

Arkans.

Methodist

Serving One Hundred and Sixty Thousand Methodists in Arkansas

"The World is My Parish" — John Wesley

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

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NO. 8

Thank You, Dr. Hutchinson

THE issue of the *Arkansas Methodist* of July 29, 1943, carried on the front page an editorial under the caption, "A Weekly Message by Forney Hutchinson," which was an announcement that Dr. Hutchinson had consented to write a Weekly Message for the *Arkansas Methodist*.

We were very happy over this arrangement. However, we were hardly aware, at the time, of the tremendous value to the *Arkansas Methodist* and its readers which this agreement carried. The introduction of this new feature—A Weekly Message by Forney Hutchinson—marked the beginning of one of the rarest and most enjoyable experiences the readers of the *Arkansas Methodist* have ever had through its columns.

In these brief Weekly Messages Dr. Hutchinson crowded interesting, heart-warming personal experiences, great gospel truths and flashes of humor that characterized his active ministry wherever he preached. People who never knew him thoroughly enjoyed these Messages. Those who have known him personally or had heard him preach enjoyed them all the more.

We are sorry to announce that, temporarily at least, health conditions have made it necessary for Dr. Hutchinson to discontinue writing the Weekly Messages. This will be a real disappointment to all who have read and enjoyed these Messages.

Dr. Hutchinson, for our thousands of readers and for the staff of the *Arkansas Methodist* we want here to publicly express our abiding gratitude and indebtedness to you for the charm and inspiration of these wonderful Messages with which you have blessed our lives for almost seven years. We will be praying for you and for your recovery and hoping that you will soon be able to resume this ministry of love which has brightened and inspired the lives of so many.

Statewide Meeting Of Temperance Workers

THE Arkansas Temperance League and the Woman's Christian Temperance Union have planned a state-wide meeting of temperance workers of Arkansas. The meeting will be held at the First Baptist Church in Little Rock, opening at 10:30 a. m. Thursday, March 2 and continuing through the afternoon.

All pastors of all churches of the state are invited to attend this meeting. They are urged to be present and bring with them outstanding workers of their congregations who are interested in the temperance cause.

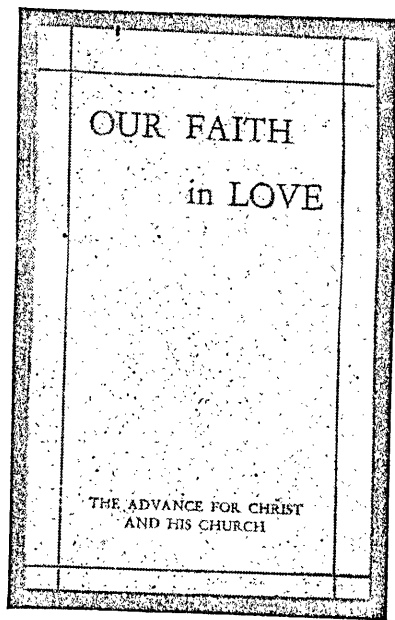
This meeting will be the first general meeting of temperance workers since the decision on the part of temperance leaders to ask for a state-wide election on the legal sale of liquor at the general election this fall. Plans for circulation of the petitions necessary to an election and plans for the campaign, once the election is ordered, will be discussed at this meeting. It is of greatest importance to the cause that a group of workers from every county in the state be present at this meeting on March 2.

It will require the full, united cooperation of all temperance forces in the state if we are to have a decisive victory in this election. That should and must have. State-wide temperance leaders will be present in the meeting to give information and instruction regarding the work that must be done in the meaningful campaign before us.

Sincere Love Proved By Voluntary Self-Sacrifice

IN this final article on "Our Faith in Love" we want to say, **SINCERE LOVE IS PROVED BY VOLUNTARY SELF-SACRIFICE.** When Jesus would give us conclusive proof of God's love for mankind, he summed it up in those familiar, immortal words, "God so loved the world that he GAVE his only begotten Son." The willingness of our heavenly Father to suffer with us was, in the mind of the Master, final proof of that love.

When Jesus wanted to give His followers a standard for unmistakable evidence of love, He said, "Greater love hath no man than this, that a man lay down his life for his friends." By this standard they could measure His love for them and



also they could measure their love for others.

So it is that we may test our love for any person or any cause by determining the extent we are willing to suffer or sacrifice for that person or cause. Pretense of interest or love may appear to be very real under ordinary circumstances. However, when it is necessary to support such sham and pretense with real suffering or personal sacrifice, the hypocrisy of the situation is usually revealed.

We may be interested in the church and active in its program; we may even enjoy our church relationships. Nevertheless, we may know our real love for the church only when, in times of testing, we have discovered how much—or how little—we are willing to sacrifice, or even to suffer, in order that the work of the kingdom through the church may go forward.

This same truth is evident in life all about us. We give ourselves in unselfish devotion wherever love leads the way, whether it be in relation to our home, our family or our friends. When anything but love prompts our actions we find ourselves counting the cost. Love responds without counting the cost. We may measure our concern for righteousness in everyday life if we know the price we are willing to pay in order that righteousness may triumph.

Hear The Laymen Speak

METHODISM observes Laymen's Day, Sunday, February 26, and on that day the pulpits of Methodist churches will be manned, in most instances, by laymen. The theme for the observance, as planned and suggested by the General Board of Lay Activities of The Methodist Church, is "A Layman's Faith" and is in keeping with the general theme of the Advance Program, "Our Faith."

Obviously, Laymen's Day is more than the preacher exchanging places for one Sunday with a layman, and hearing a discourse instead of delivering one. It is true that most preachers appreciate the opportunity of hearing the gospel from a layman; it is also true that many laymen revel in the chance of saying a thing or two from the pulpit to the preacher. Laymen's Day is also more than giving the preacher a much needed rest while the congregation hears a different voice rephrase the message of redemption. Still again, Laymen's Day is more than an expression of recognition of the increasing importance that the work of lay activities is rightfully taking in The Methodist Church.

If we understand at all the significance of this day it is at least twofold. First, the laymen have a special contribution to make, even in a formal service of worship, and the congregation has an unusual interest in sharing that contribution. To say it briefly, the laymen also have something to say and the congregation wants to hear it said. And therein lies the significance, the laymen do have something to say.

Secondly, what the laymen have to say has special significance in that it comes from a layman and not from the clergyman. What the layman says has a way of reinforcing what the preacher has preached the other Sundays of the year from the same pulpit. Regardless of the sincerity of the preacher, he has made his life's work the preaching of the Christian gospel. The layman's testimony of his faith has a special appeal because it comes from a layman, whose specialty is in other fields.

Be among those who worship Sunday under the direction of laymen and thank God that Methodism has such men whose testimony by word and life is a constant inspiration to all of us.

Lenten Season At Hand

WEDNESDAY, February 22, was Ash Wednesday, marking the beginning of the Lenten Season. This period of forty days, not including Sundays, immediately precedes Easter Sunday and is a time of spiritual revival for churches and individuals.

This season is thought to have been started by early Christians who wanted to commemorate by prayer and fasting the forty days of Jesus' temptation in the wilderness at the beginning of his earthly ministry. At first the season was observed for a period of forty hours, which was the time that elapsed between Jesus' death and His resurrection. Later the period of self denial and prayer was extended to a season of thirty-six days, and about the fifth or sixth century the season of forty days became the practice of the church.

While fasting, as such, does not have a place in the Protestant's practice of his faith, the Protestant does find in the Lenten Season a time of needed spiritual introspection, prayerful heart-searching, and rightly relating himself to God and his fellowman. May this Lenten Season be such a time for Arkansas Methodism, resulting in great spiritual enrichment among the Methodist people of our state.

Does God Care?

By BISHOP WILBUR E. HAMMAKER

THIS is an age-long question. Out of agonies unspeakable it has come from the lips of pain. In varied forms of expression, it is thick-strewn on "the great world's altar stairs, that slope through darkness up to God." From abysses of almost intolerable suffering it ascends as a terrifying voice out of the depths. Does God care? Who has not heard this query and been shaken to the very foundations of his being?

But the question is voiced not only by the victims (and their friends) of experiences snarled up in human tragedy. Sometimes minds confused and distraught by the diverse tides of life cry out of their perplexity, "Does God care?" Seeking to find a workable and reasonable basic philosophy for living they raise, now and again, this question. They pause and ask themselves, or another, whether God cares. They wonder whether their thoughts and actions make any difference to him. Has he time to think about them? Or is he on such big business bent, that all their words are but "the murmur of gnats in the gleam of a million million suns"?

The Great Galilean, who is the sole hope of our weary and wicked world, revealed God as the world's burden bearer, full of an exquisite kindness and sympathy, concerned for publican and sinner, for all maimed hearts and wrecked bodies and souls, for all badgered and storm-tossed spirits, for all inquiring and vexed human minds. Whatever has to do with man, so Christ declared, interests profoundly that God and Father of us all. He cares as a matter of course. Nobody believing the words of Jesus Christ can doubt it.

In the light of all this, does God care about Commitment Day? Is it a matter of concern to him? Or is it only another Board enterprise? There are those who are wondering whether we aren't "loaded to the gunwales" with programs,

plans, procedures, from general agencies of the Church? Isn't there too much pressure on the local church? Why not give the preacher a chance to deliver his soul on themes that the Holy Spirit may be suggesting? Such questions



BISHOP WILBUR E. HAMMAKER

are rife, I know. I know out of long years spent in the pastorate and out of continuing intimate fellowship with preachers. They are not lightly to be brushed aside.

But there are some things we need to look at in a total consideration of the problem. How great is the advantage to God and man when we march forward as a mighty army? Is there

power of impact when we move shoulder to shoulder and all in step? Not "goose-step," rather "in his steps." Success in that desired attainment may reasonably be expected to result in moving forward according to aims and goals set before us by our great church.

The overwhelming majority of us hold to faith in the integrity and nobility of the soul of Methodism. We believe in our church. Of course, it is not perfect. It never will be, so long as folks like you and me constitute its life. We see not yet all things in subjection under our feet as members of the Church; "but we see Jesus, crowned with honor and glory."

Then what shall we say about Commitment Day? This year it has a double pull on the minds and hearts of all loyal Methodists. It falls, by General Conference action on the first Sunday of Lent, the same day of the month this year as Laymen's Day, which was fixed by General Conference action for the last Sunday of February. Who can tell what possibilities for good are wrapped up in the decisions which may be made that day? Who can tell what sadness and disaster may come into thousands and tens of thousands of lives if persuasive pleas for the erection of protective barriers are not made in hundreds of our churches?

Abstinence pledges should surely be sought in all the churches of Methodism. Why do I say that? First, because God cares. He really does, else I know him not. Second, because our church has "come alive" on this issue and is sincerely concerned. The church cares. Third, because every thoughtful Methodist father cares. His helpmeet, too, cares. Fourth, because our leaders—lay and ministerial—truly care. They care because God cares. Caring, you who read this will talk to your pastors and to the rest of your leaders. More than that, you will talk to God, being sure he cares.

Rip Van Snooze Awakes

RIP VAN SNOOZE, the eminent objective student of public problems, who fell into a coma at the height of the controversy on the relative merits of prohibition and repeal and who awakened from a twenty-year sleep yesterday, lapsed into a sound sleep again today.

As the experts who had attended him and studied his condition during his twenty-year sleep had predicted, he immediately made inquiry upon awakening concerning the matter that had thrown him into his trance.

"Did we repeal the prohibition law?" he asked in a surprisingly strong voice. When told that the law was revoked 16 years ago he immediately demanded to know how repeal was working.

The babble from those surrounding him confused him and he remarked that the only two words he could distinguish were "lousy" and "swell," but he presumed that there was moderate opinion also expressed.

"I am a deep student of the question" he said, "so I am going to prepare a few questions, the answers to which I hope you will present tomorrow. Now I want to know who won the pennant in 1930, if Hoover was re-elected and—"

When the specialists and the press assembled the next day, Mr. Van Snooze took up the prohibition-repeal question at once.

"Did the old fashioned saloon return, despite promises that it would not, and if so was any effort made to prevent it?"

"It did return, indeed," replied the specialist to whom had been assigned the question. President Roosevelt upon repeal promised that the saloon would not return, but that is all that was done about it. We now have 482,033 legal retail liquor outlets, as we now call them, and the number is growing. In 1945 the number was only 359,127.

"Has drinking increased or decreased as promised?"

"As measured in terms of absolute alcohol,

it has increased from 0.58 gallons per capita in the first year of repeal to 1.64 gallons in 1949."

"What! It more than tripled?" Mr. Van Snooze asked, but not waiting for a reply, passed to the next question. "Was the working man appeased with his glass of beer and does he eschew strong drink?"

"Apparently not," replied a reporter. "The per capita consumption of beer has increased from 7.90 to 18.58 gallons but, as you put it, strong drink also increased from .33 to 1.21 gallons in the same period, almost four times as much."

"How about drunkenness?"

"The F. B. I. reports a rise from 1,490.1 to 2,492.3 per 100,000 population in persons held for prosecution for drunkenness."

"Did the crime rate come down?"

"The same source gives the number of persons held for prosecution for all causes. It shows an increase from 6,639 to 30,110 in 1948."

"But," interjected another reporter, "a lot of those were arrests for parking, and things like that—"

"Well leaving those out and taking only major crimes, the increase was from 3,450.90 to 5,103.54 per 100,000 inhabitants—an increase of over 40%."

"How about the number of persons killed in auto accidents?"

"They have increased from 29,500 in 1932 to 32,000 in 1948—"

Again the answer was interrupted. "But the death rate per 10,000 vehicle mile is down." "Yes" was the answer. It decreased from 12.2 to 7.9 but the rate of death to railroad passengers—engineers are not allowed to drink—was reduced to one-ninth the number 30 years ago.

"How about family life—has it been improved?"

"Evidently not, the divorce rate increased (per 1,000 population) from 1.6 in 1933 to 3.5 in 1945."

"Almost tripled," Mr. Van Snooze sighed.

"Well how about taxes?"

"Now we have something," said the expert who had screamed "swell" repeatedly the day before. "In 1948 the total public revenue from Alcoholic beverages was \$2,953,480,752.00."

"Splendid," said Mr. Van Snooze, "then I presume, as the Association against the Prohibition Amendment promised, all income taxes have been repealed, and I hope the National debt wiped out?"

"I am sorry to say, Mr. Van Snooze, that your personal income tax has increased five fold while you slept, and the National debt has increased to over 200 billion—"

"But there was a war" said one voice, and another added, "and Roosevelt"—and then a confusion of voices drowned out all possibility of Mr. Van Snooze understanding.

"This is where I went to sleep twenty years ago" he said in a tired voice, "I think I'll try another short nap."

Turning over he was sound asleep in a second.

The American Business Men's Research Foundation of Chicago which dreamed up the above Van Snooze story, says that the facts and figures given herein are far from visionary.

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THE DEVOTIONAL PAGE

REV. ROY I. BAGLEY, Editor

FROM THE BOOKSHELF

There have been certain forms of unbalanced religious enthusiasm . . .

Christians who have been baptized with God's Holy Spirit are not characterized by a superiority complex.

Uncontrolled fanaticism is never sound Christianity . . .

Genuine Christianity is the personal experience of being baptized with the Christ spirit . . .

A lack of zeal clearly indicates that one does not highly value his religion . . .

There is little need for fear of sensation in the average church today. There may be some danger of stagnation! . . .

It is my business so to live that the quality of my influence will help every individual within its radius . . .

There are hosts of saints of former years that God could well use today in the cause of righteousness. How happy they would be to take the places of those of us who are now so indifferent to the divine call for exalted and holy living. How thrilled to have a chance to answer again the call of the Almighty! They must ache now for the chance, even as God waits and waits and waits for some of us . . .

—From *The Supreme Possession* by G. Ray Jordan.

READ I PETER 2:16

James Truslow Adams has said: "Any astronomer can predict with absolute accuracy just where every star in the heavens will be at half past eleven tonight. He can make no such predictions about his young daughter." Precisely! And unless she be very young, it is better so. It is better not to know where she will be, better to be confident that she will be doing right, than to have her under lock and key and unable to trust her. God is interested in rearing children that He can trust with freedom.

As free beings, we choose to glorify Thee, O God, and to follow gladly Thy loving leadership. Amen.—In *The Christian Herald*.

LOVE'S DEMONSTRATION

For a good example of how essential the early followers of Jesus considered love to be, read I John 4:7-21.

Beloved, let us love one another; for love is of God, and he who loves is born of God and knows God. He who does not love does not know God; for God is love.

(Yet I know lots of Christians who claim to love God but who "reserve" the right not to love certain of their fellowmen. Don't you?) . . . if God so loved us (so that he gave us Jesus), we also ought to love one another. No man has ever seen God; if we love one another, God abides in us and his love is perfected in us.

(Why, John, I thought that it was through our church buildings, and our big organization, and our official pronouncement, and our church "activities" that people see

"THE QUEST"

We search the world for truth, we cull
The good, the pure, the beautiful
And, weary seekers of the best,
We come back laden from our quest
To find that all the sages said
Is in the Book our mothers read.

—John G. Whittier

WHAT WE GET FROM BIBLE READING

By REV. E. J. HOLIFIELD

I Cor. 10:11, "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come."

It is significant that when Jesus stood up to preach his first sermon in Nazareth he should choose a passage from the Scripture as the message, and "the eyes of all them that were in the synagogue were upon him." Why did he read the Scripture at this time? Why did he read it at any time? He had the feeling that the Bible could give us admonition for daily living, it will help us to see ourselves as we really are; and it will point us to the source of strength for life.

One of our soldiers during the last war came upon a native on one of the islands. This native was sitting under a palm tree reading the Bible. The soldier sneeringly said: "You don't read that book, do you?"

"You bet I do," replied the native, "and if I didn't you'd be boiling in that pot over there."

Reading of the Bible does make a difference. We may readily grant that it is good to correct the natives of their un-Christian ways, but too often we stop there without realizing that it is good for all men in helping us to establish our ways.

Another soldier said: "Before I came into the service I did not read the Bible daily. My business at the office, daily tasks in my home, and social engagements kept me too busy. I was a member of the Church and Sunday School but could not always find time for study, meditation and prayer. When I entered the service I was assigned to armed guard duty aboard a merchant ship. During the long days spent in crossing and recrossing the ocean, there would be many hours with nothing to do. I soon started to read the Bible every day.

My outlook on life gradually

God. Now you say that they see God in us only when we love one another.

Maybe that demonstration is what the world needs most to see.)

God is love . . . as he is so are we in this world.

Father, how far short have we fallen of the Christian goal! Help us to center our attention on Jesus so that we might become more like him every day. In our dealings with each other, in our attitudes and conversation, in the way we respond to slights and injuries, give us constantly the spirit of love.

So may we reveal thee. Amen.—In Power.

changed. I was led closer to God and I experienced a deeper understanding of his will. As I read daily, I learned how to commune with God.

Having sought and found a deeper spiritual life, I have resolved to guard against permitting too many appointments and duties in civilian life which would deny me God's daily Word and communion with Him. I know now that all of us who are Christians must take time to read for daily guidance."

I have seen somewhere—in one of the churches I have served—a very beautiful vase which gives the appearance of coming from some Oriental land. It was, perhaps, made by some Chinese craftsman of another century and was brought to this country by a sailor as a gift to his parents; and finally was brought to the church to be used as a flower vase for the services. Its surface was so highly polished that one could get a clear image. Its proportions and decorations were such that I felt it must have delighted the heart of some princess. One might have thought that as he looked for the image reflected by this highly glazed vase that he might see the princess; but when I peered into it I saw my own reflection.

The Bible, consisting of sixty-six books, is like that ancient vase. Although, these books were written years ago, centuries ago, despite their age, they are contemporary. In the Bible we get a reflection of life much as it is lived today. Its pages display our hopes and fears, our temptations and our desires. We have the history of another generation, of several generations; but we see our history in their history.

The Bible assures us of resources for daily living. God's word is filled with promises for help. If we depend wholly upon material things our sources are entirely inadequate. To bring the kingdom of God into realization in our day requires more than tanks, warships and airplanes. We need to be conscious of the resources of God in helping us to defeat the forces that would overthrow our nation and wreck our civilization.

If a generation ever needed instruction in daily living, if a generation ever needed to see itself, its self-sufficiency, its helplessness, and the way of salvation; if a generation ever needed to be pointed to the

PRAYER FOR THE WEEK

Our Father help us as we come to close of these specials on Thy Word that we may resolve to study more diligently that we may "be workman with no need for shame" as we come to divide the word of Truth. Forgive us for the neglect of Thy Word. Our Bibles have been too often a closed book in our homes. We now dedicate a portion of our time each day to the reading of the Bible. From its pages we glean those truths that will strengthen our faith and clear our vision that we may be strong witnesses for Thee. Give us a hunger and thirst for a greater knowledge of Thee. Amen.

"A STRONG CHURCH"

Of times we hear someone say, "That is a strong church" or "That is a good church." Such an expression is a high compliment to that congregation. Let us venture some suggestions as to what makes a church strong.

It is not the size of the congregation alone that makes a church strong. There is abundant evidence that churches with small memberships merit this same word spoken of them. Neither does the size nor beauty of a church plant determine the strength of a church. A better program can be carried forward in an adequate plant but there must be more than a church plant for real strength.

A strong church is found in the spirit of the people themselves. The attitudes that control our action determine the kind of a church we have.

When a church believes in prayer and prays it is a strong church. Power is absent in a church when people forget the source of power. That Eternal Source is reached through prayer. Churches have been saved from mere existence to real service when devout people have sought God in prayer.

Then a church is strong when the people pay their money into its work. A preacher of bygone days said, "It is just as religious to pay as it is to pray." That is true, but behind what we pay there must be a genuine love for God and the church. If there is a miserly attitude in what we give, then surely we could not expect a great blessing to come from that. A tenth set aside in a spirit of genuine love and devotion to God and His church brings new spiritual power. A tenth set aside on a purely legalistic basis with fear that God will do something dreadful to us if we fail is a poor spirit for our giving. When we give as an act of dedicating a portion of our energy to the cause of Christ we enter into personal fellowship with Him.

The strength of a church is in the living fellowship that binds hearts closer together. It is the realization that we are in fellowship with God. His presence abides with us and guides us in the out-reach of our program.

(Continued on page 15)

source of strength, our generation needs it. We can find this in the Bible. Let us resolve to read it daily.

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Here And There In Arkansas Methodism

By The Editors

ON page one of this issue the reader will find an article announcing that Dr. Forney Hutchinson, widely known and beloved Methodist preacher, has asked to be relieved of the responsibility of writing his weekly column in the *Arkansas Methodist*. This column was presented with a great deal of pride because the editors knew that many thousands of *Arkansas Methodist* subscribers read with appreciation Dr. Hutchinson's message from week to week. The editors regret that the column as such was terminated in last week's issue.

It is now the editors' purpose, for awhile at least, to resume in this space the column "Here and There in Arkansas Methodism" which was presented for a brief period last year on another page. The writers propose to present here matters of current or special interest in Arkansas Methodism and to call attention to exceptional accomplishments which by their very nature may be of interest and inspiration to others.

Of paramount interest at the present time is the evangelistic programs being planned and held in many Methodist churches in Arkansas. In an article in a recent issue of the *Arkansas Methodist* attention was called to the evangelistic programs planned in the Fort Smith, Jonesboro and Conway Districts. Subsequent reports reveal that other Districts of that Conference are planning similar campaigns. The Fayetteville District is planning for a visitation campaign in every charge in that district during the month of March. The Paragould District is planning several evangelistic programs which are being organized on a county basis within the District. The Batesville District is likewise giving special attention to the work of evangelism during the pre-Easter season. The Board of Evangelism of the North Arkansas Conference is giving invaluable aid in planning and setting up these programs in several of the Districts mentioned. In most instances the plan followed at the Philadelphia Campaign last November is being used. This program is a combination of mass and visitation evangelism and is meeting with unusual success where proper preparation by the local church has been made. In the Jonesboro District where sixteen churches in the Jonesboro area recently joined in a simultaneous four day campaign one hundred eighty-nine decisions were reported.

Next Sunday, February 26, is Laymen's Day in Methodism, but every Sunday is Laymen's Day in the Highland Methodist Church in Little

NEWS AND NOTES ABOUT FACTS AND FOLKS

REV. AND MRS. WILLIAM HIGHTOWER announce the birth of a son, Stephen Alan, on January 24 at St. Bernard's Hospital, Jonesboro. Brother Hightower is pastor at Bono.

REV. WILLIAM HIGHTOWER, pastor at Bono and teacher in the Bono public school, in a recent Who's Who election was voted the most popular instructor.

REV. AND MRS. J. T. ROGERS of St. Charles, called at the Methodist office Wednesday of Wednesday of last week. Brother Rodgers, who is 90 years old, reports that he is the oldest living member of the Little Rock Conference.

H. G. MOORE, superintendent of schools at Booneville, will be the Laymen's Day speaker on February 26 at the Washington Avenue Methodist Church, North Little Rock. Rev. I. L. Claud is pastor.

REV. J. M. HAMILTON, pastor at Hope, was the speaker at dinner meeting of the Methodist Men's Club of the St. Paul's Methodist Church, Houston, Texas, on February 14. Dr. Albert P. Shirkey is pastor.

REV. MARK F. VAUGHT, pastor, First Methodist Church, Mena, is the preacher in a series of evangelistic services this week at The Methodist Church, Carlisle, where Rev. Richard T. Perry is pastor.

REV. B. A. McKNIGHT of Belleville, writing of the death of his son, Paul J. McKnight, on January 30 in Nashville, Tenn., says: "We are grateful to the many friends who have written to us. We are shut-ins at ages 75 and 68, but still have faith in God and love the brethren."

J. S. M. CANNON, superintendent of the Methodist Children's Home, Little Rock, will attend the National Association of Methodist Hospitals and Homes which meets at the Congress Hotel, Chicago, Ill., March 1-2. On February 26 Mr. Cannon will give the Laymen's Day address at Pickens Memorial Church, Dumas. Rev. Louis W. Averitt is pastor.

REV. R. C. WALSH, pastor of the Methodist Church at Taylor, will speak to the First Methodist Church Men's Club of Camden Wednesday night at 6:30. This will be a dinner meeting and the Martha Club of the church will serve it. Al Rose, club president, will be master of ceremonies. The Rev. Neill Hart will introduce the speaker.

A series of evangelistic services will begin with the evening service on February 26 at Dardanelle. Rev. Earl S. Walker, district superintendent of the Durant (Oklahoma) District, will be the guest preacher. Brother Walker was formerly a member of the North Arkansas Conference. Rev. Elmus Brown is pastor at Dardanelle.

THE WOMAN'S SOCIETY OF CHRISTIAN SERVICE of the Berryville Church, Rev. Alvin Murray, pastor, made plans at its last business meeting to start a program of remodeling and redecorating the church basement in the near future. Plans were made to tear out the stage and make one large room out of the entire space. A complete repainting and decoration of the walls and facilities is planned.

SPECIAL services marked the opening of the new church at Crossett on Sunday, February 19. The new \$150,000.00 building consists of three units. The Children's Division will use the south wing, the Youth Division and Adult the north wing and the central unit is the sanctuary. The north wing also contains a kitchen, dining room, ladies' parlor, Sunday School classrooms, young people's recreation hall and a chapel. The building fund was started under the pastorate of Rev. J. D. Baker and Rev. R. E. Simpson. The present pastor is Rev. O. E. Holmes.

Rock. The pastor, Rev. William Arnold, has the assistance each Sunday of two of the Highland Church laymen in conducting the morning service of worship.

THE following ministers will assist in the evangelistic campaign in Greater North Little Rock Area February 26 through March 2: Rev. Irl Bridenthal, Jacksonville; Rev. Jefferson Sherman and Rev. Garland C. Taylor at Washington Avenue; Dr. Paul Galloway and Rev. Rufus Sorrells at Levy; Rev. E. B. Williams and Rev. Alvin C. Murray at Gardner Memorial; Rev. H. O. Bolin and Rev. Alf A. Eason at First Church and Rev. Mouzon Mann and Rev. Joel Cooper at Sylvan Hills. Rev. E. T. Wayland will preach at the morning service to be held each day at Gardner Memorial.

THE MORNINGSIDE COLLEGE a capella choir of Sioux City, Iowa, recently returned from its annual concert tour. Composed of sixty Morningside College students, the choir was on the road sixteen days, covering six states in the South and Midwest. Specializing in sacred music, the group sang at least one concert daily while on the road. Most of the appearances were scheduled for churches, but a series of special programs was prepared for high schools along the way.—The above item is taken from Campus News of the Board of Education. The Morningside choir was heard in First Church, North Little Rock, on this tour.

REV. HAROLD A. EHRENSPERGER, editorial secretary of the Department of Schools and Colleges of the General Board of Education of The Methodist Church and editor of *motive*, is resigning to go to India where he will teach and experiment in dramatic methods at Leonard Theological School in Jubbulpore, Central Provinces, India. He is leaving for India the last of March and will stop for approximately a month in Malaya where he will be speaking to student groups in Singapore and other parts of Malaya. He expects to arrive in India about the middle of June and will begin his work at Jubbulpore the middle of July.

DR. FRANK C. LAUBACH, "the apostle of literacy," and well-known missionary leader, is making an appeal to churchmen of all denominations to urge Congress to implement President Truman's "Point Four" program and thus bring aid to underprivileged peoples and peace to all the world. "People everywhere are looking to this present session of Congress to enact legislation which will bring hope to more than half the world," says Dr. Laubach. "Every citizen should interest himself in the proposed legislation, and then let his senators and representatives know his wishes. Pressure groups are already exerting their influence and some are trying to distort the plan to further the interests of the few. They are trying to persuade Congress to do too little or to make impossible demands upon needy nations. That is the danger. If they succeed, the whole world will be dismally and dangerously disappointed. The only way to prevent this is for men of goodwill to work together now."

REV. JOE H. ROBINSON, our pastor at Chidester, became ill on December 21 and was confined to his bed in his home for three weeks. On January 8 he was able to go to the Chidester Church and to sit in a pew for the service which was in charge of Calvin Gage, chairman of the Board of Stewards. After the songs, prayer, Apostles' Creed and offering, Billie Jo Robinson, daughter of the pastor, operated the wire recorder in a recording of the last sermon her father preached at Emmet before moving to Chidester. Brother Robinson preached on January 15 and January 22 and then entered Wade Clinic in Hot Springs for a minor operation on January 27. The following week he entered the Methodist Hospital in Hot Springs for an operation on his throat. It was found that there was a rupture in the wall of the voice box and it was pressing the vocal cords and Brother Robinson has been ordered not to speak for one month—not even a whisper. The doctor hopes that the rest will heal the rupture and recordings of sermons formerly preached will be used until the pastor is again able to preach. His friends will hope for his early recovery.



What Our Youth Most Need



By JOHN Q. SCHISLER

THERE are three classes of youth in the constituency of the Methodist Church: first, those who have had a genuine experience of religion; second, those whose experience of religion is shallow and unsatisfying; third, those who have no experience of religion worthy of the name.

The First Group

A very large number of youth in our church are earnestly trying to be genuinely Christian in their attitudes, habits and conduct. Many times, they have had an experience of God's presence, and on many occasions they have renewed their vows of dedication to God's will and purpose for their lives. They are imperfect, to be sure. Perhaps immature is a better word. They do not have the ability to discriminate and evaluate and judge which is acquired through experience.

They need to be given jobs to do in the church so that they may learn and develop strength and skill. They must be encouraged to study the Christian gospel and its implications for the world they live in, so that their zeal may be based upon knowledge as well as emotion. They should be engaged in devotional exercises and worship services through which their relationship to God may become understandable and therefore real. They should have sympathy and counsel as they face issues of grave consequences so that they may learn to meet life's trying experiences bravely, that is, without being overwhelmed by them on the one hand and without assuming an air of martyrdom on the other.

In this group of youth are potentially the leaders of tomorrow's world. They, and youth like them in other churches must bear the brunt of the gigantic conflicts which are already being brought upon the world by two totalitarian powers—Communism and the Roman Catholic Hierarchy. In the terrific years which are coming, these Christian Protestant youth will be the stable element in a chaotic society, provided they are rooted and grounded in the essential truths of the Protestant movement. In this is the world's only hope for peace with freedom. The ideological basis upon which men may be free is not found in any totalitarian power—either of the state or of the church. The ideology which is the basis of freedom is a Protestant contribution to humanity. Only upon that basis could democracy come into being. Only upon that basis can it survive. How can an adult ever hope to find a better place to invest his life than in the fellowship of these Christian youth upon whose young hearts and minds depends the destiny of the world?

The Second Group of Youth

There are, unfortunately, many youth in our Church whose experience of religion is shallow. One day they professed to have a religious experience and they joined the church but they did it more because someone asked them to do it than because of any depth of conviction on their own part. To them, God is not real; he is a vague something without form, personality or power. They attend church occasionally, they participate in the MYF when urged to do so, but it is all a bore, something to be hurried through

so that they may get on to engagements that are thrilling.

These youth need a spiritual awakening. God must become the most tremendous fact in their lives. Religion must become a dynamic which sends them out into life with a Christian's conviction and which sustains them when the going gets rough. The youth in this group also need guidance, counseling, help, encouragement. Use whatever word you will, and it means Christian adult leadership. These youth cannot be high-pressured into right attitudes and practices nor into deep and satisfying religious experiences. Skillful, devoted, patient, continuous adult leadership can do it.

Who are these youth? In the first place, they are the youth we will lose unless we do better than we have been doing. Our church lost two million one hundred and sixty-three thousand members in ten years. How many were youth? I do not know, but it is my estimate that approximately one million of these lost Methodists were between twelve and twenty-three years of age. Our church lost almost as many members in ten years as the combined church membership of two such denominations as the Disciples of Christ (1,658,966) and the Southern Presbyterians (532,135). The sluice gates of many local churches are open and youth are going out through them all because these churches do not have an adequate adult leadership for their youth.

In the second place, these are the youth in whom the fires of religion will completely go out unless we are able to inspire them to make commitments with their whole mind and heart and soul. In the report of Dr. Paul Calvin Payne, to be Board of Christian Education of the Northern Presbyterian Church, is the story of Sir Edwin Landseer and a picture which he once painted of a fire burning in a domestic grate. The fire glowed with so strange and marvelous a radiance that when the painting was exhibited in the Royal Academy in London scores of visitors came from far and near to behold the miracle. Eventually the artist sold the painting for a handsome price. After a few years, however, the purchaser had to summon the artist. "Please come and light your fire," he urged, "it has gone out." Landseer realized that he had used a very brilliant but fugitive pigment and so the glow of the fire had faded. The fate of Landseer's painting is an all too common parable, Doctor Payne says, of the spiritual incandescence of human beings.

So it will be with these youth, even in our churches, whose experience of religion was shallow in the first place. There are approximately a half million, I would say, of such youth in our churches, and their experience of God will never be real and dynamic and satisfying unless some older persons love them, teach them, inspire them, live with them.

The Third Group

These are the youth who have no experience of religion worthy of the name. Some of this group are members of the church. Most of them are not members. These youth are sinners, to use an old term. When you read of drunken driving, resulting in death by collision, stealing, burglary, murder, much of which is committed

by youth under twenty-three years of age, pray give me a better word for them than sinners. Lessening the emphasis on the consequences of sin, softening the rebuke of sinners, adults as well as youth, is one of the great mistakes which theologians, preachers, and Christian educators have made in the past quarter century.

If you prefer a modern term, let us say that these youth are unadjusted. They are not adjusted within themselves. Diverse forces are fighting for the mastery of their souls. They are not adjusted in their homes, if indeed they have homes. They are not adjusted in their human or divine relationships. Consequently they are unsatisfied, lost on a sea of indecision, without chart or compass, groping for an unknown haven.

Some of them need the psychiatrist. All of them need Christian friends. Many of them are living in hell and it will get tougher the further they go unless they are rescued by Christian youth, inspired and encouraged by adult leaders. Not one of these wayward youth is hopeless, provided the particular person or persons who have the opportunity in their hands of being God's instrument for reaching them are willing to be used for this work. It will not be easy. Neither is service easy in Africa or in other fields, but some of our best young people go there to serve. Shall we close our eyes to the youth all about us who are as "lost" as if they lived in some foreign land?

For how many such youth is our church responsible? An insignificant number? Look around in our cities, small towns, in the open country. Count the youth in the churches and the youth out of the churches. It is estimated that the Methodist Church's constituency in this country is approximately seventeen million people. Of that number, I believe it is conservative to estimate that five million one hundred thousand of this Methodist constituency are young people. Our present MYF enrollment is one million one hundred seventy thousand, leaving in this third classification of youth approximately three million four hundred thousand in this country who are the responsibility of the Methodist MYF. I know of nothing in our area of the church's life, that is, in the field of Christian education, which troubles me more deeply than this. We have talked much of worship experiences for our youth, of study courses, of audio-visual aids, of recreational activities, of the social gospel, seemingly unaware of the fact, or unconcerned about it, that none of these things will ever have any meaning of value for more than three million Methodist young people, because they never darken the doors of our churches. You cannot teach them unless you reach them, and you cannot reach them unless somebody goes out after them.

It is not a light thing for a man or woman or youth to stand before the altars of the church and take its vows of memberships. In so doing, if he is sincere, he commits himself, body, mind and spirit, to the will of Christ. He becomes a unit in the body of Christ on earth. Forever thereafter he is one under obligation, voluntarily assumed, to be a loyal, faithful member of Christ's holy Church. Such a person cannot lightly cast aside the call of his church to be a leader of youth.

"THE ALBUM OF EARLY METHODISM"

Nashville, Tennessee—A new filmstrip entitled, "The Album of Early Methodism," has recently been released as a production of the Methodist Radio and Film Commission. It replaces two stereopticon slide sets issued some years ago in the former Methodist Episcopal Church. It consists of forty frames and has one record (78 r. p. m.) which has a ten-minute message. It rents for \$2.00 and sells for \$5. The script, which is entirely new, was written by Pauline Mudge of the Board of Education, and the enterprise was launched and carried out by the Radio and Film Commission in cooperation with The Methodist Publishing House. The pictures naturally reveal some poor drawings, since these are the only ones available from those early days of Methodism. The scenes are pre-

sented as pages from an old family album, and the record and pictures give an interesting and valuable story. Among the pictures are Samuel and Susanna Wesley, Wesley's outdoor preaching, the first class meeting, the Strawbridge meetinghouse, Phillip and his family, John Street church in New York, Francis Asbury, Jason Lee and the Uniting Conference of 1939.

Among new pictures added to the filmstrip are Frank Salisbury's portrait of John Wesley, a painting of Susanna Wesley and her son, John, by Francis Crisse, and an excellent picture, by Jack Wally showing the Uniting Conference in session.

The filmstrip will be excellent for use with practically any study course on Methodism, and especially helpful in the pastor's class in church membership. It can be used with Junior and older children.

METHODIST RURAL FELLOWSHIP PLANS NATION-WIDE RETREAT

A retreat for members of the Methodist Rural Fellowship throughout the nation is being planned for May 8-10 at Germantown, Ohio, according to an announcement made by Rev. Ralph K. Kofoed, Monroe, Wis., president of the Fellowship.

Many rural leaders are expected to attend the retreat, which will be held in a camp and operated by the Evangelical United Brethren Church.

To go about our work with pleasure, whatever the task, to greet others with a word of encouragement, to be happy in the present, and confident in the future—this is to have achieved some measure of success in and by living.—Russell County (Ky.) News.



THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



IN STORYLAND

THE HOUSE-BOAT AND CHILDREN

Janie had learned to read, but Little Sister Jessie had not even been to school yet. So after supper Janie took her storybook, and sat down on the couch hammock to read a story to Little Sister.

Each evening, as they turned over the pages, Janie would say, "What story shall I read tonight?" And every time Little Sister would look up with the sweetest smile and say, "The China-boy story!"

So Janie would turn to the pretty picture of the little Chinese boy in his red suit, and begin:

"Once upon a time there was a little Chinese boy named Ah-fu, who lived in a very funny house on the river. It was a boat-house. It was not on the bank of the river, but right out on the water.

"Ah-fu was born in the boat-house. When he was a baby he was wrapped up in his bright dress and put in a corner of the deck of the boat for his nap, every day. He wore a silk cap made of red and gold, and his bright eyes saw pretty sparkling waves wherever he looked.

"When Ah-fu was about three years old (just as old as Little Sister was last year), he had a new baby sister. Her name was Chi Che. He loved her and took care of her on the deck of the boat-house.

Sometimes the boat rocked up and down like a hammock. The water seemed to sing, and the baby slept. Sometimes it rocked hard and the rain came down, and the baby cried.

"When the baby slept, Ah-fu used to watch the fishermen and the children on the other houseboats. He had never been off his own boat in all his life. He ate and slept, and helped his mother fix the rice in the bowls for supper and sat beside his father while he fished—but never went off the boat.

"One day another boat came along and stopped beside Ah-fu's houseboat. An old man walked right over the edge of the boat, and on to Ah-fu's boat. Ah-fu's father bowed low, and was glad. So did his mother bow low, and she was glad. For this was the grandfather. He brought little shells for presents. He talked very fast. He woke the baby sister, and she cried.

"Ah-fu had never carried Chi Che in his arms across the houseboat. But there was so much talking and gladness that no one heard the baby cry. So he went up to his baby sister and made sweet sounds for her, so she was quiet. Then he took her up in his arms and walked very slowly to the old man.

"Here is a present, too," he said. "Here is a present for an honorable grandfather." The grandfather held the baby, and Ah-fu held tight to her hand.

"Ah-fu, will you give her to me, to take to my boat and to the honorable grandmother?" asked the grandfather.

"No, said Ah-fu, 'she is a present to you, because you will stay on our boat. She will play with the shells. There is much room for the honor-



A HAPPY TIME

*Daddy and I like to read together,
Especially when it's rainy weather.*

*It's all so cozy and nice inside
And I sit on the arm of his chair so wide.*

*When I find a word that puzzles me,
Daddy helps me out so patiently.*

*There is nothing nicer and we always look
For a happy time with a brand new book.*

—A. E. W.

DADDY'S BOOTS

By Marjorie Allen Anderson
*When I wake up some day and find
The world all white with snow,
I'll jump into my daddy's boots,
And then away I'll go.*

*Perhaps to school, perhaps to play,
And maybe to the store,
These boots will wade right through
a drift
That's two feet deep, or more.*

—In The Christian Advocate.

able grandmother, too. Ah-fu will work for you. Ah-fu will be a grandfather, too, and take shells for presents when he is big."

"The old grandfather went into his own boat and brought the grandmother to Ah-fu's houseboat, and then they all lived together out on the water, never going on the land. Little Chi Che learned to walk on the boat, even when it was rocking. She learned to play with the shells.

"And for many days the happy family lived together on the boat, singing, mending, sewing, cooking, buying things from other boats, and catching fish from the water. But never, till Ah-fu and Chi Che were very big did they go on the dry land. They were houseboat children always."

Little Sister Jessie listened to the very end of the "China-boy story." She looked at the picture of Ah-fu again. Then she jumped down from the hammock and with Janie went into their own little room. She undressed, and washed her face and hands, brushed her teeth, and said

IN THE WORLD OF BOYS AND GIRLS

THE WAY TO END A QUARREL

*Two little kittens one stormy night
Began to quarrel and then to fight.
One had a mouse and the other had none,
And that's the way the quarrel begun.*

*"I'll have that mouse," said the biggest cat.
"You'll have that mouse? We'll see about that!"
"I will have that mouse," said the eldest son.
"You shan't have the mouse," said the little one.*

*I told you before 'twas a stormy night
When these two little kittens began to fight.
The old woman seized her sweeping broom
And swept the two kittens right out of the room.*

*The ground was covered with frost and snow,
And the two little kittens had nowhere to go;
So they laid them down on the mat at the door
While the old woman finished sweeping the floor.*

*Then they crept in as quiet as mice,
All wet with the snow and cold as ice,
For they found it was better that stormy night
To lie down and sleep than to quarrel and fight.—Anonymous.*

JUST FOR FUN

Dick, age three, did not like soap and water. "Surely you want to be a clean little boy, don't you?" asked his mother.

"Yes," he tearfully agreed, "but can't you just dust me?"

* * *

Two small boys were puzzling their brains to invent a new game. At last one of them said eagerly: "I know, Billy, let's see who can make the ugliest face."

"Aw, go on!" was the reply. "Look what a start you got!"

* * *

The minister was addressing the Sunday School children. After several minutes he asked: "And now is there any boy or girl who would like to ask me a question?"

For a moment that was silence and then a shrill voice piped out: "Please, sir, why did the angels walk up and down Jacob's ladder when they had wings?"

"Ah, I see," said the minister. "Now would anyone like to answer that question?"—Baptist Observer.

her prayers. Then she crawled up into her little bed and played she was Little Sister Chi Che on her house-boat on the river over in China. She played that the bed was a boat rocking . . .

And soon Little Sister was asleep. —Selected.

BETTY'S FAVORITE DOLLY

By Maeanna Cheserton-Mangle

Betty was so excited she could hardly eat her cereal. She had been up long before Nanny called her. This was the day her little cousin, Lucy May, was coming from Georgia. Betty never had met Lucy May but she knew it would be fun. She had put all her dollies out in a row on the nursery couch for her little cousin to see.

At last Lucy May came and the two little girls were off to the nursery to play. Betty showed Lucy May all her dolls. There was Jane, all dressed in pink and Tootsie the kewpie doll with feathers in her hair; Teddy, the fuzzy bear and Princess Pat, the life-sized doll, who always sat in her very own chair. Then there was Dinah. She was really Betty's favorite, for she had such a jolly smile and her teeth were so white, and the bandana on her head was such a gay color! It was hard to part with Dinah, but Momsey had said she must share her toys with Lucy May, so she put her favorite dolly in her cousin's arms. Lucy May gave a squeal. "She's just like Mammy back home in Georgia." She looked at Dinah for a long time and then smiled as she hugged her. "I'm going to love my colored dolly, and I love you too, for giving her to me."

God's Love Fills Our Lives With Worthy Meaning

By W. MAURICE LANIER, Pastor at Mountain View

(This sermon was preached in the Mountain View Church on Sunday, February 5. It is the first in a series preached on "Our Faith in Love.")

WE will try to make clear in this sermon the way our lives depend upon God's love in sustaining our very existence and in offering us a meaningful way of life. As we respond favorably to God's offer of an unselfish and useful life, life will become meaningful for us. We will grow to be the kind of person God expects us to be, and we will permit him to give us fellowship with him in this life and in the life beyond the grave.

Love is often misunderstood. The English word "love" is much abused. Christian love goes much further and much deeper than the word love as it was used by the movie actor who said in a popular film, when a certain person became interested in a girl: "You know why he is like he is. He's in love, l-u-v, love."

Christian love is not a light and shallow interest in a person of the opposite sex. This kind of sentiment is largely concerned with the possession of the other person for one's selfish pleasure. This is what is meant by one of the Greek words for love—eros. (You have heard the saying, "The Greeks had a word of it.") The Greeks had three words for love, and eros had the lowest level of meaning. It meant selfish desire to grasp for one's own enjoyment, without genuine concern for others. Eros is not used in the Greek New Testament.

A second Greek word for love is *phileo*, a word from which we get the first part of the word "philosophy"—love of wisdom. *Phileo* is a verb, meaning "to set a great value on," and it is used in the New Testament, as, for example, in John 12:25: "He that loveth his life shall lose it."

A third Greek word for love, *agape*, is a noun meaning benevolence, well-wishing, intelligent and unselfish concern and good will for others. This word is used in Paul's famous "love chapter," the thirteenth chapter of First Corinthians. It is also used, in various forms, in many other places in the New Testament.

I. This last meaning—unselfish and intelligent concern and goodwill for others—is the sense in which we use the word, when we say, "God loves all people." Consider some of the ways God expresses his love for all people.

1. Through the processes of nature which are in God's control, he has made us; and through the processes of nature, our physical bodies live and grow. By the use of rain, sunshine and the fertility of the soil, God makes plants to grow, as men cooperate with him to produce what they need for food, clothing, tools, houses, means of transportation and communication, and the like.

No person could be born or live for one minute without these things which are made possible by God.

2. God also gives us conscience and the opportunity to choose between right and wrong. Thus he gives us the opportunity to achieve what is worthwhile and to express our best selves.

3. God not only creates and sustains our physical bodies and gives us the opportunity to express our highest possibilities, he also urges us to turn from our sins and live a life that is filled with worthy meaning. Through Christ, God's love goes out to men to save them from sin and destruction. Many of you saw the movie, "The Prince of Peace." You remember the crucifixion of Jesus. He died to express God's love for all people—even sinners. By dying, rather than yield to the wishes of those who were content to have religion an outward form of worship and a set of rules for conduct, Jesus declared that genuine religion means an inward experience by which a person turns away from a sinful life and accepts God's love and lets him show the way to do his will. The death of Jesus is a compelling expression of God's love, when we view it as a voluntary act of Jesus for each and every one of us, to urge us to repent of our wicked desires and actions and to do God's will.

II. But all of God's love will not save us from ruin, if we refuse to do his will, refuse to accept what is right, refuse to do shun what is wrong, and strive to do what is noble.

1. Our physical bodies are hurt, when we violate the laws of nature. When we do not get the proper amount of rest and the proper food, we wear down our reserve of energy. If we fret and worry and think evil thoughts of other people, we damage our digestion or some other functions of the body. If we refuse to trust other people and refuse to try to get along well with them, there is danger that we will hurt these people and that they will hurt us. On an international scale this leads to war. This is the issue involved now with the hydrogen bomb.

Let us seriously consider this question: Should the people of the United States refuse to make the hydrogen bomb? Many Christians believe that the United States should refuse to make this weapon, because if the United States does make the hydrogen bomb, this will further stimulate an armament race with Russia. The Russians will not only continue to make atomic bombs, but it is likely that they will also try to make hydrogen bombs or something more powerful. This is a way by which the United States would invite trouble and war. It would be wise to invite peace instead of war. This could be done by letting Russia know in good

faith that we will work with them to put the atomic bomb under international control.

Some may object to this, and say: "You can't trust Russia. You had better get ahead of Russia rather than try to work with her."

But this objection is not wise; because in trying to get ahead of Russia, we would be promoting war instead of peace. We would all lose, if war should come. This means that if we do make the H-bomb, we will be making a war with Russia more likely to come. This would surely result in great loss of life and property to not only Russia but also to the United States and many other countries of the world.

If we do not trust the Russian people enough to keep on trying to work with them to promote peace, instead of against them, we are saying in effect that we do not believe that love and good will can be effective in dealing with human beings. This would make us as unchristian in our attitude toward others as any pagan.

2. We have seen that the refusal to accept God's love hurts our physical bodies. Let us also recognize the fact that it damages our minds. When we read inferior literature and think selfish thoughts, good and wholesome thoughts are crowded out. When we read superior literature, we are led to think superior thoughts. Superior thoughts will leave no place in our minds for evil thoughts. This is important, because our lives become like the thoughts we entertain. Good thoughts are just as necessary for the mind, as good oil and good gasoline are necessary for automobiles.

3. A person's character will be ruined by sin, if he refuses to accept God's love. If he does accept God's love, he will repent of his sins and let God guide him in living as Christ teaches that a person should live.

If we do not respond to God's love, none of life for us will have high quality and worthy meaning. This was forcefully demonstrated in the life of a young man who is described in the Advance booklet, "Our Faith in Love," on page 38.

The boy's parents had given him a wealth of material things. They had taken him on trips. They had been with him much of the time during his youth. They had given him their eager attention. But when he was drafted into the army, he found that his parents had not given him "stability of character and poise of soul." He was under pressure and went to pieces. Then he resented his parents' failure to give him what he needed. He asked them: "Why did you not give me God?"

God's love and our acceptance of it and our acceptance of the unselfish way of life which God offers to us, all of these are altogether necessary if we are to have a life filled with worthy meaning.

The Arkansas Methodist Circulation Campaign

SUPPLEMENTAL REPORT NUMBER 2

This report carries only subscriptions received since last report, together with present charge totals of charges reporting additional subscriptions. It carries also present district totals.

Charge and Pastor	New	Present	Renewal	Total
ARKADELPHIA DISTRICT				
Present District Total 1211**				
Arkadelphia, John B. Hefley	1			116**
Traskwood Ct., H. A. F. Ault	1			52**
LITTLE ROCK CONFERENCE				
CAMDEN DISTRICT				
Present District Total 1833**				
Emerson, C. B. Harris	2	4		8
Smackover, A. C. Carraway	1			103**
LITTLE ROCK DISTRICT				
Present District Total 1755				
Austin Ct., G. B. Pixley	2			34
Carlisle Ct., C. D. Meux	3			7
Little Rock:				
First Church, Aubrey Walton	1			223
Highland, William L. Arnold	1			88
Pulaski Heights, Kenneth Shamblin	1			153
Winfield, Paul V. Galloway	3			113
Mabelvale, Alfred DeBlack	1			34*
MONTICELLO DISTRICT				
Present District Total 1312**				
Hamburg-Snyder, M. W. Miller	1			84*2
McGehee, J. Ralph Clayton	1			71
New Edinburg Ct., C. R. Andrews	1			29

Charge and Pastor	New	Present	Renewal	Total
WARREN, J. E. COOPER				
1 100				
PINE BLUFF DISTRICT				
Present District Total 1290				
Rowell Ct., Claude Stone Jr.	3			6
Sherrill-Tucker, A. E. Jacobs	1	2		29**
St. Charles Ct., R. H. Richert	1			14
PRESCOTT-TEXARKANA DISTRICT				
Present District Total 1456				
Ashdown, W. D. Golden	1			104**
Langley Ct., George Townsend	2	5		7
Spring Hill Ct., S. L. Durham	1	2		22
Texarkana Ct., C. H. Gilliam	1			34
BATESVILLE DISTRICT				
Present District Total 1083**				
Bethesda-Cushman, Claudie McLeod	1			29
CONWAY DISTRICT				
Present District Total 1584**				
North Little Rock:				
Levy, Raymond Dorman	1	1		42
Washington Ave., I. L. Claud	1			91**
FAYETTEVILLE DISTRICT				
Present District Total 1424**				
Bentonville, Alf Eason	1			81**
Bentonville Ct., Kenneth Hatfield	3	1		20
Springdale, E. G. Kaetzell	1	1		107**
FORT SMITH DISTRICT				
Present District Total 1869**				
Kitt'er-Mt. View, M. B. Short	2			40**
HELENA DISTRICT				
Present District Total 1512**				
Vannale, J. H. Richardson	6	26		33

Charge and Pastor	New	Present	Renewal	Total
JONESBORO DISTRICT				
Present District Total 1507**				
Harrisburg, J. T. Byrd	1	1		59**
Monette, George Stewart	4			54**
PARAGOULD DISTRICT				
Present District Total 1168**				
Campground-Gainesville, M. A. Cherry	2			9
Greenway Ct., Gus Evans	1	2		26**
Ravenden Springs-Willford	1			7
SEARCY DISTRICT				
Present District Total 1052				
Kensett, W. W. Peterson	1			34
Quitman, John R. Manney	1			46
Valley Springs	1			16
Van Buren Co. No. 3, Cannon Kinnard	2			10

RIP VAN SNOOZE AWAKES

(Continued from page 2)

President, Association of American Railroads.

Divorce Data:

Historical Statistics of the United States 1789-1945, United States Department of Commerce, Bureau of the Census.

Taxes:

Statistical Abstract of the United States.

"METHODISM'S PINK FRINGE"

By G. N. CANNON, Stephens

WHEN one discovers that termites have begun work about the foundation of his home, he immediately resorts to some method of extermination of such destruction. The Methodist Church has been this writer's spiritual home through all the years of his life. He was born in it.

I have always found a fullness of joy in the wide open fields of service within her borders, I am sure no "pink fringe" needs to be drawn about her borders to add beauty to her garments.

It appears that the Methodist Church has come face to face with some insidious forces that have infiltrated most other institutions making war against the Christian Church and the American Democratic way of life.

Based on the facts as I have them delivered to me, it would seem that in the article on page 134 of the February number of the *Reader's Digest*, written by Stanley High, "Methodism's Pink Fringe" there is nothing that should be regarded as misleading to a normal mind.

It may be conceded that an Episcopal Address delivered to a General Conference of the Methodist Church, and the President's Message to Congress are similar, except that the secular press gives the President's message at once to the public, whereas, a Bishop's address to a General Conference goes into the records of the Conference and most of the church papers, without any knowledge by a large portion of

the church membership. Some things occur, even in a General Conference, that the church at large never knows about.

For instance, at the General Conference of 1940 held in Atlantic City: where a representative member of the Un-American Activity committee was invited to deliver an address. It was thought best as a precaution against possible disturbance to have a group of police stationed here and there in the building, so about twenty of them were settled in different positions among the audience. This was done and the address was delivered without any confusion. That sinister incident did not find expression in the public press. How unlike a Methodist Conference was this! Was there fear that Communism would show its teeth? In the General Conference of 1944 similar symptoms appeared.

Dr. Wayland tells us that Stanley High should have known that the organization that named itself "Methodist Federation for Social Action" is in no way officially related to the Methodist Church. Webster's definition of the word "Federation" signifies that two or more organizations have united together for cooperative work. If this organization claims no official relation with the Methodist Church, and the Methodist Church affirms that it has no relation with this foster organization, the implication is clear that the "Methodist Federation of Social Action" expects that the whole body of our Methodist constituency would put such interpretation upon it.

Their view of this organization will be further confirmed when they have learned that the "Methodist Federation of Social Action" has office space leased, rented, (or is it free?) where they are running their business and have free access to the Methodist telephone conveniences there. A very close relationship appears to exist.

Dr. Wayland appears to have gotten the impression that in the General Conference, when the term "Methodist" as a part of the title of this organization was being discussed, many members of the General Conference Board on the State of the Church felt somewhat wary of the question and so the name "Methodist" continued to be a part of this bunch of mistletoe.

Notwithstanding this, some Methodists, quite prominent among us, belong to this organization. For instance: the Executive Secretary of our General Board of Missions with a Methodist bishop as president, five of our bishops as vice presidents, a member of the General Organization of Women's work as its recording secretary, our assistant secretary of Missionary Education as its treasurer, and others who hold high positions in the Methodist Church.

Dr. Wayland fails to point out a single statement in Stanley High's article in the *Reader's Digest* and label it as untrue. "The Methodist Federation for Social Action" displays a most wonderful spirit of generosity in providing, as they say, 22,000 volumes of an illuminating book they are distributing among

22,000 Methodist pastors. This raises a question at once as to the purpose and motive undisclosed. Let our Methodism be on the alert.

Dr. Wayland thinks that the danger that this organization might ever do to our great church is very remote. Carl Marx sowed the seeds of communism nearly one hundred years ago, and while germination was slow at first, it has sprung into full flower in these latter years.

A NEW STRATEGY?

Everybody knows that the tactics of the liquor crowd have been smart. But facts are on our side—it is "smarter not to drink." Anybody with clear eyes can look beyond the artificial ads of so-called "Men of Distinction" to the actual picture of the "mess of destruction" caused by alcohol. On paper the characters are colorful, but in practice, they are pitiful.

So, while the wets seemingly win with their present sales propaganda, let us remember that their "tactics" cannot stand the sustained attack of spiritual strategy. Time is too short for Christians to remain on the defense, or to content ourselves merely with castigating the evils of traffic in alcohol. Wets must now challenge "our side."

First, to accept abstinence is our project.

Second, to promote an intelligent, positive, program of preaching and Christian practice, as good stewards of the abundant life:

Third, to employ prayer and other spiritual techniques which can far surpass the effectiveness or statutory enactments, or even of educational procedures.—The Voice.

A GREAT DECISION HAS BEEN MADE

The dry forces of Arkansas, led by the Temperance League of Arkansas and the Women's Christian Temperance Union, are initiating and sponsoring a statewide prohibition bill. Christian leaders throughout Arkansas have stated that 1950—NOW—is the time to strike!

A GREAT DAY FOR ARKANSAS DRYS!

WHEN? Thursday, March 2, 1950, Beginning at 10:30 a. m.

WHERE? First Baptist Church, 12th and Louisiana Streets, Little Rock

WHAT IS IT? Statewide Prohibition Meeting!

If humanly possible, come, and bring one or two or more of the best leaders and workers in your church. It is our earnest hope and prayer that every church in each of the seventy-five counties in Arkansas will be represented by the pastor and other workers, who will come with their hearts on fire for Christ, and "with their sleeves rolled up" for this great Christian crusade. Please begin right now to pray that Thursday, March 2, 1950, may be a day to be long remembered in Arkansas; then please help make it so!

Let's make this the greatest occasion of its kind this state has seen in years. Your presence in this first meeting will be a real encouragement—and help.

All Dry forces of the state pulling together, working hard, praying earnestly, will be pleasing to the Lord, and He will bless our efforts. Such a force as that will be unbeatable. Come early, and come with a song and a prayer in your heart.

Temperance League of Arkansas

Clyde C. Coulter, Supt.

James 1:22

John 15:14



Methodist Children's Home Report



FINAL REPORT ON THE CHRISTMAS OFFERING

ARKADELPHIA DISTRICT	
Amity Circuit	\$ 9.50
Dalark Circuit, Rock Springs Ch.	17.00
Fountain Lake	24.00
Hot Springs Ct., Mountain Pine Ch.	15.00
Oaklawn, Hot Springs	92.00
Rockport	6.50
Sardis	80.00
Previously Received	\$ 244.00
	3,161.66
Total for Arkadelphia District	\$3,405.66
CAMDEN DISTRICT	
Bearden	\$ 25.50
Bradley Charge, Mann's Chapel	7.50
Buckner Ct., Mt. Ida Church	10.00
Chidester Ct., Silver Springs Ch.	12.00
Centennial, El Dorado	10.00
Lisbon	12.50
El Dorado, First Church	1,009.16
Harmony Grove	20.00
Beuna Vista	21.00
Westside	9.00
Holly Springs	10.00
Mt. Olivet	10.00
Mt. Carmel	12.00
Magnolia, Jackson Street	71.16
Smackover (Additional)	8.00
Stephens	100.00
Previously Received	\$1,347.82
	3,106.23
Total for Camden District	\$4,454.05
LITTLE ROCK DISTRICT	
Des Arc M. Y. F.	\$ 6.00
New Bethel	7.00
Geyer Springs, Circle No. 2	5.00
Hickory Plains	7.00
Asbury, Little Rock (Additional)	10.00
Capitol View, Little Rock, Wesley	26.00
Men's Cl.	23.50
Forest Park, Little Rock	52.00
Oak Forest (Additional)	150.00
Lonoke	8.60
Eagle	102.61
Winfield, Little Rock (Additional)	
Previously Received	\$ 510.92
	8,694.00
Total for Little Rock Dist.	\$9,204.92
MONTICELLO DISTRICT	
Dermott (Additional)	\$ 2.00
Hamburg (Additional)	2.00
Lake Village	80.00
Monticello	200.00
Portland	144.68
Montrose	22.50
Previously Received	\$ 451.18
	2,841.32
Total for Monticello Dist.	\$3,292.50
PINE BLUFF DISTRICT	
Carthage	\$ 20.00
DeWitt	195.00
England (Additional)	18.00
Glendale	14.00
Good Faith	16.95
Pine Bluff, First Church	800.00
Previously Received	\$1,063.95
	3,481.18
Total for Pine Bluff District	\$4,545.13
HOPE DISTRICT	
Bingen Ct., Avery's Chapel	\$ 6.00
Foreman Charge, Walnut Grove	2.00
Forester	44.00
Nashville	178.69
Langley-New Hope Circuit	16.00
Richmond Circuit	10.00
Texarkana, First Church (Additional)	53.00
Previously Received	\$ 303.69
	4,074.94
Total for Hope District	\$4,378.63
TOTAL FOR LITTLE ROCK CONFERENCE	
	\$29,280.89
BATESVILLE DISTRICT	
Mountain Home Charge, Salesville	\$ 4.00
Wesley's Chapel	5.40
Swifton	22.00
Viola	6.50
Previously Received	\$ 37.90
	803.58
Total for Batesville District	\$ 841.48
CONWAY DISTRICT	
Atkins (Additional)	\$ 50.00
Bethel	11.00
Conway, First Church (Additional)	1.00
Dardanelle Ct., Liberty Hall	3.00
Previously Received	\$ 380.18
	2,134.02
Total for Conway District	\$2,514.20
FAYETTEVILLE DISTRICT	
Elm Springs	\$ 15.00
Harmon	32.00
Fayetteville, Central (Additional)	1,030.00
Highfill	10.00
Sulphur Springs	28.50
Whitehall	10.00
Previously Received	\$1,125.50
	1,765.84
Total for Fayetteville District	\$2,891.34
FORT SMITH DISTRICT	
Branch Circuit	\$ 7.00
Cecil Church	5.00
Lamar	10.00
Mt. Olive	10.00
Madden Chapel	2.00
East Van Buren	51.06
New Hope	20.00
Waldron	25.00
Previously Received	\$ 130.06
	2,823.63
Total for Fort Smith Dist.	2,953.89
HELENA DISTRICT	
Brinkley (Additional)	10.00
Rev. James Trice (Credited to Brinkley)	100.00
Cotton Plant	150.00
Blackish Lake (Additional)	15.00
Holly Grove (Additional)	78.00
Marvel	10.00
West Helena	54.63
Wheatley	30.00
Previously Received	\$ 447.63
	2,461.43
Total for Helena District	\$2,909.06
JONESBORO DISTRICT	
(Lake Street Blytheville, 20.79. Omitted from first report through typographical error, but included in the original total)	
Brookland Charge, Pine Log Ch.	\$ 9.50
Pleasant Valley	5.00
Keiser (Additional)	23.80
Manila	46.31
Tyrone	10.00
Wilson	50.00
Previously Received	\$ 144.61
	1,958.21
Total for Jonesboro District	\$2,102.82
PARAGOULD DISTRICT	
Greenway Ct., Gravel Hill	\$ 6.00
Morning Star Ct., Bard	10.00
Paragould, First Church	528.50
Rector, Fourth Street	23.50
Rector Ct., Jesup	14.27
Smithville Ct.	5.00
Walnut Ridge	25.00
Previously Received	\$ 612.27
	632.37
Total for Paragould Dist.	\$1,244.64
SEARCY DISTRICT	
Austin	\$ 6.70
DeView Charge (Additional)	6.00
Kensett	45.00
Quitman Charge, Enders	50.00
Mt. Pleasant	6.25
Rosebud Charge, Smyrna	3.00
Van Buren Charge, Damascus	22.00
Previously Received	\$ 138.95
	1,125.50
Total for Searcy District	\$1,264.45
TOTAL FOR NORTH ARKANSAS CONFERENCE	
	\$16,721.88
Gifts not Credited for any Church:	
Mrs. Mary North, Lamar	\$ 1.00
Mrs. Lotta Pierce, Paragould	6.00
Mrs. J. H. Linebarrier, Camden	5.00
(Previously Received)	1,201.00
Total	\$1,213.00
TOTAL 1950-50 Christmas Offering	
	\$47,215.77

A Notable Tribute

The long list of memorials published below gives testimony to the high esteem

in which Dr. O. D. Ward was held by those among whom he had lived and practiced his profession. It will be noted that the Methodist Church at England, the W. S. C. S., and twenty-one individuals and families are represented in the list of those sending memorial gifts.

Truly it may be said of him, that "His works do follow him." His life of service to his town and community, his character as a public-spirited citizen, and his devotion to the church and the higher spiritual needs of his friends and neighbors will be a permanent influence in and around England. These memorial gifts to the Children's Home from friends and loved ones will register down through the years in the security and happiness of our children.

Mrs. O. D. Ward, England; Mrs. S. S. Beatty, England; Mrs. W. N. Norman, England; England W. S. C. S.; Mrs. Willie B. Holland, England; Mrs. Exa Matthews, England; Mrs. B. Wilson, England; England Methodist Church; Mrs. C. C. Dickie, England; Mr. Jack Bain, England; Mr. Harold W. Ward, Memphis; Mrs. L. E. Casey, England; Mr. and Mrs. Tom Ross, England; Mr. and Mrs. Everette Tucker, Sr., Tucker; Mrs. Edna Tobin, England; Eric P. & Hazel Scruggs, England; Mrs. Eddy Weintraub, England; Mr. A. A. Cantrell, England; Mr. W. B. Cantrell, England; G. A. A. Cantrell, England; Mr. W. S. Kenney, England; Mrs. W. O. Williams, England; Mr. R. A. Ward, Searcy; Mr. C. A. Bayne, Jr., Humnake; Mr. and Mrs. J. V. Webb, England.

Other Memorials

IN MEMORY OF:

Mr. Charles T. Smith, given by Mrs. T. E. Tapp, West Helena; Mr. and Mrs. R. C. Robertson, West Helena.
Mr. H. E. Pearce, given by Mrs. W. L. Boswell, Clarendon.
Mrs. Kitty N. Talley, given by W. G. and Anne Hovle, Marianna.
Mr. W. N. White, given by A. B. Cone, Jr., Wilmore; Mr. and Mrs. R. B. Newcome, Nancy and Benton Newcome, Portland; Mrs. J. W. Pugh and Miss Martha Pugh, Portland; The Portland Bank.
Mr. Will White, given by Mr. and Mrs. Fred Hohenschutz, Eudora.
Mrs. Walter Higginbotham, given by Mrs. W. A. Somervell and Mrs. W. D. McDonald, Jonesboro.
Mr. H. A. Scheerer, given by Mr. and Mrs. Lambert Dial, Brinkley.
Mrs. Edward Short, given by Mr. and Mrs. Lambert Dial, Brinkley.
Mr. Jack Hopkins, given by Mrs. S. C. Russworm and Mrs. E. J. Chaffin, Hughes.
Mrs. Lida C. Hardin, given by Mrs. Louis Barton, Marion.
Mrs. Julian Hardin, given by Mr. A. B. Carter, Marion.
Mrs. Nelle Buford, given by Goodfellowship Class, Forrest City Methodist Church.
Mr. W. J. Key, given by Mrs. Mary G. Thach, Eudora.
Mr. Jones, Belzoni, Miss., given by Mrs. Mary G. Thach, Eudora; Mr. and Mrs. Howard Hicks, Eudora; Mr. and Mrs. Fred Hohenschutz, Eudora.
Mr. Epperson Matthews, given by Marianna W. S. C. S.
Mr. R. P. Kelley, given by Alton B. Raney, Little Rock.
Vernon W. Hall, Jr., given by Alton B. Raney, Little Rock.
Mr. Homer Holbrook, given by Rev. and Mrs. Charles Richards, England.
Mrs. A. G. Parsons, given by Rev. J. B. Hefley.
Mr. Ross Norrid, given by Men's Bible Class, Piggett Methodist Church.
Mr. John Terry, given by Men's Bible Class, Piggett Methodist Church.
Mr. Norris Pierce, given by Men's Bible Class, Piggett Methodist Church.
Mrs. W. P. Whaley, Sr., given by Mr. and Mrs. Lamar Williamson, Monticello.
Myron Nailling, given by Mr. James C. Hale, Marion.
Mr. Sam Addington, given by Mr. and Mrs. Tom Harvey, Dumas.
Mr. Guy Lindsey, given by Mr. and Mrs. Fred Hohenschutz, Eudora.
Mrs. F. M. Tolleson, given by Mr. and Mrs. Robert Moore and boys and Mrs. Myrtle Bateman, Brinkley.
Buck Crews, given by Mrs. Emory Sweet, Forrest City.
Mrs. W. P. Whaley, given by Mr. and Mrs. G. A. Langley and Mrs. G. W. Clark, Belzoni.
Mrs. Susan Crawford Whaley, given by Mr. and Mrs. E. S. Gladden, Prescott.
Mrs. Sarah Whitehead, given by Willing Workers Class, Primrose Church, Little Rock.
Mr. Garland S. Rumph, given by Mr. and Mrs. Robert Moore, Brinkley; Mr. and Mrs. Edwin Horton, Jr., Camden;

Mr. and Mrs. Lambert Dial, Brinkley; Mr. and Mrs. R. E. Short, Brinkley.

Mr. Dan Denova, given by Marianna W. S. C. S.; Mr. and Mrs. Dan Felton, Marianna.

Mrs. Price Cannon, given by Mr. and Mrs. J. F. Fogleman, Marion; T. Gordon Mathews, Marianna.

Annie Mathews, given by Miss Belle Panich, Marianna.

Mrs. Dixie Lee Coffman, given by Mrs. Mary G. Thach, Eudora.

Mr. Clyde Andrews, Sr., given by Marianna W. S. C. S.; Mr. and Mrs. Dan Felton, Marianna; Mr. and Mrs. Charles Ward, Marianna; Mr. and Mrs. E. D. Conner, Marianna.

Mr. Homer Freeling, given by Mr. and Mrs. Alton Raney, Little Rock.

Mrs. James Penick, given by Mr. and Mrs. Alton Raney, Little Rock.

Mr. John E. Uzzell, given by Mr. and Mrs. Alton Raney, Little Rock.

Mrs. Margaret Mann, given by Mr. and Mrs. Alton Raney, Little Rock.

Mrs. Safronia Hunt, given by Mr. and Mrs. B. A. McConnell, Hartford.

Mrs. Howard Pudor, given by Mrs. Jack D. Moore, Forrest City.

Mrs. F. M. Tolleson, given by Agnes Williamson, Brinkley.

Mr. E. L. Carter, given by the Ken Cole Family, Little Rock.

Mr. W. N. Felsberg, given by Mr. and Mrs. Joe R. Martin, Pocahontas.

Mrs. Ethel Griffin, given by Mr. B. A. McConnell, Hartford; Mr. W. H. Irby, Hartford; Boots and Jane Lynch, Fort Smith.

Mrs. G. W. Jenkins, given by Foreman W. S. C. S.

Mrs. Susan Berry Fair, given by Mr. and Mrs. J. F. Fogleman, Marion.

Mrs. C. R. Garrison, given by Mr. and Mrs. C. W. Heustess, Forrest City; Circle No. 1, Forrest City Methodist Church; Mr. and Mrs. Eldridge Butler, Forrest City; Mrs. Jack D. Moore, Forrest City; Mr. and Mrs. John Cooper, West Memphis; Mrs. Emory Sweet, Forrest City.

Mrs. J. F. Averitt, given by Mr. and Mrs. Jack Frank, Dumas.

Mr. J. A. Russell, given by Mr. and Mrs. Jack Frank, Dumas.

Mrs. Sallie Smith, given by Lila Ashby Class, Winfield Church, Little Rock; Mrs. Kate M. Peiper, Little Rock.

Mrs. Fair, given by Mrs. Olin Shockley, Tyrone.

Mrs. P. C. Blaylock, given by Mr. and Mrs. Olin Shockley and Mr. and Mrs. Willard Jones, Tyrone.

Donald Moody West, given by Mr. and Mrs. W. T. Gerard and Son, Marianna; Mr. and Mrs. Dan Felton, Marianna; Mr. T. Gordon Mathews, Marianna.

Mr. John King, given by Mr. and Mrs. L. R. Martin, Pocahontas.

Mrs. W. P. Reasons, given by Mr. and Mrs. Earl G. Heimbach, El Dorado.

Mrs. J. B. Robinson, given by Dr. and Mrs. J. R. Luten, Little Rock.

Mrs. Lee Quattlebaum, given by Mr. and Mrs. D. Everett Tucker, Tucker.

Mr. and Mrs. W. W. Keaton, Sr., By a Friend.

Mrs. George Parker, given by Forrest City W. S. C. S., No. 1; Mrs. Emory Sweet, Forrest City.

Other Gifts

Keiser Youth Division, box of ribbons, socks, and gloves.

Mrs. Lou Williamson and Miss Pearl Hopkins, puzzles.

Highland Drug Store, Little Rock, 5 gallons of ice cream.

Dumas Methodist Church, large collection of canned foods.

Mrs. E. I. McKinley, Little Rock, clothing.

Johnson's Ice Cream Co., ice cream for all the children.

Mr. Eugene Stewart, Little Rock, two suits.

Mrs. Harley Goodman, Fort Smith, clothing.

Sulphur Springs W. S. C. S., wool filled comfort.

Centerton W. S. C. S., quilt, rag rug, pillow cases, dollies, etc.

Rev. and Mrs. W. W. Barron, Marysville Circuit, automatic washing machine.

Warren Methodist Church, box of toys.

Circle No. 15, First Church, Little Rock, 20 yards of slip cover material.

Mr. J. H. White, Camden, box of pecans.

Highland W. S. C. S., records.

Mrs. W. D. Gordon, Little Rock, clothing.

Women of Hart's Chapel Mission Service.

Mrs. McKee, Cabot, clothing.

Moorefield W. S. C. S. and Young Ladies Class, a quilt.

Mr. A. J. Wilson, First Methodist Church, Little Rock, 25 pounds of sugar.

CONFERENCE CHAIRMAN LOYAL TO BENEVOLENT CAUSES

BUCK HILLS FALLS, PA.—The chairman of more than sixty Commissions on World Service and Finance of the annual conferences meeting in the spring conferred here with members of the Council of Secretaries of World Service Agencies

February 1-2.

Ways and means to achieve the goal of a 33 1/3 per cent Advance in World Service giving over the askings of the past quadrennium occupied central attention. Special emphasis was laid upon getting all possible World Service money into the central treasury in Chicago by March 31, the end of the fiscal year.

Dr. Karl P. Meister, chairman of the Council of Secretaries, presided and the Council's secretary, the Rev. Horace W. Williams, kept the records of the sessions. Arrangements for the conference were made by Dr. Harry Denman, chairman of the Council's committee on Promotion.

A Findings Committee, composed

of a representative from each of the six Jurisdictions, brought in the following report which was unanimously adopted:

Your Committee on Findings has listened with interest to the various viewpoints expressed during the meeting of the chairmen of the Annual Conference Commissions on
(Continued on page 13)

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

CHRISTIAN EDUCATION

Contributing Editor:
Ira A. Brumley

NOVEMBER SPECIAL FOR MINISTERIAL TRAINING AND HENDRIX COLLEGE

Treasurer's Report For 1949, North Arkansas Conference

Additional sums received since our report on January 18:
Grand Total previously reported \$9,020.53

Batesville District	
Melbourne Ct., additional	2.00
Conway District	
Conway First Church, additional	10.00
Dardanelle	47.00
Dover-London, additional	4.00
Morrilton, First Church	150.00
Dardanelle Circuit	9.00

(This was erroneously credited to another charge in our January 18 report, hence is not included in the total of this report.)

Helena District	
Elaine, additional	25.00

Jonesboro District	
Bono	10.00
Lunsford and Pleasant Valley	43.50
(This was erroneously credited to another charge in our January 18 report, hence is not included in total of this report.)	

Searcy District	
Heber Springs, First Church	75.00

Grand Total \$9,343.53
February 15, 1950

TRAINING SCHOOL AT NEW EDINBURG

On the evening of January 8, Rev. J. E. Cooper, pastor of the First Methodist Church, Warren, began a three-day training school at New Edinburg for the Church School workers of the New Edinburg Circuit. The text was "How to Have a Better Church School."

The attendance was good and there were 23 credits as follows: New Edinburg, 17 and Hebron 6.

There is a noticeable improvement in some of our school as a result of this school.—C. R. Andrews, Pastor.

WOFFORD HONORS "KING TEENS"

Outstanding seniors in a number of South Carolina high schools will be honored with the title of "King Teens" of 1950 in the second annual contest sponsored by the *Old Gold and Black*, Wofford College (Spartanburg, S. C.) student newspaper. Chosen by their classmates, the winners will be awarded scholarships to Wofford.

According to plans completed earlier this semester, 58 high schools throughout the state were invited to enter the contest and hold senior class elections to determine the winners. Thirty-six schools already have responded and 31 agreed to enter. Tentative plans for this year's contest include state-wide publicity for the winners, certificates to be awarded at high school commencement exercises, and a week end visit to the Wofford campus sometime in March.

Of the 28 seniors chosen last year,

"CHRISTIANITY AND COMMUNISM"

At this time when Methodism's relationship to communism is receiving extended study and discussion, we call attention to a leaflet brought out by the faculty of Garrett Biblical Institute. It is an analysis of the contending claims and ideologies of Christianity and communism. It is a comparison of these two rival ways of life with reference to what they condemn, what they involve, and what they teach.

Thus is an excellent piece of material in concise form, and presented in plain and understandable terms. Classes and groups interested in making a further study of this timely topic would do well to secure a supply of these leaflets that may be had at 5 cents per single copy or \$2.00 per hundred. Order from Dr. Leiffer, Garrett Biblical Institute, Evanston, Illinois.—Roy E. Fawcett.

AREA ADULT MEETING AT HOPE

Dr. Robert S. Clemmons of the Adult Division of the General Board will direct a meeting of adult workers at Hope, March 10-11. It is a coming together of district and conference workers of this episcopal area, composed of Arkansas and Louisiana.

In the statement of its purpose, Dr. Clemmons has this to say of the meeting: "It is a planning and training conference for conference directors of adult work and any conference leadership among young adults, to help them plan summer meetings and a year-round program for young adults. It is the kind of training conference I shall be holding all over the United States in February and March."—Roy E. Fawcett.

B-W STUDENTS PLAN ACTIVITIES FOR HOSPITALIZED VETERANS

Veterans at Crile Hospital, Brecksville, Ohio, are helped along on the road to physical and mental recovery by Baldwin-Wallace College (Berea, Ohio) students. Under the sponsorship of the local American Red Cross chapter students lead a social education program in the neuro-psychiatric ward one Sunday each month. Alternating with a similar group from Oberlin College, the B-W students plan informal games, skits and entertainment.

Two afternoons each week physical education students from Baldwin-Wallace conduct gym classes under the supervision of the hospital recreation director, and once a month another group of B-W men offers a sports exhibition in the neuro-psychiatric ward.

Patients in the open wards see movies every Thursday when B-W students give their time to run the projectors. A quartet of young pre-theological students assists the Protestant chaplains in personal visits through the wards twice a week.

For many patients "wheel chair jockeys" as an important part of Sunday morning's routine, as five B-W students assist in moving patients to chapel services.

five are now enrolled at the college.

NEWS ABOUT HENDRIX COLLEGE

Speech Department Plans Spring Production

Plans for the major dramatic production for the spring semester at Hendrix were announced last week by Miss Geneva Epps of the speech department.

The major production will be "The Night of January 16th," a mystery by Ayn Rand, author of "The Fountainhead," to be presented on the campus the evenings of March 2, 3 and 4.

Playing the role of the district attorney will be Al Treadway of Marianna and opposing him as defense attorney will be John Miles of Hot Springs. The feminine lead role, that of Karen Audre, the defendant, will be played by Joyce Walker of Wynne.

Important character roles will be played by Leo Trulock of Pine Bluff, Robert Newton of Warren, Leita Ballew of Jonesboro, George Hartje of Conway, Dixie Lea Childs of Brinkley and Marilyn Bandy of DeQueen.

Hendrix Students Represents F. T. A.

A group of Hendrix College students was at Harrison High School last week in an assembly program in the interests of the newly-founded Arkansas Future Teachers of America organization.

In charge of the program was George Rice of North Little Rock, vice-president of F. T. A. in Arkansas and a junior at Hendrix. Miss Geneva Epps of the Hendrix speech department appeared on the program and acted as chaperone for the group.—Barbara Noble.

AMERICA'S WAY

Every March the American Red Cross goes to the people of this country for support of its program. This program entails responsibilities decreed by federal statute, responsibilities of national and international scope that continue both in war and peace.

The response of the people is voluntary. It is for each individual to decide how much he can give of his time and his money to assist in carrying out these responsibilities. No one says what the individual must do.

Yet the people—in the little towns, in the rural districts, in the big cities—accept the challenge year after year and voluntarily make the Red Cross responsibilities their business. They take pride in shouldering their neighbors' burdens when the sudden hurricane, the forest fire, the flash flood sweep away homes and possessions. No one tells them they must help. They respond to the needs of their fellows in the prison in the pioneer spirit of helpfulness that is their heritage.

The response of Americans not only at fund raising time but throughout the year, to every part of the Red Cross program—blood, safety, service to veterans and the armed forces and their families, nursing, disaster, international activities, and other services—is never failing.

The men in industries and professions, the women in homes and in the business world, the boys and girls in schools and colleges make

TO SAFEGUARD CAMPERS

Nashville, Tenn.—Every precaution is being taken to safeguard Methodist youngsters (and oldsters) who will attend the various camps held under Methodist auspices next summer.

The Division of the Local Church of the General Board of Education has provided standards of health, safety, and sanitation for the use of persons in charge of camps and of those contemplating attending camp next summer. Present standards for camps are a far cry from the days when dirty mattresses, crowded sleeping quarters, and poor and ill-sanitary facilities were all too common.

Some of the safeguards are:

A physician's health certificate based on examination within a week of the opening date of camp; or an entrance physical examination by a physician of all campers and staff members. Health certificates are required also for cooks and other persons working with food.

A registered nurse in camp.

A balanced diet.

Schedule providing for sufficient hours of sleep.

Hot water provided for bathing.

First aid equipment in strategic places.

It is urged that persons setting up and conducting camps should insure water-front safety grounds. Among these are: Provisions of an adequate life-guard force; the posting of water-front regulations; if a pool is used, see that all swimmers are required to take a shower before and following the swim.

Sanitation standards include: Adequate supply of pure drinking water, water used for swimming should meet the requirements of the State Board of Health; milk supply from dairies meeting the requirements of the State Board of Health.

Standards are given also for preparing, cooking and refrigeration of food, and disposal of garbage and of waste water from showers and basins.

In her report to the General Board of Education, Miss Elizabeth Brown, camp consultant, stated that work was going forward in the development and improvement of campsites and various types of conference grounds in forty annual conferences and that with few exceptions these developments are in keeping with accepted standards.

WE MUST START TO BUILD

"We must start to build world citizens just as we must emphasize Christianity itself. We are proud of our local churches and of our denominations, but most of all we rejoice to be Christians. When Christianity comes to mean world-citizenship, then we are making progress."—The Presbyterian.

We should all choose that brave career in which we can do most and best for mankind.—Robert Louis Stevenson.

Parents wonder why the streams are bitter, when they themselves have poisoned the fountain.—Locke.

up the American Red Cross and work THROUGH it, with no sense of compulsion.

This is America's way.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

MAKING PROGRESS IN BRAZIL

Dear Friend:

From the Methodist Institute's new home in Santo Amaro, a suburb of Sao Paulo, we send greetings and best wishes for the year 1950. Although to you our new location may be a surprise, to us it is the realization of many hopes and dreams of a place which would offer greater opportunities for the preparation and training of the girls in our Religious Education Course. Here they may do "field work" in several churches (widely varied from rural to "big city" types), and in various social agencies similar to those of any large industrial city in the world.

When the house was found the first part of December, it was decided to begin moving at once, thus taking advantage of the summer vacation and the short "lull" before the summer conference and meetings which some of us will attend. So we immediately began sorting, boxing, packing and crating—and what an experience that was for us. We have learned: that such things as professional movers and moving vans do not exist here; that moving an entire institution involves a lot more complications and difficulties than any of us had imagined; and that it will take still more time and energy to re-organize and establish the school in its new locale.

If you could see this place, you would know why we feel that our prayers have been answered and that it is worth all of the hours of hard work which have gone into this move. The house is situated in a restricted residential area on what was once a great estate, but is now divided into large lots. Ours is the first house after coming in the main entrance to this area, and the street is lined on both sides with beautiful towering pines. On one side of the house is a tennis court, back of which is a small garden and beyond that a pine grove. On the other side (on neighboring property) is another grove of pines, so that we are almost surrounded by them. Just back of the house is a double garage (which must be used as storage space for the time being), laundry room, and rooms formerly used as servants' quarters. Behind that building is another garden which extends to the street. At one time the gardens must have been quite beautiful, but now they show a lack of care during the years the property was rented. However, we hope they can be restored to their full beauty before long. The house itself is of light colored brick with a small front porch of stone. It is on one of the highest points of this section, so that from certain windows one can see the Sao Paulo airport, and on a clear day glimpse of Sao Paulo itself in the distance.

The house is lovely on the inside, too, but will be crowded until we can construct a building for classrooms. This year we will be living "on top of each other", and each room will have to serve for double duty (for example: the music room will be used for piano lessons, for the library, and as a regular classroom), but we are hoping to have more space soon. In order to give the girls the opportunity to work

W. S. C. S. Assembly In Cleveland, April 18-21

The third quadrennial Assembly of the national Woman's Society of Christian Service of the Methodist Church has been called to meet in



MRS. FRANK BROOKS

the Music Hall, Cleveland, Ohio, April 18-21. It is expected that 3,500 women will attend, representing 1,500,000 members of the Society in 26,000 local churches. Mrs. Frank C. Brooks, Mt. Vernon, Iowa, national president, will preside.

"Christian Faith for a World in Revolution" has been chosen as the theme of the four-day gathering; and "Draw Thou my Soul, O Christ" is the assembly hymn. Mrs. Brooks will open the assembly with an interpretation of the theme; and there

in the various churches and social agencies of Sao Paulo we are going to need a station wagon, as it takes about an hour to get to the city from here (by bus or street-car—this includes a 20 minute walk to the street-car stop).

If you can read between the lines you will easily understand why we sent so few Christmas cards from here, but we did think about our friends as we packed and boxed up our things. And we appreciate more than words can tell the many lovely cards and notes we received as we went about the tasks of moving. Since we are still knee-deep (almost literally) in trunks and boxes, getting unpacked and straightened up in the new house, we chose this way of writing a joint letter to let all of our friends know about our new home and our plans and dreams for 1950.

Our temporary address:
Caixa 2009
Sao Paulo, Capital
Brazil

Sincerely,
Sarah Bennett
Mary Jane Baxter
Dina Rizzi
Sarah Locke.

CONFERENCE OF THE W. S. C. S.

The Annual Conference of the North Arkansas W. S. C. S. will convene at Morrilton Tuesday, March 23rd, at 2:00 p. m.

All delegates are requested to

will be greetings by Bishop Hazen G. Werner, of the Ohio Area of the Methodist Church. Dr. Harold A. Bosley, pastor-designate of the First Methodist Church, Evanston, Ill., will lead the meditations throughout the assembly; and special music will be furnished by the National College Singers, Bennett College Singers, and Scarritt College Singers.

Among the principal guest-speakers will be: Bishop G. Bromley Oxnam on "Jesus Christ, the Great Revolutionist"; Mrs. Vera Micheles Dean, "The World in Revolution"; Dr. Benjamin E. Mays, "The Christian's Responsibility for Human Rights"; Dr. Gloria M. Wysner, "World Missions and Emerging Leadership"; Mrs. Mildred McAfee Horton, "The Christian Woman's Responsibility for Missions Through Education"; Bishop Arthur J. Moore, "A Panoramic View of World Missions."

Features of the program will include a communion service, on the first afternoon, conducted by Bishop Werner and the Ohio district superintendents; introduction of missionaries and deaconesses by Mrs. J. D. Bragg and Mrs. A. C. Johnson, and of World Federation guests by Mrs. Paul Arrington, on the first evening; the launching of the "Roll Call of Methodist Women" on the 19th; and a commitment service on the 21st. On the morning of the 20th, the assembly will meet in five sections to discuss, "The Christian Woman's Responsibility for World Missions" and in the afternoon for informal discussions with missionaries and nationals.

MAKING PLANS FOR CLEVELAND CONFERENCE

In making plans for attending the Assembly of the Woman's Society of Christian Service in Cleveland, Ohio, one of the major items is the matter of transportation. Leaders of our work in the two Annual Conferences are considering chartering a bus on which all attending from Arkansas might travel together.

On investigation it is found that a bus may be had from either the Greyhound Lines or the Arkansas Motor Coaches. The Greyhound Bus will carry thirty-seven passengers, the Arkansas Motor Coaches twenty-nine. The route would be by way of Memphis, Bowling Green, Ky., Louisville, Ky., and Columbus, Ohio.

If a bus is chartered the round trip will be approximately twenty-five dollars. The bus fare, round trip, regularly is twenty-nine dollars. Railroad fare plus Pullman, round trip, is eighty-five dollars and sixty-nine cents. If going by bus, there would be a one-night stop over each way, with hotel expense extra.

All who are planning to attend this meeting and are interested in chartering a bus should write at once either to Mrs. T. S. Lovett, Grady, Arkansas, for the Little Rock Conference or Mrs. J. S. Upton, Con-

send in their names as soon as possible and not later than March 5th, to Mrs. C. Ray Williams, Morrilton, Arkansas, stating how you are coming, whether by train, bus or car.

BUTTERFIELD W. S. C. S. HEARS FROM NOME, ALASKA

The Butterfield Society held its regular meeting at the home of Mrs. Lee Efird, Thursday, February 9th. Mrs. Elva Krutsch, presided. Mrs. Jim Wallace led the discussion on the study course "Grass Roots". Plans were made for raising more funds for the new church building. Mrs. Efird served delicious refreshments to the group.

The society had the following letter from Miss Esther McCoy at the Lavinia Wallace Mission, in Nome, Alaska:

"Dear Friends:

Thank you for the nice assortment of baby clothes and school supplies which we recently received from you. It is only because Christian people have such concern for the welfare of others that our missionary work is able to continue.

Usually people like to know how their gifts are used. At the mission we give baby clothes to the mothers upon the arrival of the new baby. We also give baby clothes to those who need them otherwise.

The sewing supplies are used by the different girls' sewing clubs as they are needed. Since we usually have more yard goods than the clubs use we often give it as a Christian's gift to the members of our Sisterhood (native W. S. C. S.). They really like to get materials. You would be interested to know that a great amount of this material is used for the lining of the parkas. The lining is the part that we see. They are quite colorful.

The school supplies are used as we need them in our activities at the mission and for gifts. I have already given the bottle of paste to a six year old boy who has been, and will continue to be in the hospital for some time. I do some occupational therapy there. He is making a Christmas scrap book now, and was very happy to receive the paste.

May God richly bless each of you as you continue to serve his needy people.

Very truly yours,
Esther McCoy."

This letter was in reply to a box of baby clothes and school supplies sent by the Butterfield Society to the mission for Christmas.—Mrs. Frank Spurlin.

CAPITOL VIEW WESLEYAN GUILD

Mrs. W. E. Tyler of 2614 W. 15th, was hostess to the Wesleyan Service Guild of Capitol View Methodist Church on Manday evening, with Mrs. Edith Brewer, co-hostesses.

The program was in charge of Mrs. E. E. Biggers, assisted by Mrs. Myrtle Bevels and Bea Smith. A piano solo was given by Miss Fredonia Tyler, daughter of the hostess.

The Valentine motif was carried out in the refreshments which were served from the dining room by Mrs. Neeley, mother of the hostess, and Mrs. Brewer. Games were in charge of Mrs. Mary Jo Freeman. A delightful time was enjoyed by all.—Reporter.

way, Arkansas, for the North Arkansas Conference.

The bus would leave Little Rock Sunday afternoon, April 16th and return to Little Rock April 24th.

CURRENT NEWS IN ARKANSAS METHODISM

CURRICULUM ENRICHMENT FILMS TO BE SHOWN IN LITTLE ROCK

Little Rock will form a link in a chain of 100 cities throughout the nation for the introduction of a new series of church curriculum enrichment motion picture films.

The films, which pioneer a new approach by Protestant churches working unitedly in the field of Christian education, will be shown at Christ's Episcopal Church Parish House at 7:30 p. m. on Tuesday, February 28. Invitations to attend are extended to clergymen, educators, officials of civic clubs, industrial firms, fraternal orders and other prominent in the life of Little Rock and surrounding communities.

The curriculum enrichment films are titled "Birthday Party", "What Happened to JO JO," and "A Job for Bob." They were produced by the Protestant Film Commission, which is supported by 19 major denominations and 13 interdenominational agencies. Cooperating with the P. F. C. in the production of the series was the International Council of Religious Education, representing boards of 40 denominations as well as 33 state councils of Christian education.

These curriculum films will strengthen the teaching program of the church and will also be useful for evening worship services, at Church or Family nights, in Women's and Men's groups, parent meetings, and in summer camps. Outside the church they will find usefulness in Y. M. C. A. and Y. W. C. A. groups before all types of community organizations.

"Birthday Party" was designed to teach young people to apply the Golden Rule to everyday life. It tells the story of the unconscious cruelty of a little girl who carelessly wounds the spirit of a playmate, and to whom the Golden Rule didn't seem very much until she was brought face to face with the heartache she caused her friend.

"A Job for Bob" deals with the problem of a young man who, out of high school and eager to get married, is crushed when the job he desires is found unattainable. This film is intended to help young people apply Christian principles in choosing a vocation.

"What Happened to JO JO" is designated to help young people assume responsibilities of citizenship based on their religious ideals.

This premiere is being sponsored by the Little Rock Ministerial Alliance and the Directors of Religious Education.—Margaret Marshall.

"IT'S A FACT"

It's a fact that the membership of the Methodist Church has increased at a faster rate in the past four years than at any time since 1925.

The quadrennium in which Methodism was emphasizing a Crusade for Christ and was including a concerted Year of Evangelism produced remarkable results.

When Methodism makes its supreme desire the winning of persons for Christ and His Church, and points its program and activity for ministers and churches in that direction, Methodism can accomplish great results and bring multitudes, even millions, of persons to Christ.—In Shepherds.

HEBER SPRINGS YOUTH CHOIR AT WARREN

Despite the inclement weather a large and appreciative audience was present at the Warren Methodist Church Sunday morning to hear the program presented by 29 members of the youth choir of the Heber Springs Methodist Church.

Judge Duval Purkins, prominent Methodist layman of Warren, in a letter to the editor of the paper at Heber Springs expressed the following complimentary remarks:

"Yesterday our church had as guests Rev. H. E. Pearce, Miss June Turner, Miss Elizabeth Chesbro and the youth choir of the Methodist Church in your city. Mrs. Purkins and I had two of these fine young ladies as guests for the night in our home."

"I want you to know our community enjoyed the visit from these fine people and they were greeted with a full and appreciative audience."

"All of us were delighted to have them for this visit."

Accompanying the youth on the trip besides Miss Turner, Miss Chesbro and Mr. Pearce were, Mrs. Cecil Alexander, Mrs. Merrill Stark, Mr. and Mrs. V. H. Dickson, Mr. and Mrs. Joe Smith, Mrs. W. A. Whitaker and Mrs. Anne Brown. The latter was a guest of her daughter, Mrs. Bill Craven. Mr. Craven is choir director of the Warren church.

HELENA YOUNG ADULT FELLOWSHIP HOST TO SUB-DISTRICT GROUP

The Young Adult Fellowship of the southern part of the Helena District met at the Helena Methodist Church on Sunday afternoon, January 29, for their regular quarterly meeting.

Gordon McCarty, president, called the group to order. Following the singing of a song and a prayer by Rev. E. J. Holifield, pastor of the local church, Mr. McCarty presented J. E. Meador, who made a very interesting talk on "What Is Business?"

A round-table discussion was held regarding the problems the local churches are having, in reaching their young adult members. Interesting and useful suggestions were made by the leaders in the various churches represented, which were Lexa, Wabash, West Helena and Helena.

It is hoped that these quarterly sub-district meetings will prove very helpful to the local churches in reaching and organizing their young adult members. Whether or not an active group has been organized in the local church, any person interested in bringing the young adult members into active relationship with the church is urged to attend these quarterly meetings. The next one will be held at the Lexa church on April 30th.

Clay Bumpers, of Elaine, closed with prayer and the group went to the basement for coffee and doughnuts served by the ladies of the local church.—Reporter

Someone said to me after a recent sermon, "One thing I like about your preaching is that you have handles on your sermons. A man can pick them up and carry them home with him."—Hobart D. McKeen, Church Mgt.

ARKANSANS IN CHICAGO MEETING

Plans for the National Methodist Town and Country Conference to be held July 24-26, 1951, were formulated at a meeting of the general committee in Chicago Temple Feb. 9. The gathering, which is expected to attract more than 2,000 delegates, will have for its theme, "Christian Advance in Town and Country."

Choice of the exact site of the conference was referred to a special committee on arrangements, but it was understood that the host city will be one of three bidders in the Des Moines, Ia., Area. The first National Methodist Rural Life Conference in the summer of 1947 was also held in mid-America—at Lincoln, Nebraska.

The Council of Bishops is expected to issue a call to the 1951 conference, as they did in the case of the Lincoln meeting. Bishop Charles Wesley Brashares of Des Moines is chairman of the Bishops Committee of Six on Rural Life and also heads the general committee which is planning the 1951 conference.

Leaders of the movement pointed out that by the use of the phrase, "town and country," in both the conference name and keynote theme they desire to accent the importance of the county seat and include in the scope of their study all areas from open country up to towns of not more than 10,000 population.

Stimulating suggestions were offered for topics to be presented by top-notch national leaders at general assemblies or evening mass meetings. Tentative themes for lively panels on crucial town and country issues were outlined.

Majority of the conference work will be done in smaller groups or councils dealing with the following sub-divisions of the main conference theme, "Christian Advance in Town and Country" through—(1) Church Leadership; (2) Today's World; (3) Community Life; (4) Local Church; (5) Family; (6) Stewardship Responsibility; and (7) Communication and Cultural Arts.

Besides Bishop Brashares, the following episcopal leaders are on the Bishops Committee on Rural Life: Bishop Paul E. Martin, Little Rock, Ark.; Bishop Donald Harvey Tippet, San Francisco; Bishop J. W. E. Bowen, Atlanta, Ga. (Atlantic Coast Area); Bishop W. Earl Ledden, Syracuse, N. Y.; and Bishop Marvin A. Franklin, Jackson, Miss.

Bishop Brashares also heads the executive committee, which includes Bishop Ledden and Bishop Franklin and the following: Rev. Glenn F. Sanford, superintendent of the Department of Town and Country Work, and Dr. Elliott L. Fisher, executive secretary of the Section of Home Missions, both of the Division of Home Missions, New York City; Rev. Ray Magnuson, Lincoln, Nebr.; Dr. A. W. Martin, Southern Methodist University, Dallas; Dr. Rockwell C. Smith, Garrett Biblical Institute, Evanston, Ill.; and Rev. Ralph Kofoed, Monroe, Wis., president of the Methodist Rural Fellowship.

The General Committee includes all of the above persons and the following: Bishop Dana Dawson, Topeka, Kansas; Rev. Joel Cooper, Conway, Ark.; President Harry Richardson of Gammon Theological

NEWS FROM WILMAR

The Wilmar Charge is composed of four churches, Wilmar, Rock Springs, Mt. Pleasant, and Andrew's Chapel.

When we came to the charge in June, we found a very loyal and big hearted group of people. We were graciously received, not because of the individual preacher, for he was unknown to them, but because it is characteristic of a true and loyal Methodist to love and stand by his pastor.

The people have surprised the pastor and his family several times through the year with an old fashioned pounding. Not only have they done that, but they have kept in mind the budget of the church. We are not paid out in full on all items yet, but we are working to that end. With their continued loyalty and cooperation we will be able to report everything paid up in full shortly. They have been cooperative in every respect and have never failed to try to do anything I have asked them to do. It is this kind of spirit that all pastors can, and do appreciate.

We have held four revival meetings on the charge, one in each church, with very good interest and results. We have received 20 new members into the church, 12 on confession of faith, 2 by transfer and vows.

The Church Schools of all the churches are holding a good average in attendance through these winter months. The Sunday Evening Fellowships are well attended in the churches where their groups are meeting regularly. The young people are also active in our Sub-District M. Y. F.

Our vacation Bible School that was held at Mt. Pleasant was well attended, with an enrollment of 42. It was a very fine school and enjoyed by all who took part.

We had a very interesting and helpful Leadership Training School for adult workers in the Church School, with all of the churches of the charge taking part, with the exception of one. There were eleven who received credits. Others who did not qualify for credits received much help and reported that they enjoyed the study very much. Rev. J. E. Cooper, pastor of the First Methodist Church, Warren, was the instructor. We appreciate his fine and most efficient services. We want to thank also Rev. Roy E. Fawcett, our executive secretary of the Board of Education of the Little Rock Conference, for helping to make this training school possible.

We are happy in our work at Wilmar, and only pray that we shall be equal to the great task that God has called us to do. We count it a privilege to serve this fine people.—J. C. Van Horn, Pastor.

Seminary, Atlanta; Dr. Ray A. Sturm of the Department of Town and Country Work, New York City; Dr. Aaron Rapking, Hiwassee College, Tenn.; Rev. Gene Carter, Simpson College, Iowa; Dr. William Owen, Santa Rosa, Calif.; Dr. D. E. Lindstrom, University of Illinois; J. P. Stafford, Cary, Miss.; Dr. J. Q. Schisler, executive secretary of the Division of Local Church, Board of

(Continued on page 15)

DR. R. L. ARCHER ELECTED MALAYA-BURMA BISHOP

The Rev. Raymond L. Archer, Ph. D., of (115-25 Metropolitan Avenue,) Kew Gardens, Long Island, was elected a bishop of the Methodist Church by the Southeastern Asia Central Conference meeting in Singapore, Malay Peninsula, on February 1, according to cable advice received by the Board of Missions and Church Extension of the Methodist Church in New York. Dr. Archer, who is now in Singapore, was an associate secretary of the Board at the time of his election, and he had previously been a missionary in Java, Sumatra, and Malaya for thirty years. Mrs. Archer, who served with her husband in his missionary posts, is now at their Long Island home.

Dr. Archer left in November for Singapore to visit the work of his fields and to help organize the new central conference of the Methodist Church there. The conference covers all Methodist work in the new Republic of Indonesia, including annual conferences and missions in Sumatra and nearby islands; also the Methodist work in Sarawak on Borneo, in the Malay Peninsula, and in the Commonwealth of Burma. Bishop Arthur J. Moore of Atlanta, Georgia, presided over the new Central Conference.

Dr. Archer first went to the island world of the Pacific in 1911. His first service there with the Methodist Church was in pastoral and educational work in Buitenzorg, Java; later he was superintendent of the Java District of the Church, and still later transferred to the nearby island of Sumatra where he was the mission treasurer and superintendent of the North Sumatra Mission.

From 1933 to 1942 he was on the Malay Peninsula, first as pastor of Wesley Church in Singapore, superintendent Singapore District, mission treasurer, and then superintendent of the entire mission. He was also a chaplain of British troops stationed in Singapore and vicinity. He is the author of "Mohammedan Mysticism in Sumatra" published by the Malayan British Asiatic Society, and a contributor to a number of magazines. He was a delegate from the Malaya Annual Conference to the General Conference of 1936, and to the Uniting Conference of the Methodist Church in 1939.

Dr. and Mrs. Archer were in Singapore when the Japanese began their attack on the northern part of the Malay Peninsula. With the late Bishop Edwin F. Lee he succeeded in gathering into the city most of the Methodist missionaries from more than a score of Malay mission centers, and when the war drew close to the city and the British authorities advised their withdrawal, they managed to take passage together for Java. Later they went by boat from Java to Australia and then to the United States.

On his return to the United States, Dr. Archer was elected to the staff of the Board of Missions and Church Extension, with oversight of missionary work in Malaya, and also in central Africa. In 1947-8 he visited all the fields where the Methodist Church has work in Malaya, and also Mozambique, Angola, the Belgian Congo, Rhodesia, and Algeria in Africa.

Dr. Archer was born in Adoins, Tyler County, West Virginia, and received his education at Washington and Jefferson College, Washington, Pa., the University of Pittsburgh, Drew Theological Seminary and Hartford Theological Seminary. He has also studied in Frankfurt,

CONFERENCE CHAIRMAN LOYAL TO BENEVOLENT CAUSES

(Continued from page 9)

World Service and Finance with the Council of Secretaries. We have noted, even in the differences of approach, an apparent effort on the part of all of us to guard and further the great benevolence programs of both the General and Annual Conferences of our Church.

To make more effective and uniform our work, we suggest:

1. That the General Commission on World Service and Finance seek a more uniform and equitable basis for apportioning World Service askings to the Annual Conferences, and that a committee from this body be appointed by our chairman and Dr. Lugg to make suggestions in this matter. The findings of the General Commission might well become a pattern of guidance in the apportioning of Annual Conference benevolences.

2. That the Annual Conference Commission on World Service and Finance seek a fair and equitable basis for distributing the General, Jurisdictional and Annual Conference Administration funds, World Service and Annual Conference benevolence to the several districts and charges.

3. That the Annual Conference Commission on World Service and Finance make a careful study of items which properly belong in the benevolence budget and items which more fittingly belong in an Administration budget.

4. That the disciplinary provisions concerning the prompt forwarding of all funds to their proper treasurers be noted and that the intent of the donor be always scrupulously observed.

5. That Par. 791 of The Discipline, which deals with ratios of distribution in no wise bars the Annual Conference from taking action governing the distribution of benevolence funds raised in excess of apportionments for World Service and Annual Conference benevolences.

6. That, in recognition of our belief in the great value of the Religion in American Life emphasis during last November, made possible by the National Advertising Council, we ask the Council of Secretaries to aid in its continuance and extension and urge our local communities in their plans to include all groups.

7. That in the setting of future general church or conference-wide programs Annual Conference Commission on World Service and Finance thereto be clearly defined.

8. That we record our pleasure in the progress of the General Conference Commission on Survey and believe that it will render the church a helpful and much-needed service.

9. We appreciate the plan of the Council of Secretaries to visit annual conferences and meet with the Commissions on World Service and Finance, and we request its continuance and further development.

10. We count it a privilege to have been here during these days with the Council of Secretaries and believe that similar meetings on an Area and Annual Conference level would prove profitable in furthering the understanding of world needs and the churches' responsibility in meeting them. We suggest that in future meetings all the World Service interests be given opportunity

Germany. He was a pastor in the Pittsburgh Conference before going to the mission field.

His new episcopal residence will be in Singapore.

TRUE GREATNESS

By H. W. JINSKE, Pastor, Springtown-Highfill

IN the December 25 issue of the *Arkansas Methodist* Chancellor Robert M. Hutchins of the University of Chicago lists "the ten greatest of our time." The selection was made for the mid-century review edition of MacLean's Magazine, popular Canadian monthly.

His list is confined to the first fifty years of the twentieth century and contains three Americans and one person each from England, Russia, China, India, Germany, Austria, and France.

The magazine commented that Hutchins does not expect everyone to agree with his list of "Greats" and that he would be happy to start a healthy argument.

Well here I plunge into deep water, but I shall try to swim.

I agree with the Chancellor that the ten he selected have had a tremendous influence upon human thought and action. His criterion: "True greatness must rest on the depth of a man's influence and on the effect of that influence in changing our thoughts and lives."

In the first place is true greatness altogether a matter of influence? Is it altogether a matter of changing thoughts and lives? Let us ask, in what direction have life and thought been changed? What was the quality of that change?

Would not true greatness also include the character of the individual as well as his influence? Men of great influence are not always men of good character. Some of them are.

Hutchins would nominate only three of the ten—Gandhi, Lenin, and Sun Yat-Sen—for a place among

ity to present their work.

11. We record our deep appreciation of our Council of Secretaries for making possible this meeting, our gratitude to each one has contributed to the program and pray God's blessing upon our United endeavor.

Respectfully submitted—Clarence H. Laure, Chairman, North East Ohio Conference, J. Less Green, Secty., Peninsula Conference, H. W. Williamson, Alabama, H. I. Robinson, Northwest Texas, Clarie C. Hoyt, Wyoming State, Robert J. Morris, Lexington.

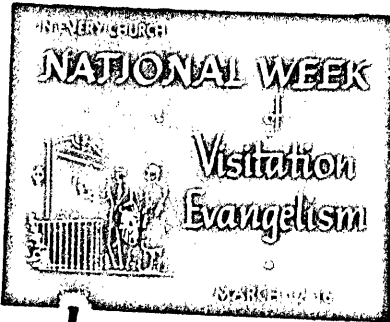
the immortals. Is Lenin really great or just big? It appears to me that according to the Chancellor's criterion Hitler would have to be placed among the immortal "Greats" if he had won the war. What tremendous influence he would have wrought among the peoples of Europe had he won! He would have put Lenin in the shade. In my humble opinion Hitler would have been big but not great.

Hutchins places Mrs. Franklin D. Roosevelt three places above her husband because he believes her motives are more pure. This is just a matter of opinion of his part. He really has no way of knowing that her motives are purer than those of her husband. Other educators just as capable as the Chicago Chancellor would probably put her three places below her husband or might not include her at all.

His reason for selecting Henry Ford was that Ford's idea of mass production, carried into accomplished fact, profoundly changed the lives of the people in this country. Ford did accomplish some great things but he could not have gone very far without the inventions of Edison and Westinghouse. Since Edison died just a few years ago he belongs in this period. It is indeed debatable whether Ford should be placed above Edison in influencing human lives.

Again in the Chancellor's list not one educator, not one clergyman was included. It is true Einstein and Freud are included but they are really research scientists. They belong more in a class with Edison than with educators like John Dewey. Again, many eminent psychologists are not influenced by Sigmund Freud's psychoanalysis.

Another one selected was Albert Einstein. He is indeed a great scientist and is known in scientific circles for his Theory of Relativity. It appears that on the basis of this theory, which played a part in the development of Atomic energy, Einstein will influence millions in the next half century. As yet his theory has had little or no influence on the life of the common man—though he has profoundly influenced scientific thought. But so have Robert Millikan and others.



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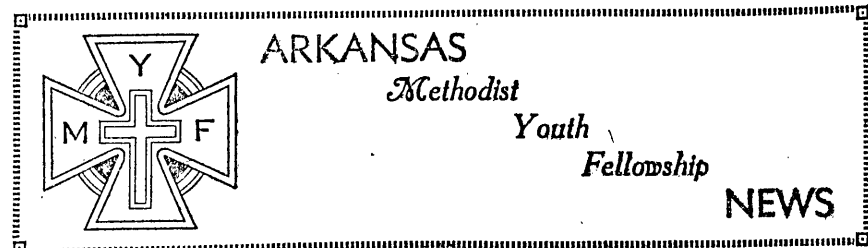
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TIDINGS

Headquarters for Evangelistic Literature
1908 Grand Ave., Nashville 4, Tenn.



CHECK-UP FOR PRESIDENTS

By Lola Featherston, President
North Arkansas Conference,
Methodist Youth Fellowship

Presidents, are you doing everything you should do in order to make a good president? Check "Yes" or "No" on each question to see if you rate high or low.

1. Do you attend Sunday school each Sunday morning and Sunday evening fellowship every Sunday night? ()

2. Do you attend the church worship services every Sunday? () You know a president should be an example to the others, but others would profit considerably from attending church worship, too.

3. Do you preside over all business meetings of the MYF? ()

At times when you can't be present for the meetings work out plans ahead of time with the vice-president. You'll find Robert's Rules of Order profitable to help you plan your business meetings and carry out parliamentary procedure. If you'd like a condensed edition, use "Mr. Chairman" by Neyland Hester which can be bought for 20 cents from the Youth Department, P. O. Box 871, Nashville, Tennessee.

4. Do you keep up with everything that happens in your MYF?

5. Do you attend all sub-district meetings? ()

6. Do you urge that others attend them? ()

1. Do you keep your MYF informed about sub-district affairs, district meetings, conference assemblies or meetings, and national news? () The MYF page of the Arkansas Methodist will keep you posted concerning conference meetings in addition to local news events, sub-district meetings, and district affairs. CONCERN, the national newspaper of Methodist youth, keeps you informed about all national news. Every MYF should take it; it is printed twice each month and the subscription rate is \$1.00 per year. Subscribe to it at CONCERN, 810 Broadway, Nashville 2, Tennessee.

2. Do you call council meetings once every month? ()

The chances are that you will need them that often do an adequate job of planning.

3. Do you see that the council's plans are carried out? ()

4. Do you attend the meetings of the board of education? ()

Remember that you are a member of the Quarterly Conference and should always be there with your written report.

5. Do you meet with all committees that you appoint? ()

You're a member of all committees, you know.

6. Do you attend the commission planning sessions? ()

You are the connecting link between the commissions. Since you meet with all of them, you can help them to plan so there will be no repetition or interference.

7. Do you help other officers to remember their responsibilities? ()

8. Do you use a copy of Planbook? ()

This will give you and the council a chance to look ahead for a whole year and make plans for big things.

It gives the main topics and the sub-topics for the Sunday morning and Sunday evening sessions which is printed in the literature for the intermediate, senior, and older youth departments. You can get a copy of "Planbook for the Methodist Youth Fellowship" for 15 cents from the Methodist Publishing House.

15. Have you read Handbook? ()

It is an organization manual for the MYF that was compiled by the youth staff. It includes the intermediate organization, senior-older youth organization, the commissions, and a section on planning the meetings. You will find it more than worth the 25 cents required to order it from the Methodist Publishing House.

16. Do you read all current literature? ()

Some of the literature you will find helpful is: "Workshop", "Highroad", "Christian Action", "Lessons for Intermediates", Program Quarterly for Youth, or whatever literature your department uses.

17. Does your personality rate high? ()

Are you courteous, friendly, interested in the welfare of others, and a Christian?

18. Are you enthusiastic enough about the MYF that you spread your enthusiasm to others? ()

How do you rate? If you checked 15 of them "yes", you are a very good president. But I'd suggest that you try to be able to answer them all "yes". You who scored 14 or under should be trying to improve yourselves.

HOPE SUB-DISTRICT

The Hope Sub-District met on the evening of February 13 at the Hope Methodist Church. Blevins M. Y. F. gave a very interesting program. Charles Overstreet presided over the business meeting. Reports were given from each church. The churches were represented as follows: Emmet, 20; Prescott, 14; McCaskill, 10; Blevins, 14; and Hope 13.

A committee composed of one person from each church was chosen to name our Sub-District. The name chosen was "Galloway Sub-District," honoring our district superintendent.

A period of recreation was enjoyed by all. Mrs. Lines from Blevins, directed the games. Refreshments were served and the meeting was adjourned.

The next meeting will be at Nashville.--Virginia Hamilton, Publicity Chairman.

TRI-COUNTY SUB-DISTRICT

The Tri-County Sub-District M. Y. F. met at the Fordyce Methodist Church, February 6, for their monthly meeting. The hymn, "Faith of our Fathers," opened the program. The scripture was read by Sara Branden. Winona Nutt read "I Am a Good Shepherd." Ruby Hearne read "The Lost Sheep." Mr. Gray led in prayer. The singing of "Are Ye Able?" concluded the program.

The vice-president, Pat Henry, took charge of the meeting in the absence of Pat Russell. An offering for missionary training amounted to \$3.30.

Hampton again won the banner

UNION COUNTY SUB-DISTRICT MEETING

The Union County Sub-District meeting was held in Vantrease Memorial Church, El Dorado, Monday, February 6. There were 150 young people and adults present. An inspiring program on Brotherhood was given by the Vantrease M. Y. F.

Howard Childs presided over the business session.

The guest speaker for the evening was Mrs. Crouse who had just returned from a meeting in Washington, D. C.

Much interest was shown in the reports of the four commission projects from each church. The banner point system was reviewed by the secretary. The Senior banner went to Dumas Memorial and the Intermediate banner went to Pleasant Grove.

The following projects were adopted for February:

Worship and Evangelism—Plan special service on World Day of Prayer, February 24.

Community Service—Plan observance of Brotherhood Week, second week in February.

Missions and World Friendship—Send supplies to Navajo Indian mission school, Farmington, New Mexico.

Recreation—Have Valentine party.

The following resolution was adopted:

Methodist youth seek and appreciate clean wholesome recreation. Methodist youth not only foster but are willing to accept from other activities or leadership which are conducive of mental, physical or spiritual growth. Methodist youth recognize that entertainment is a big part of its life. Therefore, we feel that on matters which involve us so heavily is our right to express ourselves concerning any social relationship which draws on us for support.

On many activities we take part in it is evident that the theater heads the list with youth. It does matter then what kinds of show we have to look at. And since we do attend frequently we can express our sentiments, about plots, scenes and persons who play the character parts.

In-as-much as we have established our contribution to the success of a movie, theater, or star we wish to go on record in opposing the showing of any picture which is detrimental to the sanctity of the home, integrity of the marriage venture, and debasing of high moral and spiritual values.

THEREFORE BE IT RESOLVED:

That the 150 members of Methodist youth assembled in the Vantrease Methodist Church, El Dorado, Arkansas, on the night of February 6, 1950 do petition the manager of every theater in the county to bar the showing of the recently completed picture, "Stromboli", starring Ingrid Bergman and directed by Roberto

for the sixth consecutive month. Their percentage was 9.6 per cent, Thornton, 9 per cent and Fordyce 9 per cent.

There were 42 present. Hampton had 18, Fordyce 13 and Thornton had 11. The next meeting will be at Hampton on March 1 at 7 45.

The M. Y. F. benediction concluded the meeting.

Refreshments were then served, games were played and group singing was enjoyed.—Barbara Childs, Secretary.

YOUNG PEOPLE

The North Arkansas Conference Methodist Youth Assembly will be held May 30 through June 3. Young people from all over the conference will be there. If you are a Methodist youth between the ages of 16 and 23 you are eligible. Better check on it! (Watch this page for information.)—Stan Reed.

TWO WAYS

There are two ways to advance the dry cause: make sentiment, and make votes. We have to convince the people that we are right and we have to induce them to give expression to that conviction. We have to convince the politicians, both good and bad, that we consider remedial action so important that we are going to insist upon it at the polls.

The politician is a canny fellow. More than once he has taken action in advance of public sentiment and has found himself out on a limb. At this moment policies can find a majority in Congress which all congressmen know run counter to popular opinion. The explanation is simple; the majority does not feel strongly enough about them to vote against the congressmen who support them, while the militant minority will vote against him unless he does.

Have you written a "Letter to the Editor" this year? Have you tried to win one supporter—an active supporter—to the dry cause? When good men like you can answer those two questions in the right way, we will go places.—The Voice.

Rossellini.

BE IT FURTHER RESOLVED:

That copies of this resolution be sent to said theater managers, county newspapers and the Arkansas Methodist and the RKO Studios.

This resolution was adopted by the Sub-District Methodist Youth of the Camden District, El Dorado division without a dissenting vote. Signed: Howard Childs, President, Dot Adams, Secretary.

The meeting was closed with M. Y. F. benediction and a fellowship hour followed in the recreation building.

The next meeting will be at Parker's Chapel.—John Dodson, Reporter.

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REV. PAUL T. McKNIGHT

Rev. Paul T. McKnight, son of Rev. and Mrs. B. A. McKnight of Belleville, Arkansas, passed away at the Vanderbilt Hospital, Nashville, Tennessee, January 30, 1950.

His funeral service was held in the Tulip Methodist Church in Nashville, of which he was pastor at the time of his death. Bishop Paul B. Kern, presiding bishop of the area was in charge of the service. He was assisted by Dr. J. Dallas Bass, Dr. E. P. Anderson, Dr. Willard H. Blue and Dr. B. B. Pennington. Burial was in the family lot at Riverside Cemetery, Hopkinsville, Kentucky.

Brother Paul T. McKnight was born in Possiac, Missouri, September 16, 1906. He attended Possiac public schools. He held a Bachelor of Arts degree from Henderson-Brown College at Arkadelphia and received a Bachelor of Divinity degree from the School of Theology at Southern Methodist University. He received a Master of Arts degree from Peabody College in Nashville, and had completed his work there for the degree of Doctor of Philosophy.

He was licensed to preach when sixteen years old. His father, Rev. B. A. McKnight, a son of a minister, and a retired member of the North Arkansas Conference, spent forty-five years in the active ministry before retirement. His brother, Captain Thomas E. McKnight, who was also a member of the North Arkansas Conference, lost his life in action in the recent war while serving as chaplain in the Far East.

Before going to Nashville, Brother McKnight served several charges in Georgia. He has been pastor of Tulip Methodist Church in Nashville since 1947. Survivors, in addition to his wife and parents are two daughters, Misses Elizabeth Cole and Ann Harrison; three sons, Paul T., Jr., Wirt Cate and Lee Armistead all of Nashville, Tennessee; six brothers, Rev. Milton McKnight of Kansas, August McKnight of Paragould, Captain Joseph McKnight, now serving with the United States Army in Italy, Wilson and Woodrow McKnight of Little Rock, and John McKnight of Dallas Texas; three sisters, Mrs. Maynard Wherry of McCrory, Mrs. Fred Galloway of Belleville, and Mrs. Mason Moudy of Ellsberry, Missouri.

Brother Paul T. McKnight was one of three brothers who entered the Methodist ministry. His father and his grandfather were Methodist ministers. He served his generation tirelessly and at a comparatively early age has heard the words of his Master, "Well done thou good and faithful servant . . . enter thou into the joy of thy Lord."—E. T. Wayland.

"A STRONG CHURCH"

(Continued from page 3)

The fellowship among the members must not be broken if we are to have strength. A quarreling, bickering membership does not portray the spirit of Christ. How good it is to go into a congregation where there is a friendliness and consideration for everyone. Our churches today would be stronger if we would let Christian friendliness warm our hearts and draw us closer to each other and to the stranger who may pass our way.

Every sincere member wants a stronger church. May we set the course of our own individual lives to find this power that is ever present.—R. B.

Every achievement is a dream put to work!—Raimundo de Ovies.

ARKANSANS IN CHICAGO MEETING

(Continued from page 12)

Education, Nashville; Miss Marjorie Minkler, Woman's Division, Board of Missions, New York; Chilton G. Bennett, executive secretary, Board of Lay Activities, Chicago; Rev. Luke Beauchamp, Board of Education, Nashville; Dr. Harry Denman, executive secretary of Board of Evangelism, Nashville; Dr. J. Richard Spann, educational director, Commission on Ministerial Train-

ing, Nashville; Dr. James Sells, Atlanta, Ga.; Dr. Edgar A. Love, Department of Negro Work, Board of Missions, New York; Dr. Clyde Rogers, Columbus, Ohio; Dr. Frank Peck, Farm Foundation, Chicago; Dr. Arthur Raper, U. S. Department of Agriculture, Washington, D. C.

CHURCH SCHOOL PERIODICALS OVER SIX MILLION MARK

Nashville, Tennessee — Methodist Church School periodicals have

reached what is probably an all-time high in circulation in getting over the six million mark for October-December, 1949. Chief reason for the increase was the remarkable circulation of new Primary and Intermediate Closely Graded courses which brought the circulation of all Closely Graded materials to almost one and one-half million copies. Story papers went to more than a million persons and curriculum periodicals went to more than three and one-half million. The total figure for the quarter was 6,006,505.

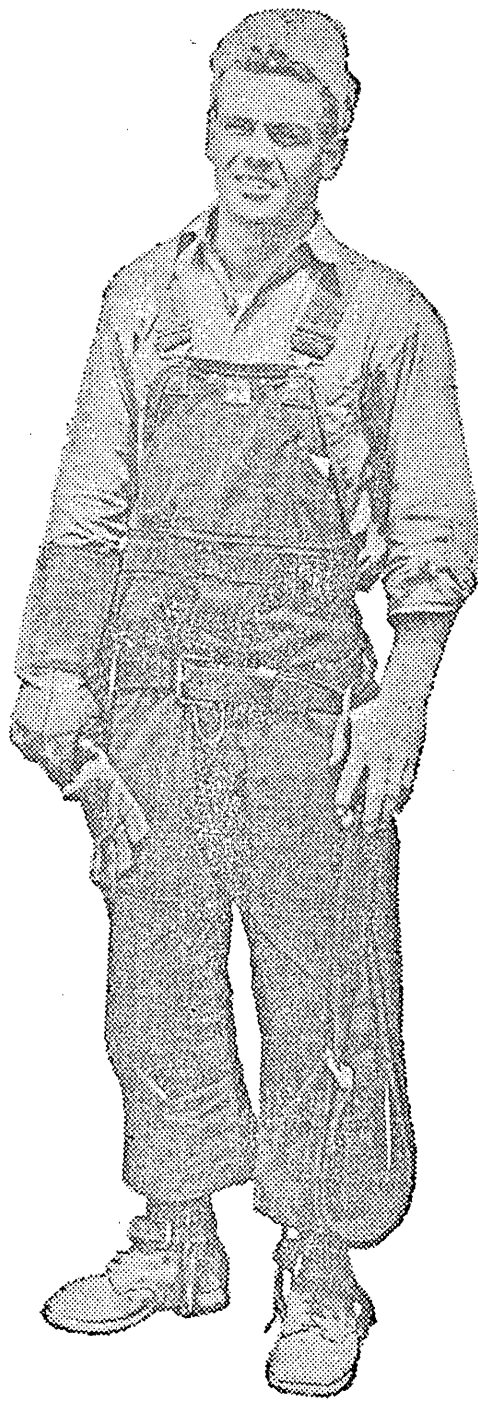
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The Sunday School Lesson

By REV. H. O. BOLIN



MISSIONARY STRATEGY LESSON FOR MARCH 5, 1950

GOLDEN TEXT: "Be strong in the Lord and in the strength of his might."—Ephesians 6:10.

SCRIPTURE: Acts 19:1 through 20:1; Ephesians 4:17-32. Read the entire lesson from your Bible.

Paul's first missionary journey lasted eighteen months and his second lasted three years, two of which were spent in Corinth. In Corinth Paul met a Jew and his wife, Aquila and Priscilla, and they were converted under his ministry. When the work at Corinth was done Paul and his party consisting of Aquila, Priscilla, Timothy and Silas set sail for Ephesus. On arriving there Paul went into the Jewish synagogue and spoke. His message greatly impressed the Jews. They insisted that he speak further to them of his doctrine. He informed them that he would not have the time to do so then but would return at a later date. Paul left Aquila and Priscilla at Ephesus and he, Timothy and Silas went on to Jerusalem. He was in Jerusalem a short time and from there went to Syrian Antioch. It will be remembered that this was the home base from which he carried on all of his mission work. Paul tarried in Antioch through the remainder of the winter of 53 A. D.

Paul Begins His Third Missionary Journey

In the early spring of A. D. 54, as soon as travel was possible and the roads through the mountain passes were freed from snow and ice, Paul began his third missionary journey. A portion of this journey coincided with his second journey. He revisited the churches he had established on his first journey in Asia Minor. When he reached the coast of the Aegean Sea at Troas, in the place of crossing over into Macedonia as he had done on his second journey, he traveled south down the coast of Asia Minor until he came to Ephesus. As stated above, he had left this city about a year before this time and had promised the Jews he would return.

Ephesus The Place of Paul's Greatest Labor

Ephesus was one of the greatest cities of that age of the world. It had a population of 225,000. It was the capital of what was then called the Province of Asia, now Asia Minor. This was the richest province of all the Roman Empire. Ephesus rapidly became the leading center of the Christian world. It was in this city much later that the Apostle John spent the last years of his life. It was here he wrote his four books—his gospel, his three epistles, and Revelations. Here Paul wrote 1 Corinthians, 1 and 2 Timothy and Galatians. It is said that Peter also wrote his two epistles here.

Ephesus was a cosmopolitan center. It was on the cross-roads between the East and West. The various cultures of the world met here. It was the world's greatest center of pagan worship. The deity worshiped here was a goddess whom the Romans called Diana and the Greek called Artemis. The worship of this goddess had been established by Cyrus the Great about 600 years before this time and had

spread throughout the world. Ephesus was the center of this worship. A temple for the worship of Diana was built here in 560 B. C. This temple was one of the seven wonders of the ancient world. It was constructed of pure marble. It was 425 feet long, 220 feet wide and 60 feet high. It was surrounded by 127 giant columns, each one the gift of a king.

The goddess Diana was the deity of fruitfulness whether in the plant or animal kingdom. She was the patron of child-birth. The worship of her consisted chiefly in drunkenness and adultery. This was done in the name of and at the sanction of religion. Little wonder that this religion spread so rapidly over the world. It fitted perfectly into the morals of that time. This was the condition of Ephesus when Paul began his missionary work there.

Apollos Comes To Ephesus

While Paul was away at Jerusalem and Antioch a highly educated Alexandrian Jew by the name of Apollos came to Ephesus. He went immediately to the Jewish synagogue where he was invited to speak. Aquila and Priscilla were present. They noted that he was not well versed in the matter of Christianity. He had only received instruction from one of the disciples of John the Baptist and had been baptized. They took him to their home and fully instructed him in the doctrines of Christianity as they had learned them from Paul. His eloquence and training made him a great power. He preached for a while in Ephesus and then went to visit the church at Corinth. He became so popular in Corinth that some preferred him to Paul. It will be recalled that in the first chapter of First Corinthians a division is mentioned in the church. Some said they were of Paul and some said they were of Apollos.

Paul Arrives At Ephesus

Paul arrived at Ephesus in the latter part of A. D. 54 and began what turned out to be the greatest work of his life. He tarried there longer than at any other place (three years) and reached far more people than at any other place. His first work was with a group of people who had been reached by the disciples of John the Baptist. Paul had them baptized and they were happily converted.

It will be remembered that Paul had spoken in the Jewish synagogue a year before this time and the Jews had requested his return. He went to the synagogue and preached for a period of three months. All went well until the Jews discovered that Paul was preaching a gospel which admitted Gentiles to salvation without them having to practice the ceremonial laws of Moses. When they discovered this fact they violently opposed him. Paul took his followers and began to meet daily in the lecture hall of a teacher by the name of Tyrannus. This was a

teacher of rhetoric and philosophy. He had been converted to the Christian religion. Paul preached and taught daily in this school for a period of two years. An ancient record which dates back to this time says that he taught "from the fifth to the tenth hour" each day.

People came to hear Paul from far and wide. As stated above, Ephesus was at the cross-roads of the world of that day. People came to her ports from everywhere. Many of them became converted and were well instructed in the Christian doctrine. They went to their homes to preach Christianity and organize churches. Churches were planted in all the important towns in a radius of a hundred miles around Ephesus. Later, the Apostle John addressed the book of Revelations to "the seven churches which are in Asia." These churches were established as a direct result of Paul's work at Ephesus. This work spread so wide and became so effective that Luke in speaking of it (Acts 19:10) said, "All they which dwell in Asia heard the word of the Lord Jesus, both Jews and Greeks." It is said that literally thousands of the worshippers of Diana were converted to Christianity.

Miracles By Paul

Here at Ephesus, Paul performed his greatest miracles. Some are under the impression that the Apostles could perform miracles anywhere and at any time, but such was not the case. It was only at times that they could do this. According to the record nothing is said about Paul performing any miracles in Damascus, Jerusalem, Tarsus, Antioch, Pisidian Antioch, Derbe, Athens, or Rome. He did perform miracles, however, in Cyprus, Iconium, Lystra, Philippi, Corinth, Melita and Ephesus. Paul had his own thorn in the flesh which he carried to the grave with him and that in spite of the fact that he prayed earnestly that it might be removed. At times he was not able to heal his helpers. On more than one occasion he speaks of their illness. For example in 2 Tim. 4:20 we read, "Erastus abode at Corinth; but Trophimus have I left at Miletum sick."

This power of healing was stronger with Paul at Ephesus than at any other place. We are told that even handkerchiefs and aprons which had touched his body had the power to heal when sent to others at a distance.

Black Magic

The question might arise, Why were the Apostles given this healing power only on special occasions? It was given at the times of crises when sorely needed to offset the forces of evil. Ephesus was the center of pagan worship. This worship entailed the practice of all kinds of magic. These tricksters could perform some things that looked incredible to those who did not understand what they were doing. They were bidding for the faith of people upon the strength of these performances. God gave his Apostles the power to do greater things than these tricksters even appeared to do, and too, what the Apostles did

was of a different nature.

These miracles of Paul had a wonderful effect. Not only did he win from these magicians their followers, but he won the magicians themselves. There is no question about the genuineness of their conversion for they brought books of magic and burned them publicly to the tune of ten thousand dollars worth at one time.

Pagan Festivals

Since Diana was the goddess of fruitfulness whether in the plant or animal kingdom, the festivals in honor and worship of her were naturally held in the Spring. The month of April was set apart each year for these festivals. After Paul and his helpers had worked for three years in Ephesus with such telling results the effects of their efforts were being greatly felt in paganism. As a means of worship these pagans used images of Diana made of silver, brass or wood. Since people came from everywhere to worship at Ephesus, there was a great demand for these images. The making of them was one of the greatest industries of Ephesus. A man by the name of Demetrius was the leader of these image-makers.

In the latter part of April in A. D. 57 Demetrius took advantage of the fact that thousands of people from far and wide had gathered at Ephesus for the annual festivals. He made a speech before the crowd and stirred up a mob. He first called attention to the fact that the preaching of Christianity was hurting their trade as image-makers. Then he further argued that it was destroying their religion. He convinced the multitude and caused a great tumult. A mob went on the warpath. They were looking for Paul. On failing to find him they captured two of his helpers and drew them into the theatre, a great structure with a seating capacity of some 24,000 people. When Paul learned of the trouble he started to enter the theatre but was prevented from doing so by some of his friends. The town-clerk, a man whom we would call mayor of the city, finally calmed the multitude.

Paul Leaves Ephesus

The trouble caused by Demetrius made it necessary for Paul to leave Ephesus. As stated above, during his three-years' stay there he had accomplished his greatest work. Ephesus soon became the center of the Christian world of that day. In speaking of Paul's departure Luke went on to say (Acts 20:1) "And after the uproar was ceased, Paul called unto him the disciples, and embraced them, and departed for to go into Macedonia." Thus there came to a close the greatest single piece of mission work ever accomplished in all the history of the world.

Pastors might well place this sign in front of their churches: "This is a ch—ch. What is missing?"—St. Thomas (Ontario) Times Journal.

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