

Arkansas Methodist

Serving One Hundred Thousand Methodists in Arkansas

"The World is My Parish"

Ark. Hist. Commission
Little Rock Ark.
State House
dunlap

"Go ye into all the world" — Mark 16:15

VOL. LXIX.

LITTLE ROCK, ARKANSAS, JANUARY 26, 1950

NO. 4

Read Our First Report On The Circulation Campaign

ON pages eight and nine of this issue of The Arkansas Methodist will be found our first report on the results of the Circulation Campaign.

Without including some charges from which a few singles have been sent in by individuals, two hundred seventy-three of our charges are represented in this first report. Of that number practically two thirds of the charges reporting have reached or exceeded their quotas; some doubled and even trebled their quota. Many of the other charges reporting indicated that other subscriptions would follow to equal or exceed their quotas. Approximately one hundred forty charges are yet to be heard from. The majority of these, we think will reach our office this week.

Our report shows a total of thirteen thousand, three hundred eighty-eight subscriptions listed at the end of the first week of reporting. This is a remarkable accomplishment by pastors and lay workers in the local charge.

The Fayetteville District had exceeded its quota by mid-week. Three other Districts, Monticello, Ft. Smith and Conway, lacked less than a hundred of reaching their quota the first week.

For this wonderful response in the Campaign the management of the Arkansas Methodist is deeply grateful. If present trends continue in reports, it is our feeling that our final totals will be well beyond the totals of last year.

Our second report to be published next week will include all subscriptions received to date, plus all subscriptions that reach our office up to Saturday noon of this week.

"Mercy Killings"

AFTER a confession by an eastern doctor that he had injected enough air into the circulatory system of a cancer victim to produce death, it is not surprising that the question of "mercy killings" has again been much in the news.

According to reports, there is no reason to suspect that the doctor, who caused the death of this cancer victim, had anything but benevolent motives in what he did. There may be times when it would appear to be an act of "mercy" for an incurable sufferer and for loved ones who helplessly watch the suffering, if a means could be devised to hasten the end.

Be that as it may, we are not ready to grant any individual, doctor or otherwise, the right to purposely end the life of a sufferer, even if the case looks ever so hopeless. With the intensive medical research now in progress, no one knows just when new remedies will make intractable diseases curable.

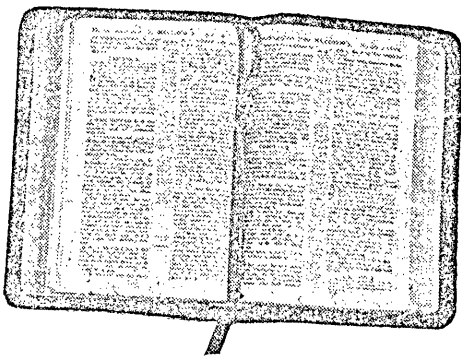
If it were conceded that there are times when "mercy killings" might really be an act of mercy, we would inevitably face the fact that such a right recognized would be followed by abuses, unthinkable. An unscrupulous doctor whose word would be final as to when a life could be ended would be a constant menace to orderly society.

The "mercy killing" theory is not new. The general idea has become practiced in the past by people who supposedly were living on a much higher plane of civilization than we think is ours. In general it has been thought of as a barbarous practice since, where practiced, it included the death and the maladjusted of various types. It is a pathway down which we are unwilling to walk. We would still leave the matter of life and death in the hands of Him who gave life.

Christians Believe Bible Is Authority On Moral Conduct

WHEN we remember the complex moral standards that exist in various parts of the world, it is not difficult to realize that without the Bible we would have no authoritative basis for many of the commonly accepted standards for moral conduct.

The Christian believes that TRUTH IS BETTER THAN FALSEHOOD. Why does he so believe? Today there are great world powers, with millions of inhabitants, that make falsehood a national policy. About us are multitudes of people who seem to be more ready to trust a lie than the truth. They accept the little boy's definition of a lie, which he thought was quotation from the Bible, as "an abomination in the sight of the Lord but a very present help in time of trouble." Nevertheless, there is an authoritative voice inside the spirit-filled Christian



that approves truth and condemns falsehood. He believes it is the response of conscience to divine revelation.

Christians believe in the eternal rightness of the Bible commandment, "THOU SHALT NOT STEAL." It would not only be surprising but probably alarming if we knew the number of people in the world who practice dishonesty of some character simply because they do not believe, for themselves at least, that "honesty is the best policy." The Christian believes that the Bible standard of honesty is always the most rewarding.

The Bible says, "THOU SHALT NOT COMMIT ADULTERY." All about us are standards, practices and customs that run counter to this ideal. In the face of every conflicting opinion, the Christian believes that the Bible standard for social purity is based on eternal laws of life that cannot be disregarded without personal injury to self and hurt to society.

The ideal of WORLD PEACE is based on the teachings of Jesus. The idea of "live and let live" did not come from the world about us. The law of "the survival of the fittest" has not been confined to the animal world. It was the predominant practice in human life until Jesus taught a "more perfect way." Only in the Bible do we have LOVE proclaimed as the way to a victorious life. We may defend ourselves by force and thereby avoid personal or national disaster. It is a false hope, however, to expect real victory that way. Two world wars have taught us that real victory does not come by force. Life's real victories are won by love.

An Average Sunday In An Average Town

ONCE again Life magazine has presented for its many readers a pictorial article of particular interest to organized religion. In its issue of January 23 is shown an average Sunday in an average mid-western city. Presented in a rather objective manner, the scenes might have been those seen in many Arkansas towns on any Sunday, except of course for the snow. The article does not deal with any one denomination or faith but pictures organized religion in action on an average Sunday.

Critics of denominationalism can find ample illustration in the presentation to support their point of view; on the other hand those who advocate the denominational approach can point out that the article clearly shows that only through this approach can any sizable proportion of the town's people be reached. If this is an average town some people may conclude that many towns are over-churched.

The editors and publishers of Life magazine are to be commended for this article. The article is but another indication of the increasing awareness of the influence of organized religion in society by those who objectively study our social make-up.

Laymen On The Job

THERE are several places in Arkansas Methodism where outstanding work is being done by laymen in strengthening the church in rural areas, and the Arkansas Methodist has from time to time called attention to several of these projects. It was the writer's privilege last month to visit briefly still another area where significant work is being done by laymen under the leadership of the pastors and district superintendent of the area.

Methodism in Conway County has long been interested in its own spiritual welfare not only in the county seat of Morrilton but in the surrounding rural sections. For many years this program was directed and administered by pastors assigned to the area, and supported in a large measure by the First Methodist Church, Morrilton. For several months now willing laymen have been taking an active part in making possible a number of worship services for churches in the county which heretofore had congregational worship opportunities only once or twice a month. The laymen have now accepted the goal of having at least one worship service in every Methodist Church in Conway County on Laymen's Day, February 26.

This program is not a spasmodic endeavor by a few over-enthusiastic laymen. Neither is it sponsored and manned simply by the First Methodist Church of Morrilton. Rather, the program is suitably organized and draws its leadership from many of the churches of the county. The laymen of the county hold monthly meetings for fellowship, reports, and planning, and at the time of the writer's visit in December the Oppello Methodist Church was filled with Conway County Methodist Laymen. At the time sixteen laymen were actually engaged in filling Sunday appointments.

At a time when Methodism is admittedly weaker in some rural sections than in days past, it is most encouraging to learn of groups who have organized constructive programs which have a wholesome effect on the total life of the area served. The laymen and pastors of Conway County and the district superintendent of the Conway District are deserving of much commendation for this far-sighted program.

Bishop Martin's Visit To Malaya

EASTERN lands suggest old tales of flights on magic carpets. I cannot imagine a more enchanting flight than to strange, beautiful, old-new Malaysia and particularly to the Malay Peninsula stretching four hundred miles between the two fair islands of Singapore and Penang.

Malaysia—that part of Asia which is the land of the Malays—is an island world, for it is composed of the thousands of islands which we call the Dutch East Indies and the almost-island peninsula which is known as Malaya. Sprawled over the equator, it is a land of perpetual summer, where Nature has let her fancy run riot. Towering mountains, dense jungles, wide rivers and crocodile-infested swamps give an amazing variety of scenery.

One is delighted by the colors all around him. The trees bear blossoms of white and violet and scarlet. On every side the palm trees raise their green ostrich-feather heads, the "trade-mark" of every tropical country. Exotic flowers, including orchids of rare hues, flourish like blossoms in the fields at home. Even the people are black and brown and yellow.

It was the legend of the fabulous wealth of the East that inspired Columbus to cross the Atlantic in search for a new sea-route thither. Then a few adventuring Portuguese pushed around the Cape of Good Hope to India and so to the goal of their ambitions—Malacca—which they seized in 1511. There they ruthlessly possessed themselves of the rich spice trade. Queen Elizabeth, after hearing the stories of this rich field from Francis Drake, founded the East India Company in 1600 to capture the valuable trade of the Spice Islands.

The nine days we spent—from the time we arrived in the early morning hours in Singapore, through our visit in the Federated Malay States, until our departure at midnight from Penang—made one of the most interesting periods of a journey that has already been highly worthwhile although we are yet to see the land that prompted our visitation.

The importance of Singapore, founded in 1819 by Sir Stamford Raffles, lies chiefly in its remarkable location. Probably Manhattan is the only island in the world to outrank it as an extraordinary combination of geographical position, commercial development and strategic significance. It lies about 1500 miles from Manila, 1674 miles from Hong Kong and 3345 miles from Yokohama. It is one degree away from the Equator.

This little island of 220 square miles is hardly visible to the naked eye on the ordinary wall map, but it is as beautiful as the "Gate-way to the East" is impressive. Both the business center and the better class residential parts are extremely pleasant. The Botanical Gardens furnish a rendezvous for lovers of flowers and tropical plants. The Raffles Museum contains treasures of the East of abounding interest.

And yet, as is true of course of most of our cities, much of the town is far from attractive. Rows of two-story houses built back to back stretch on either side of narrow and dingy streets, the ground floors given to a continuous arcade of open-fronted shops. A smell of cooking seeps from countless small restaurants, mingling with other less pleasant odors.

One of the great problems in Singapore is that of housing. In parts of the city population density rises to 1000 per acre. One-third of the population is living in densities of 300 per acre, compared with an average density of 53 per acre even in war-ravaged London.

There also are 100,000 people living in squatters huts made of old boxes and rusty, corrugated iron with no sanitation or elementary health re-

quirements. No wonder tuberculosis takes such a heavy toll of lives.

Three score and three years ago a Methodist missionary, William F. Oldham, later a bishop in the church, landed in Singapore. Oldham, who was born in India, was a government surveyor when he became convinced that he ought to be a missionary to help India's millions. He forthwith resigned his post and sailed for America with his bride to educate himself for missionary work. As he was returning to India a conference was in session at Hyderabad, and in response to a Macedonian Call, without consulting him, Oldham was assigned to Singapore. He was prepared to go any place in India that they might wish to send him, but, as he said afterwards, he had no idea that they would shoot him right through and fifteen hundred miles beyond! He was qualified if any one ever was to fill a difficult



BISHOP PAUL E. MARTIN

post. The years to come would tell the story of his accomplishments.

By the end of the year the first Methodist Church in Malaya was built, and all the money was raised locally. Since the population of Singapore was largely Chinese and not many of them could speak English, Oldham felt that his best opportunity to reach them for the church was through a school for their sons. Thus on March 1, 1886, he founded, with 36 boys, the Anglo-Chinese school.

At five o'clock in the afternoon on the day we arrived in Singapore we participated in the ceremonies for the corner-stone laying of the magnificent new \$500,000 building of the present great Anglo-Chinese School, which now has an enrollment of 1500. From that first small school which met in a home we have now more than half a hundred schools in Malaya with 35,000 students. Loyal citizens and leaders all over Malaya are the products of the Methodist Mission.

It was an impressive occasion. Bishop Moore and I were first taken to the foot of the commanding hill, one of the most beautiful and imposing locations in Singapore, to inspect a troupe of Boy Scouts of the School. Then with considerable fanfare we were escorted by the Guard of Scouts to the new building for the ceremony. Bishop Moore, who is the presiding bishop of the Conferences here until the Central Conference—authorized by the General Conference—meets the first week in February to organize a Central Conference and elect its own bishop, presided for the beautiful service, and I offered the prayer of dedication.

Dr. Herbert H. Peterson, who has served as missionary educator in South America and Malaya, is the principal of the Anglo-Chinese

School in Singapore. He is a gifted educator who believes that where a love for learning and a respect for personality have gone hand in hand mankind has moved to a higher level of life, and progress has been inevitable. He feels that in Christian mission schools it is the teacher-pupil relationships that bring about changes in human personality. If we want to have men and women who can assume their responsibilities in the new and better world that we have talked so much about, we must look forward to a change in personality and character of the individual. This cannot come by mass production. It can come, however, by the experienced Christian character calling to the pupil to establish a solid personal foundation in character. Here is the Christian type of approach to another person—the individual to the individual. Dr. Peterson declares "in instructing others from the levels of our education and experience, teaching without practice is dead. The Mission School aims to be the center of Christian living, and it is often to such schools that parents demand to send their children."

We had the opportunity to see some of the wisdom of such theories of education. Both in Singapore and Kuala Lumpur we spent several hours with native graduates of our institutions who are now teaching in the schools from which they graduated. These splendid and gifted young Christians, who should have a large part in influencing the movements in their native land, were outspoken in their praise of the Methodist educational institutions, and their devotion to their teachers must bring a deep sense of satisfaction that will more than compensate for any sacrifices they make in spending their years in a strange land. At times some of our people may wonder if the investment we have made in Christian education across the world is justified. "By their fruits ye shall know them," and in Malaya the fruit is rich and abundant.

There is always an air of expectancy in an Annual Conference week. That was no less true for the Malaya Annual Conference which, fortunately enough for us, was convening in Singapore the week we were there. The homes of the missionaries were open to the delegates, but that did not prevent some of our splendid leaders from having us as guests for meals. Indeed, they insisted that we stay with them the five days we were there, but we would not accept their invitation, for we were comfortable on our ship and we knew that there were many persons to be entertained. Lovely meals and gracious hospitality were enjoyed in the home of Dr. and Mrs. Marmaduke Dodsworth, who have given distinguished leadership since they arrived in Malaya in 1920. For a number of years Doctor Dodsworth has been the able superintendent of our work in Malaya. From Dr. and Mrs. Henry V. Lacy we were the recipients of many courtesies, and we particularly enjoyed lunch, or tiffin as it is called in these countries so largely influenced by Great Britain, in their home. They have been until recently missionaries in Foochow, China, but transferred here when forced from their home. Dr. and Mrs. Hobart B. Amstutz had a dinner party for us that was such a nice affair. He had just returned from the East Asia Christian Conference in Bangkok, where he gave exceptional leadership. The pastor of our Wesley Church, Rev. Waldo S. Reinoehl, and Mrs. Reinoehl, were also most thoughtful of us.

A reception the afternoon before the Conference opened enabled us to meet the Methodist leaders of Malaya as well as distinguished citizens of Singapore, including the Anglican Bishop of Singapore, the American Consul General and other dignitaries.

(To be continued next week)

"IF WINTER COMES, PREPARE FOR SUMMER"

Nashville, Tenn. — "If winter comes, prepare for summer" could very well be the slogan of the Youth Department of the General Board of Education.

Already the department has sent to deans of senior and older youth summer institutes and assemblies

packets of materials to help them plan their meetings for next summer.

The suggested theme for 1950 summer institutes and assemblies is "Jesus' Way—Our Way Through Church and Vocation," which is the 1950-1951 MYF theme.

"Leaders of youth have a great opportunity to give youth inspiration and guidance in the meaning of this

theme, for their own lives and for their church work for the coming year," it was said by the Rev. Joseph W. Bell of the Youth Department staff.

The Rev. Hoover Rupert, director of the Youth Department, has announced that January 10 is the deadline for requests to the department for staff help in summer activities.

"Not that we haven't enough requests already," he explained, "but there might be dates that could be sandwiched in on an extended field trip so that every day can be made to render service."

During the summer of 1949 a total of 381 senior and older youth camps, and assemblies were held, according to Mr. Bell.

THE DEVOTIONAL PAGE

REV. ROY I. BAGLEY, Editor

FROM THE BOOKSHELF

We seem to know everything about life except how to live it

Our power has become power to ruin ourselves

Man has gained control over nature but not over human nature

Nothing—absolutely nothing—is so necessary as just this: the combination of power and poise

The human personality simply cannot stand living in an empty, meaningless universe

The most of our un-peace is within us

That which does not hold the mind will soon hold the emotion and the will

The God of religion and the God of life are the same—one God

The Christian Way is written not merely in text of Scripture but in the texture of life

—From **THE WAY TO POWER AND POISE** by E. Stanley Jones.

PEACE

If ever peace comes to this troubled world, I know

It must begin with me, with you.

And so

I watch the little things I do, and speak

Gently, with tolerance, and ever seek

Wisely to catch another's point of view;

It might transcend my own, be nearer true.

Peace is the native climate of the soul,

The sun-splashed hilltop, the heart's dear goal,

Yet men have ever sought the easier way

Wherein peace, vaunted, has not come to stay—

Nor ever will it come, save in the heart,

Where it will play its own, its special part

In God's sublimest plan. Hard though it be,

Peace will at last depend on you and me;

We each of us, his sacrifice must make—

Lord Jesus, guide us on this road we take!—Theobel Wing Alleson

READ MATTHEW 16:24

God gives us the Cross, and the Cross gives us God.—Madame Guyon

IN A LITTLE BOOK, "His Cross and Ours," Joseph Fort Newton tells of a woman who came to a wise pastor for help. He asked her, "What do you see in life?" She replied, "I suppose that I see what everyone else sees—a question mark written large across the horizon." Then the experienced pastor said, "Don't see a question mark; see a Cross!" That was what Jesus told His followers to do. That was what He said He had come to do. A true Christian cannot look at this world without seeing life in terms of a cross.

Dear Master, because we have learned from Thee to love a lost world, we willingly take up our crosses for Thy sake. Amen.

"OUR CHRIST"

In Christ I touch the hand of God,
From His pure height reached down,
By blessed ways before untrod,
To lift us to our crown;
Victory that only perfect is
Through loving sacrifice, like His.

Holding my hand, my steadied feet
May walk the air, the seas;
On life and death His smile falls sweet,
Lights up all mysteries;
Stranger nor exile can I be
In new worlds where He leadeth me.

Lucy Larcom, 1824-1893
From "Masterpieces of Religious Verse"

SPIRITUAL MOUNTAINEERING

TEXT: "Whosoever will come after me, let him deny himself, and take up his cross and follow me."—Mark 8:34.

In the long development of the Christian faith, hills have always been symbolic of vision, faith, and ideals. From the days of the psalmist, "looking to the hills" has always proved the way out of depression, defeat, and disillusionment; and to us in the twentieth century, "looking to the one who is always in front and above us" has proved just the lift we need to keep our lives moving in the direction of the better.

Bishop H. Lester Smith, as he addressed the General Conference of 1944 at Kansas City, told of an interesting experience that he had a number of years before while going from Tibet over into Burma. His Tibetan guides had stopped the caravan for rest when he looked down the long, tortuous trail over which they had just come. He turned and sought out the path that continued circling up the high incline that still was in front of them. He said that the thought came to him that "Humanity's Long Trail" was like that. With incredible stamina and courage, the people of long ago had traveled a long way; but in life's creative journey from the cradle to the grave, we never reach the place where we can stop. There are still distant peaks that challenge us. There is one leading who seeks to enroll us as "spiritual mountaineers".

To Christians, at least, we do not feel that we are "pioneering", as we make our weary steps toward the heights. We only follow in faith. Our Leader who has made, and is leads us to our "Father's House", making the journey of faith that we hear his challenge: "Whosoever will come after me, let him deny himself, and take up his cross and follow me". It is the high and holy privilege of Christians today to "follow the Christ" to those spiritual levels of forgiveness, love, and sacrificial service for the redemption of the children of men.

For our journey, we must be equipped with the developing vision of the Christian life. The vision of our Lord has been permeating and penetrating the experiences of men for more than 1900 years; yet, He is still ahead of us beckoning us onward and upward. Over against our easy satisfaction with the lower levels of faith and attainment; contrary with our transient satisfactions

as we live only for the moment's pleasure; and in opposition to our complacency and self-satisfactions stands the spiritual vision of our Christ. He is yet in the heights calling the spirits of men to "come higher." Entirely too many of us are looking backward to past conversion or to our present Christian status; so that we forget the call that is vibrant and alive. We are content to live on the "dead level of mediocrity" and our hearts are not stirred by the call of the "heavenly vision". The vision of Christ calls for the release of the "imprisoned splendor of our souls", to look up, to love, and to lift.

To develop our vision, we must develop our faith that the vision is real. Our religion began when Abraham "went out not knowing whither he went". Yet, the vision that came to him was real because of that faith. In the history of our religion there are many examples of expanded vision through faith. And in this period when we Methodists are seeking to deepen and undergrid our religion through faith, there are few things that are more essential than to remind ourselves that we are searching for these things which are real. In Jesus, we touch the springs of faith—In God, in man, in love, in service, in a better world—and we feel that in Him they are the "most real" things in the world. Through the gleam of His vision, this faith has come alive in hearts and lives of believers; and despite suffering, pain, heartache and loneliness, they have literally circled the globe with the "good news"—the unsearchable riches of Christ. The call to our spirits is to "take up his cross, and follow him". There are many areas that become visible to us only when they are lighted by the torch of faith in our souls.

We reach the heights as "spiritual mountaineers" when through this faith we stubbornly follow his teachings and his example. The cynics of our day are scoffing about the idealism of our Lord, saying that this is the "stuff that dreams are made of". We need to remind ourselves and others that:

"Say never more that dreams are fragile things;
What else endures,
In all this broken world, save only dreams?"

PRAYER FOR THE WEEK AT MORNING

The day returns and brings us the petty rounds of irritating concerns and duties. Help us to play the man, help us to perform them with laughter and kind faces, let cheerfulness abound with industry. Give us to go blithely on our business all the day, bring us to our resting beds weary and content and undishonored, and grant us in the end the gift of sleep. Amen.—Robert Louis Stevenson

THE HARD RIGHT VS. THE EASY WRONG

By J. C. Penney

I was once asked to name my principles as a merchant. I stated them as follows and they are still mine.

I believe that hard work wins. The only kind of luck that any man is justified in banking on is hard work, which is made up of sacrifice, persistent effort, and dogged determination. Growth is never by mere chance; the success we build will be the achievement of our united efforts.

I believe honesty wins. Not only the kind of honesty that keeps a man's fingers out of his neighbor's till, but the finer honesty that will not allow a man to give less than his best.

I believe that confidence in men wins. I have found my most successful associates by giving men responsibility, by making them feel that I relied upon them; and those who have proved to be unworthy have only caused the others, who far outnumbered them, to stand in a clearer light.

I believe that the spirit wins. One of the wisest men who ever lived said, "The letter killeth, the spirit giveth life." Every enterprise I have been interested in demonstrates this fact. It is the spirit of the individuals comprising any organization, the spirit of the pioneers in any enterprise or endeavor, the spirit of the men and women who are at the foundation of such organizations and enterprises that will solve all problems, conquer all difficulties, and achieve individual and collective success.

I believe in a practical application of the Golden Rule, as enunciated by the Master Teacher on the

(Continued on page 5)

We will stubbornly follow those dreams as we follow one who dreamed them and calls us to come up to him in the lonely heights. They may bring pain. They may bring suffering. But they bring us peace for they bring us to God who was in Christ "reconciling the world unto himself."

The call of Christ goes out for volunteers. His is the challenge and He is the Leader as he beckons man to "take up his cross and follow me". He is pointing out areas of need in our world that are yet unmet. All of us can serve. All can follow, but if we are to climb with Christ, we must become "spiritual mountaineers" equipped for travel with vision, with faith and a loyalty to the things for which he lived and died.

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A WEEKLY MESSAGE

By FORNEY HUTCHINSON

MY MINISTRY IN ARKANSAS

I have it in my heart to write a series of articles about the churches I have served in Arkansas. I anticipate dealing with all of them as being of equal importance, even though some were large and others small.

Immediately upon my graduation from Hendrix College in 1899, I was appointed to Des Arc and DeValls Bluff. I went at once to Des Arc, thinking that my first appointment was at that place. I arrived there on Saturday morning and was met at the depot by two of the stewards who informed me that my appointment for the next morning was at DeValls Bluff, rather than at Des Arc. Upon inquiry I learned that one of the young men of the town was going by private conveyance that afternoon to DeValls Bluff to catch the train to Little Rock that night. I arranged for a seat beside him and we arrived at DeValls Bluff that night at nine o'clock. My companion went on to the city and I found lodging at the Dunkum Hotel.

The next morning before breakfast a big, loose-jointed man entered my room and introduced himself as Gus Thweatt, one of the stewards of the church. He invited me to his home for breakfast and further entertainment. I told him I would stay there until after the morning service and then I would be glad to go home with him for the noon meal and meet his family. I had a cordial welcome at the church, a good service, met many lovely people, and then went to the Thweatt home for dinner. It was a most delightful experience. Mrs. Thweatt was a preacher's daughter and Mr. Thweatt was a lawyer, as well as a leading citizen of the town. They had a lovely family of boys and one daughter named Margaret. Mrs. Thweatt showed me my place at the table and said, "This plate will always be here ready for you and turned down if you don't come."

From then until I left, the Thweatt home was my home.

Thus began my Little Rock Conference ministry in Arkansas Methodism.

There are more tectotallers in the athletic world than in any other walk of life. I could go through the whole list of British and world Olympic champions and would find that 99 per cent were tectotallers.

—Duncan Wright, British Empire Champion Marathon Runner.

NEWS AND NOTES ABOUT FACTS AND FOLKS

DR. FRED WALKER, new president of The College of the Ozarks, Clarksville, was the speaker at the Booneville Methodist Men's Club, Wednesday evening, January 18th.

CLYDE M. COULTER, Superintendent of the Arkansas Temperance League, was the guest speaker at the morning worship service at the First Methodist Church, Jonesboro, January 1.

MISS WADENE FOREMAN of Kensett has been elected church secretary and director of Religious Education at the First Methodist Church, Morrilton. Rev. G. C. Taylor is pastor.

REV. J. A. WADE, pastor Oaklawn Church, Hot Springs, will be the speaker over KTHS, Hot Springs, January 30 through February 3, at 3:30 p. m.

FM. MAY, Church School superintendent of the Harrisburg Methodist Church, attended a seminar for adult leaders of youth in Memphis, January 20-22.

REV. JOEL COOPER, executive secretary Town and Country Commission, North Arkansas Conference, was the teacher this week for a school on Christian Beliefs at the First Methodist Church, Booneville.

MR. AND MRS. R. D. DAVIS, members of the Gardner Memorial Methodist Church in North Little Rock have just celebrated their fiftieth wedding anniversary. It was a very happy occasion for them and their many friends.

JUDGE J. G. MOORE, member of the First Methodist Church, Morrilton, has been named acting District Lay Leader of the Conway District to succeed Mr. Joe A. Goetz, resigned, who recently moved outside the bounds of the Conway District.

THE Berryville Church Bulletin reports that the Men's Brotherhood of that church is growing in attendance in its monthly meetings. Under the leadership of Joe Maxwell, president, the Brotherhood is a vital factor in the life of the church.

THE A. M. & N. College Choir of the A. M. & N. College, Pine Bluff, sang at the evening worship service of Winfield Methodist Church, Little Rock, January 15. Dr. Paul Galloway, Winfield pastor, is a member of the Board of Trustees of A. M. & N. College.

REV. CECIL R. CULVER, district superintendent of the Ft. Smith District, has returned from a meeting of the General Board of Evangelism in Cincinnati, Ohio, where he was called to attend as vice-chairman from the Jurisdictional Board since the chairman, Dr. Dawson Bryan, is now with the General Board.

REV. E. E. STEVENSON, pastor of the Methodist Church, Clarendon, is a patient at the Kennedy Hospital, Memphis, Tennessee, where he recently underwent two operations. He is reported to be in a satisfactory condition, but will remain at the hospital for several weeks. Brother Stevenson's address is Ward 5b, Kennedy Memorial Hospital, Memphis, Tennessee.

THE January-February issue of CHRISTIAN EDUCATION MAGAZINE, off the press on January 16, presents a totally new appearance. Its entire format has been changed and the page size greatly enlarged. Formerly a 32-page, 6x9 inch publication it now comprises 24 pages 7 3/4 by 10 1/2 inches in size. This larger page size will allow a wider and more varied use of pictures and charts and graphs.

REV. GEORGE STEWART, pastor of the Methodist Church, Monette, was the special speaker for the monthly meeting of the Methodist Men's Fellowship, Jonesboro Area. Newly elected officers of this organization include W. R. Melton, president; Barney Csmen, vice-president; Travis Nash, secretary-treasurer; and Judge Foster Clarke, chairman of Publicity Committee. The meeting was held at the Huntington Avenue Methodist Church.

BISHOP AND MRS. PAUL E. MARTIN, now in India, have met Rev. and Mrs. Lester Finley, Jr., and been entertained in their home. Jonesboro First Church is supporting the Finleys as their Advance Special in the Gujarat Conference in India. Jonesboro has received a letter from Bishop and Mrs. Martin regarding their visit with the Finleys. The letter is signed by the Finleys and also by his District Superintendent and wife. The letter has been framed and hangs in the foyer of First Church where it is an inspiration to all members of the church who read it.

ROBERT CALHOUN FRENCH, son of Mr. and Mrs. W. Clarence French, members of the First Methodist Church, Little Rock, was licensed to preach by the Ad Interim Committee of the Little Rock District January 23 in a special called session at the First Methodist Church. Robert, a sophomore at Hendrix College, is the second young man to be licensed from the First Methodist Church within the last year. Donald Jones received his license last spring, and is a student at Hendrix College and serves as student pastor of the Little Rock Circuit. Other Life Service Volunteers from this church are Suella Anderson, student at Hendrix; Eleanor Hill, student at Southern Methodist University; and Clarie Thomas and Helen Hamilton, seniors at the Little Rock High School. Members of the Ad Interim Committee are Dr. E. C. Rule, Dr. Aubrey G. Walton, Rev. Gerry Dean, Rev. Kenneth Shamblin, Rev. Clyde T. Parsons, Rev. H. D. Ginther and Rev. James Ralph Sewell.

DURING the past four years nearly one thousand new Methodist congregations were organized and new churches were built for them, Secretaries W. V. Middleton and B. P. Murphy, of the Board of Missions and Church Extension, Methodist Church, report. "Practically every one of these new churches was helped by 'church extension' missionary funds," they add. During the same four years, the Board granted donations totalling \$4,413,778 to 2,344 different church building projects, and made loans totalling \$7,640,208 to 876 other building enterprises, they said. This total of \$12,053,986 in aid is the largest amount ever contributed by the Board for new churches in the more than a century of the body's history. Meanwhile the Methodist Church is now building a new church edifice per day. It is expected that the funds now being pledged by Methodists in their "Advance for Christ and His Church" movement will make available for new church building during the next five years more than \$5,000,000 above the figures of the last four years. In addition to this, many local congregations have funds on hand for new buildings, and new congregations are planning church erection in hundreds of the new communities that have grown up across the nation in the postwar years.

PHILANDER SMITH COLLEGE ACCREDITED BY UNIVERSITY SENATE

Nashville, Tenn.—The University Senate of The Methodist Church, meeting in Cincinnati, January 9, accredited the following church-related schools: Lycoming College, Williamsport, Pa.; McMurry College, Abilene, Texas; Texas Wesleyan College, Ft. Worth, Texas; Philander Smith College, Little Rock, Ark.; Rust College, Holly Springs, Miss.; Brevard College, Brevard, North Carolina.

The University Senate, oldest accrediting body in the nation, was organized in 1892. The senate has 21 members, all of whom are actively engaged in the work of education. Eleven of the members are elected by the Board of Education of The Methodist Church and 10 are appointed by the Council of Bishops.

President Goodrich C. White, of Emory University, is president of the senate; President Clyde E. Wildman, of DePauw University, vice president; Dr. John O. Gross, head of the Division of Educational Institutions, executive secretary; Dr. Myron F. Wicke, secretary, Department of Higher Education, recording secretary.

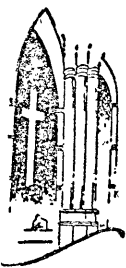


As I Face 1950



(The following sermon was delivered by Rev. Elvis Wright, pastor of the Dover-London Charge, at the Dover Methodist Church, on New Year's Day.)

TEXT: "Forgetting those things which are behind."—Philippians 3:13.



ON this New Year's Day I am reminded that I have lived another year of my life. Nineteen forty-nine is now passed history. All the mistakes I made, all the opportunities I let slip through my fingers, are forever lost and gone. They can never be regained. Only eternity will reveal the harm these errors have done to my fellowman. But I must not let that fact depress me, for to worry about the past is to defeat the future. Jesus "set His face to go to Jerusalem", in the face of almost certain death. With the same determination and purpose, I must now turn to the future, and forget the mistakes of the past. They must be used only as stepping stones for greater achievements in the new year now at hand. If I can utilize the errors of 1949, and use them for advantages in 1950, they will not be totally lost. With that in mind I make my resolutions for the New Year!

1. First, I recognize that I was not as good a Christian in 1949 as I might have been; therefore, I make my confession to almighty God, ask his forgiveness for what I have been, and dedicate my life to becoming a better Christian in 1950. I have learned more of what God expects of me as a Christian, and know better now how to avail myself of his power to help me be what I ought to be. My greatest sin would be, for this year, not to use these faculties in my struggle toward a life of perfection, and be a better man this year than I was last year. I believe, as I make my confession, and dedications, this morning, that I am speaking the very heart and soul of my people, especially you who are present. In order for one to be a better Christian, it is necessary to do two of three things.

(a) It is essential to know more about the Bible; therefore, I must make a closer study of its contents, that I may come to know more fully what God expects of me. In the Bible one comes to know the will of God for man. From no other source that I know of can we possess that knowledge. Certainly not from salacious literature which floods our newstands today, and makes its way into far too many of our homes, to be absorbed by the tender minds of our boys and girls. Someone said there is a time and place for everything. If that be true, the producers of much of our modern literature are growing rich from the proceeds of the sale of books, whose only place is in hell, instead of our homes, and the time is right now.

There are loads of good books and church papers that ought to be read by our people. Certainly no Methodist should be without our fine church paper, *The Arkansas Methodist*. Everyone owes it to himself, and to his church, to learn all about his church and what it is doing that he possibly can. But, after all is said and done, I know of no literature that will take the place of the Bible. One simply cannot live a good Christian life without a fair knowledge of the Bible. Ignorance of the Bible gives cause to nearly all our failures as Christians. One cannot comprehend the mind of God. Our limitations

are too great. Neither can we set up standards of living, ignorant of the Bible, without inviting disaster. If I would be the kind of Christian this year that God wants me to be, and expects me to be, I must study the Bible diligently. It is not enough to read it sporadically. I must heed the admonition of Paul, and, "Study to show myself approved unto God." The Bible is a difficult book to comprehend, and if I would know its true value, it will be necessary for me to leave some things off in order to get in some Bible study, instead of leaving the Bible to get in some other things.

(b) I also realize that one does not learn, a person and become personally acquainted with from the Bible alone, all that it is possible to know about God. You cannot read a book about him. The book will help; but it isn't enough. You must meet him and have conversation with him. The same is true of God, also. You cannot learn about God, to your fullest capacity, from the Bible alone, no matter how hard you study. One learns things about God through prayer which it is impossible to learn any other way. Prayer is the Christian's weapon of warfare. Not only does one learn about God through prayer, but it is the only sure way of defeating the devil. That is the big reason why so many Christians are overcome by evil. They do not pray enough. There surely is power in prayer. One simply cannot be a good Christian, no matter how he tries, or how strict he may keep the commandments, if he does not learn the deep spiritual things through prayer. The Sunday School teacher is unfit to teach a class, no matter how learned she may be, unless she prays much. The best things of life are not taught by words, but are caught from us by others. This is true in spiritual matters even more than in other things; and these things cannot be caught from us if we do not possess them. Prayer is of such importance that Jesus taught his disciples to pray, and we were exhorted in the Bible to "pray continually." The importance of prayer cannot be stressed too strongly. I resolve, that in 1950, I will spend more time in prayer, for the more I pray the better Christian I will be.

2. Tolerance is a Christian virtue which is sadly lacking in many Christians. The ability to see the other fellow's side of the question. The ability to curb one's own feelings and desires. We would do well to remember that we do not have a monopoly on all good judgment. Others likewise have an active mind, and are able to think for themselves. Much misery in our world would be alleviated if we Christians would just learn this simple truth. Think of the times we have sought to force our ideas on others, and many times for no good reason, other than to feed our ego. He may be just as sincere in his belief, and probably just as right; but we feel that he is crazy if he does not see eye to eye with us. Not only is tolerance needed out there in the world, but it is needed in our homes. The home life of many is spoiled by some intolerant members of the family. They insist on the best of everything for themselves, even at the expense of other members. Their wishes must always come first. That is very unchristian. Tolerance is a virtue which everyone needs; so, I will strive to be more tolerant toward others in the year now at hand.

3. Everyone, even the meanest of characters, desires to be loved. That is a vital part of our nature. We cannot survive without it. We need to feel that we are important to someone because

they love us. We are more at home in that element than in any other element. Do you have any idea how great a part the fact, that someone loves you, has had in making you what you are today? Sure you do not. You can't measure those things. Most of us would be little better than criminals were it not for the fact that someone cares for us. Yet, do we fully realize that if we are to be loved as we would like to be loved, we must make ourselves loving. Loving Christians is what the world needs so badly today. The love in our hearts needs to burn with such intensity that it will melt the heart of those with whom we mingle. Paul said of all the three great Christian virtues (faith, hope, charity), love is the greatest. Is that not true? I am not a Christian, if in my heart I have room for hate, malice, or envy. I will strive to possess such love for others this year that, God in my heart, will burn through me out into the hearts of others. I pray almighty God to give me this virtue.

4. I realize the importance of the church. I believe it is the greatest thing this side of heaven. of imperfect people like you and me. And maybe it is imperfect, to be sure, because it is made up of things that have failed in any number of things; but Chapel says, "You are not to judge the church alone by what it has accomplished, but by what it prevents as well." It is the only institution that I know of whose primary purpose is the salvation of souls. Only eternity will reveal the good the church has done to this great country of ours, yea, even to our own community. It is the foundation of our society. It has given us everything which we have that is worth while, and it is always the foe of all that is evil. All of us are potential criminals except for the influence of the church. It was God, the author of the church who gave us the holy institution of matrimony. Can you even remotely imagine what would happen to this holy institution, and to our civilization, were it not for the influence of the church? It has grown bad enough as it is, largely, through the influence of Hollywood. The church is the open foe to ignorance. She has always fought for the advancement in learning. It has ever promoted the equality of the human race regardless of sex. And the woman who does not love the church is ignorant indeed of her blessing. It is through the influence of the church that the woman has risen from her status of mere chattel property, to her place of equality with the man. You cannot mention any good thing in our society for which the church has not fought, nor any evil thing against which she has not been, and still is, an open enemy; therefore, it is my bounden duty to support her with my whole might and soul. The church in my community is no stronger than her weakest member. As far as I am concerned, my church will rise no higher than I will raise her. I am not a good church member if I am unfaithful to her. Most of us are anxious to have the best Christian training available for our children, yet, we will not give the church our best. We defeat the very thing for which our heart craves most if we do not. Therefore, I resolve to be faithful to her this year, giving her the best that I have of time, talent, and money.

I am determined that my church shall do more good this year than it did last year, for I will be a better member. To that end I dedicate my life this New Year's Day. God of our fathers, give all of us the knowledge, the power, and the grit, to be what we should be, and what you want us to be, and expect us to be.—Amen.

THE HARD RIGHT VS. THE EASY WRONG

(Continued from page 3)

hillsides of Judea nearly two thousand years ago.

Some time ago, having been asked to prepare a message for young men and young women expressing my views as to the hard right versus the easy wrong, I said then—and I would say today to the young people and to their elders as well:

"No matter what lies ahead we must carry on to the best of our ability, doing our utmost from day to day, each in our own niche. In

such times those who are too soft, who lack the courage and stamina to strive, slacken effort. Real men tighten their belts, throw full weight into the harness of their daily activities, and pull with all their might and main.

"Let us choose for ourselves the hard right. If individuals in sufficient numbers will gird themselves and play their part as men, our America will be made safe for its own people and will stand as a beacon light of hope to this war-torn world."—From *The Christian Herald*.

MINISTERS' WIVES OF MONTICELLO DISTRICT

The Ministers' Wives of the Monticello District met January 17 at 10:00 a. m. in the home of Mrs. Roland E. Darrow with Mrs. T. T. McNeal as co-hostess. The president, Mrs. W. T. Bone of Watson, presided over the business meeting.

Each one present reported new things for the parsonage and work that had been done. Several reported lovely Christmas gifts from their churches. Mrs. J. E. Cooper

of Warren led the group in group singing.

A delicious covered dish lunch was served at noon.

Eighteen wives were present with Mrs. Roy E. Fawcett of Little Rock as guest.—Mrs. G. E. Blakely, Secretary.

I have often seen gentlemen who work for the good of mankind in general, but who would not help one individual person.—Prince De Ligne, Echo, Paris. (Quote translation)



THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



IN STORYLAND

IT'S BETTER TO OBEY

"Jimmy," called Mother, "I want you to go to the store and do the shopping for dinner. And take Danny with you. Here's a nickel for some candy for both of you. Be sure to hurry right back; it's almost four o'clock."

Jimmy grudgingly took the list and the money and little Danny and sauntered off down the snow-packed walk.

"My plans are always being spoiled," he muttered to himself. "And then, to top it all off, I have to drag Danny along with me."

Just then, whom should he meet coming down the street but Andy Walters, with a new sled!

"How about sliding down Fairmont Hill?" shouted Andy. "It'll be quite a while before time to deliver my papers."

"But I have to go to the store for my mother to get some things for dinner. It would be lots of fun, though," added Jimmy—"specially with that new sled."

"Oh, come on!" begged Andy. "There's plenty of time; you don't have dinner until six. Besides, your father's working late these days on account of inventory; you said so yourself."

"Jim," piped up Danny, "let's stop and slide downhill awhile."

"Well, you can't anyway," replied Jimmy. "You're too little; you always get in the way. But I have an idea. Let's play Indian. Andy and I will be the warriors, and you can be the big chief. We'll go off and fight your battles, and you can stay at home."

"I'll draw a circle around you in the snow and we'll pretend that this is your tepee. You sit here on this big stone until we get back from fighting."

Danny was delighted; he was always ready to play Indian. And he was too small to realize that Jim and Andy really were playing a trick on him.

"You were smart that time, all right," laughed Andy as they ran off. "I don't have anything against Danny, but little fellows surely are a nuisance—even my own brother. He's at home with a bad cold; otherwise, he'd probably be tagging along, too."

They had ever so much fun sliding downhill on the new sled. Jimmy forgot all about the dinner list that was tucked away in his pocket.

Suddenly he remembered Big Chief Danny, sitting in his tepee.

"Quite a different way to play Indian, isn't it?" he remarked with a grin.

"A lot of fun, though," replied Andy. "Aren't you glad you came along?"

"I should say I am!" cried Jim. "But I'd better go and get Danny now—he's so afraid in the dark. Besides, he must be nearly frozen."

They had gone only a short distance when they heard an ambulance siren.

"That's strange!" exclaimed Andy. "You don't often hear that in this town."

Jim wondered if something could have happened to Danny. He sud-

denly realized how unkindly he had treated his little brother.

When they reached the tepee and found that the chief was not there, Jim was really alarmed.

"Usually Danny waits for me," he said. "It isn't like him to run away, at all."

"Probably he's gone home. I wouldn't worry about him," comforted Andy. "After all, he's six years old; he ought to be able to take care of himself."

But anxious thoughts kept racing through Jim's mind as he hurried homeward. It was so cold—and Danny was so little to be left alone all that time!

Mother was crying when she met him at the door.

"A call just came from the hospital," she said. "Danny is there, in a critical condition. Mrs. Jones found him lying on the ground, unconscious, in Custer Park; his hands and feet were partly frozen."

"I—I left him alone, Mother," stammered Jim. "Andy and I went sliding on Fairmont Hill."

Mother gave him a queer look.

"We'll talk about that later, son," she said. "I must hurry to Danny now."

When Mother came home from the hospital, she found Jim crying so hard that she knew he was really sorry for what he had done. Still she told him gently, he would have to be punished. There would be no more sliding or ice skating for him the rest of the winter.

But the worst punishment of all was to have Danny away in the hospital. The two weeks the little



LULLABIES

*When Mother sings lullabies
And baby shuts her pretty eyes,*

*I like to be very near
And sit all still so I can hear.*

*I sometimes find that I can't keep
Awake, and that I'm soon asleep.*

—A. E. W.

JUST FOR FUN

Bill Green found a little girl hunched on the curbing before school on a December zero morning. "Anything wrong?" he asked kindly.

She shook her head. "It's so cold—why don't you wait inside the school building?" Bill persisted.

"I'm sitting in the cold," the little girl explained, "because I'm trying out my new coat."—Elizabeth Clarkson Zwart, Des Moines Register.

After reviving the patient the doctor asked, "How did you happen to take that poison? Didn't you see the word 'poison' on the label?"

"Yeah, I saw it, but I didn't believe it."

"Why not?" "Because right under the word 'poison' was another word in bigger letters that said 'Lye'."—Relaxative.

Lucien Guitry was being nice to his hostess: "You're becoming

fellow spent there seemed like years to Jim.

During the weeks and months that followed, the neighbors often declared there never was a more obedient boy than Jim—or one that was kinder to his brother.

"But," his mother would remark wisely, "he certainly learned his lesson the hard way." — Evangeline Frey in The Burning Bush.

IN THE WORLD OF BOYS AND GIRLS

BEAR YE ONE ANOTHER'S BURDENS

The hills were "keen"! The boys said so. The first coasting of the winter was on. And such coasting as it was! Every boy in the village was on the hill — every one but Arthur. Arthur did not have his arithmetic lesson and he could not go coasting until it was done.

Waving a gay good-bye his big brother, Charles, made for the hill with the coaster. "Bye, old top," he called back. "See you later."

Indoors, Arthur, with tears in his eyes, tried to study. The shouts of the boys on the hill reached his ears.

Outdoors, Charles tried to have a good time, but he saw Arthur sitting by the table crying over arithmetic. "Kind of tough to have to stay in," thought Charles as he went flying through the air.

"Suppose I could go help him so he would get through quicker," Charles thought, as he climbed back up the hill.

Another glorious coast down and Charles made his way back home.

"Hey, Chuck," called his friends. "Where are you going?"

"Back in a little while," answered Charles, and hurried home.

"Done yet, Art?" he called as he entered.

"No," cried Arthur. "Never will get through and tomorrow the coasting will be gone."

"Don't cry, Art," answered Charles, pulling off his gloves and coat. "I'll help you. Then we'll both go coast."

"Oh Chuck!" and Arthur smiled through his tears. "Thank you," he added shyly.

In no time the arithmetic was done and two happy brothers made their way to the keen hill to coast.—Boys' and Girls' Quarterly.

THE ECHO

Once a little boy was playing in the woods. When he called aloud he heard the echo of his own voice and thought another boy was mocking him. He was very angry, and ran to his mother saying that a naughty boy had called him hard names. His mother said: "Go out and call, 'I love you,' and see if you get the same in reply." The treatment we get from others is often an echo of the way we treat them.—Ex.

younger every day!"

"Flatterer!" challenged the lady.

"All right," replied Guitry, "let's say, every other day."—Die Frau, Baden-Baden, Germany. (Quote translation)

"When I arrived home last night," related the young husband, "my wife greeted me with a big kiss. She had a swell dinner ready and afterwards she wouldn't let me help her with the dishes, but made me sit in the living room and read the paper."

The old married man sighed: "And how did you like her new hat?"—Advance.

CURRENT NEWS IN ARKANSAS METHODISM

CHRISTMAS PLAY AT JERSEY

The Jersey Methodist and Baptist Churches followed their usual custom of uniting to present a Christmas play on Wednesday night, December 21. The play, "And There Was No Room" showed Joseph and Mary returning to a modern world.

The cast included Joseph, J. R. Jones; Mary, Jean Gates; Innkeeper, Bobby McDougald; Carpenter, Lyle Reynolds; Business Man, Romert Gordon Smith; Party Girls, Virginia Rose Smith, Noami Davis, Frances Mulligan and Carolyn Ann Gates; Housewife, Margaret Ann Johnson; Soldier, Herman Mulligan; Children of the Nations: Jew, Fay Mulligan; German, James Lee green; Swedish Girl, Betty Jean Johnson; Norwegian, Deanna Mulligan; Dutch, Boy, Billy Sinclair; English Girl, Jackie Gates; American twins, Wanda and Wayne Sinclair; Angels, Regina Gates, Becky Johnson, Betty Lou Mulligan, Betty Ruth Sinclair and Linda Johnson.

Singers were Mrs. Robert Johnson, Mrs. J. F. Smith, Mrs. Ralph F. Taylor and Arthur Anders.

Christmas carols were sung by the cast and the audience and piano and violin duets were played by Mrs. Mark Sinclair and Billy Bird at the close of the play.

The program was climaxed by a pantomime of the Christmas story in portions of St. Matthew and St. Luke. Taking part in the pantomime were Herman Mulligan, James Lee Green, Billy and Wayne Sinclair, Fay Mulligan, Lyle Sinclair, Linda Johnson, Becky Johnson and Betty Lou Mulligan.

The play and pantomime were directed by Mrs. J. F. Smith, Mrs. Robert Johnson and Mrs. Ralph F. Taylor. Lighting effects were in charge of Robert Johnson and Ralph F. Taylor.—Reporter.

SHEPHERDESS FELLOWSHIP MEETS

The Methodist Shepherdess Fellowship of the Searcy District met Tuesday, January 10, at the Methodist parsonage in Clinton, with Mrs. V. F. Harris as hostess. Eleven members and one guest, Mrs. B. M. Robb, were present.

Mrs. Robb is the mother of Mrs. Clint Good, and lives at Decatur, Ark.

After a business session, Mrs. J. A. Gatlin, president, read "Parsonage Patter" which was thoroughly enjoyed by the group. It is hoped that all the ministers' wives in the conference will send usable material to Mrs. E. G. Kaetzell, Springdale, so that the publication may be continued.

Mrs. Gatlin reviewed several chapters from "The Shepherdess" (Hewitt) in a most interesting fashion. Mrs. W. A. Lindsey will continue the review at the next meeting. The group voted to use the name to identify them as the wives of the Methodist ministers in the Searcy District.

During the social hour each one present told her most pleasant thought for the morning. The meeting closed with prayer by Mrs. Good. The members adjourned to the church to join the the ministers of the District for the luncheon served by the Clinton W. S. C. S.—Reporter.



—Honolulu Advertiser Photo

Bishop and Mrs. Paul E. Martin and Bishop and Mrs. Arthur J. Moore were greeted by friends in Honolulu on their visit there in November and were presented with gorgeous leis which they are shown wearing in the above picture. Bishop Martin in his letter of November 18 published in the *Arkansas Meth-*

odist says: "Tradition says that if you throw your leis overboard they will drift back to shore, and that is a sign that you will return to Hawaii. As we threw ours overboard we thought that when we returned we would also be returning home. Then 'aloha' would mean Welcome, not Farewell."

MEETING AT LEPANTO PLANS EVANGELISTIC PROGRAM

More than one hundred Methodist leaders of the Jonesboro District were mobilized for effective work in their local churches in evangelism to bring people to Christ, at a supper held at Lepanto on the night of January 16th. Practically every church in the district was represented by the pastor and by interested laymen.

The meeting was called by Rev. E. B. Williams, district superintendent of the Jonesboro District, who was in charge, and an inspiring program on the business of winning souls was given by Rev. Roy Bagley, Conference Director of Evangelism. Rev. Irl Bridenthal, the host pastor at Lepanto, who is the District Director of Evangelism, helped plan the supper and meeting.

Highlights of the program were: The speech by Rev. Roy Bagley on the organization for evangelism, the address of the district superintendent giving counsel for advance preparation, and a film strip on "Visitation Evangelism" in the local church synchronized to sound records.

Plans were made for two mighty soul-winning efforts within the district, geared to the Conference plan, and to the national plan as announced at Philadelphia. The first is to be in the Jonesboro Area, February 5th through February 9th. The second is to be in the Blytheville Area, February 19th through February 23rd. During these times of intensive evangelistic effort the Advance for Christ will be on two fronts at the same time. On the one hand, there will be church services every night in each church, with visiting pastors assigned to help the resident pastors in regular gospel revival meetings at the church. At the same time, that the work of the Lord is being

carried on in the formal services, bands of consecrated Christians of the local congregation will be going out two by two, just as Jesus sent the first believers, out into the community, trying to bring in people in the community who are not church members, and are considered the responsibility of the local church. During these two four-day programs, the pastors and leaders will meet in their central area headquarters at the morning hour of worship for a joint service, and then each will carry this inspiration to their own particular field of work.

Some of the best brains of Arkansas Methodism ministry have been enlisted for this effort. There will be two to assist the local pastor in each church, one pastor to help the local pastor with the pulpit services, and one visiting pastor to help the local pastor in directing the local members of the evangelistic teams. A definite schedule of assignments of pastors for these important tasks was announced. It was stressed that each church was asked not to pay these visiting pastors. The plan is for a collection to be taken at each meeting held, and for the local church to send the proceeds in to the central treasurer of the area. This money will be used to pay the traveling expenses of the visiting pastors. The local churches will entertain and lodge them during their stay.

Curtis McKinney was unanimously elected treasurer for the Jonesboro Area, and P. E. Cooley for the Blytheville Area.

The importance of careful advance preparation, the training of evangelism teams, and the compiling of accurate lists of potential members was stressed.

The meeting ended on a high note in the final speech of Rev. E. B. Williams in which he stated that the most important business in the world is the winning of souls, and that those who would give themselves to

W. R. MELTON HEADS METHODIST MEN'S CLUB

W. R. Melton was elected president of the Methodist Men's Club of the Jonesboro area at the regular monthly meeting of the fellowship at the Huntington Avenue Methodist, Jonesboro, January 13.

Mr. Melton has long been active in the work of the organization, and the Methodist Men look forward to a year of real progress under his able leadership. Barney Osment was elected vice president and Travis Nash, Secretary-Treasurer.

The program presented was one of the highlights of a successful year. In spite of rain, a large crowd of Methodist Men was present to hear the speaker, Rev. George Stewart, pastor of Monette Methodist Church, speak on "One Man and God."

Brother Stewart used the life of the Master himself to show that "man does not live by bread alone," but that beyond material power, and beyond human intellectual power there is an inexhaustible source of spiritual power, available to every sin-care Christian, who will build his life around God, the loving Father, and his eternal values.

The incoming president appointed the retiring president, Judge Foster Clarke, to serve as chairman of the Publicity Committee.

A delicious supper, including chicken pie and cherry pie, was served by the ladies of the church.

The club voted to meet next at Fisher Street Methodist Church, Jonesboro, at 7 o'clock the night of February 10th.—Reporter.

WESLEY MOTHERS' CLASS

The Wesley Mother's Class of the Heber Springs Methodist Church has some outstanding achievements for its record the past year. It is one of the five adult classes in the Church School.

The class is composed of the older ladies of the church, and has an enrollment of 24, with an average attendance of 18. Included in its membership are some of the shut-in group who are unable to attend the Sunday morning sessions. However, the entire membership attended the annual Christmas party held at the church during the holidays.

The class' offering for the Children's Home at Little Rock totaled \$61.00. At the Christmas party the group voted to call this fund the Lillian Barnett Memorial Fund, in memory of Mrs. A. M. Barnett who passed away in September.

This generous and large offering was started at the first of the year when members decided to discontinue the custom of having birthday parties for its members each month, and use the money to enlarge their annual offering to the Methodist Children's Home. (This is certainly a wonderful idea for any class.)

Sunday morning, January 15, this class had charge of the morning church service. Mrs. J. T. Bridwell, teacher, was the speaker and was assisted by three members, Mrs. J. R. Chesbro, who was organist for the service, Mrs. J. T. Matthews and Mrs. Eugene Herold.—Reporter.

this great work, would find within their hearts the Master's reward.—Foster Clarke, Reporter.

The Arkansas Methodist Circulation Campaign

REPORT NO. 1—THROUGH SATURDAY NOON, JANUARY 21st

Charge and Pastor	New	Ren.	Not Due	Total
ARKADELPHIA DISTRICT—Quota 1233				
Amity, Charles V. Mashburn	12	16	3	31
Arkadelphia Ct., H. M. Grogan	18	10		28
Delark Ct., R. L. Diffie	6	47	3	56*2
Fountain Lake, Raymond Coulson	6	9		15**
Friendship Ct., Crosby Key	2	5	1	8
Hot Springs:				
1st Church, F. A. Buddin	30	32		62
Oaklawn, J. A. Wade	7	32	7	46
Pullman Heights, H. R. Holland	21	33	1	55**
Tigert-Morning Star, L. R. Sparks	7	19		26**
Hot Springs Ct., Albert Burrough	3	12	2	17
Malvern:				
Keith Memorial, B. F. Fitzhugh	7	26	1	34**
Murfreesboro, Noel Cross	6	30	3	39**
Okolona, E. T. McAfee	2			2
Piney Grove, S. K. Burnett	4	4	1	9**
Rockport Ct., J. R. Diffie	17	19		36**
Traskwood Ct., H. A. F. Ault	4	34	3	41**
TOTALS	152	328	25	505

CAMDEN DISTRICT—Quota 1764				
Camden, 1st Ch., W. Neill Hart	1			1
Columbia, L. Gray Wilson	1	3		4
Dumas Mem.-Calion, Ralph Mann	12	15	1	28**
El Dorado:				
Centennial, Thomas Christie	4	3	2	9
Vantrease Mem., J. D.				
Montgomery	10	55		65**
Emerson		2		2
Junction City, W. Braska Savage	6	40	3	49**
Lewisville, James A. Simpson	17	45		62
Louann Ct., R. M. Crain	25	28		53*3
Magnolia:				
Jackson Street, W. R. Boyd	21	63		84*2
Magnolia Ct., C. B. Harris	6	6		12
Marysville, W. W. Barron	7	40	2	49**
Norphlet Ct., S. B. Mann	18	27	2	47**
Princeton Ct., Bruce Bean	10	25		35**
Smackover, A. C. Carraway	25	63	1	89**
Stamps, M. E. Scott	13	61	2	76**
Stephens, Alfred I. Doss	14	46	2	62**
Taylor Ct., R. C. Walsh	6	15	1	22
Village Ct., Dewey L. McCauley	17	47	1	65**
Waldo, J. Wayne Mann	13	38	1	52**
TOTALS	225	623	18	866

LITTLE ROCK DISTRICT—Quota 2430				
Austin Ct., G. B. Pixley	6	25		31
Bauxite-Sardis, O. L. Thompson	1	1		2
Benton, H. O. Bolin	13	83	4	100**
Bryant Ct., J. R. Martin	10	43	1	54**
Carlisle, Richard Perry	5	40	5	50
De Valls Bluff, J. B. Hays	5	5		10
Little Rock:				
Asbury, Arthur Terry	29	105	1	135
Capitol View, D. T. Rowe	5	45	6	56
First Church, Aubrey Walton	32	175	9	216
Forest Park, J. Ralph Sewell	8	29		37**
Henderson, Kirvin A. Hale	9	49		58**
Hunter Memorial, Fred L.				
Arnold	2			2
Pulaski Heights, Kenneth				
Shamblin	1			1
St. Marks-Chenault Chapel,				
Harold Davis	10	2		12**
Winfield, Paul V. Galloway	1	2		3
Lonoke-Eagle, J. E. Dunlap	1			1
Mabelvale, Alfred DeBlack	11	17	2	30
Mountain View, Omma L. Daniel	2	11		13*3
Primrose Chapel, H. D. Ginther	1	22		23
TOTALS	151	656	28	835

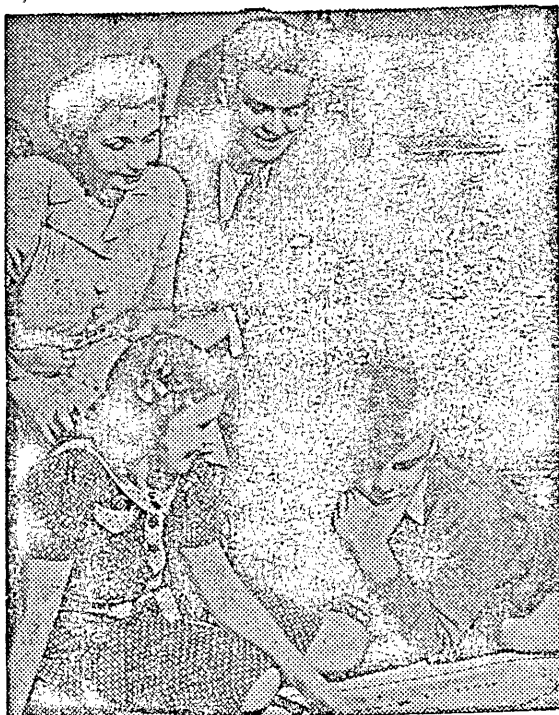
MONTICELLO DISTRICT—Quota 1188				
Crossett, O. E. Holmes	19	43		62
Dermott, C. M. Atchley	9	30	1	40
Drew Ct., A. C. White	8	28		36**
Dumas, Louis W. Averett	6	67		73**
Eudora, Robert O. Beck	7	41	1	49**
Fountain Hill Ct., W. E. West	4	1		5
Fordey, R. A. Teeter	4	42	3	49
Hamburg-Snyder, M. W. Miller	66	10		76**
Hampton-Harrell, C. O. Hall	13	40	4	57**
Hermitage Ct., Robert L. Riggan	9	32	4	45
Huttig, P. D. Alston	10	34	2	46*2
Lake Village, F. W. Schwendemann	32	17	1	50**
McGehee, J. Ralph Clayton	12	48	1	61
Monticello, Roland E. Darrow	1	37	2	40
New Edinburg Ct., C. R. Andrews	3	19		22
Parksdale, James McCammon	5	21		26*2
Portland-Montrose, Clem Baker	7	41	2	50*2
Star City, Eldred Blakeley	5	36	4	45**
Strong Ct., Joe B. Roe	1	30	5	36**
Thornton Ct., George C. Bailey	5	25	1	31**
Tillar-Winchester, L. C. Gatlin	9	52	1	62**
Warren, J. E. Cooper	5	66	4	75
Watson-Kelso, W. T. Bone	4	38		42**
Wilmar Ct., J. C. Van Horn	19	14		33
Wilmot-Miller Chapel, George	3	23		26**
Warren				
TOTALS	196	891	46	1133

PINE BLUFF DISTRICT—Quota 1324				
Almyra, Harold Scott	4	13	2	19**
Bayou Meto Ct., Palmer Garner	2	29		31
Carthage-Tulip, Curtis Williams	3	21		24**
England, Charles W. Richards	38	46	1	85*2
Good Faith, K. K. Carithers	10	16		26**
Grady-Gould, A. W. Hamilton	27	59		86*2
Humphrey-Sunshine, Joe W.				
Hunter	3	22	1	26
Little Prairie Ct., W. C. Onstead	28			28**
Pine Bluff:				
Hawley Memorial, C. D. Cade	11	33		44
Plainview, Mrs. K. K. Carithers	3			3
Roe Ct., S. W. Moaty	5	21		26**
Rowell Ct., Claude Stone Jr.		3		3
Sheridan-New Hope, Bryan				
Stephens	17	33	2	52**
Sherrill-Tucker, A. E. Jacobs	2	20	4	26**
St. Charles Ct., R. H. Richert	2	8	3	13
Stuttgart:				
First Ch., V. D. Keeley	26	76	1	103**
Grand Ave., A. J. Christie	13	90		103**
Swan Lake, Claude R. Roy		10		10*
TOTALS	163	531	14	708

PRESCOTT-TEXARKANA DISTRICT—Quota 1545				
Blevins Ct., Cagle E. Fair	14	51		65*2
DeQueen, John L. Tucker	15	56	2	73**
Doddridge Ct., W. M. Crow	23	18	5	46**

Charge and Pastor	New	Ren.	Not Due	Total
Foreman, Jeff Paul				
Hatfield Ct., C. E. Lawrence	8	27	1	36**
Hope, J. M. Hamilton	41	91	3	135**
Horatio Ct., E. T. Miller	9	33	1	43
Lockesburg Ct., Forney Harvey	6	1		7
Mena, Mark Vaught	8	64	2	74**
Nashville, George G. Meyer		2		2
Prescott Ct., G. L. Glasgow	4	10	1	15
Shady Grove-N. Mena, Virgil Bell	2	3		5
Spring Hill Ct., S. L. Durham	7	8	2	17
Texarkana:				
College Hill, R. H. Cannon	10	36		46**
Texarkana Ct., C. H. Gilliam	7	25		32
TOTALS	162	451	17	630

BATESVILLE DISTRICT—Quota 948				
Batesville, Central, J. H. Hoggard	10	75		85**
Batesville, 1st Church,				
R. L. Franks	49	210		259*2
Calico Rock Ct.,				
Luther K. Wilson	5	18		23
Cave City-Sidney		4		4
Cotter, E. W. Faulkner	3	24	2	29**
Evening Shade Ct., J. O. Davis	7	49		56**
Melbourne Ct., Y. D. Whitehurst	21	40	1	62
Moorefield-Asbury, M. L. Kaylor	3	22		25**
Mountain View, Maurice Lanier	3	13		16
Newark, Kenneth Renfro	3	25	2	30
Newport First Church, Guy C.				
Ames	10	75	2	87**
Newport, Umsted Mem., J. M.	2	25	1	28**
Hughes	6	28		34**
Swifton-Alicia, J. E. Linam				



Sulphur Rock, Harold Brent	1	7		8
Yellville, Pharis J. Holifield	10	26		36**
TOTALS	133	641	8	782

CONWAY DISTRICT—Quota 1310				
Belleville-Havana, C. R. Nance	25	17	4	46*2
Bethel-Cato, Aubra Hayes	4	15		19**
Conway:				
First Ch., Allen D. Stewart	6	84	20	110
Wesley Memorial, A. H. Dulaney	16	26	1	43*2
Danville, Thomas R. Whiddon	10	26	1	37**
Dardanelle, Elmus C. Brown	11	41	1	53**
Dardanelle Ct., Frank Weatherford	3	10	1	14**
Gravelly Ct.,	3	11		14
Morrilton:				
First Church, G. C. Taylor	28	111	3	142**
Naylor Ct., Fred M. Thompson	1	3		4
North Little Rock:				
1st Ch., J. W. Workman	73	341		414*2
Levy, Raymond Dorman	6	32	1	39
Sylvan Hills, William Wilder	2	10	1	13**
Washington Ave., I. L. Claud	7	54	8	72**
Perry-Perryville, W. M. Womack	6	19	1	26
Plainview, A. L. Riggs		24		24**
Plumerville, Norris Steele	16	11		27*
Pottsville, Frank Shell	4	30		34**
Russellville, W. F. Cooley	42	83	3	128**
Salem, A. E. Goode	2	8	1	11
Vilonia, George W. Martin	1	17		18**
Vilonia Ct., J. M. Kitchens	10			10
TOTALS	276	976	46	1298

FAYETTEVILLE DISTRICT—Quota 1168				
Alpena, Woodrow Woods	8	28		36*2
Bentonville, Alf Eason	15	59	4	78**
Berryville, Alvin Murray	12	36	2	50**
Berryville Ct., J. P. Roberts	3	4		7
Bland Chapel, W. T. Templin		5		5
Centerton, Claude H. Harvison	2	21	3	26**
Cincinnati, Edwards Phillips	2	5	3	10
Decatur, George Sands	5	11		16**
Elm Springs-Harmon Charles				
Wages	15	35	1	51**
Eureka Springs, Wm. A.				
Stewart Jr.	25	2		27**
Farmington-Goshen, Cathryn				
Ferrell	11	20	1	32**
Fayetteville:				
Central, D. L. Dykes Jr.	29	210		239**
Wiggins Mem., Paul Bumpers	18	42		60**
Gentry, Brady Cook	19	29	2	50**
Gravette, Arnold Simpson	4	15	1	20**

Charge and Pastor	New	Ren.	Not Due	Total
Green Forest, Robert McMasters				
Lincoln, N. Lee Cate	4	24	1	29**
Madison County:				
No. 1, J. K. VanZant	9	57	3	69**
No. 2, E. J. Reaves	15	43		58*2
Pea Ridge-Brightwater, Amos				
Howard	7	36		43**
Prairie Grove, Harold D. Womack	2	57	1	60**
Rogers, J. T. Randle	27	75	1	103**
Rogers Ct., W. T. Templin		2		2
Siloam Springs, J. William	7	63		70
Watson	31	68	2	101
Springdale, E. G. Kaetzell				
Springtown-Highfill, Henry W.	4	12		16
Jinske	7	14	2	23**
Sulphur Springs, Olen R. Findley	3	27	1	31**
Viney Grove, Walter Pennel	2	7	1	10
Winslow, Wendell Barbaree				
TOTALS	267	1058	33	1358**

FORT SMITH DISTRICT—Quota 1707				
Alix Ct., J. F. Owen	4	14		18
Alma-Mulberry, J. H. Holt	34	49	1	84**
Bethel-Dyer, William Stegall	2	8		10
Booneville, Martin Bierbaum	20	87	4	111**
Branch Ct., Aaron Barling		1		1
Charleston Ct., D. G. Hindman	10	37		47**
Clarksville, C. N. Guice	14	93	4	111**
Fort Smith:				
1st Ch., Fred G. Roebuck	24	136		160
Fifth Street, Bates Sturdy	5	24	4	33*2
Goddard Mem., R. E. L. Bearden	29	98	2	129**
Massard-Barling, Vann Hooker	1	11	2	14
Grand Ave., Charles B. Wyatt	17	17	1	35**
Midland Heights, W. A. Downum	15	43	1	59
Towson, Charles Pachl		2		2
St. Paul's, John Bayliss	22	32		54**
St. Luke's, J. T. Wilcoxson	5	13		18
Greenwood, J. J. Clark	15	42	4	61**
Hackett, M. L. Edgington	4	10		14
Hartford, Clyde Crozier	13	40		53**
Hartman, Paul Kelly	12	38	1	51**
Huntington, C. J. Wade	5	17		22**
Kibler-Mt. View, M. B. Short	6	29	1	36**
Lavaca, C. L. Martin	3	36		39**
Magazine, Ivan R. Wilson	3	17		20**
Mansfield, J. M. Harrison	3	30	2	35**
Ozark, David P. Conyers	9	48	3	60**
Paris, Earle Cravens	12	93	2	107**
Prairie View-Scranton, Earl Carter	10	18		28
Van Buren, 1st Ch., J. R. Hillis	13	30	3	46
East Van Buren-New Hope,				
F. G. Villines	16	48		64**
Waldron, Elmo Thomason	6	48	3	57**
Waldron Ct., Felix Holland	3	28	1	32**
TOTALS	335	1237	39	1611

HELENA DISTRICT—Quota 1294				
Aubrey, J. C. Richey	6	44	4	54*
Brinkley, Jesse Johnson	11	76	4	91
Clarendon, E. E. Stevenson		10	.....	10
Colt, L. L. Langston	7	18	5	30
Cotton Plant, James R. Chandler	2	35	1	38*
Crawfordsville-Blackfish,				
Lyman T. Barger	5	33	.....	58*
Earle, J. M. Barnett	9	37	.....	46*
Elaine, Glen Bruner	26	20	2	48
Haynes-LaGrange, J. W. Sandage	1	12	.....	13
Helena, Elmer J. Holfield	79	50	4	133*
Holly Grove, C. P. McDonald Jr.	3	.....		3
Hughes, A. W. Harris	4	30	1	35
Hunter, Sherman Ragsdell	3	12	.....	15*
Marianna, Sam G. Watson	15	60	1	76*
Marion, G. C. Johnson	2	76	.....	78*
Marvell, J. W. Glass	3	32	1	36
Vannsdale, J. H. Richardson	5	.....	1	56*
Wheatley, Frank Stage	4	24	1	29*
Widener-Round Pond,				
Edwin B. Dodson	2	42	2	46
Wynne, Lloyd M. Conyers	34	81	.....	115*
TOTALS	235	730	27	992



ARKANSAS

Methodist

Youth

Fellowship

NEWS

RECREATION IN THE LOCAL CHURCH

By Allen E. Hilliard, Recreation Commission Chairman, North Arkansas Conference M. Y. F.

One of the greatest problems in the local church, and especially the MYF, in having good recreation is the cost of the recreation books and pamphlets. For the amount they cost one gets lots of ideas and material, but the amount is still more than the local church can afford.

In this article I would like to give a book review of a recreation book that came out last year that is within the range of any local MYF budget. This book is Helen and Larry Eisenberg's book, THE PLEASURE CHEST. The Eisenbergs are among the most qualified persons to compile a book on recreation that any one could ask for. One of the great advantages of this complete recreation book is the price; it is worth more than its cost to any group or person, costing only 75 cents for the paper bound and \$1.25 for the board bound edition. I give publicity to these books for more reasons than one, but one good reason is that the income of the first 10,000 books will be used on a non-sectarian basis to ease the situation of displaced persons. This means that you are helping someone else to have fun while you are helping yourself.

Whatever you call it, recreation represents joy, fun, exhilaration, occupation, and it is certainly voluntary. It gives people the chance to create, to compete with each other in a wholesome way, and to associate with each other in social groups. Recreation is needed because a person is a whole being, and he is not complete without recreational activities.

The needs of modern man as security, response, recognition and altruism can all be met in recreation. Recreation is re-creation of modern man which takes him where he is and puts him where he wants to be in a wholesome way.

Who's responsible for recreation? Any community uplift group has four responsibilities in recreation:

1. To have good recreation within its own walls for its own members and for others. This is true of churches, clubs, 4-H, Y's, etc.

2. To help people develop recreational skills in playing cooperative and competitive games in drama, music, handicrafts, and the like.

3. To help people distinguish between right and wrong, and to help

them learn how they can fill their spare time adequately, especially through hobbies.

4. To see to it that there are wholesome recreational opportunities in the community for all, and that bad influences are eliminated.

The MYF is one of the best places that this responsibility can be taken; here are the lives of the youth of the church and of the community that need help in building for themselves well rounded personalities, and recreation can do it.

Getting back to the book mentioned above it has games listed for all occasions. These games are listed in a brief, clear description that leaves room for creative additions on the part of the leader and the participants. It includes games for small spaces, picnics, hikes, beach fun, camp fellowship, Sunday night fellowship, skits, stunts, crafts, and many other occasions where games are for all ages.

Let's get started in our local MYF's by getting new ideas into the recreation and new life into the youth of the church. Recreation is not an end in itself but a means to an end. Build your MYF through recreation but never for recreation. Bring the youth to the church for wholesome recreation instead of some of the activities away from the church that are "wreck-creation."

The Pleasure Chest by Helen and Larry Eisenberg can be ordered through the Methodist Publishing House serving your Conference, or from The National Conference of Methodist Youth, 810 Broadway, Nashville 2, Tennessee.—Allan E. Hilliard.

METHODIST YOUTH CARAVAN

The North Arkansas Conference is planning to have a Methodist Youth Caravan next summer. They will serve for seven weeks in seven churches, one week in each church. They will help your youth learn to plan their programs and activities and will also revitalize and give them a new interest in the church.

If you would like to have them for one week, write to Rev. Ira A. Brumley, Hendrix College, Conway, Arkansas, for further information.—Lola Featherston.

Bigotry and intolerance are always the inevitable marks of ignorance, while the first fruits of education are sympathy and understanding. It may make you indifferent to what you believe, but it will

OSCEOLA M. Y. F. CELEBRATES CHRISTMAS

The Osceola MYF celebrated Christmas in their usual way. They began early going to Kennedy Hospital on November 27th for a program in the tubercular and orthopedic wards, carrying miscellaneous gifts of Kiennex, games, gum, home-made cookies, candies and magazines.

December 18th they went caroling, singing to the older members and shut-ins of the Methodist Church. On December 25th they were in charge of the Sunday morning church services at which time they presented the play "The Other Wise Men."

On December 31st they were entertained by Dr. and Mrs. George Cone with a party from which the group went to the church for a worship service prepared by Misses Clara and Peggy Douglas, extending into the New Year.

A donation of \$15.00 was made to Overseas Relief for their Christmas offering.—Reporter.

NEW STAFF MEMBER, BOARD OF EDUCATION

Nashville, Tenn.—The Rev. Edwin F. Tewksbury, Bangor, Maine, has been added to the staff of the Joint Department of Missionary Education of the Methodist Church, it has been announced by the Rev. Horace W. Williams, executive secretary of the department.

Previous to his coming to Nashville, Mr. Tewksbury served for three years as executive secretary of the boards of education and missions of the Maine Conference of the Methodist Church.

A native of Bangor, he graduated from the University of Maine (1938) with an A. B. degree in Economics and Sociology. After he received the B. D. degree from the Bangor Theological Seminary.

In his work with the Joint Department of Missionary Education, Mr. Tewksbury is responsible for the missionary education of adults. In this capacity he will work in cooperation with the Department of Christian Education of Adults of the General Board of Education. He will also cooperate with the Editorial Division of the General Board in the planning of courses on missions for adults in the church school. Still another responsibility carried by the new staff member will be cooperation with the Woman's Division of Christian Service in planning schools of missions and in certifying instructors of missions courses in accredited schools of missions.

Mr. and Mrs. Tewksbury and their daughter, Priscilla reside at 1912 Warfield Drive, Nashville 4, Tennessee.

never make you indifferent to how you live."—Jos. R. Sizoo, N. Y. clergyman.

NU FACULTY MEMBER FINDS GENUINE CHRISTMAS SPIRIT IN LETTERS TO SANTA

Evanston, Ill.—A Northwestern University faculty member thinks American youngsters may have more of the genuine, old-fashioned Christmas spirit than the grownups.

Dr. Viola Theman, associate professor of education at Northwestern, has just finished reading several thousand letters written by Illinois children and addressed to Santa at such remote places as "Christmas Village," "Snow Town," and "Eskimo House."

Dr. Theman asked to have the unclaimed correspondence sent to her as an aid in her work as consultant for the State Department of Public Instruction which is seeking to help children with speech, hearing, and vision handicaps. She used the letters to assist her, thinking some of the youngsters might mention their infirmities and then could be located.

"Contrary to the belief that children are selfish and demanding, especially at Christmas time, I found an extremely high percentage intended the letters as reminders to Santa Claus not to forget parents, relatives, and friends," Dr. Theman said.

The Northwestern faculty member said the children whose letters she read made few demands, "maybe hoped for a doll or wagon, and made sure to ask for something for someone else before pleading their own case."

Dr. Theman noted the boys and girls, ranging in age from 18 months to 9 years, never forgot to thank Santa for what they received last year. Different from some adults, not one of the several thousand young letter-writers complained about gifts.

A seven-year old Dalton, Ill., lad wrote a friendly letter just to keep up his end of the correspondence. "I don't want a single thing," he declared. "I would only like to have you visit me in school. But if you are busy now, I'd just as soon have a letter from you." A five-year old boy from Decatur, Ill., apologized because his letter wasn't too well done although he was grown up and attending kindergarten. "I do many things now," he wrote to Santa. "I get ready all by myself except for washing my face. I can't see that."

Dr. Theman said the boys and girls were honest and sincere in divulging that although they had tried to be good, they had slipped now and then. A large portion sought gifts for the poor especially for those in foreign countries. The letters were without frills, diplomatic language, or carefully considered phrases. When a young correspondent wanted to show affection she just came out with "I love you, Santa."

The welfare of every business is dependent upon the cooperation and teamwork of its personnel.—Selected.

THE ARKANSAS METHODIST CIRCULATION CAMPAIGN

(Continued from page 8)

Charge and Pastor	New	Ren.	Not Due	Total
1st Church, R. E. Connell	35	114	1	150**
Griffith Mem., T. C. Chambliss	4	16		20
Piggott, W. O. Scroggin, Jr.	18	84		102*3
Pocahontas, W. J. Spicer	11	53	1	65
Rector:				
1st Church, J. J. Decker	9	62		71**
Fourth St., Harold Spence	15	29		44**
Rector Ct., M. A. Thompson	14	17	1	32
Walnut Ridge, Oscar J. Evanson	3	55	1	59*
TOTALS	183	628	14	825
SEARCY DISTRICT—Quota 1173				
Antioch, Roy Moyers	5	26	1	32
Augusta, W. V. Womack	3	55	4	62
Bald Knob, W. W. Albright	1			1

Charge and Pastor	New	Ren.	Not Due	Total
Beebe, Virgil Hanks	7	56	2	65**
Cabot, C. W. Good	11	36	4	51**
Clinton, Verlia F. Harris	5	37	2	44**
DeView, Carl Stravhorn	6	3		9
Griffithville, J. M. Talkington	5	25		30**
Heber Springs, Hubert Pearce	7	59	1	67**
Jacksonville, H. A. Stroup	2	18		20
Judsonia, E. C. Hance		15	1	16
Kensett, W. W. Peterson	5	26		31**
Leslie, W. A. Lindsey		19	1	20**
McCrory, John W. Glover	5	49		54
McRae, Gerald Hammett	18	27		45
Quitman, John R. Manney	9	25	3	37
Rosebud, Henry Carpenter	4	20		24**
Searcy, J. Albert Gatlin	23	115	6	144**
Valley Springs	3	12		15
Van Buren Co. No. 1, Earl Hughes	2	11		13
Van Buren Co. No. 2, A. A. Noggle	1	4		5
TOTALS	122	638	25	785

SUMMARY—Report No. 1

District	Quota	New	Ren.	Not Due	Total
Ft. Smith	1707	335	1237	39	1611
Fayetteville	1168	267	1053	33	1358**
Conway	1310	276	976	46	1298
Monticello	1488	196	891	46	1133
Jonesboro	1488	191	829	40	1060
Helena	1294	235	730	27	992
Camden	1764	225	623	18	866
Little Rock	2430	151	656	28	835
Paragould	1052	183	628	14	825
Searcy	1173	122	638	25	785
Batesville	943	133	641	8	782
Pine Bluff	1324	163	531	14	708
Prescott-Texarkana	1545	162	451	17	630
Arkadelphia	1233	152	328	25	505
TOTALS	2791	10217	380	13388	
* Charge has reached quota.					
** Charge has exceeded quota.					
*2 Charge has doubled quota.					
*3 Charge has trebled quota.					

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

CHRISTIAN EDUCATION

Ira A. Brumley
Contributing Editor
Pryor Reed Cruce

NOVEMBER SPECIAL FOR MINISTERIAL TRAINING AND HENDRIX COLLEGE

Below is a list of receipts from the November Special offering for Ministerial Training and Hendrix College Through January 18, 1950.

BATESVILLE DISTRICT	
BATESVILLE:	
Central Avenue	\$ 75.00
First Church	500.00
Calico Rock Ct.	16.00
Cotter	25.00
Evening Shade Ct.	12.00
Melbourne Ct.	5.00
Moorefield-Asbury	25.00
Mountain Home Parish	98.00
Mountain View	36.77
NEWPORT:	
First Church	150.00
Umsted	10.00
Pleasant Plains Ct.	22.00
Salem	20.25
Viola Ct.	7.50
Weldon-Tupelo	13.00
Yellville	10.00
DISTRICT TOTAL	\$1025.52
CONWAY DISTRICT	
ATKINS:	
Belleville-Havana	\$ 25.00
Cato-Bethel	16.00
CONWAY:	
First	1160.38
Wesley Memorial	20.00
Danville	30.00
Dardanelle	9.00
Dover-London	7.00
Greenbrier Ct.	6.05
MORRILTON:	
Circuit No. 1	15.00
Circuit No. 2	9.00
Naylor Ct.	7.50
NORTH LITTLE ROCK:	
First	200.00
Gardner	100.00
Levy	25.00
Sylvan Hills	6.00
Washington Avenue	75.00
Perry-Perryville	15.00
Perry County Ct.	16.50
Plainview	12.00
Russellville	200.00
Salem	10.00
Vilonia	15.00
DISTRICT TOTAL	\$1989.43
FAYETTEVILLE	
Bentonville	\$ 49.00
Berryville	30.00
Centerton	15.00
Cincinnati	5.00
Decatur	3.00
Elm Springs-Harmon	27.00
Eureka Springs	36.00
FAYETTEVILLE:	
Central	200.00
Wiggins	35.00
Gentry	20.00
Gravette	20.00
Green Forest	10.00
Lincoln	20.00
MADISON COUNTY:	
No. 2	5.00
Pea Ridge-Bright Water Ct.	16.00
Prairie Grove	37.50
ROGERS:	
Central	65.00
Siloam Springs	75.00
Springdale	75.00
Springtown-Highfill	20.00
Sulphur Springs	15.00
Viney Grove	2.50
Winslow	14.00
DISTRICT TOTAL	\$ 795.00
FORT SMITH DISTRICT	
Altus Ct.	\$ 25.00
Alma-Mulberry	25.00
Booneville	75.00
Branch Ct.	10.00
Charleston	34.00
Clarksville	150.00
FORT SMITH:	
Fifth St.	10.00
First Church	350.00
Goddard	200.00
Grand Ave.	15.00
Massard-Barling	13.25
Midland Hgts.	35.00
St. Luke	25.00
St. Paul's	50.00
Greenwood	50.00
Hackett	5.00
Hartford	25.00
Huntington	15.00
Kibler-Mt. View	10.00
Lavaca	21.75
Magazine	11.00
Mansfield	30.00
Ozark	50.00
Paris	75.00
Prairie View-Scranton	5.00
VAN BUREN:	
New Hope	25.00
First Church	50.00
City Heights	10.00
Waldron Circuit	13.50
DISTRICT TOTAL	\$1413.50
HELENA DISTRICT	
Brinkley	\$ 80.00

Cotton Plant	50.00
Crawfordsville-Blackfish Lake	50.00
Earle	60.00
Elaine	5.00
Forrest City	150.00
Helena	250.00
Holly Grove	50.00
Hughes	50.00
Hunter	13.00
Marianna	125.00
Marion	125.00
Marvell	35.00
West Helena	40.00
West Memphis	125.00
Wheatley	25.00

DISTRICT TOTAL \$1233.00

JONESBORO DISTRICT

BLYTHEVILLE:	
First	\$ 200.00
Lake Street	22.00
Brookland	15.00
Caraway	10.00
Harrisburg	60.00
Joiner	25.00

JONESBORO:

First	310.00
Huntington	35.00
Lake City-Lake View	58.50
Lepanto-Garden Point	75.00
Lorado Ct.	18.00
Luxora	60.00
Marked Tree	75.00
Mt. Carmel-Forest Home	9.65
Osceola	100.00
Trumann	41.00
Turrell-Gilmore	40.00
Tyrone	60.00
Weiner Ct.	5.00
Weona Ct.	20.00
Wilson	50.00
Yarbro-Promised Land	43.00

DISTRICT TOTAL \$1330.15

PARAGOULD DISTRICT

Beech Grove	\$ 5.00
Biggers-Reyno	30.00
Black Rock-Clover Bend	17.00
Corning	100.00
Hardy	20.20
Hoxie-Laura Town	10.00
Imboden-Smithville	20.00
Knoble Circuit	12.00
Maynard Circuit	5.00
Morning Star Ct.	12.00

PARAGOULD:

Griffin Memorial	28.00
Piggott	50.00

RECTOR:

First	56.55
Fourth Street	25.00
Circuit	8.74
Walnut Ridge	100.00
ELNORA-Extension Church	1.25

DISTRICT TOTAL \$ 500.74

SEARCY DISTRICT

Antioch	\$ 46.50
Augusta	75.00
Beebe	50.00
Cabot	50.00
Clinton	20.00
Griffithville	12.30
Harrison	135.00
Jacksonville	25.00
Judsonia	10.00
Kensett	29.29
Leslie	20.00
Marshall	20.00
McRae	15.00
Pangburn	40.00
Rosebud	10.10
Searcy	150.00

DISTRICT TOTAL \$ 733.19

GRAND TOTAL \$9,020.53

Jan. 18, 1950 E. W. MARTIN, Treasurer

Ideas are like rivets. They should be driven home and clinched while hot.—Carbuilder.

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Embroideries • Vestments
Hangings • Communion
Sets • Altar Brass Goods

National

STATE-WIDE RECREATION LABORATORY TO BE HELD FEBRUARY 17-18

Both the North Arkansas and Little Rock Conferences are working together in a special effort to provide specific training to their leaders who have responsibilities in the field of recreation—either in the local church, sub-district, district, conference or the summer camping program.

This is the first time such a program has been attempted, but it is hoped that there will be widespread interest in it among leaders of recreation in the church throughout the state.

There will be several different phases of recreation in which persons will be taught how to teach a particular phase of the program. It must be understood by all who register for the laboratory that they will do more than learn how to take part in a recreation program—they will learn how to lead other people to do so.

The various phases of recreation which will be stressed will be: How to Lead Folk Games, Directing a Camp Recreation Program, How to Teach Crafts, Planning a Program of Recreation for the Church, Party Games and Banquets and Creative Dramatics. No person should try to take in all these different phases of recreation—he should select one phase and concentrate all his efforts in that one phase. A church should send two or three delegates in order that best results will be taken back to that church.

The Arkansas Recreation Laboratory will meet this year at First Methodist Church, Little Rock on Friday and Saturday, February 17-18. It will be possible to register for the conference from three until 5:30. After that time, the very strenuous program will begin and continue

through until 4:30 Saturday afternoon. There is no registration fee, but it is imperative that you send in your registration ahead of time in order for the planning committee to determine the number of persons who will participate in each group, and to know whether or not it will be necessary to plan for two sections in some of the groups.

Please fill out the registration blank below and mail it now to the address indicated. Remember we are not interested in crowds of people coming together for an entertainment period—we want leaders (or potential leaders) of recreation to meet together for a workshop experience in recreation leadership. Each person will be responsible for making his own arrangements for accommodations during the workshop.

Name _____
Church _____
Conference _____
My recreation responsibilities are/ will be _____

My choice for training in the workshop is (please indicate your first and second choices)

- _____ How to Lead Folk Games
- _____ How to Teach Crafts
- _____ Party Games & Banquets
- _____ Directing a Camp Program
- _____ Planning a Program of Recreation in the Church
- _____ Creative Dramatics

Please mail before 10 February 1950 to:

Emogene Dunlap, 326 Exchange Building, Little Rock, Arkansas

Prince Talleyrand de Perigord once wrote, "There is only one person wiser than anybody and that is everybody." Wisdom has its beginning in the realization that we can learn something from everyone. We start to acquire wisdom when we can look at the world through the other fellow's eyes.—Carl Holmes, Elizabeth (N. J.) Daily Journal.

And we will not forsake the house of our God.—Nehemiah 10:39.

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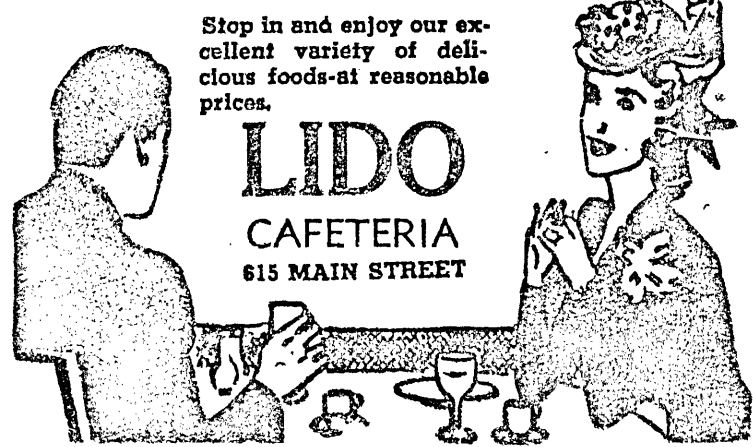
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"In Prison And Ye Visited Me"



By GEORGE S. REAMEY, Editor,
Virginia Methodist Advocate

WHEN you picked up the newspaper the other day and read that John Doe of your community had been sentenced to five years at hard labor in the state or federal penitentiary, did you pause long enough to raise any questions as to the kind of man he would be after he had served his sentence? Unless you knew something about him either personally or by reputation, the chances are that you hurried on to the next headline. But the question is one that needs to be considered: Just what does prison life do to or for the prisoner?

From time immemorial, most of us have heard that prisons are "breeding houses of crime." Through an exchange of ideas and experience, every prisoner comes out—at least according to the old story—better informed on the techniques of crime than when he entered. In recent years there has come about a marked change, especially in the major penal institutions, as to the prison's responsibility for all of the John Does committed to its custody. The newer emphasis is one from mere punishment to rehabilitation. This more recent trend is being effectively carried out in humane and sensible programs at several federal penal institutions I recently visited where Methodist Chaplains are on duty.

In company with the resident Protestant Chaplain, who happens also to be a Methodist, I was privileged to go through the whole institution at Leavenworth, Kansas, with its more than 2,000 prisoners. Chaplain Otto Lang is in his third year at Leavenworth and, as I quickly discovered, is held in the highest regard by officials and inmates alike. At this penitentiary—and I was told that all federal penal institutions follow substantially the same policy—three tools are used with which to help John Doe become a good citizen in later life. They are the programs of education, occupational training, and religion. And not the least of these is religion! The prisoner who fails to live better after his release is one who simply refuses to take advantage of the opportunities that have been offered him!

Educational opportunities at Leavenworth are of two kinds: classroom instruction and correspondence courses with the International Correspondence School. Inmates who have had no previous schooling are soon taught enough to enable them to enter the elementary courses in grammar, arithmetic and geography. There are more advanced studies in languages, higher mathematics, social studies and the like. Many of the instructors are themselves inmates, usually with college degrees. For example, I heard one prisoner, a master of arts, lecture a class of fellow inmates on "Arabia." He was giving the kind of information that one might expect in a graduate course in a university. Another inmate instructor was teaching a modern language, while a third was conducting a class in typing. Although I did not officially verify the statement, it is substantially true that practically any course requested by a half dozen prisoners will be offered.

Correspondence courses, from one of the best such schools in America,

are offered on about sixty subjects: classes in academic studies, salesmanship, refrigeration—in fact, almost any course that one can name. These lessons are sent each week to the I. C. S. for the students and, upon satisfactory completion of the courses, certificates are awarded at a very nominal cost. The interest shown in these courses is indicated by the large number always enrolled.

The training in vocational skills is perhaps the most extensive part of the program of rehabilitation. This institution has a shoe factory that turns out approximately 60,000 pairs of shoes per month. (These are used in large part by members of the Armed Services and by the inmates themselves.) I was told that if a prisoner desires training in shoe

that, although a man may acquire sufficient occupational skill to earn a good living, he may be a liability to society unless his life is turned in the right direction. This means that he must become properly motivated. And this has special reference to religion.

The religious life and activities of Leavenworth are under the supervision of three chaplains, representing the three major faith: Chaplain Lang, Protestant; Chaplain W. J. Kalina, Roman Catholic; and Chaplain Jerome Rosen, Jewish. The first two named are full-time; Chaplain Rosen comes out weekly for religious services. My visit had special reference to what Chaplain Lang is doing.

In personal interviews with officials, including Warden Walter A.

is like that of any pastor or chaplain. Attendance at religious services is entirely voluntary yet Chaplain Lang always has a large congregation. He does a most courageous thing by inviting any of his listeners to visit his study immediately after service to discuss the sermon, pro or con, to their hearts' content! It is not uncommon for 30 or 40 prisoners to accept this invitation. One man asks for further information about a certain point in the sermon; another, in the finest spirit, may take issue with some statement the minister made; yet another may offer an illustration from his own experiences which bears out the truth of some point in the discourse. Such discussions show that the men really listen and they indicate also that the Chaplain prepares his message with thoroughness, otherwise why invite criticism?

Chaplain Lang has personally prepared what is perhaps the most thorough course of religious instruction that any Chaplain or pastor has ever prepared for use in a local parish. Approximately 40 or 50 persons enroll for each course that is offered and several of the prisoners, on my journey through the place, mentioned to me the value of this instruction to them.

Besides Chaplain Lang at Leavenworth, three other Methodist Chaplains are giving full-time service at Federal penal institutions. They are Chaplain Worth B. Conn (Kentucky Conference) Medical Center for Federal Prisoners, Springfield, Missouri; Chaplain Charles F. Paine (Minnesota Conference) Federal Correctional Institution, Milan, Michigan; and Chaplain Mack Powell (East Oklahoma Conference) Federal Reformatory, Petersburg, Virginia. I had the privilege of visiting two of these Chaplains, but their work cannot adequately be described in this single article. In addition to these four, mention should be made of the extensive service being rendered by Methodist Chaplains in state and county penal institutions on full- or part time basis.

My visits have made several indelible impressions on me. One was the order and discipline that prevailed. Another was the extreme courtesy with which we were everywhere received, not only by the officers but by the number of prisoners with whom we came in such close touch. Above all, I was impressed with the urgent importance of the work of the Chaplain in our penal institutions, and the attitude of the officials toward the prisoners is truly remarkable. In substance, it seems to be this: "While we realize that some men are apparently hopeless, we ourselves are not wise enough to separate them and say with certainty which are hopeless and which are not. Therefore, we believe in giving to every man a chance!" Through the three-fold program which is being carried out, there is offered to every man this chance.

Methodists can be proud of the part which they play, through their Chaplains, in obeying the admonition of the Master when He spoke of being "in prison and ye visited me."

Our Chaplains on duty in Federal prisons have the same relationship to the Church through the Methodist Commission of Chaplains as do

(Continued on page 16)



CHAPLAIN LANG AT LEAVENWORTH

manufacturing—and the privilege of choice is given—he is afforded an opportunity to work at virtually every kind of job in the factory. In this way he becomes qualified to hold down almost any job in the shoe manufacturing industry. As one walks through the factory he is amazed at the skill and the speed with which these men do their work. And the finished product bears every evidence of the professional touch.

A similar situation exists in the large furniture factory and in the smaller printing plant with its up-to-date machinery. In addition to industrial training, a 500 to 600 acre farm is nearby where other inmates are trained. Here is produced almost all of the vegetables and meat required for the institution.

I sat at a session of the board charged with assigning the newly arrived inmates to their quarters and to the type of employment they were to follow. After the officials reviewed the family background and case history of the new arrival, the prisoner was called in and permitted to sit at the same table. According to prior training or inclination, John Doe is offered an opportunity to work on the farm or in some industry. Before final decision in any case, the wishes of the newcomer are considered. In this way, there is greater likelihood that the man will work in better spirit and also that he will try harder to make something of himself.

The prison officials seem to realize

Hunter, I heard only expressions of highest praise of the superb service that Chaplain Lang is rendering at Leavenworth. "The Chaplain is a very necessary person in an institution of this kind," said Warden Hunter, an elderly man with a kind face and a warm heart. "The Chaplain and his religious contacts are vital to what we are doing today," he continued. He added a word of strong commendation of what our Methodist Chaplain Lang is doing.

If a person wants to get the real "low-down" on what a Chaplain is doing in an institution of this kind, the thing to do is to watch the attitude of the prisoners when they see the Chaplain coming. During the day's visit through the place, we "rubbed elbows" with literally hundreds of prisoners. Without exception, it seemed to me, whenever an inmate glanced up from his work and recognized his Chaplain, the expression on his face and the tone of voice in greeting were ample testimony that Chaplain Lang is held in the highest regard and even affection.

Much space could be devoted to Chaplain Lang's daily and weekly schedule. Suffice it to say that Prisoner John Doe is made to realize that the church—the entire Protestant Church, as well as the Methodist Church—is interested in both his present and future. The Chaplain is available for personal conferences of which he has large numbers. His responsibility for the regular teaching and preaching ministry



Little Rock Conference Treasurer's Report



From June 15, 1949 to January 10, 1950

Charge	Bishops Fund	Conference Claimants	Benevo- lences	World Service	Dist. Supt. Salary	Charge	Bishops Fund	Conference Claimants	Benevo- lences	World Service	Dist. Supt. Salary
ARKADELPHIA DISTRICT						CAMDEN DISTRICT					
AMITY CT.						BEARDEN	\$ 26.50	\$ 180.00	\$	\$ 107.50	\$ 102.50
Oak Grove	.25				1.70	BRADLEY-GARLAND:					
Amity	15.72	90.00	180.00		118.50	Bradley	12.50	87.00		90.00	98.00
Point Cedar	.33			1.74	2.53	Garland	4.75	33.00			37.12
Sweet Home	.50	3.00			4.00	Holly Springs	3.00	15.00	4.00	6.50	12.00
Total	16.80	93.00	180.00	1.74	126.73	Mann's Chapel	2.00	14.00			15.00
ARKADELPHIA	84.00	672.00		550.00	378.00	Total	22.25	149.00	4.00	96.50	162.12
ARKADELPHIA CT.						BUCKNER CT.					
Hart's Chapel		12.00		10.00	10.00	Buckner	5.00	22.00	6.00		18.50
Hollywood	4.00	16.00		18.00	27.00	Mt. Ida					3.00
Mt. Pisgah		4.00			7.00	Mt. Vernon	3.00	14.00	3.00		6.00
Smyrna		5.00			13.50	Oak Grove					11.65
Total	4.00	37.00		28.00	57.50	Sardis	3.00	14.00			9.50
BISMARCK CT.						Shiloh	2.00	9.00	5.00	4.55	5.00
Bismarck		15.00			45.00	Total	13.00	59.00	14.00	4.55	53.65
Christian Home	2.00	8.00	2.00	11.00	5.00	CAMDEN-FAIRVIEW:					
Old Friendship					5.00	Fairview	26.50	180.00	200.00		204.00
Total	2.00	23.00	2.00	11.00	55.00	CAMDEN, FIRST CHURCH	114.00	455.00	1125.00	100.00	511.87
CADDO CT.						CHIDESTER CT.					
Caddo Gap	1.00	2.00	5.00		2.70	Silver Springs	4.00				34.00
County Line	1.00	2.00	5.00		2.70	Rushing Memorial	33.00	80.00	140.00		132.00
Grant's Chapel	1.00	5.00	7.00		4.05	Total	37.00	80.00	140.00		166.00
Norman	1.00	10.00	25.00		16.25	COLUMBIA CT.					
Total	4.00	19.00	42.00		25.70	Harmony		44.00		45.00	
DALARK CT.						New Hope	5.00	23.71		24.41	36.00
Bethlehem	5.00	33.00	74.00		20.00	Philadelphia	5.00	30.50	33.50	4.00	41.50
Dalark					32.50	Sherman					10.00
Manchester	12.00	50.00	40.00	40.00	44.50	Total	10.00	98.21	33.50	73.41	87.50
Manning					15.00	DUMAS MEMORIAL:					
Rock Springs	6.00				20.50	Dumas Memorial		36.00	40.00		50.00
Total	23.00	83.00	114.00	40.00	132.50	Calion	12.00	35.75	37.04		56.50
DELIGHT CT.						Total	12.00	71.75	77.04		106.50
Antoine	5.00	33.00	55.00		40.50	CENTENNIAL CT.					
Delight	19.00	94.00	144.00		126.00	Centennial		10.00		24.05	33.75
Saline	2.00	14.00	28.00		17.00	Hi-Bank	1.00	4.00		5.00	6.75
Total	26.00	141.00	227.00		183.50	Total	1.00	14.00		29.05	40.50
FOUNTAIN LAKE				100.00	112.00	FIRST CHURCH, El Dorado	63.00	504.00	2550.00		486.00
FRIENDSHIP CT.						VANTREASE MEMORIAL CT					
Midway				25.00		Vantrease Memorial	31.00	242.75	34.75	172.25	228.10
Social Hill	4.00	16.00			27.00	EMERSON CT.					
Total	4.00	16.00		25.00	27.00	Atlanta	4.08	10.40		5.26	8.43
GLENWOOD	31.00	30.00		54.32	81.00	Christie's Chapel	4.08	10.00		20.80	16.86
GURDON	25.00	100.00	125.00		280.00	Emerson	5.25	15.00		24.00	20.24
HOT SPRINGS CT.						Ware's Chapel	3.06	3.50		7.20	5.91
Bethlehem	2.00	11.00	13.00		5.00	Total	16.47	38.90		57.26	51.44
Mt. Pine	7.00	32.00	25.00		54.00	HARMONY GROVE CT.					
New Salem		10.00			15.00	Buena Vista	5.00	25.00		25.00	34.00
Total	9.00	53.00	38.00		74.00	Harmony Grove	5.00	30.00	25.00	40.00	
HOT SPRINGS CHURCHES:						Westside	5.50	30.00		25.00	40.50
FIRST CHURCH	56.87	455.00	1408.35	233.33	438.75	Total	15.50	85.00	25.00	50.00	114.50
GRAND AVENUE	37.00	235.00	375.00		307.15	HOLLYWOOD CT.					
OAKLAWN	42.50				202.50	Hollywood	6.50	34.00		40.00	50.50
PULLMAN HEIGHTS	32.00	252.00	262.00		263.25	Mt. Carmel	1.00	5.00	1.50	6.00	8.50
TIGERT MEMORIAL		5.00	5.00		25.00	Mt. Olivet	9.00	23.50	8.00	26.50	35.50
MALVERN CHURCHES:						Total	16.50	62.50	9.50	72.50	94.50
First Church	44.00	350.00	900.00	25.00	337.50	JUNCTION CITY CT.					
Keith Memorial	24.00	150.00	114.00		201.00	Beech Grove	1.31	4.50	4.00		5.06
MOUNT IDA	9.00		65.00		61.00	Blanchard	1.31	4.50	4.00		5.06
MURFREESBORO	20.00	135.00	187.50		182.52	Junction City	21.00	144.00	71.50	37.50	162.00
OKOLONA CT.						Olive Branch	1.10	7.50	8.00		8.44
Beirne	3.50	12.00	28.00		15.00	Total	24.72	160.50	87.50	37.50	180.56
Center Grove	7.00	10.00	25.00	10.00	24.85	LEWISVILLE CT.					
Okolona	18.00	35.00	30.00		59.05	Bethel	1.40	11.20	25.00		10.80
Trinity	7.00	30.00	50.00		35.00	Lewisville	29.75	238.00		600.00	229.50
Total	35.50	87.00	133.00	10.00	133.90	Old Lewisville	2.10	16.80	25.00		16.20
PINEY GROVE					18.24	Total	33.25	266.00	50.00	600.00	256.50
ROCKPORT CT.						LOUANN CT.					
Butterfield	4.00	18.00	30.00		27.00	Liberty	3.94	22.50		15.00	30.40
Magnet Cove	5.00	27.00	20.00		30.00	Louann	17.50	24.50	70.00		67.50
Rockport	11.00	25.00	45.00		41.00	Silver Hill	8.75	50.00		35.00	34.00
Total	20.00	70.00	95.00		98.00	Total	30.19	97.00	70.00	50.00	131.90
SHOREWOOD HILLS	5.40	21.48		10.00	40.50	FIRST CHURCH, MAGNOLIA	105.00	420.00	1050.00		607.50
SPARKMAN-SARDIS:						JACKSON STREET, MAGNOLIA:					
Sardis	9.15	68.25	135.00		85.50	Jackson Street	29.32			50.00	226.14
Sparkman	13.36	99.45	150.00	150.00	108.99	McNeil	5.00			5.00	10.50
Total	22.51	167.70	135.00	150.00	194.49	Total	34.32			55.00	236.64
TRASKWOOD CT.						MARYSVILLE CT.					
Congo	9.00	10.00		30.00	25.00	Bethel	5.25				10.25
Ebenezer	5.00	20.00		25.00	33.78	Fredonia	14.00	8.00	30.00		54.00
New Hope	5.00	10.00		10.00	10.00	Friendship	5.25	12.00		20.00	20.25
Point View		10.00	23.00		13.50	Marysville	14.00		30.00		54.00
Traskwood	3.00	15.00		20.00	29.19	Total	38.50	20.00	30.00	20.00	138.50
Total	22.00	65.00	23.00	85.00	111.47	NORPHLET CT.					
DISTRICT TOTALS	\$599.58	\$3260.18	\$4430.85	\$1323.39	\$4148.20	Ebenezer	2.62	4.50	8.00		10.25
GENERAL ADMINISTRATION AND JURISDICTIONAL CONF. EXPENSE FUND:						Norphlet	7.89	49.50	3.52	39.74	121.50
First Church, Arkadelphia \$65.00, Hollywood \$5.00, Caddo Gap \$1.00, County Line \$1.00, Grant's Chapel \$1.00, Norman \$2.00, Bethlehem \$5.00, Manchester \$12.00, Rock Springs \$5.00, Antoine \$1.50, Delight \$14.00, Saline \$2.00, Glenwood \$19.00, Bethlehem, Hot Springs Ct. \$6.00, Mt. Pine \$8.00, First Church, Hot Springs, \$67.73, Grand Avenue, Hot Springs \$30.00, Oaklawn \$25.00, Pullman Heights \$30.00, First Church, Malvern \$30.00, Keith Memorial \$18.00, Mt. Ida \$8.00, Murfreesboro \$12.50, Center Grove \$4.00, Trinity \$7.00, Butterfield \$6.00, Magnet Cove \$9.50, Shorewood Hills \$5.00, Congo \$4.00, Ebenezer \$6.00, New Hope \$3.00, Traskwood \$4.00.						Quinn	3.50	11.00	12.00	13.50	
Total						Total	14.01	65.00	23.52	51.74	145.25
MINIMUM SALARY FUND—PASTOR:						PARKER'S CHAPEL:					
First Church, Arkadelphia \$24.00, Delight \$12.00, First Church, Hot Springs \$30.00, Grand Avenue, Hot Springs \$30.00, Oaklawn, Hot Springs \$30.00, Pullman Heights \$18.00, First Church, Malvern \$25.00.						PLEASANT GROVE:					
Total						Parker's Chapel	26.25	75.00	100.00		125.00
MINIMUM SALARY FUND—CHURCH:						Pleasant Grove	10.50	50.00	75.00		81.00
First Church, Arkadelphia \$96.00, Bethlehem \$6.00, Rock Springs \$6.00, Delight \$23.00, Saline \$3.00, First Church, Hot Springs \$65.00, Grand Avenue, Hot Springs, \$42.00, Oaklawn Church, Hot Springs \$60.00, Pullman Heights \$36.00, First Church, Malvern, \$50.00, Murfreesboro \$22.50, Beirne \$4.00, Center Grove \$5.00, Okolona \$10.20, Trinity \$8.00, Sardis \$10.50, Sparkman \$15.30.						Total	36.75	125.00	175.00		206.00
Total						PRINCETON CT.					
ADVANCE FOR CHRIST OFFERING:						Macedonia	2.32	10.15	32.20		17.32
Sweet Home \$4.00, Christian Home \$7.50, Rock Springs \$20.00, Antoine \$50.00, Social Hill \$8.00, Glenwood \$30.00, Bethlehem \$10.40, First Church, Hot Springs, \$776.10, Grand Avenue, Hot Springs, \$159.00, Pullman Heights \$30.00, Malvern, First Church, \$116.00, Mt. Ida \$25.00, Murfreesboro \$208.35, Beirne \$10.00, Center Grove \$12.00, Trinity \$10.00, Congo \$5.00.						Princeton	9.00	25.00	8.00	13.36	28.00
Total						Providence		4.00			5.00
WORLD-WIDE COMMUNION SUNDAY OFFERING:						Waverly	2.00	9.00		15.00	12.43
First Church, Arkadelphia \$37.22, Glenwood \$5.00, Gurdon \$12.00, Grand Avenue, Hot Springs, \$33.00, Oaklawn \$25.00, Pullman Heights \$20.00, First Church, Hot Springs, \$100.00, Tigert Memorial \$6.00, Morning Star \$3.00, Butterfield \$5.00, Magnet Cove \$10.00, Rockport \$3.14, Shorewood Hills \$8.00, Sparkman \$20.17.						Zion		1.00			5.00

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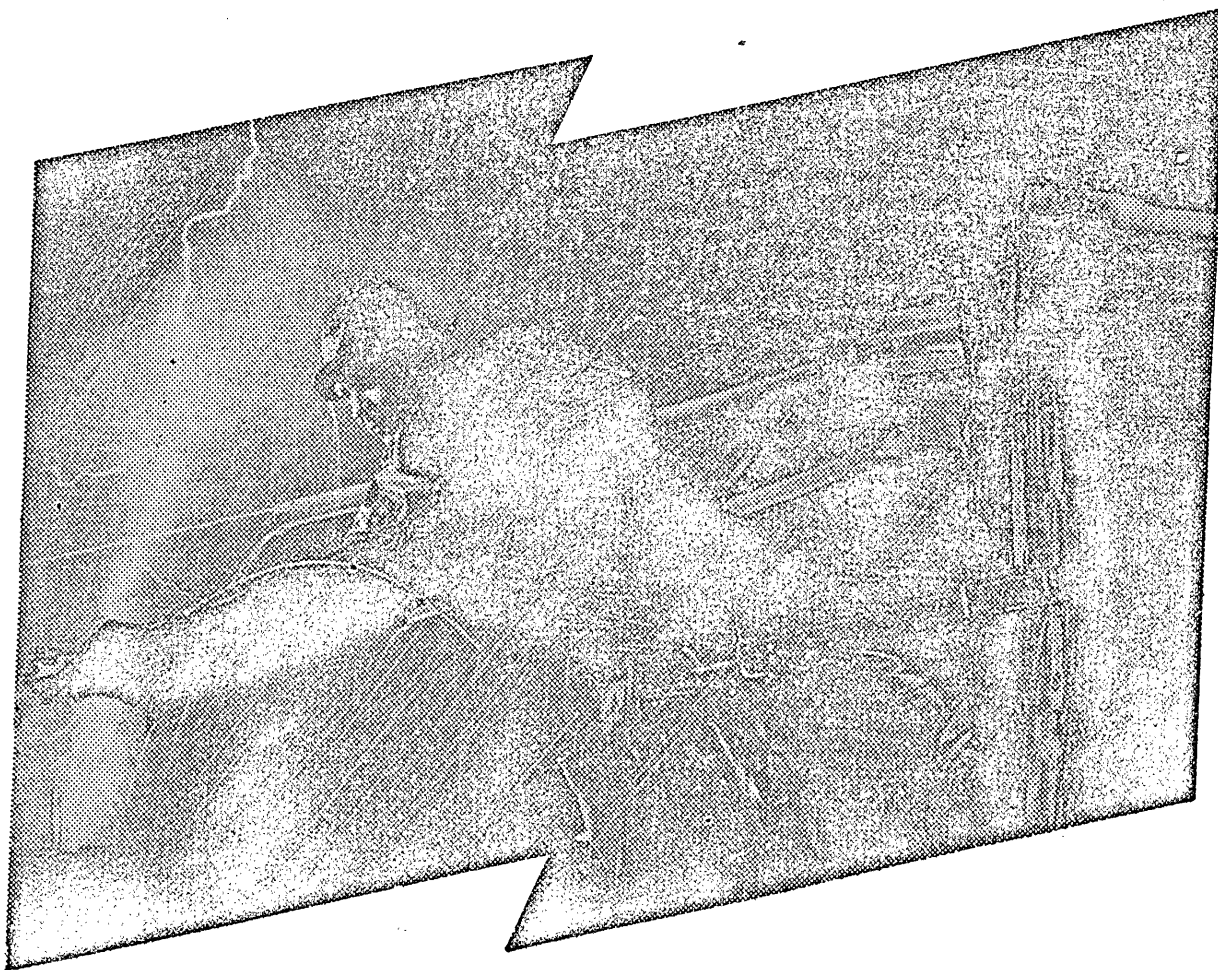
LITTLE ROCK CONFERENCE TREASURER'S REPORT

(Continued from page 14)

\$12.00, Foreman \$15.00, Cove \$2.00, Gilham \$4.00, Hatfield \$6.00, Hope \$40.00, Horatio \$6.00, Williamson \$2.00, Mena \$22.50, Mineral Springs \$15.00, Sardis \$3.00, Prescott \$27.00, Moscow \$2.00, Dallas \$2.00, Potter \$2.00, Oak Grove \$2.00, College Hill \$14.00, Fairview \$18.00, First Church, Texarkana, \$37.50, Few Memorial \$4.50, Harmony \$2.00, Rondo \$4.50, Hicks \$2.00, Ogden \$5.00.	
Total	\$373.12
MINIMUM SALARY FUND—PASTOR:	
Blevins \$25.00, Nashville \$22.75, College Hill \$21.00, First Church, Texarkana, \$43.75, Rondo \$6.50.	
Total	\$119.00
MINIMUM SALARY FUND—CHURCH:	
Ashdown \$33.00, Bethel \$4.00, Blevins \$15.00, McCaskill \$6.36, DeQueen \$40.00, Midway \$7.00, Foreman \$24.00, Hope \$96.00, Mena \$40.00, Prescott \$38.00, College Hill \$21.00, Fairview \$36.00, First Church, Texarkana, \$43.75, Few Memorial \$6.50, Rondo \$3.00.	
Total	\$413.61
ADVANCE FOR CHRIST OFFERING:	
Bethel \$35.00, Blevins \$72.00, McCaskill \$26.00, DeQueen \$175.00, Hope \$406.00, St. Paul \$12.00, Moscow \$3.00, College Hill \$62.56, First Church, Texarkana \$430.00.	
Total	\$1221.56
WORLD-WIDE COMMUNION SUNDAY OFFERING:	
DeQueen \$13.25, Dierks \$11.00, Doddridge \$12.45, Emmett \$7.00, Hope \$51.00, Horatio \$14.00, Langley Ct. \$2.00, Mena \$29.00, Fairview \$17.00, Few Memorial \$8.15, Harmony \$3.25, Rondo \$3.60.	
Total	\$171.70
AREA FUND:	
Blevins \$1.00, Bethel \$1.00, McCaskill \$1.00, Green's Chapel \$1.00, Concord .50c, Doddridge \$1.50, Silverina \$1.00, Emmett \$4.00, Hope \$10.00.	
Total	\$21.00
PHILANDER SMITH COLLEGE:	
Hope \$300.00 — Total	\$300.00
GRAND TOTAL	\$19,416.64

RECAPITULATION					
Charge	Bishops Fund	Conference Claimants	Benevolences	World Service	Dist. Supt. Salary
ARCADELPHIA	\$ 599.58	\$ 3260.18	\$ 4430.85	\$ 1323.39	\$ 4148.20
CAMDEN	864.28	4527.22	7080.51	1702.07	5469.13
LITTLE ROCK	1131.78	5559.00	12214.74	1038.30	5348.10
MONTICELLO	697.78	3539.70	2803.07	2071.89	4962.00
PINE BLUFF	725.19	3393.81	3923.25	2560.81	4783.81
PRESCOTT-TEXARKANA	551.51	3181.04	5154.04	3557.77	4352.29
TOTAL	\$4,570.12	\$23,460.95	\$35,606.46	\$12,254.23	\$29,063.53
Gen. Adm. & Jur. Conf.					
District	Exp. Fd.	Advance For	Minimum Salary	Minimum Salary	Area
ARCADELPHIA	\$ 417.23	\$1481.35	(Pastor)	(Church)	Fund
CAMDEN	644.63	1098.33	\$ 169.00	\$ 462.50	\$ 111.50
LITTLE ROCK	756.57	480.16	216.30	659.05	72.20
MONTICELLO	370.72	150.00	229.25	933.00	.....
PINE BLUFF	415.00	641.96	88.00	403.65	83.70
PRESCOTT-TEX.	373.12	1221.56	160.50	531.25	162.00
TOTAL	\$2977.27	\$5073.36	\$ 982.05	\$3403.06	\$ 450.40
World-Wide-Com-munion Offering					
District	World-Wide-Com-munion Offering	Methodist Student Day Offering	Race Relations Offering		
ARCADELPHIA	\$ 287.53				
CAMDEN	301.63	40.63			
LITTLE ROCK	273.82	5.00			
MONTICELLO	106.73				
PINE BLUFF	288.78				
PRESCOTT-TEX.	171.70				
TOTAL	\$1430.19				
GRAND TOTAL RECEIVED		\$45.63		\$315.00	\$119,632.25
C. E. HAYES, Treasurer Little Rock Conference					

Where were YOU on the night of July 7, 1949?



It was storming hard in Central Arkansas that night, with lightning flashing and thunder crashing continuously . . . so undoubtedly you were at home, safe from the storm.

Your lights may have flickered a time or two, or may have gone out momentarily.

But it was a different story for Arkansas Power & Light Company "trouble shooters."

These men were working high on wind-whipped poles, repairing and replacing poles damaged by the storm, so that your electric service would be constant, regardless of the storm's damaging actions.

To our loyal employees such storms bring problems that are handled speedily, to insure you dependable electric service.

Arkansas **POWER & LIGHT** Company
HELPING BUILD ARKANSAS

The Sunday School Lesson

By REV. H. O. BOLIN



WHY SUPPORT CHRISTIAN MISSIONARIES?

LESSON FOR FEBRUARY 5, 1950

Read the whole lesson from your Bible: Acts 11:19-26; 12:25 through 13:3.

GOLDEN TEXT: "While they were worshipping the Lord and fasting, the Holy Spirit said, Set apart for me Barnabas and Saul for the work to which I have called them. Then after fasting and praying they laid their hands on them and sent them off." Acts 12: 2-3.

Above all things Christianity is a missionary religion. Christ brought to this world the greatest revelation of God. Of all the sons of men he alone could say of himself, "He who hath seen me hath seen the Father." He was a world-minded person. His vision reached out to the ends of the earth. His interest was world-wide and age-long. In explaining his parable on the seed, the sower, and the soils, he said, "The seed is the word of God, and the field is the world." He commissioned his disciples to go into all the world and preach the gospel.

To admit that Christianity is a world religion is to acknowledge the necessity of missions, both home and foreign. To make Christianity a world force without missions would mean that Christ would have to live and die in every community in the world. He made his great sacrifice once and that is sufficient provided the account of it is told throughout the world. Surely, people who say they do not believe in missions really do not mean what they say. A missionary is one who goes or is sent on a mission. Christ himself was a missionary and the most foreign of all for he came not from some other country in this world but from another realm.

A Blessing In Disguise

It was bad that Stephen was killed. He was making great progress in Christian development. During the early months of the Christian movement he even outstripped the Apostles themselves in his conception of Christianity as a world religion. Some believe that had he lived he might have been as valuable to Christianity as was Paul. We must not, however, forget the fact that the spirit he exhibited in death proved a great blessing to Christianity. This was the chief factor in the conversion of Paul. Stephen was the leader of the Hellenistic Jewish Christians and at the time of his death they were scattered abroad and went everywhere preaching the gospel. We are told that they went as far as Phoenicia, Cyprus and Antioch. We also know that they went to Joppa, Damascus and Rome, for we find churches in all of these places. So the effort to try to stamp out Christianity only proved to be the means of scattering it abroad.

The Jerusalem Church

The Jerusalem Church was not missionary minded. This is especially true after the Hellenistic Jewish Christians had been driven from that city. The Church came to be dominated by the native or Palestine Jewish Christians. This group attempted to make Christianity a part of Judaism. If they had succeeded Christianity would have become a mere Jewish sect, under which circumstances it could have never been a world religion. Paul, the great Apostle to the Gentiles,

had a lot of trouble with these Judaizers many years after the period covered by our lesson today.

Evangelizing The Jews

Christ was thirty-three years old when he was crucified, but because of an error in our calendar the crucifixion took place A. D. 30. Four years after that time Stephen was martyred, and his followers were driven from Jerusalem. We are told that they went everywhere preaching the gospel. We must remember, however, that even the Hellenistic Jewish Christians at that time preached only to Jews. The Jews at that time were scattered all over the Roman Empire. All the larger cities had colonies of them. The Romans permitted them to have their religion and they had synagogues everywhere. It was in these synagogues that these dispersed Jews preached the Christian religion and at first they preached only to Jews.

God was surely leading the Christian movement and working his purposes out through it. For a period of about eight years there were no Gentile churches. Had the Christian religion been thrown wide open to Gentiles earlier than this the chances are that many of the good customs that were brought over from Judaism would have been lost sight of. The very organization of the Christian Church was patterned after that of the synagogue. The Commission of the Lord's Supper came out of the Passover Feast. Baptism was practiced by the Jews before the time of Christianity. Jews baptized Gentiles who wanted to accept the Jewish religion. It was thought that the Jews themselves did not need baptism because they were the offsprings of Abraham. The fact that John, the forerunner of Christ, was baptizing was nothing new to the Jews. The thing that was new, however, was the fact that he was baptizing the Jews. He told them not to place too much hope on the fact that they were the children of Abraham. He pointed to the rocks at his feet and reminded them that God was able of those stones to raise up children unto Abraham. So, the fact that for these years there were only Jewish Christian churches made possible the bringing over into Christianity some of the better customs of Judaism. On the other hand, if Christianity had been much longer in spreading to the Gentiles it might have been a mere sect of Judaism.

The Church At Antioch

The church at Antioch, like the ones at Damascus and Rome, was established by unknown disciples. Some say that it was established by Christian laymen who had been driven from Jerusalem at the time of the death of Stephen. It will be remembered that at first they preached only to the Jews of the community. Quite a few Jewish Christians had been added to the church at Antioch before the period

covered by our lesson today. It was in the year 44 A. D. some ten years after the martyrdom of Stephen that these Jewish Christian ministers began to preach to the Gentiles. In about the year A. D. 40, Peter led by the Spirit of God preached to the Gentile Cornelius and his family and close friends. They were converted and Peter received them into the Church by baptism. This might have been left an isolated case of Gentile acceptance into the Church had the news not gotten around to these foreign born and foreign educated Hellenistic Jewish Christians. Because of their past environment they were broader minded and more kindly disposed toward the Gentiles than were the native Jews.

By the year 43 or 44 A. D. the news of Peter preaching to and accepting Cornelius, his family and friends into the Church had reached Antioch. Our lesson tells us that certain men from Cyprus and Cyrene on coming to Antioch preached the gospel to the Greeks. This was a new day for the Church and the beginning of a new era in Christianity. These Gentiles heard the gospel gladly and many of them were converted to the Christian religion. They were accepted into the Church without having to first practice the ceremonial laws of Judaism such as circumcision. Christianity had at last broken its Jewish bounds and had taken on the aspect of a true world religion.

The Coming of Barnabas

When the Jerusalem Church heard what was taking place at Antioch they were disturbed about the matter. We are told that they sent Barnabas down there to look the situation over. This was a wise choice indeed. Again God must have been leading very definitely. Barnabas was a Hellenistic Jew. He was a native of Cyprus. It will be noted that some of the men who had been preaching to the Gentiles were also natives of Cyprus. If one of the more narrow-minded Palestine Jews had been sent on this mission a different story might have to be told. When Barnabas saw what the grace of God was doing for the Gentiles we are told that he was glad and encouraged them.

Barnabas Goes For Saul

When Saul of Tarsus was converted he went from Damascus back to Jerusalem. His previous record of persecuting the Christians made all of them afraid of him, that is all but Barnabas. He believed in Saul and finally got the other Christians to accept him. Saul was a Hellenistic Jew. He preached for a while to his fellow Jews from foreign parts. Finally there arose an opposition against him, as had been the case with Stephen some years before. Some of Saul's friends found out that a plot was formed against his life and they slipped him out of the city and he returned to his native Tarsus. He was there for some thirteen years. It was there that Barnabas found him when he needed help at Antioch.

Saul (who later became the great Apostle Paul) and Barnabas worked together at Antioch for a whole year going night and day; preaching to the people and teaching them. The Church grew by leaps and bounds. It soon outstripped the Jerusalem church in the matter of Christian influence. In a spirit of derision some of the sinners at Antioch dubbed the disciples Christians. We are told in our lesson that the disciples were called Christians first at Antioch.

First Christian Missionary Movement

It is true that before this time people had gone out from Jerusalem and other places to preach, but that was more or less without plan or organization. Before this time the greatest number who had gone out from Jerusalem were driven out through persecution. That is they did not go out primarily to spread the gospel but rather for their own safety. Here at Antioch we have men being definitely chosen for the purpose of going out to do mission work. It happened while the Church was at prayer. We are told that the Holy Spirit said, "Set apart for me Barnabas and Saul for the work which I have called them." Then when the assembled Church had prayed and laid their hands on these men they sent them out.

The Hope Of The World

The hope of the world is Christianity. Other things have been tried and found wanting. Education will not solve our problems. For many years Germany has been one of the best educated nations in this world. Just a few years ago scholars felt that their education was not completed unless they did some studying in Germany. Industrialism alone will not meet our needs. Germany was also a leader in this field. Many articles on display in our nation had written upon them these familiar words, "Made In Germany." Yet in spite of the great advancement made by Germany in the fields of education, culture, science, economics and industry, she came very near destroying the civilization of the world twice in one brief generation. Yes the hope of the world is in Christianity and the hope of Christianity is in missions. Improved means of transportation and communication have made the world one large neighborhood. Improved implements of destruction have placed the world in great peril. Isolationism is impossible. No nation is safe today until all are safe. The only antidote for the prejudice, selfishness, greed, hatred and fear that causes war is to be found in Christianity. It is our duty and responsibility as well as our privilege to sacrifice until it hurts to see that the glad tidings of salvation are preached throughout the world.

"IN PRISON AND YE VISITED ME"

(Continued from page 11)

those on duty with the Military and Veterans Administration, and in other areas of service. The General Conference of 1948 directed that this Commission should be made responsible for "maintaining contact with the general oversight of Methodist chaplains in reference to their ecclesiastical status... and in rendering such other services... as may from time to time be referred to it by the Council of Bishops."

Through the Fellowship of Suffering and Service, this Commission receives its support. Offerings taken at Communion Services throughout the Church, not only on World Wide Communion Sunday but at each Communion Service are divided one-fourth to the Methodist Commission on Chaplains, one-fourth to the Methodist Committee on Camp Activities, and one-half to the Methodist Committee on Overseas Relief.

Homes that place spiritual values first are strong homes; and from such come the real strength of the nation.—Edmonton (Canada) Journal.