

Arkansas Methodist

Serving One Hundred

"The World is My Parish"

Little Rock Ark
State House
Ark. Hist. Commission
1001

and Methodists in Arkansas

"Go ye into all the world"—Mark 16:15

VOL. LXIX.

LITTLE ROCK, ARKANSAS, FEBRUARY 2, 1950

NO. 5

Primary Business Of The Church

THE Methodist Church with all its intricate organizations and highly geared programs seems at times to all but lose sight of the fundamental purpose of the church, the evangelization of the world for Christ. But then something happens, like the great Philadelphia evangelistic campaign of last November, and the hearts of Methodist preachers from all sections of the church, who were at Philadelphia, are warmed. They returned home with new vision and zeal for their accepted responsibility.

The North Arkansas Conference Board of Evangelism, under the leadership of Rev. Alvin Murray, Berryville, and the Conference Secretary of Evangelism, Rev. Roy I. Bagley, is promoting a vigorous program of evangelism this spring which should result in a great spiritual harvest. The cities of Fort Smith, North Little Rock and Jonesboro have been selected as areas where the work will be concentrated. Ministers from over the conference are being invited to help local leaders in a preaching and visiting program, patterned somewhat on the plan of the Philadelphia campaign. The Fort Smith area will include practically all of the Fort Smith District while in the other two areas the activity will be largely confined to the two cities and their immediate surroundings.

Preparations for these campaigns are already under way. Immediate results to be expected are hundreds of new commitments to Christ and His Church, strengthening of the churches participating in the campaigns, and new experiences for the ministers who lead in the endeavor. Arkansas Methodism will be praying that God will richly bless this program as the church concerns itself with its primary business.

The Second Report On Circulation Campaign

ON pages eight and nine of this issue of the paper will be found the Report Number 2 of results of our Circulation Campaign up to noon last Saturday. To the 13,388 subscriptions reported last week we have added 3,942 making our total, as of Saturday noon, 17,330. This number is practically the same total we had in our second report last year. Since there are about twenty-five per cent of the charges yet to be heard from, and many of the charges that have reported will send in additional subscriptions, we are very much encouraged with the prospects for the new Arkansas Methodist year.

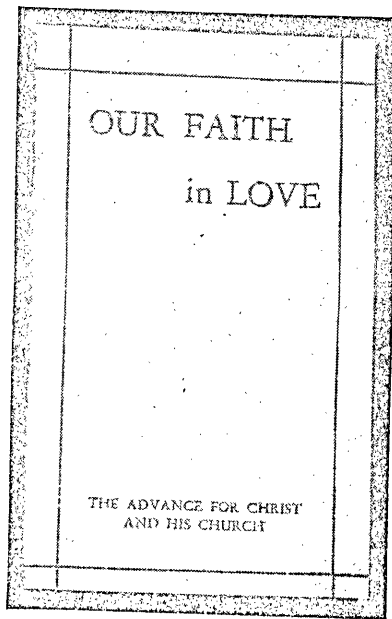
Our third report, to be published next week, will include a complete tabulation of all subscriptions received in the Campaign up to noon next Saturday, February 4th. This will be the last general report of the Campaign results. We hope it will be possible for every charge in the state to have a complete report in this final, general tabulation of subscriptions received in the Circulation Campaign.

The report shows that six Districts have exceeded their quotas. They are: Monticello, Fayetteville, Ft. Smith, Batesville, Conway and Paragould. District Superintendents, District Directors of Arkansas Methodist, Pastors and Lay Workers have cooperated in a wonderful way to make this a very successful Campaign. For this we are deeply grateful. The value of the Arkansas Methodist to Methodism in Arkansas is in almost direct proportion to the number of homes receiving it. Measured by that standard we believe the Arkansas Methodist will have its greatest opportunity this year.

The Christian Believes God Loves All Mankind

IN our Preaching and Teaching Endeavor of the Advance Program the month of February is devoted to a study of "Our Faith in Love." This column will be devoted to the study of that subject through February.

We want to say, in this article, that **THE CHRISTIAN BELIEVES THAT GOD LOVES ALL HUMANITY.** In our Christian civilization we have become so accustomed to the idea and ideal that God loves people that we accept the idea generally without so much as giving it a second thought. We overlook the fact that it is only in the Christian religion



that emphasis is given to the revelation that "God is love."

The heathen's conception of his god is of a being who is powerful, tyrannical and revengeful, who usually is expected to exploit man for his own selfish ends. The heathen worships his god, primarily, to get his god to do something for him or to keep his god from doing something to him. In the heathen's worship, the idea of a loving Father and a devoted child is missing. Before Christ, even the Jews thought of Jehovah primarily as a God of justice, might, majesty and holiness rather than a God of love. The idea that "God so loved the world" came through the life and teachings of Jesus.

Since the Christian believes that God loves him, it follows that he believes that the plans God has for human life and human relationships are primarily for man's good. It is this faith in the fact of God's love that enables the Christian to meet all kinds of mysterious, unexplainable experiences undisturbed. It is so because, despite external appearances, the Christian believes that God's love guarantees final victory.

Our faith in God's love is the undergirding foundation of our faith in immortality. We do not believe that a God of love would create man and set afire within his soul the deathless desire for immortality unless also He has planned for man life eternal.

What Methodism Thinks About Communism

IN view of the misleading article published in the February issue of Reader's Digest—"Methodism's Pink Fringe"—by Stanley High, it will be of interest to readers of The Arkansas Methodist and their friends to re-read some statements regarding Communism embodied in the Episcopal Address delivered on the first day of the recent meeting of the General Conference of The Methodist Church which met in Boston, Mass., in the spring of 1948.

The Episcopal Address at the opening of a General Conference is quite like the President's address on "The State of the Union" at the opening of Congress. The Episcopal Address at Boston, which carried a very clear, positive, emphatic statement about Communism, was read by Bishop G. Bromley Oxnam. It was signed by all Bishops of The Methodist Church at home and abroad and was a part of the official proceedings of our General Conference, the one and only official voice of the Methodist Church.

Section ten of this Episcopal Address is a discussion of "The International Situation." In this section the address says, regarding Communism, "Regardless of its use of the term democracy, the fact is that freedom, as we know it, disappears when the Communist comes to power . . . We reject Communism, its materialism, its method of class war, its use of dictatorship, its fallacious economics and its false theory of social development . . . Communism will never win a democratic and just America. Communism does not grow in the soil of freedom and justice. It takes root in the soil of exploitation. It is Democracy—more of it, not less of it—that will win the morrow." If anyone wants to know what Methodism thinks about Communism, he should read and re-read this statement of The Council of Bishops on the floor of the General Conference of the Methodist Church.

Stanley High's article, "Methodism's Pink Fringe," is a discussion of an independent organization that has named itself "Methodist Federation for Social Action." Stanley High knows, or should know if he is competent to discuss this question for national consumption, that this organization is in no way officially related to The Methodist Church. He knows, or should know, that representatives from this organization came to the same General Conference at Boston, which heard the pronouncement of the Council of Bishops on Communism, and asked to be recognized as an official agency of the Methodist Church. Their request was refused. The Committee on The State of The Church, which handled the matter, seriously discussed proposals which would have denied the organization the use of the name Methodist. No action was taken since many members of the Committee were of opinion that it would give some members of the organization opportunity to assume a martyr complex.

Stanley High knows, or should know, that the "Methodist" Federation for Social Action is neither an official or an unofficial agency of the Methodist Church. It is simply a self appointed organization to which some Methodists, prominent and otherwise, belong. There are numbers of organizations in America today with misleading names. Unfortunately this organization assumed the right to use the word Methodist in its name. It is quite probable, in view of what has happened, that the next General Conference will relieve the Methodist Church of this embarrassment.

Fortunately, in democratic America, any group of law-abiding citizens has a right to

(Continued on Page 4)

Bishop Martin's Visit To Malaya

(Continued from last week)

THE Conference opened Wednesday night with the Sacrament of the Lord's Supper, and I have never participated in a more impressive service. The Wesley Church there was taken over by the Japanese during the war and made an ammunition supply house. It has been completely restored and is a place of great beauty. I do not know when we have heard a more beautiful solo than by a lovely Chinese girl who is a student in one of our schools. The gifted organist was another Chinese student. "Arise and go in peace," which was said to dismiss the communicants, was truly appropriate in a building which had been defaced but had been restored to be used again to glorify the Prince of Peace.

I preached to the Conference on Thursday morning to an eager and responsive congregation. The reports made by the district superintendents were of splendid progress. We hated to leave on Friday without the thrill of hearing the appointments.

Although the preachers were all in Singapore for the Annual Conference, arrangements had been made for friends in other cities of Malaya to entertain us. Our next visit was to Port Swettenham. From there by car we went to Klang and to Kuala Lumpur, the capital of the Malay Federation.

The Federation of Malaya is a confederation of independent states which have freely chosen to accept British advice and protection. They retain their own sovereignty, but give the British government certain rights and responsibilities in return for protection. The Malay likes British protection because his race has benefitted from the war against disease and the rise in the standard of living that followed the appointment of British advisers. Then, too, he knows that he is distinctly in the minority; there are more men of other races than of the natives, and thus he has real protection from the British.

Acres for acres, Malaya is one of the richest spheres of interest on the face of the globe. The jungle covers four-fifths of the surface of the peninsula. Giant trees and ferns, creepers and undergrowth are twisted together in fantastic fashion, for in Malay's warm, damp climate the vegetation grows fast and rank. The dark, still forests are filled with countless insects, butterflies, birds, snakes and lizards. Monkeys chatter high in the tree tops. There are tigers and elephants, too, and crocodiles lurk in some of the rivers.

Farming and fishing occupy the majority of the Malays. Easygoing, valuing their leisure above price, they have left to others most of the worries of business and the monotonous wage-earning in tin mines and on rubber estates. The Malay prefers independence and has in general remained as his fathers were before him, a fisherman or small farmer tending his rice, coconuts and vegetables, earning a little extra money by tapping his own rubber trees. The Malay village is of wooden huts perched on poles above the river or swamp for Malaya is a land of water. The roofs are thatched with fronds of the Nipah palm.

Tea, pepper, cloves, nutmeg, camphor, tortoiseshells, sandalwood, sea snails—such was the merchandise that made the early fortunes of Malacca, Penang and Singapore. But today Malaya owes its prosperity to the export of two main commodities—rubber and tin—although coconuts and pineapple are plentiful.

Mr. Hugh F. Clancy, the principal of the Methodist Boys' School in Kuala Lumpur, and his daughter, Patricia were waiting for the arrival of our ship at Port Swettenham to take us for the drive through the country to the capitol of the Malay Federation. That drive, early in the morning on a highway that led through rubber plantations and vast forests, was one of the most delightful trips we have ever taken.

In Kuala Lumpur we had the opportunity to inspect our excellent schools and the important institutions of the city, including one of the largest and strangest food markets we have ever visited.

After a lovely tiffin in the Clancy home, we had the privilege of attending the wedding of an attractive Chinese couple in our beautiful Wesley

Church. The drive back to our ship in the late afternoon was as fascinating as the one of the morning, and it included also a visit to a birthday party of a little girl who is the daughter of one of our Indian preachers in Klang.

It was the second time that week we had sung "Happy Birthday." Mrs. Martin's birthday was the occasion for the presentation of a beautiful cake at the dinner hour on our ship, with the passengers and officers singing to honor her. The officers also presented her with a beautiful basket of orchids that would have made, I believe, even a florist back home exclaim in admiration.

Our activities the next day were directed by Mr. and Mrs. O. L. Gulland and their son, Ian, who was home for the holidays from Australia, where he is in school. Another son, David, unfortunately was ill in the hospital at Kuala Lumpur.

Here is one of the most interesting families we have known. Mr. Gulland occupies a responsible position as the head of a great rubber plantation. He is a Britisher, well educated, and a splendid gentleman, worthy of the best traditions of his native land. To introduce Mrs. Gulland, I want to relate a bit of thrilling history of our Methodist work in Malaya.

One Sunday evening two years after the establishment of our Methodist work in Singa-



BISHOP PAUL E. MARTIN

pore, just as the service was about to begin, the congregation in the infant Wesley Church was somewhat surprised to see three officers of the Royal Engineers, in their immaculate white uniforms, walk up the aisle and sit in the front pew. One of these men, Captain W. G. Shellebear, soon became a familiar figure in all mission affairs and began to participate in the street preaching.

More and more in the days that followed Captain Shellebear became interested in the mission work. At last he made a momentous decision: he would resign his commission in the Royal Engineers and join the mission. The difference in salary and social position was immense, but no one could dissuade him.

The mission had for some time planned to establish a printing press in order to prepare Christian literature for the people of Malaya. Shellebear, with his knowledge of Malay, seemed just the right person to launch this new enterprise, for having been in charge of a company of Malay soldiers he had been obliged to learn Malay. He had applied himself assiduously and, having a natural linguistic ability, had become very proficient.

No decision was fraught with more significance than was the one of Captain Shellebear. He was a great writer and translator. The Methodist Publishing House which he founded became a busy place. Printing was done in English, in Chinese—both Romanized and character, in Malay—both Romanized and Arabic character, in Tamil and finally in several other languages. The Methodist Publishing House, which became known throughout southeast Asia, turned out literally millions of pages of Christian literature. Robert Morrison once said, "The printed page can penetrate homes and regions where no missionary can go." Who can measure the importance of a dedication of a captain in the Royal Engineers?

The lovely wife of the Captain was no less

accomplished or consecrated than her gifted husband. While he was busy with his amazing literary output, she went out calling. Up and down the narrow streets she went, where doors were less than twenty feet apart, courageously knocking at every door, in search for pupils for a school for girls. Hers was an ardor which nothing could quench. Soon her efforts were rewarded. Her school became a large happy family. One man of wealth and position assured its standing by sending his five daughters for study there. Besides teaching in a number of homes, Mrs. Shellebear conducted one Sunday school in her house and several on the streets. Here was the beginning of what now has become a great educational system for the girls of Malaya.

When she sang on the streets to attract the attention of the children, she was assisted by their two attractive little girls. One of them, now with her husband, R. A. Blasdel, is a part of our mission in Singapore. The other is Mrs. Gulland, our charming hostess. Although she is the wife of this important plantation operator and the mother of two sons, she is continuing the family's contribution to Christian education as the principal of our girls' school in Klang.

A visit to the rubber plantation with the Gullands gave us a picture of the first phase of one of the world's greatest industries. The Japanese damaged these estates, but it is remarkable how well they are being restored. The trees are laid out in beautifully ordered rows.

The tapping of the trees must be done by an expert craftsman. A sliver of bark is shaved off. It is a delicate operation, for the knife must cut to within one-twenty-fifth inch of the wood—no deeper and no shallower—and beneath the cut a little cup is fixed. Milky liquid rubber, called "latex" trickles into the cup and later in the same morning is taken to the factory before it hardens. Here it is prepared, including smoking, and is baled for shipment. The rubber growers have been, because of the introduction of synthetic rubber, apprehensive concerning the future; but they are encouraged by the possibility of the use of rubber in the construction of highways, which would open a new and commanding market. We drove over a small section of highway which is part of the experiments for new uses of rubber.

Perhaps the most pressing and dangerous problem Malaya faces was vividly brought to our attention the day we visited the rubber plantation. We had read and heard of the bandits who lurk in the tropical forests, emerging to rob and murder people on the highways and on the plantations. The almost impenetrable undergrowth gives them ample protection. A number of terrible crimes occurred while we were in Malaya.

Everywhere we saw the constabulary on duty because of the fear of these bandits. The roads were protected by police in highway convoy and road patrol work. There were also police squads particularly trained for jungle warfare. As we sat drinking limeade (the limes were raised on the place) in the living room of the plantation home, an armed guard in uniform carrying a high powered rifle walked to and fro, before our eyes, just outside the door. He was one of eighteen such guards on that plantation alone. I cannot say that we were frightened, but you do have a strange feeling as you realize you are under police protection.

The length of this article prevents a discussion of Penang, a beautiful island whose green-clad hills are reflected in the waters of the Straits. We were charmed and delighted with this lovely place. Rev. Theodore Runyan was in Singapore for the Annual Conference, but his wife and their daughter, Susanne, entertained us beautifully with lunch, a trip to our schools and churches, and with a drive around the island, which was one of the high points of our trip.

One of the most encouraging features of our work in Malaya has been the development of local leadership. There are both Chinese and Tamil (from India or Ceylon) District Superintendents, as well as pastors and teachers. Leadership however is not the only sign of a mature church—self-support is also important, and in the achievement of self-support the

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THE DEVOTIONAL PAGE

REV. ROY L. BAILEY, Editor

FROM THE BOOKSHELF

Many of us are morally and spiritually cold-blooded animals—we are the temperature of our surroundings . . .

Nature not only holds the interior life stable but discriminates between values in stability . . .

If stability is the end of the physical organism, how much more of the spiritual organism! . . .

The Stoic tried to gain tranquility by shutting out love and pity. But to shut out love and pity is to shut out life . . .

The only way to get rid of one desire is to replace it by a higher desire . . .

I can love things and persons provided I love God more than things or persons . . .

from *The Way to Power and Poise* by E. Stanley Jones.

OUR GREAT ADVENTURE

By J. C. Penney

A few months ago a friend of mine was packing his bag for a week end at St. Martin's House in Bernardsville. His young son heard him say that he was "making a Retreat" that week end. Knowing best the language of war, the son remarked, "Retreat, Dad? Who is after you?" There is more wisdom in the boy's words than is revealed at first glance. It is not only "who" but "what" is after modern man. Our society is extremely complex and very materialistic. In this setting man struggles to calm his nerves and to develop his spiritual capacities. Nothing can aid him more than to get away from his usual environment to some place where he can think, pray and be silent in the Presence of God.

The idea of a Retreat is nothing new. Jesus used it and saw clearly the temptation which faced Him early in His ministry. The saints, Augustine and Francis of Assisi, left their home to become "grounded in the love of God." George Fox in the first page of his journal says, "I walked abroad in solitary places many days and often took my Bible and sat in hollow trees and lonesome places till night came on." It was in one of these Retreats that he made his great discovery: "There is one, even Christ Jesus, who can speak to thy condition."

Now that the war and its aftermath has revealed to what extent we are "bankrupt inwardly," there is an even greater need for us through occasional Retreats "to let the Spirit of God find its peculiar incarnations in our century—that is our great adventure," says Gilbert Kirkpatrick.—In *The Christian Herald*.

REV. E. J. HOLIFIELD

Rev. E. J. Holifield, pastor at First Methodist Church, Helena, Arkansas, is the guest writer for the month of February. For these fine articles we all extend our thanks to him.—R. B.

YOUR BIBLE

Say, Christian friend, did you ever think
That your Bible was written in blood-red ink?
That men of courage in by-gone day
Paid with their lives for each precious page?

Your Bible, too, was stained by the hands
Of those who suppressed it in many lands—
Its use forbidden by kings who could see
That the truth would surely set me free.

We live in a time when ruthless men
May threaten to seize your Bible again;
New martyrs will rise in the coming strife
To give their all for the Word of life.

Your Bible may need a brave defense,
But its greatest foe is negligence
Its mighties threat, the so-called friend
Who will not read what God's heroes penned.

—H. Vixtor Kane

THE AUTHORITY OF THE BIBLE

By REV. E. J. HOLIFIELD

II Timothy 3:14-17, "But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the holy scriptures, which are able to make thee wise unto salvation through faith which is in Jesus Christ. All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works."

The Bible is the Book-of-the-Ages. It is the Book which has made "wise until salvation" all those who have accepted its doctrine, its reproof, its correction, and instruction in righteousness. The reading of this Book will save us from the vain philosophies of this world and enable us to have those great ideals of life which will give abundant life. It will save us from the sour sneer of cynicism; deliver us from the dangers of unlimited self-expression, and help us to know the meaning of voluntary self-restraint.

We need the message of the Bible today. We have taken our philosophy of life from sources that are not spiritual. The Bible will help us to collect our thinking. There are a great many people who think that if they believe a thing is right, it is right, regardless of what the Bible has to say. We live in an age when some think that morals are crystallized customs. There is no conviction of the absoluteness of right and wrong. A misinterpretation of the writings of the sociologists has given us this mistaken philosophy. In the sense in which they have written our ideas are determined by custom, and, therefore, change with the changing times; but it is a far cry from this to the place where we recognize God's character as the determinant of right and wrong, and that there are some things that have always been out of accord with his character and always will be out of accord with his divine will.

Rev. Lowell B. Hazzard, in an address to the district superintendent of The Methodist Church, September 10, 1946, in Grand Rapids, Michigan, said:

"When Joseph as a young lad was sold into slavery in the land of Egypt, and was tempted by Potiphar's wife, he said a thing which

is the key-note of the Bible idea of morality. 'How can I do this great wickedness, and sin against God?' In that passage, the author of the Joseph story puts his finger on the roots of moral vigor. One is not kept from wrong doing in a crisis by the spur of custom or opinion. One is kept from wrong doing only by the conviction that certain things are wrong because they are out of accord with the character of God."

That there are benefits to be derived from religion, and the reading of the Bible, prayer, worship, and service in God's cause, is, undoubtedly, for most people, a recognized fact. A recognition of this, however, is quite different from the sneering cynicism of the world that selfishly asks "What do I get out of it?" Reading of the Bible would reprove us of that mistaken notion. We do not find that the chief emphasis in it is what use we can make of religion. It is not how we may learn the techniques of manipulating God for our use; but how we may learn how to be used by God for His purposes in the world. It is not how we may use Him for our convenience; but how He may be disposed to direct us. We do not find that He will act to satisfy our immediate desires. It may mean that like Isaiah we shall see Him and cry like Isaiah, "Woe is me, for I am unclean." It may mean a call to some service from which as Jeremiah we shall want to pray for release. It might be a call to a life that would lead to the cross as it did for Jesus. Our attitude, if we read the Bible will change until, instead of asking, "What can I get from God?" we shall be inquiring, "What can I give to God?"

To the Church is given the responsibility of proclaiming these truths. Let the Church use it. May the members read it. May the

PRAYER FOR THE WEEK

Our heavenly Father, we call Thee Father because we have found Jesus Christ. He has taught us to say Father. Help us to come to a greater understanding of the Fatherly care for us. Bring to us a deeper consciousness of our sins and shortcomings. Never leave us with this feeling of need; but give to us Thy presence so that we may know that Thou can supply our need. Help us in the study of the Bible that we may find Thee . . . the Living Word. May from the experiences of the past we find a new day for today and for the days that shall come after. May Jesus Christ lead us day by day. Amen.

BEQUEST

Dear little son, I wish
you might have found
a peaceful, happy world
to greet your birth:
Been welcomed by serene
and smiling skies
instead of such a weary,
war-torn earth.

You'll need high courage
and well-founded faith
to guide you through
the troubled years of youth
That 'mid the shifting
values of these times
you may hold fast
to God's eternal truth.

I cannot give you
peace, security
and all the blessings
that my childhood knew;
But I shall try to teach you
faith and hope,
strength, courage and
persistence to fight through.

Ambition to attempt
the hardest task;
to right mistakes
This generation made.
To build again the dreams
we have destroyed,
and face the future firm,
and unafraid.

—Marie C. Lafrenz

READ ACTS 16:7

A monument at Enterprise, Alabama, was erected in honor of the boll weevil. The scourge of the cotton country, which many felt would ruin the South forever, resulted in diversification and a more stable and prosperous economy. It took failure to force the farmers to a greater success. On his second missionary tour, Paul was frustrated in his plans to preach in Asia, and again in Bithynia. Discouraged, he

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preachers speak from it. Let our messages be the message it brings. Jesus recognized the authority of the Bible by reference to it. That which was authoritative to Him, can and should be to us.

"O Word of God Incarnate,
O Wisdom from on high,
O Truth unchanged, unchanging,
O light of our dark sky.

O make thy Church, dear Saviour,
A lamp of purest gold,
To bear before the nations
Thy true light as of old."

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A WEEKLY MESSAGE

By FORNEY HUTCHINSON

MY MINISTRY IN ARKANSAS

(Continued from last week)

The following Sunday I preached at Des Arc. Des Arc was an old and substantial town and all of the Protestant churches were represented. I occupied a room at the parsonage, along with Dr. Bogart and his family, and took my meals a short distance away with Sister Ray, an old-fashioned boarding house keeper, as well as a loyal Methodist. She was like a mother to me.

The first man I met was Dr. Burney, the druggist, and then I went to the largest store in the town and met Mr. Beane and George Edmonson, the proprietor, where I had a delightful visit. The town was full of fine people. Among others there was Brother Brock, a devout Methodist, and a good man. He ran on his own an old folks' home, where he lived and saw that the old people lacked for nothing. There I often visited and delighted in the fellowship of Brother Brock and his unique household. On Sundays they would occupy a pew at the church and furnished support to the young preacher. There were many other interesting and valuable citizens in Des Arc and they treated me like a prince.

I became ill during my stay at De Valls Bluff and Des Arc and had to give up my work. My father and oldest brother came for me and took me to Dr. John R. Dale in Arkadelphia, at that time the most prominent physician in the state. I gradually improved and was ready to answer the roll call when the Annual Conference met at Hot Springs in the fall.

At that Conference I was ordained and appointed as pastor to Hunter Memorial Church, a suburban church in the city of Little Rock.

Religion, you say, has broken down? Well, it may be that your puny prejudices, your pre-conceived ideas, your home-made theories and selfish philosophies have broken down—and that's a good thing. But that's not religion! There is a great difference between the failure of a conception and the failure of the reality itself.—Peter Marshall, in MR. JONES, MEET THE MASTER (Revell)

There is a river, the streams whereof shall make glad the city of God, the Holy Place of the Tabernacles of the Most High.—Psalm 46:4.

NEWS AND NOTES ABOUT FACTS AND FOLKS

THE Conway County Methodist Laymen's meeting was held at Mallettown Church on Tuesday, January 31.

MRS. IVA LYNCH BACHUS of North Little Rock has been elected church secretary of Gardner Memorial Church, North Little Rock. Rev. V. E. Chalfant is pastor.

ANNOUNCEMENT is made that the annual meeting of the Wesleyan Service Guild of the North Arkansas Conference will be held at Morrilton, March 18-19.

REV. HORACE M. LEWIS, pastor at Forrest City, was a recent speaker to the Brinkley Methodist's Men's Fellowship. Judge C. P. Newton of Little Rock spoke to the group in December. Rev. Jesse L. Johnson is pastor.

REV. J. KENNETH SHAMBLIN, pastor of Pulaski Heights Methodist Church, Little Rock, was the speaker at a recent meeting of the Men's Club of the First Methodist Church, Russellville. Rev. W. F. Cooley is pastor.

UNDER the title "The Rocks of God," the miami (Fla.) Daily News plans to run a series of full-page well-illustrated articles on the churches of that city and vicinity, for 50 consecutive weeks running in the Sunday magazine section.

MISS LOLA FEATHERSTON, president of the North Arkansas Conference Youth Fellowship, announces that the North Arkansas Conference Youth Assembly will be held May 30 through June 3, Hendrix College, Conway.

DR. J. W. WORKMAN, pastor of the First Methodist Church, North Little Rock, was recently elected president of the Greater Little Rock Ministerial Alliance and assumed the duties at the January meeting of the Alliance.

MISS MARIE FRANCES PAN, Chinese student at Hendrix College, spoke at the evening service on Sunday, January 15 at the Berryville Methodist Church, Rev. Alvin C. Murry, pastor. Miss Pan plans to return to China on the completion of her education to work as a chemist.

REV. E. D. GALLOWAY, district superintendent of the Texarkana-Prescott District, is attending this week the annual meeting of the Commission on World Service at Buck Hill Falls, Penn. Brother Galloway is representing the district superintendents of the Arkansas-Louisiana Episcopal Area at the meeting.

THE Morningside College Choir of Sioux City, Iowa, will present a program of sacred music on Sunday, February 5, at 8:00 p. m. at the First Methodist Church, North Little Rock. This nationally known a cappella choir is under the direction of Paul McGollin, director of the Morningside Conservatory of Music.

REV. ALVIN MURRAY, pastor of the Methodist Church, Berryville, delivered the opening prayer at the session of the United States Senate, January 16. Brother Murray has been selected as chaplain of the National Guard Unit at Berryville, and pending final acceptance, will be installed as chaplain of that unit at an early date.

ROBERT McDANIEL has recently been added to the music staff of Goddard Memorial Church, Ft. Smith. He is assistant to Mrs. Harold Haynes, Minister of Music, and will direct two of the four choirs active in the music department of the church, the Epworth Choir and the Vesper Choir. He is a graduate of Hendrix College and has done work at Peabody College. Rev. R. E. L. Bearden is pastor of Goddard Memorial Church.

BRANCH RICKEY, Ohio Wesleyan alumnus, and president of the Brooklyn "Dodgers" says: "Every member of every church has a responsibility for the advancement of Christianity. I feel very strongly that all religion does not happen in the church building. It is true that the church is the accepted place for general worship but the real benefits must extend beyond the church doors. This extension process is not mainly a job for the minister but for every man who is a church member."

AS a means of "building the foundations of a world order," which it declares is "essentially a religious task," the Federal Council of the Churches of Christ urges the members of all its churches and denominations to take Christian action that will help make a better world. It urges that each individual remember he has some personal contribution to make, that each studies and discusses the problems of the United Nations and the foreign policy of the U. S. A., that each "express in community relations the high ideals we espouse for international life, that each help find a home or job for some displaced family, and that each work with missionaries so that "the Christian world fellowship may better serve as a bond of world community."

THE Evangelical Lutheran Church in Italy (Chiesa Evangelica Lutheran in Italia) has been organized under the Lutheran World Federation. There are charter congregations in Rome, Milan, Bolsano, Trieste, Venice, Genoa, Nervi, Rappallo, San Remo, Bordighera, Florence, Naples, Capri, and several preaching stations in Sicily. These congregations, numbering several thousand persons, are mostly business people who have entered Italy from Germany, Switzerland, and Scandinavia. They have six pastors, and a vicar sent to Italy from America; he is the Rev. Ralfred Freytag, now completing theological studies at the Capital University, Columbus, O. The clerical head of the church is Dean Erich Dahlgrun and the lay president is Prof. Dr. Bruhns, art historian.

THE poverty of the Indian farmer is scarcely believable to Americans—and perhaps especially to American farmers under national government price controls . . . But the Rev. Lester Finley, of Kingston, N. Y., Methodist missionary serving in the Gujarat area, where 87% of the population live off the soil, pictures conditions thus: Farming is not remunerative, barely at subsistence level. The Christians belong to the landless labor category, for the most part. Many of them earn only the equivalent of 48c per day—a nine-hour day—from five to nine months of the year, depending upon what crop they cultivate. One hundred and forty-one babies die for every thousand born alive. What will happen when better medical knowledge keeps more of them alive? A reduction in birth-rate, and a more adequate food supply must come.

WHAT METHODISM THINKS ABOUT COMMUNISM

(Continued from page 1)

form itself into any organization of its own choosing and promote any idea of life or government it pleases, so long as it works within the law. Nevertheless, having been refused recognition as an official agency of The Methodist Church by the General Conference, the only power in Methodism that could make it an official agency of The Methodist Church, it is our feeling that it is an unfair imposition on The Methodist Church for this independent group to continue to use the name Methodist as a part of its official name.

It should be said also, to state it mildly, that it is an unfair, embarrassing imposition on The Methodist Church, at large, for this group, assuming the right to use the name Methodist, to house itself in the same building with the Methodist Headquarters in New York and use the prestige of The Methodist Church to add weight to its self appointed task.

It is not surprising that a church with more than eight million members would have in its membership some people whose opinions regarding Communism differ from the great mass of Methodists. Even the national government has had some embarrassment in this matter. While Stanley High states that the Methodist Federation for Social Action speaks "in the NAME of Methodism," which in fairness it should not do, let Methodism in Arkansas be assured that this organization does not and cannot speak FOR The Methodist Church anywhere.

THERE IS GROWTH IN
THE PHILIPPINES

By Ernest E. Tuck, Manila, P. I.

THREE years of independence for the Philippines have been years of testing and of substantial growth. We planted here the seeds of democratic government and they have grown into a good many thorny problems. These problems have been aggravated by abnormal post-war conditions, by the necessity of rebuilding an entire economy of the Philippines destroyed by the war, by the quick pouring in of hundreds of millions of dollars of American help in all sorts of generous ways, by plain, unadulterated human frailties that have produced plenty of graft and misuse of power, as well as the general moral breakdown which most countries have known in these post-war years. On the whole, however, great progress has been made in the rehabilitation program, in education, in the organization of all services that go into the building and maintaining of a new democratic nation. Our schools are crowded; scores of new schools and colleges have sprung up, not only in the large centers but throughout the rural areas. Our transportation facilities, thanks to aviation, the scores of thousands of army vehicles that were left here and the comparative ease of importation of equipment, have expanded rapidly; bridges and roads, destroyed by the hundreds during the war, are being rebuilt with the help of United States funds.

Some of our political problems have been very acute. The struggle between organized Government and the dissident elements in Luzon, known as the Huk-ba-la-haps, has been, at times, very serious. It was climaxed by the brutal murder of Mrs. Quezon and nine or ten members of her party while she was on a peaceful mission to her home town. Mrs. Quezon was much beloved by the people but for some unexplained reason there seemed to be an organized plan to murder most of the party on a country road leading over the mountains to Baler. This so shocked the nation that the Government was compelled to use heavy reinforcements of armed soldiers with modern war equipment to clean out the whole area of suspected persons for miles around. Consequently, thousands of people have been killed and wounded, many of them innocent victims of this civil war. Organized groups of highway bandits have taken advantage of this unrest and have held up and robbed hundreds of travellers in buses and private vehicles. We have had to adjust our travel plans to this situation, staying off the highways in disturbed areas and not traveling at night or early morning. Now the country is in the midst of a hectic political campaign because we have a general election coming in November. There are three main parties and there will be a great deal of excitement for the next few months. One of the problems is the fact that so many thousands of men now carry arms, licensed and unlicensed, and the Filipinos are rather quick-tempered. Where they used to fight it out in words or with the trusted bolo they now whip out a revolver and shoot to settle their arguments. Of course, friends who live in Chicago or other American cities will understand this situation. Our Filipinos are seeing many "wild and woolly" movies

(The Methodist Men's Club of the Jonesboro Area held one of the best meetings of a successful year at the Huntington Avenue Methodist Church in Jonesboro on the night of January 13th. The annual election of officers was held, and Mr. W. R. Melton of Jonesboro, an outstanding Methodist Layman who has long been active in the work of the club was elected President for 1950; Mr. Barney Osment was elected Vice-President, and Mr. Travis Nash was elected Secretary Treasurer.

Rev. George Stewart, of Monette Methodist Church, was the speaker of the evening, and his address, "ONE MAN AND GOD" was so warmly received by the men of the Methodist Fellowship that the retiring President of the Club, Judge Foster Clarke, had the speaker to prepare a short abstract of it, in order that a wider audience might find inspiration from it. The condensed abstract of Brother Stewart's speech follows.)

A young man is in the midst of an intense struggle within himself. He can continue in the peaceful life of his native village or he can venture out into a new and dangerous field of service. The call is so strong within him to leave his home that he cannot turn it aside. He is driven out into the wilderness where he can fight it out alone.

At last there comes that moment of decision. He will accept the call. And immediately he feels the hunger pangs which had been smothered in his battle to decide. "Why not turn these stones into bread?" Such an act would not only relieve hunger, but it would also establish a reputation. It would draw crowds of people. It would be a way to begin his work.

Then we have his immortal words in reply to this temptation: "Man shall not live by bread alone, but by every word of God." This is one of the first pictures of a powerful team: ONE MAN AND GOD.

from Hollywood and thousands learned to handle arms during the Japanese occupation so that a gun is now very familiar to them. We will come through all right however, but in the meantime it is a bit disturbing to the peace and order we used to know in these lovely islands.

We are a bit too close to the China situation for comfort. Of course there are five hundred miles of ocean between us but we have a large Chinese population and many thousands of them are sympathetic with the Communist regime. There is already Communism in the Philippines and there is plenty of opportunity for it to spread.

Our church must function in this kind of world. We don't operate in a vacuum. We have been pushing forward with a Program of Advance which recognizes the needs of these days and the necessity of some plan to meet those needs. We have the same problem as you in America have, of making the church alive to its responsibility in a changing world. We are seeking better training for our leaders. Our emphasis is upon an awareness of the problem and a realization of the Christian dynamic. You can see, therefore, that it takes all the skills and consecration and knowledge possible to

One Man And God

By REV. GEORGE STEWART

Man, in his effort to find security, has tried all sorts of teams. He has turned to almost every conceivable resource. Even today man



REV. GEORGE STEWART

places tremendous faith in his material possessions. There is the feeling that money, food, clothes and shelter will bring man all that he desires. But time and again it is possible to see those who have so placed their faith securing all the material possessions, and then seeking something more.

Material power is necessary. That is certainly true. However, we must still face the necessity of "striking a balance" as to how much faith to place in the material things. We must hear again the words of Jesus: "Render unto Caesar the things that are Caesar's, and unto God the things that are God's."

Some men have realized that the material alone is not enough in life. They have turned to intellectual pursuits. And so we have that

school of thought which says that man needs no moral order: he needs only to have scientific laws regarding health and safety.

Along with this has come the idea that man can agree with his mind and not with his heart. Leave emotions out of the picture. Let the intellect rule. Yet when man comes face to face with experiences in life—experiences which call for more from the individual than intellect can supply—he has been forced to admit that bread alone is not sufficient.

Still, it is well that the intellect is honored. Certainly the world has great need for powerful intellects. We must be certain, however, that we do not place all our faith in such.

Thus it is that there is an important place for the material as well as the intellectual; yet neither is sufficient to meet man's demands. There is something yet to be added to the picture. That something is God. Man lives in a spiritual world, as well as the material and intellectual worlds. It is the spiritual world which binds the rest into a perfect whole. The spiritual is the "leaven in the lump."

And this brings us back to the original picture—Jesus overcoming the temptation to turn stones into bread as he says: "Man shall not live by bread alone, but by every word of God." ONE MAN AND GOD. What a world-shaking team! And when we can realize what tremendous power was released to mankind through this team, we can also hear Jesus saying: "Greater things shall ye do."

Let us realize the great things God's Spirit can work through us. Let us be led into fields of service. Once we feel this God-given power—once we surrender ourselves to the Eternal and let these values express themselves through our lives—we, too, shall find that which we so much need. Are we big enough to accept the challenge of ONE MAN AND GOD?

FIVE WAYS TO PROMOTE
PEACE

You can realize that peace begins as a personal affair within the individual.

You can remember that you are not responsible for the acts and attitudes of others, but only for your own acts and attitudes in the areas in which you live and have influence.

You must realize that peace has its price as well as war.

You can hold fast to the faith that peace is possible.

You can support and strengthen the greatest of all peace societies—the Church.—Adelaide T. Case, Peace Is Possible. (New Era Press)

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"Let not your heart be troubled."



THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



IN STORYLAND

GROUNDHOG DAY

It was a bright, sunny day, the last of January in the Wood Lot and all the Wood Folk—all except the Seven Sleepers—were frolicking about in the snow for there was a promise of spring in the sun's rays.

Rabbit and Squirrel were among the gayest of the whole group—for Rabbit found a carrot behind the house last night and Squirrel's supply of holiday nuts was not yet used up. Rabbit and Squirrel were always gay when they had enough to eat.

"It's such a fine day, let's wake up the Sleepers," called Squirrel from the Oak where was frisking from branch to branch.

"What fun! Let's see, there are seven—there are Bat and Bear, Skunk and Jumping Mouse, Coon and Chipmunk and Groundhog," agreed Rabbit.

"Groundhog," interrupted Flying Squirrel, "he'll soon be coming out anyway—day after tomorrow, the second of February, you know."

"Yes, I know," whined Mink from the Brush Pile, "and I think he gets too much pub—, pub—, publicity for one animal."

"He's even written up in the newspapers," complained Rat, who snoops in and out the house and knows human ways.

"Why, last year I heard him on the radio," said Sparrow. "Imagine, when none of my cousins, the Finches and the Buntings with their fine voices, can make it."

"It's too much for one animal," put in Rabbit.

"Well, you haven't much to say. There's Easter, you know" countered Squirrel, winking at Rat.

"After all I share that with Chick and anyway, it isn't named after me," defended Rabbit.

"Yes, that's so. 'Groundhog Day!' Why, my great-great-great-grandmother told me that it's real as 'Candlemas Day'," added Squirrel. "You don't say. I can't believe it. Really?" came from every corner of the Wood Lot.

By this time all the Wood Folk had gathered about the Oak where Squirrel was directing the conversation.

"Does he always come out on the second day of February?" asked Young Weasel.

"Always as far as I know—or any of my folks know," answered Rabbit. "Never misses, never misses, never misses," sang Sparrow from a top-most branch.

"Let's fool him," suggested Mink.

"How, how?"

"Why, easy. Plug up his hole," continued Mink.

"He'll dig out," volunteered Flying Squirrel.

"Yes, but it'll take him so long that it'll be right or February third," figured Muskrat.

"What a joke. Let's," several agreed.

Then all the Wood Folk scattered in every direction.

"Meet here tomorrow," Squirrel called after them.

Next day some of the animals were there before dawn with sticks and stones, logs and boulders. Others

came until all were there and they worked all day without stopping for lunch and they toiled quietly, too, for they thought Groundhog might be getting a bit restless.

It was a tired group of Wood Folk that went to bed early that night. Several stayed all night in Rabbit's burrow. They were too tired to go home.

Next morning before time for sunrise Groundhog wiggled his left ear, then his right; Groundhog stretched first one front paw and then the other; Groundhog gave a great kick with his two hind feet to limber them and then with a snort, rolled over thinking to himself, "February 2—oh, dear, it comes so soon—but that was a good sleep." Opening his eyes he saw how badly his fur suit fitted him—how it sagged and wrinkled—"well, that's what comes of sleeping in it," he thought.

The going to the front door of his burrow, he pushed it lightly, then more, but it didn't give even the least bit. "My, my, it must have been a hard winter and the snow has drifted in and ice frozen the hole shut." So turning, very drowsily, he stumbled through his burrow and quietly emerged from his back door, a hole left wide open by the careless and unobserving Wood Folk.

Groundhog looked about and saw no shadow, so he ventured farther. No animals anywhere. How strange, they had always been about to greet him. Well, well—he settled down for a little cat nap by the burrow.

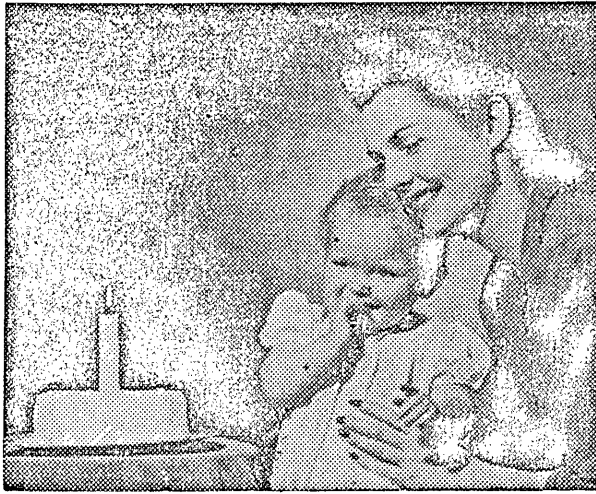
Now it was noon and still there was no sun, so Groundhog knew that he must stay awake. He decided to call on Rabbit, for not a friendly man behind the counter. "Cracked animal had been seen."

At Rabbit's burrow he knocked politely, but there was no answer. So he called, "Rabbit, Rabbit"

A very sleepy voice replied, "Who is it?"

"It's Groundhog. It's February second, you know!"

Rabbit chuckled. "The joke's on us."



A BIRTHDAY

*Eyes of blue and hair of gold,
Today baby is one year old.*

*A happy smile on Mother's face,
A cake and candle both in place.*

*Special day for baby's friends,
Tired and happy as birthday ends.*

—A. E. W.

JUST FOR FUN

"Does your wife ever pay you any compliments?" asked the curious bachelor.

"Only in the winter," was the non-chalant answer.

"In the winter? How do you mean?"

"When the fire gets low, she says 'Alexander, the grate!'"

The long-winded lecturer had been holding forth for over an hour, except for brief pauses from time to time to gulp a drink of water. Finally, during one such intermission, an old man in the audience leaned toward his neighbor and announced in a loud whisper: "First time I ever saw a windmill run by water!"

His wife was away, and he was doing his own shopping and cooking. "How much are the eggs?" he asked the shop-keeper.

"Two shillings a dozen," said the man behind the counter. "Cracked ones a shilling a dozen."

The harassed man looked thoughtful. "All right," he said finally, "crack me a dozen."—Girlhood Days

Notice in church at Newby, Yorks, England: "The preachers for next Sunday will be found hanging in the porch."—English Digest. (London)

"I hear your boy has a gift for recitation, Mrs. Jones."

"Yes, indeed, he has," said the doting mother. "His uncle says that all he needs to finish him off is a course of electrocution."

Election Agent: "That was a good long speech our candidate made on

My, my, we worked so hard, we've all overslept.—Michigan Christian Advocate.

IN THE WORLD OF BOYS AND GIRLS

THE PARTY DRESS THAT STAYED AT HOME

"Oh, Mother, isn't it a beauty?" Lucile held up her new party dress that had just been finished and sent in. The light from the chandelier fell across the soft folds of dainty blue silk, and Lucile's eyes rested eagerly on it as she spoke.

"It is lovely, indeed, dear," said Mrs. Morton, admiring it as much as even Lucile could desire. "And when is the party to be?"

"Oh, Thursday afternoon, and there are fourteen children invited, and we are to play games out on the lawn."

Lucile ran happily out of the room then to put away her blue dress until the day of the party arrived.

The day came at last, and with it Lucile's small friend, who lived five miles out of the city.

"Isn't it nice that you can go to the party, too?" exclaimed Lucile, as she ran down to the gate to meet her, and then they went in to get ready.

"I only have to fix my hair over," said Lucile's little friend. "You see, I didn't know about the party until too late to get a new dress."

Lucile looked at her simple white dress for a moment before she spoke.

"My mother says that white on little girls is always in taste," she said, "and I think you look very nice indeed."

Then Lucile turned away and stood looking at her own lovely new dress that was all ready for her to wear. Mrs. Morton saw a wistful look flash across her face for a moment, and then as quickly pass away, as she chose a white one that hung beside the lovely party dress and hurriedly slip it on.

"Now you both look very sweet and party-like," Lucile's mother said as she kissed them both goodbye. "And the little girl who chose an old white dress instead of her lovely new one has made her mother very glad," she whispered into Lucile's ear. And then the two little girls ran happily away, while the new party dress stayed quietly at home.—Exchange.

the farming question, wasn't it?"

Farmer: "It wasn't so bad; but a couple o' nights good rain wud a' done a sight more good."

With his wife sick in bed, hubby—and pandemonium—reigned supreme in the kitchen. But the tea was missing. He looked high and low and finally called to his wife: "I can't find the tea, dear. Where do you keep it?"

"I don't know why you can't find it," came the peevish reply. "It's right in front, on the cupboard shelf, in a cocoa tin marked 'matches.'"

The Irish night watchman at the observatory was new. He paused to watch a man peering through a large telescope. Just then a star fell. "Man alive," he exclaimed with amazement, "you're shur a fine shot."—Watchman Examiner.



HOLINESS

By REV. Y. D. WHITEHURST,
Pastor at Melbourne



"Follow peace with all men, and holiness, without which no man shall see the Lord." (Heb. 12:14.)

THIS is a positive and distinct declaration of God's Word. It is not vague in this respect; it is "quick, and powerful, and sharper than any two-edged sword." It is not the philosophy of modernism, but it is the pillar and concrete foundation of our salvation in this life, and it is the joy and crown for the eternal life.

Holiness is real. It is the most glorious, sublime experience God gives His children this side of heaven. It is the crowning event of the fundamental gospel of our Lord Jesus Christ. It is the personality of the Holy Spirit which God gives to His children when they become the sons of God. It is the halo of the Holy Spirit in the language of the Apostle Paul when he said, "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ." (I Thess. 5:23.)

In the present day preaching from the sacred pulpits we are saying too little about holiness. It seems that holiness as a text, or theme has practically been lost from the words of our vocabulary. We must build upon the foundation of Methodism, and build well if our work is to stand the fire test.

I am quoting from the 1944 Discipline—**HISTORICAL STATEMENTS**. "In 1729 two young men in England, reading the Bible, saw that they could not be saved without holiness, followed after it, and incited others so to do. In 1737 they saw, likewise, that men are justified before they are sanctified; but still holiness was their object. God then thrust them out to raise a holy people."

"This was the rise of Methodism, as described in the words of its founders, John and Charles Wesley, of Oxford University, presbyters of the Church of England."

"On the evening of May 24, 1738, John Wesley had undergone his heart-warming experience at a meeting of a religious society in Aldersgate Street, in London, an experience which his brother Charles had previously found."

It seems that in our present day Christian activities, the fruits of HOLINESS are not being expressed in our lives as God's gift of the Holy Spirit to His Church. We are not recognizing its part and parcel in the fundamental teachings of our Lord Jesus Christ. We have become critical, cynical, and have played the hands-off policy till holiness sermons have become obsolete to the modern minister and the modern church member. We charge the account to certain fanaticism about us, but, as sure as there is a real, there is a counterfeit; and, as sure as there is light, there is darkness; and, as sure as there is love, there is hate; and, as sure as there is a God, there is a devil.

I am not saying the present day holiness people are in this category, but I am saying the devil, the monarch of hell, has turned loose his barrage of hate, dislike, distrust, and disrepute against the holiness of God. We shall not try to explain the Word of God away. We will believe it, and live in it, that it may live within us. We shall put our trust and faith in it and observe it, and "hide it in our hearts that we may not sin against God." There is not a book like it: make the comparison if you please. It is inspired by the Spirit of God, and will be preserved by the Spirit of His holiness from everlasting unto everlasting. "The prophecy came not by the will of man: but holy men of God spake as they were moved by the Holy Ghost." (II Pet. 1:21)

If God's Word means anything to us, then it means everything to us. If we were speaking of a cow, we would say a cow; or if we were speaking of a horse, we would say a horse. Whatever the subject may be, we make it distinct. Shall we be less mindful of holiness since Jesus died on the cross to sanctify the people with His own blood? Shall we be unfaithful to our trust which Jesus gave unto us when He said, "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall

be witness unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth? (Acts 1:8.) Let us call holiness—HOLINESS. Zachariah became dumb because he did not believe the message of the angel Gabriel, and was dumb certain months, because of his unbelief.

God has designed that His people should serve Him in holiness and without fear. "The oath which he swear to our father Abraham, that he would grant unto us, that we being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him, all the days of our life." (Luke 1:73-74-75.) May God grant that in this present day of ours, we too may be delivered from fear and out of the hands of our enemies the present day humanism, self-secured, self-righteous, self-seeking, modernism and communistic tide wave, by the monarch of hell, sweeping over the earth against the holiness of God. You seldom hear a sermon on holiness, unless you go to some of the present-day holiness



REV. Y. D. WHITEHURST

churches. We have the gospel message of holiness, and let us preach it.

We will have to confess to a holy God that we have not been true and faithful to the trust He assigned us. We have sidetracked, side-switched the Bible doctrine of holiness, and have jumped on the band wagon of humanism and modernism and sold holiness down the river. Holiness as a text, or theme preached from the pulpit has been unconsciously neglected. While the ministers have been sleeping, or slumbering spiritually, the enemy has been awake building up his bulwark against holiness and sowing tares among the wheat. It seems, for some cause, we have been afraid to preach holiness when it is the cornerstone and foundation of Methodism. We may have logic, reason and philosophy, but without holiness we cannot see God.

Holiness is of God. When He speaks, He speaks holiness. The indications are we have neglected our most priceless heritage, and that heritage is letting God speak through us. If the church is ever to have and enjoy the experience of holiness, it is sure to come through the door of the pulpit—the minister's heart. God has commissioned him for the people. "Go through, go through the gates; prepare ye the way for the people; cast up the highway; gather out the stones; lift up a standard for the people." (Isaiah 62:10.) The minister by all means should stand in his pulpit under the divine influence of the Holy Spirit, uncompromising with the many evils of our present day, calling sin, sin and holding up a standard of holiness for his people.

The church people look to their minister for guidance and to draw lines and make certain distinctions where lines and distinctions should be drawn and made. And, "that he put dif-

ference between holy and unholy, and between unclean and clean." (Lev. 10:10.) We find ourselves not able to put the difference between holy and unholy if we do not have the experience of holiness and do not believe in it. Notwithstanding, when our ministers stand before the bishop on the Conference floor entering into full connection of the Annual Conference, they answer the following questions: (1) Have you faith in Christ? (2) Are you going on to perfection? (3) Do you expect to be made perfect in love in this life? (4) Are you earnestly striving after it? These and other questions are sacred and fundamental to the spiritual strength and spiritual progress of Methodism. The spiritual qualities of holiness are what made the Methodist Church a mighty church. May God grant that the ministry of Methodism will lift up the standard of Christian holiness and put the difference between holy and unholy and between unclean and clean.

Probably we have not been serious about our divine call into the ministry and have not been a good shepherd over the flock of God. St. Peter said, "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock." (I Pet. 5:2-3.) If the ministry does not lift up the standard of Christian holiness to and for the people; if he takes part in telling nasty, dirty, filthy, vulgar jokes and chews and smokes and then goes into the sacred pulpit to invite the divine influence of holiness upon him with tobacco in his pocket, nicotine on his fingers and the fumes of tobacco on his breath, he cannot be a good pattern or an example to the flock of God. Let us live in the light of the Gospel according to the Apostle Paul, when he said, "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." (II Cor. 7:1.) "For our gospel came not to you in word only, but also in power, and in the Holy Ghost." (I Thess. 1:5.) There is no humanism, nor modernism in this kind of preaching. It is the spirit of holiness that anoints and speaks through God's humble servant.

Holiness is God's design for this sin-sick, troubled world.

CHURCH SCHOOL LITERATURE AND BEVERAGE ALCOHOL

Nashville—Literally hundreds of pages in church school literature are devoted each year to the evils of drinking beverage alcohol, according to a recent survey made by the Editorial Division. Included are study units for children, youth, and adults, special quarterly lessons in the International Lesson Series, articles, editorials—and even poems. From time to time entire issues of periodicals such as *The Christian Home* are devoted to this topic. Among writers used are Bishop Wilbur E. Hammaker, George Harper, Roy Breg, John O. Gross, J. Daniel Barron, Frank D. Slutz, William P. King, D. Stewart Patterson, Albea Godbold, and Charles M. McConnell.

BISHOP MARTIN'S VISIT TO MALAYA

(Continued from page 2)

church in Malaya is probably not excelled in any Methodist mission field. The reputation of Methodist schools has been well established, both as to scholarship and the building of character. In strange, unforeseen ways, doors have been opened and God has greatly blessed our work.

There is still much to be done, but the church in Malaya looks forward with hope and courage.

Give me the money that has been spent in war and I will clothe every man, woman, and child in an attire of which kings and queens will be proud. I will build a schoolhouse in every valley over the whole earth. I will crown every hillside with a palace of worship consecrated to peace."—Charles Sumner, American statesman.

The Arkansas Methodist Circulation Campaign

REPORT NO. 2—THROUGH SATURDAY NOON, JANUARY 28th

Charge and Pastor	New	Ren.	Not Due	Total
ARCADELPHIA DISTRICT—Quota 1209				
Amity, Charles V. Mashburn	16	18	3	35
Arkadelphia, John B. Hefley	7	102	5	114**
Arkadelphia Ct., H. M. Grogan	18	10		28
Bismark Ct., Hollis Simpson	2	9		11*
Dalark Ct., R. L. Diffie	3	23		26
Delight, Osbourne White	6	47	3	56*2
Fountain Lake, Raymond Coulson	6	9		15**
Friendship Ct., Crosby Key	2	5	1	8
Gurdon, George E. Reutz	1	61	3	65**
Hot Springs:				
1st Church, F. A. Buddin	30	32		62
Grand Ave., C. Ray Hozendorf	14	82	7	103**
Oaklawn, J. A. Wade	7	32	7	46
Pullman Heights, H. R. Holland	24	34	1	59**
Tigert-Morning Star, L. R. Sparks	7	19		26**
Hot Springs Ct., Albert Burrough	3	12	2	17
Malvern:				
1st Church, Dan R. Robinson	14	125	3	142**
Keith Memorial, B. F. Fitzhugh	7	28	1	34**
Murfreesboro, Noel Cross	6	30	3	39**
Murfreesboro Ct.,				
A. N. Youngblood	10			10**
Okolona, E. T. McAfee	3	37		40
Piney Grove, S. K. Burnett	4	4	1	9**
Rockport Ct., J. R. Diffie	17	19		36**
Shorewoods Hills, J. D. Baker	10	4	1	15*2
Traskwood Ct., H. A. F. Ault	6	42	3	51**
TOTALS	223	780	44	1047

CAMDEN DISTRICT—Quota 1764				
Bradley-Garland, O. W. Hoover	4	35	1	40**
Camden, 1st Ch., W. Neill Hart	23	114	7	144
Chidester, Joe H. Robinson	2	14	1	17
Columbia, L. Gray Wilson	1	3		4
Dumas Mem.-Calton, Ralph Mann	13	16	1	30**
El Dorado:				
Centennial, Thomas Christie	4	3	2	9
Vantrease Mem.,				
J. D. Montgomery	12	65		77**
Emerson,		2		2
Holly Springs, C. V. Holiman	4	18	2	24
Junction City, W. Braska Savage	6	40	3	49**
Lewisville, James A. Simpson	17	46		63
Louann Ct., R. M. Crain	26	30		56*3
Magnolia:				
Jackson Street, W. R. Boyd	21	63		84*2
Magnolia Ct., C. B. Harris	6	6		12
Marysville, W. W. Barron	8	46	2	56**
Norphet Ct., S. B. Mann	18	30	2	50**
Parker's Chapel-P. Grove,				
O. C. Birdwell	13	42		55*
Princeton Ct., Bruce Bean	10	25		35**
Smackover, A. C. Carraway	34	67	1	102**
Stamps, M. E. Scott	13	61	2	76**
Stephens, Alfred I. Doss	15	46	2	63**
Taylor Ct., R. C. Walsh	7	15	1	23
Village Ct., Dewey L. McCauley	17	50	1	68**
Waldo, J. Wayne Mann	13	38	1	52**
TOTALS	287	875	29	1191

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	16	83	5	104**
Bryant Ct., J. R. Martin	10	43	1	54**
Carlisle, Richard Perry	5	40	5	50
Carlisle Ct., C. D. Meux	3	1		4
De Valls Bluff, J. B. Hays	5	5		10
Geyer Springs, Clyde Parsons	2	10		12
Hazen, Harold D. Sadler	1	56		57**
Hickory Plains Ct.,				
Ralph Vanlandingham	6	6		12
Little Rock:				
Asbury, Arthur Terry	34	124	1	159
Capitol View, D. T. Rowe	6	48	6	60**
First Church, Aubrey Walton	32	175	9	216
Forest Park, J. Ralph Sewell	9	29		38**
Henderson, Kirvin A. Hale	9	51		60**
Highland, W. L. Arnold	14	40	4	58
Hunter Memorial, Fred L. Arnold	16	59		75
Oak Forest, D. Mouzon Mann	45	7		52*
Pulaski Heights,				
Kenneth Shamblin	27	111	12	150
St. Marks-Chenault Chapel,				
Harold Davis	10	2		12**
Twenty-Eighth St., S. T. Baugh	5	33	4	42
Winfield, Paul V. Galloway	1	2		3
Lonoke-Eagle, J. E. Dunlap	6	48	5	59**
Mabelvale, Alfred DeBlack	11	17	2	30
Mountain View, Omma L. Daniel	2	11		13*3
Primrose Chapel, H. D. Ginther	1	22		23
Roland, S. T. Hollowell	7			7*
TOTALS	290	1050	54	1394

MONTICELLO DISTRICT—Quota 1188				
Crossett, O. E. Holmes	19	43		62
Dermott, C. M. Atchley	9	31	1	41
Drew Ct., A. C. White	8	28		36**
Dumas, Louis W. Averett	7	67		74**
Eudora, Robert O. Beck	9	43	1	53**
Fountain Hill Ct., W. E. West	5	17	8	30
Fordey, R. A. Tector	13	50	3	66
Hamburg-Snyder, M. W. Miller	70	10		80**
Hampton-Harrell, C. O. Hall	13	41	4	58**
Hermitage Ct., Robert L. Riggan	9	33	4	46
Huttig, P. D. Alston	10	34	2	46*2
Lake Village, F. W. Schwendimann	32	17	1	50**
McGehee, J. Ralph Clayton	12	48	1	61
Monticello, Roland E. Darrow	4	49	2	55
New Edinburg Ct., C. R. Andrews	4	24		28
Parksdale, James McCammon	5	21		26*2
Portland-Montrose, Clem Baker	7	41	2	50*2
Star City, Eldred Blakeley	5	37	4	46**
Strong Ct., Joe B. Roe	9	33	6	48**
Thornton Ct., George C. Bailey	5	30	1	36**
Tillar-Winchester, L. C. Gatlin	9	52	1	62**
Warren, J. E. Cooper	4	83	4	96
Watson-Kelso, W. T. Bone	4	38		42**
Wilmar Ct., J. C. Van Horn	19	14		33
Willmot-Miller Chapel, George	3	23		26**
Warren				
TOTALS	229	967	55	1251**

PINE BLUFF DISTRICT—Quota 1324				
Almyra, Harold Scott	4	13	2	19**
Altheimer-Wabbaseka, G. W.				
Robertson	4	52		56*2
Bayou Meto Ct., Palmer Garner	2	30		32
Carthage-Tulip, Curtis Williams	3	21		24**
DeWitt, Van W. Harrell	12	72	1	85**

Charge and Pastor	New	Ren.	Not Due	Total
England, Charles W. Richards				
Good Faith, K. K. Carithers	40	46	1	87*2
Grady-Gould, A. W. Hamilton	10	16		26**
Humphrey-Sunshine, Joe W.	27	59		86*2
Hunter				
Keo Ct., F. Wesley Reutz	3	22	1	26
Little Prairie Ct., W. C. Onstead	6	23	1	30**
Pine Bluff:				
Carr Mem., John L. Hoover	10	65	1	76
Hawley Memorial, C. D. Cade	11	33		44
Lakeside, Otto Teague	5	1		6
Plainview, Mrs. K. K. Carithers	3	3		6
Rison, George Kerr	8	36	3	47**
Roe Ct., S. W. Mooty	5	29		34**
Rowell Ct., Claude Stone Jr.	3	3		6
Sheridan-New Hope,				
Bryan Stephens	18	33	2	53**
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	92		105**
Swan Lake, Claude R. Roy	12	12		24**
Whitehall-Sulphur Spgs.,				
Edward Hollenbeck	7	1		8
TOTALS	218	794	20	1032



PRESCOTT-TEXARKANA DISTRICT—Quota 1545				
Ashdown, W. D. Golden	47	83	3	103**
Bingen Ct., J. R. Callicott	3	21	7	31
Blevins Ct., Cagle E. Fair	14	51		65*2
Brownstown, A. J. Bearden	1	6		7**
DeQueen, John L. Tucker	16	57	2	75
Dodridge Ct., W. M. Crow	23	18	5	46**
Emmett, L. E. Wilson	18	25		43
Foreman, Jeff Paul	10	31	1	42**
Hatfield Ct., C. E. Lawrence	9	26		35
Hope, J. M. Hamilton	44	95	3	142**
Horatio Ct., E. T. Miller	9	33	1	43
Lockesburg Ct., Forney Harvey	1	1		2
Mena, Mark Vaughn	8	64	2	74**
Mineral Springs Ct., L. O. Lee	7	25	4	36
Nashville, George G. Meyer	6	56	4	66
Prescott, W. R. Burks	6	69	2	77**
Prescott Ct., G. L. Glasgow	4	10	1	15
Richmond Ct., Claud Clark	12	9		21**
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	11	37		48**
Fairview, C. H. Farmer	25	61	5	91**
First Church, F. R. Harrison	56	156	4	216**
Texarkana Ct., C. H. Gilliam	7	26		33
Washington Ct., W. C. Lewis	1	17	3	21
TOTALS	317	988	49	1354

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	7	23	1	31
Cave City-Sidney	6	13		19**
Cotter, E. W. Faulkner	3	24	2	29**
Desha Ct., M. J. Pollard	10	21	2	33
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	8	15		23*
Newark, Kenneth Renfro	3	25	2	30
Newport First Church, Guy C.				
Ames	10	75	2	87**
Newport, Umsted Mem., J. M.				
Hughes	2	25	1	28**
Pleasant Plains Ct., B. M. Sullivan	8	18		26
Sulphur Rock, Harold Brent	1	7		8
Swift-Alicia, J. E. Linam	6	23		34**
Tuckerman, Alfred Knox	12	71	1	84**
Viola Ct., W. G. Conner	5	3		8
Weldon-Tupelo, Walter S. Dillon	3	24		27*
Yellville, Pharis J. Holfield	10	26		36**
TOTALS	184	794	12	990**

CONWAY DISTRICT—Quota 1310				
Belleville-Havana, C. R. Nance	28	17	4	49*2
Bethel-Cato, Aubra Hayes	4	15		19**

Charge and Pastor	New	Ren.	Not Due	Total
Conway:				
First Church, Allen D. Stewart	10	88	20	118
Wesley Memorial, A. H. Dulaney	16	26	1	43*2
Danville, Thomas R. Whiddon	10	26	1	37**
Dardanelle, Elmus C. Brown	12	41	1	54**
Dardanelle Ct., Frank Weatherford	3	10	1	14**
Dover-London, Elvis Wright		19		19
Gravelly Ct., Lloyd Turner	3	11		14
Greenbrier Ct., Fred M. Thompson	4	6		10
Morrilton:				
First Ch., G. C. Taylor	30	113	3	146**
Circuit No. 1, Elbert Jean	6	12	2	20**
Naylor Ct., Fred M. Thompson	1	3		4
North Little Rock:				
1st Ch., J. W. Workman	74	341		415*2
Gardner Mem., V. E. Chalfant	25	55	4	84
Levy, Raymond Dorman	6	33	1	40
Sylvan Hills, William Wilder	2	10	1	13**
Washington Ave., I. L. Claud	11	68	8	87**
Ola, J. F. Weatherford	2	15	1	18**
Perry-Perryville, W. M. Womack	6	19	1	26
Perry County, Otis Cleaver	15	3		18*2
Plainview, A. L. Riggs	8	24		32**
Plumerville, Norris Steele	16	11		27*
Pottsville, Frank Shell	6	32		38**
Russellville, W. F. Cooley	43	83	3	129**
Salem, A. E. Goode	2	8	1	11
Vilonia, George W. Martin	1	17		18**
Vilonia Ct., J. M. Kitchens	10			10
TOTALS	354	1106	53	1513**

FAYETTEVILLE DISTRICT—Quota 1168			
Alpena, Woodrow Woods	10	20	39
Bentonville, Alf Eason	15	59	74
Bentonville Ct., Kenneth Hatfield	5	11	16
Berryville, Alvin Murray	13	36	55
Berryville Ct., J. P. Roberts	3	4	21
Centerton, Claud H. Harvison	2	22	3
Cincinnati, Edwards Phillips	2	5	3
Decatur, George Sands	5	11	1
Elm Springs-Harmon Charles			
Wages	15	35	1
Eureka Springs, Wm. A.			
Stewart Jr.		25	2
Farmington-Goshen, Cathryn			
Ferrell	11	20	1
Fayetteville:			
Central, D. L. Dykes Jr.	29	210	23
Wiggins Mem., Paul Bumpers	18	42	6
Gentry, Brady Cook	20	32	2
Gravette, Arnold Simpson	4	15	1
Green Forest, Robert McMasters..	4	24	1
Lincoln, N. Lee Cate	7	30	2
Madison County:			
No. 1, J. K. VanZant	9	57	3
No. 2, E. J. Reeves	15	43	
Pea Ridge-Brightwater,			
Amos Howard	8	36	
Prairie Grove, Harold D. Womack	2	58	1
Rogers, J. T. Randle	27	75	1
Rogers Ct., W. T. Templin		7	
Siloam Springs, J. William			
Watson	7	63	
Springdale, E. G. Kaetzell	31	68	2
Springtown-Highfill, Henry W.			
Jinske	4	12	
Sulphur Springs, Olen R. Findley	7	14	2
Viney Grove, Walter Pennel	3	27	1
Winslow, Wendell Barbaree	2	7	1
TOTALS	278	1077	33

Official Methodist Figures For 1949

CHICAGO—Methodist Church membership increased to 8,792,569 and contributions for all purposes climbed to \$224,297,111 during 1949, according to official figures just compiled by the Rev. Albert C. Hoover, director of the denomination's Statistical Office. His annual report covers the church's 106 annual conferences and missions in the United States and possessions but does not include Methodism's conferences overseas.

Church school membership increased 152,153 during the year and now stands at 5,807,959. This includes a Sunday School enrollment of 5,113,704, with an average attendance of 2,871,061.

Pastors' reports, submitted to Dr. Hoover from the church's 40,472 preaching places, indicated a total of 368,564 new members received from preparatory membership, on profession of faith, and from other denominations. Losses through deaths and transfers to other denominations reduced the gain to a net increase of 141,507 over the 1948 total of 8,651,062.

Church membership shows a net gain of 1,432,382 members in the 10-year period since Methodist unification, according to a comparison of the 1940 and 1949 figures worked out by Director Hoover. Included in the present membership total are 24,255 ministers.

Reflecting the tremendous increase in the erection of new churches, the denomination reported more than \$67 million spent for new buildings and improvements during the past year and over \$6 million on indebtedness. The 1948 figure for new buildings was approximately \$54 million.

The Woman's Society of Christian Service, said to be the largest women's organization in the world, lists a current membership of 1,519,427, a gain of 64,341 over the figure of a year ago.

Total ministerial support item for 1949 was \$60,870,020. Included in that amount is an item of \$717,050 paid in salaries to associate ministers of Methodism's larger churches. This marks the first time that the salaries of associate pastors have been listed separately.

The complete statistical review, giving comparative figures for 1948 and 1949 follows:

	1948	1949
MEMBERSHIP:		
Infants baptized	186,682	195,145
All other baptized	157,172	170,751
Preparatory members	592,675	671,820
Total full members reported last year	8,567,772	8,651,062
Rec'd from prep. mem-		

bership, profession of faith	283,136	291,607
Rec'd from other denominations		76,957
Rec'd by transfer and reinstated	297,189	259,607
Removed by death	71,610	74,694
Removed to other denominations		49,235
Removed by transfer and otherwise	376,236	364,316
Total Full Members —		
Active (Lay)	7,095,517	7,179,065



ALBERT C. HOOVER
Director, Statistical Bureau

(Ministerial)	24,113	24,255
Total Full Members —		
Inactive	1,531,432	1,589,249
Total Full Members —		
Active and Inactive	8,651,062	8,792,569
Total Local Preachers	12,209	11,044
CHURCH SCHOOL:		
No. of Church Schools ..	37,908	35,841
Officers and teachers	477,395	484,449
Nursery home members ..	526,228	507,706
Children	1,505,377	1,638,552
Youth	1,136,955	1,136,204
Adult home members	234,033	290,536
Adults	1,730,456	1,777,801
Total Church School Members	5,655,806	5,807,959
Total Sunday School Members		5,113,704
Average attendance Sun-		

day School (all ages) ..	2,819,041	2,871,061
Av. att. at additional meetings—Children	199,415	261,119
Av. att. at additional meetings—Youth	403,720	394,586
Av. att. at additional meetings—Adults	293,616	337,798
Meth. pupils & Constituents in Vacation Church School	769,420	844,524
Meth. pupils & const. in Weekday Church Sch.	201,959	141,893
Ch. School members joining church on prof. of faith	150,020	166,115
Church School Offering for World Service	\$ 2,531,717	\$ 2,658,055
WOMAN'S SOCIETY OF CHRISTIAN SERVICE:		
Number of Societies		30,381
Members, W. S. C. S.	1,455,086	1,519,427
Amount paid for local work	\$ 11,213,601	\$ 13,387,724
MISCELLANEOUS:		
No. of preaching places ..	40,397	40,472
PROPERTY:		
Estimated value church buildings, equipment	\$887,727,761	\$1,024,418,142
Est. val. parsonages, furnishings, etc.	127,579,814	142,169,375
Estimated value other property	77,822,627	96,251,392
Indebtedness on buildings, etc.	23,564,184	33,529,103
EXPENDITURES FOR LOCAL CHURCH:		
Paid on principal of old indebtedness	\$ 5,617,652	\$ 6,294,710
Paid for buildings and improvements	54,485,106	67,682,087
Paid other current expenses & incidentals	41,778,485	45,104,670
Pd. for church school administration, etc.	8,234,677	8,780,359
Salary estimate, ministers and associates	46,562,588	48,386,455
Paid ministers		48,925,458
Paid associate ministers ..		717,050
Total paid ministers and associates	46,798,765	49,642,508
Total expenditures for local church	\$155,827,586	\$177,467,818
OTHER MINISTERIAL SUPPORT:		
District Superintendents Fund, apportioned	\$ 3,957,167	\$ 3,858,600
District Superintendents		

(Continued on page 15)

THE ARKANSAS METHODIST CIRCULATION CAMPAIGN

(Continued from page 8)

Charge and Pastor	New	Ren.	Not Due	Total
Hunter, Sherman Ragsdell	3	12		15
Marianna, Sam G. Watson	15	61	1	77**
Marion, G. C. Johnson	2	76		78**
Marvell, J. W. Glass	3	32	1	36**
Vandale, J. H. Richardson	5		1	56**
Wheatley, Frank Stage	4	26	1	31
Widener-Round Pond, Edwin B. Dodson	2	42	2	46**
Wynne, Lloyd M. Conyers	31	83	3	117**
TOTALS	277	901	30	1206
JONESBORO DISTRICT—Quota 1488				
Black Oak-Delfore	5	16		21
Blytheville, Lake Street, Linza Harrison	4	26	1	31**
West Side Parish, W. B. Yount	8	10		18**
Bono Ct., William C. Hightower ..	3	14	3	20
Caraway, Raymond Krutz	1	21		22**
Dyess-Whitton, W. L. Douglas	4	21		25
Gosnell, Lee Anderson	4	12		16*
Harrisburg, J. T. Byrd	8	45		53
Jonesboro, 1st Church, W. Henry Goodloe ..	43	96	26	165
Huntington Ave., Jefferson Sherman	12	48		60**
Keiser, J. L. Pruitt	4	22		26**
Lake City-Lake View, B. W. Stallcup	9	25		34*
Leachville, Carl C. Burton	23	3		26**
Lepanto, Irl Bridenthal	4	44		48**
Lorado Ct., Ray Edwards	2	16		18
Lunsford-Pleasant Valley, Norris Greer	13	12		25**
Luxora-Victoria, H. L. Robison	8	23		31**
Manila, H. F. McDonald	7	36		43
Marked Tree, John A. Womack	3	54	1	58**
Monette, George Stewart	12	30		42**
Mt. Carmel-Forest Home, Albert Gibbs	10	16	1	27
Nettleton-Bay, Theron McKisson ..	5	41	1	47**
Osceola, Herschelle J. Couchman ..	9	79	1	89**

Charge and Pastor	New	Ren.	Not Due	Total
Turrell-Gilmore, Lester Weaver	7	26		33**
Tyronza, George L. McGhehey	4	38		42**
Weona-Center View, M. A. Graves ..	2	16		18
Weiner Ct., Porter Weaver	1	32	2	35
Wilson, H. Lynn Wade	7	33		40**
Yarbro-Promised Land, LeRoy Henry	10	30	1	41**
TOTALS	209	905	40	1154
PARAGOULD DISTRICT—Quota 1052				
Beech Grove-R. Springs, W. C. Smith	12	24		36**
Biggers-Success, Harold Spence	3	18		21**
Black Rock-Clover Bend, Robert Sykes	28	21		49*
Campground-Gainesville, M. A. Cherry		1		1
Corning, S. O. Patty	27	41		68**
Greenway Ct., Gus Evans	3	17	3	23
Hardy, G. A. Freeman	3	16	1	20**
Hoxie-Lauratown, J. W. Moore	2	33	1	36**
Imboden-Smithville, Knobel Ct., Lester J. Trout	6	25	1	32
Leonard Ct., Uriah Smith	4	7	2	9
Mammoth Spring, W. T. Lingo	14	36	2	52**
Marmaduke, Fern Cook	4	9	1	14**
Marmaduke Ct., Jewel C. Oliver	10	27		37**
Maynard Ct., T. B. Parmenter	8	1		11
Morning Star Ct., Lyman Bounds ..	8	18		26
Paragould, 1st Church, R. E. Connell	40	115	1	156**
Griffith Mem., T. C. Chambliss ..	9	28		37**
Paragould Ct., Robert Montgomery ..	7	23	2	32
Piggott, W. O. Scroggin, Jr.	18	84		102**
Pocahontas, W. J. Spicer	14	53	1	68
Ravenden Spgs.-Willford	1	5		6
Rector, 1st Church, J. J. Decker	9	62		71**
Fourth St., Harold Spence	16	33		49**
Rector Ct., M. A. Thompson	14	17	1	32
Sedgwick-Egypt, Alvin Gibbs	10	7		17**
Stanford-Warren Chapel, C. E. Gray	3	6		9
St. Francis, David Smitherman	12	14	7	33**
Walnut Ridge, Oscar J. Evanson	3	55	1	59*
TOTALS	294	817	26	1137

SEARCY DISTRICT—Quota 1173					
Antioch, Roy Moyers	10	26	1	37	
Augusta, W. V. Womack	5	63	4	72*	
Bald Knob, W. W. Allbright	2	30	4	36	
Beebe, Virgil Hanks	7	57	2	66*	
Cabot, C. W. Good	13	36	4	53*	
Clinton, Verlia F. Harris	5	37	2	44*	
DeView, Carl Strayhorn	6	3			
Friendship, R. M. Porter	5	3			
Griffithville, J. M. Talkington	5	25		8	
Heber Springs, Hubert Pearce	12	61		30*	
Jacksonville, H. A. Stroup	2	18		73*	
Judsonia, E. C. Hance		16		20	
Kensett, W. W. Peterson	5	28	1	17	
Leslie, W. A. Lindsey		19	1	33*	
Marshall, O. L. Cole	9	29	1	20*	
McCrory, John W. Clover	5	52		40	
McRae, Gerald Hammett	18	27		57*	
Pangburn, James Smith	5	22	1	45	
Quitman, John R. Manney	9	25	3	28	
Rosebud, Henry Carpenter	4	20		37	
Searcy, J. Albert Gatlin	23	115	6	24*	
Valley Springs	3	12		144**	
Van Buren Co. No. 1, Earl Hughes ..	3	15		15	
Van Buren Co. No. 2, A. A. Noggle ..	1	4		18	
TOTALS	157	743	31	5	931
SUMMARY—Report No. 2					
District	Quota	New	Ren.	Not Due	Total
Ft. Smith	1707	396	1350	52	1798**
Conway	1310	354	1106	53	1513**
Fayetteville	1168	278	1077	33	1388**
Texarkana	1545	317	988	49	1354
Little Rock	2430	276	1010	50	1336
Monticello	1188	229	967	55	1251**
Helena	1294	277	901	30	1208
Camden	1764	287	875	29	1191
Jonesboro	1488	209	905	40	1154
Paragould	1052	294	817	26	1137**
Arkadelphia	1209	223	780	44	1047
Pine Bluff	1324	218	794	20	1032
Batesville	948	184	794	12	990**
Searcy	1173	157	743	31	931
TOTALS		3699	13107	524	931
* 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 Road Crude

NORTH ARKANSAS CONFERENCE NOTES

By Ira A. Brumley

Supply School Date Changed

The Supply School being planned by the Board of Ministerial Education and the Board of Education is to be held at Batesville the period of April 10-18.

This change in date was made to make it possible for a number to attend who would not have been able to attend at the earlier date.

The faculty has been selected and the courses arranged. The list of the books to be used will be sent to the ministers by the first of February or soon after that date. Most of this list has already been published in the *Arkansas Methodist*.

Conference Vacation School Workshop

Plans have been worked out for another conference workshop on Vacation Church School plans, to be held at Conway, First Church, March 7-8.

Each district is being invited to send a team of four workers as follows: worker with Kindergarten children (Beginners), worker with Primary children, worker with Junior children, and a worker with Intermediates. These teams are to give guidance in their respective districts.

The following units will be used in the workshop and are being suggested for use in the churches this year:

Kindergarten, Stories About Jesus.
Primary, Jesus, The Friend.
Junior, We Would Follow Jesus.
Intermediates, Exploring the Bible with Intermediates.

The first three are new units for this year, but will be available from the Publishing House early in February.

County Institutes in Paragould District

A series of four county meetings of church school workers in the Paragould District were held the week of January 15-20, being held as follows: Lawrence County at Portia, January 15; Randolph County at Pocahontas, January 18; Clay County at Rector, January 19; and Green County at Paragould, January 20.

The attendance as a whole was very good and the interest was excellent. Those attending had made some preparation for the meeting by checking a true and false test before coming to the meeting.

The cooperation of the district superintendent, the pastors and the church school superintendents contributed much to the success of these meetings. The attendance was made up of officers and teachers.

Youth Leaders Attend Two Meetings

The North Arkansas Conference took part in two important meetings of youth leaders during the week of January 15-22.

The first of these meetings was a two day coaching conference held at Conway, January 17-18, in which seventeen youth workers took part, the following attending: Earle Cravens of Paris, Mrs. D. G. Hindman of Charleston, Paul Bumpers of Fayetteville, Lee Cate of Lincoln, William Cooley and Billy Dennis of Russellville, William Wilder of North

Little Rock, Virgil Hanks of Beebe, Miss Grace Badgett of Clinton, Alfred A. Knox of Tuckerman, Jesse L. Johnson of Brinkley, Thurston Masters of Jonesboro, George Stewart of Monette, Linza Harrison of Blytheville, Harold Spence of Rector, Hubert E. Pearce of Heber Springs, and Joel Cooper of Conway.

These workers had made preparation by doing a lot of reading and some work on their course plans on two courses: "Teaching and Counseling Senior and Older Youth"; "Guiding Seniors and Older Youth."

James S. Upton, Harold Eggen-sperger, Miss Yovanne Fugate, Miss Mary Ellen Smith, Miss Viola Callahan, O. E. Coward, and M. E. May represented the North Arkansas Conference in a regional youth meeting held in Memphis, January 20-22. This meeting was for lay persons except conference edirectors of youth work. Brothers Upton and Eggen-sperger were included as youth directors of the conference.

Blytheville Training School

The Blytheville Area had last week one of the largest training schools ever held in that section. The following churches were represented: Blytheville, First Church; Lake St., Blytheville; Wesley, Blytheville; Yarbrow; Promised Land; and Gosnell.

The following courses were offered:

Guiding Kindergarten Children in Christian Growth, Miss Elizabeth Workman of Conway.

Christian Home Making, Dr. Edward Steples, Nashville, Tenn.

Understanding Children, Mrs. Roy I. Bagley, Blytheville.

The Methodist Youth Fellowship, Rev. James Fisher, Union City, Tenn. The Church and Its Work, Ira A. Brumley.

Rev. LeRoy Henry of Blytheville was dean of the school.

A one unit school on The Church and Its Work was completed at Damascus in the Searcy District January 16 with twelve credits being given.

A one-unit school is being conducted at Perryville using the course on the Educational Work of the Small Church.

Ola Training School

A two-unit training school has been planned for Ola for January 31 to February 2, with the following units to be offered:

Teaching Children in the Small Church, Mrs. W. F. Bates.

Christian Beliefs, Rev. Thomas R. Whiddon.

A one unit training school is in session at Atkins this week in which is being offered the course on The Church and Its Work.

Watch next week's paper for the list of courses in the Ft. Smith and Fayetteville Training Schools. They are being planned as follows: Ft. Smith, February 27 to March 3; and Fayetteville, March 13-17.

Schools are being planned for Batesville, Mt. Home, Conway and North Little Rock. These will be announced soon.

Mrs. Lewis Coming to Conference

Mrs. E. D. Lewis, who has taught in the North Arkansas Conference

2ND SOURCE BOOK AVAILABLE

The new "2nd Source Book" for the Methodist Sunday Evening Fellowship is now available and may be had from the Publishing House at 50c per copy.

Dr. Towner says "This issue of the Source Book is for February-May 1950. It contains 64 pages 8½ x 11 (16 more than the first Source Book). It has two series of dated programs for the all-together period and rich program resources for ages groups, and general sessions."

There will be a summer issue of this material for June-September with another issue for fall and winter.—Roy E. Fawcett.

COACHING CONFERENCE FOR LEADERSHIP INSTRUCTORS

A coaching conference for prospective leadership instructors for the Little Rock Conference will be held at First Church, Little Rock, April 18-20. Rev. R. G. Belcher, in charge of the certification of instructors for the church at large, will direct the conference. Associated with him will be Miss Margy McCarty, Miss Clarice Bowman, and Miss Virginia Stafford. An attend-

in a series of training schools each of the past six years, is to be in the conference for a series of schools beginning at Osceola, February 12. She is to be at Fisher St., Jonesboro, Feb. 15-17, and at Griffin Memorial, Paragould, February 19-21. Other schools will be announced soon.

ance of thirty-five to forty is expected.

The courses to be offered are "The Child's Approach to Religion," "Teaching Youth," "Helping Adults to Learn," "The Church and Its Work" and "The Meaning of Methodism."—Roy E. Fawcett.

Said the lady, shaking hands with the preacher after the service. "Wonderful sermon! Everything you said applies to somebody or other I know."—Catholic Fireside.

STATE-WIDE RECREATION LABORATORY, FEB. 17-18

Please fill out the registration blank below and mail now to address indicated.

Name

Church

Conference

My recreation responsibilities are/ will be

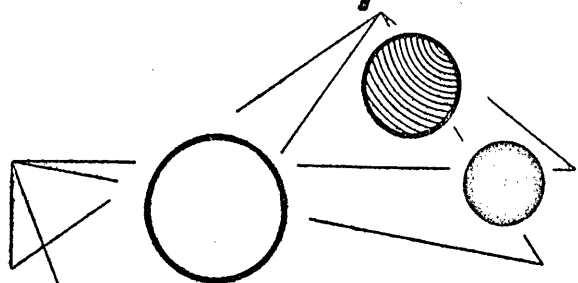
My choice for training in the workshop is (please indicate your first and second choices)

- _____ 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

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WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

WOMEN AT WALDO HOLD FELLOWSHIP MEETING

Eighty-two women met at Waldo church for the fellowship meeting arranged by the Woman's Society of Christian Service of Waldo, of which Mrs. John W. Rhea is president.

The meeting was planned for the purpose of getting acquainted with W. S. C. S. members of Lewisville, Stamps, Buckner, Taylor and other places near Waldo which have lately been added to Camden District.

The morning session began at 10 a. m. with Miss Delilah Burke giving several organ numbers, followed by the welcome address by Mrs. Rhea. She introduced Mrs. Joe Elcan, study leader of the Waldo W. S. C. S.

Mrs. J. W. Mann, wife of the pastor of the Waldo church was leader of a very interesting program on "Women in Scripture." She presented Mrs. W. L. Woods, president of Lewisville W. S. C. S., who gave a devotional on "Sarah."

Mrs. Earl Miller of Texarkana gave a word picture of "The Home Where Jesus Was Always Welcome," this being the home of Mary, Martha and Lazarus.

Mrs. T. H. Owens of Stamps discussed various women of Bible times and also outstanding women of today. Mrs. R. H. Cole of Magnolia dramatized "The Woman At The Well" in a very interesting manner. Mrs. William Shipley of Magnolia gave a vocal number with Mrs. Rhea at the organ.

The afternoon session featured Mrs. M. E. Scott of Stamps who gave "Mary the Mother of Jesus," Mrs. Mann led the responsive reading and the benediction was given by Brother Mann.

At the noon hour, lunch was served in the church basement which was bright with floral decorations. Besides the W. S. C. S. members already mentioned there were representatives from Willisville and Magnolia. A feeling of good will prevailed and the members went away feeling spiritually refreshed. —Reporter.

MENA W. S. C. S. HAS BIBLE STUDY

The WSCS of the Methodist Church met Friday, January 20, at the church for Bible study, "Women of Scripture" by Arthur R. Moss, an outstanding minister of the Methodist Church and at present pastor at historic John Street church in New York, the oldest Methodist church in America.

The meeting opened at 10 a. m. Prayer was offered by Mrs. R. R. Hicks.

In the absence of the secretary of missionary education, Mrs. M. E. Drake, the study was conducted by Mrs. W. A. Finks.

The following members participated in the discussion: Mesdames Vernon Rodgers, Mark Vaught, Ralph Johnson, Sr., A. H. Robertson, A. W. Dodson and W. A. Finks.

A delightful covered dish luncheon was served at the noon hour. Nineteen members were present and all felt that the study was both interesting and enjoyable.

The meeting closed with the Lord's Prayer in unison.

ALONG THE WAY

There are so many helpful things to do
Along life's way.
Helps to the helper, if we did but know,
From day to day.
So many troubled hearts to sooth,
So many pathways rough to smooth,
So many comforting words to say,
To the hearts that falter along the way.

Here is a lamp of hope gone out
Along the way.
Some one stumbled and fell, no doubt—
But, brother, stay!
Out of thy store of oil refill;
Kindle the courage that smoulders still;
Think what Jesus would do today
For one who had fallen beside the way.

How many lifted hands still plead
Along life's way!
The old, sad story of human need
Leads on for aye
But let us follow the Saviour's plan—
Love unstinted to every man;
Content if at most the world should say:
"He helped his brother along the way!"—Anon.

Car Fund For Booneville Sanatorium Worker

Miss Virginia Guffey, who is the Methodist Church worker at the State Sanatorium, is supported by the Board of Missions and Church Extension and the Woman's Society of Christian Service of both the Little Rock Conference and the North Arkansas Conference.

There is an Inter-Conference Sanatorium Commission which is composed of eight members, four of whom are representatives of the above mentioned agencies.

The Commission is engaged now in collecting funds for a car for the worker, Miss Guffey.

The following statement is a report of the amount of money sent in by the Little Rock Conference to date:

Frost Bible Class, First Church Texarkana	\$ 50.00
Miss Eva Oliver, Hope	5.00
Blakeney Bible Class, First Church Little Rock	25.00
Woman's Society Christian Service, Grady	3.00
Edith Thompson Class, Hope	10.00
Jewell Bible Class, Hope	5.00
Jett B. Graves Bible Class, Hope	5.00
Fidelis Bible Class, Hope	5.00
Gentry Bible Class, Hope	25.00
Leo Cox Davis Bible Class, Prescott	11.00
Board of Lay Activities, Little Rock Conference	150.00
Woman's Society Christian Service and Wesleyan Service Guild, Grand Avenue Church, Stuttgart	53.71

This is a total of \$347.71. The North Arkansas Conference report will appear later.

All money for this fund should be sent to Mrs. E. H. Hook, 219 E. Maple, Fayetteville, Arkansas, who is secretary and treasurer of the Commission. Mrs. E. D. Galloway, 404 W. Elm, Prescott, Arkansas, is president of the Commission.

We want to call attention to the letter of appreciation appearing in the ARKANSAS METHODIST of January 19, 1950, under the caption Letter of Appreciation of Miss Guffey. It was written by Miss Dorothy Ruple, who is a patient in Nyberg Building at the Sanatorium. We continually hear words of appreciation and gratitude for the efficient and untiring work of Miss Guffey.

Mrs. E. D. Galloway, Chairman
Mrs. E. H. Hook, Sec.-Treas.

SEARCY DISTRICT HAS MEETING

The Woman's Societies of Christian Service of the Searcy District met at Kensett, for an all-day meeting.

Mrs. Gene Houston, Heber Springs, played a prelude of hymns, and Mrs. P. B. Davidson, District President, called the meeting to order. The pastor, Rev. W. W. Peterson, led in prayer.

Mrs. H. H. Fulbright was elected delegate and Mrs. Davidson, alternate, to attend the Assembly in

Cleveland, Ohio.

Mrs. Tommie Killough, District Treasurer gave a report on District finances. Mrs. Fulbright discussed the many items of interest from the Conference Executive meeting in Russellville.

An Adult Life Membership was presented to Mrs. Walter Jimmerson of Augusta.

The guest speaker for the day was Miss Margaret Marshall of Little Rock, who spoke on the general theme of "The Local Church Woman Influencing the Nation." This theme was further developed by the fol-

SEARCY HOST TO W. S. C. S. AND WESLEYAN GUILD

Mrs. Oscar Evanson, Walnut Ridge, was guest speaker at a meeting of W. S. C. S. and Wesleyan Service Guild members, at Searcy, January 13.

The program included the following numbers: Prelude by Mrs. Bill Rogers; special music by a double duet composed of Peggy Smith, Doaxie Jean Horn, Martha Quattlebaum, and Mary Kathryn Van Patten, members of the Junior Department.

The devotional was given by Rev. J. A. Gatlin, pastor, who used as his subject, Stewardship of Time.

Mrs. Evanson, who is secretary of Spiritual Life for the Conference, inspired the large gathering with her talk on "Building the King's Highway."

Mrs. Evanson was introduced by Mrs. H. H. Fulbright, District Promotional Secretary. Mrs. Tommie Killough, district treasurer, presided. A most effective worship center had been arranged by Miss Rhena Robertson and Mrs. K. B. Rand. With Epiphany as the theme a table was covered with a copper silk shawl, upon which rested three gifts symbolizing those of the Wise Men. Silver candlesticks held lighted tapers which cast a soft glow upon the star suspended above the table. Further light was provided by floor candelabra.

At the close of the service the entire group repeated in unison the Aims of the Woman's Society of Christian Service, and the prayer was given by Mrs. S. J. Allbright.

Refreshments of sandwiches, cakes and coffee were served with Mrs. W. B. Cook, Jr., in charge.—Reporter.

W. S. C. S., BLYTHEVILLE, RETELLS BIBLE PARABLE

The parable of the talents was retold yesterday by the Woman's Society of Christian Service at the First Methodist Church, as they "wheeled" in \$2,000 for the new parsonage, as returns from \$100 issued last October.

The funds started accumulating when 100 women were given dollar bills and a chance to prove what could be done with that amount and apparently only a few buried their talents.

Mrs. J. W. Adams, a member of the circle turning in the largest amount, took in washings during that period. Mrs. J. F. Stevenson, Jr., sold rummage, and Mrs. Hugh Whitsitt, Mrs. John Featherson and Mrs. T. I. Seay had a hamburger stand that went up regularly every Saturday morning. Others baked cakes, tried baby sitting, trimmed hats, made aprons. The circle turning in the most, \$500, was headed

(Continued from page 11)

lowing speakers: Mrs. Jimmerson, Mrs. Vance Thompson, Mrs. Davidson, Mrs. Roy Hudspeth and Mrs. Porter Rogers.

The day was a profitable and enjoyable one and the group expressed their appreciation to the District officers, and to the Kensett W. S. C. S. for their gracious hospitality.—Reporter.

CURRENT NEWS IN ARKANSAS METHODISM

THE CENTURY BIBLE CLASS OF HOPE

In 1946, under the leadership of Earl Clifton, president of the Men's Bible Class of the First Methodist Church, Hope, this class set an attendance goal of 100 and on the third Sunday in February of that year the attendance was 114. The men adopted the name Century Bible Class then, resolving that the attendance would never fall below the "Century" mark. In March, 1946, the high point in attendance of 201 was reached. One of the first projects of the newly organized class was to send fifty Bibles and one thousand New Testaments to Japan. Annually, this class takes a special collection for the Children's Home in Little Rock and this past Christmas, 1949, the amount exceeded \$400.00.

The average monthly attendance, since the organization of the class has been about 125 and during the latter part of 1949, the attendance began to lag, reaching a low average of 108. In order to rebuild the attendance, a contest was begun on the first Sunday in January, which will run for the first six months in 1950. Already the results of renewed efforts are reflected in the increase in attendance during the first four Sundays in January. In consecutive order the attendance was: 106, 154, 172, and on Sunday, Jan. 22, it had again reached the high point with 201 present.

The present officers of the class are: President, Syvell A. Burke; Vice-president, Ted Maryman; Secretary, Dale Jones; Assistant Secretary, Millard Nix; Treasurer, Elbert S. Burke; Chairman of Attendance Committee, Lyle Brown; Captain of the "Blue Team", Cliff W. Bridgers; Captain of the "Red Team", E. P. Young, Jr.; Teachers of the Class, W. S. Atkins, Albert Graves, O. A. Graves, Rev. J. M. Hamilton, Teddy M. Jones, John P. Vesey, Royce Weisenberger, John L. Wilson, Jr.

The same enthusiasm is in evidence throughout the whole Church, as is indicated by the 348 present Jan. 23, 1949 compared to 526 present on Jan. 22, 1950. The classes and departments have set no given figure as a goal, but plan to try to reach every available person in this vicinity for attendance at Church School and the Church worship services.—Nannie Purkins.

NEWS FROM HUNTINGTON CHURCH

Sunday, January 1, was a red-letter day for the Huntington Methodist Church. On that day a vision picture of the Last Supper which was given to the church by the Gleaners Class of the Church School was unveiled and dedicated by our district superintendent, Rev. Cecil Culver. With well-chosen and impressive words the picture was presented by Mrs. Dortha Waters, president of the class and on behalf of the church was accepted by C. M. Anderton, superintendent of the Church School. Brother Culver gave a very inspiring message on the history of the picture, telling who painted the original and why the Apostles were arranged in groups of three.

The service was closed by Rev. C. J. Wade, the pastor, administering the sacraments of the Lord's Supper.

The picture now hangs in a prominent place in the church. Its beauty is admired by all who attend. Each Sunday there are some who stand before the picture to admire it and they are inspired by its significance.—Reporter.

COUPLES' CLASS HAS PARTY

The newly organized Couples' Class of the Massard Methodist Church, Fort Smith, enjoyed a fellowship party in the church basement, January 20. Games were played and sandwiches, coffee, cocoa, cookies and pie were served by the hostesses, Mrs. Faye Jones, Mrs. Mildred Norvell and Mrs. Dorothy Ruth. Games and contests were in charge of Mrs. Marie Rickman and Mrs. Lilly Lee. The class teacher, Mr. Robert Lee, presided at the brief business meeting, after which our pastor, Rev. Vann Hooker, gave a short talk on how to increase Sunday School attendance. The members present were: Mr. and Mrs. Robert Lee, Mr. and Mrs. Norman Norvell, Mr. and Mrs. Richard Jones, Mr. and Mrs. Earl Reynolds, Mr. and Mrs. Pat Patterson, Mr. and Mrs. Harlan Ruth, Rev. and Mrs. Van Hooker, Mr. and Mrs. Owen Dodd, Mrs. Marie Rickman, Mrs. Frances Strandage, Mrs. J. C. Patterson, John Moody, Jr., and Mr. and Mrs. Yokum.—Reporter.

HELENA DISTRICT METHODIST MEN MEET

Under the leadership of E. Clay Bumpers, Wabash, president of the Helena District Fellowship of Methodist Men, the largest group of laymen thus far assembled in the District, met at Forrest City, Thursday evening, January 26th. Rev. Harold Eggensperger was the principal speaker for the evening, using as his subject one given him by the president, "What Ministers Expect of Good Laymen." One hundred fifty-five laymen and pastors listened to his inspirational address in which he compared the qualities of a Layman to the parts and functions of a good watch.

Marvin E. Bird, District Lay Leader, made a brief talk setting forth plans for Laymen's Day at which time every pulpit in the District will be filled by a layman.

Plans regarding the chartering of other groups of Methodist Men in the district were discussed and the president furnished interested groups with a new booklet recently published by the General Board of Lay Activities to assist in the securing of these charters.

District Superintendent Ethan Dodgen outlined the highlights of the program for the district for the remainder of the conference year.

The ladies of the Forrest City Woman's Society of Christian Service did an excellent job in handling the overflow crowd, serving a lovely steak supper to all who could crowd into the recreational room of the church.

The Elaine Group led by their pastor, Rev. Glenn Bruner, and President Bumpers were commended for having the largest number present, a total of twenty-nine, West Helena was next with twenty.—Reporter.

NEWS FROM SALEM CHURCH

Prayer meeting on Wednesday evening, January 25, was attended by thirty-six people. The service was led by Mr. Coxsey.

Our pastor, Rev. A. E. Goode, and Mrs. Goode, are spending a vacation in Florida visiting a son. While they are away his pulpit is being filled by another son, Rev. Kenneth Goode. After prayer meeting last night Brother Kenneth Goode and his family were called to the front of the auditorium while the congregation sang "Blest Be the Tie That Binds." After a short speech by Willis Watkins, they were presented with an old-fashioned pounding. A nice variety of fresh and canned food was presented which was accepted with many thanks from the pastor.

Our church doors swing out and we at all times extend a hearty welcome to all who wish to worship with us.—Reporter.

FIFTH STREET CHURCH, FT. SMITH

We are happy about our prayer meeting attendance, also our gradual healthy growth in membership. We had four additions in January.

Our Arkansas Methodist campaign was a success.

We had our fellowship supper in January. All present would like to have another one in March. These get-togethers are so worthwhile for us all. The W. S. C. S. of our church had a benefit chili supper on January 20. The proceeds will apply on building fund bonds.

Our pastor, Rev. Bates Sturdy, goes to Turrell February 6-9, to assist in a Visitation Evangelism Campaign.

The M. Y. F. is being revived in our church and much interest is being shown.—Reporter.

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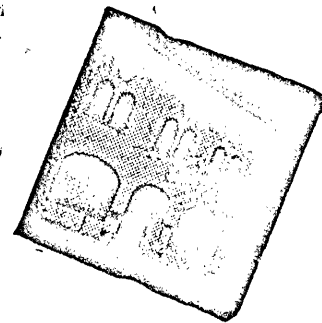
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NEWS ABOUT HENDRIX COLLEGE

Hulen Hall Plays Host

First public occasion in brand new Hulen Hall was a dinner last week for the Conway Chamber of Commerce, attended by almost 500.

President Matt L. Ellis expressed the appreciation of the college for the large part part the Chamber of Commerce played in Conway's contribution to the Million Dollar Campaign which made the building possible. The citizens of Conway put up approximately \$50,000. of the million dollars.

Fourteen Seniors Graduate

Fourteen Hendrix students completed requirements for degrees with the close of the first semester, Victor D. Hill, registrar, has announced. Two of this number, Charles Hamilton of Little Rock and Robert Jones of Conway, graduated with high honors.

Those completing requirements were:

Bachelor of Arts

Charles L. Hamilton (High Honors) Little Rock.

Sam C. Harris, Beebe

Ralph M. Hodges, Forrest City

Fred M. Holt, Jr., Warren

Leon C. Jinks, Jr., Lake Village

Robert Louis Jones (High Honors), Conway

Herbert M. Moore, Little Rock

Harold O. Porter, Morrilton

Robert A. Simpson, Hot Springs

Bachelor of Music

Charles R. Baldenweck, Stuttgart

Bachelor of Science

Farrell F. Berryhill Paragould

Thomas C. Flannigan, Leachville

Arthur Grayson Lewis, Clinton

Merrill E. McCloughan, Hope.

These students, together with the rest of the class of 1950, will receive their diplomas at the commencement exercises to be held at the college May 28.

Former Student Added To Faculty

Donald Warmack, outstanding 1948 graduate of Hendrix, has been added to the music faculty. Mr. Warmack took over the class work of Mrs. Victor Hill at the beginning of second semester at the college.

During his years at Hendrix, Mr. Warmack won much attention as a violinist. Last summer, he was awarded the master of music degree from the University of Southern California. He has been studying since that time with the Sacha Jacobsen, concert master of the Los Angeles Philharmonic and formerly head of the violin department of the Juilliard School of Music.

Six New Alpha Psi Omega Members

Six Hendrix students have met requirements for admission into Alpha Psi Omega, largest of the national dramatic fraternities, Klyde Stephens of Fort Smith, president of the Hendrix chapter, announced last week.

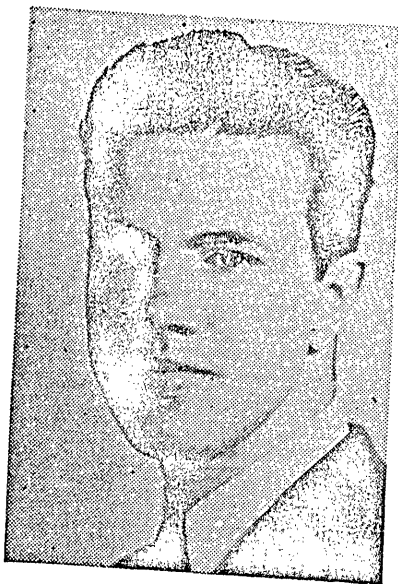
In order to be admitted to Alpha Psi Omega, a student must accumulate 150 hours of production work or of acting. Induction ceremonies for the students who have met these qualifications will be held February 3.

New members are Betty Jo Teeter of Fordyce, Ramon Coleman of Conway, Dolly Huff of Newport, Mario Miller of Hamburg, Gloria Mitchell of Searcy and Mary Lee Wann of Batesville.—Barbara Noble.

You cannot teach a man anything; you can only help him find it within himself.—Galileo, Italian physicist.

NINETY YEARS OF PROTESTANTISM IN JAPAN

By CHARLES H. GERMANY



CHARLES H. GERMANY

The long list of missionary achievements—scriptural translations, language studies, poetry, literature, music, drama—presented by President Toyoda, was an inspiring testimony to the cultural significance of Protestant missions.

THREE thousand people attended a ceremony at Hibiya Hall, downtown Tokyo on October 7, in honor of the ninetieth anniversary of Protestant Missions in Japan. This program, sponsored by the United Church of Christ, followed the closing of a national conference of Christian ministers.

The three-hour program included a lecture by Rev. Shiro Murata, president of Meiji University, on the "Religious Significance of Protestant Missions in Japan," a lecture by Dr. Minoru Toyoda, president of Aoyama University, on the "Cultural Significance of Protestant Missions in Japan," and a lecture by Rev. William Axling, veteran Japan missionary, on the "Background of the Missionary Movement in America."

It was a group of these early American missionaries, headed by Dr. James C. Hepburn, who, after sixteen years of work, completed a translation of the Old and New Testaments into Japanese. President Murata searched out effectively the religious significance of this and other literary, educational, and social achievements of Protestant missionaries through ninety years of work.

A special part of the program consisted of an adaptation of religious poetry to pure Japanese koto (lyre) and vocal music. Poems "Christ on the Cross" by Dr. Toyoko Kagawa, "Christ Rises from Death" by Mr. Tomino Muto, and a tribute "To Hepburn" by Mr. Ko Yuki, were performed.

To the mind of this correspondent, a point of deep meaning was reached early in the program when Dr. Michio Kozaki, Moderator of the United Church, presented to each of the district superintendents certificates honoring each of their church members of more than fifty years Christian life.

If some Methodists in America, who, together with their parents and grandparents, have been giving concern, prayer and money to support ninety years of mission work in Japan, could have been present at this ceremony, it would have done their hearts good. This was really a program for them. It was a meaningful tribute not only to the missionaries, but to the people in several countries of the world who have made Protestant missions possible in Japan.

METHODISTS PICK SAN FRANCISCO FOR GENERAL CONFERENCE

SAN FRANCISCO will be host to the next Methodist General Conference. The meeting, scheduled to last two weeks, will open there in the Civic Auditorium April 23, 1952.

Unanimous decision to hold the quadrennial session of Methodism's highest law-making body in the West Coast city was made Jan. 10 at a Chicago meeting of the 12-man Commission on Entertainment of the General Conference. Consideration was given to several other cities but Atlantic City, N.J., which entertained the 1940 conference, was runner-up for the honor of being host.

This marks the first time since Methodist unification in 1939 that the General Conference has met west of Kansas City, where both the Uniting Conference and the 1944 meeting were held. The 1948 session was in Boston.

Only once before in the history of the three major bodies which united to form the present Methodist Church has a general conference been held in what is now the Western Jurisdiction. In 1904 the former Methodist Episcopal Church held its General Conference in Los Angeles. It was at that session that women were first admitted as delegates.

In announcing the selection of San Francisco as a meeting place, the Commission issued a statement listing three major reasons for the choice:

—To continue to meet in any one section of the country might seem to favor a provincialism rather than a world outlook.

—The rapid growth of population in the West gives increasing importance to the Western Jurisdiction of the church.

—Major world issues of the future may center in those territories facing on the Pacific Ocean.

The Commission noted with an appropriate memorial the recent death of its former chairman, Elias C. Richmond, V., and elected another member, J. Wesley Hole, Los Angeles, as his successor.

A new representative of the laity

in the Southeastern Jurisdiction will be named by the Council of Bishops to fill the vacancy left by Mr. Watson's death.

The Commission, composed of one layman and one clergyman from each of the church's six jurisdictions, is headed by the Rev. Dr. Frederick B. Newell, New York City. Rev. Dr. Aubrey S. Moore, Chicago, is secretary.

Other members are: M. W. Boyd, Morriston, Tenn.; S. A. Cohagen, Waterloo, Ia.; Rev. Dr. J. Emerson Ford, Nashville, Tenn.; C. M. Hayman, Kansas City; Rev. Dr. Carl K. Selby, West Newton, Mass.; Rev. Dr. J. Bascom Watts, Tulsa, Okla.; and the Rev. Dr. Lud H. Estes, Milan, Tenn., secretary of the General Conference, ex officio.

Full text of the Commission's statement follows:

"In reaching the above decision, the Commission gave most thorough consideration to the necessity of having the Church hold the sessions of the General Conference from quadrennium to quadrennium in different jurisdictions. It was felt that to continue to have the General Conference meet in any one section of the country might, down through the years, tend to develop within the Church a provincialism which would hinder its world outlook. It was felt that if the General Conference could be held in the Western Jurisdiction in 1952 it would be a step toward putting the above policy into operation.

"The Commission was also cognizant of the fact that during the last few years the population of the Western Jurisdiction has grown with great rapidity. It was faced with statistics which seemed to indicate that there is a possibility that the census of 1950 will show that California is the second largest State in the Union. In view of this rapid growth of population, it is essential that the denomination bring into focus every possible power to help the Western Jurisdiction provide Methodist Church property and other facilities to meet Methodist responsibility in

the Jurisdiction.

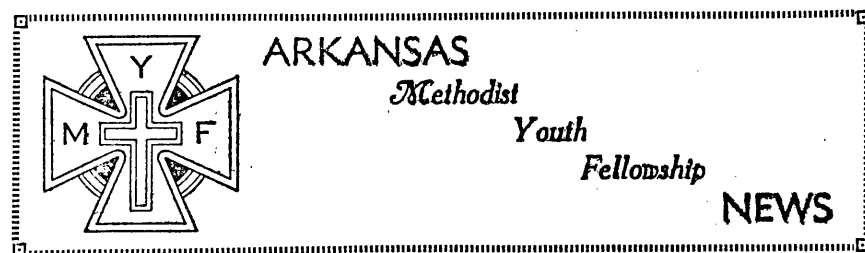
"The Commission was not unmindful of the fact that many of the tensions felt in the present hour are most serious in the Pacific basin. It felt that to a large degree the events which are most likely to take place in the next few years, of such major significance as to affect the world, will be these events which center in the nations and areas facing on the Pacific Ocean. It seemed, therefore, that it was highly appropriate that the 1952 General Conference should meet in the city of San Francisco, close by the Golden Gate, in the hope that the outlook and outreach of the Church should continue toward those areas where a new world is being born."

FAITH

Have you noticed that man, refusing to accept certain religious concepts on the ground that he doesn't understand them completely, seldom has the remotest idea what makes his windshield wiper work? Have you observed that the fellow who argues "But I can't accept anything so baffling to my intelligence," has the fullest faith in his radio, his telephone, etc., without anything beyond a sketchy idea how they do what they do?—H. I. Phillips, Guideposts.

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M. Y. F. MONEY
222 Divine Avenue
Wittle Wock, Arkansas
January 23, 1950

Mr. Owen Moore
Local M. Y. F. Treasurer
Podunk Holler, Arkansas
Dear Owen,

Sure I can help you. I may not be a very good treasurer when it comes to getting things done, but I know just exactly what to tell you (ever meet anyone like me?)

I guess most of us take for granted that a treasurer handles money. First of all he has to receive some money. Then he swings into action. It is his duty to record such money as comes into the treasury. And no matter how conservative he is, there comes a time when money must pass back into circulation. He pays the bills and disburses funds on instruction from the council. The council, which consists of the president, vice-president, secretary, treasurer, etc., usually meets once a month. At these meetings the keeper of the coin is to make a report of the financial status of the organization. He must, of course, assist in preparing the Methodist Youth Fellowship budget.

The promotion of the Methodist Youth Fund is not totally his responsibility, but in some churches he is treasurer of it, also. Further elaboration at this point is unnecessary since our chairman of the Commission on Missions and World Friendship covered the subject last week (January 19, 1950 issue of the *Arkansas Methodist* even if you have read it.)

Well, that's it. I hope it was some help to you.

Your friend,
Tryan Cashet, Treasurer,
Methodist Youth Fellowship,
North Arkansas Conference

WHITE RIVER SUB-DISTRICT MEETS

The White River Sub-District met in the Mountain Home Methodist Church, Monday evening, January 23, with a total present of 81.

Mountain Home furnished the worship program with a film titled *Returned to Faith*, which was enjoyed by all the youth.

The meeting was called to order by our President Ben Love of Mountain Home.

The next meeting will be held in the Yellville Methodist Church, February 20.—Janell Kirkwood, Sub-District Secretary.

OFFICERS OF PULASKI HEIGHTS INTERMEDIATE M. Y. F.

The Intermediate M. Y. F. of the Pulaski Heights Methodist Church held its semi-annual election January 22, the results of which were as follows: President, Martha Sanders; Vice President, Michael Davis; Secretary-Treasurer, Nancy Story.

Newly appointed committee heads are as follows: Chairman of Recreation, Joyce Brewster; Chairman of Worship, Marilyn Remmarch; Chairman of Friendship, Ted Lewis.

Captains of Attendance Teams: Carolyn Courtney, Barbara Anderson, and Jean Pitts.—Mr. and Mrs. W. D. Simmons, Counselors.

METHODIST YOUTH MEET AT WALNUT RIDGE

The sub-district Methodist Youth Fellowship group of the Paragould District, met at Walnut Ridge Monday night at the First Methodist Church.

More than 75 youths and adult officers were present. Towns represented included Clover Bend, Egypt, Hoxie, Imboden, Walnut Ridge, Black Rock, Sedgwick, Maynard, Pocahontas.

Rev. Harold Nance of Rector was the leading speaker. Miss Viola Callahan of Clover Bend and Black Rock also was heard by the group. Bro. Nance was assisted by Rev. Oscar J. Evanson, host pastor and Rev. A. N. Storey, district superintendent.

Another meeting will be held Monday, February 20 at Imboden.—Reporter.

ARKANSAS VALLEY SUB-DISTRICT

Arkansas Valley Sub-District met with the Hartman M. Y. F. Monday night, January 9. The worship program was in charge of the Ozark young people. Clarksville, Spadra, Ozark and Hartman were the places represented with Hartman having the greatest number present. There was a total present of 75. The recreation was in charge of Mrs. Eva Hardgrave, Mrs. W. E. Hayes and Mrs. Don Adams. Refreshments were served by the Hartman M. Y. F.

Jimmie Foster of Ozark was elected assistant secretary of the Sub-District.

The next meeting will be held at the Spadra Methodist Church with the Hartman young people in charge of the program.—Lora Dene Goodin, Reporter.

In ordinary life few persons use more than 2,000 or 3,000 words. Shakespeare, who had a very wide vocabulary, used not more than 24,000 words in his writings and 5,000 of these only once.—Harry Gregson, "Cutting Down on Long-hand," *Canadian Business*, 12-14-49.

THIS GRAVE IS EMPTY

By PAUL E. WAGNER
Hyderabad State, India

SEVEN years ago, I first went to Hikial village. I saw a figure on a *charpai* (an Indian rope bed) completely covered with a *dhoti* (a loin cloth).

Some one told me, "He's Rama's brother. He's a leper." This man was Revram, a Hindu.

This same Devram sat near me at District Conference this year as I gave this call for laymen to witness for Christ. When there was an opportunity for sharing our Christian experiences, Devram stood and asked if we might sing a song. His none too steady voice led out with, "Dukh vatate, re prabhu dukh vatate," "What pain it gives, Oh, Lord, what pain it gives (to you); (Your) heart is torn at the memory of all of (our) sin." . . . Then, with radiant face he spoke,

"Saheb, when you came to Hikial seven years ago, I didn't want to see you. I was a leper. My fingers and toes were falling from leprosy. I listened to what you said.

"Then, Miss Stewart, (the first lady missionary in Udgir) made arrangements for me to go to Zaheer-

abad to a Christian Leper Hospital. I starved one day and had one bread to eat the next. I ran away. But I came back. I wanted to get well. So I kept taking injections.

"God did make me well. He performed this miracle. Look, some of my fingernails have grown again.

"For a long time I opposed Christ, though my brothers were Christians. But God has healed me; I want to serve Him. This is why I asked you to baptize me one month ago. I have been going to several villages to tell others of Christ. The people in Sirol and Ganeshpur want to become Christians. I want to keep on serving Christ in this way."

As Devram sat down, his cousin, Peter, who is a worker in the district, stood quietly and said, "When you first saw Devram seven years ago, we thought that he was dying. We had already started to dig his grave . . ."

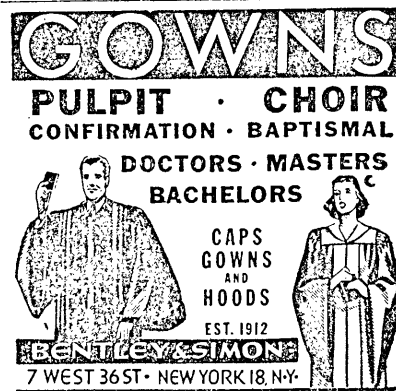
Devachi stuti aso! May God be praised! We praise God for this witness to the Compassionate Living Christ.

CHURCHES UNITE

Dr. John R. Scotford, editor of the official publication of the Congregational Christian Churches, "Advance", has made the suggestion that with the "wedding" next June of the Congregational Christians and the Evangelical and Reformed Church (both relative recent mergers themselves), the new church and the Lutherans "may by among our closest ecclesiastical kin" and "should become better acquainted in every possible way . . . We are moving toward them (Lutherans) in

architecture and worship; they are moving toward us in general outlook." Dr. Scotford's comment is generally taken as an "opening of the door" for further mergers. The new denomination to be formed in June will be the "United Church of Christ." It may, many think, be the core around which most American Protestantism will eventually be united as one church.

Some of us could very well take a tip from an acrobat. He turns a flop into a success.—Sunshine Mag.



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REPORT FROM EUROPE

Thousands of displaced and refugee people in Europe will suffer acutely—some may even die—if we do not send them additional used clothing without delay, reports Dr. Clarence E. Josephson, who recently visited Alexandria after returning from Europe where he has served for the past two years as a secretary of the Reconstruction Department of the World Council of Churches at Geneva, Switzerland.

This does not mean, Dr. Josephson indicated, that our Methodist Church and other Protestant churches, have not made remarkable progress in the task set for themselves four years ago; restoration of the badly disrupted church life in war-torn European countries. The need for clothes for the regular inhabitants of these countries has largely been met. They are still not clothed anything like our people, but their health is no longer endangered as it once was. American churches have shipped approximately millions of pounds of used clothing to these people, a remarkable achievement.

If we would finish the good work, however, we must do equally well by the special inhabitants of these countries, the displaced and refugee people now largely localized in Germany, Greece and Palestine. In Germany alone there are 10,000,000 to 12,000,000 of them. They are Germans who have been expelled or have fled from countries surrounding Germany, principally from Poland which was given such a large part of pro-war Germany. These people are not eligible for resettlement abroad. They are not beneficiaries of Marshall Plan funds, for they cannot compete with regular inhabitants of Germany for the jobs created by these funds. They are living under most deplorable conditions, for the most part in abandoned concentration or prisoner-of-war camps. The newly formed West-Germany, which is held responsible for them, is doing its best, but its best is not good enough to prevent widespread suffering.

To meet the need of these unfortunate people Church World Service, the agency created by most Protestant churches in America for their relief work overseas, has issued an emergency appeal for good, used clothing, shoes and bedding.

Gifts should be sent with transportation charges prepaid to Church World Service Center, 510 South Elm Avenue, Webster Groves 19, Missouri, accompanied, if at all possible, by a contribution of 8c per pound for processing and for shipping abroad. Duffel bags, for shipment of the clothing may be had without cost by writing to that Center.

Dr. Josephson indicated that the three following things remain to be done if we would finish our task in Europe: (1) find places for those displaced and refugee people who are eligible for resettlement in our country; (2) provide material relief for those displaced and refugee people who are not eligible for resettlement abroad, clothes through Church World Service and food through CROP; and (3) contribute funds through our churches for the remaining non-material needs of our sister churches in Europe.

As an example of such non-material needs, Dr. Josephson indicated that many European churches which have received financial support from their governments in the past have given a limited time in which to become self-supporting. Most of the churches see impending doom in this action, but it will be a blessing in disguise if they are given the opportunity of studying the financial methods of churches in Great Britain and America which have never known anything but voluntary support and are thriving on it. Funds are needed to pay for such study by representatives of these churches abroad.

Mrs. Paul Pryor was chairman of food preparations.

The members were served at 1 p. m. by the hostess circle. Tables were decorated with white tapers in crystal holders surrounded by greenery and white chrysanthemums.

Mrs. W. I. Denton presented the devotional.

During the afternoon program a memorial service, recognizing the past work of a charter member of the First Methodist Church's W. S. C. S., Mrs. A. M. Butt, was conducted by Mrs. B. A. Lynch, assisted by Mrs. H. N. Whitis.

The W. S. C. S. is headed by Mrs. W. L. Horner.

W. S. C. S., BLYTHEVILLE, RETELLS BIBLE PARABLE

(Continued on page 15)

by Mrs. C. E. Crigger.

The history of how the women made profits for the \$1 was told by silhouettes yesterday at a luncheon at the church which climaxed the drive for money.

Mrs. E. J. Cure served as narrator as the women demonstrated the talent that had increased their funds. As the money collected was wheeled down the aisle in wheelbarrows another member of the organization served as police escort.

The luncheon was served to about 100 members by Circle No. Two, headed by Mrs. Harry W. Haines.

THE SIMPLE SECRET

By Muriel E. Beckman

Jimmy just won't go to Sunday school," said a perplexed mother to me. "I don't know why he doesn't like it. He went once or twice and seemed to enjoy it, but nothing I can say will persuade him to go again."

"That is strange," I agreed. My two children, Anne, five, and Larry, not quite three, loved to go. For Larry it was the high light of the week. What would happen if I should ever forbid his attendance because of sickness I hardly dared imagine. Anne enjoyed the stories, the coloring, the making of pretty gifts to give to her friends and family, the singing.

"Well," continued my friend, "I'm not going to force him. When he's a little older perhaps he'll go of his own accord."

That was on Saturday. Next morning we were all at the breakfast table by eight o'clock. There was no mad rush to wash and dress the children. At nine-thirty we walked out the door—Larry in his blue pants and crisp white shirt, Anne demurely dignified in pink and white, and their daddy looking incredibly big and long-legged between them. Under his arm he carried the church magazine of lessons for the high school class which he taught, and his Bible.

As we walked down the street past Jimmy's house, Jimmy's father came out on the porch to pick up the Sunday paper. He was in bathrobe and pajamas. He yawned and grinned sheepishly.

"Beautiful morning," he murmured, and ducked indoors.

I could have felt smug, but I didn't. Instead, I felt very humble and thankful to realize that in our family there was no question of whether or not church was worth supporting. And supporting the church did not mean merely going to services every Sunday. Our greatest pleasure in church was action. When my husband taught his class, when I took my turn at decorating the altar with flowers and at supervising the nursery during church hour, when the church became a living thing to which we could minister, then, and only then, did we draw from it spiritual power, and only then were we able to pass that power on to our children.

Did Jimmy's mother realize that? I doubted it. Do other mothers and fathers realize it? If they do, then let them, like me, be thankful, and share the secret with others. It is a very simple secret, but like all simple things it is sometimes the hardest to discover.—The Christian Home.

"METHODIST CHURCH SCHOOL SUPERINTENDENTS

Suggestions for being a really good superintendent will be found in a revised leaflet, "Methodist Church School Superintendents" (502-BC) which discusses the work of the church school superintendent and the three division superintendents.

According to this leaflet the church school superintendent, with the aid of his three assistants, carries out the plans and policies of the church board of education, assumes responsibility for all sessions of the church school, discovers and trains the workers needed, and reports the work of the church school to the church board of education and to the quarterly conference. Moreover, the church school superintendent provides an adequate record system, sees that special days and occasions are observed, and that proper literature is provided.

Order from the Methodist Publishing House that serves your territory. Price, 15 cents.—Division of the Local Church.

SUNDAY SCHOOL LESSON

(Continued from page 16)

evil and active goodwill on a worldwide basis. In brief, the Fatherhood of God and brotherhood of man, over stepping all barriers.

This mission work must be both home and foreign. Our own nation is materialistic. Thousands in our midst are placing their hopes on false foundations. Some think education will solve our problems, but the example of Germany disproves this fact. Some are looking to science, but un-Christian science is a danger. People with but little stable character are getting too much power. The scientists themselves are waking up to this danger. Surely, all can see the importance of mission work now. Methodism must regain the vision of its founder expressed in his great words, "The world is my parish."

READ ACTS 16:7

(Continued from page 3)

arrived at Troas, where the vision came calling him to Macedonia, and a new world was opened to the gospel. Frequently our failures are but God's method of turning us toward more fruitful opportunities.

Father, we thank Thee for the frustrations that we can now see as blessings. Help us to discern Thy guiding hand in each day's providences. Amen.

Though He slay me, yet will I trust in Him.—Job 13:15.

OFFICIAL METHODIST FIGURES FOR 1949

(Continued from page 9)

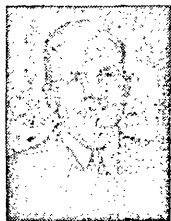
Fund, paid	3,958,390	3,801,907
Episcopal Fund, apportioned	707,687	693,862
Episcopal Fund, paid	712,034	712,125
Conference Claimants Fund, apportioned	5,222,460	5,393,179
Conference Claimants Fund, paid	5,260,239	5,561,903
Minimum Salary Fund, apportioned		517,432
Minimum Salary Fund, paid		886,349
Total, Other ministerial support	\$ 9,930,663	\$ 11,227,512
CONNECTIONAL FUND: General Administration Fund	\$ 155,290	\$ 371,883

Jurisdictional Adm Fund	88,129	121,030
Area, Conf., and District Administration Fund..	422,181	544,358
Total Connectional Fund	\$ 781,110	\$ 1,330,909
BENEVOLENCES:		
World Service & Conference Benev. — apportioned	\$ 11,016,101	\$ 12,414,924
World Service & Conf. Benev. — accepted	10,907,319	12,147,522
World Service & Conf. Benev. — paid	11,585,049	12,908,816
Special Gifts to World Service	2,029,155	866,782
Advance Fund		1,362,666
Week of Dedication offering		905,908
Fellowship of Suffering & Service, Overseas		

Relief		722,322
Special Gifts to Annual Conf. Benevolences	607,918	460,847
Methodist Student Day	189,000	191,761
Church School Rally Day	279,585	305,829
Methodist Youth Fund..	329,376	359,782
Race Relations Sunday..	160,665	197,226
W. S. C. S., Cash to Treasurer	5,630,252	6,794,612
Wesley Foundation	447,377	334,254
Hospitals	1,047,888	847,844
Homes for the Aged	1,120,765	1,058,867
Homes for Children and Youth	2,317,262	2,786,531
Schools and Colleges	1,761,281	1,725,589
City and District Missionary Societies		519,658
All other benevolences	4,970,847	5,225,996
Total Benevolences	\$ 28,125,305	\$ 36,590,188
GRAND TOTAL	\$196,435,168	\$229,297,111

The Sunday School Lesson

By REV. H. O. BOLIN



WIDENING OUR HORIZONS

LESSON FOR FEBRUARY 12, 1950

Read the whole lesson from your Bible.—Acts 13:4 through 14:28.

Text printed in Sunday school literature: Acts 14:1-3, 19-23.

GOLDEN TEXT: "When they arrived, they gathered the church together and declared all that God had done with them, and how he had opened a door of faith to the Gentiles." Acts 14:27.

Our last lesson closed with the account of the setting apart of Barnabas and Saul as missionaries. This was done through a regular ordination service consisting of prayer, fasting and the laying on of hands. It was done under the guidance of the Holy Spirit. This was to the Church at Antioch in Syria about what Pentecost had been to the Jerusalem Church.

The First Missionary Journey

Christian mission work had been done prior to this time by the disciples who had been scattered abroad through the persecution which arose over the death of Stephen, but this was the first time in the history of the Christian movement when men were regularly ordained and set apart as missionaries. Three men went out on this first journey—Barnabas, Saul and John Mark. When these men had received their commission they lost no time in leaving Antioch.

Antioch was not located on the sea-coast. Seleucia some sixteen miles distance served as its port city. The missionaries first went there and then set sail for the island of Cyprus. This island was out in the Mediterranean Sea about eighty miles from the Syrian mainland. It is said that the mountains of this island can be plainly seen on a clear day from Syria. The group landed at Salamis, the port city of Cyprus.

There are some two or three reasons why these missionaries began their work in Cyprus—first, its short distance from Syria; second, Barnabas was a native of Cyprus; and third, a large colony of Jews lived there. It was perfectly natural that Barnabas would want to begin his missionary work in his homeland. He knew many of the people there and some of them were related to him. These facts assured the missionaries a warm reception. Then, too, many of the Jews of Cyprus, like Barnabas, had already become Christians.

At Salamis in Cyprus these missionaries began a thing that was practiced in mission work during that age and throughout the Roman Empire—they went first to the Jewish synagogue. This was a very wise procedure. The Jews already had the Old Testament which was the only Bible that the Christians had at that time. They also had an order of worship that could easily be adapted to Christian church services. Then, too, they had a church organization which greatly influenced the organization of Christian Churches. There is a much greater similarity between Judaism and Christianity than most people realize. Christianity is the flower and fruit from the plant of Judaism. Judaism should have matured into Christianity, for Christianity is the fulfillment of the predictions and teachings of the great Prophets of the Old Testament period. The sacrifice of Christ is

the culmination of the sacrificing of animals offered through the practice of Judaism.

The Bible tells us that God sent his Son in an opportune time. There is a greater truth here than some may realize. The Greek language was spoken throughout the civilized world of that day. The Romans had conquered the civilized world of that time and had built military roads to all parts of it. One can readily see how these facts greatly aided in the spread of the gospel. Then, added to these was still a more important fact, the Jews had built synagogues in every important center of the civilized world. We read of the opposition of the Jews, but their co-operation was far more important at that time than was their opposition. Christianity made great progress during the first three hundred years of its existence, and this progress enhanced by a universal language, universal civil laws, and the fact that Judaism had already made people conscious of the one true God. Had Christianity been forced to go out into a disorganized, pagan world the sailing would have been much harder.

From Salamis the missionaries made their way across the island of Cyprus, a distance of some one hundred and seventy-five miles, and finally arrived at Paphos on the western coast. There they met Sergius Paulus, Roman Proconsul of the island. This ruler was under the influence of a sorcerer by the name of Elymas. He broke with this evil man and turned to Christ. It was at this point that Saul of Tarsus dropped his Jewish name "Saul" and was for ever after called by his Roman name "Paul."

From Paphos the missionaries set sail for the mainland of what was then known as Asia, now known as Asia Minor. After traveling some two hundred and eighteen miles they landed at Perga in the province of Pamphylia. Here John Mark became so homesick that he returned to Jerusalem. This greatly disappointed Paul and for many years he would have nothing to do with Mark, though he finally came to speak well of him during the latter years of his life, while in prison at Rome.

The disciples do not seem to have done any mission work at this time in Perga. From there they went a few miles distance inland to Antioch in Pisidia (Don't get this Antioch mixed-up with the one in Syria from which the missionaries started on their journey). As was their custom, the missionaries visited the Jewish synagogue on the Sabbath. Paul was invited to preach and delivered a wonderful sermon. A careful study will reveal the similarity between this message and the one delivered by Peter on the Day of Pentecost and the one delivered by Stephen just prior to his martyrdom. All of these messages gave a brief history of the Jewish race, insisted that

Jesus was the promised Messiah, and proclaimed the fact that salvation is to be found in his death and resurrection. The message was received with great joy both by the Gentile proselytes and the Jews. On the spot, they insisted that he continue the line of thought at their next Sabbath's meeting. By the next Sabbath, however, some of the Jews had become jealous and had stirred up trouble among the Gentiles. This jealousy came about through the fact that Paul was accepting Gentiles as Christians who had not first obeyed the ceremonial laws of the Jews. The argument grew very hot and Paul told them frankly that he was turning to the Gentiles. The missionaries did not meet any more in the Jewish synagogues in Antioch, but went directly to the Gentiles with their message. The missionaries went from Antioch of Pisidia to Iconium, a city some eighty-five miles away. Again they met with great success. A multitude of people believed. They continued there for quite a while. Finally, however, those who had caused trouble in Pisidian Antioch came there to continue their persecution. The result was the missionaries were driven from the city.

They then went to Lystra, a town some eighteen miles distance, and there continued their labors. It seems that there were but very few Jews in this place. Nothing is said about a synagogue. For the most part this was a pagan community. A temple was built for Jupiter just outside the city gates. Jupiter was thought to be the king of the gods of the heathens. A myth handed down from past generations claiming that Jupiter once took the form of a man and visited this city. He was accompanied by Mercury, who was said to be the messenger of the gods. Those who worshipped him were greatly blessed while those who rejected him were damned. Paul performed a miracle here. He healed a man who had been lame all his life. On seeing the miracle the citizens immediately proclaimed the fact that the gods were again visiting them. They thought Barnabas, the larger of the two men, was Jupiter and that Paul the chief spokesman was Mercury. The priests would have offered sacrifices to them but the missionaries prevented it. A bit later the Jews from Antioch and Iconium stirred these people up against the missionaries and they stoned Paul and dragged him out of the city for dead. Paul revived and the next day he and Barnabas went to Derbe some twenty miles distance. There they preached the gospel again, and tarried for a few days.

The Return To Antioch of Syria

From Derbe the missionaries turned back for the home base—Antioch of Syria. On their return journey they revisited all the places in which they had formerly preached except Cyprus. It will be remembered that they were driven from these cities before they had perfected the organization of the churches in them. They did no public preaching which was likely to stir up riots on their return journey. They quietly taught the professed Christians and completed the organization of the churches. This organization provided for the ordination (by prayer, fasting and the laying on of hands) of a college of elders or presbyters in each church. These men were set apart to take care of teaching, preaching, and the discipline of the church.

Report To The Home Church

On arriving at Antioch of Syria, Paul and Barnabas called the church together and made their report. It was a wonderful occasion. All were elated over their success. They called special attention to the fact that God had opened a door of faith to the Gentiles.

Modern Mission Work

In our day mission work must be pushed to the fullest extent. Many of the greatest thinkers of the world are insisting that the hope of the world lies in Christianity. If the hope of the world lies in Christianity, then the hope of Christianity lies in mission work. Christianity has never been a static religion. The Lord's commission is, "go into all the world." Christians either go or perish. That has been the record down through the ages.

Many doors are open now. All over the world people are feeling that they are living in a crisis time. Millions spent to Christianize the world now may prevent the spending of billions to kill off rebellious people in the future. This world sorely needs the great cardinal points in the teachings of Christ—love for all mankind even including enemies; supreme love for God which implies submission to the will of God; the nonresistance to the

(Continued on page 15)

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