

## State-Wide Election To Ban Intoxicating Liquors

TEMPERANCE forces in Arkansas have repeatedly considered the matter of a state-wide election to ban the legal sale of intoxicating liquors in Arkansas. Until now it has seemed unwise to call for such an election.

Now the Temperance League of Arkansas and the Woman's Christian Temperance Union unite in the decision that the time has come to end the rule of rum in Arkansas. The daily press has carried the announcement that petitions will be circulated asking for a state-wide vote, at the fall, general election on a clear-cut issue of "wet or dry." In this move, of course the temperance organizations will have the full support of the churches of the state and that better part of the citizenship of the state outside the churches who recognize the deadly hurt of the liquor business.

If those who believe in the prohibition of the liquor traffic and have expressed themselves as opposed to it, vote their convictions in this election, if held, there would be no doubt as to the outcome of such a contest. They must be led to do so.

Needless to say, this will not be a milk and toast fight. No one expects the liquor interests to "take it lying down." Having now made the decision to call for the election, the liquor interests need not expect the temperance forces to go into the fight wearing kid gloves and soft-soled shoes. This will be an "all out" fight to make Arkansas "dry" and thereby protect our citizenship from the greed of the liquor traffic and the physical and spiritual hurt of the liquor habit.

We believe this will be a contest in which neither the liquor supporters or the temperance forces will have a very high regard for "fence straddlers." We will all feel more comfortable if we are on one side of the fence or the other. The Arkansas Methodist, without hesitation or "mental reservation," joins forces with the cause of temperance.

## Next Sunday Is "Race Relations Sunday"

NEXT SUNDAY, February 12th, is the day regularly set apart by our church for the observance of Race Relations Sunday. In these troublesome times no church should fail to take full advantage of the opportunity which this day brings to emphasize the urgent necessity for the church to assume a just, Christian attitude toward people of all races.

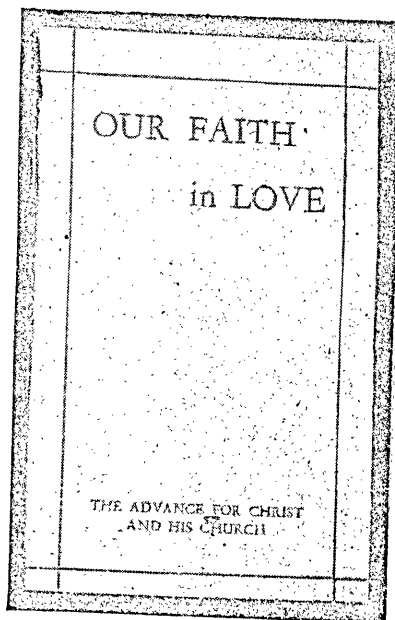
The church should practice this attitude of Christian Brotherhood primarily because it is right to do so. In the second place we should remember that, in the present critical world situation, America can ill afford to have hurtful divisions amongst its various racial groups. America needs the powers possessed by all of these groups in order to meet the challenge to our existence that may develop at any time.

The offering on Race Relations Sunday in Arkansas will go to the support of Philander Smith College in Little Rock. This is one of the truly great schools for Negro youth in the south. Having last year been admitted into the North Central Association and also having the past year acquired the valuable property formerly used by The Junior College in Little Rock, Philander Smith College is now in a position to go forward in a wonderful way in the service of its people. It deserves the full support of our Methodist people in Arkansas.

## Christians Believe Love Is Highest Motivating Force

NOT only does the Christian believe "God is love," and that love is the supreme motivation power in the character of God, but also THE CHRISTIAN BELIEVES LOVE IS THE HIGHEST MOTIVATING FORCE in the life of mankind.

When Jesus was asked, "Which is the great commandment in the law?" He answered immediately, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy mind." We would hardly think this statement a command to love God since sincere love cannot be commanded. Rather, is this not in reality a law of life that we MUST



love God if we are to wholly surrender to His will.

There is but one motivating force that can continuously command our loyalty, our faithfulness and our service to God; that force is an unmistakable, sincere love for God as our loving heavenly Father. Neither fear of punishment or hope of reward is strong enough as an incentive to keep us from breaking our high resolve to wholly follow the Lord. However, when we have learned enough about the true character of God to be aware of His great love for us, we respond to that love with a love that becomes the strongest motivating power in our lives.

It is also true that love is the only power in human life that is strong enough to cause us always to strive to practice the Golden Rule. Most of us have lived long enough to know that when the baser motives of life prompt us in our dealings with others we are less than our best selves. It is only when love for mankind determines our actions that we are our best selves.

If it were possible for love for others to possess the hearts of world leaders, instead of a Hydrogen Bomb race we would have a healing balm for the human race.

## Our Most Successful Circulation Campaign

ON pages eight and nine of this issue will be found our third report of results in the Circulation Campaign. The total number of subscriptions received up through Saturday noon of last week is 19,646. This is the largest number of subscriptions we have ever had in our third report.

The Arkansas Methodist files carry about a thousand or fifteen hundred subscribers that do not show in pastors' reports. We have about twenty-five charges yet to hear from. In addition we will receive many additional subscriptions from charges that have already made a report. We now feel quite confident that The Arkansas Methodist is to have the largest circulation this year in its history.

For the success of the Campaign we are deeply indebted to our Bishop, our District Superintendents, our District Directors of Arkansas Methodist, our Pastors and many Lay Workers in the local churches.

We are humbly grateful for the confidence reposed in the staff of The Arkansas Methodist as evidenced by this wonderful response in the Campaign. We are sincerely thankful for this enlarged opportunity you give us to serve Arkansas Methodism.

This will be our last general report of the Campaign. We will run some supplementary reports carrying additional subscriptions received and the revised charge total. We will also run District totals revised to include additional subscriptions received from the District. The first of these supplementary reports will be run next week.

## More About "Methodism's Pink Fringe"

THE Arkansas Methodist has been in receipt of many letters since the publishing of Stanley High's article "Methodism's Pink Fringe" in the February issue of the Reader's Digest. These letters, if they are indicative of the reaction of Methodists throughout the church, show a general displeasure in the activities and pronouncements of the "Methodist" Federation For Social Action.

Several of these letters have expressed the fear that Methodism will suffer because of the Reader's Digest article. We venture to say that Methodism has not and will not be hurt. This Federation has been in existence for more than forty years, and its activities and pronouncements have been at variance with generally held Methodist opinion many times. Conceivably, Mr. High's article may do Methodists some good. It may help to awaken Methodists generally that they may correct any existing conditions that need attention. It should help further to solidify the thinking of Methodists about any pink tendencies, inside and outside the church. The article will do good in that it establishes once and for all that the "Methodist" Federation For Social Action is not an official Methodist agency, and that there is need for an official group that can representatively speak for the church on great social issues that arise. The Federation exists because Methodism has no such official agency.

The Methodist Church is a democratic organization that by its very nature has room for various shades of opinions. There are within its numbers those individuals or groups who have opinions that range from one extreme to another.

(Continued on page 4)

# Bishop Martin Reaches India

"COME LET US ADORE HIM"—the large congregation assembled in the lounge of the S. S. President Monroe for the Christmas service on Sunday morning, December 25, as we journeyed on the high seas from Colombo, Ceylon, to Cochin, India, seemed really to catch the significance of the words. We have had beautiful and helpful services as we have assembled on Sunday mornings on the ship, but all of the members of the group seemed on Christmas morning to a marked degree to enter into the spirit of the hour until you felt they really wanted to express their adoration.

Twenty minutes of recorded music helped to create the proper atmosphere. At eleven o'clock chimes were heard in "Joy to the World," which was the first hymn we were to sing. It seemed as if it were meant to be a Methodist service, for the Cokesbury Hymnals are the ones provided for the ship. In addition there were sufficient copies of the Methodist Book of Worship for us to use the beautiful service in that splendid volume for Christmas. Then a Methodist preacher brought the message on "What Does Christmas Hold For You?" There were several Methodists in the congregation, including two from my Area: Mrs. Martin and Mrs. Della Johnson of Sulphur Springs, Arkansas. The holy hush that was present at the beginning of the service continued through the benediction. Late in the evening the Captain of the ship said the whole day had been different because we worshipped together in the morning.

We arrived in Cochin at four o'clock Christmas afternoon. All of the passengers were on deck for our first glimpse of India. The songs we heard first as children so frequently come to our lips; thus I found myself humming, "From Greenland's Icy Mountains to India's Coral Strands."

Each Christmas we enjoy our Christmas cards, but we have never enjoyed them quite as much as we did on Christmas afternoon in Cochin. Immediately after the ship was docked we were given a large bundle of Christmas cards, and from then until the dinner hour we were like children singing and laughing as they opened their toys on Christmas morning. One of us would exclaim, "We have heard from \_\_\_\_\_," and name some of you dear friends back home. Never were cards so beautiful, and never did friendship bridge the ocean of distance and time as did the expressions of love from dear ones to us on Christmas day. I wish we could write to each of you and thank you individually. We have called you by name in our prayers.

Christmas dinner on our ship was a gala affair. For several days all of the public rooms have been beautifully decorated in keeping with the season. One of the prettiest trees we have seen reaches the ceiling in the lounge. Our meals have all been appetizing and attractive, but the dinner Christmas night was the most elaborate of them all. The booklet containing the menu was a work of art which we will want to keep. Pedro, our waiter, who seems to be unhappy when we do not try all the interesting dishes, was all smiles, for we selected food, both as to the quality and quantity, that suited the occasion.

After dinner we gathered in the lounge for the Christmas party. I have already spoken of the lovely decorations. Bowls of fruit, platters of fruit cake, dishes heaped with candy and nuts all added to the festive gathering. Grape

juice was served, so that even the President of the Board of Temperance could take a cup each time the steward passed. Soon the chairman of the affair seemed to borrow a speech from a Christmas tree party in the church when we were children: "I have just received word that Santa Claus is coming direct from the North Pole to the President Monroe with gifts for all the boys and girls." The words were scarcely uttered until we heard bells, and in a moment Santa bounded into the room. We were in a tropical land, but he was the same old Santa—white beard, red suit, shining boots—and all of us received presents. Mrs. Martin was given a lovely Chinese scarf, and I have two attractive ebony elephants. When we finally went to our room at midnight we said we had thought we might be lonely that day; but with the fellowship with new friends, an inspiring Christmas service and a great number of cards and letters



BISHOP PAUL E. MARTIN

from home, we had known a Christmas day that we would long remember.

Christmas Eve had given us a touching human interest story, shared with us by a gracious lady who is going around the world. Three score and ten years ago a husband and wife started on a journey around the world, leaving in San Francisco, with relatives, their children, the youngest of whom was a little girl of three. In Colombo the mother became ill with typhus and died. On Christmas Eve the women, who was the little daughter, drove to the hotel where her mother died. That night as the ship slipped out to sea and the lights in the harbor faded into the night, she told us the story.

We had only a single day in Colombo, but it was an interesting one. It is the principal port of Ceylon, an important island lying off the southeastern part of the Indian peninsula. This independent island has a fascinating past. The early Chinese knew it as the sorrowless land and the island of jewels; the Greeks, as the land of the hyacinth and the ruby; and to the early navigators of Europe who returned laden with spices the very breeze that blew from Ceylon was redolent of perfume!

More than half of Ceylon is still in jungle which shelters elephants, pigs, bears, leopards, deer, wild buffaloes and numerous other tropical beasts, to say nothing of a wealth of bird life.

The higher altitudes of Ceylon have become the domain of tea. There are millions of tea bushes on the hill slopes, and the fortunes of countless persons are dependent on the glossy

leaf that provides a delicious beverage. Coconut estates and rubber plantations provide other products that bring income to the island. Still other commercial products are coffee, cinnamon and citronella.

Ceylon has supplied precious stones to the world since the earliest days. A great variety of stones is found: star-sapphires, rubies, alexandrites, garnets, topazes, catseyes, zircons, amethysts and moonstones being the chief. Gem-mining, or gemming, is carried on in low-lying land, rice fields and swamps in the traditional manner. The gem-bearing gravel is found at depths below the surface varying from four to fifteen feet. Pits are sunk into the ground and surrounded with stakes to prevent the sides falling through. In rivers the method adopted is hand-dredging by means of long hoes, the handles of which are ten to seventeen feet long. The gravel dragged out is washed in cone-shaped baskets, and the stones, if any, settle at the bottom. King Solomon is said to have sent his ships to Galle, the ancient harbour of Ceylon, to buy gems for the Queen of Sheba. The fantastic beauties found there today would bring beauty to the jewel chest of any modern queen.

As we sailed under the Golden Gate Bridge at San Francisco one beautiful November day, Mrs. Martin and I reminded ourselves of a statement we read a number of years ago as we started on another journey across an ocean: "Beyond the horizon that every evening takes the sun into its arms lies a world we are starting to explore." The President Monroe has brought us safely to one great port after another. Magic names have become realities.

Now we are in India! Cochin is the oldest European settlement in this vast sub-continent. Vasco de Gama came here first in 1502. This afternoon we visited the Church of St. Francis built by Portuguese Franciscans in 1516. Vasco de Gama returned in 1524 and became ill during this second trip and died and was buried in the chancel of this interesting old church. I was allowed to thumb through some old record books and found the account of another Martin who was baptized there in 1752.

Dr. James K. Mathews, the associate secretary of the Foreign Division of our Board of Missions and Church Extension, had written to his friend, the Metropolitan of the Mar Thoma Syrian Church, that we were coming here. The Metropolitan was in another part of his territory at this time, but he very graciously arranged for Rev. P. E. Thomas, the local pastor, to meet us and to take us to places of interest. Today Mrs. Martin and I were escorted by this gracious gentleman and two of his members, a leading attorney and a prominent civil engineer. The day was a fine introduction to a great land.

Early Thursday morning we arrived in Bombay. We have tried to share our experiences in these other countries by the letters we have written. It is altogether likely that we shall have to wait until we return home to speak of India. We have a very heavy schedule for the weeks ahead; much travel is involved, and speaking engagements are plentiful. It will be difficult I am afraid even to keep an adequate journal. However, we eagerly begin, and we feel that our Heavenly Father will give us strength and power for the tasks ahead. We will carry our people in our prayers and look forward to the time when we may share with you these wonderful days. The Christ whom we adore is and will be with all of us night and day and everywhere. —En Route to Bombay, December 27.

## "UNDERSTANDING EACH OTHER"

Huxley once said, "If you do not care for men, you can't possibly understand them; all your acuteness will be another form of stupidity." The basis of our understanding each other is an active consideration for the problems and the burdens that each person carries. How lonely and desolate is the feeling that we stand alone; that no one is concerned about our welfare. We hear the heartbreaking

cry of the Psalmist as he cries, "No man careth for my soul."

Jane Addams on a trip with her father to White Hall saw the people buying meat for a pittance. The meat was already practically spoiled. She saw the bony hand of a woman stretched out in the flickering light and it broke her heart. Jane Adams became a servant of the poor, devoting her life to social work. Whatever it might be that did touch the wellspring of our sympathy helps us to understand other people.

Saint Paul in his letter to the churches of Galatia seems to make a contradictory statement within a few verses of each other. He instructs the Galatians to "bear each other's burdens;" and then, he says, "Every man shall bear his own burdens." There are mutual burdens that we must bear as members of a family, a church, a community or a world. Unless we feel a personal consideration we are far from understanding our fellowman. These are burdens, though, that we must bear alone. But if we have known

the sympathy that we show toward others and if we have tried to reach their need, we find comfort in our loneliness.

So again we come to our Christian conception of concern; not a passive interest, but an active concern that lifts us out of our stupidity and brings the satisfaction of understanding our fellowman. It forms a basis for good will toward our neighbors.—R. B.

He who has no fire in himself cannot warm others.—Swiss.

# THE DEVOTIONAL PAGE

REV. ROY L. BAGLEY, Editor

## FROM THE BOOKSHELF

God is forever speaking, or, since deeds too are words, God is forever acting . . .

Only persons can be religious, because only persons can think about themselves in relation to a Higher and a Beyond . . .

Christianity has to do with a knowledge of God and of His activities and purposes which it claims has been given by God himself in a special way . . .

Scripture is a means to an end. It is instrumental, not final. The end is utter surrender to the Christ who is here portrayed and whose work is here declared . . .

The Bible came into being because of a movement that was taking place in the lives of men over a long period of time . . .

The Old Testament is a book of hope: its face is toward the future.

The Christian mystic takes life for what it really is, faces it, and in the strength of God vanquishes it . . .

If the Christian revelation signifies one thing more than another, it is that to the greatest questions man is able to ask he can himself not give the answer . . .

The Holy Spirit is to be conceived as the means whereby illumination and power are given to men . . .

—From A PHILOSOPHY OF THE CHRISTIAN REVELATION, by Edwin Lewis.

## READ I CORINTHIANS 3:9, 10

A cabin may be built extemporaneously, but a skyscraper requires carefully worked out plans and strict adherence to them. In a shack shoddy materials may fittingly be used, but in a cathedral only the finest is worthy. Paul writes to the Corinthian Christians, according to Moffatt's translation, "You are . . . God's house to be built." Christ is the foundation; the thoughts, words and deeds of each day are the materials for the building of a life.

With only one life building to erect, we seek Thy plan, Thy guidance in the selection of materials, Thy constant help, for Jesus' sake. Amen.

What a blessing Christmas is! What it does for friendship! Why, if there were no Christmas, as Channing Pollock put it, we'd have to invent one, for it is the one season of the year when we can lay aside all gnawing worry, indulge in sentiment without censure, assume the carefree faith of childhood, and just plain "have fun." Whether they call it Yuletide, Noel, Weihnachten, or Christmas, people around the earth thirst for its refreshment as the desert traveller for the oasis. —D. D. Monroe, Rotarian.

I sometimes think we expect too much of Christmas Day. We try to crowd into it the long arrears of kindness and humanity of the whole year. —David Grayson.

## MY VERY BEST

For God I do my very best  
To meet "cum laude" every test  
From day to day. And what a thrill  
It is to work with all one's skill  
To face each task with flowing zest!

Sometimes I falter, weak or ill,  
For truth eludes me in my quest,  
How my heart does ache, yet still  
For God I do my very best.

Inspired and moved within my breast,  
I hear my Master's stern behest  
And follow Him, life's cup to fill.  
Success will come, I know it will  
Since those who strive are always blest;  
For God I do my very best.

—Eurit O. Chambers

## PRINCIPLES OF BIBLICAL INTERPRETATION

By REV. E. J. HOLIFIELD

II Timothy 2:15, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

Knowledge of the stories, the characters, the facts of the Bible, important as it is to know these things, is not enough. Aldous Huxley once said: "Facts are ventriloquists' dummies. Sitting on a wise man's knee they may be made to utter words of wisdom; elsewhere they say nothing, or they talk nonsense, or indulge in sheer diabolism."

The stories, characters, facts of the Bible are like that. Used by a wise man they may be made to bring words of wisdom, of understanding and insight into truth; used in another fashion they may be made to talk nonsense, or used as an indulgence in sheer diabolism. Whether or not the Bible is to make us wise unto salvation depends to a large extent upon the principles of interpretation which we have in mind when we turn to its pages. This is no easy task for the minister or layman. A Guide to Understanding the Bible may be helpful if properly used, but that alone will not suffice. Dr. Harry Emerson Fosdick speaking for the minister said:

"He must have gone through the searching criticism to which the last few generations have subjected the Scriptures and be able to understand and enter into the negotiations that have resulted. Not blinking any of the facts, he must have come out with a positive, reasonable attitude toward the Book. Only so can he be of service in resolving the doubts of multitudes of folk today. If they can see that the Bible is not lost, but is the more usable the better it is understood, that the new knowledge has not despoiled it, but has set its spirit free for the largest usefulness, that its basic experiences are separable from its temporary forms of thought, and that in its fundamental principles of life lie the best hope of the world today, they are set at liberty from great fear that their faith is in vain. In the end, like many of us, they may see more in the Scripture than they ever saw."

If we are rightly to divide the word of truth; if we are not to talk nonsense; if the word of truth is to

bring wisdom; if we are not to be ashamed of the way the word of the Bible is taught, we must have some guiding principles. We may have the Scripture, we may be reading, but lack a proper understanding. The Ethiopian Eunuch, when asked by Phillip, "Understandest thou what thou readest?" replied, "How can I, except some man should guide me?", Acts 8:30-31. A proper understanding of the Bible can come to us as we read if we bear in mind the following:

One must recognize that the Bible is a record of the experiences of mankind. The experience which one is having at the moment determines in large measure the message one receives from God. One's experience colors his concept of God. Bearing in mind this fact one may contrast the Old Testament ideas with the New Testament. It is quite a step from the concept of God as the leader of a small Jewish tribe to thinking of Him as the Father of all mankind; but this was a necessary development that was brought about in large measure by enlarging the geographical boundaries of their life. Their captivity, their exile, were experiences which forced them to outgrow a limited conception of God. If one reads the Bible in this manner he is able to see that the will of God is progressively revealed to man through his experiences down through the centuries. Bearing this in mind one is able to differentiate between the significant and the negligible elements in the Scripture. Jesus approached the Scripture in this manner. One can find that he rates ceremonial law and ethical passages quite differently. The divorce law of Moses served its purpose in the day for which it was given; but there is a higher authority, which leads us to another principle of interpretation.

Athanasius wrote: "For the searching and right understanding of the Scriptures there is need of a good life and a pure soul." One may read the Bible without a sincere desire to understand the truth, and yet lack an understanding. Only as one accepts the leadership of

## PRAYER FOR THE WEEK

The following prayer was offered by Rev. Alvin C. Murray, pastor of the Methodist Church at Berryville, at the session of the United States Senate on January 11:

Our eternal and ever-present Father, God, we are always conscious of Thy goodness in the interest of our affairs. We thank Thee that Thy hand has been seen using mysterious ways Thy wonders to perform in the history and the life of man. We pray that Thou shalt work through us to accomplish Thy ends, that we might achieve noble purposes in all our endeavors. Give us grace to examine our motives rather than simply to seek selfish ends. Give us the wisdom that comes from contemplation of Thee and from introspective thought and love of Thy Son. Guide us, use us, give us courage. In Christ's name we pray. Amen.

Christ and endeavors to follow him, can he understand in all truth, so as Mary A. Lathbury puts it,

"Beyond the sacred page, I seek Thee, Lord;  
My spirit pants for Thee, O living Word."

There are several principles of Biblical interpretation which we are unable to give here. John Wycliffe's Rules of Interpretation, with which we conclude this message gives some; but one will need more than these to understand God's Word, so we trust the reader will continue the search for these guides.

"It shall greatly help ye to understand Scripture,  
If thou mark  
Not only what is spoken or written,  
But of whom,  
And to whom,  
With what words,  
At what time,  
Where,  
To what intent,  
With what circumstances,  
Considering what goeth before  
And what followeth."

What is home without a Bible?  
'Tis a home where day is night.  
Starless night, for o'er life's pathway,  
Heaven can shed no kindly light.  
'Tis a place where daily bread  
For the body is provided  
But the soul is never fed.

What is home without a Bible?  
'Tis a family at sea,  
Compass lost and rudder broken,  
Drifting, drifting, hopelessly.  
What is home without a Bible?  
List and ponder while I speak,  
'Tis a home with Bible in it,  
But not opened once a week.  
Lost—the Bible! Lost its teachings!  
Lost—its help each day in seven.  
Lost—to live by, lost to die by.  
Lost—what's lost?  
The way to heaven.

—Amos R. Wells

Blessed art thou, O land, when thy kind is the son of nobles, and thy princes eat in due season, for strength and not for drunkenness! —Eccles. 10:17.



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

CONTRIBUTING EDITORS { Roy I. Bagley Mrs. Sue M. Wayland  
H. O. Bolla Forney Hutchinson

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## A WEEKLY MESSAGE

By FORNEY HUTCHINSON

### MY NEXT TEXT

For more than a year, now, I have not even made an "assault and battery with intent to preach." Arthritis and kindred ills have kept me much of the time away from the Church, and confined me mainly to my home here in Tulsa. All preachers will understand, however, that I sometimes find a text that creates in me a strong desire to bring a lesson on the subject of that text. I found such a one recently in Matthew's gospel, 25th chapter, 43rd verse:

"I was sick and in prison and ye visited me not."

Jesus was speaking to a great crowd that had gathered around him. In this text he was especially condemning the sin of neglect. Said He, "I was sick and in prison and ye visited me not." The sin of neglect especially affects the lot of the shut-ins and the lonely. I can think of no text more proper for our day. We are so busy, or think we are, that we neglect those who need attention. Not every one in prison occupies a jail cell. He may be imprisoned with physical afflictions, sickness of one kind or another, so as to keep him bound by inescapable barriers and make it impossible for him to go out amongst his fellow men. He often sits in pain, depressed and lonely. Jesus said in the text that He was like that and condemned those who heard Him because they did not visit and minister to Him.

A sermon from this text needs to be preached in many places. I have seen many such persons in my ministerial lifetime. Just recently I visited a family, the head of which was an aged minister from Arkansas, long ago retired, and I suspect by most people forgotten. His faithful wife, eighty years of age, ministers to him. A call from some friendly, sympathetic visitor would mean more to those people than any visit the doctor might make.

Yes, if I ever preach again, I'll use as my text, Matthew 25-43, "I was sick and in prison and ye visited me not."

Jesus was charging his hearers with the sin of neglect. It is a very common and damning sin. I plead for the old and the sick and the imprisoned.

Money isn't the most important thing to save. It is the least. Better to save your self-respect, your honor, your individual independence, your pride in being, and your health. These, and many more, are far better than gold. And their dividends are never passed!—Selected.

## NEWS AND NOTES ABOUT FACTS AND FOLKS

**B**ORN to Rev. and Mrs. Clarence Wilcox of Mountain Home, a son, James Thomas, at the Harris Hospital in Newport on January 26. Both mother and baby are doing nicely.

**T**HE Hendrix College Chapel Choir will sing at the evening service at First Church Morilton on Sunday, February 19. Rev. G. C. Taylor is pastor.

**S**OME of the pastors in the state are in their bulletins calling the attention of their members to articles in the *Arkansas Methodist*. This plan is one way of increasing the usefulness of the paper.

**R**EV. J. L. HOOVER, of Pine Bluff, Little Rock Conference Chairman of the Commission on World Service and Finance, attended a meeting with chairmen of like Commissions over the entire church at Buck Hill Falls, Pa., February 1-2.

**R**EV. J. W. MOORE of Hoxie writes: "I have several copies of the Journals of the North Arkansas Conference from 1914 through 1949. If anyone needs any copies to complete his set to date, I will be glad to supply the missing numbers at 75 cents a copy."

**D**R. ALBEA GODBOLD, pastor of St. John's Methodist Church, St. Louis, Mo., preached at the morning service at the First Methodist Church, El Dorado, on Sunday, February 5. Dr. Godbold was formerly pastor at First Church, El Dorado.

**R**EV. G. G. DAVIDSON, retired member of the North Arkansas Conference, has been under a doctor's care since December 23. He is now in the Highland Park Clinic in Shreveport, La. He is improving and hopes soon to be at his home in Siloam Springs.

**R**EV. R. A. ROBERTSON, retired member of the North Arkansas Conference, writes that he and Mrs. Robertson are celebrating birthdays in February. Brother Robertson was 80 years old on February 7 and Mrs. Robertson is 77 on this date, February 9.

**A** Jewish business man of Washington, D. C., is giving scholarships of \$1,000 per year for three years for the seminary education of two Chinese men preparing for the Methodist ministry in China. He made his gift following a talk made by the Rev. J. Harry Haines, missionary on furlough from Chungking, China, where the church is carrying on in spite of all opposition.

**H**ENDRIX COLLEGE was one of one hundred schools of higher learning in the United States where it is possible to obtain "a thorough training in a first rate college at a moderate expenditure" named by the *Good Housekeeping* magazine in its February issue. It was also the only Arkansas school listed. Hendrix also received this recognition last year when a list of fifty schools was published.

**T**HE sympathy of friends goes out to Rev. and Mrs. Henry Carpenter in the death of their ten-year-old son, Bryan, in a Heber Springs hospital on February 2. Funeral services were held at the Rosebud Methodist Church on February 3 with Rev. Coy Whitten in charge, assisted by Rev. J. A. Gatlin and Rev. H. E. Pearce. Brother Carpenter is pastor of the Rosebud Circuit.

**D**R. HAROLD A. BOSLEY, dean of the Duke University Divinity School, is leaving the post to become pastor of the First Methodist Church, Evanston, Illinois. He succeeds the late Dr. Ernest Fremont Tittle who served as pastor for over thirty years. The First Methodist Church of Evanston has a membership of approximately 3000 and is one of the leading churches in American Methodism.

**R**EV. O. M. CAMPBELL, pastor at Trumann, writes: "Our church has purchased a series 50 Wurlitzer organ. It adds much to our worship service. On January 18 we celebrated the fourth anniversary of our Men's Fellowship. Dr. J. W. Edens, president of Arkansas State College

at Jonesboro was our speaker. He spoke on 'The Greatness of Our Times.' He stressed the need of keeping Christ and his ideals at the center of things."

**M**ISS ARY SHOUGH, former worker in the Little Rock Conference, in renewing her subscription writes from R. D. 1, Dunbar, Pa.: "Although I am enjoying my work here and making many friends I shall always have a warm spot for Arkansas and be interested in what is going on there." Miss Shough is teaching the Women's Class in her Sunday School and she writes the lesson discussion in the *Arkansas Methodist* is often used.

**R**OBERT CALHOUN FRENCH, ministerial student at Hendrix College who was licensed to preach by the Ad Interim Committee of the Little Rock District on January 23, preached his first sermon at the 5:00 o'clock vesper service at the First Methodist Church, Little Rock, on Sunday, February 5. Donald Jones, of Little Rock, who is also a ministerial student at Hendrix and is serving as pastor of the Little Rock Circuit, assisted in the service.

**W**INFIELD MEN'S CLUB was organized at the charter dinner on Monday night, January 30, at Winfield Church, Little Rock, when Charles L. Evans spoke on "Acquaintance, Friendship, and Fellowship." The following officers were elected: Allen Brillhart, president; Lee Franklin, first vice-president; Ed Lester, second vice-president; Robert Major, secretary and Charles Steed, treasurer. Approximately one hundred thirty-five men attended and signed the cards making them charter members.

**D**R. J. W. WORKMAN, pastor of the First Methodist Church, North Little Rock, announced at the morning worship service on Sunday, February 5, that Mr. and Mrs. Walter Bartlett, members of First Church, are giving the "Baby Room" in the new Methodist Church as a memorial to the little son of Mrs. Bartlett by a former marriage. It will be known as the Myron Parker Neely-Bartlett Memorial. The "Baby Room" is just off the main auditorium. It will be sound-proof with a double-glass partition between the room and the auditorium. In the room mothers may see and hear the service while the babies can in nowise disturb the program.

### MORE ABOUT "METHODISM'S PINK FRINGE"

(Continued from page 1)

By and large the average Methodist is about half way between the two extremes. It is perfectly in order for any group of Methodists to get together and decide, if they can, what they as a group believe about social problems. The wrong, in our opinion, comes when that group assumes the propriety of speaking in the name of or for The Methodist Church.

It is quite likely that many Methodist people were not aware of the existence of the "Methodist" Federation for Social Action. The instant response that seems to come from over the church is an indication that Methodists generally are not pleased with positions which the Federation has taken, especially as they relate to Communism. Again, let us say that this group is entitled to its say, but it must be remembered that the "Methodist" Federation for Social Action speaks for itself and not for The Methodist Church. As an independent Federation it is to be praised or condemned, as the case may be.

### HELP WANTED

Mature, experienced office worker to fill the position of General and Financial Secretary in one of the larger Methodist Churches in the state.

Qualifications: bookkeeping, typing, dictation and general office management. Contact the office of The Arkansas Methodist.

# Methodist Editors Reply To Stanley High

## That "Unofficial" Federation

(The following editorial by Dr. T. Otto Nall, editor of THE CHRISTIAN ADVOCATE, is being published in the February 9, 1950, issue of that magazine.)

In the current issue of *Reader's Digest*, Stanley High, who was once a probationer for a Methodist Annual Conference but was never admitted into membership, and who ran, unsuccessfully, for the editorship of *The Epworth Herald*, official youth publication of The Methodist Episcopal Church, has written an article titled, "Methodism's Pink Fringe." It is clever and half-convincing—only half-convincing to careful readers because the facts are fractional facts.

Throughout the article Dr. High descends to the level of the kind of reporting we have done in the first sentence of this editorial. There we have set down two unpleasant and uncomplimentary facts about Dr. High's relationships with the Methodists, among whom his father was a distinguished minister. We might have enumerated many complimentary facts, and we hereby apologize to Dr. High for following, for the moment, the bad example he has set throughout "Methodism's Pink Fringe." We would do this personally but Dr. High has just left for Australia.

That piece of writing, in which he has been so scrupulously selective in his choice of facts to support his thesis, concerns the sinning and sinned-against Methodist Federation for Social Action. The article is only the most recent of a series of attacks that began in 1907, when the organization started, as the Methodist Federation for Social Service, then as now an unofficial critic of political, economic, and social ideas and actions. Because its leaders have never cared much for safety and security, it has been an embarrassment to many Methodists, and it has been attacked as persistently inside as outside the church.

"Communist" is only the last of the bad names that have been hurled against the Federation. It has been called "modernist" and "pacifist" and "socialist" and much else that cannot be printed in *The Christian Advocate*. But name-calling, cheapest trick in the propagandist's bag, has never cowed the federation. Rightly or wrongly—and the reader ought not to judge without examining the federation principles in their entirety, and not Dr. High's excerpt—this group has gone on, championing the rights of the workers when Stalin was still the Czar's exile in Siberia, opposing the Oriental exclusion act when Chiang Kai-shek's party was still in league with the Russian Communists, calling for an embargo on Russia for its shipments to Japan before Pearl Harbor, demanding a like embargo on Russia for its attack on Finland while the men of Berlin and Moscow were still allies. The federation even opposed certain New Deal policies when Dr. High was still on the White House staff, writing publicity for the Roosevelt administration.

Understandably, Dr. High has made no effort to compile a history of the federation, which the Methodist General Conference of 1944 called "a history of achievement." He has made no attempt to describe the federation's work. He has taken a few fractional facts and, after the manner of the astute debater he is, has based his argument on them. On several occasions *The Christian Advocate* has been at variance with the policies and program of the federation, but we think that Dr. High is a long way from proving his case.

For instance, there is the much-debated Kansas City meeting of 1947 on the topic, "The Christian Church and Present-Day Tensions." General Feng Yu-hsiang spoke there, as he had spoken a few days previously before the Methodist Board of Missions and as he spoke before other groups, inside and outside the churches. Jerome Davis, author of "Behind Soviet Power," also spoke; and his book was sent to all Methodist ministers, but not by the federation. Carl Marzani, whom Dr. High singles out of a score of resource persons, was also present.

These are facts, but they are not the defini-

itive facts about the meeting. The keynote address was not that of General Feng or Dr. Davis, but of Bishop Lewis O. Hartman, past president of the federation, who warned against "the totalitarians—both Fascists and Communists." The opening worship message was given by a staff member of the Board of Evangelism. The list of invited speakers included President Louie D. Newton of the Southern Baptist Convention; Rev. Edgar Wahlberg, whose community work was highly praised in *Reader's Digest*, and who served with the United Nations Relief and Rehabilitation Administration in China and Greece; Dr. L. N. Palar, chief of the Indonesian delegation to the United Nations; and many others.

Only a small portion of time was given to the speakers. Most of the schedule was devoted to the delegates themselves—and the list included several lawyers, an editor, a shoe manufacturer, a clothing manufacturer, and others from the commercial and industrial world—who discussed the relationship of the church to American-Soviet affairs, colonization and the Far East, Europe, labor, agriculture, community, and civil liberties. Mr. Marzani was a resource person in this last-named group, but so was Arthur Garfield Hays, counsel for the American Civil Liberties Union.

Except for Dr. Davis's statement, no speaker actually dealt with the Soviet Union, and there was no praise for its policies. Nor was there any praise of Russia in any resolution adopted, including that on Soviet-American relations. Rev. Jack McMichael, federation secretary, who receives a considerable budget of space in Dr. High's article, said at Kansas City: "The Soviet Union has not only made mistakes in its history, but has committed sins. The Soviet Union is by no means a Utopia. And the United States has certainly made many and great contributions to the peoples of the world. But both of these great nations are human and sinful; both have potentialities for evil, but also for good. Neither has a monopoly of virtue and neither has a monopoly of sin."

Of course, this Kansas City meeting was about as badly reported as any in recent years. The New York *World-Telegram* headlined: "Minority Sings Red Hymns." All were from the Methodist Hymnal and included "Faith of Our Fathers" and "In Christ There Is No East or West." But Dr. High is a responsible journalist, who ought not to be willing to take newspaper accounts of a conference which one newspaper man condemned in advance, before a speech was made or a discussion held or a report heard, as "a national sounding board for Communists and follow travelers to expound the gospel of the Communist line."

Furthermore, Dr. High ought to know Methodists well enough to realize that they have the maturity to consider other points of view besides their own. When Board of Missions officials sent out Dr. Davis's book, "Behind Soviet Power," they did urge that it be read. They also sent with it opposing statements from the Federal Council of Churches in America; and the suggestion that these be read, too. If Methodists are to be missionaries against secularism, materialism, and militarism in Communism and other false religions, they need to know what they are fighting. Dr. Davis's book is a clear, if easily challenged statement. *The Christian Advocate* would be interested in having Dr. High, or anyone else, cite the name of one Methodist who was converted to Communism by the study mentioned.

Despite all that has been written here, and much more that might be written on the weaknesses in Dr. High's case, *The Christian Advocate* maintains that there should be an end to the anomalous situation in which any group, no matter what its principles or purposes, can make unofficial pronouncements and take unofficial actions that are regarded as official. Only the General Conference has the right to speak for Methodism; but non-Methodists, and many Methodists, do not know that. Because many of us do not agree with the positions taken by the Methodist Federation for Social Action, that group ought, voluntarily, to drop the word "Methodist" from its name.

Furthermore, we believe that the General

Conference of 1952 should set up a board of social action that would be responsible for studies and activities in this area of interest that has always been close to the heart of a reforming church. We made this suggestion before the General Conference of 1948. Bishop G. Bromley Oxnam made it 20 years before that, in 1928. We believe that it is an idea whose time has come.

But, whether or not Methodists have an official social-action body, with duties outlined in the "Discipline" and officers responsible to the General Conference, we hope that there will always be room in the fellowship of the church for persons and groups who disagree with most of us on political and economic, as well as ecclesiastical doctrine. No church has a more complete plan for bringing both ministers and laymen to trial, if they are guilty of conduct that is "un-Methodistic." But we Methodists have never taken the position that disagreement means disunion, or dissent signifies disloyalty.

Dr. High has not proved that any Methodist is a Communist; he has not even said it. Furthermore, we doubt that he will, or can.

## A Presbyterian Tells Us Methodists, But Not Much

(An editorial by Dr. John E. Marvin in the MICHIGAN CHRISTIAN ADVOCATE.)

In the February issue of *The Reader's Digest* appears an article by Stanley High which is bound to stir up a lot of discussion in Methodist circles. Entitled "Methodism's Pink Fringe," it deals with the unofficial Methodist Federation for Social Action which originated over forty years ago to promote a social conscience among Methodists. It has always held positions not acceptable to the majority of Methodists and never has, and does not now, speak for The Methodist Church. Mr. High's article makes much of the fact that many distinguished Methodists do belong to the Federation which tends to give it an official appearance. As the son of a Methodist minister, he should know that this has always been the case. It could hardly be otherwise in a church that grants freedom of thought and action to its members. Only a completely regimented church can guarantee that no such organization will exist. Methodism as a democratic institution runs exactly the same risks any democratic institution runs.

While Mr. High feels the Federation with its left-wing tendencies is a reflection upon The Methodist Church, it can be argued with equal veracity that it is also a credit to the church that it allows the freedom that makes such an organization possible. It is idle to talk about freedom unless the church is willing to demonstrate it. If The Methodist Church suffers because of the Federation as Mr. High claims, how much more should he praise the church for being willing to suffer for freedom's sake. Mr. High is now a Presbyterian. But since he enjoys the freedom of an American democracy, he is at liberty to write about the Methodists. It seems rather incongruous for him to criticize the Federation composed of Methodists for embarrassing The Methodist Church and at the same time reserve for himself the right as a Presbyterian to embarrass The Methodist Church by writing his article. The Methodist Church with its 9,000,000 members is quite capable of looking after itself.

In fact if Mr. High knew The Methodist Church better, he would realize that since the last General Conference it has been working on the problem raised in his article, for that Conference authorized the study of the question of having an official agency within the church to represent it on social questions very much as the Peace Commission now does on peace matters. Mr. High should have known also that the last General Conference discussed at length the matter now being considered and voted not to set up such an agency until a thorough study could be made. This is mentioned here simply to remind Methodists that their church is quite aware of the problem he mentions but unlike

(Continued on page 9)



# THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



## IN STORYLAND

### SURPRISES ARE FUN

By Marguerite Lane

Cherry was sitting on the rug in her room. She looked at her white underwear lying on the chair. She looked at her pink socks and two brown shoes on the rug beside her. She looked at the pink dress that Mother had laid across the foot of her bed.

Just then Mother peeked in the door. "Has anyone a surprise for me?" she asked.

Cherry did not say a word. She hardly heard Mother. She was too busy wiggling her toes. Toe-wiggling seemed much more fun than putting on clothes.

Of course, she knew how to put on her undies. She knew how to pull on her pink socks and put on her shoes. She knew how to put on the pink dress and pull the zipper up.

Sometimes she would jump into them all very quickly. She would call "Surprise, Mother—I'm all dressed!" and run to the kitchen where Mother was putting milk, cereal and fruit at Cherry's usual place on the family breakfast table.

But this morning Cherry just sat and sat and didn't put on a thing to cover her bare little tummy or her ten wiggly toes.

Suddenly the undies grew tired of waiting for Cherry to put them on. Her eyes opened wide when they jumped from the chair and danced around, singing,

*"Jump into us  
Before we count ten,  
Or we'll run away fast;  
You won't see us again!"*

Before they could count ten Cherry put on the white undies. She didn't want them to run away. Then the pink socks became tired of waiting, too. So they hopped up and danced around, singing,

*"Jump into us  
As quick as a wink,  
Or away we will run  
Before you can think!"*

As quick as a wink Cherry pulled on one pink sock, then the other. She liked the pink socks too much to want to lose them.

The two brown shoes had grown tired of standing empty on the rug. They wanted to be on Cherry's feet. So they began to dance around, singing,

*"Jump into us  
Without any delay,  
Or we'll kick up our heels  
And run far away!"*

Cherry put on the brown shoes without delay. How could she run and play without them?

The pink dress was afraid it would get wrinkled lying so long on the bed. So it jumped down and danced around, singing,

*"Jump into me  
Before I say scat!  
Or I'll run away now  
And you wouldn't like that!"*

Before it could say "scat!" Cherry put on the pink dress and pulled



### MY GRANDMOTHER

*I love my Grandma just a lot,  
I measure it like this,  
And then she shows how she loves me  
By giving me a kiss.*

*Sometimes we sing a merry song  
And then I run to play,  
But I like to be with Grandma  
And I wish she'd come to stay.*

—A. E. W.

up the zipper. This was the dress she liked best of all; and she didn't want it to run away.

Then Cherry ran to the kitchen. "Surprise, Mother—I'm all dressed!" she called out.

"Good!" answered Mother, with a happy smile. "And I have a surprise for you, too. See if you can find it!"

Cherry looked at the breakfast table, but it had been cleared. There was no surprise there. She looked some more. And over in the corner she saw her breakfast all ready. Mother had served it on Cherry's little table, set with pretty new blue china dishes.

"Oh, goody!" laughed Cherry. "Surprises are such fun."—In South Carolina Methodist Advocate.

### JUST FOR FUN

It was rush hour, and the subway car was jammed. A big blond giant of a man, hanging carelessly onto a strap, lost his balance when the car jerked, landing squarely into a forbidding-looking woman's lap. Before he could apologize, she blurted indignantly, "You, you big Swede!"

"Lady, I'm not a Swede," he replied calmly, "I'm a Laplander."

Irate Customer: "Waiter, there's a twig in my soup!"

Undisturbed Waiter (calmly): "I wouldn't be surprised. We have branches all over the city."

After applying for his Canadian citizenship, a carpenter was being

questioned in court. He answered all the questions correctly. Then the judge asked, "Could you become Prime Minister of Canada?"

"No," was the reply.

"Why not?" asked the official.

"You please excuse," begged the carpenter, "but I am very busy right now repairing houses!"—John Culbertson, New Liberty.

Little Jack had been so persistent—ly naughty that mother just had to give him a good spanking, and all that afternoon a desire for revenge rankled in his little breast.

At length bedtime came, and kneeling down, he said his evening prayer, asking a blessing upon all the members of the family individually—except one. Then rising, he turned to his mother with a triumphant look, saying as he climbed into bed, "I s'pose you noticed you wasn't in it."—Exchange.

Jerry, 6 years of age, was getting ready for his first day of school. He wasn't very anxious to start and his mother's tear-filled eyes only added to his reluctance. As they drove toward the school and his mother's tears continued to flow he said consolingly, "Aw, mom, don't take it so hard. Just as soon as I learn to write and read comics I'll quit."—Christian Science Monitor.

"Where have you been the last three hours?" demanded the minister's wife, somewhat annoyed.

"I met Mrs. Black on the street and asked how her married daughter was getting along," sighed the weary pastor, "so she told me."—Biblical Recorder.

## IN THE WORLD OF BOYS AND GIRLS

### EYES OPEN

Rachie went off to school, wondering if Aunt Amy could be right. "I will keep my eyes open," she said to herself.

She stopped a moment to watch old Mrs. Bert, who sat inside her door binding shoes. She was just now trying to thread a needle, but it was hard work for her dim eyes.

"Why, if there isn't work for me!" exclaimed Rachie. "I never should have thought of it if it hadn't been for Aunt Amy. Stop, Mrs. Bert, let me do that for you."

"Thank you, my little lassie. My poor eyes are worn out, you see. I can get along with the coarse work yet, but sometimes it takes me five minutes to thread my needle. And the day will come when I can't work, and then what will become of a poor old woman?"

"Mamma would say the Lord would take care of you," said Rachie, very softly, for she felt that she was too little to be saying such things.

"And you can say it, too, dearie. Go to school now. You've given me your bit of help and your comfort, too."

But Rachie got hold of the needle-book and was bending over it with busy fingers.

"See!" she said presently. "I've threaded six needles for you to go on with, and when I come back I'll thread some more."

"May the sunshine be bright to your little eyes, little one!" said the old woman, as Rachie skipped away.

"Come and play, Rachie," cried many voices as she drew near the playground.

"Which side will you be on?"

But there was a little girl with a very downcast face sitting on the porch.

"What is the matter, Jennie?" asked Rachie.

"I can't make these add up," said Jennie, in a discouraged tone, pointing to a few smeary figures on her slate.

"Let me see; I did that sum at home last night. Oh! you forgot to carry ten—see?"

"So I did."

The example was finished, and Jennie was soon at play.

"Will ye look here, Miss Rachie?" Bridget was sitting on the porch, looking dolefully at a bit of paper which lay on the kitchen table she had carried there. "It's a letter I'm after writing to my mother, an' it's fearin' I am she'll never be able to rade it, because I can't rade it myself. Can you rade it at all, Miss Rachie? It's all the afternoon I've been at it."

Rachie tried with all her might to read poor Bridget's queer scrawl, but she was obliged to give up.

"I'll write for you, Bridget," she said, and she did it. Then she went upstairs, singing.

Miss Amy heard the cherry notes floating up the stairs, telling of the approach of the worker.

"I've been keeping my eyes open, Aunty Amy, and there's plenty and plenty to do."—Selected.



## MAKING THE WEEK OF DEDICATION COUNT FOR GOD

By BISHOP PAUL B. KERN

EVERY preacher in the church has received a packet of printed matter from the Advance for Christ office in Chicago, giving him the material for the effective presentation of the Week of Dedication in his local church. This material has been carefully prepared and is, in my judgment, even better than it was last year. We have made an effort to put into your hands just what you need to have a rich spiritual experience among your people during the week, March 5-12.

We have been unusually fortunate this year in the men whom we have been able to secure to write this resource material for us. Bishop Gerald Kennedy has three remarkably stimulating short sermons. Dr. Roy Smith once again comes out with four amazingly pertinent three-minute talks, beamed at the laymen. Mrs. C. C. Nordling tells a wonderful story which could hardly be retold too often. Bishop Costen J. Harrell has written out his notable sermon on missions, *The Long Trail*. The Projects folder and the Pastors' Manual have been thoroughly revised and are full of material that will be of immense value to every alert pastor.

We can do all this, but the rest of it lies in the hands of the pastor

they can carefully study it with a and the lay leader of the local church. They can give this material



BISHOP PAUL B. KERN

"the once over" and lay it aside or view to ordering just what they will need in order to do the job. I should like to emphasize once again that the Week of Dedication is a great spiritual experience in the life of

Methodism. It is one week in which we seek to put God first in our lives and face our whole relationship to the Kingdom of God. Methodism has many needs, but its supreme need is for spiritual power. The people in your church are perhaps living on one half or less of their spiritual potential. The Advance For Christ puts into your hands the material by which you may lift the level of your people's devotion and their sense of God in their individual lives.

There is an offering, quite properly and naturally, at the end of the week. This offering goes to no other purpose than to let Christ, through our dollars, do around the world ministries of mercy and of help. Every project is a certified, critical need for which there is no other financial provision.

But please remember, the offering at the end of the Week comes not by the pressure of the Board of Missions or the district superintendent or the preacher. It comes out of the great and free willingness of each individual Methodist. Tell your story and leave it with the people. They will do what God prompts them to do, and that is well enough.

Let us make the week, March 5-12, the peak of our spiritual experience in 1950.

## TEMPERANCE FORCES UNITE

The Temperance League of America, with headquarters in Washington, D. C., and the National Temperance Movement, Inc., with headquarters in Chicago, Illinois, on January 26 and 27, in Chicago, voted to unite in one great temperance movement in America under the name National Temperance League, Inc. The unification will be completed at the Biennial Convention later this year, and united operations will be a reality not later than January 1, 1951.

Due to legal technicalities, several months of active work in integrating the two programs will be required. Major Cloyton M. Wallace, general superintendent of the Temperance League of America, and Herbert H. Parish, Administrative Director of the National Temperance Movement, Inc., are already at work on plans for immediate united action.

Committees on Public Relations, Convention, Nominations, and Incorporation have been set up. Dr. Frank E. Lochridge of Mitchell, South Dakota, was elected chairman of the Interim Executive Committee; Dr. Wayne W. Womer of Richmond, Virginia, Vice Chairman; and B. L. Scott of Bryn Mawr, Pennsylvania, Secretary.

Great enthusiasm was evident in the uniting meeting. High hopes for an intelligent, forward-looking, up-to-date program have been expressed by the leaders of both organizations. The program will include use of modern techniques of alcohol education in school, college and church groups; expansion of dry territory under local option; and promotion of legislation to reduce the consumption of alcohol. Major interest in national legislation focuses on the elimination of liquor advertising, and the passage of the Langer Bill (S. 1847) which would bar all forms of liquor advertising in interstate commerce.

The first united project will be the National Council on the New Approach to the Alcohol Problem, to be held in the University of Chicago, April 11-12-13, 1950. —Clayton M. Wallace, Gen. Supt., Temperance League of America, Herbert H. Parish, Adm. Dir., National Temperance Movement, Inc.

## A BELL FOR CONGO?

The Rev. Alexander J. Reid, well-known missionary and evangelist in the Belgian Congo, has been assigned to the mission station in Katako Kombe, Central Congo, since his return to Africa following furlough in the United States. To assist in his church work among the native peoples—who carry neither wrist-watches nor pocket-watches—Mr. Reid would like to secure a good-conditioned medium-sized church bell. Is there a church that has replaced its bell with chimes or other musical calls to worship, and will give the bell to this African community? Or is there a church or a layman who would contribute one to help Mr. Reid in his ministry? Anyone interested may communicate with Dr. Raymond L. Archer, Board of Missions, 150 Fifth Ave., New York 11, N. Y.

The sky may sometimes be reflected in a puddle, but woe to him who expects to reach the stars thereby.—Baptist Bulletin Service.

Righteous lips are the delight of kings; and they love him that speaketh upright.—Proverbs 16.13.

## FAMILY NIGHTS AT WINFIELD CHURCH

By RUBY GALLOWAY, Director Religious Education, Winfield Church, Little Rock

WEDNESDAY Family Nights at Winfield Church are times for food, fun, and fellowship . . . and besides that they are becoming the means for carrying out several important phases of the progress of that church.

What is a Family Night like? It's a two-hour program planned especially for family groups, to provide opportunities for recreation, family worship, visual education, dramatics, music, study, and group meetings of various organizations in the church. Supper is served in Fellowship Hall by different circles of the W. S. C. S. at 6:00 and the entire program is over at 8:00.

Recreation has a very vital place in the Family Night activities. In fact, one whole series of four family nights last fall were fun nights with programs prepared by Church School classes. Stunt nights, magicians, game nights, and charades were fun for every member of the family. "The Lion Hunt," and "The King with the Terrible Temper" were two of the children's favorite action stories.

Last summer when the city was divided into twenty-two zones for neighborhood backyard family nights, recreation was very important and had fewer limitations because there was always plenty of room and active games could be used.

During other types of Family Night series, recreation periods are much shorter, consisting of community singing (rounds are the most fun!), perhaps a comedy, or a stunt. The recreation hour can effectively be concluded with a hymn sing leading into worship. Friendship circles with joined hands and bowed heads during the singing of "Now the Day is Over" or "Taps" lend a perfect

atmosphere for going into the next hour's activities.

Family worship is not too long since the interest span of small children is brief. But always during the program there is a place for worship. It is a good time for the minister to talk to the children and to encourage family worship in the home. Family worship is going to be the central theme of the March series of Family Nights at Winfield. Prayer meetings, story telling, and religious films will be used.

Visual education also has its place on Wednesday nights. Films for families are always previewed and are carefully selected. Travelogues, comedies, and sports films are sometimes used.

A dramatics group is used for special occasions. On the Sunday night before Christmas, the youth division presented a pageant followed by a family party with Santa Claus and a big Christmas tree. An Easter drama, "He Lives", will be given in April, the Wednesday night before Easter. Drama adds variety and color to the programs and is an excellent way to develop an active interest group in the church.

The present series of six consecutive Wednesday nights at Winfield is featuring the study of "Our Faith." Leading the study of the Advance booklets is a faculty composed of outstanding teachers, two of them psychiatrists who will discuss faith and its relation to mental health. Classes for every group in the church begin at 7:00 after recreation. This series will conclude on February 15.

The second hour is often used for meetings of different groups within the church. The Board of Stewards may meet while wives and children participate in other parts of the program. Classes for instruction

for new teachers and workers are held the second hour. Wednesday nights are often times when the whole church is alive with activity. Winfield Church likes Family Nights!

## CHURCHMEN'S WASHINGTON SEMINARS

Workers with adults—mark your calendars with these dates:

March 7-10—Rural Seminar. Issues affecting life in rural areas.

April 18-21—General Seminar. Current issues in the closing months of the 81st Congress.

May 9 or 16—Graduate Seminar in Specialized Area. For delegates who have attended one or more Churchmen's Washington Seminars.

**What will the program include?** Conferences with congressional representatives, addresses by members of State Department, visits to Congress, visits to committees, conferences with senators and representatives.

**Who should go?** Teachers of adult classes, presidents of Young Adult Fellowships, chairmen of Christian Social Relations.

**Why should you go?** Because you need to understand how Congress operates and how churchmen can understand and influence legislation which affects the welfare of persons.

**Whom should you contact if you wish to attend?** Send your registration to the executive secretary of the Conference Board of Education. He shall then send your registration to the Department of Christian Education of Adults of the General Board of Education.

A list of inexpensive hotels is on file in the offices of the Department of Christian Education of Adults—Division of the Local Church.

## The Arkansas Methodist Circulation Campaign

REPORT NO. 3—THROUGH SATURDAY NOON, FEBRUARY 4th

Charge and Pastor	New	Ren.	Not Due	Total
ARKADELPHIA DISTRICT—Quota 1209				
Amity, Charles V. Mashburn	16	16	3	35
Arkadelphia, John B. Hefley	7	103	5	115**
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**
Glenwood, Robert S. Beasley	10	14	1	25**
Hot Springs:				
1st Church, F. A. Buddin	32	37		69
Grand Ave., C. Ray Hozendorf	14	82	7	103**
Oaklawn, J. A. Wade	7	32	7	46
Pullman Heights, H. R. Holland	26	34	1	61**
Tiger-Morning Star, L. R. Sparks	7	19		26**
Hot Springs Ct., Albert Burroughs	3	12	2	17
Malvern:				
1st Church, Dan R. Robinson	14	126	3	143**
Keith Memorial, B. F. Fitzhugh	7	26	1	34**
Mt. Ida, W. S. Cazort	3	37		40*2
Murfreesboro, Noel Cross	6	31	3	40**
Murfreesboro Ct.,				
A. N. Youngblood	10			10**
Okolona, E. T. McAfee	4	53		57**
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
Sparkman-Sardis,				
C. Everett Patton	5	44	2	51**
Traskwood Ct., H. A. F. Ault	6	42	3	51**
TOTALS	246	899	47	1192

CAMDEN DISTRICT—Quota 1764				
Bearden, Robert W. Core	5	31		36**
Bradley-Garland, O. W. Hoover	4	35	1	40**
Buckner, Myron Pearce	19	30	1	50**
Camden, 1st Ch., W. Neill Hart	29	129	7	165
Fairview, Charles H. Geissen	22	71	1	94**
Chidester, Joe H. Robinson	2	14	1	17
Columbia, L. Gray Wilson	14	56	3	73**
Dumas Mem.-Calion, Ralph Mann	13	16	1	30**
El Dorado:				
1st Ch., E. W. Harris	18	190		208
Centennial, Thomas Christie	4	3	2	9
Vantrease Mem., J. D.				
Montgomery	13	65		78**
Emerson,				
Harmony Grove, H. R. Nabors	9	40		49**
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:				
1st Ch., J. M. McCormick	6	87	2	95
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	14	43		57**
Princeton Ct., Bruce Bean	10	25		35**
Smackover, A. C. Caraway	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	8	15	1	24
Village Ct., Dewey L. McCauley	17	50	1	68**
Waldo, J. Wayne Mann	13	38	1	52**
TOTALS	388	1393	36	1817**

LITTLE ROCK DISTRICT—Quota 2430				
Austin Ct., G. B. Pixley	6	26		32
Bauxite-Sardis, O. L. Thompson	7	28	3	38
Benton, H. O. Bolin	19	83	5	107**
Bryant Ct., J. R. Martin	10	43	1	54**
Carlisle, Richard Perry	5	40	5	50
Carlisle Ct., C. D. Meux	3	1		4
Des Arc-New Bethel, A. C. Rogers	8	34	3	45**
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	42	129	1	172
Capitol View, D. T. Rowe	7	49	6	62**
First Church, Aubrey Walton	32	175	9	216
Forest Park, J. Ralph Sewell	10	29		39**
Henderson, Kirvin A. Hale	9	51		60**
Highland, William L. Arnold	22	46	11	79
Hunter Mem., Fred L. Arnold	25	67		92**
Oak Forest, D. Mouzon Mann	42	10	3	55**
Pulaski Heights, Kenneth				
Shamblin	28	112	12	152
St. Marks-Chenault Chapel,				
Harold Davis	10	2		12**
Twenty-Eighth St., S. T. Baugh	8	39	4	51**
Winfield, Paul V. Galloway	24	74	7	105
Lonoke-Eagle, J. E. Dunlap	6	48	5	59**
Mabelvale, Alfred DeBlack	11	20	2	33
Mountain View, Omma L. Daniel	2	11		13*3
Primrose Chapel, H. D. Ginther	3	22		25
Roland, S. T. Hollowell	7			7*
TOTALS	360	1217	77	1654

MONTICELLO DISTRICT—Quota 1188				
Crossett, O. E. Holmes	19	43		62
Dermott, C. M. Atchley	15	31	1	47
Drew Ct., A. C. White	8	26		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. Teeter	13	50	3	66
Hamburg-Snyder, M. W. Miller	13	71	10	81**
Hampton-Harrell, C. O. Hall	13	41	4	58**
Hermitage Ct., Robert L. Riggan	9	34	4	47
Huttig, P. D. Alston	10	34	2	46*2
Kingsland Ct., Fred Mead	1	9		10
Lake Village, F. W. Schwendemann	33	18	1	52**
McGehee, J. Ralph Clayton	16	53		69
Monticello, Roland E. Darrow	4	54	2	60
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 Balkeley	6	39	4	49**
Strong Ct., Joe B. Roe	9	33	6	48**
Thornton Ct., George C. Bailey	5	31	1	37**
Tillar-Winchester, L. C. Gatlin	9	52	1	62**
Warren, J. E. Cooper	9	85	4	98
Watson-Kelso, W. T. Bone	4	38		42**

Charge and Pastor	New	Ren.	Not Due	Total
PINE BLUFF DISTRICT—Quota 1324				
Almyra, Harold Scott	4	13	2	19**
Altheimer-Wabbaseka,				
G. W. Robertson	4	53		57*2
Bayou Meto Ct., Palmer Garner	2	31		33**
Carthage-Tulip, Curtis Williams	3	21		24**
DeWitt, Van W. Harrell	12	73	1	86**
England, Charles W. Richards	41	46	1	88*2
Gillette, Everette Vinson	2	23		25
Good Faith, K. K. Carithers	11	16		27**
Grady-Gould, A. W. Hamilton	27	59		86*2
Humphrey-Sunshine, Joe W.				
Hunter	3	22	1	26
Keo Ct., F. Wesley Reutz	6	23	1	30**
Leola Ct., W. I. Small	4	25		29
Little Prairie Ct., W. C. Onstead	1	28		28**
Pine Bluff:				
Carr Mem., John L. Hoover	10	65	1	76
Hawley Mem., C. D. Cade	12	34		46
First Church, Kenneth Spore	5	78	2	85
Lakeside, Otto Teague	35	62	2	99
Plainview, Mrs. K. K. Carithers	3	3		3
Rison, George Kerr	8	36	3	47**
Roe Ct., S. W. Mooley	5	29		34**
Rowell Ct., Claude Stone Jr.	3	3		3



Charge and Pastor	New	Ren.	Not Due	Total
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	1	12		12**
Whitehall-Sulphur Spgs.,				
Edward Hollenbeck	7	1		8
TOTALS	261	985	24	1270

PRESCOTT-TEXARKANA DISTRICT—Quota 1545				
Ashdown, W. D. Golden	17	83	3	103**
Bingen Ct., J. R. Callcott	3	24	7	34
Blevins Ct., Cagle E. Fair	14	51		65*2
Brownstown, A. J. Bearden	1	6		7**
Center Point Ct., H. W. Worthey	1	3		4
DeQueen, John L. Tucker	16	57	2	75**
Dierks Ct., John W. Rushing	7	34	1	42**
Doddridge 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	10	26		36
Hope, J. M. Hamilton	47	98	3	148**
Horatio Ct., E. T. Miller	9	33	1	43
Lockesburg Ct., Forney Harvey	1	1		2
Mena, Mark Vaught	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	75	2	83**
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	10	2	19
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	329	1039	50	1418

BATESVILLE DISTRICT—Quota 948				
Batesville, Central, J. H. Hoggard	10	75		85**
Batesville, 1st Church,				
R. L. Franks	49	210		259*2
Bethesda-Cushman, Claudie				
McLeod	3	25		28
Calico Rock Ct., Luther K. Wilson	8	24	1	33
Cave City-Sidney,				
Cave City Ct., J. H. Byran	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	8	51		59**

Charge and Pastor	New	Ren.	Not Due	Total
CONWAY DISTRICT—Quota 1310				
Atkins, H. C. Minnis	5	25	1	31
Belleville-Havana, C. R. Nance	28	17	4	49*2
Bethel-Cato, Aubra Hayes	4	15		19**
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	42	1	55**
Dardanelle Ct., Frank Weatherford	4	10	1	15**
Dover-London, Elvis Wright	5	19		24
Gravelly Ct.,				
Greenbrier Ct., Lloyd Turner	4	6		10
Morrilton:				
First Ch., G. C. Taylor	31	113	3	147**
Circuit No. 1, Elbert Jean	6	12	2	20**
Circuit No. 2, Paul Dean Davis	4	8		12
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	56	4	85
Levy, Raymond Dorman	6	33	1	40
Sylvan Hills, William Wilder	2	10	1	13**
Washington Ave., I. L. Claud	13	70	8	89**
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	7	33		40**
Russellville, W. F. Cooley	45	83	3	131**
Salem, A. E. Goode	2	8	1	11
Vilonia, George W. Martin	1	17		18**
Vilonia Ct., J. M. Kitchens	10			10
TOTALS	375	1144	54	1573**

CONWAY DISTRICT—Quota 1310				
Atkins, H. C. Minnis .....	5	25	1	31
Bellevue-Havana, C. R. Nance .....	28	17	4	49*
Bethel-Cato, Aubra Hayes .....	4	15	.....	19*
Conway:				
First Church, Allen D. Stewart .....	10	88	20	118
Wesley Memorial, A. H. Dulaney .....	16	26	1	43*
Danville, Thomas R. Whiddon .....	10	26	1	37*
Dardanelle, Elmus C. Brown .....	12	42	1	55*
Dardanelle Ct., Frank Weatherford .....	4	10	1	15*
Dover-London, Elvis Wright .....	5	19	.....	24
Gravelly Ct., .....	3	11	.....	14
Greenbrier Ct., Lloyd Turner .....	4	6	.....	10
Morrill:				
First Ch., G. C. Taylor .....	31	113	3	147*
Circuit No. 1, Elbert Jean .....	6	12	2	20*
Circuit No. 2, Paul Dean Davis .....	4	8	.....	12
Naylor Ct., Fred M. Thompson .....	1	3	.....	4
North Little Rock:				
1st Ch., J. W. Workman .....	74	341	.....	415*
Gardner Mem., V. E. Chalfant .....	25	56	4	85
Levy, Raymond Dorman .....	6	33	1	40
Sylvan Hills, William Wilder .....	2	10	1	13*
Washington Ave., I. L. Claud .....	13	70	8	89*
Ola, J. F. Weatherford .....	2	15	1	18*
Perry-Perryville, W. M. Womack .....	6	19	1	26
Perry County, Otis Cleaver .....	15	3	.....	18*
Plainview, A. L. Riggs .....	8	24	.....	32*
Plumerville, Norris Steele .....	16	11	.....	27*
Pottsville, Frank Shell .....	7	33	.....	40*
Russellville, W. F. Cooley .....	45	83	3	131*
Salem, A. E. Goode .....	2	8	1	11
Vilonia, George W. Martin .....	1	17	.....	18*
Vilonia Ct., J. M. Kitchens .....	10	.....	.....	10
TOTALS .....		375	1144	54 1573



METHODIST EDITORS REPLY TO  
STANLEY HIGH

(Continued from page 5)

Mr. High (who can do nothing about it since he is not a Methodist), the Methodists are doing something about it. They know all he knows and much more. Unfortunately not everyone reading his article knows this and will probably surmise that the Methodists are either incapable or unwilling to put their house in order, if it is out of order as the article intimates.

Moreover, the article is out of date in several important particulars. It refers to a statement by Bishop Robert N. Brooks who was president last year but has since resigned. It mentions a statement by an editor of the Federation's Bulletin, who has not been editor for some time. It dwells much upon a Federation meeting held two years ago in Kansas City. While this out-of-dateness of itself is not a conclusive argument against what Mr. High says, it certainly conveys the impression that his sources are a bit antiquated and should be discounted accordingly. While he points out that there are only 5,800 Federation members among the nearly 9,000,000 Methodists, he says the membership is growing. But he gives no figures to prove how much it is growing or that it is growing at all. It is no secret in Methodist circles that the Federation is hard up financially which doesn't seem to indicate a dangerously large membership.

What Mr. High doesn't bother to point out is that the Federation itself is a democratic organization in which there are various shades of economic and political opinion. While it is true the Federation has listened to addresses by ultraliberal speakers, it has done so in much the same way as any other group. Likewise articles appearing in the Federation's Bulletin are the expressions of the writers and not necessarily the opinions of the rank-and-file Federation members. Reference is made to the utterances of Rev. Jack McMichael, executive secretary of the Federation, but nobody inside or outside The Methodist Church could disagree more violently with some of his writings than do Federation members. This is precisely as it should be in any democratic organization and particularly in one which deals with highly controversial issues at a highly controversial time in history.

While Mr. High's article is largely a rehash

of what has been discussed many times before in Methodist circles, he makes an observation that has some value for Methodists. He truthfully states that *The Methodist Church has no official church-wide agency to speak for it on economic questions as it has to speak for it on questions of peace and temperance.* Mr. High probably didn't intend it as a criticism of the church or a reason for the existence of the Federation but it is nevertheless. Simply stated, it means that if the church will not set up something of an official character to deal with social questions, then it has only itself to blame if the Federation continues to speak out unofficially. As previously stated, the church is aware of this and is now studying the advisability of setting up some such agency. If such action is taken at the next General Conference, it will not necessarily follow that the Federation will go out of existence. The Federation will have to decide its destiny in the light of the conditions at that time. If an official social action commission is set up by the church, and if it really leads the church in a progressive forward program such as the Peace Commission has done, it is probable the Federation will find many of its functions taken over. But if the new agency becomes a device for slowing down progressive social action in Methodism, or becomes a tool of reaction, the probabilities will be that the Federation will find itself to be more necessary than ever. Since the Federation is independent, separate and in no way officially connected with The Methodist Church, there is little if anything the church can do about it. However, by setting up a strong official agency it may so overshadow the Federation so as to relegate it to a position of much less prominence than it now enjoys.

This writer has favored an official agency not only nationally but on an Area basis as well. (See the editorial "Social Action and Michigan Methodism" Jan. 5.) *The Methodist Church certainly needs some kind of a department to clarify its positions in the eyes of the public and to educate Methodists themselves to what their church stands for and why.* At least some of the embarrassment the church has suffered can be laid at the door of the General Conference and not at the door of the Federation. Methodism's public relations on social questions are notoriously poor, which has played into the hands of those who stand ready to criticize out of their ignorance and from a lack of intimate contact

with Methodism. While some of the church's critics are so hopelessly prejudiced that nothing can cure them, there are others who will be constructively influenced by an improved program of social education and action under an official sponsorship. It is expected the General Conference in 1952 will provide the answer.

### Is This A Smear Campaign?

(An editorial by Dr. Clinton T. Howell, editor of MISSISSIPPI METHODIST ADVOCATE.)

Stanley High has succeeded in raising at least a faint ripple in Methodism ranks by his smear article in the current issue of Reader's Digest.

The Methodist Federation for Social Action is not Communist. Neither is it an official organization within the Methodist Church. It is neither authorized by the General Conference nor is it responsible in any way to the General Conference. The Federation is a freelance, unauthorized and unofficial group.

Bishops and Secretaries in the Methodist Church are members, even officials in the federation. Our Bishop Franklin is not and never was a member of such. The Bishops and Executive Secretaries and other elected officials of the Methodist Church could well afford and indeed should be required to confine their activities to those duties defined, outlined and authorized for them by the General Conference.

Our Methodist people would do well to look into all the issues involved in Mr. High's article. The Methodist Church is the only National Protestant body which is taking a fighting stand on certain red hot issues now before us. I mean on the liquor question and on the question of the continued separation of church and state.

Could the scurrilous article in the Reader's Digest, written by Stanley High, be a part of a well planned and cunningly directed smear campaign against Protestantism's strong voice.

Many pagan forces in America would like to discredit the largest and most influential Protestant church group. Witness the Roman Catholic attack on Mrs. Franklin D. Roosevelt and on Bishop Oxnham.

Let's stand by our great Church and understand all of the issues and the truth behind all accusations before we begin to join those who seek to discredit her because of her stand for righteousness which is the truest form of Democracy.

THE ARKANSAS METHODIST  
CIRCULATION CAMPAIGN

(Continued from page 8)

Charge and Pastor	New	Ren.	Not Due	Total
Van Buren, 1st Ch., J. R. Hillis	18	47	3	68**
East Van Buren-New Hope, F. G. Villines	28	54	2	84**
Waldron, Elmo Thomason	6	48	3	57**
Waldron Ct., Felix Holland	3	29	1	33**
TOTALS	418	1384	53	1855**

HELENA DISTRICT—Quota 1294				
Aubrey, J. C. Richey	6	44	4	54**
Brinkley, Jesse Johnson	15	76	4	95**
Clarendon, E. E. Stevenson	3	17		20
Colt, L. L. Langston	7	23	5	35
Cotton Plant, James R. Chandler	3	38	1	42**
Crawfordsville-Blackfish, Lyman T. Barger	5	33		58**
Earle, J. M. Barnett	9	37		46**
Elaine, Glen Bruner	26	20	2	48
Forrest City, Horace M. Lewis	39	155		194**
Haynes-LaGrange, J. W. Sandage	2	12		14
Helena, Elmer J. Hollifield	79	50	4	133**
Holly Grove, C. P. McDonald, Jr.	6	32		38**
Hughes, A. W. Harris	7	36	1	44**
Hunter, Sherman Ragsdale	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**
Vanndale, J. H. Richardson	5		1	56**
West Helena, L. F. LaFavers	27	49		76**
West Memphis, H. O. Eggensperger	15	188	16	219*2
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	314	1142	46	1502**

JONESBORO DISTRICT—Quota 1488				
Black Oak-Delfore	5	16		21
Blytheville, 1st Church, Roy L. Bagley	22	74	4	100
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
Brookland Ct., William Odum	6	34		40
Caraway, Raymond Krutz	1	21		22**
Dyess-Whitton, W. L. Douglas	4	21		25
Gosnell, Lee Anderson	4	12		16*
Harrisburg, J. T. Byrd	10	46		56
Joiner, Ray L. McLester	20	32	2	54*3
Jonesboro, 1st Ch., W. Henry Goodloe	55	110	26	191**
Fisher Street, Thurston Masters	4	20		24**

Charge and Pastor	New	Ren.	Not Due	Total
Huntington Ave., Jefferson Sherman	12	48		60**
Keiser, J. L. Pruitt	4	22		26*2
Lake City-Lake View, B. W. Stallcup	9	25		34*
Leachville, Carl C. Burton	2	23	3	28**
Lepanto, Irl Bridenthal	4	44		48**
Lorado Ct., Ray Edwards	2	16		18
Lunsford-Pleasant Valley, Norris Greer	13	12		25*2
Luxora-Victoria, H. L. Robison	8	23		31**
Manila, H. F. McDonal	7	38		45
Marked Tree, John A. Womack	3	54	1	58**
Monette, George Stewart	18	31		49**
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**
St. John-Riverside, Mrs. Ella Anderson	7	8		15
Trumann, O. M. Campbell	3	28	1	32**
Turrell-Gilmore, Lester Weaver	7	26		33**
Tyrnaza, George L. McGhehey	4	38		42**
Weona-Center View, M. A. Graves	2	16		18
Weiner Ct., Porter Weaver	2	34	2	38
Wilson, H. Lynn Wade	8	35		43*2
Yarbro-Promised Land, LeRoy Henry	10	30	1	41**
TOTALS	295	1123	47	1465

PARAGOULD DISTRICT—Quota 1052				
Beech Grove-R. Springs, W. C. Smith	12	25		37**
Biggers-Success, Harold Spence	3	18		21**
Black Rock-Clover Bend, Robert Sykes	30	21		51**
Campground-Gainesville, M. A. Cherry	4	3		7
Corning, S. O. Patty	27	41		68*2
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	6	25	1	32
Knobel Ct., Lester J. Trout	1	7	2	10
Leonard Ct., Uriah Smith	14	36	2	52**
Mammoth Spring, W. T. Lingo	4	9	1	14**
Marmaduke, Fern Cook	10	27		37**
Marmaduke Ct., Jewel C. Oliver	10	1		11
Maynard Ct., T. B. Parmenter	8	20		28**
Morning Star Ct., Lyman Bounds	8	22	2	32
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*3
Pocahontas, W. J. Spicer	14	53	1	68
Ravenden Spgs.-Willford	1	5		6
Rector, 1st Church, J. J. Decker	9	62		71**

Charge and Pastor	New	Ren.	Not Due	Total
Fourth St., Harold Spence	16	33		49**
Rector Ct., M. A. Thompson	15	19	1	35
Sedgwick-Egypt, Alvin Gibbs	12	9		21*2
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	304	827	26	1157**

SEARCY DISTRICT—Quota 1173				
Antioch, Roy Moyers	10	26	1	37
Augusta, W. V. Womack	5	63	4	72**
Bald Knob, W. W. Allbright	3	31	4	38
Beebe, Virgil Hanks	7	57	2	66**
Cabot, C. W. Good	13	36	4	53**
Clinton, Verlis F. Harris	5	38	2	45**
DeView, Carl Strayhorn	6	3		9
Friendship, R. M. Porter	6	3		9
Griffithville, J. M. Talkington	5	25		30**
Heber Springs, Hubert Pearce	12	61		73**
Jacksonville, H. A. Stroup	2	18		20
Judsonia, E. C. Hance	16	1		17
Kensett, W. W. Peterson	5	28		33**
Leslie, W. A. Lindsey	19	1		20**
Marshall, O. L. Cole	9	29	2	40
McCrory, John W. Clover	5	52		57**
McRae, Gerald Hammett	18	27		45
McRae Extension, J. H. Hartsell	4	6		10
Newton County, Charles A. Simpson		6		6
Pangburn, James Smith	5	22	1	28
Quitman, John R. Manney	11	30	3	44
Rosebud, Henry Carpenter	4	20		24**
Searcy, J. Albert Gatlin	23	115	6	144**
Valley Springs	3	12		15
Van Buren Co., No. 1, Earl Hughes	5	17		22**
Van Buren Co. No. 2, A. A. Noggle	2	9		11
TOTALS	168	769	31	968

SUMMARY—Report Number 3				
District	Quota	New	Ren.	Not Due
Ft. Smith	1707	418	1384	53
Camden	1764	388	1393	36
Little Rock	2430	360	1217	77
Conway	1310	375	1144	54
Helena	1294	314	1142	46
Jonesboro	1488	295	1123	47
Prescott-Texarkana	1545	329	1039	50
Fayetteville	1168	292	1079	38
Monticello	1188	243	994	54
Pine Bluff	1324	261	985	24
Arkadelphia	1209	246	899	47
Paragould	1052	304	827	26
Batesville	948	198	864	13
Searcy	1173	168	769	31
TOTALS	4191	14859	596	19646

\* Charge has reached quota.  
\*\* Charge has exceeded quota.  
\*2 Charge has doubled quota.  
\*3 Charge has trebled quota.

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

# CHRISTIAN EDUCATION

Contributing Editor:  
Ira A. Brumley

## NEWS ABOUT HENDRIX COLLEGE

### Dean's List Announced

Fifty-two Hendrix students qualified for the dean's list for the semester just completed, according to Dr. W. C. Buthman, dean of the college. Five of the group made a straight "A" record.

To qualify for the dean's list at Hendrix a student must make a grade average of more than "B", and must also meet certain other requirements. An unusually large number of students met these qualifications during the past semester.

Students making straight "A's" were Bill Larsen of Little Rock, Juanita Lane of Conway, Ben Rowland, Jr., of Little Rock, Helen Marie Warren of Conway and Charles Hamilton of Little Rock. Hamilton, who completed requirements for his degree during the first semester, was recently named a Rhodes scholar to do graduate work in Oxford University in England.

Others on the dean's list are: James H. Abraham of Lonoke, Thomas Foster Aldridge of Earle, Eloise Arnold of Monticello, Charles R. Baldenweck of Stuttgart, Derwin Ball of Conway, James Beal of Rector, Barbara Blackburn of North Little Rock, Mary Alice Branham of Fort Sumner, N. M., Cynthia Brown of Bastrop, La., Clint Burleson of Gurdon, Nancy Clary of Stuttgart, Paul Dean Davis of Manila, Martha Ann Elkins of Pine Bluff, Dick Farr of Wynne, Mrs. Gloria Finch of Conway, William J. Flanagan of Little Rock, Jo Lee Fleming of Conway, Frances Garrett of El Dorado, Clement Goode of Lonoke, Ben A. Hardy of Little Rock, Betty Harton of Conway, Frank Jones of Flat River, Mo., and Milton Linzel of Little Rock.

Louise Martel of Magnolia, George Wayne Martin of Morrilton, Mary Ann Metzler of Moro, Gloria Miller of Pine Bluff, Neal Moore of El Dorado, James Mosley of Conway, Peggy Murray of Little Rock, Barbara Noble of Little Rock, Mildred Palmer of Little Rock, James Ruekbe of Little Rock, Martha Riley, Little Rock, Betty Shewmake of Murfreesboro, Mildred K. Shields of Conway, James Smart of Conway, Norman Smith of Benton, Frank Stroepe of Wynne, Mrs. Mary Helen Harrell Stroepe of Wynne, Betty Jo Teeter of Fordyce, Ann Terrel of Conway, Abe Tipton of Morrilton, Johnny Trice of Stuttgart Marion Ware of Little Rock, Barney Mac Wisinger of Pine Bluff and Pat Wood of Pangburn.—Barbara Noble.

Here is an ad, and a big one, which is illustrated by the picture of a beautiful smiling young woman with a glass of beer in her hand. If this were a picture of your daughter, would you be annoyed? It happens to be the picture of a young model who is trying to make her living by inducing other young girls to begin a bad habit. We know at least one young model who is now a member of Alcoholics Anonymous. Maybe this young woman will wind up with the same connection.—The Clip-sheet.

God never alters the robe of righteousness to fit the man, but the man to fit the robe.—Selected.

## NORTH ARKANSAS CONFERENCE NOTES

By Ira A. Brumley

### Batesville Area Training School

There is to be a four-unit training school for the Batesville Area, February 13-17, with the following courses being offered:

The Use of the Bible With Children, Miss Elizabeth Workman.

Older Youth and Christian Home Making, Rev. Earle Cravens.

Christian Beliefs, Rev. S. B. Wilford.

The Church and Its Work, Ira A. Brumley.

The school is to be held at Central Ave., Batesville, beginning at 7 p. m., February 13. The school will close on Friday evening.

### Ft. Smith District Training School

The annual training school for Ft. Smith District will be held at First Methodist Church, Ft. Smith, February 27 to March 3, with eight courses being offered, as follows:

Guiding Primary Children in Christian Growth, Mrs. W. A. Wooten.

Guiding Junior Children in Christian Growth, Mrs. Ira A. Brumley.

Teaching Children, Miss Elizabeth Workman.

Personal Religious Living (Youth only), Rev. Robert Beard, Jr.

The Camp Counselor (Intermediate Workers), Rev. H. O. Eggenberger.

Guiding Seniors and Older Youth (Adults only), Ira A. Brumley.

The Work of the Adult Division, Mrs. V. K. Chowning.

The Christian Message for Our Day, Rev. Fred R. Harrison.

The courses for primary and junior workers begin on Sunday afternoon, February 26 since they are laboratory units and require more time than the other units. The other courses will begin at 7 p. m., February 27.

One unit training schools have been held by Ira A. Brumley at Atkins and Perryville.

### Fayetteville District Training School

The annual Fayetteville District Training School is to be held at Central Methodist Church, Fayetteville, March 13-17, with four courses being offered, as follows:

The Child's Approach to Religion, Miss Mary Shipp Sanders.

The Methodist Youth Fellowship, Miss Virginia Henry.

The Church and Its Work, Rev. Joel Cooper.

The Teachings of Jesus, Dr. R. E. Smith.

The school will open with the first session at 7 p. m., March 13, and will close on Friday night.

A one-unit training school is to be held at Parkin under the leadership of Rev. Ethan Dodgen, February 20-22.

Rev. Lee Cate has just completed a one-unit training school on Christian Beliefs at Summers, having one session per week for a number of weeks.

The Church School Yearbook of Wiggins Memorial Church, Fayetteville, has come to our office. It is a well prepared type of booklet, a splendid recognition of the church school leadership of that church. A banquet for the workers of the

church school was held on January 30, being the fourth annual banquet for church school workers.

Mr. H. H. Bumpers, church school superintendent of the Conway, First Church, reports that his church is showing splendid increase in average attendance.

The Vacation Church School Workshop for the district teams, which has been announced for March 7-8, has been changed to March 30-31, due to the fact that the new vacation school units will not be off the press early enough to have the workshop in early March.

### North Arkansas Conference Youth Assembly

The North Arkansas Conference Youth Assembly is to be held on the Hendrix Campus, May 30 to June 3, 1950.

Rev. Paul Bumpers of Wiggins Memorial Church, Fayetteville, is to be the inspirational speaker.

The list of courses for the assembly have been selected and persons are being selected for these courses.

This assembly is for the training of leaders for local church Methodist Youth Fellowships. Each local church should plan to send one or more youth to this meeting.

A limited number of adults will be welcomed in the assembly. Such adults are to be workers with youth, and are to be approved by the district youth director. Interested adults should make application to the district director of youth work of their district.

### Convocation of Adults, Oklahoma City

The Adult Department of the General Board of Education has announced a South Central Jurisdictional Convocation of Adults to be held in Oklahoma City, September 12-15, 1950.

The North Arkansas Conference will have a quota of about 210 persons. Each district will have a quota of about 26 persons. It is hoped that the adult leaders of each district will begin plans soon to have a full quota in this first great South Central Jurisdictional meeting of workers with adults.

The North Little Rock Sub-District of Adult Work reports a meeting held at Washington Ave. Church, Jan. 31, 1950. A good meeting was reported. They are making plans for two other meetings before the June Session of the Annual Conference.

### FORDYCE AND THE EVENING FELLOWSHIP

On the first of January the Fordyce Church launched the Sunday Evening Fellowship. The attendance was encouraging from the first, the lowest figure being 114, the highest 157 and striking an average of 133. With the larger attendance, which approximately is three times that of the former evening services, has come more enthusiasm and a broader interest.

The study of the faith booklets is proving very popular under the capable leadership of Mrs. F. A. Gordon and Mrs. Guy Patterson. Junior and Primary children are doing their Missionary Unit eagerly under the direction of Mrs. J. J.

## A CHURCH HELPS A NEW TEACHER

A Church Helps a New Teacher (721-B) is the new leaflet for church school superintendents, chairmen of local church boards of education, and pastors. The leaflet is attractively illustrated and written from the point of view of a church school superintendent. The superintendent tells in his own words how he solved his problem of a teacher shortage by using good methods of selection, enlistment and training. He describes how a new teacher was helped through personal counseling, and installation service, the workers' conference, guided reading, correspondence courses, and leadership schools. He also tells how his church used the booklet *And Gladly Serve* (Enlisting and Developing Church Workers) (712-H), 25 cents, available from the Methodist Publishing House, in developing a program of leadership education tailored to fit its own needs.

A copy of this new leaflet was sent in January directly from the Department of Leadership Education, Nashville, Tennessee, to each of the 37,000 church school superintendents in Methodism. Additional copies may be secured free from your conference executive secretary or the Department of Leadership Education, P. O. Box 871, Nashville, Tennessee. Order by number—721-B.—Division of the Local Church.

## BOSTON UNIVERSITY STUDENT EARNS MONEY WALKING

Eighteen-year-old Wellington Sawyer, freshman at Boston University's (Boston, Mass.) General College, has found a way to earn money and have fun on the job. Wellington, who has loved dogs ever since he can remember, answered a request from the Boston University placement service for a "rugged man needed to walk dog." Although a bit doubtful to his future charge, he found no Newfoundland, but a meek, lovable Welsh Terrier.

Luckily, Wellington has no 9 o'clock classes, so he walks "Jerry", the terrier through the Boston common every morning from 9:00 to 10:00 a. m. "And he is one of the best behaved dogs I know," says Wellington, who finds that working his way through college is one of the bright spots of his day.

At his home, Wellington has 2 Cocker Spaniels of his own. Someday, when he has his own home, he plans to have kennels, where he can turn his spare time hobby into a professional one.—Campus News.

Clark and Miss Helen Sparks, and the Beginner and Nursery children hurry their parents home from trips so they can attend the story hour led by Mrs. Edgar Buzbee and Mrs. Al Martin. The senior and Intermediate MYF programs have been made stronger under the new approach. Without exception the different groups have come into the closing worship service led by the pastor. We have found the Evening Fellowship worth all the painstaking study, planning and publicity that are required to launch it.—R. A. Teeter, Pastor.

# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

## A MESSAGE FROM PEARLE McCAIN

Sparta, Tennessee  
January 23, 1950

Dear Friends:

Some of you will be surprised to receive a letter from me written in the U. S. A., but some of you know that I returned to the States in the fall on sick leave. I am very sorry to be away from China at this time and I want to return to the work there as soon as possible. My medical adviser thinks that I am making satisfactory progress, I am thankful to be able to report, and I hope that I shall soon be living a "normal full-lough life."

This is my first general letter since before the Communists — "The People's Army of Liberation"—took over Nanking, last April. It was a year ago last November, you will recall, that Americans were advised to leave the Nanking area because of the increasingly unstable conditions and the rapid approach of the Communist army. Some felt that they ought to leave; others felt that they should stay. I am one of those who felt it right to stay, and I am very grateful for the privilege of staying through those months of uncertainty, turmoil and change. There were times of tenseness and uncertainty as to what the future might bring, but always a deep sense of inner peace and the certainty that our Leader knows the way and that His grace is sufficient and a conviction that we were in the place where we ought to be. It is impossible to express in words "the inner joy and peace that was ours. There was indeed, "peace that passeth understanding."

I am thankful that I could stay through the "liberation" of Nanking and five months of the new regime. You will be glad to know, if you have not already heard, that our Christian institutions have been able to continue their work. Schools and hospitals are open and church programs are going forward. There are changes and problems, as would be expected with the coming of a new government, but they are being met in fine spirit. Christians are trying to meet the challenges of the new day in the most effective ways possible. There are signs of a deepening of spiritual life and an increasing understanding of the Christian faith. Though some may fall by the wayside, many are delving deeper into the faith and becoming stronger and more earnest. They are showing courage, wisdom, and insight. There is a strong faith in God's grace and power and a determination to be constructive and go forward, finding more ways to witness for Christ and express His spirit in service and daily living.

Both the Bible Teachers' Training School for Women (where, as you know, it has been my privilege to live and work for a number of years) and the Nanking Theological Seminary began the term last fall with about half the enrollment of the previous year. One reason for the decrease is the difficulty of communications, so there are not students from as many provinces as usual. Another is the decreased giving capacity of church members. Yet, in spite of the problems of the



MISS PEARLE McCAIN

present, the uncertainties of the future, and the calls to youth for work in other areas, there are in our seminary and training school some fine young people who are just beginning their courses, as well as those who are completing theirs. This fact is one of the causes of hope for the future.

During the school year 1948-49, there were in the BBTS students from eight churches and twelve provinces. I had to leave just before school opened last fall, so haven't the statistics for the current school year. The work of the school went on much as usual, with one significant addition—the development of a child welfare project. Quite a few years ago, the BTTS began a half-day school for needy children in the neighborhood, with the double purpose of helping these children and of giving students an opportunity for supervised practice teaching on our own campus. Plans were made in the fall of 1948 to increase our service to children, because of the great need. Some teachers and students made a careful survey and worked out plans for the project in the beginning the United Nations' International Children's Emergency Fund and the Bureau of Social Affairs provided supplies for feeding the children once a day and the Red Cross contributed some supplies for the clinic. We began the feeding program with about two hundred and fifty children in addition to the fifty who were already coming for classes. Within a very short time the number increased to four hundred and sixty, including forty-three infants who received milk daily.

As the program has developed a number of individuals, the Union Church, the International Woman's Club, and the American Advisory Committee have made contributions to help carry it on. To help the children physically is only one of the purposes. The program includes, in addition to the one meal a day, singing, games, story-telling, reading, writing, arithmetic, hygiene, sewing, gardening, Bible study and worship. This has been a continuous program, with more time being given to it during vacations than could be given during the school terms. The children are learning to

work and play together. They take responsibility, in turn, for helping to serve the food and wash the bowls and chopsticks and for doing other things. They are developing community spirit and seem to have real affection for each other as well as for their teachers. Several times they have given programs for their parents. They show that they have learned something of the spirit of Jesus. The way they have developed and the joy in their faces cheer our hearts. During the summer a Daily Vacation Bible School of five weeks was added to the children's program. We also had, at the BTTS, a city-wide interdenominational youth conference, a training institute for the people who were planning to work in the various Daily Vacation Bible Schools in the city, and a lay-leadership training institute. These were sponsored by the Nanking Church Council and participated in by the various churches, the BTTS and the seminary. It was a very busy, happy summer.

Though I cannot write to each of you individually, I am thinking of you each one. I want to thank you for every evidence of interest you have shown in the school, both its work and personnel, and I want you to know the school is going ahead with its program and that the church in China is carrying on in a fine way. You will, I feel sure, continue your support through gifts, sympathetic understanding and prayer. The Church is not national. It is a world-wide fellowship and Christians in all lands must go forward together, each seeking to make his own life and the place in which he lives more truly Christian and sharing with other Christians throughout the world.

I trust that 1950 has already brought blessings to each of you and that it will bring you many more.

Sincerely yours  
Pearle McCain.

Whatever is right or wrong in our world is exactly what is right or wrong in the individual human heart.—Margaret Leckie, pres., W. Va., Education Ass'n., NEA Jnl.

## NEWPORT COMPLETES STUDY CLASS

The Woman's Society of Christian Service of the First Methodist Church of Newport has completed its mission study course on "The Ecumenical Church." Mrs. A. E. Sartor was in charge of the study which was very ably presented by Mrs. Hamlin Conditt in the beautifully decorated chapel of the church. The final report showed that there were 52 enrolled and each session was well attended.

Mrs. N. L. Holden and Mrs. M. A. Umstead, Jr., made very definite contributions to the study with their inspiring devotionals.

An offering of \$32.60 was made at the close of the study which will be equally divided between Tai Joshi Gahko, a girls' school in Hokedate, Japan, and the Navajo Indian work in the United States.—Reporter.

## CAMDEN FIRST CHURCH HAS STUDY

The Woman's Society of Christian Service of First Methodist Church, Camden, met at 10:30 a. m., Monday, January 30, for their study, Cooperation For A Christian Nation. Mrs. N. S. Thornton, Secretary of Mission Study, guided the group to think objectively about opportunities for urgently needed service in our own community as well as throughout the United States. The following appeared on the program: Mrs. Robert Copeland, "What Does Youth Want and Need;" Mrs. D. A. Coverston, "The Plight of Old Age;" Miss Olivia Bradley, "Personal Experiences with Migrants;" Miss Lalla Thornton, "The History and Purpose of the Camden Community House;" and the Rev. Neill Hart, "A Look At the Church and What the Church Should Do."

The group enjoyed a fellowship meal together at the noon hour. As a result of the study, it was decided to have a Bible study here in the church and also to conduct a community survey.—Alivia Bradley.

## A NEW SOCIETY ORGANIZED AT ZION

On Friday, January 20th the following officers met to organize a new society at Zion Methodist Church: Mrs. E. H. Hook, Mrs. Paul Bumpers, Mrs. Ed Kaetzell, Mrs. Clark McClenton and Mrs. P. T. Verhoeff.

The following officers were elected: President, Mrs. C. L. Dodd; vice-president, Mrs. Bonnie Malberly; treasurer, Mrs. O. E. Williams; Secretary, of Missionary Education, Mrs. Runyan; Secretary of Youth Work, Mrs. Bert Donaldson; Secretary of Christian Social Relations, Mrs. Grover Lord.

The second Friday of each month was chosen as the meeting time for the program, which is to meet at two o'clock.—Mrs. O. E. Williams.

"World government is as necessary to ensure world peace as national government is to ensure that domestic tranquility, which the drafters of our Constitution envisaged."—The People's Lobby.



# CURRENT NEWS IN ARKANSAS METHODISM

## HELENA DISTRICT PROPOSES RURAL CENTER IN INDIA

Ten thousand Methodists residing in the St. Francis basin have been brought together and concentrated on five acres of land . . . In heart, that is. For the Methodists in the Helena District have set their hearts on a rural center at Kathlal, in the Gujarat Conference in India, and proposes to invest \$15,000 in the process of seeding that area in the hope of a rich harvest in the Kingdom of Christ. Adoption of this special project was one of the outstanding features of the District Conference which met some weeks ago at Marianna, under the leadership of Rev. Ethan W. Dodgen, district superintendent.

The fact that Kathlal is a rural center and a departure from the missionary trends toward the cities in that crowded land seems to have a special appeal to the people of this fertile valley where agriculture yields a lavish return to the planter, but imposes a measure of isolation upon the homes of the section. "Like to like" seems to be the call of this interest in which the heart of the Master reaches half across the surface of the world to bring people to a glad acceptance of his concern for the spiritual redemption and economic awakening of the children of God. This center will bring the resources of faith and the power of a resultant culture in education, health and brotherhood into a spot selected by the Woman's Society of Christian Service for planting as far back as 1929. It was "a well, a brick and a dream" . . . And now the Father's dream is stirring a waking Church to realization . . . half a world away.

In the District Conference significant advances were recorded in both aims and achievement. The Committee on Findings noted a growing enthusiasm for Hendrix College, a desire on the part of the ministers and laymen to make the reading of the Bible an agency for enrichment of life in knowledge and acceptance of its creative truth. The Committee sensed also a keen appreciation of the devotion to Christ and the heartening wisdom and brotherliness of the district superintendent, Brother Dodgen. Two hundred-thirteen new members had been received within the first half of the Conference year; 5,538 were enrolled in Church School with an average attendance of 2,911. Four charges had paid their full benevolent askings for the year—Holly Grove, Hughes, Marianna and Wynne; Aubrey, Brinkley, Clarendon, Colt, Cotton Plant, Crawfordsville, Forrest City, Helena, Hunter, Parkin and West Helena were making regular remittances and had paid one-half or more of the year's askings. The committee was comprised of Rev. Harold Eggensperger, Rev. Edwin Dodson and Rev. Frank Stage.

W. V. Armstrong was the secretary of the Conference. A stimulating sermon by Dr. N. C. McPherson, Memphis pastor, was the religious feature of the session.

Since the session of the District Conference the District, situated in the lower part of the St. Francis valley and including Crowley's Ridge with its varied fruit and berry production and rice and cotton lands in the lower reaches of L'Angeuille

## PLAINVIEW METHODIST CHURCH

The Plainview Methodist Church is growing in interest and attendance. We have a total membership of 121; resident members 109; non-resident 12. Our Church School enrollment is 131; Sunday School 109; Nursery Department 4; Home Department 18. Our Sunday School: Children's Division 23; Youth 32; Adults 46; officers and teachers 8; average attendance for December and January 59. Prospects in our Sunday School for Church membership: Juniors 3; Youth 3; adults 7; prospects outside of Church School 4.

Our laymen and youth take care of the services at 11:00 a. m. on the fifth Sunday. I give the full morning on this Sunday to Salem Church. We also have service at 9 45 a. m. each Sunday except the first Sunday.

Our finances are up to date. We are serving a loyal and faithful people. They have responded to every cause to date. Our quota for the November Special was paid in full. Our Christmas offering to the Methodist Children's Home was \$30.00. Our quota for the Arkansas Methodist was 22. Our report was: Renewals 24; new subscriptions 8; total 32. We have the outstanding place for recreation and fishing, Nimrod Lake.

We have a good parsonage modernly equipped and furnished, a good church and educational building to well care for our Church School. Our W. S. C. S. has just finished their second book of their study course. They have finished paying for the gas equipment for the parsonage.

Our M. Y. F. is very active with its program both locally and in the Sub-District program and attendance. They really accept their programs on the fifth Sunday and worship service in the Sunday School—on Missionary Sunday, fourth Sunday.—A. L. Riggs, Pastor.

and White rivers, has continued to go forward. The leadership of the district superintendent has brought clear goals and sound procedure into the decisions of the Church and laymen and pastors are working diligently in the happy courage provided by confidence and sympathy. Plans are being formulated for a visitation evangelistic campaign before Easter in the churches of the entire area; generally there is increase in educational activity; and, despite the high waters which have handicapped a large part of the section, there is a growth of hope and action in all phases of religious nurture and extension.—Reporter.

## WHEN WILL YOU OPEN THE DOOR?

The World Service Boards and Agencies of the Methodist Church will issue a new two-color leaflet to be circulated throughout the local parishes during the month of March. This leaflet is titled, *When Will You Open The Door?* and the text is by Dr. Eugene L. Smith, newly elected Executive Secretary of the Division of Foreign Missions, Board of Missions and Church Extension.

These leaflets are available to pastors in quantities as desired for distributing to their members, and

## ASSIGNMENT IN JONESBORO EVANGELISTIC PROGRAM

Rev. E. B. Williams, district superintendent of the Jonesboro District has announced that some of the most able preachers of the Methodist ministry have been enlisted for the district-wide Advance for Christ effort which will be marked by a great week of daily preaching services, with teams going out from each Methodist Church at the same time for visits to homes for personal evangelism. In the Jonesboro area of the Jonesboro District the meetings will be held the week of February 5 through February 9.

The Methodist ministers selected as visitation directors and preachers for this effort are:

Black Oak, Gail Anderson, pastor, Lee Anderson and H. L. Robison.

Bono, W. C. Hightower, pastor, Linza Harrison and T. C. Chambliss.

Caraway, Raymond Krutz, pastor, LeRoy Henry, director and preacher.

Harrisburg, J. T. Byrd, pastor, S. O. Patty and John McCormack.

Jonesboro First, W. Henry Goodloe, pastor, Alfred Knox and Robert Bearden.

Jonesboro Fisher Street, Thurston Masters, pastor, W. J. Spicer and Harold Spence.

Jonesboro Huntington Avenue, Jefferson Sherman, pastor and director, I. L. Claud.

Lake City, B. W. Stallcup, pastor, Garland C. Taylor, director and preacher.

Lorado Circuit, Ray Edwards, pastor, J. C. Richey, director and preacher.

McCormack Circuit, R. B. Sparks, pastor, David Conyers, director and preacher.

Monette, George Stewart, pastor, Alf Eason and C. N. Guice.

Mt. Carmel, Raymond, pastor, director and preacher.

Nettleton-Bay, Theron McKisson, pastor, Lyman Barger and R. E. Connell.

Truman, O. M. Campbell, pastor, A. N. Storey and Irl Bridenthal.

Turrell-Gilmore, Lester Weaver, pastor and director, Bates Sturdy, preacher.

Tyronza, G. L. McGhehey, pastor and director, J. J. Decker, preacher.

Rev. Ray Bagley will lead the discussion at breakfast each morning at 8:00 a. m. when the above workers assemble at the First Methodist Church, Jonesboro. Brother Bagley is the Conference Director of Evangelism.

Rev. John McCormack will be the inspirational speaker at these morning meetings at the First Methodist Church at 10:00 a. m. He is pastor of the First Methodist Church of Magnolia.

In the evening the pastors listed above will preach and direct the evangelism in the churches listed.—Reporter.

Say not ye, There are yet four months, and then cometh harvest; behold, I say unto you, Lift up your eyes, and look on the fields; for they are white already to harvest.—John 4:35.

Make stepping stones out of your stumbling stones.—Ex.

at no cost to them. Send orders to Service Department, 740 Ruth Street, Chicago 11, Illinois.

## EVANGELISM AND THE CHURCH SCHOOL

Nashville, Tenn.—During the time between now and Easter the Division of the Local Church of the General Board of Education will be placing particular stress upon bringing people to Christ through the church school.

"Much depends upon the church school in the Advance for Christ and His Church," said Dr. John Q. Schisler, executive secretary of the Division. "The attitude of its officers and teachers toward evangelism and what they do about it is going to be a measure of success in this great endeavor in many pastoral charges."

Dr. Schisler and his staff are urging church school teachers throughout the church to keep the evangelism emphasis constantly in mind as they meet with their pupils at church and school and elsewhere.

The church school is the pastor's chief assistant in his efforts to win people for Christ and the church. Evidence of this is found in the fact that during the quadrennium 1944-48 a total of 660,425 Methodist church school pupils joined the church on profession of faith.

In its effort to bring the largest possible number of church school pupils into the church, the Division has contacted the 24,000 ministers and the approximately 39,000 church school superintendents, calling their attention to the literature that has been prepared for this purpose, both by the Joint Committee on Materials for Training for Church Membership and by the Division itself.

While the Division staff considers it extremely important that the proper literature be ordered and used, it has stated three imperatives as essential to successful evangelism in the church school. These are: "Encourage church school pupils to attend preaching services;" "increase church school membership and attendance;" and "the keeping of accurate records."

Not only is the Division promoting the pre-Easter emphasis on evangelism but it is also calling attention to the fact that training for church membership is an important part of the year-round work of the church school teacher.

## FAMED MANILA CHURCH REBUILDING

The rehabilitated sanctuary of Central Church, Manila, Philippine Islands, was reopened with appropriate ceremonies on Christmas Day. The principle speaker was the Rev. Thoburn T. Brumbaugh, D.D., associate secretary of the Board of Missions. This church, formerly the Central Student Church and known as the "Cathedral of Methodism in the Philippines" was almost completely destroyed by bombing during the war. It has been rehabilitated by Crusade for Christ funds and by gifts of Philippine Island Methodists.

The tavern and the cocktail room naturally and certainly endanger the health, the life, the comfort, the safety and the morals of the people, and offend against the common law.—Clip Sheet.

No man is high-born until he is born from on high.—Ex.

## A LETTER TO FRIENDS IN ARKANSAS

(According to the Arkansas History of Methodism, written by Dr. James A. Anderson, Rev. H. S. Shangle, the writer of this article joined the Arkansas Conference at its meeting at Ozark in 1879, Bishop George F. Pierce presiding. He now lives in Portland, Oregon.)

I wish to talk a few minutes to some of my old friends in your State, the commonwealth I love so well. One day this week the mail man left at my door three copies of **The Arkansas Methodist** sent by that fine Christian layman, son of my wife's sister, Frank Adkins of Van Buren. Was I surprised? Well I could not have been more so if my good friend, Bishop Frederick Leete of Florida, had rung my door bell, nor would I have been more delighted.

When the three Methodist churches merged into one great organization I supposed that the **Arkansas Methodist** had been blotted out of existence, as had been the fate of so many Conference papers, including our own organ, **The Pacific Methodist Advocate**, at San Francisco. My other mail was laid aside until I had read the headlines and much of the reading matter in the papers. But I was still surprised, I failed to see the names of many of the fine Christian preachers I used to know and love. What has become of them? They were leaders of the forces of Arkansas Methodism. Where is the president of Central Institute, Dr. I. L. Burrow, that charming personality, my friend and teacher in Mathematics and the common sciences? The music of his wonderful voice lives in my heart to this day. And C. H. Gregory, George W. Hill, and his brother, Mose, my room mate at Vanderbilt University, and Uncle Tom Smith, presiding elder of the Clarksville District, who robbed the school at Mount Zion Church and appointed the teacher to Altus Circuit as pastor. I shall never forget that first Sunday, as it was my first pastoral charge. Also Ben H. Greathouse, eloquent pastor of Clarksville Station, and James A. Anderson, F. S. H. Johnston, V. V.

Harlan, Dr. F. M. Paine, that walking encyclopedia, my future father-in-law, S. H. Babcock, and Dr. O. E. Goddard, and Dr. H. R. Withers, whose electric oratory thrilled every one who heard him, and many others just as good and useful whose names are written in the Lamb's Book of Life. Dr. Withers was an unusual orator. He could have been listed in company with the greatest speakers of his day such as Bishop H. H. Kavanaugh, Bishop Alpheus W. Wilson, Bishop George F. Pierce, "The Silver Tongue Voice of the South" and Dr. William E. Munsey, perhaps in his prime the greatest orator in America. When the pastor in Bristol, Virginia, was often in my father's home. I was a mere child, and could not appreciate his greatness, but I knew him and loved him. I have since heard all those great men, except Dr. Munsey, and have thrilled at their eloquence.

But these others in Arkansas, where are they? You say: "They are all dead, except our former co-worker, Dr. Goddard." No, that cannot be. No good man or woman ever dies. They move on through the years. For

*"They never quite leave us, our friends who have passed  
Through the shadow of death to the sunlight above.  
A thousand sweet memories are holding them fast  
To the places they blessed with their presences and love  
The work which they did, and the books that they read  
Speak mutely though still with an eloquence rare  
And the songs which they sang, the words that they said.  
Yet linger and sigh on the desolate air."*

But this is enough for this time. Perhaps if desired, I may tell you at another time of some of our EXPERIENCES we have had as we have traveled over this marvelous and beautiful country, of its towering mountains and lovely valleys, the swift clear streams as they rush their way towards the mighty Pacific there to be lost in the bosom of their Maker and their God.

## ST. MARK'S CHURCH CONGREGATION TAKES A FLYING TRIP TO JAPAN

Although Bishop and Mrs. Paul Martin may not have seen a group of a hundred adults, youth and children, nevertheless, just such a party flew from St. Mark's Church in Little Rock Friday night, January 27th to Japan. With passports in hand they boarded four planes piloted by Rev. Harold Davis, Mr. W. Brothers, Mr. Leo Caten, and Tim Sykes. (Yes, as one little girl admitted, the planes were 'make believe').

Each plane made four landings in different order. Those aboard the Airship Davis got their first glimpse of Japan at the home of Mrs. Harvey Caten where pictures and objects of all kinds had been arranged to present the customs, occupations, and life of the Japanese. Little lanterns were presented to each visitor. Mrs. Caten and Mrs. Rowland, teachers in the Children's Division, were hostesses.

The next stop was at Mrs. Clifton Horton's, which had been converted into a museum filled with lovely art work of all kinds. Here Mrs. Monday, worker with the Little Rock Methodist Council, helped little and

big alike to gain a deeper appreciation of the skill of the Japanese.

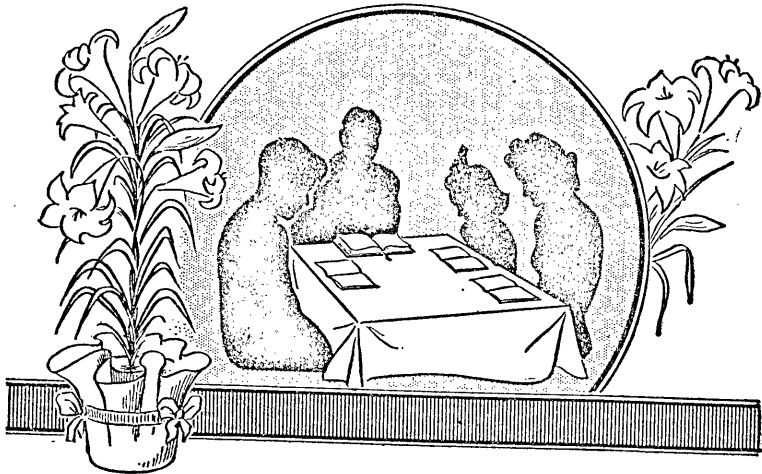
Since the Japanese like fun and festivals, too, the next stop was to join in playing games as the party seated themselves on the floor in the home of Mrs. Orber Dare. Mrs. Harold Davis, wife of the minister, helped every visitor to enjoy "Play-time in Japan."

Now for refreshments at the home of Mrs. Ray White. Of course, shoes had to be removed before entering, cushions were furnished instead of chairs, and tea and rice cakes tasted as good to American children and youth as to the Japanese. Mrs. Orber Dare, president of the W. S. C. S., and Mrs. M. Rhea, secretary of supplies, served as hostesses.

At nine o'clock sharp all four of the planes returned—not a single passenger had been lost, but instead many had been picked up along the way. Every traveler had experiences to tell which were summed up in the film, "Children of Japan". Then as the spotlight was thrown on the picture of Sallman's Head of Christ, all sang, "Jesus Loves the Children of the World" and Bro. Davis led in a closing prayer that the time would soon come when all God's children might know HIM.—Reporter.

There is a difference between declaring our independence and making a display of our stubbornness.—Ex.

undertaken churchwide commitment to abstinence. In Virginia, all of the churches observed a joint Commitment Day on January 15, 1950.—The Clipseet.



## The Days That Lead To Easter

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## METHODISTS ONCE AGAIN STRESS "COMMITMENT DAY"

On February 26 the Methodist Church with 8½ million members and as many more constituents, will call upon all Methodists who have not yet signed the Commitment to total abstinence to do so as a service to God and country.

This is the third Commitment Day, which is now annually observed on the first Sunday of Lent. In 1946, the Bishops of the Methodist Church became so concerned about the increasing drunkenness and resultant evils of drinking that they

proclaimed Sunday, June the first, as a day of special prayer to God for relief from this distressing trend.

In 1948, and again in 1949, Commitment Day was observed, all Methodists being asked, with the help of the Lord Jesus Christ, to commit themselves to sobriety and a good example through adoption of the principle and practice of total abstinence from alcohol beverages as a wise way of life.

Millions of Methodists have signed this pledge and those who have not already "committed themselves" are asked to do so on February 26.

The Southern Baptists have also

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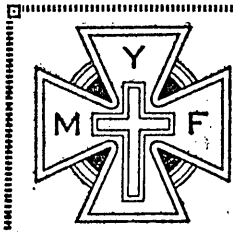
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NEWS

### SO YOU'VE BEEN ELECTED SECRETARY!

By Regenia Watson,  
Conference MYF Secretary

"I'm supposed to be Secretary of our local M. Y. F. but I don't know what to do. I haven't done a thing all year and I've been re-elected. What is this—an honorable position?"

How familiar that sentence sounds. Let's break it down and think about each part—"I'm supposed to be Secretary but I don't know what to do." First of all, as a MYF Secretary you must possess certain qualifications and traits that label you as a person deserving the position. You must be Christian in your motive, attitudes and actions; creative in thinking up ways to help the organization run more smoothly, in being friendly with the youth of the MYF who are strangers and in being resourceful in making suggestions to the president that will make his load lighter. You must be alert in knowing the needs of your MYF, in watching for talents of the membership that are not being used, in having needed facts at hand, and in sensing the reactions of the members. You need to be accurate in facts and in giving out information—punctual in attending meetings, in keeping minutes, and in meeting each of your obligations.

"I haven't done a thing all year and I've been re-elected". If this includes YOU, then you should not have been re-elected. A secretary has specific duties to meet. The care with which a secretary's work is done will determine to an appreciable extent the effectiveness of the organization. Your work will include:

1. Keeping Records.
  - a. Minutes of council and business meetings: three copies needed—one each for your notebook, the president's, and the counselor's.
  - b. Membership roll, including addresses, telephone numbers, and particular interests of active members, out-of-town members, and prospective members.
  - c. Attendance records at meetings.
  - d. Notation of participation of each member in worship services and all projects.
  - e. Written reports of treasurer, commissions, committees.
  - f. Departmental activities as might be placed in scrapbooks.

2. Sending annual reports to sub-district counselor or district director of youth as requested.

3. Sending notices to council members about certain items of business.

"What is this—an honorable position?" The local MYF organization is a world wide unit. You are serving in a capacity filled by many other MYF'ers. When you have done your job well and at the beginning of the new year when you have been re-elected, you can feel honored—in a honorable position.

Education means the release of the natural dispositions and capacities in men for independent development.—Rudolf Rocker, Nationalism & Culture. (Rocker)

### ATTENTION YOUTH!

WHAT: North Arkansas Youth Assembly

WHERE: Hendrix College

WHO: Youth from 16 to 23

WHEN: May 30 to June 3

Watch this page for further details.

### SUB-DISTRICT OF LAWRENCE AND RANDOLPH COUNTIES

On January 26 a group of fourteen representing the sub-district which includes Lawrence and Randolph Counties met at Hoxie for a council meeting. The group was composed of four pastors, the district superintendent and nine young people who represented five different churches.

The purpose of the meeting was to make nominations for officers who will serve our sub-district for the remainder of this year and through the coming year. These nominees will not become official officers until they are elected in the mass meeting of our sub-district fellowship. This meeting will be held on February 20 at Imboden.

Rev. Harold Spence, district Youth Director, presided at our meeting. He explained to the group the importance of each officer and the qualification of each one. After much consideration the following nominations were made: President, Eugene Brand of Clover Bent; Vice-president, Lila Heller of Imboden; Secretary, Ann Callahan of Black Rock; Treasurer, Sue Pickins of Walnut Ridge; Reporter, Jean Arnold of Sedgwick; Chairman of Worship and Evangelism, Jean Arnold; Counselor for Worship and Evangelism, Rev. Alvin Gibbs; Chairman of Recreation, Barbara Cunningham of Walnut Ridge; Counselor for Recreation, Mrs. Oscar Evanson, Walnut Ridge; Chairman of World Friendship, Mrs. Patsy Pope, Clover Bent; Counselor for World Friendship, Rev. Robert Sykes. Miss Viola Callahan of Black Oak was nominated as adult counselor. No nomination was made for the offices of chairman and counselor for community service.

Brother Spence presented to the group a proposed constitution for our sub-district fellowship. Changes were made by members of the council. However this constitution does not become official until it has been so chosen by the members of the entire sub-district.

A motion was made that we name our sub-district the Eloise Butler Sub-District in honor of Miss Eloise Butler, who is now a missionary in India. Miss Butler at one time was a teacher in the Hoxie and Walnut Ridge schools.

The members of the council decided that our next meeting would be February 23 at Hoxie. We wish to thank Rev. J. W. Moore of Hoxie for inviting us to come back for all our council meetings.

We hope by next meeting time that the pastor of each church and a young person from each one in our sub-district will be with us in our council meeting.—Jean Arnold, Reporter.

### CARAWAY M. Y. F.

The Caraway Methodist Youth Fellowship is an active participant in all local church activities. Sunday evening, December 18, the church school presented a play entitled "And There Was No Room" directed by Mrs. Wilson Dallas. These two youths were in the cast, Jennie Lou Hinton and Lura Wheeler. The M. Y. F. counselor, M. D. Dennis directed the remaining members in forming a choral background.

The M. Y. F. has elected a new social chairman, Patsy Ann Beaton. Her assistants are Clara Dean Ransom and O. L. Baldrige, Jr.

The other officers are: Bette Lu Krutz, president; Ann Jimerson, vice-president; Lura Wheeler, secretary-treasurer; Tom Riggs, program chairman; Wilanne Stroud, song leader; Ann Jimerson, pianist; M. D. Dennis, counselor; and Raymond Krutz, pastor.—Reporter.

### JONESBORO AREA SUB-DISTRICT

Jonesboro Area Sub-District of the Methodist Youth Fellowship has begun a special project that is increasing interest among the two-hundred odd members.

The sub-district is raising special funds and buying household items that will add to the comfort of the inmates of the Craighead County Old Folks Home.

First articles purchased were rugs, which were presented to the county home at Christmas time. Other items, such as chairs, laundry equipment, kitchen equipment, etc., will be given to the old folks month to month, as the money is raised by the M. Y. F. group.

The sub-district meets the first Monday night in each month, using a different church for each meeting until all twelve of the active MYF units have been visited.

Travis Williams of Jonesboro's First Methodist Church is president of the sub-district.—Tommy McDonald, Reporter.

### BUFFALO ISLAND M. Y. F. SUB-DISTRICT

The Buffalo Island M. Y. F. Sub-District met Monday, January 16, at the Black Oak Methodist Church.

There were fifty-one present and Black Oak won the banner by 422 points.

New Year's resolutions were discussed. Audrey McKisson of Monette was elected secretary to take the place of the former secretary, who had resigned.

Rev. Raymond Krutz of Caraway made a talk. Recreation was led by girls of the church. Refreshments of sandwiches, pie and cold drinks were served.

The group then assembled in the auditorium for a worship service which was based on the Lord's Prayer.

The meeting closed with the M. Y. F. benediction. February 2 was set as the date for the next meeting which was to be held at Lake City.—Reporter.

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### M. Y. F. OF BALD KNOB

The M. Y. F. of the Bald Knob Methodist Church entertained the Searcy Sub-District Monday night at the local church with 168 young people from Searcy, Judsonia, Augusta, Antioch, Beebe, Russell, Heber Springs and McRae in attendance.

The Bald Knob group furnished a worship and recreational program. Olga Danley, president, and the secretary of the Sub-District presided. Those taking part on the program were: Wayne Cranford, Phillip Adkins, Lavon Bridges, Lillian McKee, Delila and Wanda Covington, Harriett Martin and the High School double quartet, Girls Sextet and Girls Trio. Edyth Tackett gave two readings.

The W. S. C. S. served sandwiches, cookies and bottle drinks. Judsonia extended an invitation for February, and Augusta will entertain in March.

Mrs. Salee H. Martin is sponsor of the Bald Knob organization.—Olga Danley.

### THE METHODIST YOUTH FELLOWSHIP BEYOND THE LOCAL CHURCH

Nashville, Tenn.—The new Methodist Youth Fellowship manual, *The Methodist Youth Fellowship Beyond the Local Church*, is now ready for distribution. Here in plain readable language is the story of how youth and adults work together beyond the local church. There is emphasis on what can be done as well as how. The machinery of organization is examined and simplified, so that the newest district director or the most inexperienced commission chairman will gain confidence from reading it.

Whether a youth worker wants to know how to organize a new sub-district or how to hold an annual official meeting for his conference Methodist Youth Fellowship; how to secure and use resource materials or how to set up a budget for a district; what a sub-district counselor does or what are the duties of a commission chairman—he'll find the answers in the new manual.

The Youth Department of the General Board of Education announces that this manual replaces two: *The MYF in the Annual Conference and the MYF in the District and Subdistrict*. The new manual is much more than a revision and a combination of these two, however; and even if the youth worker has both the old manuals he will still want the new one.

No matter what his responsibility, if the youth worker is at all concerned with youth work beyond his own church, he can't afford to be without *The Methodist Youth Fellowship Beyond the Local Church*—25 cents from the Methodist Publishing House which serves his territory.

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## OBITUARY

**STEPHENS**—Rev. Joe A. Stephens of Bono, aged 78, passed away at the Methodist Hospital in Memphis, Tennessee, on December 29, 1949. He was born on November 28, 1871, at Bono, Rt. 2, and lived all his life within a half mile of his birthplace. In 1887 he was converted and joined the Methodist Church. In 1892 he was married to Frances L. Cook of Bono.

Definite Christian work was begun by Mr. Stephens in 1905 when he helped his pastor, Rev. John McKelvey on the Trinity Circuit. His first sermon was preached in the spring of that year. On July 15, 1906, he was licensed to preach. He gave up his fulltime pastorate about ten years ago, but had answered numerous calls to fill pulpits in this area for special occasions and is said to have conducted more funerals than any pastor in this community. For the past five years he had preached once a month at Cross Roads Mission near Bono.

In addition to his wife, he is survived by two sons, Charles E. Stephens of Pontiac, Michigan, Clyde G. Stephens of Elgin, Illinois; two daughters, Mrs. Quincy Coleman of Bono, and Mrs. Alma Minton of Pontiac, Michigan; two sisters, Mrs. Kate Puckett of Bono, and Mrs. Betty Roy of San Francisco, California; seventeen grandchildren and twelve great grandchildren.

Funeral services were conducted at Trinity Methodist Church on New Year's day by the pastor, Rev. William Hightower and Rev. M. A. Graves of Weona. Burial was in Trinity cemetery.

Although the earthly body of Uncle Joe, as he was lovingly called by his friends, has gone from our midst, his beautiful Christian life and influence will live on in memory for many years. Those of us who are left behind shall live in the hope of a blessed reunion in the land that knows no separation.—Mrs. Alma Minton.

**WHITE**—Death has again invaded the Valley Methodist Church of Wilmar, Rt. 1, and has taken one of our loyal Sunday School class members. Monroe J. White passed away on December 19, 1949. The people of the community remember him as a man who was always ready to help make the world a better place in which to live. We believe the knowledge and influence we have in this world is not lost in the grave, but that in a better world somehow and in some way we still carry on.

Monroe was a brother of Rev. A. C. White, our pastor at this time. He was a man who loved his home and family. While we need and miss him much we would not call him back. May God warm the hearts of his wife and children and bless the home that has been made so lonely and may he light their pathway.

May the peace of God which passeth all understanding abide with them for evermore.—Mrs. N. G. Grubbs.

**FULLER**—Dr. T. E. Fuller, a member of the Little Rock Conference Board of Hospitals and Homes, and for the past 18 years, Chairman of the Board of Stewards of First Methodist Church, Texarkana, died of a heart ailment Wednesday night, February 1. Dr. Fuller was active up to the very last, having been in his office that morning, but became ill right after lunch.

Dr. Fuller was an able leader and devoted to the Methodist Church. He had been one of the teachers of the Men's Bible Class for many years. With a large personal library Dr. Fuller was perhaps one of the best-read laymen in Arkansas on religion

and the Methodist Church. He knew the latest books in the field of religion.

He was not only generous with his time but also with his money. He will be greatly missed in First Church.

The services were held Friday, February 3 at two o'clock at First Methodist Church with the pastor, Rev. Fred R. Harrison, and a former pastor, Rev. Edward W. Harris, in charge.

In addition to the widow, he is survived by one son, William G. Fuller, who is chairman of the Board of Education in First Methodist Church.—Fred R. Harrison.

The power of ideals is incalculable. We see not power in a drop of water. But let it get into a crack in the rock be turned to ice, and it splits the rock; turned into steam, it drives the pistons of the most powerful engines. Something has happened to it which makes active and effective the power that is latent in it.—Albert Schweitzer, *Memoirs of Childhood and Youth* (Macmillan)

To lose a bit of money is nothing, but to lose hope—to lose nerve—to lose ambition—that is what makes men cripples.—Herbert N. Casson, quoted by Jerry Fleishman, in *Buck Bits*, Buck Glass Company.

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## The Sunday School Lesson

By REV. H. O. BOLIN



### HOW SHOULD A CHRISTIAN FACE DIFFERENCES OF OPINION?

LESSON FOR FEBRUARY 19, 1950

Read the entire lesson from your Bible: Acts 15:1-35; Galatians 2.

**GOLDEN TEXT:** "For freedom Christ has set us free; stand fast therefore, and do not submit again to a yoke of slavery." Gal. 5:1.

In recent lessons we have been studying about the growth of the early Christian Church. For a period of eight years, only Jews belonged to it. No serious differences arose for this group were all members of Judaism before they became disciples of Christ. They practiced all the customs and regulations of that religion. They were all keepers of the law, both moral and ceremonial. They simply added to their Jewish religion faith in Christ as the promised Messiah and as the divine Saviour. Under such circumstances there was not a lot of room for religious argument and friction.

#### Bringing In The Gentiles

It will be remembered that Cornelius, his family and close friends were the first Gentiles to become members of the Christian movement. In speaking of Cornelius the Bible tells us that he was a good man. He prayed constantly and was very liberal in the giving of alms. In many ways he practiced the Jewish religion, but was not a full-fledged member of Judaism for he had never been circumcised. Peter, guided by the Holy Spirit, brought these Gentiles into the Church through faith in Christ and baptism, without circumcision. This led to further work among the Gentiles and finally to an organized missionary effort on their behalf by the church at Antioch. Under the guidance of the Holy Spirit this Church sent Paul and Barnabas on a missionary tour to Cyprus and what is now Asia Minor.

#### Trouble At Antioch

Paul and Barnabas were away eighteen months on their first missionary journey. When they returned to their home base (Antioch in Syria), they found trouble brewing. Some Jews had come from Jerusalem to Antioch. By this time the Antioch Church had become stronger than the one at Jerusalem, but because of the fact that the Apostles were leaders in the Jerusalem Church and, too, it was founded before the one at Antioch, it was looked upon as the Mother Church. People from this church would naturally carry considerable influence.

As soon as these Jews from Jerusalem arrived they united with the Antioch Church, and immediately began a scheme of secret agitation. Pretty soon they had the Church badly divided. They contended that salvation was an exclusive possession of Judaism and that in order to be saved Gentiles had to become full-fledged members of Judaism through circumcision and otherwise keeping of the Jewish laws. It will be remembered that the church at Antioch was made up of both Jews and Gentiles. Up to the time of this agitation they had been getting along nicely together. It was not hard, however, to convince the Jews of Antioch that this was necessary for they themselves had first been members of Judaism before becoming Christians. Then, too,

this set the Jewish Christians off as a privileged group in the Church.

Paul and Barnabas strongly opposed this idea. They had been receiving Gentiles into the Church without circumcision throughout their missionary journey. The friction waxed so hot that they finally decided to take the problem to the Mother Church at Jerusalem for settlement. Paul and Barnabas, Titus (who was an uncircumcised Gentile) and representatives from the opposing side went on this mission.

#### First Church Council

This led to what is known as the first Church Council. There have been many great councils which have had far reaching influence. Many books have been written upon these important meetings, but all agree that this is the first council and in many ways the most important of all. The question was "Shall Gentiles be admitted into the Christian Church without first becoming Jews?" It will be remembered that Judaism is both a nationality and a religion. Religiously, Gentiles became Jews when they practiced all of the Jewish laws. The one most emphasized at this meeting was the matter of circumcision. Like baptism is the visible initiation into the Christian Church, so, circumcision was the visible initiation into the Jewish Church. Circumcision has now ceased to exist as a religious rite. One might be tempted to think that the question back at that time was of little consequences. But such is not the case. The solution of that problem would determine whether Christianity would become a Jewish sect or a universal religion. It was both the Magna Charta and the Declaration of Independence of Christianity all rolled up in one package. Think for a moment of the difference it would have made to this world if Christianity had become a mere Jewish sect rather than a world religion. It is because of the importance of this matter that this was the greatest council ever held.

The two sides in this controversy were joined for some time in heated debate. We are told that there was "much disputing". In the midst of the argument, Peter rose up and gave a brief summary of the vision he had at Joppa and his experience in leading Cornelius and his family to Christ. He contended that God received them without circumcision and there could be no doubt about genuineness of their experience for they had the visible manifestations of the fact that they had received the Holy Spirit.

After Peter had spoken, James, the brother of our Lord, took a hand in the matter. It will be remembered that James was the leader of the Jerusalem Church. According to history dating almost back to that time, James was an outstanding leader and a good man. Then, too, no doubt his kinship to Christ gave him a place of added prominence.

His speech brought the whole matter to a conclusion. He first agreed with Peter in what he had just said and proceeded to quote from the prophets to show that this was all in keeping with God's will. He finally, as the leader, passed judgment on the whole matter in these words: "Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God." At the conclusion of the council a letter was written by the authority of the Church granting full privilege for Gentiles to come into the Church without first becoming Jews. The letter closed by requesting the Gentiles on their part to abstain from those things which were so repulsive to the Jews, such as meat that had been sacrificed to idols, blood, fornication, and the eating of animals which had been strangled. Thus came to a happy end one of the greatest events in all church history.

The Jerusalem Church did not send this communication back to Antioch by either side that had been debating this question. They sent a couple of trusted men from the Jerusalem Church, Judas and Silas to bear the letter and also an oral message from the Church.

If one doubts the importance of this council a careful study of the second chapter of Galatians will set him right. This letter describes this same council and was written some five years later after Paul had returned from his second missionary journey. It will be well to keep in mind that this council settled this question so far as organized Christianity was concerned, but there were individual trouble-makers who continued this agitation for many years. In fact these Judaizers hounded Paul during the remainder of his life. They followed him from place to place and tried to undo the work he accomplished in the mission fields. The sad part of it is that all the while they were professing to be Christians. They were trying to put the new wine of Christianity into the old bottles, or forms of Judaism, a thing which Christ warned could never be done.

#### Lessons For Us

The first lesson is the fact that the Church has always had friction. We are inclined to feel that the early Church had easy sailing along this line. In the second chapter of Acts and again in the fourth we read of the Christians being assembled together and of the fact that they were of one accord. The truth of the matter is they had their ups and downs just like we do. The lesson today tells of a very heated argument. Even there was friction among the Apostles themselves. Some months after the above council in which Peter made such a fine speech, he visited Antioch. At first he was mixing and mingling freely with the Gentiles, but later when certain members came from the Jerusalem Church and Peter feared that they would take a report back to James, he withdrew himself and refused to eat with the Gentiles. His activity made Paul so angry that he rebuked Peter publicly right before the assembled congregation. Just a few weeks after this Council Paul and Barnabas started on the second missionary journey. They got into a hot argument over whether or not they should take John Mark along. It will be remembered that Mark on the first journey became homesick and turned back. The argument became so heated that the two men parted asunder. Paul took Silas with him and Barnabas took Mark. In no realm of life can people avoid fric-

tion. There will always be difference of opinion, and ought to be. We greatly need to learn how to disagree in an agreeable manner.

The second and most important lesson for us is, if we stick only with essentials we can get together. That is what they did at this first Council. If one will look at the matter with an unprejudiced mind he will see that these Judaizers had a pretty good argument. For years the Jews had been the most religious people of the world. They had long before this discovered the fact that there is but one God and that he is holy and that he would have all other persons to be holy. Then, too, Christ was a Jew and had kept all of these laws from his very childhood. The Apostles were all Jews and as such they had kept the laws. For eight years none but Jews belonged to the Church and they had all belonged to Judaism before they cast their lot with Christianity. Even after they had done this they continued to be loyal to their Jewish customs and religion.

The point is, what these Judaizers were insisting upon was not essential. They knew by experience that many Gentiles had already become Christians without first becoming Jews. They realized that the essential thing in Christianity was the possession of the Holy Spirit and they saw the fruits of the Spirit in the lives of these converted Gentiles. In other words they saw that God had already accepted them without their going through the customs and practices of Judaism.

The various branches of Protestantism do not have any more grounds for remaining separated than did these groups in the Antioch Church. These groups were divided over a non-essential matter. Protestantism has divided into denominations over questions that are just as non-essential. All denominations agree upon that which is essential. Some years ago a great Bible scholar insisted that the various Protestant groups are agreed on ninety-five per cent of the doctrine that is Bible and he further insisted that in ninety-five per cent is found all the doctrine that is necessary to get people saved from their sins, to get them consecrated to God, to enable them to live happy useful lives on this earth and go home to heaven when they die. This means that a person can be just as good in one denomination as in another. No denomination can save. The Lord does that and all of them preach salvation through the forsaking of sins and the accepting of Christ as Lord and Saviour. After all the Church as the body of Christ is made up of all true Christians regardless of their denominational affiliations. We must realize, as the early Church did, that our unity is in Christ, and then over and above denominational lines we can pool our strength for the doing of a bigger and better job.

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