

Arkansas Methodist

Serving One Hundred and

"The World is My Parish" — Jo

Ark. Hist. Commission
Little Rock Ark.
State House
4th Floor

and Methodists in Arkansas

Go ye into all the world — Mark 16:15

VOL. LXIX.

LITTLE ROCK

ARKANSAS, JANUARY 19, 1950

NO. 3

Campaign Prospects Are Unusually Good

BEGINNING with the morning mail, Tuesday, Campaign reports began reaching our office in most encouraging numbers. The lists received show a healthy trend that, if continued, will carry us well beyond any former year in total subscriptions.

One very encouraging feature of most of the lists received is the percentage of renewals they carry. In some larger-than-average lists every subscription was renewed. Our office goes to quite a little expense and plenty of work to put in the hands of every pastor a complete list of all subscribers in his charge. We do so because we believe that list is his "front line" prospect for a good report. We are happy over the results that many of our pastors are having in the use of this list of subscribers.

Large as our present subscription list is, figures indicate that less than half of the Methodist families in Arkansas are subscribers to The Arkansas Methodist. That "other half" of our membership should be a very fertile field in our quest for new subscribers.

The weather through the Campaign period has not been the best, neither has it been the worst by much. Judging by the results obtained in former years when the weather was a real problem, we feel that weather conditions, generally, have been rather favorable this year.

Our first report of the results of the Campaign will be published next week. It will carry, by districts and by charges, a complete report of the number of subscriptions received in our office up to Saturday noon of this week. We hope that every charge in the state will be represented in this first report.

Liquor "Advertising"

THE Langer Bill S. B. 1847, which would prohibit advertising of alcoholic beverages in interstate commerce, has caused quite a bit of discussion especially among the supporters of the liquor business since this bill is a direct threat to the propagandizing machine which the liquor forces use so effectively.

If the liquor forces used advertising simply to call attention to certain brands of liquor or the prices of liquor, it is quite probable that the Langer Bill, and similar bills, would never have been introduced. It is not the simple advertising of liquor as a product that has created his great opposition to liquor advertising. The act is that liquor does very little advertising of the product as such, especially in the high priced advertising.

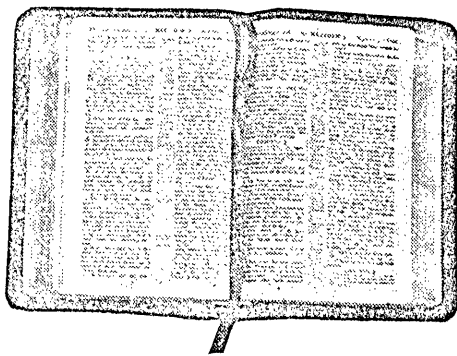
The thing that the Langer Bill is striking at is something much worse than the advertising of a liquor as a product; it is the constant, high-priced defense of liquor through paid advertising that produced the opposition to liquor advertising. The space liquor buys, as advertising, is almost exclusively used, directly or indirectly for propaganda purposes. Liquor is not so much concerned about selling a product as it is about selling an idea. It buys space to say through the press a thing that comparatively few editors would dare to say for it. It is the subtle, dangerous, misguiding liquor propaganda which the Langer Bill is really striking at and that is an even greater reason for its adoption.

If liquor would tell the truth about its product, dry forces would be willing to help pay the advertising bill. Drys would certainly not oppose Liquor does not pay for space to advertise its product but to misrepresent the results of drink-

Our Faith In The Reliability Of Bible Record

WHILE we call the Bible "The Book," "The One Book," it is true, as we know that it is composed of many books written by many authors across a period of several thousand years. Despite the diversity of writers, the diversity of conditions under which they wrote, and despite the centuries intervening between the time of writing the first and last book of the Bible, the fact remains that there is an amazing unity of thought, purpose and revelation in the over-all message the Bible brings. The revelation is progressive and the standards for life it presents rise as man's capacity to accept higher standards of life rises.

There are no historical records that antedate the Bible, of course, since the book of Genesis purports to go back to the "beginning." Despite the early origin of some of the books of the Bible, which antedate authentic history, there have



been few, if any, discoveries that give unquestioned contradiction to the Bible records. There have been many discoveries, in recent years, which reveal the reliability of the Bible as we have it.

We should remember in our study of the reliability of Bible records that the Bible was never intended to serve as a scientific treatise. While it does record many historical facts, we must remember also that the writers of the books of the Bible were not primarily interested in facts of history. Historical facts and historical sequence were of secondary importance to the main purpose of revealing God to man and also revealing the relationship that should exist between man and God. We also learn from the Bible something of the nature, the character, the purposes and plans of God as they relate to the world He created.

Christians believe that the Bible is authentic, authoritative and thoroughly reliable for the purpose for which it was written. We do not blindly accept it because of the sentiments and traditions with which it is surrounded. We accept it and trust it as a divine revelation because as we read it there is something within us that convinces us that "deep has answered deep," and that somehow in reading the Word we are convinced that we hear God speaking to us.

The Bible stands undisturbed despite everything its enemies could do to destroy it. The Christian believes it will continue to stand because it embodies eternal truth.

Jurisdiction Town And Country Commission Meets

MEMBERS of the South Central Jurisdictional Town and Country Commission and certain other invited ministers and laymen interested in rural work met in Oklahoma City, Oklahoma, January 10-12, to study Methodism's town and country work in this Jurisdiction, and to make plans for the strengthening of this program. A statement which evolved as a result of the study will be published in an early issue of the Arkansas Methodist.

Arkansas Methodism was well represented in the meeting by delegates from both annual conferences. Besides these, Rev. Glenn Sanford, member of the North Arkansas Conference, and the Secretary of the Town and Country Section of the Home Division, General Board of Missions and Church Extension was in attendance and delivered the keynote address of the meeting. Dr. A. W. Martin, another North Arkansas Conference member, and Perkins School of Theology professor, was the leader of one of three discussion groups. Other Arkansas Methodist leaders who shared in the leadership of the meeting were Mrs. E. D. Galloway, Prescott, and Rev. Cecil Culver, Fort Smith, who addressed the Commission, and Rev. J. Edward Dunlap who served as Secretary for one of the discussion groups.

From this writer's point of view the outstanding value of the meeting was the fellowship which the gathering afforded. Outstanding leaders in town and country work were present and the opportunity to meet and talk with these who are making significant contributions in this field was appreciated by all.

Another value of the meeting was the practical free exchange of proven methods and procedures employed in successful town and country programs. Many in attendance took home with them new ideas about strengthening town and country work in their own conference, districts and charges. In this connection it should be stated that there are quite a number of well-developed larger parish and group ministry programs in this Jurisdiction. It was clearly shown that town and country work has progressed beyond the purely theoretical stage and is now moving out into a new phase of its development.

The writer was impressed by the practical approach to the problem which was maintained throughout the meeting. Addresses and discussions were helpful in that they dealt with town and country programs on an annual conference, district, sub-district and charge level. This practical note was a contributing factor to the success of the meeting.

In a section of the nation which is largely agricultural, there is little doubt that our greatest home mission opportunity is in the field of town and country work. The South Central Jurisdiction is keenly aware of this opportunity and is mobilizing its leadership to tackle this problem in a vigorous manner.

Making Use Of The Jurisdictional Conference

WITH the passing of time it is to be said to the credit of some geographical sections of The Methodist Church that they are making the most of the Jurisdictional Conference organizational set up. Within the framework of these sectional conferences,

(Continued on page 4)

Bishop Martin Visits Manila

JESUS CALLS us o'er the tumult of our life's wild restless sea," was our closing hymn for the morning service on the President Monroe on December 4. It seemed to be in sharp contrast to the tranquil waters through which we were passing at that time; but as we moved out from the lounge in which the service was held to the deck, we were informed that we were just coming in sight of Corregidor and Bataan. We remembered the closing days of 1941 and the early days of 1942 when World War II rumbled across the Pacific, and a mad nation exacted a tremendous toll of human lives. The heroic men who made up the death march of Bataan looked out in those days upon a troubled sea.

Although more than four years have passed since the War ended, and much salvage work has been done, the harbor at Manila might well be called the graveyard of mighty ships. Our ship was skillfully guided through the ghostly hulks of once-great battleships, heavy cruisers, light cruisers and destroyers that made this, only a few years ago, the scene of an epic conflict. After we left Manila on our way to Cebu we were to traverse waters on which took place part of the greatest naval battle of World War II and one of the greatest naval battles in history; but it seemed that most of the grim reminders were to be found in Manila Bay.

When General MacArthur liberated the Philippines, he found in Manila a city prostrate and bleeding under the dust and rubble of its smoking ruins. Second only to Warsaw, in proportion to the size of the city, was the damage done here. In Japan incendiary bombing was used; flimsy structures have been erected, and one is not aware of the devastation that took place there. Manila presented a grim picture of the terrors of modern warfare. The gaunt skeletons of once commanding and imposing structures are silent reminders of the power of great bombers to lay waste a beautiful city.

Dr. and Mrs. Ernest E. Tuck, veteran missionaries, who were internees in Los Banas concentration camp for 38 months with 35 other Protestant missionaries, met us and took us immediately for a drive about the city and in the country nearby. Following the drive we had supper in their home.

Incidentally, one of the nicest examples of courtesy we have seen in some time took place just a few

blocks from where our boat was docked. The Tuck's car was behaving beautifully until suddenly and without warning, the motor stopped. Almost immediately a jeep driven by two young men halted by our side, and they offered their assistance. Soon they found a faulty connection, took a good one from their motor and sent us on our way. They were strangers to Dr. Tuck, but they were the familiar Good Samaritans to all of us.

After the evening meal in the

is tremendously needed. The clinic, now operated with limited space and equipment until the building is finished, cares for 200,000 patients a year, although that almost seems unbelievable.

The schools in the Philippines are packed with eager students. The desire for education has made necessary the opening of many private schools. One is operated, for instance, in the church of which J. B. Holt, who came here from the Central Texas Conference, is the

The Upper Room for the Filipinos. This issue for January and February was translated by Dr. D. D. Alejandro, a gifted Methodist member of the faculty of Union Theological Seminary.

Our churches are crowded in the Philippines. J. B. Holt preaches to more than a thousand persons each Sunday morning. Last Sunday morning he received 81 new members. One of our missionaries preached, as is his custom, that Sunday afternoon in a prison, and there were six professions in the service.

One of the most famous Methodist war ruins is being rapidly erased as Central Student Church is being restored. This magnificent Gothic structure will be opened in a few weeks, and we have been asked to participate in its service of dedication when we return to Manila in February. The pastor, Rev. Charles Mosebrook, showed us where a beautiful carving in wood of The Last Supper would be placed above its altar. Mrs. Asuncion Perez, a member of the President's Cabinet and the wife of a prominent surgeon, is the chairman of the building committee. A social and educational center will make the church plant more valuable than its predecessor.

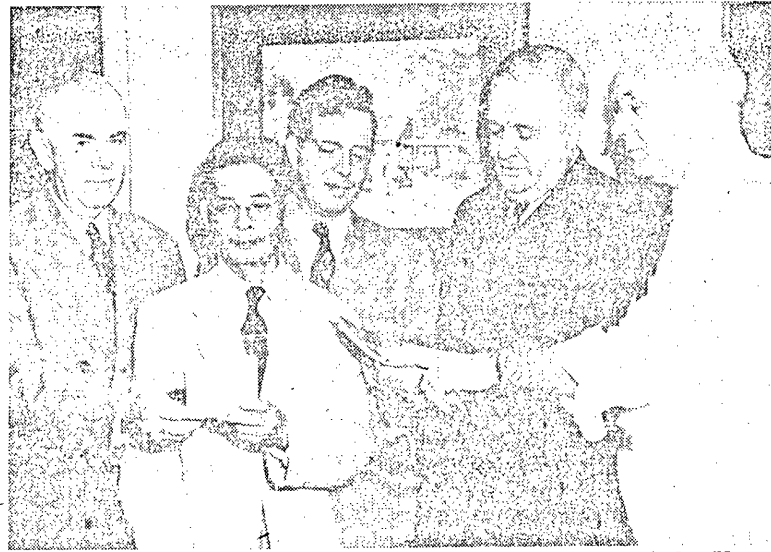
The days ahead for the Philippines will not be easy ones. Independence brought with it many evils. As the cords were lengthened, the stakes were not strengthened. Expensive tinsels, empty exhibitionisms, the exaggerated love of wealth and power brought about corruption that, continued, will destroy any nation.

President Quirino has announced an "austerity program" for the government. If he succeeds in making this possible even to a relative degree, he may place the Philippine government on a more solid basis, which will command respect, strengthen its credit, satisfy the genuinely good people of the country and mark him as a valiant and constructive statesman.

No nation can ever be great unless there be developed people capable of resisting the temptations of wrong-doing. Its foundation can only rest upon men and women of noble character. That character is fashioned only by the Christian Church.

"Jesus calls us from the worship Of the vain world's golden store, From each idol that would keep us, Saving, 'Christian, love me more'."

—December 11, En Route to Singapore.



Receiving the first copies of the Tagalog editions of the Upper Room, Bishops Martin and Moore are shown with Dr. D. D. Alejandro, editor, Dr. George S. Wilson, Business Manager, and Dr. E. E. Tuck, Mission Treasurer.

Left to right: Martin, Alejandro, Wilson, Moore, and Tuck. December 6, 1949, on board President Monroe, Manila.

Tuck home, several of the missionaries came in, and we had another one of those delightful periods of fellowship with some of the finest, happiest and most important—to our way of thinking—people in the world. The next afternoon a lovely tea enabled us to meet many other leaders in our church and other churches of the city.

I am impressed with our work in the Philippines. We have three annual conferences with 120 full conference members and 180 supply preachers. There are 100,000 members in the Islands.

The Mary J. Johnston hospital of our church was completely destroyed during the War, but a magnificent new hospital with a handsome nurses' home adjoining will be ready for use in a few weeks. When we were proudly shown through it, we were told that it would cost \$600,000 to build. It will house 160 patients and 80 student nurses will be enrolled in its nurses' school. It is located in a district where it

pastor. We are associated with other churches in the operation of schools and colleges, including the Harris Memorial Training School, which offers a course in deaconess training and a kindergarten training course. Two kindergartens in connection with Harris Memorial have over 50 children in each. We are supporting also the Union Theological Seminary for the training of leaders for the Christian church. This interdenominational school offers a six-year course leading to the degree of Bachelor of Divinity. The morning we visited Union Theological Seminary, I met a young preacher who asked me about J. Ralph Sewell (he called him James Sewell) of Little Rock. This young minister, Ignacio P. Bautista, knew him when Ralph was a chaplain at Bataan and proudly told me that Sewell Hall, a junior church for children, is named after him.

During our stay in Manila we were the recipients, in a formal presentation, of the first copies of

LAUDS HISTORIC METHODIST CHURCH IN N. Y. FINANCIAL DISTRICT

News from Home, the beautifully printed house organ of the Home Insurance Company, 59 Maiden Lane, New York, carries in its December issue a two page article entitled "The Meeting House on John Street" and a four color cover depicting Philip Embury preaching in his home to a congregation of five.

Five illustrations in the article show the church of this oldest Methodist Society in continuous existence in America, while a decorative side panel exhibits the framed portraits of Methodist pioneers.

"Rich in tradition and historical lore, this little church . . . is treasured as much today by members of

the surrounding financial world as it was by its first devoted congregation," the writer states. "Noon hour at the old church still finds many members of all religious beliefs enjoying a cherished moment of rest, prayer and meditation in eloquent silence or to the occasional harmony of a soothing organ."

The story describes the early Methodist worship, first in Embury's home, then in the old rigging loft that preceded the erection and dedication in 1768 of the original Wesley Chapel on John Street.

The original of the beautiful cover painting by J. B. Whittaker hangs today in the rear of the church.

The Rev. Bruce Moss is pastor of John Street Church. The first floor is a museum of early Methodist treasures and records.

MEETING OF CURRICULUM COMMITTEE, BOARD OF EDUCATION

NASHVILLE, TENN., JAN. 6—The Curriculum Committee of the General Board of Education, The Methodist Church, held its annual meeting here January 3-5 at West End Methodist Church. Presiding was Bishop Lloyd C. Wicke, of the Pittsburgh Area, vice chairman, in the absence of Bishop Paul E. Martin, of the Little Rock Area, chairman, who is now on an official visit to the Far East.

Special feature of the meeting was a program directed by Dr. Walter A. Wittich, of the University of Wisconsin, in which members observed the proper use of a film in teaching a Sunday school lesson. Assisting Dr. Wittich in this were members of

Senior Department of the Sunday school at Inglewood Methodist Church. Rev. Leon M. Adkins, pastor of the First Methodist Church, Schenectady, New York, was named chairman of the Audio-Visual Committee succeeding the late Dr. J. N. R. Score whose work was commemorated in a special service.

The Committee set up a special committee on Education Principles in Curriculum to make a two-year study of this topic under the chairmanship of Dr. Gerald E. Knoff, associate secretary of the International Council of Religious Education.

Outlines for new materials to appear in *HOME QUARTERLY* to help older adults maintain a fresh outlook on life were adopted.

January 3-5 were dates set for the next meeting to convene in Nashville.

THE DEVOTIONAL PAGE

REV. ROY L. SAGLEY, Editor

FROM THE BOOKSHELF

The great weakness in the popular view of repentance is that they turn the Christian's gaze backward rather than forward . . .

There is no faltering or divided testimony among the Synoptists: all record that Jesus called for a changed mind . . .

The popular concept of repentance has been tragically shallow: it has been perverted into emotionalism or sacramentarianism . . .

The reason which John and Jesus both give for repentance is not that the Kingdom of heaven may come near, but that it has drawn near. Repentance does not bring the Kingdom; it prepares men to participate in it . . .

Jesus offered citizenship in the Kingdom, not the menace of hell, as the motive for repentance . . .

Repentance is reorientation of a personality with reference to God and His purpose.

Paul is the best example in the New Testament of what repentance demands of one and what it does in one . . .

Traditional piety has often been gloomy; Christian piety should be glad . . .

Morbid introspection is not regeneration . . .

There may be a reformation of conduct without touching the springs of conduct, the mind . . .

It is the tastes and inclinations of men that must be changed, before the conduct of men improves . . .

Repentance is a pilgrimage from the mind of the flesh to the mind of Christ . . .

From THE MEANING OF REPENTANCE by William Douglas Chamberlain.

JESUS' TEACHINGS ABOUT PRAYER

Be sure to read first: Luke 11:5-13.

Time after time Jesus urged his followers to pray. He tried to impress on them the fact that God heeds prayer. People don't pray because they don't think anything will be accomplished by it. Jesus said God hears and answers the prayer of faith: Ask, and it will be given you. For with God nothing will be impossible. He put it in the strongest language he could.

He said to pray in private, where there will be no motive for praying except the desire to commune with God. Be simple and sincere. Do not heap up empty phrases as the Gentiles do; for they think that they will be heard for their many words. Do not be like them, for your Father knows what you need before you ask him. Bring your problem to God and don't give up the search for light and truth until you get an answer.

If the man in the parable in Luke 11:5-13 will get up to give a loaf of bread to his neighbor who keeps

"AND THE WORLD WAS MADE FLESH"

"Light looked down and beheld Darkness.
"Thither will I go," said Light.
Peace looked down and beheld War.
"Thither will I go," said Peace.
Love looked down and beheld Hatred.
"Thither will I go," said Love.
So came Light and shone.
So came Peace and gave rest.
So came Love and brought Life.

THE LIVING CHURCH

"GOD'S BOLDEST SIGNATURE"

By REV. RALPH HILLIS, Pastor, First Church, Van Buren

TEXT: "When the fullness of time was come, God sent forth his Son."—Gal. 4:4.

I stood late one November on the rim of the Grand Canyon as the sun was slowly sinking in the west. The last rays of that evening sun had turned the north wall of this "gorgeous gulch" into a glowing flame of color. From the north, the first approach of a coming blizzard was heralded by snow flakes falling and the wind rising almost to a gale and bitter cold. As I stood there, awed and reverent at the majesty and almost matchless beauty, I stopped and picked up a piece of literature describing the "Grand Canyon" in which the following phrase appeared: "God's boldest signature written in the face of the earth." The thought came to me that though this be God's boldest signature written in the face of the earth, Jesus Christ is "God's Boldest Signature" written in the life and spirit of man.

The boldest assertion of the Christian Faith is that Jesus "was the Son of God;" and the "Word made flesh dwelling among men" is the only satisfactory answer of man's quest for God. We are bold to say that God has broken into history, once and for all, in an actual life lived on earth to become the full and final revelation of Himself. We proclaim the glad tidings that, in Jesus, God has come writing his bold signature into the heart of mankind.

For nineteen hundred years, he has haunted the thinking and the conscience of the race. Multitudes would gladly die for Him; and no man who has ever seen him can ever completely thrust him aside or evade the challenge of his life. Emerson has said: "His name is not so much written as ploughed into the history of the world."

For one thing, he stripped the religion of his fathers of its crudities, choosing the noblest and the

beating on the door at midnight, how much more ready is God to answer your needs. He may not give the answer you want always, but he always gives the answer you need.

The central teaching of Jesus for us on prayer is twofold.

First: Have faith in God. That is essential. You must trust him completely.

Second: Pray and never give up. It is certain that people who never pray or who pray occasionally, will never get any satisfaction from prayer.—Power.

best of the universal spiritual achievements of his people; and brought to completion the spiritual quest of the ages. The moral earnestness with which he lived these truths made vivid and real his fellowship with the "Father." For even God could not write boldly until "the fulness of time" had come. He made the religion of his people become universal and released the redemptive power of God to the whole world. After centuries of development, of slow advancement, the life and death of Jesus released the full beauty of God's love to a sinful and needy world.

Since that time, there have been millions who have pondered the question and find the words of the poet Farrington speaking the thoughts of their minds, when he says:

"I know not how that Bethlehem's Babe
Could in the God-head be;
I only know the Manger Child
Has brought God's life to me."

"When the fulness of time was come," God wrote his bold signature in the person of Christ and men have "beheld his glory, glory as of the only Son from the Father." And we boldly proclaim with John "The only Son . . . he has made him known."

For another thing, God continues to write his bold signature in the influence that Christ exerts on the life of man. George Stewart has written:

"After nineteen centuries, we still baptize our children in His name; when love and marriage come, His is the altar at which we plight our troth; when all is over, it is beneath His cross we lay our dead, and it is in His message of Eternal hope that we find comfort. Ten thousand times ten thousand, He has broken the chains of evil habit, and set the prisoners free. He has put energy and victory into wasted lives and souls rotting with sin."

By almost universal consent, the greatest influence on the human race is the life of Jesus Christ and all that has happened because of Him in the lives of untold millions of people in every part of the globe for the past nineteen hundred years. The noblest and best come to birth in man when he meets Christ. He attains his real worth. He finds his nature and that which meets his greatest need. The highest in his being feels kinship with God when

PRAYER FOR THE WEEK

I know, O Lord, and do with all humility acknowledge myself and object altogether unworthy of thy love; but sure I am Thou art an object altogether worthy of mine. I am not good enough to serve Thee, but Thou hast a right to the best service I can pay. Do Thou then impart to me some of that excellence, and that shall supply my want of worth. Help me to cease from sin according to Thy will, that I may be capable of doing Thee service according to my duty. Amen.

From THE BOOK OF WORSHIP

he comes face to face with the Spirit of Christ; for, as George Buttrick has said; "Christ is what God means by man: God is what man means by 'Christ'."

This Spirit is the master force behind the march of humanity which has literally transformed large areas of the globe. It has sent the "Father Damien's" into the leprous spots of the world; "Livingstones" have brought light into the "Darkest Africa's;" "Grenfells" commit themselves to the icy wastelands to bring healing and comfort to the sick and the dying; and it sends "Schweitzers" who leave comfort, home, position, and fame to preach the "good news" of His gospel and re-live His life.

He shows us what we are meant to be; and what we, with the help of God, can still be. We marvel that this is possible; but it is the renewing genius of our Faith. The dynamic power of the Christian religion is the promise: "But as many as received Him, to them gave He power to become the sons of God." Lives that have been touched by the Spirit of Christ are transformed, and men become "new creatures" to the glory and majesty of our Faith.

"The Word made flesh and dwelling among men" is our eternal link with God. Without Him, our God would be a "wholly transcendent and unknown God." This warm, personal Spirit becomes real when it becomes a new experience in the hearts of men, and:

"Though Christ a thousand times
In Bethlehem be born,
If He's not born in thee
Thy soul is still forlorn."

"When the fulness of time was come," God wrote his boldest signature in Christ who mirrors the life of God and empowers the race of men to become his Sons.

PRAYER

Lord Jesus be our guest today
And bless our lives with love we pray

Give us grace to meet our need
And food of faith for goodly deed.
Ever may we in thy might
Walk with steady steps the night
And may our days in thy good care
Be happy in the love we share.

—Florence Alberta Wales

Experience may be the best teacher, but none of her pupils bring her apples.—Cave City (Ky.) Progress.

To add a library to a house is to give that house a soul.—Marcus Cicero, Roman orator.

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A WEEKLY MESSAGE

By FORNEY HUTCHINSON

YOUTH

"Youth is not a time of life—it is a state of mind. It is not a matter of ripe cheeks, red lips and supple knees; it is a temper of the will, a quality of the imagination, a vigor of the emotions; it is a freshness of the deep springs of life.

Youth means a temperamental predominance of courage over timidity, of the appetite for adventure over love of ease. This often exists in a man of fifty more than in a boy of twenty.

Nobody grows old by merely living a number of years; people grow old by deserting their ideals. Years wrinkle the skin, but to give up enthusiasm wrinkles the soul. Worry, doubt, self-distrust, fear and despair—these are the long, long years that bow the head and turn the growing spirit back to dust.

Whether seventy or sixteen, there is in every being's heart the love of wonder, the sweet amazement at the stars and the starlike things and thoughts, the undaunted challenge of events, the unflinching childlike appetite for what next, and the joy and the game of life.

You are as young as your faith, as old as your doubt; as young as your self-confidence, as old as your fear; as young as your hope, as old as your despair.

In the central place of your heart there is a wireless station; so long as it receives messages of beauty, hope, cheer, courage, grandeur and power from the earth, from men and from the Infinite, so long are you young.

When the wires are all down and all the central place of your heart is covered with the snows of pessimism and the ice of cynicism, then are you growing old indeed and may God have mercy on your soul."—(Author unknown)

A MEMORIAL GIFT TO FIRST CHURCH, NORTH LITTLE ROCK

Announcement of a memorial gift of \$14,850.00 to First Church, North Little Rock, was made on Sunday, January 16. The gift will be a tower, reflecting pool and chimes given by Mr. and Mrs. Will Routh as a memorial to their son, Will H. Holt Routh, who was born July 19, 1909, and died May 11, 1911. The church is now in process of construction.

The memorial will include the completed tower of aluminum-encased steel and buff brick construction, with an illuminated cross at top;

NEWS AND NOTES ABOUT FACTS AND FOLKS

REV. DAN KAIPER, former pastor of the Gentry Methodist Church, died at his home in Fillmore, N. Y., on December 28, following a major operation. He is survived by his wife and two sons.

A three-hour Watch-Night service was held at the Amity Church with forty-one people present. Thirty-nine of them were young people. The service closed with a dedication service at the altar at midnight. Rev. C. V. Mashburn is pastor.

BISHOP DANA DAWSON, presiding bishop of the Nebraska-Kansas Area, delivered the sermon at the First Methodist Church, Ft. Smith, on Sunday morning, January 15. Bishop Dawson was pastor of the First Methodist Church for seven years, 1927-1934. He and Mrs. Dawson live in Topeka, Kansas.

MINISTERS' WEEK at Perkins School of Theology, Southern Methodist University, Dallas, Texas, is to be held February 6-9, McFarlin Memorial Auditorium, the first lecture being on the evening of February 6. The following are lecturers for Ministers' Week: Bishop Sante Uberto Barbieri, Dr. Charles R. Goff and Dr. John Knox.

THE January issue of the Christian Education Bulletin of the North Arkansas Conference carries an article in support of the Arkansas Methodist Circulation Campaign written by Rev. Ira A. Brumley. This article is appreciated by the Arkansas Methodist and its thanks go to Brother Brumley for this fine expression of interest and support.

SYRACUSE UNIVERSITY'S School of Journalism has set up a curriculum on foreign religious journalism for graduate students. Working closely with the Committee on World Literacy and Christian Literature of the Foreign Missions Conference of North America, Dean M. Lyle Spencer and his associates have designed a course for students from foreign lands and for missionary candidates.

UNDER the leadership of the district superintendent, Rev. E. B. Williams, all the charges of the Jonesboro District will unite in a simultaneous evangelistic program during February, using in combination the evangelistic visitation method and the public preaching service after the pattern of the evangelistic meeting recently conducted in Philadelphia by representatives from all Methodist Conferences in the United States.

A census taken by the "Committee on Friendly Relations Among Foreign Students" indicates over 26,000 foreign students in residence in colleges, universities and professional schools in the United States. Of this number, 50.3 per cent are Christians, with 25.1 per cent of the Roman Catholic or Orthodox faith, and 23.8 per cent Protestant, with 1.4 per cent designated only as Christians.

WORD comes of the death of Bishop John C. Broomfield of St. Louis, retired bishop of the Methodist Church, on January 8 in Steubenville, Ohio. The bishop who was seventy-seven years old had suffered a heart attack five days before in Toronto, where he was conducting union Week of Prayer services. An outstanding figure in the former Methodist Protestant Church and president of its General Conference for nine years, he was one of two bishops elected by delegates from that body at the United Conference in 1939. He was assigned to the St. Louis Area and supervised the church's work in Missouri until 1944, when he was retired by the age limitation clause at the South Central Jurisdictional Conference. He is survived by his wife.

reflecting pool at the base, amplified chimes with a library of records, and an automatic time clock.

Dr. J. W. Workman is pastor of the church.

NORTH ARKANSAS CONFERENCE GROUP INSURANCE

All Pastors Please Read Carefully

At the last session of the North Arkansas the Conference adopted a report setting the rate for the group Insurance at \$21.60 per thousand. A recent report from the Metropolitan Life Insurance Company indicates that the premium based on the ages of those now insured for next year will be as follows: \$21.53 for straight life plus double indemnity of \$1.17, or a total of \$22.70. Under our present contract that would be \$8.40 per thousand for the pastor and \$14.40 per thousand for the Church. The amount you are insurable for is determined by the salary and remains the same.

We, your Insurance Committee, urge that each minister and Church send to your District Insurance Treasurer \$22.70 by February 1st. We further urge that every man (particularly the young men just beginning) get into the program.

We now have \$441,000.00 in force.—

S. B. Wilford, Cecil R. Culver, Raymond L. Franks

ACCORDING to Miss Glora M. Mysner, Ph.D. secretary of the International Missionary Council, who recently returned from the Near East, there are more than 1,000,000 refugees in need in the area around Bethlehem, Palestine. Most of them are children; many are orphans. "The flight from their homes took place in the intense heat of the summer of 1948," says Miss Mysner. "Not even temporary provisions had been made for such a flight. The refugees, exhausted, frightened, hungry, many of them ill, settled under the olive trees, in caves, wherever they felt they could be safe. The rains came before sufficient clothing, tents, and blankets could be secured for them. Hundreds of schools employing refugee teachers could be opened if only we had sufficient funds to provide the teachers and equipment. The few schools for refugee children need to be augmented by hundreds."

MAKING USE OF THE JURISDICTIONAL CONFERENCE

(Continued from page 1)

leaders have the opportunity to interpret the program of The Methodist Church in the light of the needs of that particular Jurisdiction.

The Jurisdictional Town and Country Commission meeting at Oklahoma City last week is a good illustration of this point. A church-wide meeting is good, but it, because of its very size and nature, can never mean to local leaders what a Jurisdictional meeting means.

DEATH OF REV. E. W. NELSON

Rev. E. W. Nelson, retired member of the North Arkansas Conference, died at his home in North Little Rock on Sunday, January 15.

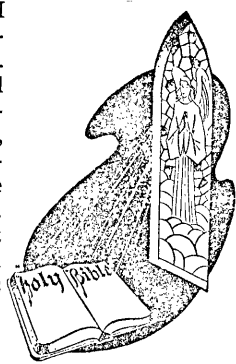
Brother Nelson was admitted to the Tennessee Conference in 1905 and transferred to the North Arkansas Conference in 1917. He retired in 1933 because of ill health. His last charge was Maynard in the Paragould District.

He is survived by his wife, two daughters, Mrs. Arlene Williams of North Little Rock and Miss Mary Nelson of Jackson, Tennessee.

Funeral services were held on Tuesday, January 17, by Rev. Vernon Chalfant and Dr. C. M. Reves.

Tribute To Mrs. W. P. Whaley

By DR. C. M. REVES



SUSAN ELIZABETH CRAWFORD WHALEY, wife of Dr. W. P. Whaley, retired minister of the North Arkansas Annual Conference, was born at Star City, Arkansas, March 20, 1870, the daughter of Captain J. H. and Carrie Crawford. At Hot Springs, Arkansas, on October 3, 1893, she was married to a young Methodist preacher who was at that time associate pastor of Central Avenue Methodist Church. Six children were born to this happy union: Jean, who died in infancy; Lois, who passed away in 1917 while still a student in Galloway College; W. Crawford Whaley, superintendent of schools in Monticello, Arkansas; Mrs. H. A. Little and Elizabeth Whaley, teachers in the public schools of Tulsa, Oklahoma; and Mrs. W. N. Gentry of Little Rock, Arkansas. For fifty-six years she was the wife of an itinerant Methodist preacher, serving with her husband in appointments in the Little Rock and North Arkansas Conferences until 1941 when Dr. Whaley became a retired minister according to the law of the church. Since 1941 she has lived in Conway where she has been a member of First Methodist Church. Following the funeral service in Conway on January 4, which was conducted by the pastor, Rev. Allen D. Stewart and the district superintendent of the Conway District, Rev. C. M. Reeves, she was laid to rest in Oakland Cemetery in Little Rock where other members of her family are buried.

Such facts and figures as these tell one story of her life, but they do not tell the story which matters most. Truth is, bare facts and figures cold cannot tell adequately the story of any human life, and certainly not the story of such a life as hers. Not where she was born, nor when; not where she lived, nor how long, but how she lived—that it is, that tells the story of her life, and a glorious story it is. "Men," says Oliver Wendell Holmes, "like peaches and pears grow sweet a little while before they begin to decay." But not so with Mrs. Whaley, for strength and beauty of character and sweetness

of spirit were hers throughout her four-score years of life.

She was a true, noble wife and a worthy companion for the minister of the gospel whose fortunes she shared through his forty-eight years of active service in all grades of appointments from the smallest to the largest. It was not necessary for her to learn how to do church work after she had become a preacher's wife, for she was an efficient worker in the church at the time of her marriage. Prominent in the work of the Epworth League and president of the organization in Central Avenue Methodist Church in Hot Springs, a member of the choir, and a faithful attendant at all the services of the church, she easily and readily assumed the duties of a pastor's wife and found it all much to her liking, and never did she lose in all the long years of her service her deep interest in her husband's ministry.

She was particularly active in the Woman's Missionary Society in every pastorate which Dr. Whaley held, and the women of Lakeside Church in Pine Bluff showed their appreciation of her long and fruitful service by making her a life member of the WMS. Truly could it be said that not without her deepest interest in his work and not without the most whole-hearted and sympathetic co-operation in it has her preacher husband achieved the distinction of being one of the most useful and most beloved ministers in Arkansas Methodism.

But Mrs. Whaley's crown of glory is in the family which she and Dr. Whaley have given to the world out of their parsonage home. Three queenly daughters and a noble son, all of whom share the mother's love for and devotion to the church, are no small part of the contribution which she has made to the kingdom of God. She herself was at one time a teacher in the public schools, and two of her daughters, Mrs. H. A. Little and Miss Elizabeth, have been for several years highly honored teachers in the public schools of Tulsa, Oklahoma, and the only son, W. Crawford Whaley, is now superintendent of schools in Monticello where he has taught continuously since his graduation from Hendrix College in 1923. The other daughter, known for her winsomeness and charm and strength of character, is a home-maker and mother, worthy of the home from which she came. "Happy they

with such a mother," we are accustomed to say, but equally true is it that a mother with such children is to be accounted happy. Nor did her joy and glory stop with her motherhood; she was the proud grandmother of four grandchildren: William Crawford, Jr., and Margaret, son and daughter of Mr. and Mrs. W. Crawford Whaley, and Susan Margaret and William David, children of Mr. and Mrs. W. N. Gentry.

True and faithful wife and great mother she was. But she was something more, and it was that something more which made her the wife and mother that she was. Mrs. Whaley was a great and noble soul, a beautiful Christian character. Religion with her was a thing of the heart, something which came from the inside and colored all her words and works, a spring out of which flowed a never-failing stream of goodness. Her quiet, gentle way, far from being weakness, had about it a suggestion of that tide which

*"moving seems asleep,
Too full for sound and foam."*

About her there was a certain air of solemn saintliness, but it had the warmth of the sunshine and the lift of laughter in it. Of her we could say, as Whittier said of his own dear mother,

*"The blessing of her quiet life
Fell on us as the dew;*

*And good thoughts where her footsteps pressed
Like fairy blossoms grew."*

Earth has its rewards for such a soul as she, and these rewards Mrs. Whaley had in full measure and found in them ample recompense for the life she lived. But earth does not give, earth cannot give, the rewards which such a life as hers deserves. It is left to God in His goodness and love to give that reward, and such He gives in the fulfillment of the promise, "Be thou faithful unto death and I will give thee a crown of life." What that "crown of life" is to such as she has been, it is beyond us to comprehend, but full well do we know that it is God's gift to the faithful. It is suggested to us in such words as these: "They shall hunger no more, neither thirst any more . . . He shall spread His tabernacle over them . . . He shall lead them unto living fountains of water and shall wipe away all tears from their eyes . . . Precious in the sight of the Lord is the death of His saints."

PASSION PLAY FINDS HAVEN IN AMERICA

FRIENDSHIP

INTERRUPTED many times by war and other restrictions, the world-famed Leunen Passion Play sought haven in America, and now the people of Arkansas are to have an opportunity to see this production in their own state, instead of having to make a pilgrimage abroad.

Now known all over America as the Black Hills Passion Play, the great Biblical drama will be shown at the Robinson Auditorium in Little Rock, January 21 to 28, under sponsorship of the Arkansas Department of the American Legion as one of its contributions to the cultural life of the community, state and nation.

Reserved seats for all night performances may be obtained at the Passion Play Box Office, Pfeifers Home Center, 601 Main St. Prices range from \$1.20 to \$3.65, tax included.

In addition to eight night performances, there will be special student matinees for the children of public and parochial schools throughout the state. Tickets for these special matinees will be general admission only, priced at 61 cents for students and \$1.85 for adults.

When in 1932 Hitler's power began to spread over Europe, Josef

Meier was playing in the Passion Play at Luenen, Westphalia. Meier



MARY THE MOTHER is played in the Black Hills Passion Play, which will open an engagement at the Robinson Auditorium Saturday night, January 21, by Clara Hume Meier, wife of Josef Meier, who plays the role of the Christ.

is the seventh generation of Christus portrayals who have performed in the play. With the Hitler regime blazing to a so-called New Order,

Meier and his fellow players saw Christianity going into eclipse in his homeland.

Faced with a grave decision, either to continue in Luenen and quietly await the blow, or to abandon the place which had been the home of the Passion Play since its founding in 1242, they chose the latter course and established a new home in America, a land that offered freedom of action and conscience.

After a final tour of Europe, the entire Passion Play Company left for the United States in 1932, and in 1937 settled in the little town of Spearfish in the Black Hills of South Dakota. All members of the company have since become American citizens. Meier's wife, Clara Hume, formerly a radio actress in Chicago, plays the part of the Virgin Mary.

Characters in the play are costumed authentically and great care has been taken to reproduce historically correct scenes of the last seven days of Christ on Earth. The play is the oldest of which history makes any record, being now in its 707th year of continuous presentation.

Genius is not spontaneous fire, it's the spark trail from the grindstone. —B. H. Whyte, New Statesman and Nation.

This 9-year-old holds the answer to a lot of problems. When he and his parents moved to a suburban apartment, he got on his bicycle and began scouting the neighborhood. In a short time he met up with a 10-year-old boy who fired at him with a BB gun. This sort of worried the parents, since little boys' eyes are virtually irreplaceable.

Next day his father asked, "Did you run into the boy with the BB gun again today?"

"Oh, I settled things with him," his son replied placidly.

"What'd you do to him—get yourself a baseball bat?"

"No, made friends."—Hugh Park, Atlanta, Jnl.

In the course of his long experience as an employer, the late Henry Ford opened jobs to many men with prison records. Because of his willingness to give men of good intentions another chance, he was appealed to by thousands who wanted an opportunity to come back. To all who assured him of their desire to make good, he had one reply: "Then start from where you are."—Christian Advocate.

A helping hand has converted more people than eloquence of speech.—Reformatory Pillar.



THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



IN STORYLAND

THE SONG OF THE BELLS

By Margaret Jordan Sprinkle

"I'm not going to ring out happy new year," pouted the little bell in the small church tower, "because I am not happy and the new year will be as bad as the one just past."

Across the street, a big bell swung merrily in its ivy-covered tower, "Ding dong, ding dong, happy new year, happy new year."

"You can ring happy new year because you are happy," grumbled the little bell.

"And why not be happy?" rang the big bell. "I have a beautiful tower for my home, and nothing to do but ring joyfully for all the village to hear."

"You don't mind staying in your old tower year after year? Wouldn't you like to go places and see something else besides this old town?" the little bell turned over with a loud clank, clank, clank, and then stood still.

"And why should I like to travel?" the big bell asked. "In the spring the birds build their nests all about me, and I lull their babes to sleep. Would I find prettier birds if I went elsewhere?"

"There is much more to see than birds," scolded the little bell.

"Children play hide and seek beneath my tower, and on Sundays they come with shining faces to listen while I ring, 'Come to church, come to church, come to church.'"

"Birds and children!" grumbled the little bell. "The world is full of birds and children; that's only part of what I want to see."

"I rang for a wedding yesterday. I love weddings," said the big bell.

"I have seen city weddings and country weddings and weddings in hundreds of little towns," bragged the little bell.

"Have you lived in so many places?" the big bell forgot to ring. It was so curious about its new neighbor.

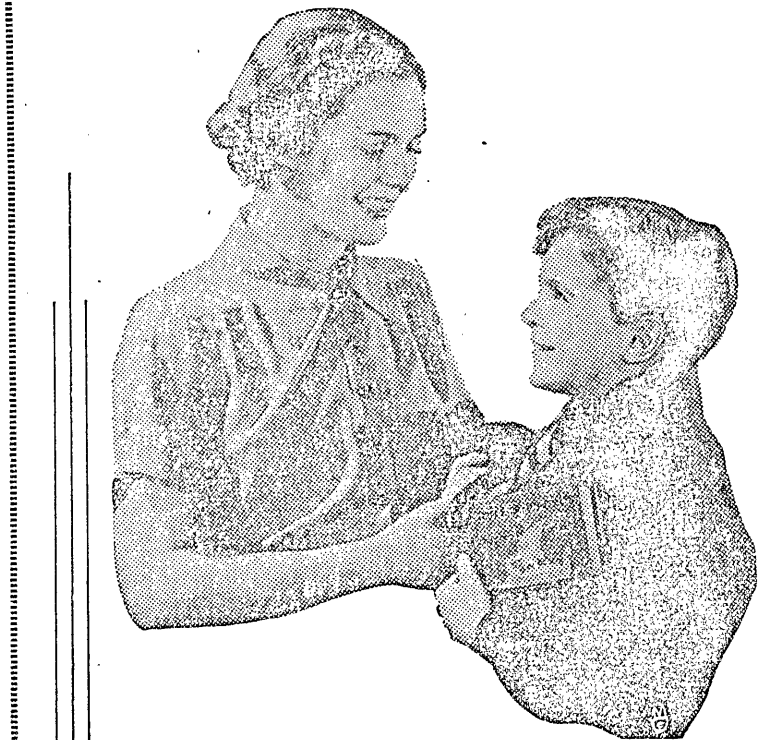
"I'm no church bell," said the little bell. "I was made for the great locomotive of a fast express train, and the engineer was my companion. We traveled over mountains and across wide rivers; we stopped at cities and big towns but the little villages caught only a flash of us as we sped by."

"I like villages and village people," declared the big bell. "Village people take time to stop and listen to my ringing notes."

"Oh," laughed the little bell, "we had some favorites along our tracks. A crippled girl sat on her porch every day as we passed by, and I rang a merry hello for her. And when passing churches where weddings were taking place, I rang as gaily as the church bells."

"But you didn't belong to the bride. You were only passing by. I belong to the people here. I toil in sadness for those who grieve and ring merrily for those who rejoice. I know the people who come to my church, and they all love me."

"Oh," said the little bell, "but I belonged to the engineer who ran the train. He could make me ring joyful or sad tones, or long shrill notes



OFF TO SCHOOL

Off to school on a wintry day,
No time for lingering along the way.

Teeth brushed and hair in place
And a happy smile on Mother's face.

Lessons learned, oh, what a joy
Is this thoughtful, happy boy.

—A. E. W.

of warning to careless people crossing our tracks. Why once, when a bird built her nest near me, I was not allowed to ring until the little birds had hatched and flown away."

"You have had experiences," sighed the big bell, as it skipped a beat. "But why are you hanging in a church tower now? Where is your train and your engineer?"

"The train was wrecked and my engineer was hurt so badly that he will always be a cripple," cried the little bell bitterly. "So why should I ring happy new year when I am not happy and the new year will not be as good as the old ones?"

"You might try ringing joyfully to make others happy," suggested the big bell. "They must have liked you or they would never have placed you in the church tower."

"The people who attend my church are not wealthy, and, when fire destroyed their old bell, they could not afford another. They just accepted me because I was given to them, and was better than no bell at all. But they really don't love me like your people love you."

"Maybe if you rang merrily your people would like you more," suggested the big bell. "Look, the people are leaving the midnight service. It is time to ring in the new year. Why don't you show them how beautiful your notes are? See, there is a man on crutches looking up at you. Ring in a happy new year for him."

"It's my engineer," the little bell tossed itself madly for joy. "He has come to see me. I'll ring merrily so

he will stay."

"Why, he lives in this village," said the big bell. "And he belongs to your church. He came home to live after his train was wrecked. Do you suppose it was he who gave you to the church so he could hear you ring on and on?"

"Yes, yes, yes," the little bell shouted. "Now I know why I am here; I am wanted. I do have somebody to love me. Happy new year, big bell, happy new year."

"What a sweet tone you have," said the big bell. "Your happy notes are beautiful. Happy new year."

And so across the midnight air the little bell in its small tower rang out merrily, "Happy New Year, Happy New Year."—In The South Carolina Advocate.

JUST FOR FUN

Old Lady: "Here's a penny my poor man. How did you become so destitute?"

Beggar: "I was like you, mum—always giving away vast sums to the poor and needy."

* * *

"I'm sorry, madam," said the attendant at the movie, "but you can't take that dog into the theater."

"How absurd," protested the woman. "What harm can pictures do a little dog like this?"

* * *

The salesman entered the office of

IN THE WORLD OF BOYS AND GIRLS

A WALK IN WINTER

By Edith Dunn Bolar

Mother and Lucy and Dot and I
Took a walk through the fields
one day
When the paths were frozen be-
neath our feet
And the hills under white snow
lay.

Crisscross, crisscross on the glisten-
ing snow
Were the marks of many feet,
Where the wild little things of the
fields and woods
Had searched for some food to eat.

We took from our pocket a goodly
store
Of crumbs and nuts and seeds,
And scattered them there by the
frozen path,
Enough for the wild things' needs.

And I am sure when the squirrels
and birds
Found their feast we had laid
that day,
They must have been glad some
kindly folks
Had chosen to walk that way.

—Evangelical Messenger

I WONDER

I wonder—I wonder
If anyone knows
On a cloudy day
Where the sun goes.
I've been told it chooses
The queerest of places—
The hearts of good children—
And shines on their faces;
On their lips it lingers
A loving smile,
In their eyes it dances
All the while.—Scrapbook.

THE SQUIRREL

Risky, frisky,
Hippity hop,
Up he goes
To the tree top!

Whirly, twirly,
Round and round,
Down he scampers
To the ground.

Furly, curly,
What a tail!
Tall as a feather,
Broad as a sail!

Where's his supper?
In the shell;
Snapity, crackity,
Out it fell.—Unknown.

J. Grouch one hot sultry afternoon
in August.

"Hello, Willie!" he greeted the
office boy.

"How does the boss stand the
heat?"

"Ain't heard," was the response
from little Willie, "he's only been
dead a week."—Sentinel.

* * *

Teacher: "Tommy, what is steam?"
Tommy: "Water gone dizzy with
heat, Miss."—London Answers.

A VISIT TO MY BOYHOOD HOME

By REV. J. F. OWEN, Pastor, Alix Circuit

ON the 24th day of October, 1949, I left my home in Ozark for a visit to my boyhood home at Algoma in northern Mississippi. While this trip would naturally hold greater interest for me than it would for others, yet I have thought that there are incidents in connection with it, as well as memories recalled, that are worth passing on to the general reader. It brought to my mind certain incidents in connection with my early ministry as a young circuit rider of the Methodist Church that now in my later years afford me a feeling of reward and satisfaction that could come by no other means, satisfactions that money cannot buy. Also, it brought to my mind in an impressive manner some of the present challenges to our Church, especially in the rural districts.

This visit brought me back near the scenes of my first ministry including my first charge on the Waterford Circuit and my second charge, the old Poplar Creek Circuit in the Durant District of the North Mississippi Conference. I served as pastor of this circuit in the years 1910, 1911, and 1912. Although I did not visit either of these charges on my recent visit, yet I met with old acquaintances who were able to give me an account of these old friends of former years.

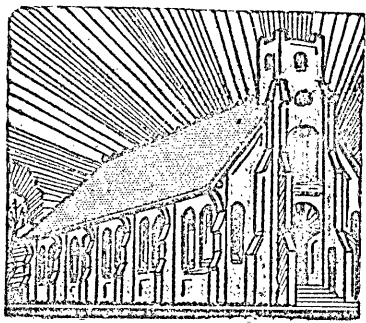
Lack of space forbids that I recount all the joys and pleasures, but I must take time to say that I renewed old acquaintances with those who meant so much to me in years gone by, and was delighted beyond words to find that although the years have made their changes and have taken their tolls, these friends still remembered me and recognized me. This afforded me great pleasure. While we may not crave nor desire the acclaim and the applause of the world, we do not like to be forgotten, and it was an experience almost out of this world once again to receive the greetings and kind remembrances of my friends of other years and to receive word of others whom I did not meet but who were members of my first congregations, some of whom were then boys and girls but are now grown men and women with their own families. They are now in various walks of life and belong to various churches and denominations, but are leading Christian lives and are rearing their families in the Christian faith and character.

As I thought of these good people, who, with millions of others like them, form the backbone of our society and our nation, men and women who are the "Salt of the Earth", I only hoped that I may have had a small part, at least, somewhere in my early ministry, either by word or deed, precept or example, in helping to encourage and inspire them to follow the path of Christian faith, conduct and living. If so, I have there a reward more precious than gold or silver. This is one of the greatest rewards of the Christian ministry. Silver and gold they did not have in very large amounts in those days, and their offerings of these so called precious metals were none too great; but their lives of usefulness and service will live on long after gold and silver have cankered and turned to rust. Golden deeds never perish in this world, or the world to come, but live on and on as long as eternity itself.

While visiting Brother R. C. Mayo,

pastor of the Methodist Church in Algoma, his good wife, who was a member of my congregation back on the old Poplar Creek Circuit, related an incident which occurred during my ministry there, and which I believe to be of interest now and illustrative of what I have been trying to say.

She reminded me of the time when her brother, Jesse Stevens, was critically ill and the family doctor had given up hope for his recovery. After the doctor had given up hope, some member of the family came for me and asked that I come to the home for prayer. I went, and when I reached there I found him upon his bed of affliction in intense pain and agony. He stated that there were three things which he now desired a scripture reading



and prayer, a song, and then death. In my humble manner and with all the faith and sincerity of my heart I read a passage of comfort and assurance from God's Word, offered up a prayer, and sang with all the fervor of my soul that old song, "Jesus Lover of My Soul". At the conclusion of this service he lay quietly upon his pillow with his eyes closed and said, "I am better now." Without prolonging the history of this case, I am glad to say that he recovered from his illness, and it was my happy privilege to baptize him shortly thereafter and receive him into church membership. He is living today and is a faithful member of our Church.

This brings me to the main part of my story, a point which I wish to emphasize. Standing by the bedside of her brother in that humble farm home upon that occasion was a small bright eyed girl only five years of age, little Thelma Stevens, who is also a sister of Mrs. R. C. Mayo, wife of the Methodist pastor at Algoma. She was also greatly impressed by this service, and shortly thereafter I had the privilege of baptizing her and receiving her into the Church.

The ceremony of receiving this little girl into church membership did not attract any particular attention at that time. It never found its way into the pages of the newspapers of that day; but, as time has proved, it transcended in importance many events which did find their way into the columns of the press. There were even some who seemed to think that it was not exactly good sense to receive into church membership a child who had not yet arrived at the age of discretion so as to be able to judge between conflicting theories of theological doctrines, which were emphasized more then than now.

But since that day, little Thelma Stevens has grown to womanhood, has left the Poplar Creek Circuit, and is now Executive Secretary of the Department of Christian Social Relations and Local Church Activities of the W. S. C. S. of the Methodist Church, one of the most re-

sponsible positions in the Church, with her office at 150 Fifth Avenue, New York City. She travels all over the United States, gives lectures, teaches classes, and engages in other similar activities in behalf of her church. Besides this, she is a regular contributor to the "Methodist Woman", "World Outlook", and other church magazines and periodicals. So great and extensive is her work that she has two private secretaries to assist her. Through her teaching, writing, and organization work she has influenced thousands of lives. From Poplar Creek Circuit in rural Mississippi to Fifth Avenue in New York is quite a step, but it has been taken by this little five-year old farm girl whom I had the privilege of baptizing and receiving into the church.

When I think of Thelma Stevens from Poplar Creek Circuit, I think of thousands of other rural boys and girls with minds as bright and with possibilities just as great, but who today in this enlightened and prosperous land of ours do not have the opportunity of attending church and are growing up without the ministry and Christian influence of the Church. Here is one of the greatest challenges, as well as one of the greatest opportunities, facing our churches today. Who knows, or who can predict, the possibilities for good to be found in our great number of rural boys and girls living today without the ministry and influence of the Church? How many other rural boys and girls with all the possibilities of Thelma Stevens are living their lives without the benefit of Christian training and Christian environment which can only come through the rural church?

Full many a gem of purest ray serene

The dark unfathomed caves of ocean bear;

Full many a flower is born to blush unseen,

And waste its sweetness on the desert air.

While our churches spend millions of dollars erecting magnificent buildings and places of worship in our cities and towns, should they forget the rural boys and girls like those of Poplar Creek Circuit? It is from such places that many of our greatest Christian leaders have come, and must continue to come; and, if our churches are to continue to prosper and to fulfill their mission, they must no longer neglect this field of service. Truly the fields are white and the harvest is abundant, but the laborers are few.

Now that my visit is ended, I can only say that while I would like to return again, yet the chances are that this is my last visit there and is perhaps the last time I shall see these dear friends this side of Jordan; but I am glad that I made the trip. It has meant more to me than I can tell. We are taught to let our lights shine before men. How far the light of my own life may have thrown its beams is not for me to judge, or to say; but I hope that during my ministry I have been able to light many candles in the hearts and souls of men and women, boys and girls, and that these in turn will continue to light other candles in other lives after I shall have gone on. If so, I shall not have lived in vain and will have my reward in riches more precious than all the world's store of silver and gold.

MEETING OF COMMISSION ON WORSHIP

NASHVILLE, TENN., January 11 —A meeting of the Commission on Worship of The Methodist Church was held at Methodist headquarters in Nashville January 11 and 12 with Bishop Ivan Lee Holt, chairman, presiding. Of the 17-member commission, 12 were present.

This commission at the last General Conference of the Church was named to succeed the commission on Ritual and Orders of Worship. It was felt by the General Conference that the Methodist Church needs a continuing commission on worship.

In interpreting the mandate of the General Conference the commission created committees to study church music, drama and pageantry, present liturgical practices, a committee to confer with the Publishing Agents, and a committee to study the worship services at summer schools and summer assemblies.

Each of the committees reported at this meeting and were given special responsibilities for the further promotion of their work.

The Commission on Worship is primarily concerned with worship services in The Methodist Church and seeks to promote the use of the Methodist Book of Worship.

"It is our hope," said Bishop Holt, "that some day the Methodist Book of Worship will take its place in the Methodist home and the Methodist pew along with the Bible and the Hymnal."

The purpose of the commission is to collect information on the use of the ritual, music, and the fine arts in worship and report its studies and actions to the General Conference. It is composed of two bishops, one minister and one layman from each jurisdiction and three members from the church at large, all to be nominated by the Council of Bishops and elected by the General Conference and the Book Editor.

Officers of the commission are: Bishop Holt, Chairman, the Rev. W. Emory Hartman, Harrisburg, Pa., vice chairman, and the Rev. Paul Burt, Urbana, Ill., secretary.

Members of the commission are: Bishop W. Earl Ledden, Syracuse, N. Y.; the Rev. W. R. Cannon, Emory University, Georgia; Mr. O. P. Bennett, Lincoln, Neb.; Mr. C. W. Caldwell, Orangeburg, S. C.; the Rev. E. R. Garrison, Fort Wayne, Ind.; Dr. B. G. Childs, Duke University, Durham, N. C.; the Rev. A. Raymond Grant, Sacramento, Cal.; Dr. Nolan B. Harmon (ex officio), New York; the Rev. Earl E. Harper, Iowa City, Iowa; the Rev. E. A. Love, New York; Mr. Herbert E. Rainer, Buffalo, N. Y.; the Rev. Amos Thornburg, Hollywood, Cal.; Mr. Bernard Vessey, Colorado Springs, Col.; Mr. Frank Whitcher, Platteville, Wis.

Chairman of the five committees are: Music, the Rev. Earl Harper; drama and pageantry, the Rev. W. Emory Hartman; study of present liturgical practices, Dr. B. G. Childs; conferring with the publishing agents, Bishop Holt; summer schools and assemblies, Dr. W. R. Cannon.

On the fourth anniversary of the birth of the UN last October 24, a letter came to Trygve Lie from children in a Brooklyn elementary school. It read: "Dear UN: We are helping you by being clean, kind and smart. We are seven years old." Every one around the UN liked that help. It was as promising as it was significant.—Kansas City Star.

★ ★ ★ ★ ★ LITTLE ROCK AND NORTH ARKANSAS EL
ARKANSAS METHODIST

January 8th Through January 15th, 1950.

Little Rock Conference Quotas

DISTRICTS

* ARKADELPHIA Subscription Quota	1233
R. B. MOORE District Superintendent	C. RAY HOZENDORF District Director
* CAMDEN Subscription Quota	1764
CONNOR MOREHEAD District Superintendent	W. R. BOYD District Director
* LITTLE ROCK Subscription Quota	2430
E. CLIFTON RULE District Superintendent	STANLEY T. BAUGH District Director
* MONTICELLO Subscription Quota	1188
T. T. McNEAL District Superintendent	FRED W. SCHWENDIMANN District Director
* PINE BLUFF Subscription Quota	1324
J. L. DEDMAN District Superintendent	A. J. CHRISTIE District Director
* PRESCOTT-TEXARKANA Subscription Quota	1545
E. D. GALLOWAY District Superintendent	W. R. BURKS District Director

Campaign In Local Church

1. Solicit every Methodist Home for a new subscription or renewal for the Arkansas Methodist during the week of Circulation Campaign.
2. Make a report on Monday, Jan. 16th, to the District Superintendent and to the office of the Arkansas Methodist, Little Rock, of the results of the Campaign.
3. Any necessary follow-up work may be reported as soon as complete.

Watch Reports Of Campaign

Watch the Arkansas Methodist in the issue of January 26th for a full report by Districts and by Charges of the results of the Circulation Campaign as received the week of January 15th through January 21st.

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



To The Ministers And
Methodist Church In

The campaign for subscrip
which we enthusiastically give
that this splendid publication
Church in Arkansas.

In the Advance for Christ
particularly valuable; the movi
program, and the editors, with
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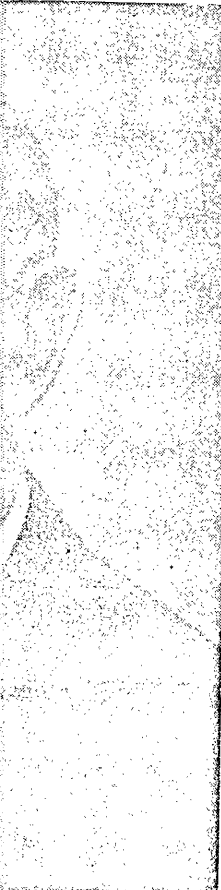
The Arkansas Method
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THE PREACHING
Every Methodist
The Arkansas M

ARKANSAS METHODISM GIVES ONE WEEK TO THE

RENCES UNITE IN THE NINTH ANNUAL

CIRCULATION CAMPAIGN

. . . With A Goal Of 25,000 Subscriber!



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Methodist is one movement to
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Arkansas Methodist will be
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E. Martin

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North Arkansas Conferences

DISTRICTS		
* BATESVILLE Subscription Quota		948
S. B. WILFORD	RAYMOND L. FRANKS	
District Superintendent	District Director	
* CONWAY Subscription Quota		1310
C. M. REVES	J. W. WORKMAN	
District Superintendent	District Director	
* FAYETTEVILLE Subscription Quota		1168
E. H. HOOK	HAROLD D. WOMACK	
District Superintendent	District Director	
* FORT SMITH Subscription Quota		1707
C. R. CULVER	EARLE CRAVENS	
District Superintendent	District Director	
* HELENA Subscription Quota		1294
ETHAN DODGEN	LLOYD M. CONYERS	
District Superintendent	District Director	
* JONESBORO Subscription Quota		1488
E. B. WILLIAMS	W. HENRY GOODLOE	
District Superintendent	District Director	
* PARAGOULD Subscription Quota		1052
A. N. STOREY	RICHARD E. CONNELL	
District Superintendent	District Director	
* SEARCY Subscription Quota		1173
COY E. WHITTEN	W. VANCE WOMACK	
District Superintendent	District Director	

The Subscription
Price \$1.50

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

In order to maintain this price with-
out the danger of an unbalanced budget,
THE ARKANSAS METHODIST should
have a minimum of 25,000 subscribers.

The Quota And
The Goal

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

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

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

CHRISTIAN EDUCATION

Ira A. Brumley
Contributing Editor
Pryor Reid Cruce

RACE RELATIONS SUNDAY

Attention is called to Race Relations Sunday, Feb. 12th. Where possible and practical churches are requested to observe the day with an appropriate service and to take an offering to be forwarded to the Conference Treasurer, C. E. Hayes, 417 Donaghey Building, Little Rock, Arkansas. A general and well-planned observance of the day will help to promote better understanding between the races and to provide needed funds for the worthy cause.

Posters and sermon materials may be had by writing the Division of Educational Institutions, Board of Education, 810 Broadway, Nashville, Tennessee.—Roy E. Fawcett.

"THE HOLY SPIRIT IN CHRISTIAN EDUCATION"

Church school teachers have the most delicate and difficult task in the church. Hence it is important that they reflect upon the place of the Holy Spirit in Christian education as well as become proficient in its techniques and curricula.

With this in mind, the Division of the Local Church of the General Board of Education is distributing a leaflet "The Holy Spirit in Christian Education."

Written by Dr. Nevin C. Harner, professor of Christian education at the Theological Seminary of the Evangelical and Reformed Church, Lancaster, Pennsylvania, the leaflet has for its thesis that "beneath all the paraphernalia of curricula and technique the divine flows through his (the teacher's) fingers for the transformation of human life."

In emphasizing the importance of the task of the church school teacher, Dr. John Q. Schisler, executive secretary of the Division of the Local Church, declares in an introduction to the leaflet that "The future of the church as well as the spiritual growth of the pupils in their hands depends upon their insight, understanding, and effectiveness as Christian leaders."

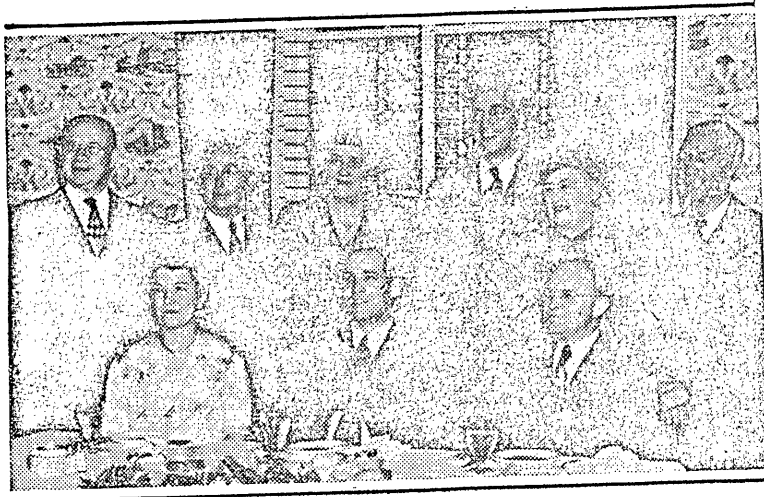
These three qualifications are dependent upon the degree to which the teacher has found that "we have not created the principles involved in the Christian education process but have merely discovered them" and that "the teachers and guides have not supplied the dynamic by which the change was made but have only allowed it to work."

"With a strong conviction that this profound interpretation of the place of the Holy Spirit in Christian education has extraordinary value for church school teachers, it is made available for them with the prayer that it may prove to be a blessing to many," Dr. Schisler says further in his introduction.

It is also expected that this interpretation of the Holy Spirit may provide valuable supplementary material for pastor and laymen who may study the booklet in the faith series on "Our Faith in the Holy Spirit."

Order from the Service Department, P. O. Box 871, Nashville, Tennessee. Price, 10 cents per copy or 60 cents per dozen. In order to save bookkeeping cash should accompany each order.—Division of the Local Church.

CRUSADE SCHOLARSHIP COMMITTEE



Here are the Methodists who represent the Board of Education and the Board of Missions in administering Crusade and Advance scholarships which have enabled a total of about 500 students from abroad to spend a year or more in American universities in preparation for life work. They have come largely from countries whose educational systems were demoralized by the war.

Shown in the photograph are (standing) Dr. John O. Gross, executive secretary, Division of Educational Institutions, Nashville; Dr. E. Harold Mohn, executive director, the Advance for Christ and His Church, Chicago; Miss Sallie Lou MacKinnon, executive secretary for Africa and Europe, Woman's Division of Christian Service, New York;

Dr. Eugene L. Smith, executive secretary, Division of Foreign Missions, New York; Mrs. F. G. Brooks, president, Woman's Division of Christian Service, Mt. Vernon, Iowa; Dr. Edgar A. Love, associate secretary, Division of Home Missions, New York; (seated) Miss Eva Deane Kemp, director of Crusade Scholarship Fund, New York; Dr. J. K. Mathews, associate secretary, Division of Foreign Missions, New York; Dr. Earl Moreland, president Randolph Macon College, Ashland, Va.

Other members of the Crusade Scholarship Committee not shown are Dr. Fred G. Holloway, president of Drew University, Madison, N. J.; Dr. Earl R. Brown, executive secretary of the Division of Home Missions, New York; and Dr. Daniel L. Marsh, president of Boston University.

ROAD TO EFFICIENCY

Announcing a revised booklet on the work of the church school superintendents. *Methodist Church School Superintendents (502-BC)*, 15c—from Methodist Publishing House. Tells in detail what your responsibilities are. Well organized, clear, factual, Spend half an hour with this booklet and be a better superintendent. Better order 4 copies—for your three division superintendents and yourself.

THE METHODIST SUNDAY EVENING FELLOWSHIP

The "2nd Source Book for The Methodist Sunday Evening Fellowship" (8192-BC) will be ready about January 1st. Size 8½x11. Price 50c. From Methodist Publishing House. This Source Book contains program material for February, March, April, and May. (The first Source Book, released last fall, has program material only through January. Later there will be a summer issue, and by fall of 1950 continuing provision for programs). You will need the "2nd Source Book" whether you have the first Source Book or not. Contains helps of all kinds for launching and successfully conducting The Methodist Sunday Evening Fellowship.

All over the church interest in The Methodist Sunday Evening Fellowship is mounting. About 18,000 copies of the first Source Book have gone out to the church. The Methodist Sunday Evening Fellowship is a Sunday evening meeting at the

church school. It is a practical, vital program that can turn the lights on again in thousands of darkened churches on Sunday night, and greatly aid other churches now having services.

If you now have The Methodist Sunday Evening Fellowship in your church you will need the "2nd Source Book" for programs from February through May. If you have not yet launched The Methodist Sunday Evening Fellowship you will need the "2nd Source Book" to help you get started. Church school superintendent and pastor each need a copy.—Division of the Local Church.

WORLD SERVICE RECEIPTS SHOW UPWARD TREND

World Service receipts for the month of December were higher than in any other month in the fiscal year, according to the statement issued by Rev. Thomas B. Lugg of Chicago, treasurer of the general Commission on World Service and Finance of The Methodist Church.

December returns are \$750,588.41, nearly a hundred thousand dollars more than the previous high of \$658,834.95 received in October. December receipts increased \$46,731.97 over the amount received a year ago.

Total income for the fiscal year from June 1 to Dec. 31, 1949 is \$3,402,846.70, representing an increase of \$229,886.11 over the same period in 1948, a rise of 7.25 per cent.

NEWS ABOUT HENDRIX COLLEGE

Professors Entertain Seniors

Members of the class of 1950 expected a good time at the annual party given them recently by the dames and faculty members, but they were hardly prepared for the near-chaos that developed.

Commenting on newspaper accounts of the affair, the following appeared in the editorial column of the Arkansas Gazette:

"When the Hendrix College Dames and faculty members gave the annual affair for the seniors the program simply burst open with wacky acts that sort of took people's breath. A serious address by Dr. J. W. Workman, North Little Rock Methodist pastor, encountered disturbance that was as violent as disconcerting. And when Conway police announced that they were going to have the law on Dr. Workman and President Matt L. Ellis for speeding, they were seemingly saved from the town bastille by a collection in which sympathetic or indignant members of the audience generously gave two nickles, six pennies and two Little Rock bus tokens.

"Maybe some people other than a bunch of Methodist preachers, educators and college students could have a hilarious time without drinking a lot of liquor."

Dr. Ellis Attends Meeting in Cincinnati

Dr. Matt L. Ellis, Hendrix president, attended a series of educational meetings in Cincinnati during the early part of this month.

Included in sessions President Ellis attended were those of the Association of American Colleges, the National Association of Methodist Schools and Colleges, the University Senate of the Methodist board of education and Methodist Public Relations Officers.

President Ellis is a member of the Methodist college association's committee on faculty personnel.

Final Exams in Progress

Final examinations for the first semester at Hendrix will end the afternoon of January 21. At the present time, almost 20 seniors are expected to graduate this month.

Registration for the second semester will begin after mid-term holidays, and will take place January 24 and 25. Classes will begin on the 26th.—Barbara Noble.

The recent ordination service for Mlle. Elisabeth Schmidt, the first woman pastor in the Reformed Church of France, was attended by thirty-two ministers. Among them was the vice-president of the Church's National Council, three presidents of regional councils, and three presidents of consistories. Mlle. Schmidt holds philosophy degrees from the Sorbonne and from the faculty in Geneva, Switzerland. She was named by Church authorities in 1935 to take over a parish in the Cevennes. In 1941, she agreed to go and live as chaplain at the concentration camp in Gurs.

Culture is "to know the best that has been said and thought in the world."—Matthew Arnold, English poet.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

STEPHENS SOCIETY COMPLETES STUDY COURSE

The Woman's Society at Stephens has just completed their mission study course on "Japan Begins Again." Mrs. J. B. Morgan, our local secretary of Missionary Education, was in charge of the study. The study was planned to be given by the circles. This proved to be one of the most interesting studies to be given in the Society.

The report at the end of the study showed that there were 100% in reading the study book, 70% of the class reading the book is a "Must" for Conference and Jurisdictional recognition.

The study was introduced by a Japanese tea with circle number One, Mrs. Doss chairman, in charge. The hall was beautifully decorated in Japanese motif for the occasion. Guest speakers for this study were Mrs. C. B. Lyle, president of First Church, Magnolia, and Miss Virginia Garner of Stephens, both former missionaries to Japan. Miss Anita Lester was dressed in a Japanese costume by some of the ladies, and Miss Garner explained the dress.

Other guests for the afternoon were Mrs. J. B. Brown of Magnolia and Mrs. Virginia B. Hottman of New York.

The study course was completed last Monday and guest speakers for the afternoon were Mrs. Nelson Thornton, district president, and Mrs. Ernest Glaze, promotion secretary of the Camden district. Tea and cookies were served at the close of the program.

The project for the study course was a silver offering taken at the close of the tea; this will be sent to a girls' school in Hokkaido, Japan. The offering was \$12.25.—Reporter.

SHOREWOOD HILLS SOCIETY MEETS

The Woman's Society of Christian Service of Shorewood Hills met Tuesday afternoon at the church for the December monthly and program meeting.

There were seventeen members present for the program. The president, Mrs. Frank Haltson, Sr., presided over the business session.

Mrs. Reeves Livingston was in charge of the program, "The Whole of Our Answer is Love," with Mrs. Tom Neal, Mrs. Robert McGrew and Mrs. Charlie Phillips taking parts.

The next meeting will be held with Mrs. Frank Newton January 24th.

The Shorewood Society was organized July 12th, 1949, by Mrs. Lynn Harrington, district president and Rev. J. D. Baker, the pastor. Mrs. Fisher and Mrs. F. G. Haltom, Jr., assisted with the organization.

The society was organized with 17 charter members and has now grown into two circles. There is a night circle with 10 members and the regular day circle that has 24 members.

The officers are: President, Mrs. F. G. Haltson, Sr.; vice president, Mrs. Ardrain Johnson; secretary, Mrs. Reeves Livingston; treasurer, Mrs. Travis Tunnell.

The Society has a large field in which to operate and is striving to reach all the goals which is required of all Woman's Societies.—Reporter.

Ruth Wheaton Meeker Edits "Methodist Woman"



Mrs. Ruth Wheaton Meeker, of Medford, Oregon, promotion secretary of the Western Jurisdiction's Society of Christian Service, has been elected editor of "The Methodist Woman", the Society's national monthly. Mrs. Meeker will make her home in New York early in January.

Mrs. Meeker is well-known in the field of religious journalism. As

Ruth Esther Wheaton she was editor of "Woman's Home Missions" and of the general publications of the Woman's Home Missionary Society of the former Methodist Episcopal Church from 1932 to 1940. For the three years following, she was first field secretary of the W. S. C. S.

Born in Cheboygan, Michigan, Mrs. Meeker was educated at Albion College and took journalism studies at Columbia University. After graduation from Albion, she was named a rural community worker in Pike County, Ohio, under the W. H. M. S. of the Ohio Annual Conference; and later national field secretary of the W. H. M. S.

In 1943 she was married to Clarence A. Meeker, mayor of the City of Medford, Oregon; he died in 1948. In April, 1949, Mrs. Meeker was awarded Medford Zouta Club's annual award as "Woman of the Year." In addition to her jurisdictional work, she has been active in the local Methodist church and in the Medford Council of Church Women—teaching a church school class and carrying on leadership training courses.

As editor of "The Methodist Woman," Mrs. Meeker succeeds the late Miss Bettie S. Brittingham.

THE ASSEMBLY OF THE DIVISION WILL MEET IN CLEVELAND, OHIO

Under the presidency of Mrs. Frank G. Brooks of Mount Vernon, Iowa, the Woman's Society of Christian Service of the Methodist Church—said to be the largest organized group of women in the world (it has a membership of 1,500,000)—will hold its third quadrennial assembly in Cleveland, Ohio, April 18 to 21, 1950. "Christian Faith for a World in Revolution" is the theme of the gathering which will be attended by Methodist women from every state and representing some 40,000 churches of the denomination. Speakers of national and international note are now being secured for places on the program. In preparation for the assembly, groups of Methodist women across the country are now considering two topics: "The Christian Woman's Responsibility for Human Rights," and "The Christian Woman's Responsibility for World Missions." From these studies and the assembly there will emerge a social-action and a mission-action program for Methodist church women.

As an alienist, and one whose whole life has been concerned with sufferings of the mind, I would state that of all the hygienic measures to counteract disturbed sleep, depression of the spirits, and all the miserable sequels of a disturbed mind, I would undoubtedly give the first place to the simple habit of prayer.—Dr. T. Bulkley, addressing British Medical Association.

There is no better education, for parents, than to have to be a good example for their children.—Michael Soeder, Die Frau, Baden-Baden, Germany. (Quote translation.)

STEPHENS HAS CHRISTMAS PROGRAM

The Annual W. S. C. S. Christmas program was held in Fellowship hall at Stephens December 19. Mrs. Alfred Doss was leader for the program.

Soft music was played by Mrs. Walter Keith, followed by scripture reading by Mrs. Beverly Morgan, who read Luke 1:20. Hymn, "O Come All Ye Faithful" was sung and the meditation was given by Mrs. Roy McClurkin.

Following a reading of a poem by Mrs. Harry Edwards, and a prayer by Mrs. A. O. Green, a talk was given by Mrs. J. A. Bonner. A solo was sung by Mrs. W. M. Hare, accompanied by Mrs. Keith. A closing meditation was given by Mrs. Frank Allen.

An offering was made for mission work, which amounted to \$29.95. The service closed with the singing of a hymn and prayer by Mrs. W. T. Roberts.

After the circles had their business meeting, the members all enjoyed the social hour and the exchange of gifts.

The members of the church and the Woman's society presented Rev. and Mrs. Doss with a chest of 1847 Rogers silverware as a token of their love and appreciation of the fine work they have done.

The society also presented Mrs. Beverly Morgan an Honorary Life Membership in the Woman's Society in appreciation of her faithful service. Mrs. Morgan is at present secretary of Missionary Education.—Reporter.

And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you.—Eph. 4:32.

MISSIONARIES NEEDED IN INDIA

NEW YORK CITY—Missionaries are urgently needed in India to help preserve that country's ties with the rest of the world, Mr. Mark Sunder Rao, assistant editor of the Madras Zaurdian, one of India's oldest and largest Christian publications, said here last week.

Noting the growth of nationalism in India, he warned that the Indian Christian church may become nationalistic in outlook and lose contact with the church in other countries.

India, since independence, like this country after the American Revolution, he explained, has been concentrating on internal problems and turning her back on the world outside.

"The best service missionaries can render," he said, "is to come in greater numbers, as 'partners in service,' to maintain the feeling that the Church in India is still part of the old world church."

Missionaries can help India maintain international ties, he said, by breaking down the long standing Indian resentment against white men as exploiters and imperialists.

Mr. Sunder Rao arrived here on the Queen Mary on his way to the school of religious journalism at Syracuse University. He was chosen by the Christian Council of India and Pakistan for a scholarship from the India Committee of the Foreign Missions Conference. He will spend six months at Syracuse studying editorial techniques, public opinion and public affairs, and will confer with religious editors and mission leaders in various parts of the country. He will return to Madras to become editor of the weekly Guardian before its hundredth anniversary in 1951.

One of two Christian members of a Brahmin family in Madras Province, his primary interest is in evangelization of the Brahmin class who are India's intellectual aristocracy and furnish the overwhelming part of its leadership.

Since the 1880's, he pointed out, missionary work in India has almost ignored the Brahmin group and concentrated on the others. "The universal Gospel should have a universal outreach," he continued.

The Madras Guardian he has helped edit since 1946 is published in English, directed mainly toward the Indian intelligentsia, and covers political as well as religious news. With correspondents in London and New York, it has subscribers in Great Britain, Australia, Europe and America as well as India.

DR. AMBEDKAR PROPOSES HINDU CODE REFORMS

Dr. B. R. Ambedkar, of Bombay, long recognized as the leader of India's "Untouchables" in their search for religious and social freedom, and now a representative of the "Untouchables" in India's Parliament, has a bill before that body to reform the centuries-old Hindu religious-social codes relating to marriage, to caste, to inheritance, to adoption. The proposal would give women more liberal inheritance rights; liberalize divorce; abolish caste considerations in marriage; (Continued on page 12)

CURRENT NEWS IN ARKANSAS METHODISM

LETTER OF APPRECIATION OF MISS GUFFEY

May I commend the *Arkansas Methodist* for the articles about Miss Virginia Guffey? Virginia has become a pleasant part of our sanatorium life and we look forward to her cheerful visits very much. Methodists of Arkansas are to be complimented on placing her here.

I trust all Methodist Churches and Christian organizations of the state will respond to the call for funds to purchase a car for Virginia. I know that she lends a helping hand daily to patients, relatives and friends of patients who live in Booneville.

I am writing this letter because I believe the patients appreciate Virginia and her work very much.—Dorothy Ruple, 328 Nyberg Building, State Sanatorium, Arkansas.

CHRISTMAS PAGEANT AT ENGLAND

The England Methodist Youth Fellowship and Church School presented a Christmas Pageant, "The Coming of the Prince of Peace," on Wednesday evening, December 21 at 8 p. m. This is the first pageant to be presented here for several years, but we plan now to make it an annual event. The directors and the cast worked faithfully and effectively as their presentation revealed.

The cast of characters were: aged Pilgrim—Benny Swafford; Angels: Marilyn Mashburn, Sarah CarLee, Patricia Alden, and Emma Jo Perry; Mary—Patsy Mashburn; Joseph—Bruce Sharp; Shepherds—Johnny Steed, George Flanakin, Johnny Petty, Norman Petty; Shepherd's Children—Primary Department; Three Kings: Bill Kennedy, Ralph Ray, and Kelly Koonce. Other members of the M. Y. F. sang in the choir providing the message in a background of music. Diane Mashburn and Patsy Kelly were soloists.

Directors of the pageant were Mrs. Charles Mashburn and Mrs. Charles Richards. Mrs. Tom Steele Ellis was the organist.—Reporter.

OBITUARY

KEY—William James Key, age seventy-two, of 2122 Schiller Avenue, Little Rock, died in a Little Rock Hospital on December 21, 1949. He is survived by a son, Wylie G. Key, superintendent of Schools in Marked Tree; four daughters, Mrs. Earl F. Quigley and Mrs. Edward B. Moulton, Little Rock; Mrs. Sherwood Gates, Washington, D. C.; and Miss Johnnie Key, Eureka Springs; two brothers, D. E. and J. W. Key, Carthage; and one granddaughter, Barbara Allen Key of Marked Tree.

Funeral services were conducted in the Healey and Roth Chapel at Little Rock by Dr. James W. Workman. Burial was in the Hampden Springs Cemetery at Carthage, Arkansas.

Mr. Key and his family lived at Carthage until 1927. He then moved to Conway so that his children might attend Hendrix College. In 1939 he moved to Little Rock where he lived until his death. He was a member of the First Methodist Church of Little Rock. His wife, Jeanette Ross Key, died January 1, 1940.

Secretary Mathews Visits India, Pakistan



Rev. James K. Mathews, associate secretary of the Board of Missions and Church Extension for India and Pakistan, is now on a secretarial visit of several months to those Dominions. En route he will confer with Methodist and other mission leaders in England. In India he

will confer with the bishops and with other Indian and missionary churchmen, and with annual conferences on their advance programs.

(The accompanying picture was made just before Mr. Mathews flew from New York to England. He is showing friends where he will be in India.)

DR. AMBEDKAR PROPOSES HINDU CODE REFORMS

(Continued from page 11)
"modernize" marriage arrangements (now made by the family or a go-between).

This is perhaps the most controversial measure that the Parliament will have before it in years, it would, in effect, more drastically reform Hindu codes than were the British ever able to accomplish; it would materially affect the lives of one-sixth of the world's population. Orthodox Hindus are opposed to the measure; modern and educated women generally are for it; but fear is expressed by Prime Minister Nehru and others that it is "far ahead of public opinion at the present time."

Dr. Ambedkar — educated at Columbia University, New York, and at London University—has long been associated with Christian missionaries in India, and from them has gained many ideas and ideals of freedom and justice. He has worked with them in advocating many reforms. Like Gandhi, however, he has never embraced Christianity, and still considers himself a Hindu.

BUTTERFIELD M. Y. F. HAS CHRISTMAS SUPPER

The Butterfield young people and their counselors enjoyed a buffet supper in the gaily decorated home of Mr. and Mrs. Lee Efird on Friday evening, December 23. Red and green crepe paper streamers and gaily colored balloons hanging from

the ceiling of the living room and dining room gave a festive note to the occasion. A lighted Christmas tree and candles completed the decoration in the living room.

A delicious supper prepared by the young people was served to the following: Beverly Wallace, Ray Rusher, Melvin Foster, Derrall Wallace, Jean Efird, Beverly Efird, Betty Howard, Fay Rusher, Inez Dammann, Mr. and Mrs. Jim Wallace, Mr. and Mrs. Harvey Lawrence, Mr. and Mrs. Frank Spurlin and

WEEK OF DEDICATION PLANS

Inquiries increase about plans and procedures for this year's observance of the Week of Dedication, March 5-12. This notice is circulated through our church press that all may be informed.

In general, plans this year follow the pattern of last year. Of course, there are some added techniques, new features and a new set of projects. One Great Hour of Sharing is included this year in the Week of Dedication program.

Answers to scores of questions are found in the literature which will reach every Methodist pastor this month. Packets of materials including leader's annual, radio guide, offering envelope, covenant card, description of projects, poster, and requisition card will be mailed from the Advance office about January 20.

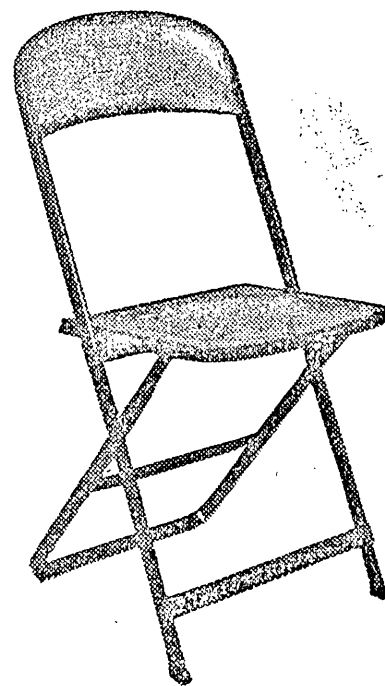
Bishop Paul B. Kern, chairman of the Week of Dedication Committee, says that because Methodists are concerned about strengthening their own spiritual life "they will come to this second observance of the Week of Dedication with deepening enthusiasm." In 15,000 charges last year they came, in fellowship with Christ, to the church altars. This year we pray earnestly that a similar experience will be placed within reach of worshipers in all our churches.—E. Harold Mohn, Executive Director of The Advance for Christ and His Church.

Mr. and Mrs. Lee Efird.

The young people went caroling later in the evening.—Mrs. Frank Spurlin, Counselor.

Be strong and of good courage.—Josh. 1:6a.

a GOOD chair . . . a BETTER price
the BEST delivery



SEATS: Deeply shaped, form fitting

BACKS: Formed from heavy steel plate for perfect comfort

FINISH: Non-chalking (taupe color) enamel and baked to a hard, durable finish

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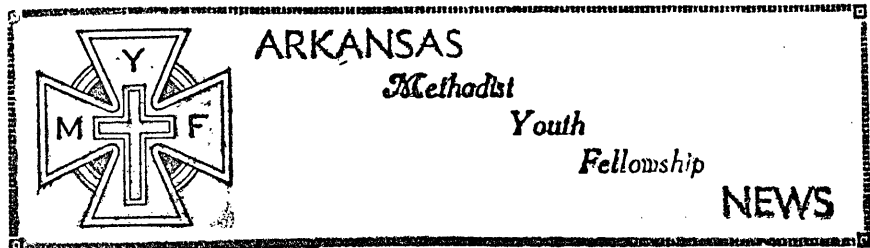
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OPPORTUNITY KNOCKS

ATTENTION chairmen and members of the Missions and World Friendship commission! A tremendous job needs your services NOW! No, not tomorrow, but TODAY!

Your commission is one of the most vital phases of the total Methodist Youth Fellowship program in its relation to the world. Our world is being made smaller each day by the many new inventions and discoveries; we are becoming closer to the distant and remote corners of our earth. This requires global thinking on our part, and it is your job to see to it that the young people of our local churches become acquainted with the countries that stretch from the Arctic to the Antarctic. Likewise, there is that Navajo reservation and other mission schools and institutions in our own country that need attention and aid, also.

The field is a wide, extensive one, and it requires a lot of survey and research. Your task is not an easy one, but yet, it is a most interesting one. If your commissions are not functioning properly, we must iron out a few of the stumbling blocks. However, with a hard-working, active group the difficulties can easily be overcome. The "Handbook of the Missions and World Friendship Commission" is a necessity and should be studied from cover to cover. Any number, type, or size of pamphlets, leaflets, and other materials can be secured from the Methodist Publishing House. But, to get off to a good start you will find that "Highroad", "Concern", "World Outlook", "Workshop", and the "My Fund Packet" are very helpful. Nashville is ready and willing to answer your call for materials on any phase of the Missions and World Friendship Commission. You Ask—You Receive.

The New Year has just begun! Let's get the commissions of the local churches on the ball and put out all our efforts to start it rolling towards a greater development. What about some snappy programs on Japan, this year's emphasis of the Advance. Get acquainted with the people of Japan—know their traditions, handicaps, and reconstruction possibilities. Your commission is a part of the World Service program, too, so give freely of your services to the Church programs and projects of World Service. Do some personal research on the MYF Fund—support it wholeheartedly—increase your offering to it. Sharing with other peoples of the world through the Church is an enjoyable opportunity for young Methodists.

What about the sub-district commission? Dig into it with firm plans and bring up a Booth Festival, a sub-district-wide MYF Fund project, as well as a Missinonary education program.

Never slack up in your work through the commission. But, keep searching for new ideas, new programs, new projects, and why—soon the entire church will have become more "Mission and World Minded." Everyone will feel that he has grown a great deal closer to his brothers of the world, and he will discover that through his actions.

he has grown closer to God.

So, how about it? 1950 can be a great year for you, but it will be even greater if you will only do your share a little more to make it so.—Marjorie L. Hammond, Missions and World Friendship Chairman, North Arkansas Conference.

WESLEYAN YOUNG ADULT FELLOWSHIP MEETING

The Wesleyan Young Adult Fellowship held its regular monthly meeting in the Methodist Church, Eureka Springs, Arkansas, on Thursday evening, December 29th. Twenty members were in attendance at this time. The churches in this group are Eureka Springs, Berryville, Green Forest, and Alpena Pass.

The program was under the direction of Mrs. Charles Leise. The topic was a five-point discussion on How Young Adults Can Help In Religious Education Work led by Rev. Wm. Stewart.

Following the business meeting, refreshments were served.

The next meeting will be held in Green Forest on Thursday, January 26th.—Mrs. Tommie Chafin, Reporter.

THE CONWAY-PERRY COUNTY SUB-DISTRICT

The Conway-Perry County Sub-District met in the Perryville Methodist Church on Monday evening.

The leader, Kenneth Vandervort, was in charge of the New Year's program. A solo was sung by Bobbie Sue Tarvin, accompanied by Francis Patterson. A group of young people presented a playlet.

Games were enjoyed and delicious refreshments were served by the ladies of the church.

Betty Taylor, president, presided over the business meeting. There were fifty-two present. The next meeting will be held on February 6 at Perry.—Patsy Thompson, Reporter.

If your efforts are criticized you must have done something worth while.—Imp.

THE TRI-COUNTY SUB-DISTRICT

The Tri-County Sub-District M. Y. F. met at the Thornton Methodist Church, January 2 at 7:15 p. m.

The singing of "I Need Thee Every Hour" opened the program. "I'm Coming to the Cross" was sung. "The Christian Home" was read responsively followed by the singing of "The Home Over There." Brother Hall led in prayer. A film "Walking With God," was shown which was very interesting. The concluded the program.

The president presided over the business meeting. Hampton again won the banner with 8.4 per cent. Thornton had 8 per cent, Fordyce 0. There were 34 present, Thornton 20, Hampton 15 and Fordyce 9.

The invitation of Fordyce to hold the next meeting there on February 6, was accepted.

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

MEETING OF JOHN WESLEY SUB-DISTRICT

The Monticello Sub-District of the M. Y. F. which includes Star City, Monticello, Wilmar, Green Hill, Warren, New Edinburgh and Hermitage met at Star City on January 9.

A very interesting program was sponsored by the Star City group.

The president, Miss Marie Loewe, presided over the business meeting. The group was urged to cooperate in raising money to build a cabin at the Methodist camp.

The group enjoyed a recreation period and refreshments after the program.

The next meeting will be at Warren on February 13.—Dixie Dunlap, Reporter.

A speech should be like the leaping of a fountain, not the pumping of a pump.—Department of Speech Dension, Univ. "Maxims for Public Speakers," Banking, 12-'49.

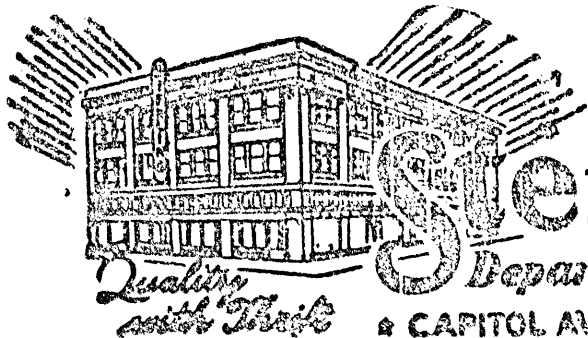


WILL OPEN A WEEK'S RUN AT
The Robinson Auditorium
Saturday Night, January 21

Prices — Nights and Sunday Matinee — \$3.65, \$3.05, \$2.45, \$1.85 and \$1.20. Student Matinees, Monday and Wednesday, 61 cents (Adults \$1.85) General Admission Only. All Prices Include Tax. (Sponsored by Arkansas Department, American Legion.)

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LITTLE ROCK, ARKANSAS

Methodist Children's Home Report

FIRST FINANCIAL REPORT OF THE CHRISTMAS OFFERING

We list below some of the individual churches whose contributions are outstanding for this annual offering period. We want to express our appreciation for all the contributions received, both great and small. Some of the smaller amounts represent greater sacrificial giving than some of the greater amounts listed.

First Church, Little Rock	\$ 3,142.64
Asbury	1,803.39
Texarkana, First Church	1,464.23
Winfield, Little Rock	1,330.41
First Church, Fort Smith	1,015.00
First Church, Hope	1,000.00
First Church, Malvern	911.00
First Church, Camden	88.00
First Church, Conway	785.00
First Church, Jonesboro	743.58
England	701.80
Hot Springs, First Church	632.39
Arkadelphia	600.00
Lakeside, Pine Bluff	533.40
Forrest City	519.70
North Little Rock, First Church	515.00
Grand Avenue, Stuttgart	500.00
Benton	460.00
Fordyce	428.48
Magnolia, First Church	414.27
McGehee	357.00
Warren	327.53
Goddard Memorial, Fort Smith	320.52
Brinkley	314.21
Stuttgart, First Church	307.21
Carr Memorial, Pine Bluff	307.72
Dumas	305.00
Lewisville	305.00
West Memphis	300.00

LITTLE ROCK CONFERENCE

Arkadelphia District		
Amity Ct.		
Arkadelphia	600.00	
Arkadelphia Ct.		
Hollywood Church	9.50	
Hart's Chapel	5.00	14.50
Bismarck Ct.		
Bismarck	5.50	
Christian Home	4.00	9.50
Caddo Ct.		
Dalark Ct.		
Dalark	28.00	
Bethlehem	15.25	
Manchester	34.17	77.42
Delight Ct.		
Delight	123.00	
Antoine	11.75	
Saline	7.00	141.75
Fountain Lake		
Friendship Ct.		
Midway	3.00	
Social Hill	8.00	
Leau Frais	3.20	14.20
Gurdon	65.00	
Glenwood	50.00	
Hot Springs Ct.		
Bethlehem Church	7.38	
Hot Springs Churches:		
First Church	632.39	
Grand Avenue	175.00	
Oaklawn	125.00	
Pullman Heights	15.00	
Tigert		
Malvern Churches:		
Keith Memorial	48.00	
First Church	911.00	
Mt. Ida		
Murfreesboro	57.95	
Murfreesboro Ct.	4.00	
Oak Grove		
Okolona Ct.		
Beirne	14.00	
Center Grove	28.00	
Okolona	10.00	52.00
Trinity		10.00
Piney Grove		
Rockport Ct.		
Butterfield	10.00	
Magnet Cove	10.00	
Rockport	20.00	
Shorewood Hills	31.42	
Sparkman-Sardis	79.15	
Traskwood Ct.		
Congo	6.00	
New Hope	3.00	
Point View	5.00	
Traskwood	8.00	21.00
TOTAL	3,161.66	

Camden District

Bearden		
Bradley-Garland		
Bradley	50.00	
Garland	30.00	80.00
Buckner Ct.		36.77
Camden Churches:		
Fairview	118.40	
Timothy	36.29	154.69
First Church		838.00
Chidester Ct.		
Columbia Ct.		
Harmony Church	6.40	
New Hope	8.45	
Philadelphia	10.50	
Sharon	14.42	39.77
Dumas Memorial	12.20	
Calion	27.00	
Callon W. S. C. S.	10.00	49.20
El Dorado Churches:		
Centennial		
First Church		
Vantrease Memorial	102.45	
Bethel	11.00	
Wesley	15.00	128.45
Emerson Ct.		
Christie's Chapel	12.50	
Harmony Grove Ct.		
Holly Springs Ct.		
Junction City	30.00	
Lewisville	175.00	
Bessie McKnight Circle	130.65	305.65

Louann Ct.	13.00	
Liberty	8.07	
Silver Hill	24.00	45.07
Magnolia Churches:		
First Church	389.27	
Upper Room Class	20.00	
Character Builders Cl.	5.00	414.27
Jackson Street		
Magnolia Wesleyan Guild	25.00	
Magnolia Ct.	20.00	
Marysville Ct.		
Vacation Bible School	5.00	
Bethel	19.00	
Fredonia	177.95	
Marysville	10.00	211.95
Norphlet Ct.		
Norphlet	54.21	
Ebenezer	10.00	84.21
Quinn	20.00	
Parker's Chapel	61.40	
Pleasant Grove	39.17	100.57
Princeton Ct.		30.00
Smackover	160.00	
Princehouse Class	5.00	165.00
Stamps		100.00
Stephens		
Taylor Ct.		
Taylor	33.00	
Welcome	4.55	37.55
Village Ct.		
Vacation Bible Sch.	12.50	
Ebenezer	12.00	
Lydesdale	12.08	
Village	31.00	67.58
Waldo	50.00	
Willisville	30.00	80.00
TOTAL for Camden District	3,106.23	

Little Rock District

Austin Ct.	44.25	
Old Austin (Lillian Bush)	5.00	
South Bend	6.00	55.25
Bauxite-Sardis		97.00
Benton		460.00
Benton Ct.		
Pleasant Hill	7.00	
Bryant Ct.		
Bryant	50.00	
Mt. Carmel	55.00	
Salem	60.00	165.00
Carlisle	101.19	
Men's Bible Class	75.00	
Builders Circle	18.36	
W. S. C. S.	10.88	205.43
Carlisle Ct.		
Hamilton	10.00	
Shiloh	5.43	
Zion	3.12	18.55
Des Arc-New Bethel		
DeValls Bluff	26.00	
Douglassville	75.00	
Geyer Springs	30.77	
Hazen	120.00	
Little Rock Churches:		
Asbury	1,803.39	
Capitol View	185.75	
First Church	3,142.64	
Forest Park		
Henderson	132.00	
Highland Circle No. 5	14.60	
Hunter	73.89	
Oak Forest	190.60	
Pulaski Heights	75.72	
St. Marks-Chenault		
Scott Street	107.00	
Twenty-Eighth Street	128.00	
Winfield	1,330.41	
Little Rock Ct.		
Bethel	10.00	
Mt. Pleasant	9.00	19.00
Lonoke Wesleyan Service Guild		25.00
Mabelvale		75.00
Mountain View		
Primrose Chapel		131.00
TOTAL Little Rock Dist.	8,694.00	

Monticello District

Crossett	111.25	
Dermott	200.00	
Drew Ct.	46.15	
Dumas	305.00	
Eudora	140.00	
Fountain Hill Ct.		
Fordyce	135.00	428.48
Hamburg		
M. Y. F.	5.00	
Snyder	21.50	161.50
Hampton	15.00	
Harrell	10.00	25.00
Hermitage	17.50	
Martin Chapel	9.00	
Jersey	20.00	
Ingalls	5.00	
Palatine	8.50	60.00
Huttig	63.00	
Bolding	7.00	70.00
Kingsland		35.00
Lake Village		
McGehee		357.00
Monticello		
New Edinburg Ct.		
Good Hope	7.00	
Hebron	10.50	
New Edinburg	6.00	
Wagon	1.00	
Wheeler Springs	7.00	31.50
Parkdale		63.20
Portland		
Montrose		
Star City		84.90
Strong Ct.	32.75	
Rhodes Chapel	25.00	
Union	20.06	77.81
Thornton Ct.		
Thornton	15.00	
Temperance Hill	4.00	
Chambersville	4.00	23.00
Tillar Ct.		
Tillar	56.50	
Winchester	12.75	

Newton's Chapel	37.75	
Selma	6.00	115.00
Warren		327.53
Watson	36.40	
Kelso	16.42	
Arkansas City	6.18	59.00
Wilmar Ct.		
Wilmar	34.00	
Andrews Chapel	8.00	
Mt. Pleasant	22.00	
Rock Springs	16.00	80.00
Wilmot		40.00
TOTAL Monticello District	2,841.32	

Pine Bluff District

Almyra	98.00	31.65
Altheimer	50.00	148.00
Wabbaseka	58.00	
Bayou Meto	18.85	
Bayou Meto W. S. C. S.	35.00	111.85
Lodges Corner		
Carthage-Tulip		
DeWitt		
England		701.80
Gillett		
Good Faith		14.00
Glendale	43.00	
Grady	16.00	59.00
Gould		43.00
Humphrey		
Keo Ct.		25.00
Keo	15.00	
Tomberlin	15.00	55.00
Humnoke	11.00	
Leola	7.00	18.00
Hunter's Chapel		
Little Prairie Ct.	70.85	
DeLuce	25.50	
Campshed	16.00	112.35
Prairie Union		
Pine Bluff Churches:		307.72
Carr Memorial		
First Church	61.00	
Hawley Memorial	533.40	
Lakeside		
Plainview		
Rison	40.00	
Mt. Carmel	5.00	45.00
Roe Ct.		
Roe	27.56	
Hunter's Chapel	2.00	
Shiloh	10.00	
Ulm	18.00	57.56
Rowell Ct.		
Prosperity	19.70	
Union	5.00	24.70
Sheridan	75.00	
New Hope	15.50	
Moon's Chapel	7.50	98.00
Sherrill	50.00	
Tucker	20.00	70.00
St. Charles		16.75
Stuttgart Churches:		
First Church	307.40	
Grand Avenue	500.00	
Swan Lake	165.00	
Whitehall		
TOTAL Pine Bluff District	3,481.18	

Hope District

Ashdown		290.00
Bingen Ct.		
Bingen	15.00	
Biggs Chapel	5.25	
Doyle	5.00	
Friendship	3.50	
Pump Springs	1.50	
Sweet Home	1.00	31.25
Blevins Ct.		
Blevins	50.00	
Bethel	5.40	
McCaskill	12.50	
Sweet Home	3.80	71.70
Center Point Ct.		
Cherry Hill Ct.		
DeQueen		81.00
Dierks		40.00
Doddridge Ct.		
Doddridge	6.00	
Fouke	8.00	
Olive Branch	10.00	
Silverino	10.00	34.00
Emmett Ct.		
Emmett		168.00
Foreman	44.50	
Wood's Chapel	7.00	51.50
Hatfield Ct.		
Hatfield	12.73	
Cove	13.50	
Gilham	5.00	31.23
Hope		1,000.00
Horatio Ct.		
Horatio	60.00	
Horatio W. S. C. S.	6.00	
Walnut Springs	11.00	
Williamson	5.00	82.00
Langley Ct.		
Lockesburg Ct.		
Lockesburg	30.00	
Belleville	9.00	
Rock Hill	5.00	44.00
Mena		166.75
Mineral Springs	15.00	
Ozan	5.00	
St. Paul	5.00	25.00
Nashville		
Prescott		125.00
Prescott Ct.		
Fairview	8.70	
Mt. Moriah	14.50	
New Salem	8.50	31.70
Shady Grove	13.00	
Dallas	10.02	
Potter	1.00	
Rocky	3.00	
Mountain View	1.00	38.02
Springhill Ct.		
Texarkana Churches:		
College Hill	39.00	
Fairview	169.00	
First Church	1,464.23	

Texarkana Ct.		
Few Memorial	10.00	
Harmony	15.50	
Pleasant Hill	17.75	
Rondo	15.00	58.25
Washington		15.00
Wilton Ct.		
Ogden Church		15.63
Winthrop		5.00
Wickes		7.68
TOTAL Hope District	4,084.94	

TOTAL LITTLE ROCK CONF. \$25,369.33

NORTH ARKANSAS CONFERENCE

Batesville District		
Batesville Churches:		
Central Avenue	65.00	
Circle No. 1	5.00	
Circle No. 3	4.00	74.00
First Church		100.00
Bethesda-Cushman		
Calico Rock Ct.		
Cave City Charge		
Sidney Church		5.00
Charlotte Ct.		
Cotter		50.00
Desha Ct.		
Jamestown W. S. C. S.		4.00
Evening Shade Ct.		26.11
Melbourne Ct.		
Moorefield	32.00	
Asbury	10.00	42.00
Mountain Home		75.00
Newark		18.97
Newport, First Church		200.00
Newport, Umsted Memorial		10.00
Pleasant Plains Ct.		
Corner Stone Church		5.00
Salem		40.50
Alicia		22.00
Viola Ct.		
Bexar Church		7.00
Weldon	43.00	
Tupelo	5.00	48.00
Yellville	40.00	
Bull Shoals	6.00	
Cedar Grove	19.00	
Pleasant Ridge	7.00	
Summitt	4.00	76.00
TOTAL Batesville Dist.	803.58	

Conway District

Atkins Mr. and Mrs. Barker)	10.00
Bethleville	11.00
Havana	10.00
Corinth	5.00
Bethel-Cato	26.00
Centerville	
Conway Churches:	
First Church	785.00
Salem	
Wesley Memorial	25.00
Danville	55.00
Danville W. S. C. S.	10.00
Dardanelle	65.00
Dardanelle Ct.	110.00
Dover	5.45
Gravelly Ct.	
Greenbrier	14.85
Republican	5.00
Levy	19.85
Morrilton	68.90
Morrilton Ct. No. 1	150.00
Morrilton Ct. No. 2	20.00
Naylor Ct.	
North Little Rock Churches:	
First Church	515.00
Gardner Memorial	140.00
Matilda Forest Class	10.00
Washington Avenue	107.30
Plummerville	
Plainview	25.00
Salem	5.00
Ola Ct.	30.00
Perry-Perryville	
Perry County Ct.	3.00
Pottsville	14.00
Russellville	
Vilonia	11.00
Mt. Carmel	18.00
Total Conway Dist.	2,134.00

SUNDAY SCHOOL LESSON

(Continued from page 16)

and class distinction. The people behind the iron curtain do not know that the groups who have the least privileges in the democracies are far better off than the rank and file of the citizens of the Communist nation. Their boasted equality is on a very low level and their freedom is a dream that can never come true under totalitarian dictatorships. But after all of this has been said, we have to admit that the democracies are falling short. There are many improvements that can and must be made. Nothing is ever permanently settled until it is settled fairly to all concerned. No intelligent and trained person would argue for a moment that the various groups and classes are treated justly and fairly in any social, political and economic order in the world. This is true both of Democracy and Communism.

Continued segregation may be wise but it must not be on the basis of one group feeling superior to another. If it were not for the stigma, that in the past has been attached to it, it would be chosen by one color as readily as another. No doubt, the continued distinction of the races is God's will. Each race should have ambitions to thus remain. But after all of this is said and done we must admit the truth of Peter's statement in Acts 1:34: "Truly I perceive that God shows no partiality." God is equally interested in all people. Class and color make no difference to him. One of the very foundations of Christian Democracy is equality. Equality in the matter of opportunity to help one's self and others; equality in politics; equality in the field of economics so far as one's ability and earning capacity will permit; equality in education; equality in religion. We are certainly headed in this direction and are not as far from some of these goals now as some think. The greatest safeguard for Christian Democracy is to make it truly Christian and truly democratic. When this is done we need have no fear of any other political set-up in the world. For Christian Democracy built on the brotherhood of mankind is the greatest force on earth.

A colporteur in North India told the Christmas story and then read it from the Scriptures. One person asked, "How long has it been since God's Son was born into the world?" "About ,000 years," the missionary replied.

"Then," asked the villager, "who has been hiding this book all this time?"—Baptist Bulletin Service.

If a friend found you playing with a model engine in February he might question your sanity. But let him discover you so engaged in December, and he will merely conclude that you are testing the working qualities of the locomotive before presenting it to your nephew at Christmas.—Gilbert Thomas.

I must work the works of him that sent me, while it is day.—John 9:4.

METHODIST CHILDREN'S HOME REPORT

(Continued from page 14)

Elkins	5.00	
Huntsville	23.00	
Nichols Memorial	2.00	
Presley's Chapel	18.50	
St. Paul	3.80	61.50
Pea Ridge	12.80	
Avoca	23.00	
Brightwater	12.50	48.30
Prairie Grove		110.00
Illinois Chapel		150.00
Rogers		10.00
Rogers Ct.		221.45
Pace's Chapel	3.00	215.00
Bland's Chapel	7.00	10.00
Siloam Springs	210.00	
Children's Birthday Of.	5.70	
Circle 4, W. S. C. S.	5.75	
Springdale		221.45
Highfill		215.00
Sulphur Springs		10.00
Viney Grove	25.00	
Liberty	3.75	
Rhea	28.00	56.75
Winslow		
Zion		
Total Fayetteville Dist.		1,765.84

Fort Smith District		
Alix	5.00	
Coal Hill	10.00	
Mt. Vernon	2.71	17.71
Alma	40.00	
Mulberry	17.50	57.50
Altus	15.00	
Gar Creek	3.00	
Grenades Chapel	7.00	25.00
Bethel-Dyer		
Booneville		150.00
Branch Ct.		
Charleston		
Cole's Chapel	43.45	
Grand Prairie	6.55	
Clarksville	22.59	72.59
Fort Smith Churches:		260.00
First Church		1,015.00
Fifth Street		50.00
Goddard Memorial		320.52
Grand Avenue		31.88
Massard		17.00
Midland Heights		61.00
Townsend Avenue		5.00
St. Paul's		109.10
St. Luke		50.00
Greenwood		36.00
Milltown		2.50
Hackett	19.00	
Bethel	6.00	
Bonanza	25.00	50.00
Hartford	50.00	
Midland	4.00	54.00
Hartman Ct.		
Hartman	23.00	
Hays Chapel	11.00	
Mt. Zion	10.00	
Spadra	5.00	49.00
Huntington		20.15
Kibler	15.00	62.15
Mtn. View	47.15	
Lavaca Ct.		
Lavaca		18.87
Magazine		12.00
Mansfield		70.00
Ozark		100.00
Paris	35.00	
Paris Ct.		
Mt. Salem	1.00	
Plainview	1.00	37.00
Prairie View	11.70	
McKendree	5.00	
Pioneer Memorial	8.50	
Scranton	15.00	20.00
Van Buren, First Church		
Van Buren, City Heights		11.00
East Van Buren-New Hope		
Waldron		
Waldron Ct.		
Bird's View	3.40	
Cauthron	7.30	
Square Rock	7.96	18.66
Total Fort Smith Dist.		2,823.83

Helena District		
Preachers and Wives of Helena District		
Aubrey	31.70	
Brinkley	8.15	
Choctaw	307.71	
Clarendon	6.50	314.21
Colt	20.60	69.00
Forrest Chapel	5.50	
Wesley Chapel	17.30	43.40
Cotton Plant		
McClelland Church		3.00
Crawfordsville	25.50	
Blackfish Lake	12.50	38.00
Earle		71.30
Elaine Ct.		
Mellwood		5.00
Forrest City		519.70
Haynes		41.00
Helena		105.00
Holly Grove W. S. C. S.		17.00
Hughes		25.00
Hunter		15.00
Marianna		232.50
Marion		241.00
Marvel Ct.		
Lexa Church		25.00
Vanndale	5.00	
Bay Village	10.00	15.00
West Helena		
West Memphis		300.00
Hulbert		10.00
Wheatley Ct.		
Widener-Round Pond	91.16	
W. S. C. S.	19.00	110.16
Wynne	195.13	
Adult Ladies Class	26.00	221.31
Total for Helena Dist.		2,461.43

Jonesboro District		
Black Oak-Delfore		
Blytheville, First Church		
Ladies Bible Class		10.00

Bono	25.00	
Shady Grove	10.00	
Trinity	10.00	45.00
Brookland	20.00	
New Haven	13.64	33.64
Caraway		25.42
Dyess-Whitten		
Gosnell		10.00
Harrisburg		
Progressive Sunday School Class	69.13	
Joiner	16.00	85.13
Jonesboro, First Church	463.58	37.00
Young Adult Men's Class	200.00	
Blackwell Vanguard Class	25.00	
Second Mile Class	55.00	743.58
Jonesboro Fisher Street		
Jonesboro, Huntington Ave.	50.00	
Girls' Interest Group	5.50	55.50
Keiser	11.31	21.31
Victoria	10.00	
Lake City Ct.		
Lunsford	17.00	
Pleasant Valley	23.00	40.00
Leachville		22.00
Lepanto, Thanksgiving Children's Division		5.00
Lorado Ct.		
New Hope	5.00	
Pleasant Hill	8.00	13.00
Luxora		27.29
McCormick		
Manila		39.00
Marked Tree	116.05	
Circle No. 1	50.00	
Circle No. 2	50.00	
Wesleyan Guild	5.00	221.05
Monette		24.00
Macey		10.00
Nettleton Bay		
Osceola		100.00
Riverside-Floodway		
St. John		8.50
Trumann		118.00
Turrell		
Gilmore	12.00	
Tyrone-West Black Oak	6.00	18.00
Weiner Charge		
Tilton Church		3.50
Weona	8.50	
Center View	8.00	16.50
Yarbro	32.50	
Promised Land	22.50	55.00
Buffalo Island		
Sub-District M. Y. F.		150.00
Total Jonesboro Dist.		1,958.21

Paragould District		
Beech Grove		
Biggers	16.26	
Reyno	8.25	24.51
Camp Ground-Oak Grove		
Corning		77.50
Gainesville Ct.		
Greenway Ct.		
Langley's Chapel	6.65	
Wright's Chapel	12.00	18.65
Hardy-Willford		
Hoxie		61.73
Imboden-Smithville		19.00
Knobel	25.00	
Dean	18.10	
Peach Orchard	7.52	50.62
Leonard Ct.		
Mammoth Spring		
Marmaduke		56.00
Marmaduke Ct.		
Five Oaks	13.50	
Harvey's Chapel	8.82	22.32
Maynard Ct.		
Morning Star Ct.		15.00
Paragould, First Church		
Paragould, Griffin Memorial		58.00
Paragould Ct.		
Piggott		101.00
Pocahontas		
Ravendon Springs		
Rector, First Church		109.18
Rector, Fourth Street		
Rector Ct.		
Ebenezer		8.86
Stanford		
St. Francis Ct.		
Stranger's Home		
Walnut Ridge		
Walnut Ridge Ct.		
Portia		10.00
Total Paragould District		632.37

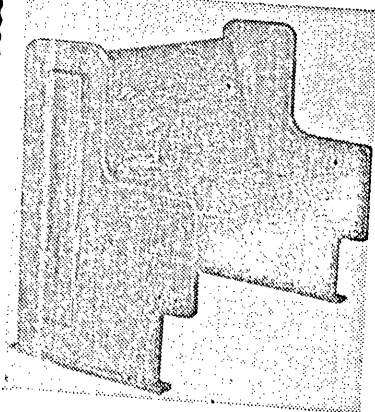
Searcy District		
Antioch		15.00
Augusta		
Kate Campbell Class	50.00	
Bald Knob	19.00	68.00
Bradford	45.05	
Beebe	22.25	67.30
Cabot		100.00
Clinton		57.00
DeView Charge		80.00
Friendship Ct.		11.00
Griffithville		
Ellis Chapel	14.36	
Harrison	5.25	19.61
Heber Springs, Central		100.00
Tumbling Shoals		
Heber Springs, First Church		5.00
Jacksonville		125.00
Judsonia W. S. C. S.	\$5.00	35.00
Kensett Ct.		23.00
Leslie		
Marshall Ct.		24.00
McCrory		25.00
McRae Ct., Garner Church		66.22
Newton County Ct.		5.00
Pangburn		
Mt. Pisgah	5.00	
Oak Grove	2.50	
Quitman	2.50	10.00
Rosebud		30.00
Searcy		8.00
Valley Springs		235.00
Van Buren-Damascus		12.57
Scotland		
Van Buren County No. 2		3.80
Total Searcy District		1,125.50
Total North Arkansas Conf.		\$13,704.78
Total for Both Conferences		\$39,074.11
Gifts not credited to any church		\$1,201.00
Total to date January 12		\$40,275.11
Gifts Not Credited to Any Church		
Mrs. C. W. Person, Garland		50.00
Miss Lucy Person, Garland		50.00
Miss Euda Green, Washington, D. C.		5.00
Mrs. Ida Chandler, Eureka Springs		10.00
Mr. and Mrs. J. T. Cocke, Holly Grove		3.00
Mr. and Mrs. Hinkle Simington, Attica		10.00
Miss Mayme Smith, Paris		5.00
Mr. J. C. White, Morrilton		25.00
Miss Nora Pearl Hopkins, Mrs. Lou Williamson, Branch		2.00
Mr. Jack Stiel Dante, Dumas		10.00
Mrs. Esther Crane, Springfield		5.00
Mrs. O. M. Lewis, Mena		1.00
Mr. and Mrs. C. L. Cabe, Texarkana		
Mrs. W. E. Dancer, Springfield		1,000.00
Total		\$1,201.00

"I like the parrot," said a lonely man. "It is the only creature gifted with the power of speech that is content to repeat just what it hears without trying to make a good story out of it."—Christian Herald.

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The Sunday School Lesson

By REV. H. O. BOLIN



CROSSING FRONTIERS

LESSON FOR JANUARY 29, 1950

LESSON TEXT: Acts 10:9-43.

GOLDEN TEXT: "Truly I perceive that God shows no partiality." Acts 10:34.

The lesson today takes us right into the middle of the most difficult problem of our age—that of crossing new frontiers. This problem of crossing frontiers is not new, however. Each generation has had its frontiers to cross and its barriers to break down. This is the only way that progress can be made.

There was a time when dissatisfied groups within the various social orders of the nations of the world simply moved out to the frontiers and started over again. That time has past. The world is becoming more densely populated and most of the desirable sections have been occupied. Then, too, improved means of transportation and communication are rapidly making the world one big neighborhood.

A Different Type Of Frontiers

We are now faced with the problem of crossing a different type of frontiers. Those of other generations were more or less external; the ones we face are internal. We are literally being forced by circumstances to double back on existing situations and break down the barriers that separate in the religious, political, economic and social orders of the world. No longer can the dissatisfied go out to foreign parts. The crossing of internal frontiers, however, are not altogether new to the human family. This has been practiced more or less in all ages of the world.

Early Church Crossing Frontiers

Religion, in some form, is as old as the human race. All peoples in all ages of the world have practiced some form of religion. God has not left himself wholly without witness at any place or during any age of the world. Some religions, however, have been so filled with superstitions, vulgarity and cruelty that there has been but very little good in them.

During the dim ages of the past the Jews got hold of the world's best conception of God. For hundreds of years, however, their idea of God was rather limited. They thought of Jehovah as being only their God. They had no idea that he loved and was deeply interested in other people. They knew that other races and tribes had gods other than Jehovah that they worshipped. During many generations the great prophets kept driving home the idea that there is but one God in all the universe and that all people belong to him. This great truth spread very slowly among the rank and file of the Jews.

Not only did the great masses of the Jews think of Jehovah as their God alone, but they thought of him as localized—they imagined that he dwelt only in Jerusalem. Their thought along this line was greatly helped by the number of groups that were carried at various times as captives into other countries. They learned by experience that Jehovah was present and could be worshipped in places other than

Jerusalem. Many, however, continued to cling to the old conception even down to the coming of Christ. We recall his conversation with the woman of Samaria at Jacob's well. He informed her that God was not only present on Mount Gerizim as the Samaritans thought and at Jerusalem as the Jews thought, but he was present everywhere. It is a well-known fact that the universal outlook of Jesus was one of the chief reasons why the Jews would not accept him as their Messiah. They thought that the Messiah was to be theirs alone.

Three Barriers Hurdled

Thus far we have tried to explain why the Jews were a bit exclusive and narrow at the time of the beginning of the Christian movement. Under the circumstances it was perfectly natural that they would be so. To be fair to them, we need to take all of these things into consideration. They are a great people and have outstripped all others in the contribution they have made to the world.

There were three barriers that had been created by exclusiveness and narrowness on the part of the natives of Palestine.

First, there was the barrier that existed between the Hellenistic and the Palestinian Jews. The Hellenistics were Jews who had been born in foreign countries; for the most part various provinces of the Roman Empire. They spoke the Greek language and had the Greek customs. They finally came to make Palestine their home. Because of this difference in language and customs there was a great deal of prejudice between these two groups of Jews. This was not only true religiously but also socially. These Palestinian Jews looked down upon these foreign-born Jews and were very suspicious of them. The first friction in the Christian Church arose between these two groups. The Palestine Jews were not treating the widows of the Hellenistic Jews fairly in the daily distribution of food. This difficulty was settled by the choice of the seven deacons, led by Stephen.

It was perfectly natural that the first Christian martyr would come from the ranks of the Hellenistic Jews. Because of their foreign contacts and training, they had come to have a broader vision of Christianity as a world religion—that is those of them who accepted Christianity. A careful study of the things of which Stephen was accused will show that it was the preaching of this idea that caused his martyrdom. At the time Stephen was preaching in this way, the Apostles themselves—all of whom were Palestine Jews—were trying to be in a religious way both Jew and Christian. They learned later that this could not be successfully done. Christ had already warned them that Judaism could not contain Christianity. He did this in a figure of speech. As grape-juice ferments it increases in volume. They made bottles in those days from the

skins of animals. When first used these bottles would stretch to take care of the increase in volume of juice or wine. But after they were once used there was no more stretching. If filled with new juice then as the juice fermented the bottles would burst. In speaking of Christianity Christ said you cannot put this new wine into these old bottles or forms of Judaism. But at the time of the martyrdom of Stephen the Apostles themselves were trying to do this very thing. Later their own vision was broadened.

The second barrier the early Christian Church crossed was that of accepting the Samaritans into its membership. The Samaritans were a cross between the Jew and the Gentile through intermarriage. They accepted as their Bible the first five books of the Old Testament. They practiced the same religious customs as did the Jews. They offered sacrifices, had their priests and were circumcised just as the Jews. They also looked for the coming of the Messiah. But in spite of all this there was a great deal of hatred and prejudice between the Jews and the Samaritans. This hatred was so intense that in passing from the northern part of Palestine—Galilee to the southern—Judea, the Jews would travel several additional miles to go around Samaria. There was far more prejudice between the Jews and Samaritans of that day than there is between the white and colored people of our time. The Hellenistic Jew, Phillip, was crossing over a great barrier indeed when he went down to Samaria to preach to the people there and to accept them into the Church. Peter and John were also laying aside considerable prejudice when they went down there to check on the work and supervise it. Along about this time Phillip also baptized the Ethiopian eunuch. This man was either a Jew who, like Daniel, had risen to a high position in a foreign country, or he was a Gentile who had become a proselyte to the Jewish religion.

You will note that hurdles jumped by the early Church are growing higher all the while. First, the Hellenistic Jews were received on equal footing with the Palestine Jews. Then the mixed race of the Samaritans were received. The third and highest hurdle was that of receiving Gentiles into the Church. The Jews looked upon the Gentiles as unclean. They thought themselves religiously polluted if they had much contact with the Gentiles. The Jewish religion especially forbade the Jews to visit in Gentile homes and eat with them. In spite of this handicap, however, many Jews and Gentiles were friends. This was true of Cornelius. He was well spoken of by many Jews and had befriended them. He practiced their religion so far as prayer and the giving of alms were concerned, though he had not been circumcised, and he did not keep their ceremonial law. The fact that he failed at these points made him unclean religiously to the Jews. When Peter arrived in the Gentile home he reminded them that he was breaking a custom in coming at all. We note from the printed text the method that God used in preparing Peter to take this step. The sheet let down from heaven was a very graphic way of getting across to Peter the fact that God is impartial with regards to people. That he was not to call any man common or unclean. The Gentiles were received into the Church after conversion and thus this great hurdle was made.

Present Frontiers

We have some boundaries today that somehow we are going to have to cross. At least conditions cannot remain just as they are. Communism is bringing pressure on a worldwide basis. The followers of this "ism" contend that they have eliminated race and class distinction. Those who are in a position to know, tell us that their daily press is constantly boasting of this equality and pointing out the fact that the western democracies practice race

(Continued on page 15)

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