

# Arkansas Methodist

Serving One?

"The World is My

Sixty Thousand Methodists in Arkansas

John Wesley

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

VOL. LXIX.

LITTLE ROCK, ARKANSAS, MARCH 2, 1950

NO. 9

## Important Facts About The Election In Britian

IN some ways the election in Britian seemed to unsettle more things than it settled. No party came out of the election strong enough to organize a government that will have assurance of standing very long. It is quite possible that it will be necessary to have another election in the near future.

There is one important fact about this election, however, for which we should all be thankful. We should be thankful that Britian is such a nation that an unfettered democratic election could be held. The great number of voters taking part in this election is an inspiring fact. There are various shades of opinions and policies in the various parties in Britian but in this election everyone had an opportunity to be heard and the vote of the people determined the results of the election.

More important than the results of the election is the fact that a free election by a free people is possible in the British Isles. Each of the leading parties in this election had supporters and sympathizers in this country but here as there we readily recognize that the decision of the voters at the polls is the deciding factor.

## Arkansas Helped Produce Organized Gambling

BEGINNING at Washington, D. C. and extending throughout the nation, press reports record a growing sense of alarm in our centers over the startling growth of organized gambling. Great gambling syndicates have grown up in some places that are an open challenge to local law-enforcement agencies. This altogether unnecessary, demoralizing crime wave has been added to America's other disturbing problems at this time of national and international crises.

The comparatively few citizens of Arkansas, who are all agog over "the races" now in progress at Hot Springs, may have the questionable satisfaction of knowing that the legalized gambling which they support there has had its part in helping to produce the present, national crime-wave of organized gambling.

The laws of Arkansas prohibit gambling in every form from back-alley crap shooting to elaborate metropolitan cassinos—except gambling on horse races and that only at times and places where the state receives its share of the gambling loot.

By its laws which legalize gambling on horse races, Arkansas furnishes a screened base of operations for some members of this organized gang of professional gamblers to carry on their demoralizing work under the protection of the laws of our state, thus aiding and abetting our national crime wave of organized gambling.

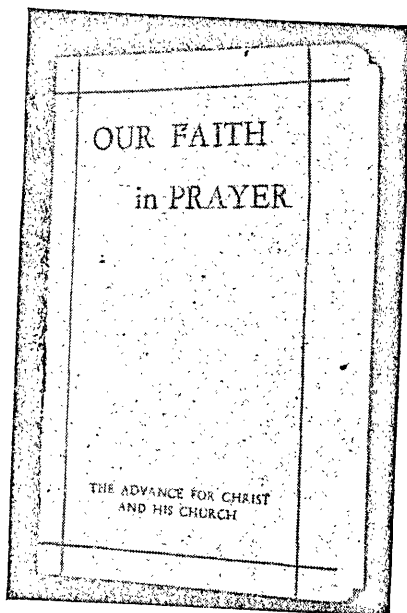
Furthermore, when a sovereign state uses its laws to create for itself and its partners in gambling a monopoly on gambling profits it has put its laws to a very disreputable use. Such a misuse of law must create a feeling of contempt for its other laws on gambling by gamblers both large and small. That too would help produce our present national gambling scandal.

Many citizens of our state wonder how long Arkansas, "the land of opportunity," will be willing to suffer this annual reproach on its good name. We pay a prohibitive price in character, good name, public confidence and even in dollars and cents for the small pittance we get in state income from this source.

## Why Do We Pray?

IN our study of Our Faith, in the Advance program, March is devoted to the study of "Our Faith in Prayer." We would like, in this first article related to that theme, to discuss briefly the question, WHY DO WE PRAY?

While we all know that it is possible to develop the habit of prayer and to cultivate the power to express our prayers, nevertheless, the fact remains that the impulse to pray is instinctive. When a sudden overwhelming danger or unexpected crisis confronts one, the first instinctive urge is to call upon God. This is usually true whether the person concerned is Christian, non-Christian or avowed infidel. At such a time we spontaneously pray before we have time to remember whether we profess to believe in God or not. This means that prayer is a natural



experience of life. Conversely stated, it means that it is unnatural to live life without prayer.

We pray because we often have a sense of need for help that no human being can give. In sorrow there are often wounds that only a divine Power can heal. Life also has some battles that are fought in the secret citidels of our souls. In such struggles only a Power outside ourselves, greater than ourselves and greater than any human agency about us can give us the strength we need to conquer. For that help we pray.

As we reckon with the numerous voices and choices that press in upon us, or stand before the various pathways that lead in divers directions, we know that we need guidance that no human power can give if we are to avoid hurtful mistakes in the many decisions we must make. We pray for guidance by a divine Power which alone knows the way before us.

Thoughts of death frighten us until we come in touch with God through prayer. Only then can we truly make our own the promise of the Master, "because I live ye shall live also." We are conscious that no human power can reach one moment beyond the last heartbeat. Hence we lift our hearts to God in prayer.

## Observe Week Of Dedication

A S part of the Advance for Christ and His Church program, the General Conference of 1948 made provision for an annual Week of Dedication, such observance to begin the second Sunday in Lent and end with a Day of Dedication on the third Sunday of Lent.

In the words of Bishop Paul B. Kern, Chairman of the Week of Dedication Committee, "It is a week of self-searching, for prayer, for fellowship, for testimony, for sharing, for self-dedication. Preachers and laymen, all of us together, will seek the altars of our God and find new strength for the new tasks that challenge us."

No definite plan or pattern of particulars for the observance has been suggested, this having been left to the resourcefulness of local church leaders. Last year a good proportion of Methodist Churches in Arkansas observed Week of Dedication and many reported that the week was one of the high points in the year's program. We commend this observance to you with the prayer that wherever the Week of Dedication is observed there shall be an outpouring of God's Spirit that shall make very real the experience of rededication.

## For Men Of Methodism

PERHAPS no single factor has stimulated the work of lay activities and furthered the work of developing lay leadership in the local church more than the organizing of "Methodist Men." Relatively new in the Methodist program, this organization for men in the local church now has disciplinary provision in the 1948 Methodist Discipline. (No. 1513,1514) While there were organizations for men prior to the meeting of the 1948 General Conference, the number of Methodist Men organizations has increased considerably during the present quadrennium.

There are quite a number of chapters of this organization in Arkansas Methodism, and the number is increasing each month as local church leaders become more aware of the value of this organization in the local church. Perhaps the greatest need which this activity meets is the opportunity for enrichment of men's lives through Christian fellowship. Methodist Men as an organization helps to center the activity of the men of the church around and in the church, deepening their sense of loyalty to the church.

The General Board of Lay Activities of The Methodist Church has within recent months added a new member to its staff, Mr. Robert G. Mayfield, who has a special responsibility in the work of the Methodist Men organization. Those who attended the last session of the North Arkansas Conference at Mt. Sequoyah will remember Mr. Mayfield who addressed the conference during Laymen's Hour.

Methodist Men is now a connectional organization. Each official chapter shares the same constitution, organizational set-up, and receives upon its organization a charter from the General Board of Lay Activities. Methodist Men as a church wide organization has district, conference and national objectives around which the program for the local chapter is formulated.

The men of The Methodist Church are the last group within the local church for which provision for organization has been made. This may account in part for the lack of interest which is manifested in some local churches by men. We can think of no reason why the Methodist Men organization should not be a part of every local church's program, and there is no end to the number of reasons why this organization should be given a sincere try in every local church in Arkansas Methodism.

# What They Are Saying

(Comments from prominent citizens, clergymen, Congressmen and others who have become interested in ONE GREAT HOUR OF SHARING.)

**Mrs. Eleanor Roosevelt**

I am very glad to hear that the Church World Service, Inc., is organizing a concerted appeal called "One Great Hour of Sharing" which will have its climax Sunday, March 12th, 1950, and in which you hope 100,000 churches throughout the nation will participate.

The quotation on the poster: "Bear ye one another's burdens, and so fulfil the law of Christ", I like very much.

It would seem to me very difficult for us in this country not to be grateful for our preservation from some of the hardships of war during this past great world conflict and in return we can only show our gratitude by helping others who have suffered more than we have.

**Senator Paul H. Douglas, Illinois**

Our efforts to relieve the suffering and despair of the unfortunate peoples of Europe and Asia and to help them in their struggle toward democratic governments must consist of more than mere material aid. The "One Great Hour of Sharing" strikes at the heart of this problem and unites the efforts of many millions of Americans who long to see peace and good will spread throughout the world. By aiding the needy in other countries through reconstruction and relief projects and at the same time spreading the spirit of Christianity, we can create a lasting bond of friendship that will bind together all democratic and peace-loving nations. May God bless your worthy cause.

**Henry K. Sherrill, Presiding Bishop, Protestant Episcopal Church**

It is my earnest hope that ONE GREAT HOUR OF SHARING will result in a generous response from the Church people of our country.

The need for world relief is a continuing one, as everyone who has visited Europe and the Far East testifies.

This is an appeal which touches the heart as well as the conscience of us all.

**U. S. Representative Bob Sikes, Florida**

I feel the "One Great Hour of Sharing" demonstrates the really fine and generous spirit of the people in America, both small and great. It is a pleasure for me to en-

most beneficial ideas put before American Christians. We ordinarily think of the sharing of our possessions as an act of charity for which we should be highly complimented. On the contrary, the person who shares with the less fortunate does

Asia is a valuable and necessary supplement to the various programs of aiding the stricken peoples of the world. The "One Great Hour of Sharing" to be observed on March 12, gives each of us an opportunity to participate in a great enterprise.

Such a voluntary program, initiated by the churches, will emphasize once again that the objective of the American people is to assure a lasting peace and a stable world in which spiritual values may be preserved. The funds raised on March 12 will be so used. The people of America will be speaking directly to the peoples of other countries, providing aid and comfort in a time of dire need.

**Dr. Reuben Nelson, General Director of Promotion Northern Baptist Convention**

Last June in San Francisco a decision was arrived at that the Northern Baptist Convention should actively support the interdenominational world relief effort called "One Great Hour of Sharing". While this program is put on co-operatively, all money is handled and distributed by the individual denomination involved.

Relief needs in Japan, Burma, China, and in flood areas of South India are still acute.

**Kenneth I. Brown, President, Denison University Granville, Ohio**

Through "One Great Hour of Sharing" the millions of Christians and church members in America have a rare opportunity to give practical expression to their Christian faith, and that expression will mean much to the needy of the world. I am wondering, however, if it will not be the Christians who will profit most inasmuch as through "One Great Hour of Sharing" there will come, let us pray God, the recognition of our crying need for Christian unity under one God and one Saviour.

**U. S. Senator Hugh Butler, Nebraska**

To my mind, the "One Great Hour of Sharing" is one of the finest expressions of Christian sympathy since the war. It symbolizes dramatically the brotherhood of Christians throughout the world, and emphasizes once again that we have not forgotten the Biblical mandate to be our brother's keeper.



dorse a project which has for its aim the alleviating of the needs of the world, material and spiritual.

**Dr. E. Stanley Jones**

The movement called "One Great Hour of Sharing" picks out of the Christian Gospel the very center and purpose of that Gospel. God shared it with us, and we must share it with others. I am grateful for the movement.

**Rev. Norman Vincent Peal, D.D., Minister, Marble Collegiate Church, New York City**

The "One Great Hour of Sharing" project impresses me as one of the

more for himself than for the beneficiary of his generosity. Thousands of Americans would be healed of emotional and spiritual neuroses if they would simply learn to give themselves away. Through the sharing of their heart and love and possessions, they secure inner relief, peace of mind, and deep happiness. I commend the "One Great Hour of Sharing" for the healing of the world.

**U. S. Representative Brooks Hays, Arkansas**

The campaign of the churches of America to raise funds for relief and rehabilitation work in Europe and

## The Arkansas Methodist Circulation Campaign

### SUPPLEMENTAL REPORT NUMBER 3

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 Renewal | Present Total |
|--------------------------------|-------------|---------------|
| <b>ARKADELPHIA DISTRICT</b>    |             |               |
| Present District Total 1222**  |             |               |
| Hot Springs:                   |             |               |
| First Church, F. A. Buddin     | 1           | 70            |
| Grand Ave., C. Ray Hozendorf   | 2           | 109**         |
| Mt. Ida, W. S. Cazort          | 1           | 43**          |
| Traskwood Ct., H. A. F. Ault   | 1           | 54**          |
| <b>CAMDEN DISTRICT</b>         |             |               |
| Present District Total 1840**  |             |               |
| Camden, 1st Ch., W. Neill Hart | 3           | 168           |
| Chidester, Joe H. Robinson     | 3           | 20            |
| <b>LITTLE ROCK DISTRICT</b>    |             |               |
| Present District Total 1777    |             |               |
| Bryant Ct., J. R. Martin       | 1           | 56**          |
| Douglasville, Gerald C. Dean   | 4           | 12            |
| <b>Little Rock:</b>            |             |               |
| Asbury, Arthur Terry           | 1           | 173           |
| First Church, Aubrey Walton    | 2           | 230           |
| Highland, William L. Arnold    | 1           | 89            |
| Winfield, Paul V. Galloway     | 1           | 115           |

| Charge and Pastor                     | New Renewal | Present Total |
|---------------------------------------|-------------|---------------|
| <b>Primrose Chapel, H. D. Ginther</b> |             |               |
| Roland, S. T. Hollowell               | 2           | 9**           |
| <b>MONTICELLO DISTRICT</b>            |             |               |
| Present District Total—1322**         |             |               |
| Crossett, O. E. Holmes                | 6           | 68            |
| Hamburg-Snyder, M. W. Miller          | 1           | 85**          |
| Monticello, Roland E. Darrow          | 3           | 63*           |
| <b>PINE BLUFF DISTRICT</b>            |             |               |
| Present District Total 1305           |             |               |
| Carthage-Tulip, Curtis Williams       | 6           | 30**          |
| Pine Bluff:                           |             |               |
| Lakeside, Otto Teague                 | 3           | 5             |
| Sheridan-New Hope, Bryan Stephens     | 1           | 55**          |
| <b>PRESCOTT-TEXARKANA DISTRICT</b>    |             |               |
| Present District Total 1460           |             |               |
| Texarkana, College Hill, R. H. Cannon | 1           | 2             |
| Texarkana Ct., C. H. Gilliam          | 1           | 35            |
| <b>BATESVILLE DISTRICT</b>            |             |               |
| Present District Total 1092**         |             |               |
| Charlotte Ct., W. T. Johnson          | 4           | 1             |
| Salem, B. L. Wilford                  | 2           | 42**          |
| Weldon-Tupelo, Walter S. Dillon       | 1           | 29**          |
| <b>CONWAY DISTRICT</b>                |             |               |
| Present District Total 1601**         |             |               |
| North Little Rock:                    |             |               |
| Washington Ave., I. L. Claud          | 1           | 92**          |
| Oppelo, R. B. Howerton                | 5           | 11            |

| Charge and Pastor                     | New Renewal | Present Total |
|---------------------------------------|-------------|---------------|
| <b>FAYETTEVILLE DISTRICT</b>          |             |               |
| Present District Total 1427**         |             |               |
| Gentry, Brady Cook                    | 2           | 56**          |
| Green Forest, Robert McMasters        | 1           | 30**          |
| <b>FORT SMITH DISTRICT</b>            |             |               |
| Present District Total 1874**         |             |               |
| Bethel-Dyer, William Stegall          | 2           | 17**          |
| Fort Smith:                           |             |               |
| Fifth Street, Bates Sturdy            | 1           | 36**          |
| Hartman, Paul Kelly                   | 1           | 54**          |
| Waldron, Elmo Thomason                | 1           | 58**          |
| <b>HELENA DISTRICT</b>                |             |               |
| Present District Total 1517**         |             |               |
| Aubrey, J. C. Richey                  | 1           | 3             |
| West Helena, L. F. LaFavers           | 1           | 77**          |
| <b>JONESBORO DISTRICT</b>             |             |               |
| Present District Total 1517**         |             |               |
| Blytheville:                          |             |               |
| First Church, Roy I. Bagley           | 7           | 1             |
| Jonesboro:                            |             |               |
| First Church, W. Henry Goodloe        | 2           | 193**         |
| <b>PARAGOULD DISTRICT</b>             |             |               |
| Present District Total 1172**         |             |               |
| Piggott, W. O. Scroggin Jr.           | 1           | 103**         |
| Ravenden Springs-Wilford, J. R. Welch | 3           | 10            |
| <b>SEARCY DISTRICT</b>                |             |               |
| Present District Total 1054           |             |               |
| Beebe, Virgil Hanks                   | 1           | 67**          |
| Marshall, O. L. Cole                  | 1           | 41            |

# THE DEVOTIONAL PAGE

REV. ROY L. BAGLEY, Editor

## FROM THE BOOKSHELF

Poise and power are dependent on inner conditions, not on outward events, however important they may be . . .

We must struggle against the IS in behalf of the OUGHT-TO-BE . . .

The Christian way is a ceaseless fountain within, and not a strained, weary pushing on to that next fountain on the roadside . . .

Christ did not muddle through; He mastered through . . .

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

## I THANK THEE, LORD

I thank Thee, Lord, for mine unanswered prayers,  
Unanswered save Thy quiet, kindly "Nay,"  
Yet it seemed hard among my heavy cares  
That bitter day.

I wanted joy; but Thou didst know for me  
That sorrow was the gift I needed most,  
And in its mystic depth I learned to see  
The Holy Ghost.

I wanted health; but Thou didst bid me sound  
The secret treasures of pain,  
And in the moans and groans my heart oft found  
Thy Christ again.

I wanted wealth: 'twas not the better part,  
There is a wealth with poverty oft given,  
And thou didst teach me of the gold of heart,  
Best gift of heaven.

I thank Thee, Lord, for these unanswered prayers,  
And for Thy word, the quiet, kindly "Nay."  
'Twas Thy withholding lightened all my cares  
That blessed day.

—Anonymous

## REV. RALPH HILLIS

Rev. Ralph Hillis, pastor of the First Methodist Church in Van Buren, Arkansas, is our writer for this week and next. Two other articles by Brother Hillis appeared in January. We are grateful for his contribution.

## THE AFTERGLOW

Awed, I stood within a dew-drenched valley,  
And watched the sun behind a mountain go,  
Reflected from the sky it seemed to dally  
Just long enough to form an after-glow.  
When earthly scenes are fading from my vision,  
And through my hour-glass sands are running low;  
When breathless I shall seek bright fields Elysian  
God grant my life shall leave an afterglow.—Mrs. Stanley G. Phillips in The Christian-Evangelist

## "THE BARGAIN"

"Tell me your name," I challenged Christ,  
"Were you prophet, saint supreme?  
Did you wear true flesh and blood?  
Are you that which we call God?  
Or but a hope, a sigh,  
A thing compacted of man's dreams?"

"I will declare myself," said Christ  
"When you confess your name and station."  
Easy terms. I thought and thought  
But still the sum of me was nought.  
"A dying sinner, I"  
And straight he told his name, "Salvation."

—Selected

## THE REDEEMER OF MEN

By REV. RALPH HILLIS

Text: "Thou shalt call his name Jesus; for he shall save his people from their sins." (Matthew 1:21)

During the last Christmas season and seasons before, I heard on many occasions the strains of that beautiful Christmas hymn, "O Little Town of Bethlehem." Many instruments and many voices lifted again the message of the coming of the Christ child into the world at Bethlehem in the long ago. Of all the words in the lyrics of this song, none are more relevant to our needs than those which proclaim:

"No ear may hear his coming,  
But in this world of sin  
Where meek souls will receive him still  
The dear Christ enters in."

We live amid one of the greatest crises of human history; and we know, how desperately we of the twentieth century know, that we need someone to rescue us and our people from our sins. We need look no further than the front pages of our newspapers, we need recall nothing more than the names and events that have made headlines, to realize how great is our need of a Savior.

We moderns can do so many things that we are beginning to believe that we can do everything. We can build luxurious homes and equip them with every creature comfort. We can build skyscrapers that point to the sky. We can impound water, billions upon billions of gallons of it, behind great dams "that the desert might bloom." We may continue to make Atom bombs; or even, create a Hydrogen bomb. We may exult with Henley, "We are the masters of our fate." But, are we? We may have comfort, but can we find peace? Our skyscrapers may point "high," but are we lifted any nearer to "Heaven?" We may impound water, but can we dam up the bitterness and hatred that is searing the world? We may unleash the most destructive power in all the world, but will it bring "Peace on the earth, good will among men?"

There is one thing that we have not learned—to cleanse these human hearts of ours from guilt and sin. We need an experience of Christ wherein we may hear his voice saying, "Thy sins be forgiven thee. Go and sin no more." In this forgiveness and in the continuing power of his presence, we will know Him as Savior and Lord.

The coming of a little babe in

Palestine nearly twenty centuries ago was heralded by the words of an angel, saying "Fear not, for behold I bring you good tidings of great joy which shall be to all the earth; for unto you is born this day in the city of David, a Saviour, which is Christ the Lord." Against the background of darkness created by man's sin, he lived out the short span of his life. Into this world of sinfulness he walked and taught, lifted and loved, to point men to the forgiveness of God and to save us from the inner wrongness that curses human life.

The New Testament is the sanest and most realistic of all books in recognizing these tragic facts of human nature. Yet, from beginning to end, it offers the radiant and triumphant promise of encouragement that "in Christ" men can find redemption. It starts with the promise "he shall save his people from their sins" and goes on to reveal a saving power that has been released into the world through Christ that gives credence to the words of the angel to Joseph in the long ago. It started with the night when they saw His star and were made glad. It looks forward to a redeemed manhood when the "kingdoms of this world become the kingdoms of our Lord and of His Christ and He shall reign forever and forever."

Against the darkness of that world nearly two thousand years ago, a light shone forth into the world that became the "light of men." Men became "new creatures in Christ" and found their lives transformed by contact with Him. The world has never been the same since that day, for men found in him the fulfillment of the promise "Thou shalt call his name Jesus; for he shall save his people from their sins."

The history of this planet can be written largely through the experiences that men have had with His spirit. And most of the little progress that the human race has made has largely been from the labors of the men who have been touched by his life and teachings. Surely, the one lesson that we so badly need to learn is the one which says

"Where meek souls will receive Him still  
The dear Christ enters in."

## PRAYER FOR THE WEEK

Our Father, Thou hast revealed Thyself through Thy Son Jesus Christ. He has taught us to say "Our Father." In that confidence we come to Thee trusting Thy love. We have sinned against Thee and against our fellowman by living our second best. Help us that we may love Thee supremely. Cleanse our hearts from every thought that is not Christian. Make our conscience awake to every temptation and help us to lean upon Thee for strength in the hour of our need. In Jesus' name we pray. Amen.

## THE PALM TREE AND THE WILLOW

Remember that when the people were coming to the feast at Jerusalem they heard Jesus was coming and took branches of palm trees and went forth to meet him, shouting, "Hosannah; blessed is the king of Israel that cometh in the name of the Lord" (I John 12:13), and spread their garments and palm branches in his way (Psa. 92:12). David tells us that the righteous flourish like the palm tree, so indeed the palm tree has a great significance.

God planted the willow by the brook. It droops as it grows. Its branches bow in humility. We call it the weeping willow. It is emblematic therefore of sadness, loss, disappointment and death. Israel sat down by the pines of Babylon and wept when they remembered Zion and hanged their harps on the willows, saying, "How can we sing the Lord's songs in a strange land?" Sad indeed!

The willow and the palm boughs were carried together to the Holy convocations for they grow together in human life and experiences. No matter who we are from the backwoods rustic to the college professor, from the king's palace to the house on the hill, our life is a mixture of palm trees growing in the sun and weeping willow trees by the brook.—From an article on "TREES" by W. P. Anderson in the Congregational Methodist Messenger.

## READ MATTHEW 19:14

I am the child. All the world waits for my coming. All the earth watches with interest to see what I shall become.

—Mamie Gene Cole

SAMUEL in the Old Testament and Timothy in the New are types of the life dedicated in childhood to God. The grace of Christ is sufficient to redeem an elderly sinner, but it cannot redeem wasted years. There was a Matthew Henry because he was converted at 11 and not at 70; a Dr. Isaac Watts because he was converted at 9 and not at 90; a Jonathan Edwards because he was converted at 8 and not at 80; a Richard Baxter because he was converted at 6 and not at 60. The weary and heavy laden are welcomed when they come, but the heart of Jesus leaps with joy at the approach of a child.

Save us from offending one of Thy little ones, Father, and teach us to make the way easier for them to come to Thee. Amen.



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## Here And There In Arkansas Methodism

By The Editors

**MINISTERS** use various means of supplementing the spoken word to keep vibrant the spiritual tone of the congregation committed to their care. One minister in Arkansas Methodism, Rev. Mark F. Vaught, is using the Pauline approach and has even captured something of the literary style of the Apostle Paul in his monthly Pastoral Epistle to the congregation at Mena where he is the pastor. These Pastoral Epistles are published each month in the News Bulletin of the First Methodist Church, Mena, and are mailed to each family of the church.

The January Pastoral Epistle, dwelling on the theme of the new year, reads as follows:

Mark, a servant of Jesus Christ, to all the beloved disciples of Christ Jesus who are at Mena: Grace be unto you, and peace, from God our Father and the Lord Jesus Christ whom we serve in these days allotted to us by His continuing mercy. Be assured, my beloved brethren, that not only my own prayers daily bear petitions for the full victory of the faith which lieth in you, but that prayers are lifted throughout the world for all those who strive faithfully in the Lord and seek to know and to perform the will of God. In this moment when evils seem to abound, let us not yield the torch of our loyalty, in temptation, but rather abound the more in truth, love, honesty, long-suffering, cheerfulness, and humble services—that the promises of God may find fulfillment in our midst. Put this in remembrance, as you pray and labor: that the Kingdom prospers not only upon the sacred promises of God, but upon the solemn promises of men as well. Look diligently then, my beloved brethren, to the promises you have made to God in Church membership, in baptism, in regard to your children, and in the times of your adversities. God forbid that we should be castaway in indifference to these things. Finally, do not diminish the glory or the responsibility of your holy calling as a lay member of the fellowship of Christ, but let us magnify this inheritance, stirring up the gifts of God within us in proportion to our faith. May the grace, mercy and peace with which I salute you continue to bless you all. Amen.

The First Methodist Church, Little Rock, recently distributed to its membership a Lenten Folder in which is found the schedule of special services to be held during Lenten season, the sermon subjects for all services through Easter Sunday, and a most helpful explanation of the Protestant's appreciation of the season of Lent.

## NEWS AND NOTES ABOUT FACTS AND FOLKS

**JUDGE C. P. NEWTON** of Little Rock was the Laymen's Day speaker at the First Methodist Church, Morrilton, on Sunday evening, February 26. Rev. G. C. Taylor is pastor.

**MRS. M. L. EDGINGTON**, wife of our pastor at Hackett, underwent a major operation at Sparks Memorial Hospital, Ft. Smith, on February 14. She is now at home and getting along nicely.

**DR. A. B. BONDS**, State Commissioner of Education was the Laymen's Day speaker at Goddard Memorial Church, Ft. Smith. Assisting him were Dr. Prentiss Ware, T. L. Hunt and J. F. Buggs, laymen. Rev. R. E. L. Bearden is pastor.

**DR. GEORGE P. HOWARD**, Methodist missionary, of Buenos Aires, Argentina, is on a brief furlough in the United States. During his stay north, he may be addressed in care of the Board of Missions and Church Extension, Methodist Church, at 150 Fifth Avenue, New York 11, N. Y.

**IVAN H. GROVE**, coach at Hendrix College, was the Laymen's Day speaker at Winfield Church, Little Rock, on Sunday evening, February 26. The Hendrix Chapel Choir, under the direction of V. Earle Copes, furnishes the music. Rev. Paul Galloway is pastor.

**PRESIDENT M. L. HARRIS** of Philander Smith College, Little Rock, is the author of the special Learning for Life Sunday School lesson series carried in the *Adult Student* for February entitled Christian Minorities Building a Christian Community.

**P. E. COOLEY**, treasurer of the North Arkansas Conference, writes: "I plan to publish my last treasurer's report for the Conference year in the March 23 issue of the *Arkansas Methodist*, including all remittances reaching me by March 10."

**REV. R. E. SIMPSON**, superintendent of the Methodist Hospital, Hot Springs, attended the annual meetings of the Methodist Association of Hospital and Homes and the American Protestant Hospital Association, March 1-3, in Chicago at the Congress Hotel.

**MISS ELOISE TOOK** of Rye and Milton E. Williams of Pine Bluff were married on Friday, February 17, at the Texarkana Circuit parsonage, Rev. Cleve H. Gilliam, pastor, reading the double ring ceremony. Mr. and Mrs. Williams will be at home in Pine Bluff.

**BISHOP WILLIS J. KING**, of Monrovia, Liberia, arrived in the United States on January 31, and will be in this country until June. Most of his time will be spent in speaking engagements throughout the United States. He may be addressed at 150 Fifth Avenue, New York 11, N. Y.

**REV. KERMIT VAN ZANT**, pastor at Huntsville, writes: "Dr. Matt L. Ellis, president of Hendrix College, was Laymen's Day speaker at the Huntsville Methodist Church on Sunday, February 19. Charles Soule of Huntsville gave the address at Presley's Chapel on February 26."

**REV. AND MRS. O. WENDELL BARBAREE** announce the birth of a son, Gary Wendell, on Wednesday, February 22, at City Hospital, Fayetteville. Mrs. Barbaree is the former Joy McKinnon, at one time Camden District Rural Worker. Brother Barbaree is our pastor at Winslow.

**THE** sympathy of friends goes out to Rev. E. G. Kaetzell, our pastor at Springdale in the death of his mother, Mrs. Emma Kaetzell at Huntington, Indiana, on February 24. Mrs. Kaetzell is survived by five sons and three daughters. Besides Brother Kaetzell and her son, Rev. S. E. Kaetzell, is a minister. Two grandsons are also Methodist ministers. Funeral services were held on Monday, February 27, with burial at Santa Claus, Indiana.

**MISS ROWENA FERGUSON**, associate editor of Youth Publications in the Editorial Division of the Board of Education, was elected chairman of the Editor's Advisory Section of the International Council of Religious Education at its meeting in Columbus, Ohio. Other staff members who were on the program at the Council included Dr. C. A. Bowen, Miss Joy Bayless, Miss Lucile Desjardins, and Miss Rosemary K. Roorbach.

**THE** Philadelphia General Meeting of the Society of Friends (Quakers) has addressed an official "Epistle" to meetings and brethren in all parts of the world, urging "courageous performance of brotherhood" in place of "statements of intentions" on the subject: Say the Philadelphians: "The light of God that shines within shines for all; the voice of God that speaks to one knows all tongues. This light this voice, is our comfort, and the inexhaustible source of our inspiration. The witness of countless obscure and loving lives as well as of a few selfless leaders bears testimony to the recreating power of the Holy Spirit. We are troubled by a world largely dominated by force and by self-centered material interests, a world where many are needy and oppressed. We see our nation as one of many that have great mutual responsibilities. We are deeply concerned to find ways to create a world society in which free men everywhere may express in their lives the love and brotherhood taught by Jesus. These things do not come by vague thinking and statements of intentions, but only through self-sacrifice and courageous performance under the guidance of God."

### NOTICE TO PASTORS AND CHURCH TREASURERS OF THE LITTLE ROCK CONFERENCE

Your treasurer of the Claimant Endowment Fund has been requested to give a financial statement of amounts paid by the Church and by the pastor for 1948-1949 and 1949-1950. The report will appear in the May 4th issue of the *Arkansas Methodist*.—Otto W. Teague, 1406 Pine St., Pine Bluff, Ark.

### SAFETY OF SOUL

Have you ever noticed how the world seeks for the things which God gives His children? One of them is safety. In these days of distress the world longs for safety and security. We hear much of social security, or nations maintaining great armaments for the sake of making their position among the other nations more secure. But there is one great defect in all these endeavors; they depend too much upon outside circumstances.

The security that God gives is different. It is an inner thing and is thus independent of outward happenings. God never promises His children complete freedom from tribulation while they are in the world, but He does promise them absolute safety of soul. Yes, even though the enemy may kill the bodies of the believers, "they shall be safe."—Presbyterian.

### SORT WITH CARE

"Obey that impulse" is a good slogan and bad advice. Impulses are tricky and deceitful, and for that reason must be sorted over with great care. Nothing has caused more trouble than hurried action on undisciplined impulses; action which has caused life-long regret. Before allowing a vagrant impulse to lead you into trouble, make it show its credentials. Compel it to prove where it is going and where it will lead. An impulse, like that salesman who has to get out of town after he has made a sale, can put up a good front without the ability to deliver. Every honest impulse of good character can afford to wait to prove its case. "Try the spirit, whether it be of God."—Roy L. Smith.

Be careful what you say always. It is better to say a good thing about a bad man than to say a bad thing about a good man.—Wesleyan Christian Advocate.

# CURRENT NEWS IN THE RELIGIOUS WORLD

Selected from Religious News Service Releases

## Public Bible Reading To Feature Sunday School Week At Springfield, Mo.

How long it takes to read the Bible is a question that will be settled here during Springfield Sunday School Week, March 15-19. Beginning at 7 p. m. on March 15, volunteers from churches in the Springfield area will take 15-minute turns at reading the Bible. The first chapter of Genesis will be read at the Shrine Mosque, then the reading will be switched to the window of a downtown store. A public address system will be used. The reading will continue until midnight and will then be resumed at 6:30 the following morning. This process will continue until 10:30 p. m. on March 19, when the final page of the Bible is expected to be reached. Purpose of the public reading, according to Paul Copeland, director of the Sunday School Department of the Assemblies of God, is to "demonstrate the value of Bible reading in modern life."

In addition to the reading, a huge Sunday school parade has been scheduled for March 13. The parade will feature thousands of Sunday school members who will march with their Bibles.

The Bible reading and parade will be held in conjunction with the eighth annual National Sunday School Convention of the Assemblies of God.

## Irish Seek Cross On National Flag

Many local corporations and councils throughout Ireland have approved a resolution calling upon the government to have a cross put on the national flag to mark the Holy Year. The resolution said the cross would show "that Ireland is a Christian country when so many nations are declaring themselves Communist."

## Religious Movie A Hit In Germany

Most successful movie in post-war Germany is "Nachtwache" (Night Duty), which stars an Evangelical Press Service. "Nachtwache" had its premiere in Hannover last October and has since played to capacity houses in many of Germany's largest cities, the agency said.

## Protestant Film Nominated For Academy Award

A Protestant Film Commission production, "Kenji Comes Home," has been officially nominated for an Academy Award in the feature (documentary) classification. The movie, fourth to be produced by the Commission, shows the role of the Christian Church in the struggle against totalitarianism in Japan. It was made to coincide with the 1950 study theme of Protestant churches on problems facing Christianity in Japan.

## Czech Mormon Mission To Close

The Mormon Mission in Czechoslovakia is preparing to close down because the Communist-dominated government has refused to give it the right to operate under new church control laws, it was announced here by Wallace Toronto, head of the Mission. Toronto said that eleven Mormon missionaries—all

Americans—have left the country in compliance with a government ruling forbidding foreign missionaries to work in Czechoslovakia. He added that these would be followed later by the remainder of the 15 missionaries now in service.

## South Africa Censoring "God" In Telegrams

Post office officials in South Africa are censoring the word "God" when it appears in telegrams and cables originating here. News of the censorship came to light when an American tourist attempted to file a business cable containing the words, "For God's sake, turn down that offer." A post office official suggested the expression be changed to "For mercy's sake" or "For heaven's sake." The American said he would comply, but that he preferred not to unless there was a rule prohibiting the word. The official replied that South Africa is a "Christian Country" and that the word "God" was restricted in cables and telegrams. It was explained that the restriction was not censorship, and that in the case of death a person might cable the words, "God be with you." However, the official said, use of the word in anything but a Christian sense is blasphemous and therefore prohibited.

## Kagawa To Visit Western Germany

Dr. Toyohiko Kagawa, noted Japanese Christian leader, who is now in London, England, plans to tour the Western German Republic during the first half of April, it was announced here.

Dr. Kagawa is expected to arrive in Germany after a visit to Scandinavia. His itinerary will include Cologn, Frankfurt, Tubingen, Stuttgart, Nuremberg, Erlangen, Berlin, and Hamburg.

## Public Meeting Protests H-Bomb Manufacture

A public meeting at Portland, Ore., sponsored by the American Friends Service Committee overwhelmingly approved a letter to President Truman and Congressmen protesting the manufacture of the hydrogen bomb. The letter proposed the following alternates to the bomb: a world disarmament conference, strengthening of the United Nations, a call to Congress to declare World War II officially over, and "an attitude of friendliness toward all other peoples and the relief of suffering overseas by the use of United States food surpluses." The Rt. Rev. Benjamin Dunlap Dagwell, Episcopal Bishop of Oregon, said the decision to make the H-bomb was "contrary to everything we cherish as children of God. You do not make peace by engaging in armament races. Those who take the sword shall perish by the sword." I think it's time to stand up and object to decisions taken with no effort to appraise the people," Dr. L. Edward L. Shunk, assistant professor of political science at Lewis and Clark College, Portland, stated.

## French Protestants Take Anti-Communist Stand

Fifty French Protestant representatives met at Gouvieux, France, to discuss the position of Protestantism in regard to Communism and

agreed it was "necessary" to fight political Communism. At the same time, the churchmen said that non-political discussions between Communists and Christians "should be encouraged in an atmosphere of love and solidarity."

## Church Council Hits Sunday Business Trend

The Topeka (Kansas) Council of Churches has called upon the city government and the local Chamber of Commerce to halt a "trend toward disregarding Sunday as a day of rest and worship." In a statement sent to the Chamber of Commerce, the Council said: "There is a growing concern in our churches because of what seems to be a trend toward disregarding Sunday as a day of rest and worship by various organizations and places of business. Since the close of the war an increasing number of public events are scheduled on the Lord's Day as a convenience and to insure a large attendance. Public necessity requires that certain places of business remain open on Sunday at least for part of the day. Recently, however, we have noted that a growing number of business houses are remaining open all day, doing business as usual. By so doing, they give their competitors reason for doing likewise, and deny their employees the right to observe the day as it should be observed. Therefore, we feel obligated to call attention to this trend and urge all businessmen to band themselves together to preserve Sunday as a day of rest and worship, and to discourage all needless deviation from that rule."

## Episcopal Council Asks International Arms Agreement

The National Council of the Protestant Episcopal Church has called on President Truman and other political leaders to continue to seek international agreement for the limitation and supervision of weapons and armed forces. In a statement unanimously adopted at a meeting in Greenwich, Conn., the Council also urged government leaders to utilize newly-acquired scientific knowledge "for peaceful uses and to advance human welfare." They warned that "total war" might mean "total destruction." The Council statement called upon all Christian people to "pray and labor for a world at peace, in which, through national and spiritual progress, world-wide human welfare may be increasingly achieved."

## New Orleans Religious Leaders Back Genocide Convention

Representatives of New Orleans religious and human rights groups have called upon the United States Senate to ratify the United Nations Convention on Genocide, outlawing mass murder on grounds of race, creed or nationality. Ratification of the Convention has been opposed by Louisiana attorney Leander Perez, national spokesman for the State's Rights group of the Democratic Party. Those signing the statement urging U. S. condemnation of "the butchery of entire human groups" and providing recourse under international law were the following: The Rev. H. I. Johns, president of the New Orleans Coun-

cil of Churches and district superintendent of the Methodist Church; Mrs. Stephen P. Ryan, secretary of the committee on human rights, Catholic Committee of the South; Rabbi Emil W. Leipziger, president of the New Orleans Rabbinical Council, and William J. Custe, Sr., Paul B. Habans and Simon Schlenker, Jr., regional co-chairman of the National Conference of Christians and Jews.

## Methodist Bishops To Weigh Federation Issue

The Council of Bishops of the Methodist Church is expected to take a stand on the Methodist Federation for Social Action, an unofficial agency, at its annual meeting in April. A meeting of the Council's executive committee here referred to the full Council and decisions in regard to the Federation. The social action group was attacked as "left-wing" in a Reader's Digest article entitled "Methodism's Pink Fringe"—A vocal Protestant Agency carries on against our American economic system." The article has caused a stir among individual Methodists and Methodist churches in various parts of the country. Some Methodist groups have called for an investigation of the Federation by the Council of Bishops.

## Three Films For Church Schools Readied

Three movies, produced by the Protestant Film Commission in cooperation with the Interdenominational Council of Religious Education, was shown for the first time on Feb. 28. The premiere was conducted in over 100 American and Canadian cities. The 30 minute films are "Birthday Party," "A Job for Bob," and "What Happened to Jo Jo." They are said to represent the first common endeavor by major Protestant groups to enrich the curriculum of church schools with modern pictures. The movies, which will be distributed by the Religious Film Association, required two years to make and necessitated collaboration between editors and lesson writers of Protestant denominations. These were brought together to select and outline the subjects. Two other films will be completed at a later date.

## Strikers Ask Clergy To Settle Dispute

Members of United Steel Workers (CIO) on strike since January 13 at the American Snuff Company at Memphis, Tenn., have proposed that an arbitration committee of ten clergymen settle their dispute. A statement issued by the 325 striking employees asked that all issues be submitted to the clergymen, "five of the ministers to be selected by the union and five by the company." "Each side to the dispute should present its case, either to the full committee of ministers or to a subcommittee of the ten ministers as the ministers may choose," the statement said. "The decision of the ministers should be final and binding on both the company and union. If the company believes that a just and fair settlement of the dispute be made, then who is more qualified than a group of ministers to

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# THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



## IN STORYLAND

### BOBBY MAKES PLANS

By Millie Tolle

"Oh, Mom! You know what we could do?"

Bobby came bursting into the living room from school.

It was the day after the trial of the drunk man who had caused a bad accident. Bobby and his family saw the accident, and were called for witnesses.

"No," Mother looked up from a pair of Bobby's socks she was mending. "What could we do, and whom do you mean by 'we'?"

"Well, you know the man in the accident told the judge that he saw two cars ahead of him, and he tried to drive between them, and crashed into one instead. And the Chinaman who ran into the bridge said, 'There was two bridges, Judge'."

"The man who disobeyed the crossing signal said the light was yellow all the time, and the one who turned in front of another car coming from behind said he didn't see the car coming beside him. And they all said they did not know they were so close."

"They all saw wrong. And they all said they had only a drink or two of beer. Why didn't they see right? Was it because of drinking the beer?"

"You are right," Mother interrupted Bobby's long speech. "Alcohol does something to the eyes—four things—all illustrated by what those men said: It makes the distance seem farther. It keeps the eyes from seeing the usual distance from side to side while looking ahead. It upsets the power to focus the eyes correctly."

"What does focus mean?" Bobby asked.

"Close your right eye and look at this book," Mother held the book with a corner toward Bobby.

"Then close your left eye and look at it. It isn't exactly the same, is it? With each eye you see a little farther around the corner nearest that eye. But when you use both eyes together, you see the sides as each eye saw them, and you also see the middle merged clearly, so that only one object appears. We say the eyes are focused. But alcohol may cause each eye to see by itself instead of working together."

"That is why they seem to see two things instead of one?"

"Exactly. Also alcohol makes colors seem paler. Green appears less green, red is not so red, until both might look yellow."

"I guess that was the trouble with the man who disobeyed the signal," said Bobby. "Can't we have a sort of class or club after school evenings or on Saturdays, and find out more about beer and other drinks that have alcohol in them? You could be the teacher." Bobby looked much in earnest.

"Please, Mom," he went on. "You always know things. You knew about the yeast plants in my grape juice, and about yeast in beer, and how beer is made."

"And again," Mother asked. "Who are 'we'?"

"You know Danny Moore, the little boy whose father was tried for

**R**ICHARD AMBRUST REAVIS, an eighth grader, was riding gaily to school on his bright red bicycle. Richard is 13 years old and lives at Statesville, North Carolina. His hobbies are building model airplanes and fishing.

Also, Richard is a member of the 4-H Club and earns spending money by raising white-faced calves. His blue-bloods are entered at the fairs and other exhibits where beef cattle are on display. You may be sure that he earns his share of the "prize money." Recently the record reads: one Grand Champion; one reserve Grand Champion; a third and fourth prize.

But back of all this there is something even more thrilling. Richard's parents, Mr. and Mrs. Ralph Reavis, have brought him up to love, and live in, the Broad Street Methodist Church. There he hears much from his pastor, Dr. R. G. Tuttle, about The Advance for Christ and His Church and especially about "Advance Specials" that his church has accepted.

"What about those pastors in Poland who need bicycles to do their work and go places?" he asked. "Our preacher says that so many of them have only the shoes sent by M. C. O. R. to make calls and do their work. Maybe one of my prize calves can provide a bicycle for some Polish pastor."

So Richard and his prize stock went to work. We wonder if those calves didn't catch his spirit and show off to even better advantage when the judges looked them over. Cooperation always gets the job done, and where there is a will there are plenty of ways.

Results? Early last December Richard sent a check for \$75.00 to his district superintendent, Dr. J. H. Armbrust, Statesville, North Carolina, with instructions that this

beating up his family. He says his father is as nice as can be when he hasn't been drinking. But they all run and hide when they know he has had some beer; and Caramella and Bijah Johnson, the little colored girl and boy we saw at the trial. They live with their uncle. He was arrested for disturbing the peace. And there's me and Jimmy Bauer."

"Jimmy Bauer and I," "I mean Jimmy Bauer and I," Bobby corrected himself. "We'd like to know what is the matter with alcohol that it makes people behave that way. Nancy Porter wants to come too."

Mother sat thinking. "I suppose it could be arranged," she agreed at last, "if you children will help by looking up references and other things that are required."

"Oh, goody, Mom!" Bobby clapped his hands. "I know they'll do whatever you ask. Can we begin next Tuesday? All the kids in school wanted to know what we did at the trial. We told them about the man's pleading guilty so we didn't have to be witnesses. And the other cases the bailiff said we could listen to. Did you get the paper yet, Mom?"

"Yes, the paper just came,"

money was to buy a bicycle, red or any other color, for a Methodist pastor in Poland.

How we wish we might see Richard and that person riding their bikes together, down some street



either in Poland or Statesville. No telling where Richard may be riding some day in Christian service overseas or in America.

We are sorry that we cannot display a picture of both of them. We have secured a snapshot of Richard on his bike. Later we may be able to secure a picture of the Polish pastor on the bicycle that a Methodist boy in America gave him as a "Special".

Really when Advance Specials become as personal as this, something happens to all of us—something that ought to happen. But perhaps the best place to terminate this first chapter in such a fine story is to state that Richard is probably the youngest person in the Statesville District to take an Advance Special all by himself. We are sure that his tribe will increase, and increase greatly among his elders across America.

Mother answered. "It says the driver was convicted of manslaughter and given the maximum penalty—10 years in prison."

"What does 'maximum penalty' mean?"

"It means the most punishment the law allows."

Bobby looked at Mother, astonished. "But I thought the most punishment for killing anyone was to be killed yourself. Three people were killed in that car, weren't they?"

"Yes, but the driver didn't do it on purpose. It is not the same as murder. A murderer intends to kill someone. You remember this man didn't want to drink in the first place, but the others insisted. His crime was manslaughter."

"I'm glad he didn't have to die," said Bobby thoughtfully. "But I should think he'd never take another drink in his whole life. I know I won't want to—ever." Bobby's eyes glowed with determination.

"That is what he promised the judge," Mother said, looking out of the window. "And I hope you will feel that way always."

"Here comes Daddy!" cried Bobby.

(Continued on page 15)

## IN THE WORLD OF BOYS AND GIRLS

### A BOY'S ESSAY ON ANATOMY

Your head is kind of hard, and your brains are in it and your hair on it. Your face is the front of your head where you eat and make faces. Your neck is what keeps your head out of your collar. It's hard to keep clean.

Your shoulders are sort of shelves where you hook your suspenders on them. Your stummick is something that if you do not eat often enough it hurts, and spinage don't help it none.

Your spine is a long bone in your back that keeps you from folding up. Your back is always behind you no matter how quick you turn around.

Your arms you got to have to pitch with, and so you can reach the butter. Your fingers stick out of your hand so you can throw a curve, and add up rithmatick.

Your legs is what if you have not got two of you cannot get to first base, neither can your sister. Your feet are what you run on. Your toes are what always get stubbed.

And that's all there is of you except what inside and I never saw it. —Appropriated.

## JUST FOR FUN

A visiting professor lecturing to a Tulane engineering class, asked: "What steps should be taken in case of a leaky tube in a boiler?"

Quickly a student answered: "The boiler room steps, sir, two at a time."—Mrs. Robert Frost, Times-Picayune New Orleans States Magazine.

\* \* \*

A war veteran aged 24, recently out of Princeton, attended the coming-out party of a cousin in Baltimore recently and found himself in a stag line otherwise made up of juniors. His debutante kinswoman walked by, and he overheard what she said to her escort: "That's my Cousin Dick. You know, he never married!"—New Yorker.

\* \* \*

I was teaching my small nephew to say the Lord's prayer. When he finished, after much prompting, he asked "Who is Mabel?"

"Mabel?" I asked

"Yeah! Every time I've got to pray: 'Deliver us from Mabel.'—Miami Daily News.

\* \* \*

The absent minded professor went to church and returned home to lunch, triumphantly waving an umbrella at his wife.

"Well, my dear," he said, "you see I didn't leave it behind in the pew today."

"I see you haven't dear," replied his wife; "the only trouble is that you didn't take an umbrella with you to church this morning!"—Church and Home News.

\* \* \*

"Here," said Johnny to his father, "is my report card. And here," he added triumphantly, "is an old one of yours I found in the attic."



# A Tribute To Bishop Hughes

**H**IGH tribute to Edwin Holt Hughes, for forty-two years a Methodist bishop, was paid by his close friend and colleague, Bishop Francis J. McConnell at funeral services in Foundry Church, Washington, D. C., February 14. Bishop Hughes was senior in the Council of Bishops in point of service.

Dr. Frederick Brown Harris, pastor of Foundry Church and chaplain of the U. S. Senate, who had charge of the service was assisted by Bishop Charles Wesley Flint, Bishop James H. Straughn, and Bishop Wilbur E. Hammaker, all of Washington. Also at the service were Bishop W. W. Peele of Richmond, Va., and Bishop Alexander P. Shaw of Baltimore, Md.

Bishop Hughes was buried in Greencastle, Indiana where he had presided over De Pauw University from 1903 to 1908.

The following excerpts are from a eulogy given by Bishop McConnell at Foundry Church.

## A Preacher Superb

I suppose that anyone who knows Bishop Hughes thinks of him first as a preacher. His voice was a precious gift in its peculiar quality. After the first few sentences the voice ceased to be a thing in itself and was listened to for the thought that it was carrying . . . The sermon was beautiful, not as a rhetorical adornment, but was built on a sound foundation with true proportion among the parts. This meant the constant use of the pen. There were few things that Bishop Hughes said in public address that had not been carefully written. With loose and diffuse extemporaneousness which had not been thought out by hard work and the pen he had no patience at all. The result was a mastery of utterance resembling somewhat the sermons of Phillips Brooks.

## As a Good Shepherd

The other part of his work as a minister is hard to see because there is so much of it. It



Bishop Edwin Holt Hughes

was done with such fine human feeling and tact that one can hardly talk with adequacy about it. One, watching him in his pastoral contacts, or with students, might almost conclude that he knew everyone. In this he was aided by a

memory little short of miraculous. His natural approach to anyone he met was friendliness and helpfulness.

For the material means that he possessed, he was the most generous man with his money that I have ever known.

## Temperance Warrior

He had always been in favor of the prohibition of the liquor traffic. Instead of loosening his grip on that theme for which he had long been laboring, he did not allow the difficulties of enforcement of the law on a national scale to discourage him, but maintained a vigorousness of effort to the end.

## Superlative Service for Unification

Bishop Hughes was a member of the Commission on Unification and everyone conceded the value of his services. They were superlative, but his distinctive contribution was his preaching through the South. There he cultivated the sentiments that made unification possible. Still the actual vote on the issue was in doubt until the last day. Bishop Hughes was at the Southern Methodist General Conference on the day that Conference was to take its final vote of approval of the plan. He was to speak after the final vote, whatever it might be,—acceptance, rejection or compromise. He wrote three speeches. One in case of acceptance, one in case of rejection, one in case of compromise. He got the chance to deliver the first,—a speech of victory. When it was all over a discerning Southern Methodist leader said: "Bishop Hughes of the Northern Church is the best Southern bishop the South ever had."

# Bishop Martin Writes Regarding "Pink Fringe" Article

(Following is a letter and a statement which Bishop W. C. Martin, presiding bishop of the Dallas-Ft. Worth Area sent to all pastors of his area. Since Bishop W. C. Martin is in charge of the Arkansas-Louisiana Area in the absence of Bishop Paul E. Martin, we feel that this statement will also be of interest to the ministry and membership of our church in Arkansas.)

**I** have withheld any communication to you relative to Stanley High's article in the February issue of *Reader's Digest* until after the Executive Committee of the Council of Bishops had met. The Committee decided that if there is to be a statement concerning the matter, it should be made by the entire Council and suggested that individual bishops might wish to make their own pronouncements.

There is really not much to be said that you do not already know. Without going into the question of the motive behind this article, it can be said that it illustrates two facts: first, the peril of allowing an unofficial organization to use the name of the Methodist Church; and second, the danger to those who belong to such an organization in not keeping strict control over its declarations and activities.

Appended are two brief statements. The first is the statement which I gave to the press as soon as I returned to the office after the Stanley High article was released. The second is an excerpt from the Address of the Council of Bishops to the General Conference of 1948. These may be of some value to you in answering questions which your laymen may be raising.

Cordially yours,  
Wm. C. Martin

## I.

A number of pastors and laymen have written or spoken to me concerning an article which appears in the current issue of *Reader's Digest* under the title, "Methodism's Pink Fringe." It hardly needs to be said that the history of the Methodist Church, with respect to patriotism and loyalty to the principles of Americanism, is such that it is not on trial and requires no defense. Stanley High's article calls for a statement of fact.

The organization known as The Methodist Federation for Social Action has no official connection with the Methodist Church. Not being a member, I cannot speak from the inside concerning its policies. My acquaintance, however,



BISHOP W. C. MARTIN

with some of the men who do belong, leads me to believe that the purpose of the organization is not of the subversive nature which disconnected quotations from statements by some of the members can make it appear to be.

My own conviction is that no organization which is not subject to the control of the Methodist Church has the right to use the name of the Methodist Church, even unofficially. The Council of Bishops will make its own declaration concerning this unwarranted connection. Without question, the next session of the General Conference, in which laymen and ministers serve in equal numbers, will clarify the relationship. It is my hope that their approach to the problem which has been raised will not be simply a

negative one of condemning pronouncements which discredit the democratic methods of orderly economic and social reform. The Christian Church is dependent upon the best efforts of its laymen in the application of the principles of the Christian Faith which will maintain an atmosphere in which neither communism nor any form of totalitarianism can live.

## II.

"Another dynamic ideology is abroad. Regardless of its use of the term democracy, the fact is that freedom, as we know it, disappears when the Communist comes to power. However, we make a serious mistake when we equate Communism and Fascism and think that the method used in containing Fascism is the wise method to use in containing Communism. It is true that in each case we face a police state; that civil liberty is abrogated; that opposition is confined in concentration camp or decapitated. But the methods used to extend the ideology differ, and the basic concepts of the ideologies differ, with the result that the appeal to the masses in other lands also differs. The Nazi talked of a "master race." He brazenly conceived a world in which the Nazi would be master and the rest of mankind serfs . . .

"The Communist does not talk of "master race." He talks of a "classless society." He does not envision a serf-like mankind, but proclaims he is out for "abolition of the exploitation of man by man." In his theory, he even talks about the State "withering away" and uses the term democracy in a fashion confusing to us who cannot think of democracy apart from civil liberties . . .

"We reject Communism, its materialism, its method of class war, its use of dictatorship, its fallacious economic and its false theory of social development; but we know that the only way to defeat it permanently is to use the freedom of our own Democracy to establish economic justice and racial brotherhood. It is the man who is not exploited who is deaf to the slogan "abolish the exploitation of man by man." It is the man who knows he is treated justly who refuses the sinister suggestion of revolutionary activity to win justice."

# Humanity's Enemy Is Our Enemy

By BISHOP ROY H. SHORT, in The Voice

THE METHODIST CHURCH has long had the reputation of being an arch foe of the liquor traffic. It began to earn that reputation in its very beginning days. Its founder himself was the traffic's bitter antagonist. He wrote in the General Rules which he drew up for his societies a rule against "Drunkness, buying or selling spirituous liquors, or drinking them, unless in the case of extreme necessity." He made bold to declare concerning those who made their living through the liquor traffic, "They are poisoners-general. They murder His Majesty's subjects by wholesale, neither does their eye pity or spare. They drive them to hell like sheep. And what is their gain? Is it not the blood of these men? Who then would envy them their large estates and sumptuous palaces? A curse is in the midst of them. The curse of God cleaves to the stones, the timber, the furniture of them."

The early Methodist preachers and class members took up the same battle as their leader. They made war upon the liquor traffic wherever they went, and countless hundreds of their most gladly displayed trophies of divine grace were men and women who had been saved from the snare of this terrible evil.

Across the years from those beginning days Methodism's reputation as an arch foe of the liquor traffic continued to grow. It won countless converts from among its ranks and in some cases it witnessed these very same individuals achieve a place among the saintliest souls of earth. It preached to its children and youth, "Touch not, taste not, handle not" and saw thousands of them grow up to manhood and womanhood without any idea of what any alcoholic beverage tasted like. It entered the lists for reform and became the partisan of all measures designed to control the traffic and eventually in America had its own significant part in the abolishment of the liquor traffic by constitutional amendment. In the vast Temperance Army with its flying banners and singing legions which achieved this signal victory, the Methodist Church was a most vigorous and active division.

Perhaps our reputation as an arch foe of the liquor traffic reached its all time high between the turn of the century and about 1920. Then unhappily there followed a period when our reputation as an arch foe of the liquor traffic sagged, and the liquor forces were not as afraid of us as they once were. Doubtless there were a number of reasons. Perhaps the chief one was that with the coming of a constitutional amendment we erroneously supposed the battle won. Some of us quit preaching as many temperance sermons as we once preached. In some cases we dropped the habit of asking our people to pledge themselves to total abstinence, feeling that perhaps that was a method which belonged to another day. To our surprise we began to find that often the thinking of our people on the liquor question was being determined more largely by the press and the radio and their political parties than by our churches.

One of the most hopeful signs that the Spirit of God is moving anew in the life of the Methodism of our own day is the fact that especially in the last several years the church has girded on its armor afresh and begun to play again with attention-arresting zeal its time honored role as the bitter foe of the liquor traffic. We have been commanding strong leadership for

the temperance cause. We have been developing with the co-operation of all agencies of the church a fine body of temperance education material. We have turned again to the proven and effective method of pledging our people to total abstinence. We have witnessed the coming of a new and fresh and vital evangelistic movement in our church with thousands of converts saved from this as well as from other forms of evil. We have joined forces with other evangelical groups in an attempt to develop a common strategy against the foe. Our voice is being heard with ringing clarity and convincing appeal in the councils of our cities and the legislatures of our states and the halls of our national Con-



BISHOP ROY H. SHORT

gress. A new spirit has gripped many hearts and again with gladness and enthusiasm the church is pressing the battle.

Why is it that the Methodist Church is so ardent a foe of the liquor traffic? Why is it so greatly concerned? Why is it anxious to see restrictions put upon a business whose volume of income runs into so many millions, and which employs so very many people? Why does it want to see steps taken that would deprive the national and state and local governments of such a source of tremendous revenue? Why is it not content to let individuals be free to drink if they want to, and to let wealthy corporations seek to develop further interest in drinking through elaborate and extremely costly advertising?

The answer goes back, of course, to the Methodist conception of man and his Maker. We believe that human life is the most precious thing in all the universe of God. We believe that men—all men—are the children of God, and that the Father's will for all of them is abundant life, in this present world and eternal life in the world to come. This conviction forever determines our battle line for us. Whatever is humanity's enemy is our enemy, whether it be economic injustice, or racial intolerance, or the deprivation of liberty, or oppression or the liquor traffic or any other evil. Believing as we do concerning humanity, we have no alternative except to wage unrelenting war against whatever it may be that hurts humanity.

No matter what financial income or degree

of employment it may yield; no matter what total amount of taxes it may furnish to the public treasuries; no matter how cleverly it may proclaim that only those drink who are able to do so with moderation, we yet cannot see the liquor traffic as anything but an enemy of humanity.

The liquor traffic is an arch enemy of mankind because liquor is a *deceiver*. It has a most artful character. It is never what it seems. One beholds it clear and sparkling in a lovely glass and finds it difficult to imagine that something so attractive could be so hurtful. Its first coveted effects in the way of stimulation are far, far removed from its final effects. It seems to have a strange power to convince the user that whatever it may have done to others it can get no such firm grip upon him and he can stop drinking when he wants to. It is this role of liquor as the artful deceiver to which the writer of Proverbs calls attention when he says, "Look not upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. At the last it biteth like a serpent and stingeth like an adder."

The liquor traffic is an arch enemy of mankind because liquor is a *despoiler*. It is forever robbing those who are its victims, and the tragedy is that so often the process goes on for so long without their even being aware of it. It robs its victims of the liberty to be at their best, insofar as it weakens their self-control. It robs them of their ability of quick response thus exposing them and others to danger insofar as it slows down their reactions. It robs them ultimately of physical and mental strength as finally it takes its toll in broken bodies and dissipated mental powers. It robs them of their happiness as it leaves their minds filled with unhappy memories of the foolish things it has caused them to do, and as in securing its final grip upon them it brings them to realize that they are its absolute victims.

The liquor traffic is an arch enemy of humanity because it is a *destroyer*. One thinks of all the terrible destroyers which have laid waste humanity and asks himself whether or not there was ever one like this. It destroys the health, the peace, the liberty and the self-respect of those who surrender themselves to it. It destroys the happiness of multiplied thousands of homes as some member of the family—a father, a son or in these days a mother or a daughter, becomes its prey. It destroys public safety as it lets loose upon the streets and highways partially-intoxicated persons who all unaware to themselves are in no condition to be behind the wheel of a high-powered car. It destroys social welfare as it sets up on every hand sources of constant temptation for the young and the weak in the form of taverns and beer halls and night clubs with all their attendant evils and spends millions upon liquor advertising over the radio and in the pages of magazines designed finally to add to the number of its victims. *Ultimately it will destroy the nation that does not destroy it, as all the pages of history with their long story of the decline and fall of empire are witness.*

No, the liquor traffic is not just a pet peeve of this Methodist Church of ours. Rather, because in its character as a *deceiver* and *despoiler* and *destroyer* it is humanity's enemy, it is therefore our enemy.

## EVANGELISM IN THE CONWAY DISTRICT

Special attention will be given to evangelism in Conway District this year. It will be our goal to touch every church in the district with some kind of special evangelistic effort. Some churches will use mass evangelism in their special services. Already several revivals have been planned, and the summer season will witness many old fashion revivals in the rural churches. In other churches pre-Easter evangelistic activities will include visitation

campaigns and the preparation of boys and girls for church membership on Palm Sunday.

Sponsored by the Board of Evangelism of the North Arkansas Conference a campaign of visitation evangelism will be conducted in North Little Rock area, February 26 to March 2, under the leadership of the Conference Director of Evangelism, Rev. Roy Bagley, and the District Director of Evangelism, Rev. Garland Taylor. Careful preparation has been made for the co-operative features of the campaign and for the activities in each

of the co-operating churches. The following will participate: First Methodist, Dr. J. W. Workman, pastor; Gardner Memorial, Rev. Vernon Chalfant, pastor; Jacksonville (Searcy District), Rev. Henry Stroup, pastor; Levy, Rev. Raymond Dorman, pastor; Sylvan Hills, Rev. William Wilder, pastor; Washington Avenue, Rev. I. L. Claud, pastor.

Following the North Little Rock campaign, one or more groups in the district may put on visitation campaigns, using the methods which have been found most satisfactory in the North Little Rock area. Plans

have already been made for such an effort at Ola with the pastors of the Danville sub-district co-operating.

A two-weeks meeting has been planned for Dardanelle in the period, Feb. 26-March 12. In this revival Rev. Earl Walker, district superintendent of Durant District in Oklahoma, will assist the pastor, Rev. Elmus Brown.—C. M. Reves.

Fret not thyself because of evil-doers, neither be thou envious against the workers of iniquity.—Ps. 37:1.



# The Preaching Mission Penetrates Africa

By BISHOP NEWELL S. BOOTH, Elizabethville,  
Belgian Congo

FIVE days in the Dembos area of Portuguese Angola, Africa, is a thrilling experience . . .

We have just come down out of the hills after a series of mass meetings in the *Advance* preaching mission. Ralph Dodge planned four sub-district conferences under the leadership of four of his ministers. We spent a day at each one. Those men have done a grand job in organizing everything. Most of the churches have missionary guest houses. We stayed overnight in some of them. At all of the places these African hosts served us splendid meals in the Portuguese style.

But there was something else which impressed us. It was that the

various uniforms and old helmets and blankets and skins and draped clothes, but they kneel humbly as they enter the church.

## Action After Prayer

And they follow their prayers with actions. After Senhor Rodrigues, our Portuguese educational worker, spoke at one conference the leading Dembo got up and pledged that he and his people would do what was asked of them in building and equipping proper schools for their children. This time when I went to the Dembos I found a church, a parsonage and a great house at the centers. Next time in every large village I expect to find

us who represent it to them . . .

## Preaching in Luanda

When we came down out of the Dembos to Luanda there was quite a contrast with the modern city and paved streets with what we had just seen. There was also quite a contrast between the services of the Preaching Missions in the Luanda district. One series was in the cosmopolitan atmosphere of the city congregation with a score of African tribes and some Portuguese listening. There are rapid developments in the city that call for a lot of help, especially in getting a Christian Center started out where the people live. There is an eagerness about the people there that challenges a preacher. They can still get the message even if it does go through two "interrupters."

But that alertness was nothing to what we found out in the district at Calomboloco. People were gathered from all over the sub-district in a colorful crowd under two intertwining trees with fascinating masses of aerial roots. There were two interesting firsts as far as language was concerned. For the first time I gave several sentences in Kimbundu and then Julio Joao Miguel, the pastor of that great circuit, translated directly from English into Kimbundu. It must have given him a thrill to do that for the first time in his own home town, with his father in the congregation. He has been studying English so that he can go to Canada next year as a delegate of the Evangelical Alliance to the Conference of the World Council of Christian Education.

Last Sunday the Preaching Mission shifted to Quela in the Malange district. Quela is situated on a high

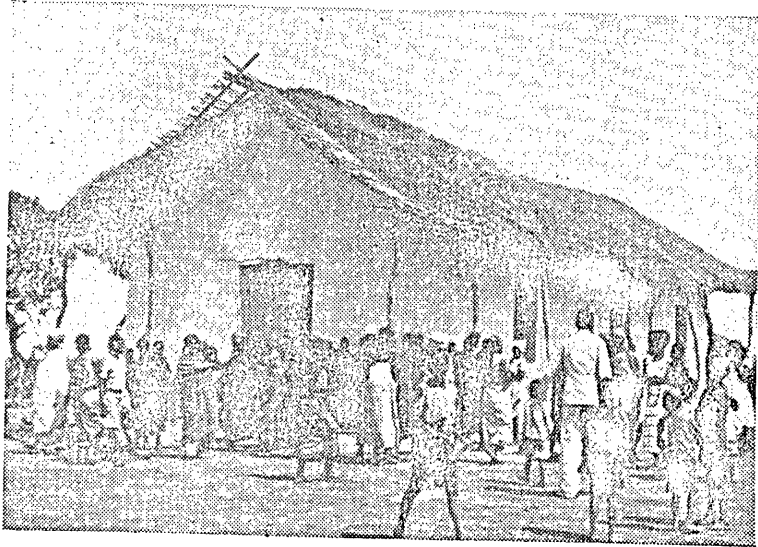
preach on "Our Faith."

## A Home of Quality

But there was something more impressive than all that. It was the home of the pastor. I began to sense the quality of that home when I took the little daughter from her mother's arms and baptized her. We found out more of it when the pastor and his wife would not let us eat the lunch we had brought, but ushered us into their simple but spotless home to serve us, but we asked them to eat with us. Then the children took over the service. They were so efficient and attractive that I began to ask questions about these two who were serving us with delicious soup and roast chicken and rice. There were six children in all. The oldest one, Samuel, finished his primary education last year and is assistant teacher in his Dad's school now just hoping for a chance to go to a higher school. He may have the opportunity next year if Maria Helena, his thirteen-year-old sister passes the government exams. Then she can teach while he goes on. She is just as bright and pretty and helpful as you would see anywhere. I certainly would like to be able to offer scholarships so that both of them could prepare for service in the church. They have never studied anywhere except with their father in the school at Quela.

Just a few years ago Sr. Manuel was a little ragged boy from one of the poorest homes near Quessua, and Dona Abrigada was a girl in the "School of Love" there. These after results validate all the work done for their education.

On the way home we stopped at Kambo, the church of one of the local preachers who was with us at



Gathered for service at the church in Cananja, Luanda, Angola

Dembos prayed. (In the language of this country a chief is called a Dembo and the land takes its name from them.) At almost every service when I finished preaching it was a Dembo who was called upon to lead in prayer. Many of them are very fine members of the church. One is the lay leader of his sub-district. One time a good many years ago a contrary official came to him with a gun and a demijohn of wine. He said that he had heard this Dembos was a Protestant and refused to drink wine. He ordered the soldier to point the gun at the chief and told the chief to drink or die. The answer was "I would rather die." Three times the official repeated the order, but then he had to back down and leave. This Dembo of Mufuque enjoyed the meetings so much this time that after attending one in his own section he rode with us in the truck to attend another.

At every place there were at least three or four Dembos and many of their village headmen. I really should have brought along the special Dembo hat, cane and leopard skin that the Great Dembo presented me when he hailed me as a Dembo at conference time.

The Dembos prayed! There is a lot of meaning in that. This real interest in the Gospel by these leaders in the life of the region is one of the main reasons for the rapid spread and firm establishment of the church in this part of Angola. They have given up their plural wives; they have done what chiefs in other parts of Africa have said was impossible and have abandoned the customs of the ancients in their work as chiefs and accepted the ways of Christianity. They still wear their strange assortment of

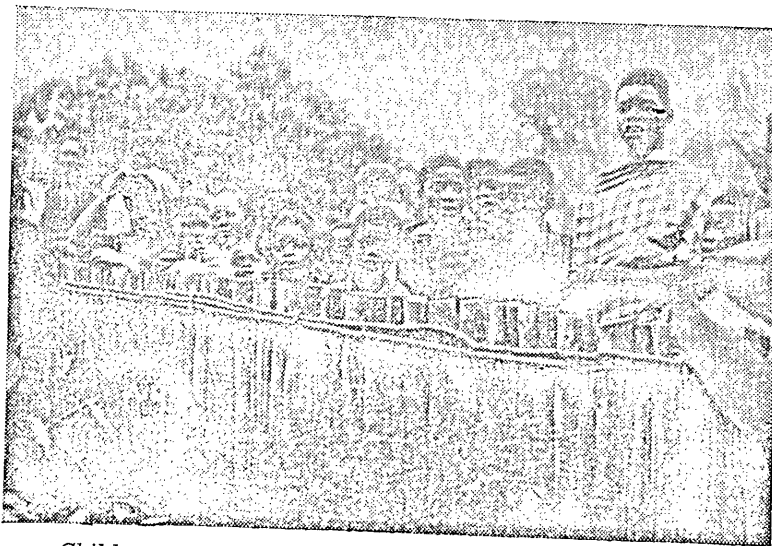
in addition to these a school and a teachers' home. The Dembos have responded and they will carry it through.

There is a new faith in the community and in the place of the church that is heartening to see. There is a real opportunity in the Dembos to build communities of love around the church as a center. I hope we are going to be able to back these Dembos with facilities for training leadership, with equipment, and with adequate extension service which, even though they may be willing, are beyond their capacity to provide when the daily wage of the people is only about ten cents per day!

At the northernmost meeting we went ten miles off the road over a path for the car that the people had made in order to bring in their doctor and their missionary. The village of Colwa is the nearest point in a great circuit cast out among steep hills and deep valleys. The minister in charge of the circuit came from his home thirty miles away. He came on foot with his wife and children, with his young people's choir of forty voices and a good delegation of his people. He was afraid the local church might not have enough chairs so his people carried chairs for the Bishop and the missionaries for thirty miles. I felt like David with the water from the wells of Bethlehem. The chair was almost too sacred with friendly courtesy to sit upon. All that walking, the carrying of chairs and of dishes, that attention to details of boiled water, sterilized goats' milk, de-boned chicken for lunch, were all indications of how much these African folk of the hills love their religion and the people like

bluff overlooking an ancient lake bed hundreds of square miles in area. From the bluffs and valley people had walked up to thirty miles to be there. The local congregation pushes out the sides of the church. This crowd packed it tighter than I have ever seen a building packed. The people have started a fund to build a new church. It should be big enough to seat five hundred. I wish I could promise them money for a roof. The congregation was big; the leading chief of the country was there and, being a sincere Christian, led in prayer (his son is a student in the Bible School); the singing was enthusiastic; all the pastors of the sub-district attended; it was grand to

Quela. But we found out that his absence did not make a great deal of difference. His wife took charge. He is a mason and a carpenter and is away much of the time. Dona da Rosa called the people into the chapel, led the singing with a good voice, led in prayer and then translated for Mr. Klebsattel as he spoke to the people in Portuguese. Really she is the pastor. As we left she hurried from the house to give some money to Miss Cross to buy something for her two girls who are following their mother's example by studying in the "School of Love." And she said, "Da-lhes nossos cumprimentos." ("Give them greetings from us.") She is a real mother as well as a pastor.



Children singing greetings to the visiting missionaries in Dembos village, Angola

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Roy E. Fawcett  
Mrs. W. F. Bates

# CHRISTIAN EDUCATION

Contributing Editor:  
Ira A. Brumley

## NORTH ARKANSAS CONFERENCE NOTES

By Ira A. Brumley  
North Little Rock Training School

A four-unit training school is being planned for the churches of the North Little Rock Area to be held at First Methodist Church, North Little Rock, March 13-17. We are announcing the following courses:

*The Use of the Bible with Children* to be taught by Mrs. Waldo Wettengell of Rush Springs, Oklahoma.

*The Methodist Youth Fellowship* to be taught by Miss Emogene Dunlap of Little Rock.

*The Church and Its Work* to be taught by Rev. Jolly Harper of Alexandria, Louisiana.

The fourth course is to be announced later.

### Conference Vacation Church School Workshop

The Conference Vacation Church School Workshop for the North Arkansas Conference is to be held in Conway on Thursday and Friday, March 30 and 31.

The following units are to be used in this workshop and are recommended as the units to be used in the churches of the Conference this year:

Kindergarten (Beginner), Stories About Jesus, Mary C. Brumley.

Primary, Jesus, The Friend, Harriett A. Roorbach.

Junior, We Would Follow Jesus, Opal B. Crosby.

Intermediate, Exploring the Bible With Intermediates, Lucille Desjardins.

Each District is being invited to send a team of four workers to this workshop, which team is to return to the district to conduct district or sub-district workshops.

It is not too early for local churches to begin making plans for their vacation church school program. Text materials should be ordered at once from The Methodist Publishing House, 810 Broadway, Nashville 2, Tennessee. If a local church does not have a copy of booklet 77-H, The Vacation Church School, we would suggest that a copy be secured from The Publishing House at the price of 20c per copy.

### Mrs. Lewis In Training School

Mrs. E. D. Lewis, who has taught in a number of training schools in the North Arkansas Conference, is conducting a series of training schools which will be completed March 10. The schools as held or to be held are as follows:

Osceola, February 12-14

Fisher Street, Jonesboro, February 15-17

Griffin Memorial, Paragould, February 19-21

Wynne, February 22-24

Harrisburg, February 26-28

Beebe, March 1-3

School to be announced, March 5-7

Brinkley, March 8-10

We have had report on only one of these schools, the one held at Osceola. The pastor, Rev. H. J. Couchman, reports an excellent school with 25 credits being earned in the school.

### Fort Smith School In Session

The annual training school for Fort Smith District is being held at First Church, Fort Smith, with the following courses being offered:

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

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

Teaching Children, Miss Elizabeth Workman.

Personal Religious Living (Youth Only), Rev. Robert Bearden, Jr.

The Camp Counselor (Intermediate Workers), Rev. H. O. Eggen-sperger.

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

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

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

Rev. M. Earl Cunningham, Director of the Department of training work, General Board of Education, is to teach a Second Series Training School in First Church, Conway, March 20-24.

### New Certifications

Four persons who attended the Coaching Conference, held January 17-18, have already been certified for the First Series Course on Teaching and Counseling Seniors and Older Youth; and the Second Series Course on Guiding Seniors and Older Youth. They are as follows: Rev. Earle Cravens of Paris; Rev. Paul Bumpers of Fayetteville; Rev. Thurston Masters of Jonesboro; and Rev. Harold Spence of Rector.

Rev. Ethan Dodgen of Forrest City has been certified for the First Series Course on The Educational Work of the Small Church. He taught this course the past week at Parkin.

A one-unit training school has been concluded at Cabot under the leadership of Ira A. Brumley.

### Miss Sanders In North Arkansas

Miss Mary Shipp Sanders of Denton, Texas, is coming to our conference for four weeks of training work beginning March 5. She is to teach a one-unit training school on "The Child's Approach to Religion," Bentonville, March 5-10.

Then she will offer this same unit in the Fayetteville Training School, March 13-17.

She is to offer this same unit at Forrest City March 19-24.

The fourth week is yet to be scheduled.

Dr. Wesley C. Davis of Perkins School of Theology, Southern Methodist University, Dallas, Texas, is returning to the North Arkansas Conference for four three-day programs to be held during the period of March 19-31. He is then to spend the pre-Easter week in one of the churches of the Conference.

## REASON, RELIGION, AND RACE

Nashville, Tennessee—A significant book on race relations entitled, *Reason, Religion, and Race* has just been released by the Editorial Division and Abingdon-Cokesbury Press. The author is Mr. R. B. Eleazer who has had wide and long experience in working for better relations between the races in the South. For years he was head of the Commission on Inter-racial Cooperation in Atlanta, Georgia, and

## LEAFLETS FOR NATIONAL FAMILY WEEK

Nashville, Tenn. — The General Board of Education through its Department of the Christian Family announces four new leaflets to aid ministers and local church leaders in the observance of National Family Week which this year is scheduled for May 7-14.

The leaflets may be secured from the Service Department of the General Board, Box 871, Nashville, Tennessee, and are as follows:

*Plans for National Family Week.* Six pages of suggestions to church leaders. This has been sent to every Methodist minister.

*Your Home and National Family Week.* A neat eight-page folder of suggestions for the observance of Family Week in the home, to be placed in the hands of parents. Price 20 cents per dozen, \$1.00 per hundred.

*Pages of Power.* Daily devotions for the family. Prepared by Dr. and Mrs. Edward D. Staples and published by the International Council of Religious Education. It will be useful in stimulating an interest in family worship. 5 cents each, \$3.50 per hundred.

*This Is Our Church.* A service for Childhood Sunday which is observed in the Methodist Church on the first Sunday of National Family Week. Prepared by the Department of the Christian Education of Children of the Board of Education. 10 cents each or 3 for 25 cents.

The Board has for distribution a number of other leaflets on the Christian Family. Sample copies of these may be secured by ordering "The Christian Family Packet" (single packet free) from the Service Department.

National Family Week is observed by Protestants, Jews and Catholics. The theme chosen by the interdenominational agencies for the 1950 observance is "God Works Through Homes."

"During this period it is hoped that in every Methodist Church there will be special sermons, family activities in the church and at least one night reserved for worship and recreation in the family group," says a statement recently released from the Department of the Christian Family.

more recently has been on the staff of the General Board of Education. Mr. Eleazer's conclusion in his book has been summed up as follows: "Why vex ourselves about the (long-range ultimate outcome of inter-racial situation)? Is it not more sensible to deal with situations that we can understand, with conditions that we can ameliorate, with the certainties of right and wrong that we see all about us today? That, at any rate, is the philosophy of our present approach. We believe that it is sound, and that it affords abundant opportunity for constructive effort today and a good way down the road to the future."

To give real service you must add something which cannot be bought or measured with money, and that is sincerity and integrity. —Donald A. Adams, American Artist.

## EVANGELISM IN THE CHURCH SCHOOL

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

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

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

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

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

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

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

Quite often the teen-age son of a hard working mother says, "When I get rich, you're not going to work like this." So she goes on working hard, and loving it, because of the attitude, not the prospect. —Ada (Okla.) Times-Democrat.

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# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

## EXECUTIVE MEETING OF CAMDEN DISTRICT W. S. C. S.

Mrs. Nelson Thornton presided over the executive session of Camden District Woman's Society of Christian Service which was held at the Methodist Parsonage in Camden last Thursday.

Mrs. Thornton, Mrs. Chas. Geissen, Mrs. Ernest Glaze and Mrs. Neill Hart were hostesses for the meeting. The Hart home was aglow with spring flowers and at the luncheon served at the noon hour the tables had decorations in keeping with the Valentine season.

Reports from the various officers present showed much activity in Camden District, particularly that of the Promotion department of which Mrs. Glaze is chairman.

Mrs. J. W. Rhea presented an invitation from the Waldo W. S. C. S. for the annual District conference of the W. S. C. S. to be held in Waldo. The invitation was accepted and May the 3rd was the time agreed upon.

Mrs. Nelson Thornton was named delegate and Mrs. Chas. Primm of Smackover alternate to the Assembly at Cleveland Ohio in April. Mrs. Geissen announced that the District Work Shop would be held at Fairview church in Camden March the 2nd.

Those present other than the ones mentioned included: Mrs. W. C. Farley, El Dorado; Mrs. Harvey Crumpler, Mrs. R. H. Cole, Miss Florence Whiteside, Magnolia; Mrs. Otis Fincher, Waldo; Mrs. J. P. Carpenter, Mrs. Alfred Doss, Stephens; Mrs. Tom Owens, Mrs. M. E. Scott, Stamps; Mrs. Wilmer Lewis, Magnolia; Mrs. Calvin Mosely, Chidester; Mrs. Connor Morehead, Camden.—Reporter.

## ENGLAND SOCIETY HAS SPECIAL GUESTS

The England Society met at the church Tuesday, February 14th, for their regular monthly meeting. Mrs. T. S. Lovett, of Grady, Promotional secretary of the Little Rock Conference and Mrs. E. A. Adams, District President of Pine Bluff District, were guests.

Following the Spiritual Life meeting a delicious luncheon was served in the reception room. Red and white carnations in a heart shaped center piece carried out the Valentine motif for the table. The guests were seated at the birthday table which was lovely with the cake decorated with a red heart and candles.

Special music and a playlet were presented in the sanctuary. Mrs. Adams brought greetings from the Pine Bluff District of which England is a new member. Mrs. Lovett led an interesting discussion on the work of the W. S. C. S. Mrs. W. G. Cuning, president of the local society presided over the business meeting.

There were about forty ladies present who enjoyed this lovely occasion.—Reporter.

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

## ALONG THE WAY

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

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

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

## TURRELL W. S. C. S. ENJOYS STUDY ON COURSE

The study of "Cooperation for a Christian Nation" was an outstanding event in the Turrell W. S. C. S. in January.

A radio broadcast and a "Who Am I" contest featured the first session. The second session, "What is Community" was presented as a panel discussion by Mrs. Carlton Jerry, Mrs. Royce Upshaw, Mrs. Chas. Wilkinson and Mrs. Lytle Billings.

The entire community was invited to the third session. Four men debated the question, Resolved: "The church is largely responsible for the conduct and behavior of the youth of the community." Mr. Everett Howton, superintendent of the Turrell Consolidated schools presided. Messrs Ed Horton and Duncan Rose upheld the affirmative side of the question, while the negative was discussed by Messrs Harry Lee and Rev. William Lyles, pastor of the Baptist church. The Junior High Glee club, directed by Miss Jane Carlyle, sang several numbers. The program was much enjoyed.

The following action resulted from the study:

1. A Community survey for the church in preparation for the visitation evangelism campaign.
2. A ten dollar gift to the Farmington New Mexico School for Indians.
3. Additional sessions for Primary and Junior children once a week throughout the quarter, studying Japan.
4. Serving suppers to the visiting teams and preachers during the visitation evangelism effort. Fourteen women took credit on the course which was taught by our study leader, Mrs. Lester Weaver. The W. S. C. S. is now studying "Japan Begins Again."—Reporter.

Thrift is admirable, although, it were carried to its logical extreme, everybody would save every nickel he acquired and society would collapse.—Boston Globe.

## 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, Conway, Arkansas, for the North Arkansas Conference.

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

## CONFERENCE OF THE W. S. C. S.

The Annual Conference of the North Arkansas W. S. C. S. will convene at Morrilton Tuesday, March 21st, at 2.00 p. m.

All delegates are requested to 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.

Four million children in the U. S. 5 to 17 years of age, attend no school whatsoever.—Wesley News.

## WESLEYAN GUILD ANNUAL CONFERENCE—March 18-19

The Executive Committee of the North Arkansas Conference Wesleyan Service Guild met at the Cottage Coffee Shop in North Little Rock, January 28-29, and made plans for the annual conference to be held March 18-19 at Morrilton.

Miss Gertie Stiles, Ft. Smith, Conference Secretary, presided. Those attending were Mrs. Johnnie McClure, Russellville, Vice-President of W. S. C. S.; Mrs. Brent Newell and Mrs. Vida Fry, Morrilton; Miss Helen Stevens, Clinton; Miss Marcella Phillips, Booneville; Mrs. Ora Clark, Fayetteville; Mrs. Martha Schaber and Mrs. Irene Taylor, North Little Rock.

The meeting will begin at 1:00 p. m. Saturday, March 18, and close at 2:30 p. m. Sunday afternoon. Further announcements will be given later.—Mrs. Schaber, Reporter.

## W. S. C. S. MEMBER IS "QUEEN OF AMERICA"

Elected "Queen of America," on nomination of the Woman's Society of Christian Service of the Methodist Church in Kentucky, and by the votes of several million listeners to the stations of the Mutual Broadcasting Company, Mrs. Sallie Baker, of Pikeville, Kentucky, is now on a net-work-sponsored trip which includes Denmark, Norway, Sweden, Holland, France, Italy, Greece, and England. Daily she broadcasts from Europe to America over Mutual stations. In each country she visits and speaks in churches representing the W. S. C. S., and in each she represents the American Nurses Association in studying the effects of the Marshall Plan on health rehabilitation.

Mrs. Baker—"Queen Sallie of America"—was born in South Georgia, and worked in cotton fields in order to earn enough money to study nursing. She trained at the Cordele (Georgia) Sanatorium, and then went to Kentucky, finally becoming a nurse in the (then new) Methodist Hospital in Pikeville, Pike County, in 1925. For 20 years she was "mother" to young and old in the county. It was her record of service to the poor and the needy that won her the "radio election" from among 15,000 women nominated by some 75,000 women's clubs from all parts of the nation.

Mrs. Baker's husband, Floyd W. Baker, a former railroad man, was a pharmacist's mate in World War II, and is still partially incapacitated as a result of illnesses contracted at sea. His wife continued her work at the hospital during the war. Now Mr. Baker is in Europe with his wife. Many gifts have come to Mrs. Baker in addition to the trip to Europe, and Pikeville and the Methodist Church there will also be helped by such gifts as playground equipment, a pipe organ, and cash.

The real measure of our wealth is how much we should be worth if we lost our money.—J. H. Jowett, Houston Times.

It's one thing to lead a driver to the highway and another to make him think.—Frederick C. Russell, Springfield Republican.



# CURRENT NEWS IN ARKANSAS METHODISM

## NEWS ABOUT HENDRIX COLLEGE

### Hulen Hall Completed

With the opening last week of the recreation room in Georgia Hulen hall at Hendrix, all facilities of the new building became available for use.

Students celebrated the completion of the building with an informal party in the recreation room following the basketball game between the Warriors and the Magnolia A & M Mulriders. The men's club, led by President Jim Jefferies of Little Rock, was in charge.

The dining hall and kitchen of the imposing new commons and student center were opened when students returned from their Christmas vacation. Soon afterward the large lounge and smaller faculty lounge were opened, together with offices of the student senate, the Profile, weekly newspaper, and the Troubadour, yearbook. The store and postoffice were moved earlier last week from their former location south of Tabor Hall.

The store and postoffice occupy a 50 by 60 foot area, arranged so that one person can supervise both. The kitchen is enclosed. A large U-shaped serving counter occupies the central area. Along the east wall are booths upholstered in red and tan, and additional booths for the south wall are on order, according to President Matt L. Ellis. A bookstore department handles general supplies and all textbooks.

The recreation room, which is on the second floor above the store, is pine-paneled and insulated against summer heat.

### Chapel Choir On Tour

The Hendrix Chapel Choir was scheduled to present a concert of sacred music in the Winfield Methodist Church of Little Rock Sunday night and leave on its annual concert tour, this time through southwest Arkansas, Monday at noon. V. Earle Copes of the music faculty is director of the group.

The Choir is a select 26-voice choral unit chosen from the 60-voice Hendrix Choristers. The sacred concert of the Choir includes numbers by Johann Sebastian Bach, Samuel Wesley, anthems by two Russian composers, a series of four Negro spirituals and several modern works including numbers of Robert Shaw, conductor of the famous Robert Shaw chorale, Randall Thompson and two arrangements by Mr. Copes. For its lighter high school concerts the choir will include such things as a male quartet and excerpts from the opera "Carmen," done in costume by choir members.

On the tour this year the Chapel Choir has presented sacred concerts in Methodist churches in Magnolia, Texarkana and Camden, and gave programs in high school in Texarkana, Hope and Gurdon. The Choir will present its last concert in Hot Springs Thursday night.—Barbara Noble.

Forget the past. No man ever backed into prosperity.—Franklin Field, Franklin Life Insurance Co.

There are a few things that never go out of style and a feminine woman is one of them.—Jobyna Ralston, World Digest. (London)

## METHODISTS TO SPONSOR NEW FILM



Bishop Donald Harvey Tippet (left), San Francisco, chairman of the Radio and Film Commission of The Methodist Church, and John Nash Ott, Jr., head of John Ott Pictures, Inc., Winnetka, Ill., signify the sponsorship by the Commission of Mr. Ott's latest feature motion picture, "Our Changing World." The premiere showing of the all-color sound film took place recently in

Winnetka. The film depicts the creation of the earth and life upon it, revealing by means of Mr. Ott's process of time-lapse color photography, the growth of flowers and plants. It will bear the imprint of the church's Radio and Film Commission but will be available for showings in churches of other denominations as well.

## GOING TO THE MAT IN ARKANSAS

The Temperance League of Arkansas has voted to initiate an act to repeal all liquor and beer laws at the 1950 general election.

It will be an all-out attempt to make Arkansas dry and to implement the policy so as to insure its success. League Superintendent Clyde C. Coulter, says that the drive will represent a concerted action by all the dry forces of the state. Mr. Coulter says further, that sane Arkansas leaders are "disgusted with the liquor situation" in that state and are determined to have relief.

A meeting of all dry forces will be held in Little Rock, March second, to set up the united dry organization for the campaign. Thirty-eight of the 75 Arkansas counties are now dry as the result of local option elections.—In The Clipsheet

## FISHERMAN'S CLUB

A new club has been organized in the Methodist Church at Piggott, named the "Fisherman's Club." It consists of a group of men who meet each Tuesday evening. They do home visitation work and are now laying plans for a Pre-Easter revival meeting. Rev. Roy James will act as evangelist, assisted by the pastor, Rev. Bill Scroggin.

Members are: Roy James, Doris Robison, William Winfred, Charles Haywood, B. O. Dalton, J. R. Parrish, G. W. Reeves, Charles Smart, Wallace Johnson, Andrews Wheeler, Aubrey Crews, Ted Walker and the pastor.—Reporter.

## THERE ARE METHODISTS IN INDONESIA

By W. W. REID

THE METHODIST CHURCH has more than passing interest in the birth, on December 27 last of the United States of Indonesia; for it is within the bounds of this new sovereign nation of sixteen states that the Church has one of its youngest and most flourishing overseas missions.

The United States of Indonesia is in that vast and wealthy Pacific island world to the south and east of the Asiatic continent, running northeast toward the Philippines, southeast toward Australia. For three hundred fifty years the islands comprising the new nation were colonial possessions of the Netherlands (Holland). In the transfer of sovereignty—following the long Indonesian guerrilla "rebellion" just ended—it becomes free, self-governing, and self-determining; but in the Netherlands Crown (Queen Juliana) it becomes a "partner" with the European Netherlands themselves—an arrangement which has been described as similar to India's or Canada's place in the British Commonwealth. Leaders of both the Asiatic and the European lands, which acknowledge the Queen as a limited monarch and symbol, express the hope that in the future they can "cooperate loyally" in this unique relationship.

The new nation consists of sixteen states and "autonomous areas." The largest of these is the Republic of Indonesia, which includes most of Sumatra and about half of Java; it won sovereignty independently by revolt, but now becomes a state within a larger United States, while

its president now heads the entire nation. On Sumatra there are two other states: the State of South Sumatra (around oil-rich Palembang), and the State of East Sumatra (around Medan—rubber, tea, tobacco center); and it is in these two small states that most Methodist mission work is located. There are two other states on heavily-populated Java; there are five on the former Netherlands portion of Borneo (Methodist work is in British-controlled Sarawak, Borneo); Celebes, Timor, Bali, and some other islands form another state; Madura, Bangka, Billiton, and the Riouw archipelago are each separate states, but discussions will continue to determine its future status.

This vast new island nation has a land area of about 700,000 square miles, much of which is coastal or mountainous and unfit for habitation. But it does house 70,000,000 people who are now free citizens of a sovereign nation. The entire area is rich in petroleum, tin, copra, rubber, coffee, and tea. Both America and Europe have for years vied in the development of its natural resources and agricultural products, especially the oil in Sumatra. Sumatra alone is fourteen times the size of Holland, Java three times the size.

Most of the Malays are Mohammedans, but not as stubbornly so as their brethren in the Near East; in the interior and mountainous areas there are primitive animistic tribes; and there is a good leavening of Christians.

The first missionary activity of

the Methodist Church in Sumatra began in 1904 when the Rev. George F. Pykett established a school in Medan for Chinese immigrants; it was taught by a Chinese who had studied in the Methodist schools in Penang, Malay Peninsula, and later by a Tamil Indian; the instruction was in English. Later this school moved to Palembang; but another was opened in Medan by Chinese Methodists from Java. (Methodists had schools, churches and a hospital in Java until 1927 when they and the missionaries were transferred to Sumatra to consolidate the mission work.)

In 1912, with the arrival of the Rev. William T. Ward, Methodist missionary, in Sumatra, the work "took root" and flourished. Today there are churches and schools in Medan, Palembang, Kisaran, Pematang, Siantar, Rantau Prapat, and Tebing Tinggi, and many others in smaller outlying communities. Kisaran is the center of Methodist work among the responsive lowland Bataks who live in the Asahan jungles and are animists. Much of the remainder of the missionary service of Methodism is among the Chinese of Sumatra, though many Malays are also in the schools and churches.

The Board of Missions and Church Extension has nine missionaries in Sumatra. There are 41 native men in the ministry. Statistics show 4,000 church members; 27 churches and 27 Sunday schools, and 61 preaching places.

In the plans for advance in Sumatra, under the Advance for Christ

(Continued on page 15)

## A LAYMAN OPPOSES LIQUOR ADVERTISING

We rejoice in the response which our people recently made to the "March of Dimes" for fighting Polio. Just now we are carrying on a nation wide campaign for raising funds for combating heart disease. At other times we have raised large sums for fighting cancer, tuberculosis and other diseases. We caution and instruct our people in the prevention of accidents and fires. We minister to the needy, the aged, the unfortunate and underprivileged. We jeopardize our own economy to relieve hunger and suffering in foreign lands.

We cannot minimize in the least any of this good work. We accept it as both a privilege and a duty. It is an expression of our democratic philosophy and of our conception of Christian duty and of the right of the individual.

But is it not the height of inconsistency (to say the least) that while we are mobilizing on a national scale all the forces of propaganda and sentiment building, in the fight against polio, cancer, heart disease, tuberculosis, etc., and in educational campaigns to teach how to prevent accidents and fires, we are at the same time allowing these same forces to be used for an exactly opposite purpose in relation to another evil worse than any of the above—the traffic in alcoholic beverages?

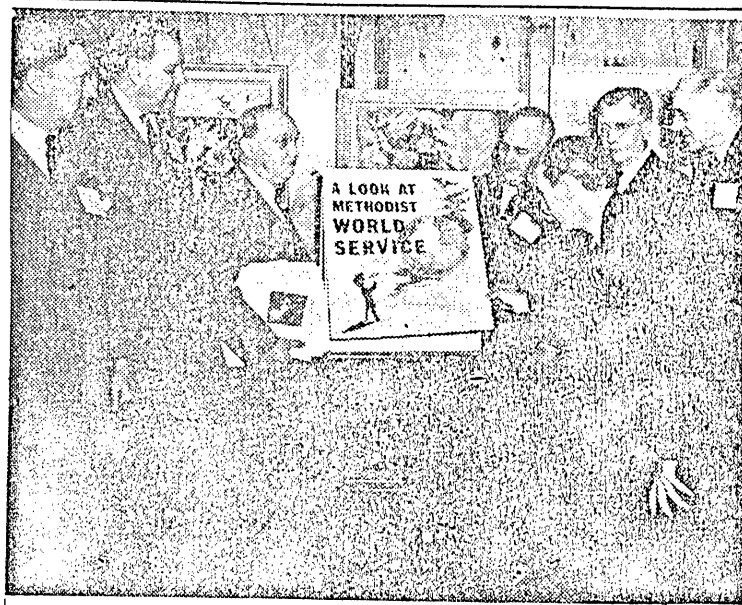
The liquor traffic not only cripples and kills; it degrades, debauches and demoralizes. It produces poverty, disease and crime. It breaks up families, destroys homes, accounts for many delinquent and orphan children. The amount of money spent for alcoholic beverages runs away into the billions—some government figures put it at more than **TEN TIMES** as much as is lost annually from fires. When to this is added the amount, running into untold millions, lost on account of sickness, doctor and hospital bills, loss of time from work due to alcoholic indulgence, and cost of prosecuting "liquor cases," etc., etc., the amount becomes literally as the "sands upon the seashore."

Yet we allow every form of advertising and propaganda agency to indulge in unrestricted liquor advertising. And every one of these advertisements says: "Let's drink more alcoholic beverages." And every time we increase the consumption of alcoholic beverages we increase the number of drinking drivers, traffic accident, law violations and all the other innumerable evils that feed on the slime of the liquor industry.

There is before Congress at this time legislation that would ban certain types of liquor advertising. It would seem that such legislation should have the support of all civic minded and patriotic citizens. If prohibition, as we have known it in the past, is not the best form of control (and we are not discussing that here), we, at least, do not want our newspapers and magazines, our picture shows and radio programs flooded with liquor advertising and brought into our homes to become a part of the education of our children.

All out-and-out prohibitionists will support this legislation. All who believe in prohibition "if it could be enforced," and who accept legalized control as a lesser evil, should welcome it. It is difficult to see how any argument can be found in favor of continuing and fostering a condition that has brought as much

## Methodist Leaders Explore World Service



BUCK HILL FALLS, Pa.—Methodist World Service was studied intensively by two group of leaders who met here recently with the Council of Secretaries of the World Service Boards and Agencies. A two-day meeting of district superintendents representing the 35 Areas of American Methodism was followed by a similar session of chairmen of Commissions on World Service and Finance from the spring conferences.

Demonstrating a new aid for the use of district superintendents in cultivating World Service, Earle H.

MacLeod of Chicago, who directs promotion for the Council, shows a turn-over chart to six leaders. Left to right, they are: Robert G. Mayfield, Chicago, associate secretary of the General Board of Lay Activities; Dr. Philip T. Bohi, pastor of Grand Avenue Temple, Kansas City; Dr. E. Harold Mohn, Chicago, executive director of the Advance for Christ and His Church; Dr. Ralph Stoodly, New York City, executive director of Methodist Information; H. Maurice Fridlund, New York City; and Dr. J. A. Nietz, Pittsburgh.

## DR. LAUBACH PLEADS FOR GOODWILL THROUGH "POINT FOUR"

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. "The General Assembly of the United Nations unanimously has voted that we, and other technically advanced nations, aid the world's needy areas by sharing with them our knowledge and our skills."

"Secretary-General Trygve Lie was instructed to ask the member nations how they would cooperate. The United Nations is waiting for Congress to answer this challenge before it proceeds with the program. The challenge is one which cannot be evaded, since our President initi-

evil on our people as has the traffic in alcoholic beverages, and which must be considered as one of the prime factors in bringing about the condition which President Truman described recently as a "resurgence of underworld forces living on vice and greed," and which caused him to declare that war must be waged on "organized crime."

The reception that any liquor legislation receives in Congress will undoubtedly be influenced by the expressed sentiment of the people "back home." Let's tell our Congressmen that we want this law put on the book.—Lee Hudgens, Fayetteville.

ously disappointed. The only way to prevent this is for men of goodwill to work together now.

"Two administration-sponsored bills have already been presented to Congress; the House of Representatives' bill (HR 5815) introduced by Congressman Kee and a related Senate bill (S 2197) introduced by Senator Maybank. These bills are now pending and amendments are being formulated. Senate and House hearings are in process.

"I believe that this legislation is the only real defense measure for this country. I earnestly hope that you will urge your family, your friends, your business associates, your church, social and community groups to write to their congressmen in Washington immediately. The time is short. There is no time to lose. The prestige of the United States and world peace are both at stake."

## CURRENT NEWS IN THE RELIGIOUS WORLD

(Continued from page 5)

make a fair and equitable decision?" In making their proposal, the strikers said they are "God-fearing people and want only what God wants them to have." The strike was called after the American Snuff Company had replaced some long-time workers with new employees. The union charged that the replacements were made to avoid paying pensions to which the dismissed workers would soon be entitled.

Happiness isn't so much a matter of position as it is disposition.—Gilcrafter, Gilbert Paper Co.

It is a good thing to give thanks unto the Lord.—Ps. 92-1.

## FUND RAISING CAMPAIGNS

For Boy's Clubs, Churches, Colleges, Hotels, Hospitals and other civic projects.

Financial and Publicity Campaigns,

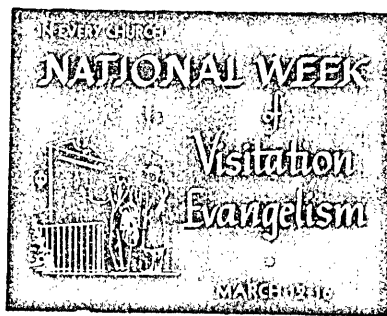
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Information without Obligation



## Increase Your Church Membership Before Easter

by winning others to Christ in a week of visitation

• Promoted nationally by the General Board of Evangelism

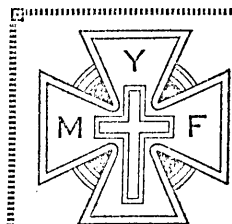
• Supported by the bishops and district superintendents Conference boards of evangelism and district secretaries

• Directed in the local church by the pastor and Committee on Membership and Evangelism.

Order now visitation materials package, including all necessary items. State size of church to nearest 100 active members. Cost only 2½¢ per member.

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NEWS

## NOW IS THE TIME

Now is the time for you to apply for a caravan team for this summer.

## You need one if:

You think a team would be able to help you and your M. Y. F. learn more about the M. Y. F. work.

You need help in organizing your group for the first time. Your leaders need to be trained. A caravan can help improve and train your leaders.

You want excellent out-of-town leadership for your Youth Activities Week. A caravan week is similar to a Youth Activities Week, and if your group plans well it can take the place of such a week.

You want to build a well-rounded program which includes:

Worship  
Play or recreation  
Service to community  
Evangelism  
Mission study and projects  
Individual daily devotions  
Character improvement.

Your M. Y. F. needs to be revitalized.

## You may have one if:

Your M. Y. F. wants it.

Your pastor approves.

Your counselor approves.

You can find homes for five people for the duration of a week.

It is customary that they have breakfast in the home in which they live for the week and have lunch and dinner in other homes. The regular team has two boys, two girls, and a counselor, so you can make plans accordingly; however, due to the man shortage, there are usually three girls and one boy.

The Conference Board of Education clears your request. By this I mean that you send your request to Rev. Ira A. Brumley, Hendrix College, Conway, and if both of you agree on a suitable date between June 24 and August 12 and if all other matters are cleared you can begin planning for your caravan week.

You can raise \$50.00. Some churches will pay the \$50.00 needed for a caravan, but some youth groups may have to raise their own money. How may you raise the money? Volunteer offerings by individual members of the M. Y. F. Work days when all members go to homes and work for money to be used for a special purpose such as to pay for a caravan.

If you decide that you fit these requirements:

Sell your M. Y. F. on the caravan idea.

Have a committee to talk to the pastor and the counselor.

After approval, apply to Rev. Ira A. Brumley. — Lola Featherston, North Arkansas Conference M. Y. F. President.

THE TRI-COUNTY  
METHODIST YOUTH  
FELLOWSHIP

The Tri-county Methodist Youth Fellowship held its February meeting in Wheatley. There were seventy-six people present and towns

## JOHN WESLEY SUB-DISTRICT

The John Wesley Sub-District held its February meeting at Warren on February 13.

Miss Marie Loewe of Wilmar presided over the business meeting. It was decided that the money in the treasury would be contributed to the building fund for a cabin at the M. Y. F. camp.

Two very interesting films were shown. The group was taken for a tour of the new Methodist Church at Warren.

The next meeting will be held at Green Hill Church on March 13.—Dixie Dunlap, Reporter.

LITTLE ROCK CONFERENCE  
M. Y. F. NEWS

## Cabin Fund Continues To Increase

As spring moves around the calendar and is pretty well in sight, more and more MYF groups are looking toward summer and the summer camping program. Some of them are hard at work in an effort to raise their portion of their district cabin pledge for the new conference camp. Within the past week, two local groups reported much work along this line. Young people of Grand Avenue Methodist Church in Hot Springs have sent in \$89 on their pledge, and are hard at work to raise half of their entire pledge by May 1. Alma Radley is president of this group.

The young people of the Gurdon Methodist Church have pledged and raised \$100 in this past month. Among other things they held a pie and cake supper and then had a contest to elect the ugliest man and most beautiful woman at the party. Winners of this particular contest were not listed in the report sent in for publication. Marilyn Taylor is youth president and counselors for the group are Mrs. J. A. Culp, Mrs. Ed Sherman and Bill Ball.

The Rice Belt Sub-District of the Pine Bluff District is having a banquet at DeWitt on Monday, March 13 at which time the money for the camp cabin will be presented. The conference youth council voted to release all money raised by each local church on the Conference-wide Hobo Day (March 11 or 18) to the cabin fund, so if you MYF'ers will get busy and put that money-making scheme over with a bang, you'll more than likely have your cabin pledge raised too. How about it?

Arkansas Methodist Recreation  
Workshop Well Attended

The first session of the Arkansas Methodist Recreation Workshop

represented were Brinkley, Holly Grove, Wheatley, Clarendon and Cotton Plant.

After the business meeting the group was divided into four parts and each group went into a room for instruction on one of the four commissions.

After talks and discussion the group went to the high school gym for games and refreshments.

The next meeting will be held at Cotton Plant on March 13.—Reporter.

which was held at the First Methodist Church, Little Rock, February 17-18, proved to be quite successful. Approximately one hundred fifty delegates came from fifty churches in the state. Under the leadership of a very able faculty, these delegates were given a chance to acquire some of the skills of recreation leadership in several different fields of recreation. Various crafts were taught by Mr. Frank Govan of Hendrix College, Conway; Creative Dramatics by Miss Wadene Foreman of Morrilton; Planning a program of recreation for the church, by Rev. C. Wayne Banks of Fayetteville; Party Games and Banquets, by Mrs. Duane Brothers, Little Rock; Folk games, by Rev. Dan R. Robinson, Malvern; and Camp Recreation, by Rev. Rufus Sorrells.

In the closing session of the meeting, the group voted to continue having such a workshop session each year and elected a council to plan and make arrangements for such a meeting next year. The council consists of four elected delegates, who were Rev. C. Wayne Banks, Miss Mamie Adams, Mrs. Duane Brothers and Rev. Dan R. Robinson, and the Executive Secretaries and Conference Directors of Youth Work of both the North Arkansas, and Little Rock Conferences.

## Dates To Remember

March 11 or 18, Conference-wide Hobo Day (funds to go to your district cabin fund)

April, Month to elect sub-district and district officers for 1950-51

May, Month to elect local church officers for 1950-51

June 10, Conference-wide Youth Rally at Hot Springs (something new has been planned for this meeting—watch for announcements)

June 12-17, Work Camp at new camp site

June 19-24, Senior youth camp at new camp site

June 26-30, Little Rock District Christian Adventure Camp (first section)—to be held at Camp Aldersgate

July 10-15, Fellowship Team Training Laboratory at Camp Aldersgate

July 17-23, Jurisdictional Leadership Training School at Mt. Sequoyah —of special interest to adult workers with youth

July 31-Aug. 4, Little Rock District Christian Adventure Camp (second section)—also to be at Camp Aldersgate

Aug. 9-19, Jurisdictional youth leadership school at Mt. Sequoyah (for sub-district, district and conference officers)

Aug. 21-26, Older Youth Camp at new camp site

District Youth Meetings To Be  
Held In April

Have you scheduled your district meeting for the month of April? Or did you know that you will be needing to meet during that month to take care of some necessary business for your district and your conference Methodist Youth Fellowship? There are two or three things we hope will come to light in these

meetings and if you have not already planned for your meeting, won't you set a date right away and contact your conference director—it'll help us all a lot!

First of all, we hope you'll select the best set of district officers you've ever had and will encourage each of them to make their plans now to participate in as much of the summer camping program as they can. And while you're selecting your district officers, we also want you to choose one young person of high school age to represent your district on the conference youth council for 1950-51. Since our camps are set up this year on a different plan from that of last year, it becomes necessary that we select our conference officers in a somewhat different manner, so your council hit upon this plan in the April district meetings, each group should elect one representative from that district to serve on the new council next year (this person should be of high school age, at least 15 years old) and then at the Older Youth Camp (August 21-26) each district group there should select another representative from each district (this person to be a high school graduate under the age of 23.) In this manner, each district would have two representatives on the council and both the senior and older youth groups would also be equally represented. Immediately following the meeting of the Older Youth Camp, the new council would be called together and they would elect the various officers then.

Another bit of business which will come before this meeting will be the matter of our camp cabin fund—be sure to be on hand for that discussion.

Suggestions for the program—(or perhaps a part of the business session) several different local youth groups might be assigned to work out some unique way of presenting the summer camping program. Just look at the dates and camps already set up and just think how many different persons could participate in helping to put across this most worthwhile part of our program.

Also give your Methodist Youth Fund a big boost! In the face of the great need in the world today for any and all the help we can give, we dare not fall below our pledge—rather would we strive to surpass it and cause it to continue to grow throughout every Methodist Youth Fellowship in the Little Rock Conference!—Emogene Dunlap.

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## NEW MISSION STATION RISES IN THE CONGO

By Marshall W. Lovell  
Wembo Nyama, Belgian Congo

Site for a new mission station in the Lomela area—the northern section of the Otetela tribe in the Belgian Congo—has just been selected by a committee of the Central Congo Annual Conference. It is 240 kilometers above the present station of Lodja. The site is a beautiful place on a high elevation, surrounded by forests, and with plenty of water nearby. We have worked within ten kilometers of the new site, but there are many villages in the northern country which have never had a preacher or teacher of our Mission. These villages are composed of Otetela people, and this field will present an interesting challenge to us in the years to come.

We have also been interested in establishing work in Kindu. We have several preachers and teachers in villages nearby. Kindu is one of the large urban communities in the Congo and the thought of some is that we should have a city mission there. All of our other stations are in rural areas. A site committee has visited Kindu within recent weeks to look for a suitable location for the opening of a new station.

For the next few years our greatest need in the way of missionary personnel will be builders and qualified educational workers. We will be needing some twelve or fifteen qualified workers who will have completed their training in some of our best normal schools and who will spend a year in Belgium, studying the colonial courses and taking some educational work along with these courses. They should have a good knowledge of French before they take the courses there. We are hoping that some young couples may be found for educational work. There is certainly a tremendous need for the training of the African children in a better way. Our schools need much more equipment and better supervision than can be given under the present setup.

The commercial world lures many who finish our schools. It really takes a consecrated life to stay in the work of teaching or preaching, especially when the outside world has more to offer in the way of material things. Our people are confused and oftentimes they are not able to see the true values of life.

## BOBBY MAKES PLANS

(Continued from page 6)

Daddy drove into the garage, then came into the house, appearing very grave.

"Did you inquire about the people who were injured in the accident?" Mother asked.

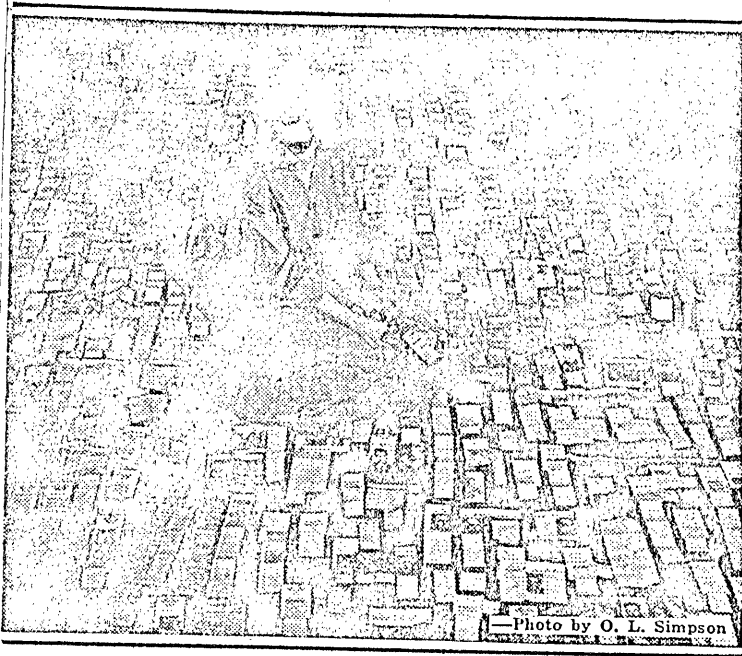
"Yes, I saw Dr. Leonard. It was a Mr. Fletcher and his wife returning to Los Angeles after a week end in Bakersfield. Mr. Fletcher was unconscious for three days, but seems to be improving now. Mrs. Fletcher's leg was broken in 17 places, and bent like a bow. They will be in the hospital for many weeks.

"Mrs. Fletcher said they had reached that long stretch of road out of Bakersfield, where we saw them, when they saw the car zigzagging toward them. They pulled off the highway and parked next to the fence, thinking they would be safe there while the other car went by."

"And the driver thought he saw two cars and drove right into them!" exclaimed Bobby.

"What a price for a couple of

## Methodism's Queen of The Clippings



Sorting and surveying some of the hundreds of newspaper clippings on the Advance for Christ and His Church is Miss Nadine Callahan, member of Methodist Information's Chicago staff. The young lady, who is having difficulty finding a spot for all the stories, has been dubbed "Queen of the Clippings." The clipping display was arranged recently at the Chicago office of Methodist

Information, adjacent to headquarters of the Advance. Methodist Information's main office in New York City and its other offices in Nashville, San Francisco, and Dover, Del., are all sharing in giving wide publicity to the various phases of the Advance program. Most of the above clippings relate to the nation-wide preaching and teaching mission.

## THERE ARE METHODISTS IN INDONESIA

(Continued from page 12)

and His Church, the Board of Missions is asking for five new missionary couples for evangelism and education—one couple to work with the Bataks and in cooperation with the National Batak Protestant Church, others with the Chinese on the east coast; church extension aid in three new communities; scholarships for young Methodist pastors-to-be in the Batak Seminary.

The Methodist Church will follow

PATE—Jim Pate, age 54, was born at Fancy Hill, Arkansas, and died at his home in Amity, Arkansas, January 8. His death came very suddenly after a short illness. Only eight days before his death he and his good wife had taken communion in his church. We believe his spirit is now communing with his heavenly Father.

He was a veteran of World War I, a member of the Board of Stewards and Trustees of the Amity Methodist Church, where he held his membership since his conversion many years ago. He was on the building committee of his church and left his work many times to labor in different ways to build this church in which his funeral was held, the first funeral of a member we have had in our new church.

He was gentle in spirit, jovial in company, prayerful in life, helpful to all, a devoted companion of his wife, and a Christian man. Many years ago his father died and left him and his brother and sister who lived together until his marriage. He was always brotherly.

At the time of his death he and his wife operated a store in Amity. In his store he was a good collector for his church and always without offense.

Twenty-six years ago he was united in marriage to Miss Lillian Smith who survives him. He is also survived by one brother, Tom Pate; one sister, Mrs. Houston Cheatwood; and a niece, Mrs. Johnny Campbell, all of Amity. His funeral was held in the Amity Methodist Church by Rev. E. T. McAfee, Rev. Noel Cross and his pastor. His body was laid to rest in the Jones Cemetery near Amity.—C. V. Mashburn, His Pastor.

with keen interest the development of the United States of Indonesia, and will aid it through its educational and evangelistic program.

O give thanks unto the Lord; call upon his name: make known his deeds among the people.—Psa. 105-1.

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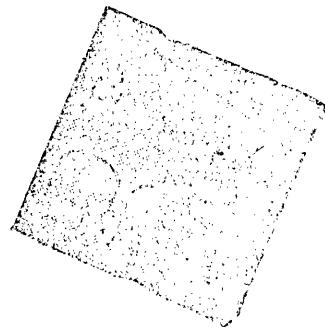
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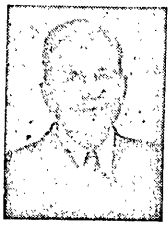
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Yesterday is a cancelled check. Tomorrow is only a promissory note. Today is all you have.—Ex.

## The Sunday School Lesson

By REV. H. O. BOLIN



### ORGANIZATION AND LEADERSHIP

LESSON FOR MARCH 12, 1950

SCRIPTURE TEXT: Acts 6:1-6; 20:17, 28-36; I Timothy 3; I Corinthians 12:4-31.

Read the entire lesson from your Bible.

GOLDEN TEXT: "Do your best to present yourself to God as one approved, a workman who has no need to be ashamed, rightly handling the word of truth." (I Tim. 2:15)

The lesson today marks the beginning of a new unit of study. The unit just closed dealt with the expansion of the church. Our study today has to do with the organization of the church.

In the study of the early Church both as to doctrine and organization there were two things one needs to keep definitely in mind: there was no complete body of Christians and there was no plan of organization, when the Church was born on the Day of Pentecost. It is true that Christ had been with the disciples almost constantly for a period of three years and had taught them very carefully, but they had not been able to understand much of his teaching. In John 16:12-13 we find Christ saying to his disciples, "I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself." Again, we find Christ telling them that the Holy Spirit would bring back to their minds all things he had said to them. So, the Church had a great beginning on the Day of Pentecost, but much of its doctrine and organization had to be worked-out after this time. This was done under the direct leadership of the Holy Spirit.

#### First Steps In Organizing

It is a well known fact that the various Protestant denominations differ a bit in the matter of organization as they do in doctrine. These matters came to a completion through a gradual growth of the early Church. This lesson deals primarily with the organization of the Church.

At first the Apostles did not feel any need for organization. During that early period of the Church they expected Christ to return in visible form at any time. They spent their time going about witnessing for Christ and his resurrection, leading people to accept him and baptizing them. Even the first missionary work of the Church outside of Jerusalem was not done according to any plan or organization. We are told that the disciples were scattered abroad over the persecution that followed the death of Stephen and wherever they went they bore witness for Christ.

The first step in the organization of the Church—in which individuals were assigned to definite tasks—is recorded in Acts 6:1-6. This was taken to meet a very definite need. From the first, the Church was careful to look after the poor. A fund was carried for this purpose. At the time of the events recorded in Acts 6:1-6 the Church was about two years old. Three different groups of individuals had been received into its membership—Jews who were natives of Palestine and spoke the Hebrew language, Hellenistic Jews who were natives of the various provinces other than Palestine, of

the Roman Empire and who spoke the Greek language and practiced Greek customs, and a few Gentile proselytes who had become Jews in the matter of religion. This Hellenistic group claimed that their widows were not being fairly treated in the distribution of alms. The matter was brought before the Apostles and they felt that they could not take the time away from the more spiritual work of the Church to administer this fund. They advised the people to select seven men of good repute in the community, who were filled with the Holy Spirit and wisdom, to look after this matter. The selection was made in a very democratic way. The Apostles then appointed the men to the work and ordained them for it by the laying on of hands and prayer. Thus began the definite organization of the Church.

It will be noted that these seven men were not elected and ordained to the Christian ministry, though two of them—Stephen and Phillip—did turn out to be the most noted preachers of that period. They were simply laymen who had been elected by the congregation and appointed by the Apostles to look after a specific task in the Church. We need to bear constantly in mind that this beginning of organization in the Church came up out of a specific need, at a definite time and in a particular place. The reason we need to keep this in mind is because of the fact that all church organization in those early years came about in the same manner. A need would arise and then the organization was made to meet it.

Some denominations claim that they not only have the Apostolic form of doctrine but also have the Apostolic form of organization. The answer to this is that Christ himself gave no specific form of organization and the Apostles had no set form. As they went about establishing churches the need would often be one thing in one community and another thing in another. Therefore, each denomination has sanction from this early period for its particular form of organization though it may differ from those of other denominations. After all the form of organization is not too important. The big question with regards to it is, "Is it a fit vehicle for the expression of the mind of Christ at this particular time and in this particular place?" Organization can be a hindrance in the place of a help when those in charge are not willing to change it when it is seen to be a misfit. The truth is what we want. It does not make much difference what particular garment it wears at any specific time. We are reminded of a philosophical essay by Thomas Carlyle entitled "Sartor Resartus" (The Tailor Retaliated). In this essay Mr. Carlyle calls attention to the fact that truth is immortal; it will live forever, though it may express itself in a different form in each

generation. The tailor is simply re-tailored. As a matter of fact even the terms used in organization sometimes change. Take for example the term "deacon" it has been changed in the Methodist and some other denominations. We have now made it an order in the ministry. A preacher in the Methodist Church is first ordained a deacon and later an elder, which is the highest order in the ministry of the Methodist Church. Even a bishop is simply an elder who has been elected to that position. In the early Church deacons were laymen who were elected to that office, not with the idea of using it as a stepping-stone to a higher order in the ministry, but as a life-time job. Upon men elected to this office rested squarely the material responsibility and physical well-being of the particular church to which they belonged. This was done to free the preachers for the more spiritual work of the church. The Apostles insisted that it was not right for them to take away time from their preaching, praying and winning the lost to become servers of tables. They did not argue against looking after the material interest of the church. They did not contend that the poor did not need to be fed. They simply said that the looking after matters like that was an office within itself and that preachers ought to be freed to do other things. Maybe the church would do better in our time if preachers in general were left with a greater amount of time to look after the more spiritual side of the church work. There are no officers in any modern denomination which compares exactly with the deacons of the early Church.

#### Paul At Miletus

The second reading of our printed lesson (Acts 20:17, 28) tells of Paul going to Miletus a town on the coast of what is now Asia Minor, some 36 miles south of the city of Ephesus. From Miletus he sent for the elders of the church at Ephesus. He reminded them of the type of life he lived before them and earnestly admonished them to follow in his footsteps as he had followed Christ. He reminded them that the Holy Spirit had laid on them the responsibility of looking after the church at Ephesus. Their tasks as elders were those of preaching, praying, teaching and overseeing the work of the church. In order to do this they were to first be right in their own hearts. His admonition was, "Take heed to yourselves". There is nothing selfish in this advice. One must first be right in his own heart before he can lead others in the straight and narrow way. The first and most important qualification of any minister is harmonious relationship with Christ.

#### Various Offices Within The Church

These offices are enumerated in the twelfth chapter of I Corinthians. This letter was written from Ephesus by Paul in the spring of 55 A. D. It will be noted that by that time the Church has become pretty well organized. In the matter of organization there is quite a difference in the Church as we find it on the Day of Pentecost and as we find it in A. D. 55. At this later date Paul mentioned some 13 different tasks that were being performed by the Church. Each of these tasks was accomplished by individuals who were gifted by talents and by the Holy Spirit to do that particular work. Paul, very fittingly, compared the different members of the church to different members of the human body. Each had its own function to

perform for the health and well-being of the body, so it was with the church.

#### Further Developments of Church Organization

The first letter to Timothy was written somewhere toward the close of the first century. The third chapter of this letter is placed in our lesson today to show the further development of these church offices. This chapter carefully gives the qualifications of individuals who seek various offices. It further shows the distinction between the tasks of these officers. It seems that in the early years of the church the terms "elder," "presbyter," and "bishop" were used interchangeably. They all had about the same meaning. The chances are, however, the bishop did more presiding than did the individuals who were called presbyters and elders.

#### The Importance of Organization

The matter of organization cannot be over stressed. Organization is of just as much importance to a church as it is to an army. The greatest fighting force in the world without organization would be at the mercy of an organized enemy. In emphasizing the difference between an organized church and one that is comparatively unorganized, in the Home Quarterly, Lewis H. Chrisman quoted Charles E. Jefferson as saying: "An audience is a crowd, a church is a family. An audience is a gathering, a church is a fellowship. An audience is a collection, a church is an organism. An audience is a heap of stones, a church is a temple. Preachers are ordained not to attract an audience, but to build a church." Chrisman further said, "A mass of individuals is like a pile of leaves soon to be blown away by the wind."

With regards to organization there is one thing that must always be kept in mind and that is, it is a means to an end and not an end in and of itself. Out yonder is a great engine on a railroad track. It is well organized. Each part fits into the whole in perfect order. But in spite of all this perfection of organization it is cold and dead. Finally a fire is built in the fire box. A head of steam is raised. The throttle is opened and it is turned into the engine. Immediately the great machine begins to move and the load is pulled. The well-organized engine is simply the means to the end. Without the steam it is powerless. So it is with church organizations; without the power of Christ within it, it is worse than nothing. But filled with that power it furnishes a channel through which Christ does his work in the world.

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