage and consecration of these ambassadors of Christ. It is altogether possible that the contribution they are making will directly and indirectly determine for many years to come the course of events in China.

A Nation-Wide Watch Night Service

A N interdenominational, nation-wide, Watch Night Service is being planned this year under the leadership of the United Evangelistic Advance. While The Advance for Christ movement is a Methodist program, the United Evangelistic Advance is a movement in which about forty of the larger denominations are cooperating through the Federal Council of Churches.

The leaders of this movement, in an article found on page two of this issue, are urging the attendance of the full membership of the church at a special Watch Night Service from 11:00-12:00 o'clock. It is quite common for the attendance of our Watch Night Services to be composed largely or entirely of our young people. The effectiveness and helpfulness of these services could be greatly strengthened by the attendance of adults.

Leaders of the United Evangelistic Advance are giving large emphasis to prayer in their efforts to promote the movement. It is their suggestion that a "Vigil of Prayer" for twenty-four hours immediately follow the Watch Night Service. Individuals, classes, other church organizations or homes are assigned a portion of the twenty-four hours during which time prayers will be made for some special object that has been selected. This "Vigil of Prayer" has proved very helpful wherever used.

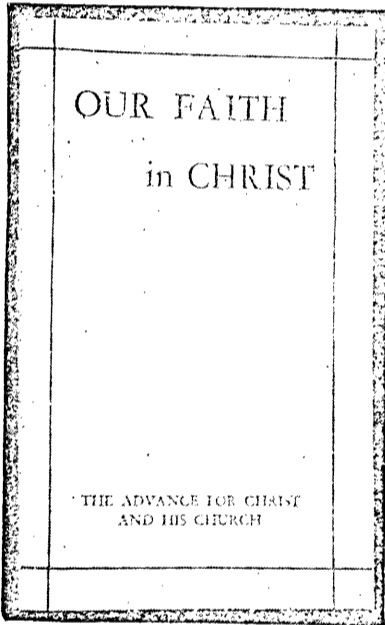
The Universal Week of Prayer covers the first week of the new year, January 1-8. A Week of Prayer booklet, with a suggestive topic of study for each day of the week, may be had by addressing the Department of Evangelism at the address given at the end of the article on page two.

Our Faith In The Divinity Of Christ

IN the Advance Program, emphasizing "Our Faith," it is very appropriate that the month of December, which includes Christmas, is devoted to the study of "Our Faith in Christ."

With this in mind we want to discuss in this article "OUR FAITH IN THE DIVINITY OF CHRIST." It is our judgment that every other question raised about Christ is of secondary importance as compared to the question of His divinity. The importance or lack of importance of the other questions is determined by what we believe about His divinity.

The virgin birth, the sinless life, the miracles, the resurrection are some of the much-discussed questions regarding the



Christ. It is our feeling that the first, big, basic question about our faith in Christ is, do we believe He is the divine Son of God? Believing in His divinity, it should be easy to accept as true anything and everything the New Testament says about Him. If we do not believe in His divinity, all other questions about Him lose much if not all of their significance and are of passing interest.

There are many expressed opinions about Christ. Some say He was merely a good man with unusual talents. Others declare that he was either a self-deceived enthusiast, or a clever deceiver of men.

Only the fact of His divinity could justify the supernatural claims He made for Himself. Only a recognition of His divinity would lead us to attribute to His teachings the stamp of divine authority. Only faith in His divinity would enable us to believe in the activities of life accredited to Him by Gospel writers. Only the fact of His divinity can explain the survival of the Christian church in the early centuries of its existence or account for the place it now holds in the world's life twenty centuries after His crucifixion. The whole Christian church is built on faith in Christ as a divine Revealer of God's eternal truth.

New Secretaries Assume Duties

AS of the date of this issue, December 1, the Rev. Glenn F. Sanford assumes his new duties as the Secretary of the Town and Country Work, Division of Home Missions, General Board of Missions and Church Extension. In this new responsibility Brother Sanford will continue on a church wide scale the same general type of work that he has done so well in the North Arkansas Conference as Secretary of the Town and Country Commission.

For many years the program of the church at work in the rural areas in the North Arkansas Conference has been one of the strongest in the whole Methodist Church. This has been and is true today in a large measure because of the work of Glenn Sanford. While Brother Sanford can point to several specific projects which owe their existence to his efforts, perhaps his greatest contribution to the rural Methodist program of Arkansas has been his constant insistent plea throughout the conference that the rural church must be helped. He has helped to cultivate among the Methodists of North Arkansas a frame of mind, an attitude of eagerness to help, an awareness that the rural church needs assistance. He knew that before local leaders would build and assume responsibility for rural programs that they must be aware of the problem itself and how they could best set about to help. In behalf of the Methodists of North Arkansas we want to express to Brother Sanford appreciation for his work as a pastor and rural leader, to again congratulate him on his new appointment, and to wish for him continued success in the larger fields of service to which he has been called.

Rev. Joel Cooper, as of this date, succeeds Brother Sanford, having been named as the Acting Executive Secretary of the Town and Country Commission, North Arkansas Conference. Brother Cooper, who has already made a place for himself among pastors and religious workers in Town and Country work, leaves the pastorate at Mountain Home to assume his new duties. We wish to say to Brother Cooper, in behalf of North Arkansas Methodists, that he has the prayers and good wishes of his fellow-workers who have the burden of the work of the Town and Country Commission on their hearts. This is indeed Arkansas' greatest Home Mission challenge.

Our District Conferences Have Fall Sessions

WITHIN the period, November 29-December 9, the fourteen Districts of the Little Rock and North Arkansas Conferences will hold their annual District Conference sessions.

The change of the time of meeting of our Annual Conferences from the late fall to spring has made necessary the change in the date of District Conferences from spring to the fall. It is quite possible that the changes of dates for these important conferences will add to the effectiveness of both.

With one exception, these fall conferences will be one-day sessions. This, of course, necessitates a well-planned, well-timed program in order to attend to the specific business of a District Conference and also study the total district program.

Coming as these conferences do near the
(Continued on Page 4)

Should We Recognize The Chinese Communists?

By CHARLES F. BOSS, JR.

THE Communists are probably in China for a long stay. Anyone who thinks that any amount of arms or military action can change the situation is almost certainly mistaken. Atomic bombs could spread a reign of terror, but could not create a democratic political order. Totalitarianism would follow bombing.

There was a period, had Gen. George C. Marshall's mission been successful, when a coalition government would at least have ended civil war and substituted political controversy between the two parties; or, military aid might have restrained Communist forces, enabling the government to carry forward drastic civil reforms. According to observers on the spot, this would not have been feasible much later than the end of 1947. But this opportunity is long since passed. Had Chiang Kai-Shek agreed then, a Communist government might have been set up in northern territory, with a large part of China remaining a more democratic development with freedom of economic and social advancement. This would not, and could not, have been chiefly a military matter.

Evidence obtainable seems conclusive that at this time no one can convince the Chinese by argument that Communism is not the best way to meet the needs of the Chinese masses. This is certainly not to say that Communism is the best way, but only that the Chinese people are finding a peaceful situation in which order and political organization are developing, at least for the present.

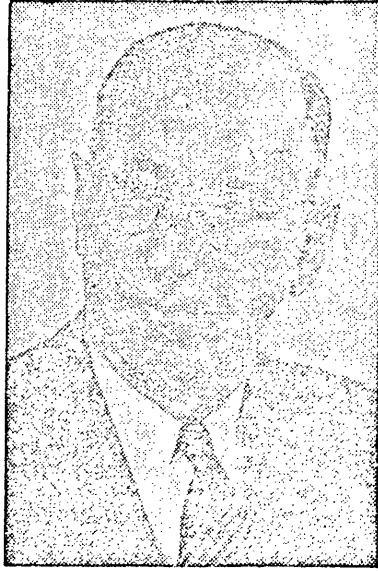
Consider, however, the attitudes and traditions of Chinese individuals and families, points of view which conceivably could modify the form which Communism will take in China. Individualistic, possessing through the centuries a high degree of social and economic freedom, although little or no political freedom, the Chinese may resist totalitarian social regimentation, and even more. The Chinese want economic and social values which they see possessed by peoples of the Soviet Union, and which Soviet peoples have obtained within a relatively short time. They may, nonetheless, demand more economic freedom than is found in the Soviet Union.

In all this the position of the United States is difficult. Whether we like it or not, many young Chinese regard us as reactionary. They note our racial intolerance and discriminatory practices. They see United States policy bound more tightly, as a result of the war and the North Atlantic Pact, to Western nations which

are the imperialisms dominating Asiatic countries as well as other colonial areas.

Christian Leaders Must Stay

Political and religious leaders close to China appear hopeful of, and stress the necessity of, Christian leaders and institutions remaining in China even under Communism. They perform an essential mission. Of course the forms which this mission takes and its application in service



REV. CHAS. F. BOSS, JR.

may need to undergo drastic change. Recent news indicates that Americans may be unwelcome, if not forbidden, in some areas. Generally, they will be suspect. In some places they may run considerable risk. It is hoped that they will not be detained as hostages.

Further retreat of the old Nationalist government has been recorded, and the new Chinese Communist government has been proclaimed. The Soviet Union and certain other of the United Nations have already given it official diplomatic recognition.

What shall the United States do? We could give immediate recognition and seek to capitalize upon this fact. We could take a stand against recognition (and following what seems to be unsound advice) provide increased military aid to the Nationalist government. We could withhold recognition temporarily, while studying developments, and offer those kinds of aid which might

actually advance China's economic and social interests, make for better government, and encourage the forces of freedom. In any case, the United States might well raise such questions as these, before official recognition:

First, in view of America's deep interest in the Chinese people, will the new Communist government in China be real self-government, or a puppet government with some other nation pulling the strings?

Second, will the new Communist regime preserve Chinese social and economic freedom? The people of the United States are interested in a steep rise in economic standards in China, and will oppose the control of China either by Western imperialisms or by the Soviet Union.

Third, can the Chinese depend upon Russia to supply needed raw materials, tools, machinery—and markets for Chinese goods—necessary to the achievement of an economic and social advance? What needs of the Chinese can be met in the next two or three years only with help from the United States?

Fourth, how can totalitarian and Marxist Communist practice be fitted into the traditional freedoms of the Chinese people? Does the United States desire Chinese freedom to the point where it will help preserve an independent China from both Soviet or Western imperial powers?

Fifth, can a Marxist Communist government preserve the human rights and freedoms of the individual Chinese and families on small farms, in little villages, and in shops?

Sixth, does the Chinese Communist government really desire to be aligned with those forces, either East or West, that divide the world into blocs, creating the threat of war? Do the Chinese desire to be an independent friendly power in the community of nations, working toward one world and the achievement of a just peace?

Recognition Does Not Mean Agreement

The Chinese intellectuals are at present in no mood to listen to arguments designed to overthrow the Communist regime; under the strict military control imposed upon them, others can only acquiesce. The fact that China has a Communist political regime is not of itself an argument against United States recognition, since the United States now recognizes nations with quite diverse political organization, including the Soviet Union.

The people of America will await with profound interest the answers which the Chinese will give to these questions.

Special Program For Watchnight Service

By JESSE M. BADER, Secretary Department of Evangelism,
Federal Council of Churches

(Programs for a Watch Night Service may be ordered from Tidings, 1908 Grand Avenue, Nashville 4, Tenn., for 2 cents a copy. Three programs are available as follows: A Service of Worship for Watch Night by Dr. Alien E. Claxton, Pastor, Broadway Temple, Washington Heights Church, New York, N. Y.; Beyond the Dark, the Dawn by Dr. Earl Marlatt, Professor of Philosophy of Religion, Perkins School of Theology, Dallas, Texas and Service of Worship for Covenant Sunday, Suitable also for Watch Night by Dr. Geo. H. Jones, Editor of Tidings.)

AS a part of the United Evangelistic Advance, the National Committee is urgently recommending that every local church and minister plan to hold a Watch Night Service on New Year's eve from 11:00-12:00 o'clock. There should be an attempt to have every member present for this great service of fellowship and prayer. Much time during the hour should be given to prayer in behalf of many things. By each congregation having its own membership at such a Watch Night Service, the combined attendance of all the churches of the community can far exceed the attendance of those in taverns, night clubs and cocktail parties. If others choose to celebrate the New Year in drunkenness and revelry, let Christians celebrate

its coming in prayer. Time is the gift of God. The new year is a new beginning.



Then to follow this Watch Night Service immediately with a 24-hour Vigil of Prayer from

midnight to midnight, is recommended also by the National Committee of the United Evangelistic Advance. Again, this plan should be worked out in each local church, whether large or small. The minister or a committee should assign the 24 hours to individuals and families and to Sunday school classes and other organizations of the local membership. He should work out subjects for prayer for those participating. Some can participate in this Vigil of Prayer in their homes and others at the church. Those ministers who have followed this plan during the last several years, or a 24-hour Vigil of Prayer, state that the plan has greatly blessed their churches.

We need to remind ourselves that New Year's Day is the first day of the last year in this half century. This last year should see the greatest moral and spiritual progress that has been made in a like period in America. This cannot be done apart from prayer which is the privilege and responsibility of every Christian.

Also, on New Year's Day, which comes on a Sunday, every minister is urged to preach on the text, II Chronicles 7:14, "If my people who are called by my name, shall humble themselves and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."

(Continued on Page 4)

THE DEVOTIONAL PAGE

REV. ROY I. BAGLEY, Editor

"FROM THE BOOKSHELF"

The Holy Spirit is the face of the Father. . .

We can never see and love the face of the Father except through the Holy Spirit. This means that we can never know and love God, nor anyone else, the way in which God wants us to, apart from the love which He is and gives. . .

Every child also knows something naturally of God. . .

Most people long for nothing more than to be other and to be more than themselves. . .

When we sincerely want to put the family first, when we want it enough to give up our vain efforts which still have our own selves at the center, and ask Him instead to take us and change us, then something happens to us. . .

The Holy Spirit never saves anyone as an individual for He saves us only as we are willing to become members of the fellowship. . .

God loves all, no matter what state they may be in. . .

What is needed is a higher grade of experience, a filling of men's lives by the Holy Spirit. . .

The Holy Spirit can possess us and free us in such full measure that we rejoice in one another's victories, even where they eclipse our own, and suffer over their failures, even should they set off our own victories. . .

I have become convinced that if we stop working so hard at loving the Father and the family and simply let the Holy Spirit love through us, keep us within the family of love, a new era will set in where all things will become new. . .

When men cannot endure the thought of holiness they put little stress on the Holy Spirit and on New Testament Christianity. . .

Self-made holiness is worse than sin, because it makes for a false self-security. . .

Those who judge others as bad by their own goodness are thereby judged as worse than the bad. . .

Holiness is nothing but wholeness of life in the power of the Holy Spirit. . .

Spiritual victory comes through surrender—to God. It comes through changing fighting sides from self to God for fellowship. . .

The Holy Spirit can take even the most tense, fearful, self-centered prig and make him, if he wants, a man of peace and patience, thoughtful and kind, full of faith, hope and good works. . .

Above all, the new man radiates God's love. . .

Fruits of the Spirit are always the result of fellowship with God. . .

Things happen concretely in so-

IN THE GARDEN OF THE LORD

The word of God came unto me,
Sitting alone among the multitudes;
And my blind eyes were touched with light.
And there was laid upon my lips a flame of fire.

I laugh and shout for life is good,
Though my feet are set in silent ways.
In merry mood I leave the crowd
To walk in my garden. Ever as I walk
I gather fruits and flowers in my hands.
And with joyful heart I bless the sun
That kindles all the place with radiant life.
I run with playful winds that blow the scent

Of rose and jasmine in eddying whirls.
At last I come where tall lilies grow,
Lifting their faces like white saints to God.
While the lilies pray, I kneel upon the ground;
I have strayed into the holy temple of the Lord.

(from The World's Great Religious Poetry)
—Helen Keller

A CLOSED DOOR—A WAITING SAVIOUR

TEXT: "Behold, I stand at the door, and knock: if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." (Revelation 3:20)

We have all seen the reproduction of the painting of Christ standing at the door of a humble cottage with a lantern in one hand and with the other knocking to gain admittance into the home. No doubt this painting was inspired by the passage in the Book of Revelation where Christ is speaking to the Laodicean church. There is no doubt but what the artist intended that we should think of Jesus as knocking at the heart of the door of the person who has never committed his life to God.

There is not one of us but what could picture the passion of a Saviour's love seeking entrance into our lives at all times. This passage of scripture, however, is directed toward a church. We are astounded to think that so many times Christ may be standing outside the doors of our churches seeking to come in and bless us in our efforts.

Let us look for a moment at what had closed the door of the Laodicean church. They had grown self-sufficient. In their self-sufficiency they had considered their way above God's way; they were promoting a scheme instead of proclaiming the Gospel; they were depending upon material things instead of spiritual reality. The Laodiceans were decent folks, well-thought of, but their lives were simply luke-warm. They were timid in their declaration of the power of Christ in their community.

We are not attempting an analogy between the Laodicean church and any church of our day. A figurative explanation of this passage weakens its significance in our life. But to test our lives and the life of our church by the standards of this church; being corrected where they are at fault; hearing reproof where they are reproved; brings to us the tremendous impact of the spiritual barrenness that we too often find in our churches and in our lives.

The peace of God is the gift of God through the Holy Spirit. It gives a new dimension of life. . .

Only a new experience of the power of God in the Holy Spirit can genuinely save our world. . .

—"Pillars of Faith"—by Nels F. S. Ferre

It is not a hopeless situation. The Bible never leaves us in a hopeless situation. A true picture is always presented, but there is always the remedy given. In this particular instance the remedy is that we hear the counsel of God, realize His love, heed the rebukes that are given, open the door and let Him come in.

"He speaks, and, listening to His voice,
New life the dead receive;
The mournful, broken hearts rejoice;
The humble poor believe."

Our Heavenly Guest stands waiting at the door of each human heart and at the door of every church seeking to gain admittance. When Jesus comes in we find that holy fellowship that brings the deepest peace to our own hearts. Our lukewarmness is changed to a zeal that refuses to be intimidated or discouraged. As we fellowship with Him our lives will become stalwart in their power and in their activity.

The door must be opened from the inside. Christ will never force His way. Through His love He persuades us and convinces us of the Father's unfailing grace. Christ knocks. May we open with a hearty welcome to receive the Heavenly Guest—R. B.

There are many ways in which people try to find themselves in their sins. We will not find release from our sins until we stop our justification for them; realize their hideousness; and humbly confess them to Almighty God. Religious maturity is indicated by consciences that are full grown on the essential tenets of our faith and the course of action that our lives ought to follow.—R. B.

THE QUIET SPOT

There is a spot of quiet rest within my soul
Where peace abides, where love resides and God is all.

Unto that quiet spot I now repair,
Knowing the God of love is active

PRAYER FOR THE WEEK

O God, we pray for Thy Church, which is set today amid the perplexities of a changing order, face to face with a great new task. We remember with love the nurture she gave to our spiritual life in its infancy, the tasks she set for our growing strength, the influence of the devoted hearts she gathers, the steadfast power for good she has exerted. When we compare her with all human institutions, we rejoice, for there is none like her. But when we judge her by the mind of her Master, we bow in contrition. Oh, baptise her afresh in the life-giving spirit of Jesus! Put upon her lips the ancient Gospel of her Lord. Fill her with the prophets' scorn for tyranny, and with a Christlike tenderness for the heavy-laden and down-trodden. Bid her cease from seeking her own life, lest she lose it. Make her valiant to give up her life to humanity, that like her crucified Lord, she may mount the path to the cross to a higher glory. Amen.
—from The Book of Worship.

"HALF-GROWN CONSCIENCE"

Doctor E. Stanley Jones in his little book of daily devotions entitled, "Abundant Living," tells the story of one of the encampments in India where each person had a definite job to do. Doctor Jones' job was to pick up the paper on the grounds. The people got to where they threw the paper under the shrubbery rather than on the open ground. They had become ashamed to clutter the ground openly and put the extra work on Doctor Jones.

Some consciences are like that. They have developed to the point that they feel they ought to hide their sins. They tuck it away in some place where they feel that it will not be so noticeable by their neighbors. These people want to maintain their influence for righteousness and will make every effort to portray the virtues of a Christian life. Down deep in their heart they are assured that they are not right.

Then, here is one who will say, "I do what I please and people can like it or not." They boast of their openness with their wrongdoing. The fallacy is that they seem to think that simply because of the fact that they are brazen in their wrongdoing they are excused. They like to make the boast that there is nothing hypocritical about them. Their hypocrisy lies deeper. It is in the will. They are rebellious against the love of God.

There are many ways in which people try to find themselves in their sins. We will not find release from our sins until we stop our justification for them; realize their hideousness; and humbly confess them to Almighty God. Religious maturity is indicated by consciences that are full grown on the essential tenets of our faith and the course of action that our lives ought to follow.—R. B.

there.
Not once a day but frequently
I pause and listen silently
As God reveals Himself in me.—
Selected.

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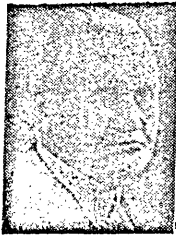
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A WEEKLY MESSAGE

By FORNEY HUTCHINSON

A HARD-SHELL BAPTIST

For some time, through the courtesy of a friend, I have been reading the Nashville News, my home-town paper. In one issue there was an announcement of an Easter egg-hunt at the Wakefield school house. It brought back a vivid memory of an incident which occurred there many years ago.

I was at home for the summer from Hendrix College and was invited to hold a meeting at the Wakefield school house. The crowds were good for that locality, and I was especially attracted to a middle-aged man who sat in the same place every night. As I would make the call for penitents, he seemed very much moved, but while others came, he never made any move toward the altar.

One night, greatly moved by his earnestness, I went down from the pulpit, spoke to him as kindly as I knew how, and invited him to go to the altar. He was weeping freely, but shook his head and declined to come. He said, "It would do no good. When the Lord wants to save me, He will do it without any help on my part." I said, "Why, then, do you keep coming to the meetings?" "It is in the hope that it may be the time He has set for my salvation," he replied. "If so, He will save me." That went on through the meeting, his interest never abating, but he never came to the altar.

I learned afterward that he was what in those days was termed a "Hard-Shell Baptist." He thought there was no use in making any effort on his part, that God when He saw fit, would save him wholly and completely. He, himself, had no part in the transaction. I have often thought of him and wondered if he ever sought and found the Lord. I sincerely hope he did.

DEATH OF REV. WALTER J. FAUST

Rev. Walter J. Faust, retired member of the North Arkansas Conference, died at the home of Rev. J. H. Holt, pastor at Mulberry, on Thursday, November 24. The two ministers had just returned from a community Thanksgiving service at Alma when the Rev. Mr. Faust collapsed. He had been a minister in the North Arkansas Conference for 44 years and was 74 years of age. He had served as pastor at Mulberry, Ft. Smith, Ozark, Walnut Ridge, Mansfield, Atkins and Greenwood.

He is survived by his wife, three sons, Dr. John Faust, Tyler, Texas, Dr. W. H. Faust, staff

NEWS AND NOTES ABOUT FACTS AND FOLKS

P. E. COOLEY, treasurer of the North Arkansas Conference, announces that all remittances reaching him by December 10 will be included in his financial report to be published in the *Arkansas Methodist* December 22.

MRS. G. A. HULEN, dietitian at Hendrix College, Conway, suffered an impacted fracture of her right shoulder on November 24 when she fell on her way to the college. A cast was not necessary, but she will be unable to use her arm for several weeks.

DR. CHARLES F. BOSS, JR., executive secretary of the Commission on World Peace of The Methodist Church, was guest speaker on a televised discussion program, "Viewpoints," over Chicago's WGN-TV on November 14. The topic was "Shall We Recognize Red China?"

PAUL FARIS, director of public relations at Hendrix College, has been elected president of the newly formed organization of Arkansas college public relations officials. Ten of the state's institutions including the state university became charter members of the organization and other schools are expected to affiliate.—Campus News, General Board of Education.

FIRST CHURCH, Ft. Smith, Rev. Fred G. Roebuck, pastor, has had an average attendance of 969 at Sunday School during October and November. This is a gain of 78 per Sunday over the same period last year. Forty-nine members have been received into the church, nineteen by vows. During this period there has been an average attendance of 675 at the morning services, and 302 at the evening services.

DR. J. Q. SCHISLER, executive secretary, Division of the Local Church, General Board of Education, and Rev. Ira A. Brumley, executive secretary of the Board of Education, North Arkansas Conference, were named as members of the Executive Committee of the Methodist Conference on Christian Education for a term of two years. Both ministers are members of the North Arkansas Conference. The Methodist Conference on Christian Education recently convened at Grand Rapids, Mich.

THE Protestant Film Commission, which represents the major Protestant churches in their approach to America via the silver screen, reports that five new productions are ready for issuance this fall. The most pretentious is "Prejudice" which was produced jointly with the Anti-Defamation League of B'nai B'rith, and is a study of the Christian approach to racial and religious prejudice. Another is "Kenji Comes Home," which shows the place of Christianity in the new Japan; and the three remaining interpret Christian principles for children: "Birthday Party," "What Happened to Jo-Jo," and "The Right Job for Bob."

FROM the Roman Catholic, Protestant and Jewish hymnic collections, the National Federation of Music Clubs is choosing a "hymn of the month" "to focus the attention of millions of Americans on the stalwart hymns of the faith." Hymns recently chosen for the months named are: November, "Now Thank We All Our God;" December, "O Come, All Ye Faithful;" January, "Brightest and Best of the Sons of the Morning;" February, "Worship the King;" March, "O Sacred Head Now Wounded;" April, "All Glory, Laud

and Honor;" May, "Come Thou Almighty King;" June, "The Lord of Abraham Praise;" July, "O Love That Wilt Not Let Me Go;" August, "O Master, Let Me Walk With Thee."

CHURCH CALENDAR

North Arkansas Conference District Conferences
Fayetteville District—Eureka Springs, November 30.
Jonesboro District—Fisher Street, Jonesboro, December 1.
Conway District—Plumerville, December 2.
Helena District—Marianna, December 6.
Batesville District—Tuckerman, December 6-7.
Paragould District—Walnut Ridge, December 7.
Searcy District—Clinton, December 8.
Fort Smith District—St. Paul, Fort Smith, December 9.

Little Rock Conference District Conferences

Little Rock District—Carlisle, November 29.
Arkadelphia District—Glenwood, November 30.
Prescott-Texarkana District—Hope, December 2.
Camden District—Vantrease, El Dorado, December 6.
Monticello District—Lake Village, December 7.
Pine Bluff District—Lodges Corner, Bayou Meto Circuit, December 8.

BISHOP AND MRS. MARTIN'S SCHEDULE OF TRAVEL IN INDIA

January 7-15: In the Hyderabad Area; mailing address:
c/o Bishop Shot K. Mondol
Methodist Church, Chapel Road
Hyderabad, Deccan, India
January 16-20: Again in Bombay Area; mailing address:
c/o Bishop J. A. Subhan
Robinson Memorial
Byculla, Bombay, India
January 21-23: Return to Hyderabad Area; mailing address same as for period January 7-15.
January 23-31: In Lucknow Area; mailing address:
c/o Bishop C. D. Rockey
37 Cantonment Road
Lucknow, India
January 31-February 12: In the Delhi Area; mailing address:
c/o Bishop J. Waskom Pickett
12 Boulevard Road
Delhi, India
February 13-17: Again in Lucknow Area; mailing address same as for January 23-31.
SAIL FROM MANILA, P. I., February 23 on the President Cleveland:
Arrive Sail
Manila Feb. 23
Hong Kong, China Feb. 25
Kobe, Japan Mar. 2
Yokohama, Japan Mar. 4
Honolulu, Hawaii Mar. 12
San Francisco Mar. 17

SPECIAL PROGRAM FOR WATCHNIGHT SERVICE

(Continued from Page 2)

Each minister may use any subject for this text which he feels is appropriate. America needs Christ and Christ needs America.

The Universal Week of Prayer will be held next January 1-8. The churches in many communities will want to unite to make this an outstanding week when prayer will be made in behalf of many interests, causes and persons. The Week of Prayer booklet, containing seven daily topics carefully worked out for all who participate in the services, may be ordered from the Department of Evangelism, 297 Fourth Avenue, New York 10, N. Y. The price is 5c per copy; 10% discount on orders of 200 copies or more.

The Advance is on! The day of march has come for the evangelization of America! 1950 can be a year of unprecedented evangelism. Will it be so in your church?

OUR DISTRICT CONFERENCES HAVE FALL SESSIONS

(Continued from Page 1)

half-way mark of the conference year, they give an unusual opportunity for reviewing the first half of the year's work and for planning the program for the next six months. A schedule of the dates for the District Conference meetings and the place of meeting is found on page four of *The Arkansas Methodist*.

George Workman Writes From China

THE year since my last letter has been one of disruption and political revolution for China, with accompanying acceleration of economic difficulties and followed by adjustments to the new order.

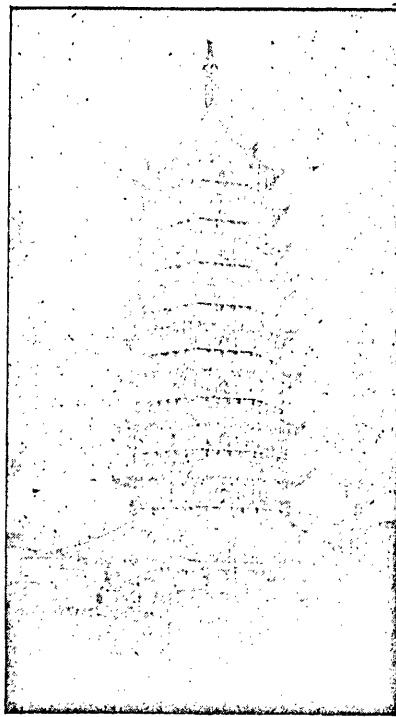
Following a pleasant and refreshing vacation on Mokanshan, among the bamboo groves, our family returned to Shanghai refreshed and ready for the year's work at Soochow University Law School. The academic term began auspiciously, with normal enrollment; and economic conditions seemed hopeful with the new GY currency still holding its own against inflation, a short-lived stabilization which gave us false hope for better material conditions. The optimistic outlook was not to survive long, for in November (1948) advancing armies of communists bore down from the north toward Nanking, bringing warnings from foreign consulates and mission authorities regarding the advisability of moving children and those not in good physical condition out of potential danger. An exodus of Chinese accompanied these circumstances and schools suffered—our Law School being reduced to half both in students and teaching staff. Facing possible disruption of normal communications as well as advancing armies our family, in consultation with mission authorities, decided that it should transfer to the nearby Philippines and that I should return to Shanghai to work as long as conditions permitted. On December 11th, we flew by Northwest Airlines to Manila, passing in 6 hours from chilly Shanghai and heavy woolen clothing to the palm trees and sport shirt climate of the tropical islands.

This effort to prevent an extended separation of our family unit by locating them adjacent was doomed to failure, however, by lack of adequate housing facilities in our Philippine mission, so that my returning to Shanghai was delayed an extra month. Finally, upon advice that it seemed preferable for the family to return to Shanghai with me, we sailed upon the SS. Pres. Cleveland on February 9th, stopping en route at Hongkong during the boat's day in port there. Landing in Shanghai on February 14th, and shivering in its winter chill, we found a lull from military activity in nearby fighting zones. Law School attendance had jumped to almost normal and the faculty, augmented by able personnel evacuating interior points, was complete again. Pursuit of our regular work was broken again, however, in April, when the lull before the storm having broken, communist forces finally crossed the Yangtze River and pushed steadily through populous cities of the lower rich river delta toward Shanghai. Surveying anew the prospects of our two daughters being confined behind the boundaries of the new order we took counsel with mission heads and on one day's notice Mrs. Workman, with Sarah and Ann, sailed on the SS. Pres. Wilson as refugees on the ship's deck, this time for San Francisco, via Japan and Honolulu. Heavy baggage went out on May 6th on the last American ship to leave Shanghai before it changed regimes, this boat jammed with a record load of last minute evacuees and baggage.

The family safely on their way out of imminent battle I returned to classes and regular duties, which continued even while the guns approached within closer range daily and the artillery and air battle could be viewed at last from roof tops. Wild gyrations of inflation and street executions almost daily heralded the desperate days of collapse, and I took my place on the regular watching shifts in our apartment house to guard against possible disorders during any interim period between controlling regimes. On May 23, on hearing that our McTyeire School for Girls wished for male assistance in preparation for any such emergency, I volunteered and within a half hour was in Bishop Ward's car and at the school, just in time for the first terrific blasts, indicating final demolitions as hostilities entered the city. That night from midnight to 4 a. m. I sought protective corners of my bedroom and shifted in my refuge as street din passed around the school compound. Mopping up kept us off the streets for two days but telephone service informed up daily of the safety of Law School personnel until they came under the new order on May 27th. Grateful we were that none of our staff was injured.

Following the cleanup of the Law School, during which several soldiers were injured and at least one was killed by accidental explosion, we returned to classes again, for students who had lost work due to advancing warfare. Other students rehearsed revolutionary songs of the "Liberation" in adjacent classrooms, and later meetings of students, faculty, school staff and workers were held to discuss the program of the school in the new day. About one-fourth of our 700 students joined the various branches of the new regime, going north or south for service and training in several types of activity.

During this year of transition fellowship with faculty and students has proved highly rewarding. Classes in New Testament and Chris-



tianity and World Problems have been rewarding, even if disrupted at times. Organized religious work with students has been practically impossible but personal contacts have been of unusual value. My Sunday school class at Allen Church has seen frequent change of personnel, but study of "Man's Disorder and God's Design" and similar material has brought the meaning of Christ for our times into emphatic focus. Congregations at Allen Church have been large and several opportunities to preach were provided in addition to regular assistance in lesser ways in the services. During our stay in the Philippines five opportunities to preach were provided in San Fernando, including one before Huk prisoners and another to officials of a recent pillaged village who were being held for questioning.

The summer has brought a change of assignment in work, to the University's main center in Soochow, which will probably lose two of its staff through retirement and leave. Permit from the new regime to move has so far been unavailable, but the next week should indicate whether such will be forthcoming soon or I should enter temporary duties here pending permission to proceed to the new appointment. Mornings of the hot season have afforded opportunity for much-needed review of the Shanghai dialect, correspondence, work on my transfer permit, and personal business matters. Reading and walking in the afternoons, with visits from students and friends, and occasional counselling on personal difficulties of the new day, especially of occupational adjustment, have taken the place of the usual vacation in cooler parts.

Mission work in general has fared relatively well during the exigencies of the period. Churches go on in amazingly normal fashion, though no criticism by them of the new regime is permitted. Junking of the entire legal code and system has posed critical problems for the Law School, resulting in prospects of a drastic cut of enrollment to perhaps half, and the shifting of major courses to accounting or other fields. New courts set up include among top personnel one judge from our school. Religious

courses in schools generally are permitted on an elective basis, along with voluntary group activities of Christian students. However, a few school administrators approach the possibilities of such programs with considerable hesitation. Hospitals operate with frequent internal difficulties, especially where mission personnel is lacking due to staff shortage of 78 missionaries of our church in East and Central China, not including children, only about 18, including several children, health and retirement cases, plan to leave as soon as permits and facilities may be available.

The over-all situation provides a mixed picture. Prices, though high, particularly in terms of U. S. exchange, appear fairly stable. Shanghai, suffering from serious disruption of its international trade, is faced with reduction of its population by two million people by government order, or a spreading of the food supply on the ratio of three persons supply for five. The city's American community will likely be reduced from 1300 to about 900 immediately when permits and shipping facilities can be had.

Workers of the church and its institutions are generally loyal in faith and work. Economic adjustments are difficult for them but relief funds, though cut, render critically-needed assistance. Chinese leadership is pushed to the fore, but the presence of missionaries and many foreign business men is a most obvious morale factor, both to religious and secular elements of the population.

Separation of our family has been made more telling by the disruption of mails for three months, but in August they began to arrive, with a small trickle since a single letter, a telephone call to the family, a cable announcing my mother's passing away on July 6th, and two indirect messages by telephone from Mrs. Workman were my only news during the interim. Mail is now received through the Rev. Lewistine M. McCoy, Methodist Office, 22 Hennessy Road, Hongkong, to whom it may be addressed for me.

The visit of Eliza and the girls with my mother just before she passed away was repayment to some extent for the family disruption. Seventy-seven years of age, my mother had a beautiful life of service to her family, and, as a minister's wife, to many friends and her Church. Her remembrance even at the last of "George in China" helped soften my sadness at her passing with knowledge that I am here because of her inspiration and early training. Eliza, and our girls, Sarah, 16, and Ann, 12, are now in Conway, Arkansas, following visits to relatives in Tennessee, and to Warm Springs, Georgia, for a checkup and adjustments following Sarah's polio attack of ten years ago. In Conway, they find my father and other relatives mutually helpful in many ways. Friends, yourselves included, have proved of great help spiritually and otherwise to us all during these times and we are grateful.

China faces adjustments among the most difficult of her long history, with idealism, political forces of an international scope, and powers only lesser in significance intermingled. Her need for the influence of Christ's spirit and teachings can not be over-estimated at the moment. Your prayers for her and for those advancing the constructive forces of our world are needed. Eliza, Sarah and Ann join me in very best wishes, and remembrance of you in the ways that count most during these days.—George B. Workman, 1331 Fushing Road, Central Shanghai 18, China, September 14, 1949.

"FROM CARABAO TO STREAMLINER"

Within the lifetime of many living Filipinos, great changes have come in the social, educational, and economic conditions of the Philippine Islands, says the Rev. J. B. Holt, of Anson, Texas, Methodist missionary in Manila. This one Filipino has seen the change, he says, "from carabao to streamliner; from illiteracy to eight daily newspapers in Manila alone; from complete dictatorship of the Spanish hierarchy to religious freedom and democracy . . . Filipino life has improved also: the average Filipino is four inches taller than his great-grandfather, and infant mortality has dropped from 80 per 100 births to less than 14 deaths per 100."



THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



IN STORYLAND

THE TWIN DOLLS

By Mary S. Stover

Nobody planned to have Lulu's and Nellene's dolls alike. It just happened so. Both the dolls came at Christmas time, and even the little mothers could not have told them apart except for their clothes.

Lulu's Marie wore a silk dress and had a gray velvet coat and bonnet. Nellene's Clara was all in white. Nellene's mother made doll Clara a play dress of pink gingham, and Lulu's big sister made doll Marie one of blue check.

Those were all the really made-up dresses these dollies had for months and months. Of course Lulu and Nellene dressed them in many different ways, but they are only quite little girls and cannot cut or sew doll clothes well. So both the children got to looking rather shabby by summer.

Then there came a big box to Lulu's house. The box was from her aunt. In it were lovely things for them all, but mother and big sister would have to make some of the dresses over a little. In the box was one package all for Lulu.

She took that out in the side yard to open it. "Oh, oh, oh! What lovely thing for my doll!" cried Lulu. "I'll coax sister to make Marie a dress before she fixes mine. Then I'll go over and show Nellene."

Lulu smoothed the pretty pieces of cloth and embroidery and ribbon. She was thinking hard.

"There is plenty of everything to dress two dollies. Nellene said that they haven't anything nice to make Clara any more clothes. I guess I don't want Marie to have such a lot of new things if Clara can't have some."

In just another minute Lulu was running over to Nellene's house. "See what I've come to divide with you," she said.

There was a strange lady reading a book on Nellene's porch. The girl did not think of her till she asked if they would like to have her make clothes for their dollies.

This lady was visiting at Nellene's house. She did not have lots of work to do. She could make the new dresses right away. The girls watched her do it.

First each doll had a new play dress. Then the lady chose the brightest colored pieces of cloth and some embroidery. With those things she made each doll a quaint peasant costume such as girls wear in a land far, far away. The embroidery was for two white caps they wore.

Oh, how the little girls laughed to see Marie and Clara dressed like that.

"Let's take them to the doll exhibit," cried Nellene's cousin from the next block. "Haven't you heard about the doll exhibit?"

"Yes, but we didn't suppose one could take just any dollies."

"I wouldn't call these just any dollies now," said Nellene. "Let's see if we may take them."

They did take the dolls to the exhibit. Clara and Marie stood side by side for hundreds of people to look at. By and by there was a pretty blue ribbon laid down like a



A GIFT

*Mother and Dad are taking a look
At my birthday present, a story book.*

*There are tales of helpers, brave and true
And some of the noble things they do.*

*There are stories there of other lands
And boys and girls with helping hands.*

*Stories of friends of every kind,
So many of these they call to mind.*

*I've learned to love these stories so,
A book is the nicest gift I know.—A.E.W.*

JUST FOR FUN

"Since I bought me a new car, I don't have to walk over to the bank to make my deposits."

"Now you drive over?"

"No, I just don't make any."

A growing boy in an English town had obtained a small job—his first—and was boasting of the amount of work he did.

"I get up at half-past five and has my breakfast," he said.

"Any one else get up, too?" he was asked.

"Oh, yes, mother. She gets me breakfast and then gets dad's at half-past six."

"And your dinner?"

rug in front of them.

"That means our dolls took the first prize," whispered Nellene.

"Oh, oh, oh!" laughed Lulu. She clapped her hands. How glad she was that she had shared with Nellene.—Exchange.

IN THE WORLD OF BOYS AND GIRLS

WOODLAND WAIFS OF WINTER

By Dorothea K. Gould

Did you ever hear the faint mouse-like call of "zeep-zeep" as you strolled on a woodland trail in the winter time? If you ever have heard one of these faint woodland sounds you probably had difficulty in locating its origin or determining just who gave this faint call.

If you could examine many tree trunks you might be able to locate these creatures, and if you did, you would see that they are the little brown creepers of the tree trunks.

The brown creeper is very slender, and its color blends so accurately with the natural color and ridges of the bark that it is almost invisible.

The brown creeper begins inspecting the tree near the ground and then runs spirally to the upper branches. He never works with his head down, and he is always so preoccupied in his search for insects that he never notices if anyone is watching.

The bill of the brown creeper is long and awl-shaped, enabling him to pick up only the finest of morsels, rejecting anything that is large.

These little brown birds live in old trees, full of crevices and holes, and are so tiny that they can always escape the ravages of storm by vanishing into a very small crevice. These birds live together in little families, and snuggle cozily together in their tree-trunk homes like children snuggled cozily in bed. In this way they are able to keep warm and able to survive the winter.

The next time you take a walk in the woodlands you will know these faint little calls of "zeep-zeep" when you hear them.—Our Dumb Animals.

little stories in natural history. She asked if anyone could tell her what a ground hog was.

"Please, ma'am, it's sausage."

* * *

Billy: "Grandma, can you help me with this problem?"

Grandma: "I could, dear, but I don't think it would be right."

Billy: "No, I don't suppose it would, but take a crack at it anyway."

* * *

Aunt Agatha was recovering from an attack of flu and some tactless visitors upset her by telling her how ill she looked. Her nephew, a sympathetic little chap, tried to comfort her. "Don't you let them make you feel sorry, auntie," he said, "I don't think you look a bit worse than you usually do."

* * *

There was an epidemic of chicken-pox and for some reason little Jackie wanted to catch it.

One morning he ran downstairs excitedly shouted: "Look, Daddy, I got the chickenpox at last. I found a feather on my pillow."

"Oh, mother gets that, too, and then she gets father's."

"Has she the afternoon to herself?"

"Oh, no, she cleans up, looks after the children, and gets tea for dad and me when we come home. Then we gets our smoke, and then we gets to bed."

"And your mother?"

"Well, she does a bit of sewing then when all is cleaned up after tea."

"What wages do you get?"

"Oh, I gets ten bob, and dad gets thirty-five."

"And your mother?"

"Mother? Oh, she don't get no wages. She don't do no work."—Clipped.

* * *

The Scandinavian had just arrived in California, delighted with the way his new car withstood the trials and tribulations of the trip. "How are the roads, Hans?" "Vell, dis guy Lincoln was uh great engineer but dat Frenchman, De Tour, he was no road builder at all"—The Pointer.

* * *

A teacher was telling her class

Asbury Methodist Church In Program Of Advance

By EWING T. WAYLAND

DEVELOPMENTS

have come fast within the past few months at the Asbury Methodist Church, Little Rock. There is such significance and inspiration in the progress being

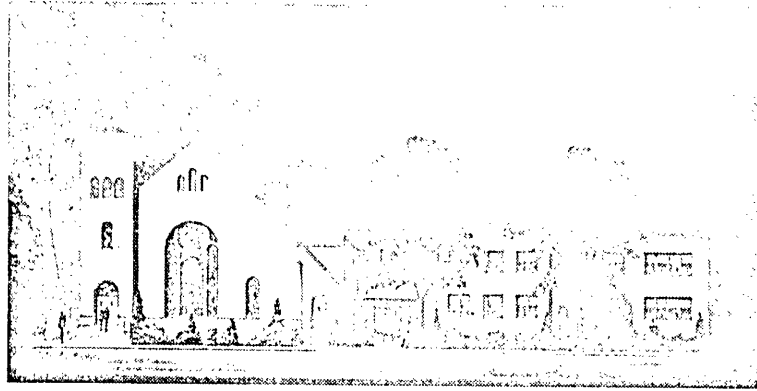
made by this church that the writer feels that Arkansas Methodism would appreciate knowing more about it.

Asbury Methodist Church is neither a downtown church nor, strictly speaking, a residential church. Located about midway between downtown Little Rock and the western edge of the city, Asbury draws its almost two thousand members from all sections of the city.

Although accomplishments financially past and present might seem to indicate otherwise, there is no great amount of wealth in Asbury Church. This point is emphasized here lest some conclude that the financial accomplishments are simply the result of large gifts by a few individuals. What we would like to impress the reader with is that this church's progress is the result primarily of an emphasis on the Christian gospel and the Church as a medium through which that gospel is to reach people at home and abroad. Needless to say, the leadership of the church, lay and ministerial, is deserving of much credit for what has been done, but at the same time, this leadership is quick to disclaim praise and pass such acclaim on to a responsive membership. The leadership and membership have a priceless conviction: "The church is of God and will be preserved to the end of time for the edification of believers and the conversion of the world."

Now this conviction about the mission of the church has found expression specifically in a number of ways. We shall consider three: the building program; the Advance for Christ and His Church; and an enlarged ministerial staff.

The leadership and membership of the Asbury Methodist Church had long dreamed of an enlarged church plant to meet their needs and the summer of 1948 saw these dreams begin to materialize in the form of an Educational Building. Badly



Above: Architect Drawing of Present Church Building of Asbury Methodist Church, 12th and Schiller Streets, Little Rock.
Insert Left: Rev. Arthur Terry, Pastor, Asbury Methodist Church.

needed for a crowded and growing church school, the cornerstone for this building was laid early this year as the building was nearing completion. Costing \$125,000.00, including some redecorating in the older building, all but \$16,800.00 of this amount had been raised prior to the time of the meeting of the Annual Conference last June.

As the new Conference year began the clearance of the remaining debt was undertaken and only a few weeks ago the pastor announced that the new Educational Building was entirely free of debt. The building provides educational facilities for the Children's and Young People's Divisions, a Memorial Chapel, and social and fellowship rooms with fully equipped kitchen. This new building is the first building of several phases of a building program which will extend over a period of several years. A new Building Fund has already been started for future building purposes.

The next two expressions of the conviction of the place of the church in the life of the community and world are so immediately interwoven that they cannot be related separately. The story behind this development is but another example of the old axiom "To give is to live."

For several months before the last annual conference the lay leadership of the church sensing the load of a growing church program being borne by the pastor became convinced that the services of an Associate Pastor would make pos-

sible an expanded program, especially in the field of religious education. The new educational facilities for such a program were now available. But efforts at the Annual Conference session to secure an Associate Pastor proved fruitless. However, the pastor was impressed more than usual during the Advance Hour at the Conference session when Dr. Henry Goodloe, pastor of the First Methodist Church, Jonesboro, told how his church had an Associate Pastor and his wife in India, as an Advance Special.

The Asbury pastor came home with this idea in his mind. He gave much time in thought and prayer about Asbury Church having an associate pastor in India, personally representing the church. He felt that he knew what could and ought to be done but the idea for the program must come from the church membership.

About this time Mrs. J. Gordon Wilson, a member of the church, requested of her husband as an anniversary present the support of a missionary project in Europe. When the Wilsons discussed the matter with the pastor they were agreeable to taking a project in India, and in cooperation with the local church project if a project satisfactory to them were chosen.

The pastor emphasized to the Asbury congregation the significance of the state Advance for Christ and His Church Rally, which met in Little Rock, October 17. He managed for a few extra luncheon tickets so that as many as possible would have

the opportunity to hear Bishop Dana Dawson's address on "India-Methodism's greatest opportunity," and that evening several hundred Asbury members were among the three thousand persons who attended the mass meeting at the Robinson Memorial Auditorium.

Soon after the State Advance Meeting the pastor called a meeting of the church Advance Committee for the stated purpose of "selecting" an Advance Special for the Asbury Church. As the Committee studied at length the suggested projects in the Advance brochure, bearing in mind the suggested quota of \$1,250.00 annually (\$5,000.00 for the quadrennium) there was an apparent disinterestedness until the chairman of the Board of Stewards ask "Why cannot we have a missionary of our own?" "We can," replied the pastor, "but that is like anything else worth having, it costs money." From that point on the Advance Committee would consider no other project. At length on a motion, the Advance Committee voted unanimously to recommend to the Finance Committee of the Board of Stewards that the support of a missionary couple be accepted as the Advance Special for the Asbury Church. This recommendation called for an expenditure of not \$1,250.00 but \$3,600.00 annually.

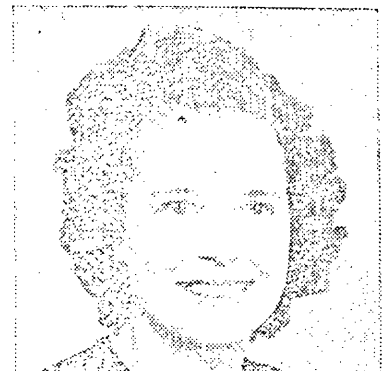
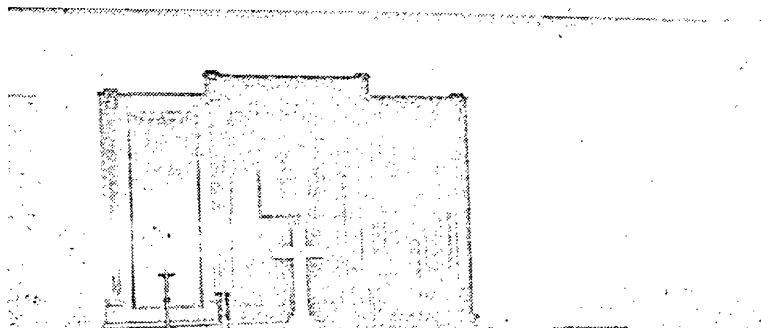
The pastor immediately wrote The Advance For Christ headquarters in Chicago, and the Board of Missions, Foreign Division, New York, of the action under consideration by the Asbury Church. In the answer from the Board of Missions the Board suggested that the support of Rev. and Mrs. William Clifford Manning be assumed as an Advance special. This young missionary couple is now completing study and preparation for service in the Gujarat Conference, India. The Board of Stewards, acting on a favorable recommendation of the Finance Committee concerning the Advance special voted unanimously to authorize the acceptance of the support of Rev. and Mrs. Manning, such special to be supported by personal gifts and two special offerings, annually.

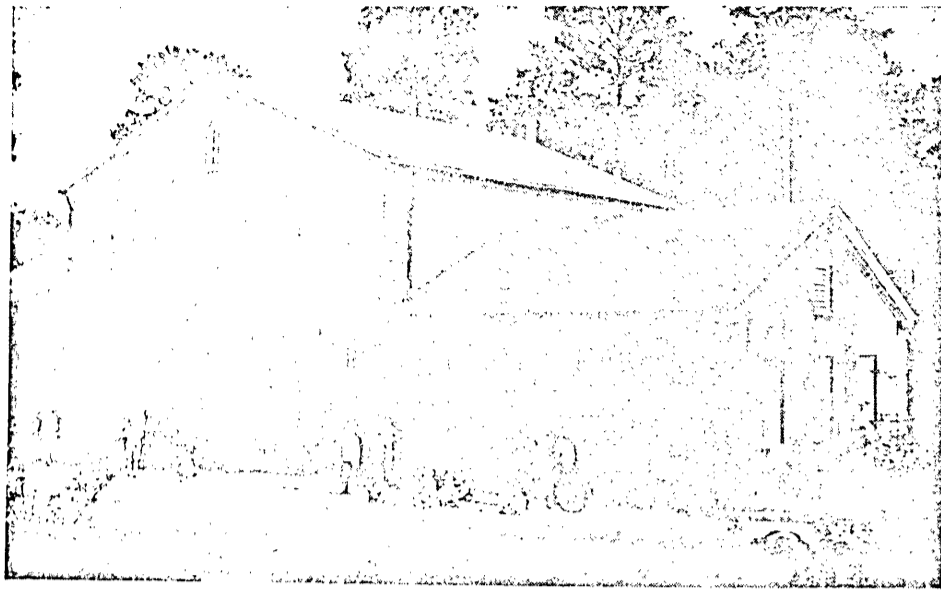
This word about Rev. and Mrs. Manning may be of interest. Mr. Manning is a native of Agency, Iowa, has held pastorates in California, attending the Kennedy School of Mis-

(Continued on Page 15)

Below: Interior view of Memorial Chapel in the New Educational Building at Asbury.

Left and Right: Rev. and Mrs. William Clifford Manning who will represent Asbury Methodist Church in the Gujarat Annual Conference, India, as an Advance Special.





THE ADMINISTRATION BUILDING



COTTAGE NUMBER 2



COTTAGE NUMBER 3



COTTAGE NUMBER 4

Bishop Mart

Before leaving on his t
ing message:

We are all proud of the
Children's Home in Little R
sibilities to the Methodists o
and we will need a larger sup

I am confident the resp
offering ever given to this c

**Methodist
Home
Day
Dec. 18th
1949**



METHO

Following the custom of our A
as the time for taking the offering th

Some will be in church buildin
other things which will be a financia
if one looks for some reason why th
you could find that reason.

The sixty-four dollar question
answer will be with you. It is the ex
offerings to the Children's Home do
contrary, it leads to an increase in gi

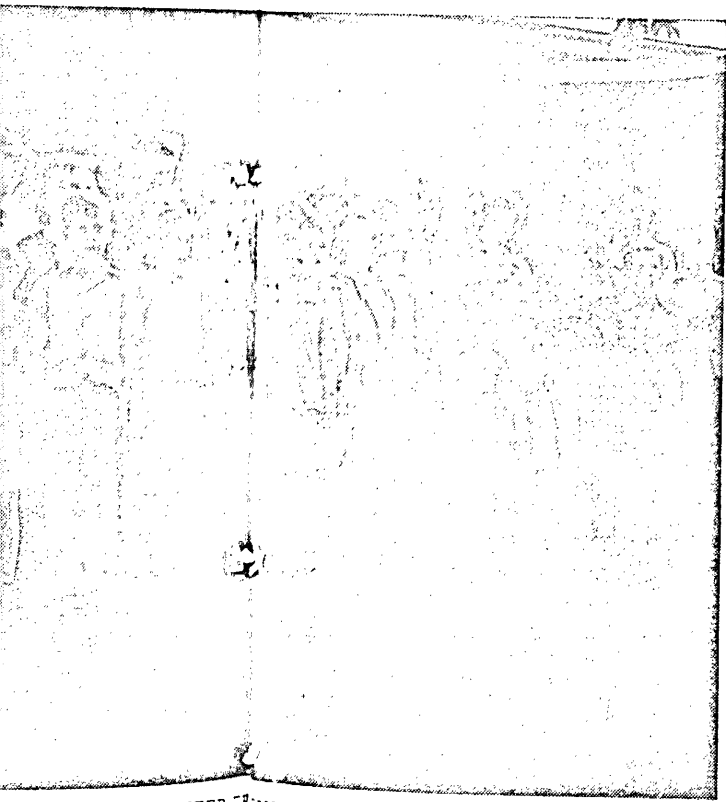
Martin Speaks To Methodists Of Arkansas

trip to India and the east, Bishop Martin gave us the follow-

the lovely new building and the beautiful site of our Methodist Rock. This splendid plant, however, presents added responsibility of the two Arkansas conferences; we will have more children, support.

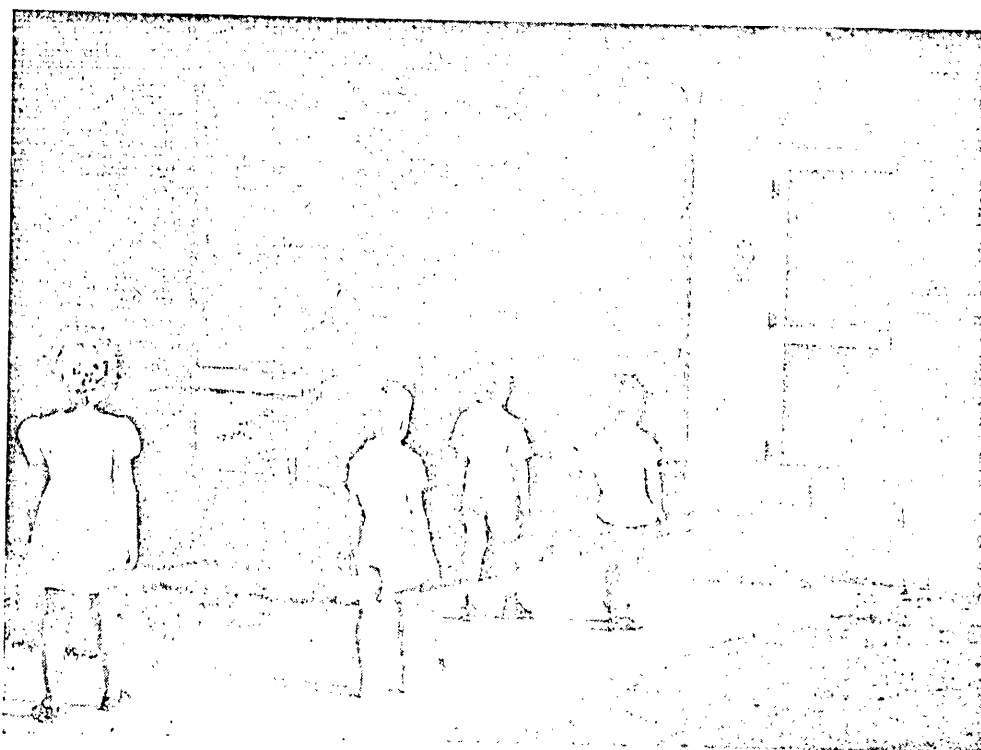
Response to our appeal Christmas time will bring us the largest cause.

Paul E. Martin



LET'S KEEP BRINGING

Methodist
Home
Day
Dec. 18th
1949



SOME OF OUR SMALL CHILDREN



A HEAVY LOAD—WE NEED YOUR HELP

Sunday, December 13th, 1949

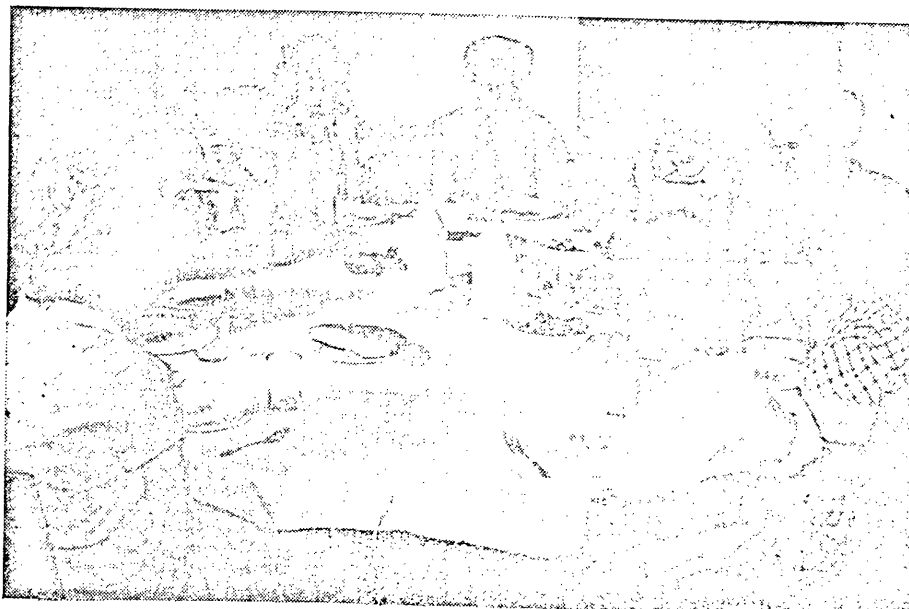
WILL

METHODIST CHILDREN'S HOME SUNDAY

Annual Offering for the Methodist Home, the above date has been recommended for this year.

programs, some will be buying a new organ, or new church pews, or many tax on the congregation. Times are not so good as last year, they tell us. Yes, you should not contribute liberally for the Home as last year, we are sure

“Where will you be economize?” Will it be the Children's Home? The experience of those who have tested this thing in a concrete way, that liberal not impede or stand in the way of other church financial obligations. On the offering for all other causes it out this year.



EVENING DEVOTION

Roy E. Fawcett
Contributing Editor
Mrs. W. F. Bates

CHRISTIAN EDUCATION

Ira A. Brumley
Contributing Editor
Pryor Reed Cruce

NORTH ARKANSAS CONFERENCE NOTES

By Ira A. Brumley

A Million Increase In Church School Enrollment

The net gain in Church school enrollment in the Methodist Church during the last five years has been 1,028,336.

Five years ago the Methodist Church began a program known as "The Crusade For Christ." One of the major objectives in that program was an increase in church school enrollment, reaching more people with Christian teaching.

You would probably be interested in the break down of the total increase into divisional increases. There was an increase in the Children's Division of 27.6% or 441,668; an increase in the Youth Division of 7.7% or 88,441; an increase in the Adult Division of 21.2% or 347,531. There is a total of 485,410 officers and teachers in the church schools of the Methodist Church. The present membership of the church schools of the Methodist Church is 5,807,682, which is divided as follows: Children's Division, 2,181,251; Youth Division, 1,169,024; Adult Division, 1,951,907; Officers and Teachers, 441,668.

There are only four Protestant denominations in the United States which have a total Church School enrollment as large as the enrollment increase of the Methodist Church during the past five years. The increase in the Methodist Church during this time has been 1,028,336.

The reported enrollment of the larger denominations as to church school enrollment is as follows:

The Methodist Church.....	5,807,682
Southern Baptist	4,308,374
National Baptist, Inc.	1,357,493
Disciples of Christ	1,057,092
Presbyterian, U. S. A.	1,003,943
National Baptist of America	1,000,100
Northern Baptists	902,497
United Lutheran	701,226
Evangelical-United Brethren	554,192

Perhaps you would be interested in trends in membership increase in the North Arkansas Conference. The increase in church school membership in the Methodist Church has been 21.3% in the past five years. The increase in the North Arkansas Conference, even though we changed our method of reporting from that of an annual report to that of reporting the number on the role at the time the report is made, was 21.7% or 12,138. Our great gain was in the Adult Division where the gain was 38.7% or a total of 8,024. The next best gain was in the Children's Division where there was a gain of 16.9%. There was a gain in number of officers and teachers of 6%. The gain in the Youth Division was only 1.3%. This should indicate to our churches the importance of seeking to strengthen the program for youth.

The plan of giving guidance to adult workers with youth is being developed in the light of this situation.

We can be happy about the splendid gains in the church at large and in our own Conference in the membership of our schools, but we must recognize that we have but started

in the task that is ours. There are so many millions yet to be reached by Christian teaching.

Does your church school have a definite plan for reaching more people with a program of Christian Teaching?

National Educational Conference

The meeting of the National Conference on Christian Education in the Methodist Church was held at Grand Rapids, Michigan, November 17-22. The meeting was held so far away that it may seem to you to have little influence on your program of Christian education. Yet your program is effected in a very definite way. Policies and plans of the whole educational program of the church are affected by such a meeting.

This was probably the best session of the National Educational Conference on Christian Education held since unification of the churches in 1939.

The outstanding phase of the program was the discussion groups on the program of Christian Education in the Local Church. The members of the Conference were divided into nineteen discussing groups.

The following persons from the North Arkansas Conference attended: H. M. Lewis, Chairman of the Board of Education; Alf A. Eason, Chairman of the Adult Council; James S. Upton, Director of Youth Work; H. O. Eggensperger, Director of Intermediate Work; Miss Mamie Adams, Director of Christian Education at Conway, First Church; and Ira A. Brumley.

Ira A. Brumley was again elected as a member of the Executive Committee of the National Conference for the next two years.

Church School Rally Day Offerings

The following Church School Rally Day offerings have been received since our last report: London, \$4.00; Viney Grove, 33.99; Marvell, \$10.00; Black Oak, \$13.50; Lake City, \$7.00; Lake View, \$10.00; Schugtown, \$4.00; Knobel, \$10.00; Hardy, \$10.00; Fourth Street, Rector, \$10.00; Hunter, \$10.00; Melbourne, \$10.00; Wiseman, \$5.00; Plainview, \$4.00; Salem, \$1.00; Harman, \$13.00; Kibler, \$5.35; St. Paul, Fort Smith, \$25.00; Greenwood, \$20.00; Truman, \$20.00; Paragould, First Church, \$100.00; Clover Bend, \$5.00. This is the report of church schools making offerings between November 4 and November 24.

Christmas Worship Materials

An attractive four-page folder has been provided by the General Board of Education to be used in the home at the Christmas Season. These materials can be secured from the Service Department, Board of Education, P. O. Box 871, Nashville 2, Tennessee, at the rate of 30 cents per dozen or \$2.00 per hundred. Persons desiring these materials would ask for Christmas Worship Folders. Cash is to accompany order. Copies of these worship materials have been mailed out to pastors as samples.

A man's true wealth is the good he does in the world.—Louie Morris, Wesleyan Christian Advocate.

Three things make us happy and content: the seeing eye, the hearing ear, the responsive heart.—Missionary Digest.

GROWTH OF METHODIST CHURCH SCHOOLS

NASHVILLE, TENN.—Methodist church schools continue to grow.

As of November 1 church school membership was 5,807,682, according to a statistical report prepared by the Department of General Church School Work, General Board of Education, for the Methodist Conference on Christian Education that met in Grand Rapids, Michigan, November 17-22.

1949 reports from fourteen of the 106 conferences had not been received when the statistics were compiled and it was necessary to use 1948 figures for them. Of these fourteen conferences nine were in the Central Jurisdiction, three in the Southeastern and two in South Central.

Net increases in church school membership during the past year was given as 152,259. Increase during the four years of the Crusade and the first year of the Advance was 1,028,336. "It now appears that by the end of the quadrennium church school membership will go far beyond the six million mark," said Dr. John Q. Schisler, executive secretary of the Division of the Local Church, in commenting on the gains.

At present the Southeastern Jurisdiction shows the largest total in church school membership—1,562,170, with North Central ranking second with 1,401,171. Totals for the other jurisdictions were given as follows: Northeastern, 1,229,934; South Central, 1,081,511; Western, 372,930; and Central, 167,066.

At the end of the calendar year a compilation will be released, according to the Rev. Walter Towner, director of the Department of General Church School Work, when it is expected that still greater gains in church school membership will be reported.

GUIDING CHILDREN IN CHRISTIAN GROWTH

Nashville, Tenn.—Guiding Children in Christian Growth is the title of a new book issued by the Editorial Division and Abingdon-Cokesbury Press for the Cooperative Publishing Association. It is planned for parents and teachers who are concerned with the religious nurture of children in the home or in the church. The chapters are prepared for reading and discussion. The appendix includes reading suggestions, sources of materials, and samples of children's work. This book endeavors to point up a few principles which have proved helpful in meeting situations that may arise in the experience of living with growing children. The author is Mary Alice Jones, well-known author and editor of children's books. The book has 160 pages, and sells for \$1.

WORLDWIDE BIBLE READING

The Worldwide Bible Reading program, promoted each year by the American Bible Society from Thanksgiving until Christmas, is sponsored by a Laymen's Committee headed by President Truman. This group gives national sponsorship to the movement in cooperation with the American Bible Society and state and local Bible Societies. The program enjoys active assistance by

NATIONAL METHODIST STUDENT CONFERENCE

The end of the year, 1949, will find 2500 Methodist students and adult workers with students assembled in Urbana, Illinois and engaging in the fourth National Methodist Student Conference. The sessions of the Conference, which meets quadrennially, will be held in Urbana, Illinois, as were the Conferences of 1941 and 1940. The 1937 Conference met in St. Louis.

The objectives of the Conference are in part: to discover God's will for the individual, to determine the real nature of Man's predicament and the Christian answer, to secure an inspirational lift for our student generation, and to suggest possible patterns of activities (individual and group).

The theme of the Conference, which is a most timely one, is "The Christian Use of Power in a Secular World." Around this theme and its various implications, the program of the Conference has been planned.

It is anticipated that the Conference will lean heavily on four recent books, produced primarily for use in the Conference but designed also for use in youth groups in local churches. The volumes are:

Christian Faith and the Campus, by Harland E. Hogue

Gods of the Campus, by Robert Hamill

Fellowship of Concern, by Harvey Seifert, and

Let's Act Now, by Richard T. Baker.

The conference leadership is of a high order, as evidenced by the following partial list of persons who are to address the Conference: Bishop G. Bromley Oxnam, Bishop Hazen G. Werner, Bishop Richard C. Raines, Dean Liston Pope, Chancellor Robert Maynard Hutchins, and Doctor Channing Tobias.

Good music under the direction of Doctor Russell Ames Cook will be a feature of the Conference, as will also numerous small, informal discussions employing a method which has been used by many leading philosophers and teachers through the ages.

The small group principle is educationally sound and is democratic in its operation. It is also an effective tool for use in the Christian cause. It is hoped, eg., that in these fellowship, or discussion groups, each student may be brought face to face with the question, "What is God's will for my life?"

church people and denominations in the United States and countries overseas, and by community and civic groups, service clubs and societies. Ministerial executives, governors of states and leaders in other walks of life give it unqualified endorsement. More than 14,000,000 copies of the lists of readings have been prepared by the Society this year for use in following the program.—American Bible Society.

We spend billions of dollars for war and only pennies for peace; and so long as we do that we will continue to get war.—Chas. A. Wells, Missions.

There is more power in the open hand than in the clenched fist.—Herbert N. Casson, Hardware News.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

PRESCOTT-TEXARKANA DISTRICT OFFICERS ELECTED

The Executive Committee of the old Prescott and Texarkana Districts met in Hope, October 28th, in combined session for the purpose of filling vacancies that occurred due to the changes in the districts. The Rev. E. D. Galloway, district superintendent of the combined districts, called the meeting to order. He presented Rev. J. M. Hamilton, pastor at Hope, who gave the devotional for the afternoon, using as the basis for his remarks the 23rd Psalm.

Mrs. Fred Harrison of Texarkana, who is Conference Recording Secretary of the W. S. C. S., was elected presiding chairman for the afternoon session. Mrs. George Meyer of Nashville was appointed secretary for the meeting.

Mrs. Herbert Stephens of Blevins, president of the Prescott District, presented the members of her Executive Committee present. They were: Mrs. B. W. Edwards of Hope; Mrs. Clyde Williams of Nashville; Mrs. Charles Scott of Prescott; Mrs. J. R. Meadors of Blevins; Mrs. P. C. Stephens of Blevins; Mrs. George Meyer of Nashville; Mrs. J. M. Johnson of Emmett; Mrs. W. R. Burks of Prescott; and Mrs. J. W. Patton of Hope.

Mrs. O. B. Poland of Texarkana District, presented the members of her Executive Committee present. They were: Mrs. W. M. Barry, Mrs. Earle Miller, Mrs. C. J. Parsons all of Texarkana; Mrs. W. L. Davis of Ashdown; Mrs. Has Owen, Mrs. J. C. Oslin, and Mrs. W. R. Shackelford of Texarkana.

Mrs. E. D. Galloway, Conference President, was present and explained the merging of the two districts. Mrs. Barry, chairman of the nominating committee, presented the names of the following and they were elected:

President, Mrs. O. B. Poland, 2122 Laurel, Texarkana; Vice President, Mrs. Herbert Stephens, Blevins; Recording secretary, Mrs. Wm. Barry, P. O. Box 223 Texarkana; Promotion secretary, Mrs. Earl Miller, 722 Pine, Texarkana; Treasurer, Mrs. Charles Scott, Prescott; Missionary Education, Mrs. Steve Carrigan Jr., Hope; Christian Social Relations, Mrs. J. C. Oslin, 711 Blanton, Texarkana; Children's Work, Mrs. John Rushing, Dierks; Youth Work, Mrs. George Meyer, Nashville; Student Work, Mrs. J. M. Johnson, Emmett; Spiritual Life, Mrs. J. R. Meadors, Blevins; Literature and Publication, Mrs. Has Owen, 3419 Olive, Texarkana; Missionary Personnel, Mrs. W. R. Burks, Prescott; Status of Women, Mrs. W. R. Shackelford, 1708 Locust, Texarkana; Supplies, Mrs. P. C. Stephens, Blevins; Wesleyan Service Guilds, Mrs. A. J. Davis, 1111 Texas, Texarkana.

Mrs. Fred Harrison presented Mrs. O. B. Poland, the newly elected president of the group, and she appointed Mrs. Herbert Stephens to serve on the Research Committee.

At the conclusion of the business session Mrs. Galloway installed the newly-elected officers in a most effective service. The meeting was dismissed with prayer.—Reporter.

And let the beauty of the Lord our God be upon us.—Ps. 90:17.

ON TAKING TIME

Elizabeth Beck Davidson

*I'm going to take the time to dream. . .
To know the you of inner peace,
To realize honor must not cease,
To find that vision brings release,
I'm going to take the time to dream!*

*I'm going to take the time to love. . .
To know the challenge it can be,
To see how beauty speaks to me,
To find love lasts eternally,
I'm going to take the time to love!*

*I'm going to take the time to live. . .
To know all everlasting things,
To see a thrill in all life brings,
To find within, a heart that sings,
I'm going to take the time to live!*

SUMMER SCHOOL COMMITTEE MEETS

The Joint Summer School Committee of the North Arkansas and Little Rock Conferences met in Little Rock, Nov. 10 to make plans for the 1950 School of Missions to be held at Hendrix College, Conway, Ark.

It was the unanimous decision of the group that the high standards of the School be maintained and improved where possible. In accordance with this decision it was decided to have presented each of the four Approved Studies, and in order that the spiritual side of the School be not overlooked Morning Watch will be held each morning as well as an inspirational platform hour each evening.

At this time it is not possible to give the names of all of the teaching staff; however, the partial list is as follows:

Miss Margaret Marshall, Mesdames Edward Harris, J. E. Critz, E. D. Galloway, George Dismukes, Henry Goodloe, J. Russell Henderson, Oscar Evanson, and Erik F. Jensen.

The date set for the School is the third week in June, June 19-23, 1950. The School is open to all women of the Woman's Society of Christian Service. Information as to registration date, fee, etc. will be given at a later date.

Those present at the Committee meeting were:

Mesdames Critz, Galloway, Oscar Evanson, J. Russell Henderson, Henry Goodloe, Erik F. Jensen and Miss Ethel Millar.—Mrs. Erik F. Jensen.

HARRISON WOMAN'S SOCIETY

The Woman's Society entertained the Wesleyan Service Guild with a dinner and program, featuring a book review on "The Seven Stars" given by Mrs. E. R. Tims, which was in connection with the Mission Study on Japan.

Mrs. Ray Marrow, who has been in Japan for some months, related her experiences and displayed some things she brought back from Japan. Tea was served with everything carried out Japanese. Mrs. E. R. Tims was in charge of this program.

On Sunday, November 13th, the Woman's Society and the Wesleyan Guild were in charge of the church service, calling it "Woman's Day." The guest speaker was Mrs. Geo. Dismukes, who is Vice Chairman of the Division of Wesleyan Service Guilds and a member of the Board of Missions and Church Extension. This proved to be a most helpful and enjoyable service. Mrs. Dismukes is a most forceful speaker.—Mrs. Don Anderson.

FINANCIAL STATEMENT, LITTLE ROCK CONF. W. S. C. S. For September and October, 1949

Bal. end of last quarter	\$ 3,469.28		
Receipts:	W.S.C.S.	W.S.G.	
Undirected Pledge	\$ 9,589.25	\$ 959.57	
Projects	236.34	187.00	
McKimmey	347.20	25.00	
State Sanatorium	209.25		
Special Memberships:			
Hon. Baby (3)	15.00		
Adult Life (14)	350.00	25.00	
Little Rock Meth. Coun.	380.70		
Credit on Pledge	11,127.74	1,196.57	
Total Credit on Pledge		12,324.31	
Youth Fund	193.20		
Children's Service Fund	3.00		
Total on Appropriations	11,333.94	1,196.57	
Grand Total			
Appropriations	12,530.51		
Camden District Rural Work	58.50		
Cash for Supplies	552.10	90.60	
Supplementary Gift	136.99	14.00	
District Cult. Fund	307.59	43.50	
Week of Prayer	2,226.37	180.83	
Student Loan	52.85		
Alcohol Education	61.00	5.00	
E. T. W. Special	147.03		
Treasurer's Books	1.05		
Smallest Coin of the Realm	.21		
Total Receipts	14,877.68	1,535.50	
Grand Total		16,413.18	
Other Receipts:			
From Frost Bible Class, Texarkana 1st Ch., to apply on car for Booneville Project		50.00	
Grand Total		\$16,463.18	
C.S.R. & L.C.A. Reported	\$6,076.32		
Disbursements:			
To Division:			
Undirected Pledge	\$ 9,685.69		
Projects	1,055.24		
Special Memberships	370.00		
Conference Work	62.50		
W. S. G. Pledge	959.57		
W. S. G. Project	187.00		
Special Membership W. S. G.	25.00		
Total on Pledge	12,345.00		
Youth Fund	193.20		
Children's Service Fund	8.00		
Total on Appropriations	12,551.20		
Week of Prayer	2,407.20		
Foreign Supplies	84.50		
Home Supplies	101.60		
Conference Supplies	456.10		
Supplementary Gifts	234.49		
Total to Division	\$15,835.09		
Other Disbursements:			
Administrative	98.04		
Printing and Mimeographing	914.83		
District Cult Fund	307.59		
Spiritual Life Retreat	11.25		
Guild Week-end	52.98		
C. S. R. Seminar, Aldersgate	31.50		
To apply on L.R. M.C. Negro Worker's salary	75.00		
Mrs. Monday's trip to Crossville, Tenn.	7.90		
Refund: Camden Rural Work	58.50		
Refund: Little Rock Meth. Council	111.70		
Elizabeth T. Workman Special	150.00		
Student Loan Fund	52.85		
Alcohol Education	66.00		
Total Disbursements	\$17,773.23		
Bank Balance	\$ 2,076.32		
MRS. J. P. CARPENTER, Conference Treasurer.			
Special Memberships			
ARKADELPHIA DISTRICT: Adult Life: Mrs. Ed Turner, Mrs. J. H. Clifton, Mrs. E. E. Bosson, Oaklawn; Mrs. Miriam Young, Arkadelphia. Hon. Baby: Martha Virginia Payne, Laura Olivia Payne, Malvern.			
CAMDEN DISTRICT: Adult Life: Mrs. E. D. Horton, Mrs. O. L. Lide, Mrs. E. L. Mosley, Mrs. B. T. Fooks, Camden First.			
LITTLE ROCK DISTRICT: Adult Life: Mrs. J. D. Parks, Little Rock First Church; Mrs. Stanley T. Baugh, Little Rock 28th St.			
MONTICELLO DISTRICT: Adult Life: Mrs. John D. Currie, Montrose; Mrs. M. G. Jones, Tillar.			
PRESCOTT DISTRICT: Adult Life: Mrs. Eliza Hale, Mrs. Fannie Haynes, Nashville. Hon. Baby: Patricia Boyd, Hope.			
TEXARKANA DISTRICT: Mrs. Fred L. Arnold, Fairview W. S. G.			

WOMEN IN THE CHURCH

By Mary Fowler

"The conviction is growing in me that the way to reach the Japanese people is to come to them, not as professional teachers and missionaries, but as one with them—living on their economic standard, and serving with and not for them," says Miss Margery L. Mayer, of Toledo, Ohio, who has been in Japan the past year as a member of the Kwassui College faculty, Nagasaki. "The fact that we are willing to live in the way that a Japanese must, go through the situations that he had to suffer, probably meant more to him than a year in Bible classes. This summer, at work camp, the question was asked again and again, 'why did you pay to come and do the lowest kind of physical labor?'"

We had to use our bodies for work that hand laborers in the States would rebel at; moving dirt and rocks by means of lifting a pole on our shoulders, carrying stones up the hill from the river in a box tied on the back, mixing cement by our own muscles, working hours in the hot sun."

Miss Florence Schaefer, missionary-superintendent of the Mary Wanless Hospital (Presbyterian) in Kolhapur, India, has appealed to the women of the Presbyterian Church and the women of America to recognize in Pandit Nehru, India's prime minister now in the United States, "a wonderful force, not only for India, but for the whole world." Typical of his leadership, she says, was his suggestions to the Indian

people that Independence Day of 1949 be "quiet and simple, with no noisy, ostentatious display," and with "tree planting and planting of more gardens, and efforts made everywhere to increase production and overcome food problems."

I will speak . . . I will say unto God, Do not condemn me; shew me wherefore Thou contendedst with me.—Job 10:1-2.

CURRENT NEWS IN ARKANSAS METHODISM

GOLDEN WEDDING ANNIVERSARY

Rev. and Mrs. S. L. Durham of Springhill observed their Golden Wedding Anniversary Sunday, November 20, in an appropriate church service.

At the close of the eleven o'clock service, at which time Rev. E. D. Galloway, district superintendent, preached on "The Christian Religion and the Home," Miss Ernestine Collins, pianist, began the nuptial music. Clifford Franks of Hope sang "When They Ring Those Golden Bells."

Mrs. James Taylor, daughter of the Durhams, and Rev. W. C. Lewis, pastor at Washington, uncle of Mrs. Durham, served the couple as attendants. Brother and Mrs. Durham entered the sanctuary together, and stood before the church altar which was flanked with tall burning golden tapers and baskets of yellow chrysanthemums while Rev. E. D. Galloway read a double ring golden wedding service. "Blest Be the Tie That Binds" was played softly during the exchange of vows.

Mrs. Durham wore a beautiful corsage in tones of gold given her by their children and she carried a white Bible.

Immediately following the service, the church served a buffet dinner on the church lawn. During the afternoon the children of the Durham family held open house at the parsonage at which time a host of friends and relatives called and presented many lovely gifts among which were fifty dollars from the morning congregation. The serving table was adorned with a lace cloth and centered with a large tiered wedding cake in shades of gold. At either end of the table were candelabra holding large golden tapers. After the traditional cake-cutting ceremony by Mrs. Durham and Brother Durham, cake and punch were served to the guests.

The five Durham children—Dewey and Mrs. Durham of Little Rock, Wilson of Little Rock, Mrs. James Taylor and Mr. Taylor of Hope, Mrs. James Skiles and Mr. Skiles of Hope, and Mrs. Hazel Hicks of Springhill—and three grandchildren were present for the occasion.

Out-of-town guests included Rev. W. C. Lewis of Washington, Fletcher Lewis of Fountain Hill, Rev. Ted Armstrong of Nashville, Rev. J. O. Gold of Washington, Rev. and Mrs. W. W. Fincher of Stamps, Mrs. W. D. Stewart of Oklahoma City, Oklahoma, Mr. and Mrs. McLaraty, Mrs. B. Erwin, Clifford Franks, all of Hope, and Rev. and Mrs. E. D. Galloway of Prescott. A host of friends from all of the seven churches of the Springhill Charge attended. A total of two hundred fifty persons attended.—Mrs. E. D. Galloway.

DAILY REMINDER

A small print of the poster, "The Book to Live By," the poster issued this year by the American Bible Society for use with Worldwide Bible Reading program, enclosed in an attractive plastic frame came to the Bible Society from a business man, with the following note: "I thought you would like to see how I have made use of your poster. This little picture stands on my desk. It is a reminder to read my Bible daily."

LEADERSHIP CLASS AT McGEHEE

The Leadership Class of the First Methodist Church of McGehee had an attendance of 122 on Sunday, November 20, for the Thanksgiving lesson. This class was organized in May 1946 with a membership of fourteen. This is a class for couples and other adults. It was organized by Rev. M. W. Miller, now pastor at Hamburg. Rev. J. Ralph Clayton is now our pastor.

This class is furnishing teachers to many of the departments of the Church School. Its members are fast becoming leaders in the church. The class has completed many worthy projects, the most recent being the purchasing of beds for the Nursery and payment of the cost of maintaining the department.

The officers of the class are: Fred Stuart, president; C. B. King, first vice-president; Mrs. Pride Warrington, second vice-president; L. L. Jones, third vice-president; Mildred Cone, secretary; Vernon Sawyer, treasurer; Grace Bayliss, attendance chairman; Dick Bayliss, membership chairman and Jim Merritt and Gale Rowland, teachers.

The class prints a newspaper bi-monthly.

Arrangements have been made for a great event when the Christmas lesson is taught on December 18.

Our pastor has been the moving factor in our success. He is a great preacher, leader and man of God.—Jim Merritt.

WHEAT WANTED FOR INDIA

The Golden Rule Foundation (60 East 42 St., New York City) is broadcasting an appeal to American churches and churchmen, especially those in the rural areas, to contribute wheat in order to stave off the terrible conditions of hunger that prevail among the relocated or displaced people of India. In this appeal the Foundation has the approval of Premier Pandit Nehru, of India, now in the United States; he says that is today India's number one need.

The proposal is that those who have quantities of wheat to give, or know where it may be secured from farmers and farm associations, give this information (including quantities) to the Foundation; it, in turn, will use the facilities of CROP (Christian Rural Overseas Program) to gather in the wheat and ship it to India.

Says Foundation president, Robert M. Hopkins, "A recent visitor to India says that it is necessary to feed that nation's empty stomachs if the people are to be saved from communism. The wheat that can save them until the next rice harvest is our own surplus wheat now on the farms and in the barns of America."

CHILDREN FOLLOW PROGRAM

Children in U. S. Indian schools in South Dakota and Oklahoma have asked the American Bible Society for a quantity of the daily reading lists that they may follow their annual custom of participating in the reading program from Thanksgiving to Christmas.

A LAY REVIVAL GROWS IN BIDAR, INDIA

Bidar District, in Hyderabad State, India, is the scene of one of the most promising "mass movements" of Hindus to Christianity to be found anywhere in Asia today. Within the year, about 7,000 people have announced their adherence to the Christian faith.

The mass movement has been led more by Christian laymen than by pastors. The laymen—mostly from Methodist chapels—have fanned out into the villages, preaching and witnessing for Christ. Delegations have been visiting the missionaries and Indian pastors, clamoring to be baptized. If the pastors seek to put them off for some time—in order to test their sincerity—the people still say, "Well, whether you baptize us or not, we will still call ourselves Christians."

"Some people from the outside, belonging to the Arya Samaj, a very orthodox and fanatical Hindu sect, got news of the mass movement and started to stir up trouble against the Christians locally," says Missionary John T. Seamands who grew up as a boy in Bidar. "They incited the 'patils' or head-men of two or three villages, and instigated a series of persecutions of the Christian community. One Indian district superintendent, the Rev. B. S. Moses, and two of his preachers were actually put in prison for a few days on some pretence or other. At the same time, a vicious campaign of propaganda against the Christians was carried on in some of the state newspapers. The missionaries and preachers were accused of taking advantage of the political upheaval and forcing the Outcasts by trickery and bribes to become Christians by the droves. It was claimed that the missionaries had razed several Hindu temples to the ground, had desecrated the Indian Union flag, and were guilty of spreading communistic teachings.

"The situation finally become so serious that the Hyderabad Government was forced to send a special commission to Bidar to make investigations into all the allegations. After lengthy and careful enquiry, the commission came out with its report that the Christians were absolutely free from any of the accusations made against them and that the allegations were completely false. One head-man in a village was removed from his position and others punished for stirring up needless trouble.

"What has been the effect upon the Christian community in that section. The Christians have been stirred to a new sense of unity and obligation. They have come through the opposition nobly and are now more determined than ever before to be faithful to the Master. The young men particularly have caught a new vision of service and witnessing. When the annual Christian homecoming was held in Bidar, instead of the usual two thousand in attendance, eight thousand turned up. They marched through the streets making Bhajana (singing and playing instruments) and boldly confessed Christ as Lord and Master. So the church has emerged stronger and there are signs that the revival will go on under the anointing of the Spirit of God."

WE TRAIN MESSENGERS OF THE GOSPEL

By William De Ruiter
Wembo Nyama, Belgian Congo

After giving most of our twenty-three years in Central Congo to evangelistic work—the last nine of them in the Lodja area where there are still several hundred villages without the Gospel—we have now been appointed to the training of African preachers and Christian workers in our Bible School at Wembo Nyama Station.

During our years of itinerating over the districts of our Mission we have seen the need and heard the cry of our unevangelized villages. We now want to train and send Messengers of the Gospel to these villages as soon as possible. This is at present one of the most urgent needs of our Central Congo work. You can be workers together with us as you join your hands and prayers with ours in this common privilege. Pray with us for a revival in our Station schools in order that many of our students may be saved and may hear the call to Christian service among their own people.

We began our work in the Bible School this month with an enrollment of only twenty-five students—there should be several hundred to meet the needs of the un-occupied villages of our tribe. The Primary and Middle schools of Wembo Nyama Station have four hundred and twenty students, and it will be our opportunity to challenge and encourage these boys and girls to dedicate their lives to Christ, to help train them, and to send them forth to the unreached villages.

We have an excellent corps of teachers in the Bible School. It is our good fortune to have two African leaders on the staff. One of these, Shungu John Wesley, has recently returned from South Africa where he had five years of extra training, and where he was graduated from the theological school of our own Southern Rhodesian Methodist Mission. The other is Utshudi 'Ema Daniel who knows French and is an excellent typist. Miss Elizabeth Dalby teaches church music and hymn singing. The Station pastor, Shutsha Pierre, teaches a course on the work and problems of the African pastor, and Mrs. De Ruiter conducts a "School of the Prophets." We have a beautiful Bible School building set in the middle of our compound. It has three large classrooms, a roomy office, a supply room, and a two-story tower. It is surrounded with trees and flowers.

The material needs of our Bible School are for student scholarships, cottages for married students, and office and schoolroom equipment. The cost to us per student is about twenty dollars a year. At present we are mimeographing four of our Bible courses and we want to be able to make enough copies so that pastors already in the work may have the benefit of these books.

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, Mr. Jones, Meet the Devil. (Revell)

NEWS ABOUT HENDRIX COLLEGE

Progress Made On November Special

Rev. Allen D. Stewart, pastor of Conway First Methodist Church, reported last week that excellent progress was being made on the Conway portion of the November Special for Ministerial Training and Hendrix College. Members of the Hendrix staff have contributed \$645.00, he said, toward the Conway First Church goal of \$1,000.

Second And Third Generation Students

More than a fifth of the Hendrix College students this fall represent either the second or third generation of their families to attend the college, according to Miss Elizabeth Poole, alumni coordinator of the college.

Students whose parents attended Henderson-Brown and Galloway Woman's Colleges, Methodist institutions which merged with Hendrix, are also included in this list.

At least nine of the students appear in the college records as third generation representatives and more than a hundred are second generation.

Third generation students are as follows: Jane Anderson, daughter of Mr. and Mrs. R. O. Anderson of Little Rock; Darol Bell, son of Mr. and Mrs. George H. Bell of Searcy; Coreta Cowart, daughter of Mr. and Mrs. M. L. Cowart of Alma; Anne Few, daughter of Rev. and Mrs. Benjamin C. Few of Parkin; Walter Hodges, son of Mr. and Mrs. Basil Hodges of Conway; James Mosley, son of Mr. and Mrs. Ellis G. Mosley of Batesville; John Stroud, son of Mr. and Mrs. J. F. Stroud of Little Rock; and John Workman, son of Dr. and Mrs. James W. Workman of North Little Rock.

Mrs. Hulén Recovers From Shoulder Injury

Mrs. G. A. Hulén, Hendrix College dietitian, is recovering from an impacted fracture of her right shoulder which she suffered two weeks ago as she fell on her way to the college.

A cast is not necessary, her physician reported, but she will be unable to use her arm for several weeks.—Barbara Noble.

COMMENTARY ON THE INTERNATIONAL SUNDAY SCHOOL LESSONS

Peloubet's Select Notes by Wilbur M. Smith. Published by the W. A. Wilde Company, price \$2.75.

This is the seventy-sixth annual volume of this popular commentary and the sixteenth edition prepared by Dr. Wilbur M. Smith, containing all the freshness and originality which have characterized its predecessors.

The book covers every phase of the lesson from a scholarly analysis of the text to suggested references for extended study and will prove helpful not only to the Church School teacher, but to the preacher and Bible student as well.

Illustrated with full-page reproductions of famous paintings, colored maps, illustrations in the text, a bibliography, teaching methods and a comprehensive index.

IN A LEPER HOSPITAL

At a leper hospital the readings from the list published by the American Bible Society, for use from Thanksgiving to Christmas, are used as the texts for Bible study.

THE METHODIST HOUR

DR. FRANK C. TUCKER, pastor of the Centenary Methodist Church, one of the oldest Methodist churches in St. Louis, Missouri, speaks on the largest independent religious radio network, Sunday morning, December 4.

Dr. Tucker is a graduate of Central College and Yale University, is a member of the General Board of Education, and a Curator of Central College. He has for year been one of the outstanding leaders of the Methodist Church in General Conference and Jurisdictional Conference activities.

Music for Methodist Hour Broadcast will be by the famous Methodist Hour Choir under the direction of John Hoffman, and one of the South's best known radio organists, George Hamrick, is the accompanist.

The sermon title that Dr. Tucker will use is "The Kingdom that Cannot be Shaken." The Methodist Hour can be heard in this area over radio station KVOA, Siloam Springs; KTHS, Hot Springs, and KWHN, Ft. Smith at 7:30 a. m., and KLRA, Little Rock, broadcasts it at 10:30 p. m.

"Christian Living Is Better Than A Bible Class"

THE conviction is growing in me that the way to reach the Japanese people is to come to them, not as promoter but as one with them—living on their economic standard, and serving with and not for them."

So writes Miss Margery L. Mayer, of Toledo, Ohio, who has been in Japan the past year as a member of the Kwassui College faculty, Nagasaki.

"The fact that we are willing to live in the way that a Japanese must, go through the situations that he had to suffer, probably meant more to him than a year in Bible classes," says Miss Mayer.

"This summer, at work camp, the question was asked again and again, 'Why did you pay to come and do the lowest kind of labor?' We had to use our bodies for work that hand laborers in the States would rebel at; moving dirt and rocks by means of lifting a pole on our shoulders, carrying stones up the hill from the river in a box tied on the back, mixing cement by our own muscles, working hours in the hot sun with only so little warm water to drink because it all had to be boiled for the whole camp. Evenings were spent in meetings or community groups, and all day Sunday we were in the churches. One Sunday a group group of us went to a home for widows and children—people taken from the street who were so filled with filth and disease that it taxed all of my Christian love to touch them and play with them, all the time wondering if it were possible to keep from contacting their infections. Yet, they are God's children, too.

Can you imagine the thrill of living, working, and preaching side by side with Japanese friends, together defending to those who would tear down our beliefs, our loyalty to one God? In many instances our friends were verbally attacked because of their association with foreigners—criticized for ulterior motives in becoming Christian. On other occasions townspeople brought up bad instances that occurred with the army and attributed that to Christianity, but our friends stood up to defend us as Christians above Americans.

"The old man who took care of our tents when we were away was certainly not very happy with his job as was evident from his disposition. However, he, too, was curious as to why Americans would live and labor with Japanese this way. One day he had to sit inside the tents because of the rain, and picked up a Bible from the table. He started to read it. We began to notice a difference in him, he seemed happy, outdid himself in trying to do little things for us, and one day he told the director that he had been studying the Bible since then and felt the

same change in his heart that we had seen in his actions—all because on a rainy day he discovered the faith that made our lives as he saw them.

"And so, after a year here I still bear the same conviction, only now it is so much stronger. We need to share our physical wealth, but more than that we need to share our lives. We need to flood the world with Christians in every profession and type of work who want to live an ordinary life with the native people. Our lot in life was not earned by us but given as a sacred trust to keep or to share, whichever we choose. We have committed ourselves as missionaries here, and yet we have come as Americans to live as such. It is a dream, a dangerous one perhaps, when we will have the nerve to reject the material standard of living that is ours and set ourselves with those we live."

POSTERS IN MANY LANGUAGES

In response to a request from its China Agency more than 2,000 posters of "The Book to Live By" have been supplied by the American Bible Society. The posters will be imprinted, in Chinese, with the name and address of the Society in Shanghai. The poster is a part of the material furnished by the Bible Society for the Worldwide Bible Reading program from Thanksgiving to Christmas.

Thousands of posters, with a blank space for the local address of the Bible Society functioning in that area, have been sent to Japan, Korea, Siam, the Philippine Islands, New Zealand, Australia, Mexico, the Argentine, Brazil, Cuba and Canada. In each case the address will appear in the language of the country.

The poster also illustrates the theme chosen for observance of Universal Bible Sunday, which occurs on December 11, and will be seen in many thousands of churches in this country.

Life without humor is like an automobile without springs.—Animator, Alexander Film Co.

PELOUBET'S
Select Notes
for 1949
A Commentary on the
International Bible Lessons.
by Wilbur M. Smith
75th ANNIVERSARY EDITION
\$2.75 AT ALL BOOK STORES

MAKING MORE DRINKERS DRINK MORE

Mr. Phillip J. Kelly, Advertising Manager of National Distillers, told the Yale Summer School of Alcohol Studies, in session at Texas Christian University, Fort Worth, that wine and spirits advertising does not increase consumption. It is intended only to popularize brands. No greater nonsense was ever placed before a group of intelligent people. If liquor advertising is not intended to increase consumption, what is the purpose of good will advertising, which doesn't mention brands at all? What is the meaning of the "man of distinction" advertising, and, on the beer side, the "home life in America" series?

The makers of alcoholic beverages are doing as much as they can to make as many drinkers as they can.

The attitude of the trade in America is exactly the same as the attitude of the trade in Great Britain where Sir Edgar Sanders, "Director of the Brewers Society, on June 15, 1933, in addressing the Birmingham and Midland Wholesalers and Brewers Association, launched the brewers' advertising campaign with the following remarkably frank statement:

"The chief customers of the public-house today are the elderly and middle-aged men. Unless you can attract the younger generation to take the place of the older men, there is no doubt we shall have to face a steadily falling consumption of beer . . .

"We want to get the beer-drinking habit instilled into thousands, almost millions, of young men who do not at present know the taste of beer. These young men, if they start with what beer they can afford today, as they grow up, will afford better beers to the greater advantage of the brewing industry."

Sir Edgar Sanders proposed that the expansion of the brewing industry should be brought about through press advertising, billboard displays, advertising in public vehicles, illuminated signs, distribution of literature, statements by prominent persons and "press propaganda."—The Voice.

Savages in the wilderness are unwilling to go on fishing and hunting and piling up material goods that are doomed to spoil when they know they can make no possible use of these goods. The savages then turn to the painting of their canoes and their paddles and other development of their various art forms. Sometimes savages have been wiser than civilized peoples in their recognition of the value of daily satisfactions of living.—Howard Braucher, Editorial, Recreation.

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TRI-COUNTY METHODIST YOUTH FELLOWSHIP

The Tri-County Methodist Youth Fellowship met in the Brinkley Methodist Church, Monday night, November 14. There were 80 people present, representing these towns: Wheatley, Cotton Plant, Clarendon, Holly Grove and Brinkley. "Alcohol Talks to Youth" was the theme around which the program was planned and a boys' chorus and girls' sextet were greatly enjoyed by the group.

After the business meeting and the program, recreation was held in Fellowship Hall where refreshments were served.

The officers for the new year are as follows: President, Mary Ann Moffitt, Brinkley; Vice-president, Don Dearing, Holly Grove; Secretary, Bobbie Miller, Cotton Plant; Treasurer, Nanette Patchell, Clarendon; Publicity Chairman, Louise Carvell, Brinkley; Adult Counselor, Rev. James R. Chandler, Cotton Plant; Adult Director of Recreation, Rev. Charles McDonald, Holly Grove; Co-chairman Commission of Worship and Evangelism, Dean Stallings and Rev. Jesse L. Johnson, Brinkley; Co-chairmen of Missions and World Friendship, Mrs. Zada Martin and Mona Embry, Clarendon; Co-chairman of Community Service, Mrs. Frank Stage and Carletta Nash, Wheatley; Co-chairmen of Recreation and Leisure, Rev. Charles McDonald and Billy Gene Williams, Holly Grove.

The next meeting will be held in Clarendon on Monday, December 12.—Louise Carvell, Publicity Chairman.

M. Y. F. AT LOUANN REORGANIZED

The M. Y. F. of the Louann Church with Rev. R. M. Crain as pastor, was reorganized August 7, under the direction of Mrs. I. R. Smith, advisor, and Mrs. L. C. Davenport, as sponsor. Officers elected are: Kit Harwell, president; Billy Fletcher, vice-president; Betty Renfro, secretary-treasurer; Max Oliver, social chairman; Peggy Renfro, song leader, and Nettie Rose Law, pianist.

The M. Y. F. in a body visited the M. Y. F. of Smackover Church August 28 to hear Miss Sue Plummer of Little Rock tell of her experiences with the Youth Caravan and to see the sound picture "The Heart of India." Transportation was provided by the ladies of the W. S. C. S., who have also sponsored a party a month for us. We raised \$46 for the Advance to be used in India and we have pledged \$1.00 a month for the next three months for the M. Y. F. Camp Fund. Elsie Small is chairman of this project.

John Robert Dodson, president of the Smackover M. Y. F., will speak to us Sunday night, November 20, about his two week stay this summer at the Mt. Sequoyah Camp at Fayetteville.

Sunday, November 13, Mrs. L. C. Davenport, of Louann Church and with Mrs. Harper Watson of Silver Hill Church, as sponsor, an M. Y. F. was organized there with 22 young

MALLETTOWN-SPRINGFIELD YOUTH FELLOWSHIP

The Mallettown-Springfield Youth Fellowship meeting was held at the Mallettown Methodist Church Friday evening, Nov. 11.

The program was about John Wesley, the hymn writer. Those on the program were: Carolynn Hart, Betty Jo Scroggins, David Lloyd, and Wayne Dunlap. Yvonne Peterson told about her trip to the Youth Banquet Oct. 17 at Little Rock. Songs were led by "Dub" Holyfield, and a prayer by Mrs. John Lloyd.

The recreation was led by Myrtle Alice Smith. After the recreation hot chocolate and doughnuts were served.

The next meeting will be December 2 at the Springfield Methodist Church.—Reporter.

METHODIST RURAL FELLOWSHIP FILLS VACANCIES ON STAFF

The Methodist Rural Fellowship met in the Y. M. C. A., Lincoln, Nebr., on Nov. 7 to fill staff vacancies and to take stock of progress made in rural churches as a result of favorable General Conference legislation.

Its sessions were held in connection with the National Convocation on the Church in Town and Country, Nov. 8-10, which was under interdenominational auspices and draw an attendance of 600 delegates from all over the nation, including 150 Methodists.

The Rev. Clyde N. Rogers of Columbus, Ohio, was elected secretary of the Council of the M. R. F., succeeding Rev. Phillip N. Pitcher of Springville, Pa.

Named to edit the *Methodist Rural Fellowship Bulletin*, was the Rev. Garland R. Stafford of Lewisville, N. C., who succeeds the Rev. Ray F. Magnuson of Lincoln, Nebr.

Rev. Ralph K. Kofoed of Menroe, Wis., national president, presided at the meeting. Rev. Keith Hanley, Huntington, Ind., spoke.

In the evening the group enjoyed an informal dinner and program at the Methodist Church in nearby Waverly, of which the Rev. C. Edwin Murphy is pastor. Dr. Aaron H. Rapping of Hiawasse College spoke briefly.

Dr. Rockwell C. Smith of Garrett Biblical Institute was the principal speaker at a Wednesday evening dinner meeting for Methodists sponsored by the church's Town and Country Commission. Dr. Elliott L. Fisher of the Division of Home Missions shared chairmanship honors with Mr. Kofoed. The Rev. Glenn F. Sanford, new superintendent of the Department of Town and Country Work, also spoke.

people present. The following officers were elected: Bernice Smith, President; Dewey Bevers, vice-president; Williard Watson, secretary-treasurer; Charolette Smith, social chairman; Bernice Smith, pianist, and a song leader and adult advisor to be chosen later.—Reporter.

JOINT OBSERVANCE FOR LAYMEN'S DAY AND COMMITMENT DAY February 26th, 1950

By Wilbur E. Hammaker

Commitment Day in 1950 falls on the 26th day of February. It has come to be one of Methodism's meaningful days. Its significance can scarcely be exaggerated. What it shall mean to tens of thousands of our boys and girls in 1950 and for many years thereafter is something to make glad the hearts of men and angels. Commitment Day, the Third, I have begun to term it on printed pages and in the spoken word. It is worthy of such dignification.

In 1950 Laymen's Day comes also on February 26th. That is by General Conference legislation, which designated the fourth Sunday in February each year as Laymen's Day. But the General Conference also fixed an official Commitment Day. It is to be on the first Sunday of Lent each year. When it was discovered, a month or two ago, that the same date in 1950 was the official day for each Board, some of us wondered—and, yes, worried a bit. A collision would be disastrous to both. What to do kept me awake some nights. Conditions made it no easy thing for either Board to shift to some other day.

Conferences were resorted to. It is wonderful what answers can be found when men of goodwill sit down to solve knotty problems. What at first seemed misfortune proved, on close examination, in across-the-table conversations, between Leaders of the two Boards, to be good fortune.

There could be a joint observance of the two days. It was a Providential leading. The hand of God was in it. Is in it. God guided and girded the General Conference, even as in an ancient day He guided and girded the old Persian, King Cyrus, though the divine will was not completely understood at the time.

Both Boards are convinced that the joint observance of Laymen's Day and Commitment Day on the 26th of February can be and shall be one of the victorious events in the Quadrennium. The theme for the address of the Lay Speakers on February 26th is to be, according to the plan worked out by the Board of Lay Activities, "The Faith of a Layman." Each speaker will be asked to bring his message to a climactic conclusion by talking the last seven or eight minutes about the meaning and value of Commitment Day and about his personal faith in abstinence as a mighty bulwark and a protective barrier against the assaults and ravages of Old King Alcohol and his cohorts. If so minded, he will then launch into the plea for pledge-signing, or he may turn to the pastor for the casting of the net.

The pastor shall be asked and urged to bring his message, ablaze with the passion and purpose of the whole Temperance Cause, on the Sunday before Lent begins, viz: on Sunday, February 19th, 1950. He can have a passage in His Advance for Christ and His Church discourse that will deal, from the standpoint of love, with the Temperance question. His discussion will, probably, come to clearest and hottest focus as he holds aloft the banner of Commitment Day, and sets forth the tremendous reasons why every Christian who respects himself and loves his fellow-man should "join-up" with the abstainers.

Nearly two million have pledged

"CAN'T DEFEAT COMMUNISM BY ARMS"

Fifty-nine Protestant missionaries in Japan and Korea—many of them Methodists and some veterans of World War II—recently signed a statement protesting some of the ideas advocated by Dr. Daniel A. Poling, Baptist youth leader and newspaper columnist, during and since his recent visit to those countries.

They said: "We, as Christian missionaries, feel it necessary to disassociate ourselves from the following statements of Dr. Poling. We feel that they must not stand unchallenged as a Christian statement on Far Eastern policy. He proposes that the United States send 'food, money, ships, planes, and all required weapons. We must also send Chenault and his Flying Tigers and other top-flight administrators, such as Gen. Widemyer, Gen. Clark, and Rep. Walter Judd, from civilian life to direct public relations with the Chinese.' We cannot agree with Dr. Poling as to giving complete and dictatorial support to anyone opposing communism in the Far East. We stand with the World Council of Churches in our opposition to communism and other extremely nationalistic positions. Asia is in dire need of economic, social, and spiritual aids which will not be met by the sending of arms. The only way to defeat communism is to remove the conditions which foster its growth."

One man gets nothing but discord out of a piano; another gets harmony. No one claims the piano is at fault. Life is about the same. The discord is there, and the harmony is there. Study to play it correctly, and it will give forth the beauty; play it falsely, and it will give forth the ugliness. Life is not as fault.—Sunshine Magazine.

themselves in our two Commitment Days. A little more than a million in 1948; a little less than that number in 1949. These shall be recruiters in 1950. They shall be urged each to win one; at least one. We shall never be satisfied or cease from our labors in this particular area until every member and constituent of Methodism has taken his or her stand for the round-out Christian life, which is the plan of Christ for all the Redeemed.

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OBITUARY

CRAVENS—Nehemiah Cravens, son of John Logan and Elizabeth Francis Cravens, was born at Blaine, Ark., February 20, 1880, and departed this life at 1:30 a. m. November 18, 1949. On December 30, 1906 he was married to Miss Gracie Brown, who passed away September 1, 1914. To this union two children were born, Ancel, who died in infancy, and Lindsey Logan, who survives. On December 25, 1918 he was married to Miss Lizzie Houser. He was a good neighbor, a loving father, and an affectionate husband.

"Uncle Miah," as he was known fondly by both relatives and friends, was loved by all who knew him. His friends were numbered by his acquaintances. He was deeply religious, by conviction, and preference, a Methodist, having united with the church in early youth. He was an active and earnest Christian, attending all services as long as his physical condition would admit. His health had been feeble for a long time, and he had been bed-ridden for a number of years, but his faith in his Lord and Master never wavered. He showed others how to suffer and be strong. He suffered much and complained little.

He is survived by his wife of the home one son, Lindsey Logan of Gelana Park, Texas four grandchildren, Herna Dean, Oloba, Bobby and Findley; one sister, Mrs. Alice Callen of Branch; one brother, Samp Cravens of New Blaine, and several nieces and nephews.—A Friend.

FOR BOYS AND GIRLS

Boys and girls, who receive the Junior Bible Society Record, a quarterly published especially for young people by the American Bible Society, are urged to join with others in following the daily readings suggested for the Worldwide Bible Reading program from Thanksgiving to Christmas. The same passages that will be used by older readers have been prepared especially for the Juniors. This is the first year this special effort has been made to encourage reading among children.

SUNDAY SCHOOL LESSON

(Continued from Page 16)
power from on high." The regenerated life at its very center and the consciousness of the presence of God in the heart of the believer lifts the Christian religion to the highest place among the religions of the world.

Christ built upon the teachings of Jeremiah to a greater extent than those of any other of the prophets. He added, however, one very important item—that of conscious, individual immortality. This thought is sadly lacking in the teachings of Jeremiah. The prophet brought the ideas of individual responsibility to God and inward righteousness, but Paul tells us that Christ brought life and immortality to light through the gospel. These three great ideas will live forever in the minds of religious people.

PIPE ORGANS

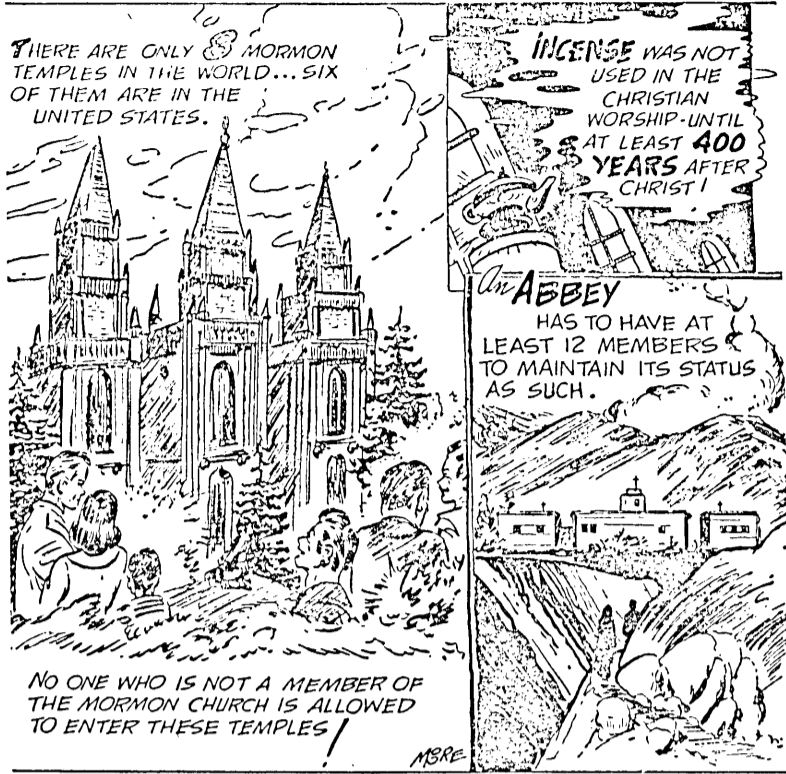
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LOOKING AT RELIGION

By DON MOORE



ASBURY METHODIST CHURCH IN PROGRAM OF ADVANCE

(Continued from Page 7)

sions in 1948, has an A.B. degree from Iowa Wesleyan, B.D. from Garrett Biblical Institute, M.A. degree from Northwestern University, and studied further at Yale Divinity School and Union Theological Seminary. Mrs. Manning, a native of Hiawatha, Kansas, studied at Iowa Wesleyan College and Evans-ton Collegiate Institute. Mr. and Mrs. Manning have two sons, ages seven and five. The Mannings are now completing preparation at Hartford Theological Seminary for their future service in India. At the invitation of the Asbury Methodist Church they will visit in Little Rock with the Asbury membership before reparting for their foreign fields of service to represent this Little Rock congregation abroad.

Another aspect of the Advance program worthy of mention which further bears out the conviction held by these people that the church is a "must" in the life of the world is their support of the World Service program. Not only did the church raise the level of its World Service and Conference Benevolent giving one-third, in keeping with the Advance Movement, but this year a second raise for this quadrennium was made. The amount now being given for this purpose is \$3,600.00.

A period for the solicitation of pledges and gifts for the chosen Advance Special has not as yet been scheduled. This will come in time,

but already the response to the project is receiving support in a wholesome way. Gifts and pledges, unsolicited, have been made.

The church not only has an Associate Pastor and his wife to personally represent Asbury in India, but it now develops that it will have the services of an Associate Pastor in Little Rock, for at a recent meeting of the Board of Stewards, the Rev. Robert M. McCammon was added to the Asbury staff as an Associate Pastor with special responsibility in the field of Religious Education. Brother McCammon will assume his new duties December 1. For the past seven months he has been the director of the Aldersgate Camp, located west of Little Rock. Previous to that Brother McCammon served as pastor at Wilmot. He is a graduate of Hendrix College and the School of Theology SMU. He and Mrs. McCammon have one daughter, Nell.

Asbury has one of the largest number of people attending Sunday School of the Little Rock Methodist Churches, has two congregational worship services each Sunday morning, and a well-attended Sunday evening service. The spirit of the Advance is very evident in its program, but equally as evident is the conviction that the church has a real part in fashioning this world into the Kingdom of God.

CONFERENCE ON CHRISTIAN EDUCATION

GRAND RAPIDS, MICH., NOV. 19—With the largest registration in its history, the Conference on Christian Education of the Methodist Church opened its 1949 meeting November 17 in the Grand Rapids Civic Auditorium. Five hundred and twenty-one Christian educators had registered soon after the meeting got underway and this total was swelled by a number of visitors at general sessions.

Attending were executive secretaries and presidents of annual conference boards of education, conference and area directors of children's work, youth work, adult work, local church directors of Christian education, college teachers of religion, staff members of the General Board of Education, and conference and jurisdictional boards of education, bishops, representatives of the Methodist Publishing House.

Opening the first meeting were addresses by Dr. Charles W. Iglehart, professor of Christian Missions, Union Theological Seminary in New York City, and Miss Katherine F. Lenroot, chief of the Children's Bureau, Federal Security Agency, Washington, D. C., and a statement on the theme of the conference by Dr. John Q. Schisler, executive secretary, Division of the Local Church, General Board of Education. Dr. Iglehart spoke on "A Design for Living in Today's World," and Miss Lenroot's topic was, "Changing Factors in Child Life."

Preceding these addresses was a service of worship led by Dr. J. Earl Starkey, executive secretary of the Newark (N. J.) conference.

Presiding over this first general session was Conference President Alva I. Cox, of Akron, Ohio, executive secretary of the North-East Ohio conference board of education.

Delegates met Thursday afternoon and evening in nineteen separate study groups to consider Christian education in the local church, theme of the entire conference.

Addressing the Friday morning general session was Dr. Harrison S. Elliott, professor of Christian education, Union Theological Seminary, New York City.

Study groups met again Friday afternoon and Friday evening the first six conference commissions were held.

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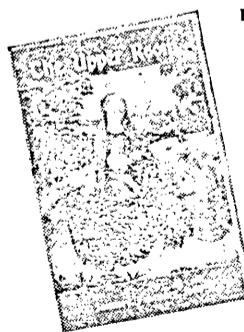
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THE UPPER ROOM 1908 Grand Ave. Nashville, Tenn.

The Sunday School Lesson

By REV. H. O. BOLIN



AN ADEQUATE FAITH

LESSON FOR DECEMBER 11, 1949

SCRIPTURE: Jeremiah 8:4-7; 31; 32:16-19. Read entire lesson from Bible.

GOLDEN TEXT: "I will put my law in their inward parts, and in their heart will I write it." Jeremiah 31:33.

Some scholars feel that Jeremiah is the greatest of the Old Testament prophets. They call attention to the fact that he was more Christlike in his character than any of the others. Like Jesus he was a man of sorrow and acquainted with grief, and also like the Lord, he spoke his convictions in the face of great danger to himself. As Christ was hounded by the religious leaders of his day—the Pharisees, so Jeremiah was hounded by the priests and false prophets of his time. They were his chief enemies. They caused Judah to reject the teaching of Jeremiah which rejection finally led to the destruction of the nation.

Not only was Jeremiah Christlike in character but he was Christlike in his teachings. The high water mark of his teaching is reached in the lesson today. Jeremiah was the first person in the history of the human race who taught man's personal responsibility to a holy God. He anticipated the teaching of Christ at this point. The American statesman Daniel Webster was once asked, "What is the greatest thought that ever inhabited your mind?" Without a moment's hesitation, he replied, "Man's responsibility to a personal God." That was a wonderful statement coming from a great thinker, but Jeremiah had gotten hold of that idea at least two and a half centuries before Webster was born.

A Warning Unheeded

God, speaking through the prophet (Jer. 8:4-6), warned the people about their backslidden condition. "Shall men fall, and not rise up again? shall one turn away, and not return? Why then is this people of Jerusalem slidden back by a perpetual backsliding?" It seems foolish indeed for men to fall to the ground and lie there without making any effort whatever to rise up. It is the very height of folly for an individual to start out on a journey and discover that he is going in the wrong direction and refuse to turn back. Yet, the inspired prophet insists that this is what Jerusalem was doing.

Some years before this time the good king Josiah had brought about a religious reformation. For a while the nation did pretty well, but at the time Jeremiah issued this warning the people had gone back. Their moral lives were very corrupt. Their worship had been shot through with practices of the heathen religions about them. Jeremiah knew that if this condition continued the nation would be destroyed. He loved the nation. He hated to see a calamity come upon it. This accounted for his zeal in warning the people even though his doing so put his life in constant danger. The best friend a church can have is a pastor who will dare to warn the people about their sins. The best friend a nation can have is one who sees the nation's faults and tries in a constructive

way to do something about it. The hope of preventing Communism from spreading throughout the world lies at this point. The false prophets of Jeremiah's day were thought to be true patriots. He was branded as a traitor and put in prison. The false prophets clamored for his death. But history proves that Jeremiah was the true patriot after all. It broke his heart because he could not lead his nation to see its faults and repent of them. He insisted that the nation continued in a perpetual backsliding condition.

Personal Responsibility

It is human nature to want to "pass the buck"; to find excuses for wrong acts and attitudes; to lay the blame of sin on the shoulders of others. For generations the Israelites had done this very thing. The practice had been so prevalent that a proverb had grown up to express it: "The fathers have eaten sour grapes and the children's teeth are set on edge." Each succeeding generation blamed the one that preceded it for all of its evil. The teaching of Jeremiah brought an end to this excuse. He boldly asserted: "In those days they shall say no more, The fathers have eaten sour grapes, and the children's teeth are set on edge. But every man shall die of his own iniquity; and every man that eateth the sour grapes, his teeth shall be set on edge."

This was a brand new idea that the prophet was expressing here. There is some truth, however, in the statement that eating sour grapes by the fathers will sometimes set the children's teeth on edge. All of us know something of the power of influence. A very wicked man was dying some time ago and his parting request was, "When I am dead nail my influence up with me in my coffin and bury both together." That request was not carried out. It simply cannot be done. A man dies but his influence lives on. It is well enough that this is true, for we certainly could not spare the influence of the good. The influence of the false prophets is still with us, but so also is the influence of Jeremiah. After all has been said, however, with regards to the projection of influence from one generation to another, the truth of Jeremiah's statement remains. No child is damned for the sins of his parents. Each one must give an account of himself to God. There is great temptation for children to continue in the footsteps of their parents, but there is no necessity for them to do so.

A New Covenant

God made the covenant of the law with the Children of Israel at Mount Sinai when he brought them out of Egyptian bondage. This covenant had failed not on God's part of the agreement but man's. The chief injunction of this covenant was "Do this and live"; its emphasis was upon works. This covenant set

up a list of good rules to live by. There was nothing wrong with the rules. The trouble was the fact that the man lacked power to live up to them. In Romans 8:3 Paul tells us that the law failed because of the weakness of human flesh. Man in his natural unregenerate state could not live up to the rules laid down by the law.

Judaism is not the only religion that has failed at this point. There are several groups known as world religions because of the fact that they number their adherents by the millions, but all except Christianity have failed. They failed, not for lack of a good outward standard to live by, but for lack of power to live up to the standard. They have failed because they try to control outward conduct at the surface of life rather than changing the heart that is back of the conduct. The Bible tells us that out of the abundance of the heart the mouth speaketh. It is equally true that the hands act from the same source. Here is a field that is infested with Johnson grass. A farmer wants to destroy the grass in order that he may grow a crop of corn. Each day he cuts the grass off at the top of the ground but by the next day it has sprung up again. The only way to destroy Johnson grass is to dig it out by the roots. The same is true with regards to sin. It cannot be controlled by rules and regulations at the surface of life. It is necessary that the very center of life (the Bible heart, that part of man with which he thinks, feels and wills) be purified, then the words and deeds of life will be good. A good tree will bear good fruit.

The writer is not implying here that the old covenant was bad. It came from God. Christ faithfully kept every item of it. He insisted that no part of it would pass until all was fulfilled. No person can be a Christian and habitually break the ten commandments today. The chief difference is the fact that we now have an inward power that helps us to live not only according to the ten commandments, but also to the higher moral and religious standard taught and practiced by Christ.

In speaking of the inward power of this new covenant Jeremiah went on to say, "This is the covenant that I will make with the house of Israel after those days, saith the Lord: I will put my law in their inward parts, and in their heart will I write it and I will be their God, and they shall be my people."

The Jewish Race Continues

Many have marveled at the fact that though the Jews are scattered

throughout the world and are and have been the most persecuted people in the world, they continue to exist. More than six million Jews have met with tragic death in recent years, yet they continue strong. There are two or three reasons for this. First and foremost, God must be operating in the matter. All of us have been able to detect the hand of God in history. Certainly all history is simply his story—the record of God's dealing with the human family. "There is a Power, not ourselves that makes for righteousness." Man, through his free moral agency often rules, but God does that which is more important, he overrules.

Another reason for the continuation of the Jewish race is the teaching of Jeremiah. Up until his time their religion was a mass affair; a collective righteousness which hinged upon the continued well-being of the nation. Had this teaching not been superseded by a greater idea, the complete destruction of the Jewish nation would have marked the end of Judaism and also the end of Jews existence as a distinct people. But in the nick of time Jeremiah set forth his great idea of personal religion. He taught that religion was both social and individual. He tied this idea on to inward righteousness—the changed heart and regenerated life. This type of religion could be practiced anywhere, either by an individual or a group, and that regardless of outward circumstances.

What Christ Added

Christ was the fulfillment of the new covenant spoken of by Jeremiah. Through his incarnation, life on earth and death on the cross, he made possible the regenerated life and inward power. He said to Nicodemus, one of the greatest churchmen of his day, "You must be born again." He said the Pharisees were like painted graves. They were trying to deal with righteousness at the surface of life. They were satisfied if the outward acts and words of the individual's life were righteous. Christ insisted that the source of these acts and words was the inner nature of the individual, and that it was necessary that this be changed. He proposed to so change the life of the individual at its very center that he would not only refrain from sin but would hate sin. In addition to the changed life of the individual Christ promised a consciousness of the presence of God in the heart. He said to his disciples, "Tarry in the city of Jerusalem until you are endued with

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