

Arkansas Methodist

Serving One Hundred and

And Methodists in Arkansas

"The World is My Parish" — John

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

VOL. LXIX.

LITTLE ROCK, ARKANSAS, MARCH 9, 1950

NO. 10

One Great Hour Of Sharing

SEVERAL months ago the leaders of many of the Protestant denominations in the United States made plans for an observance on the third Sunday of the Lenten Season to be known as "One Great Hour of Sharing." On this day the participating denominations would in unison think of the great needs, physically and spiritually, of peoples in all parts of the world and, as an act of rededication, the Christian people would have "One Great Hour of Sharing." The offerings received on this day would be administered by each denomination in the way it thought best.

Last year this special day for Methodism was observed on the Day of Dedication, a part of the Advance for Christ and His Church program, climaxes what has been termed a Week of Dedication, during which, in many churches, special services are held looking toward the Day of Dedication.

The Day of Dedication, described interdenominationally as "One Great Hour of Sharing," has been correctly described as primarily a spiritual experience. Its spiritual significance is at least twofold: this is the one time during the season of Lent when Methodists have the opportunity to declare again, publicly, their dedication of life to the singleness of purpose for which our Saviour died; again, there is especial significance in that this observance is interdenominational, a testimony that there is a willingness by Christian people to share their faith with others who are in need. Thus, "One Great Hour of Sharing" is a time of sharing the Christian faith not only among ourselves but with a world that needs Christ.

Among the missionary projects listed to receive financial help as a result of Methodism's sharing is the Sweet Memorial Institute, Chile, South America, with which Rev. and Mrs. James Major are associated. The Majors were serving Hunter Memorial Methodist Church, Little Rock, when they volunteered for service in South America, and were assigned to Chile. Your Dedication Day dollars will help the Majors in their work in Chile.

Support The Red Cross

IF disaster should strike your community tomorrow there is one agency that would respond promptly to alleviate suffering and help restore order amid confusion. Organized and equipped to meet any emergency, this agency is prepared to go immediately wherever and whenever tragedy strikes. It serves not only when numbers of people are involved but it also ministers to an individual or a family when there is unusual stress and strain. In times of war, in times of peace, in the wake of tornado or when flood waters drive many from their homes, this agency, the Red Cross, is present to help in many ways.

The Red Cross represents you in helping others. Everyone wants to help in a tragic hour but unorganized, unprepared assistance often hinders rather than helps when tragedy strikes. Everyone can help best if their assistance is channeled through an agency that stands ready for any emergency. Everyone can help by supporting the Red Cross.

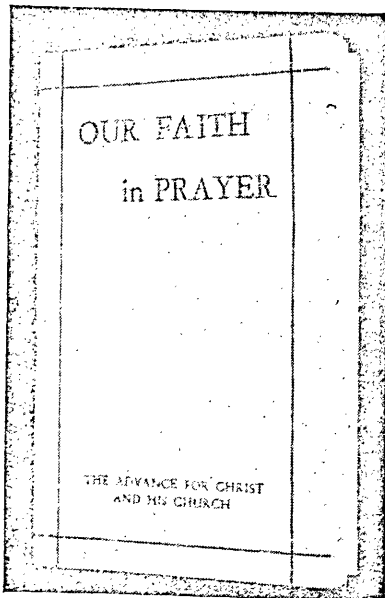
Yes, if disaster should strike your community tomorrow the Red Cross would be on hand promptly to alleviate suffering and to help restore order amid confusion. Remember, tragedy will strike some community tomorrow, next week, next month, next year. By giving to the Red Cross, you will help others, and perhaps your own community, when the need arises.

Forms Our Prayers May Take

ONE of the highest privileges mankind may exercise is the right to pray. In prayer man feels that he may come directly in contact with God, the Creator and Preserver of all things.

There are a number of forms our prayers may take. We here mention some of them. It is quite probable that the most common form of prayer is the prayer of petition in which we are asking God for something. Unfortunately, for some the prayer of petition is about the only form of prayer in which they engage.

Prayers of confession and repentance are so interrelated that it is difficult to



think of one apart from the other. We are not likely to come before God in a sincere confession of our sins unless the spirit of confession is accompanied with a genuine repentance for sin. It might be said, also, that we could hardly repent of sin without confessing it. Hence the prayer of confession and repentance are all but inseparable.

The forms of prayer which we have mentioned deal largely with our own personal needs and hence can hardly be considered the highest forms of prayer. We engage in prayer on a higher level when our prayers become prayers of praise and thanksgiving. In prayers of praise we are attempting to give expression to our recognition of God for all He is revealed to be. In prayers of thanksgiving we express gratitude to God for the measureless blessings that have come to us at His hands.

In the prayer of communion we enjoy one of the most sacred privileges open to human existence. In this form of prayer we are simply enjoying fellowship with the Divine.

Intercessory prayer is possibly the highest form of praying. Here prayer is an unselfish plea from the deep of our hearts in behalf of others. In this our prayers are more Christlike than at any other time.

Great Temperance Rally

ON Friday, March 2nd, under the leadership of The Arkansas Temperance League and the Woman's Christian Temperance Union there was held, at The First Baptist Church in Little Rock, what was possibly the greatest temperance rally in the history of the state. It was estimated by press reporters that there were a thousand people in attendance.

One remarkable thing about this meeting is that it was planned as a kind of a Workers' Council in which temperance leaders of the state were to work out plans of procedure for promoting a state-wide election on the legal sale of liquor. When invitations were sent, instead of a Workers' Council as planned, the call resulted in a mass meeting that far exceeded the expectations of the most optimistic temperance leaders.

There were some veiled intimations in press reports that there were differences of opinions in the meeting. It would likely be impossible to bring a thousand people together to study any question where everybody saw everything exactly alike. It should be said, however, there were no differences of opinion as to the main objectives of this meeting—to ultimately make Arkansas dry. Any questions raised were as to methods of procedure. These questions were discussed privately and were not presented in the main meeting.

Without a dissenting voice this mass meeting voted to approve the action of the Arkansas Temperance League and the Woman's Christian Temperance Union in deciding to call for a state-wide vote on the liquor question.

You may be sure, when a thousand people give their time and pay their way from all parts of the state to such a meeting as was held in Little Rock last week, that there is an active, growing sentiment in Arkansas for state-wide prohibition that should make glad the heart of every temperance worker in the state.

The big job immediately before us is the circulation of petitions authorizing a vote on the question. The full cooperation of everyone who believes in temperance and sobriety is necessary now to get this job done. We must have the signature of about twenty thousand legal voters in order to have this matter placed on the ballot. We should have, not twenty thousand, but fifty thousand signatures on these petitions.

Sermons By Dr. Hutchinson To Be Published

IT was a real disappointment to many of our readers when Dr. Forney Hutchinson found it necessary, on account of health conditions, to discontinue his Weekly Messages in the Arkansas Methodist.

Our readers will be glad to know that Dr. Hutchinson will furnish our office with quite a number of sermons for publication. These sermons are chosen from his preaching and writings while in the active ministry. They will include many of the helpful and effective sermons he preached in his regular ministry and on special occasion.

These sermons will not run regularly as has his Weekly Messages but will be published from time to time. Those who have enjoyed the short messages he has been writing will enjoy these sermons also. Those who have heard him preach will be happy to know that these sermons are to be published. We appreciate very much the fact that Dr. Hutchinson is willing for us to have these messages. The first of the sermons will be found in this week's issue of the Arkansas Methodist.

Methodism In An Area In Action

By EWING T. WAYLAND

ARKANSAS METHODISM can lay claim to many achievements, contributions and innovations in the field of organized religious activity. Among these claims is an organization in the Little Rock District which, so far as we have been able to determine, is unique in Methodism. Socially sensitive to the needs of today, it makes no pronouncements about the social issues of the day, but proceeds immediately to do something about them. This organization is the Little Rock Methodist Council. Because of the work of this Council, the Little Rock District is constructively realizing more of its goals than would be possible otherwise.

The Little Rock Methodist Council was not first organized on a district basis; but is largely the outgrowth of the Little Rock City Mission Board. The first organization was brought into being November 29, 1938, under the district superintendency of Dr. C. M. Reves. Under his administration the Little Rock City Mission Board began to build its program, undertaking specific projects in church extension work and helping underprivileged groups. The membership of this first organization was composed of church and social leaders who were concerned about the social betterment of the community life.

As the program developed the first paid staff member, Miss Ruth Heflin, was secured through the help of the Woman's Missionary Society (M. E. Church, South), and for three years a program of nursery schools, music classes, health clinics, and recreational activities was conducted in the Riverview section (Squatter's Island), Capitol View Church, Miles Church (Negro) and Bullock Temple Church (Negro).

In the fall of 1942 Miss Helen Reaves, deaconess, succeeded Miss Heflin who was forced to give up her work because of failing health. Under Miss Reaves' guidance the work continued for several months, being extended to include the newly organized St. Mark's Church, located near the airport in the eastern part of Little Rock.

Miss Margaret Marshall succeeded Miss Reaves in the fall of 1943, Miss Reaves having been transferred. Miss Marshall, who had previously had fifteen years experience as a social settlement worker, brought to her new appointment an insight and breadth of experience which

View of Aldersgate Camp, which is operated by LR Methodist Council. Camp consists of 120 acres located four miles west of Little Rock off Twelfth Street Pike. In background can be seen some of camp buildings. (AM Photo)

have been of great value in the Council's work.

The Annual Report of the Little Rock Methodist Council, 1947, makes this statement which reveals the early expansion of the City Mission Board's activity:

"In December 1943, two forward steps were taken. It was voted that White Memorial Church, a local Central Jurisdiction Church, be informed that the Board would be willing to cooperate with them in a program of work. The (offer of) help was accepted. At the same time it was voted that plans should be made for the securing of additional funds so that a Negro worker might be employed."

A short time later the first Negro worker, Miss Harriet Strong, student at Philander Smith College, was employed by the Board. She was later succeeded by Mrs. J. H. Taggart, wife of a Methodist minister. Mrs. Taggart was succeeded sometime later by Miss Vivian Smith, who worked during the summer months of 1945. In 1946 Mrs. Velma Clay and Miss Theresa Hoover were jointly employed and upon Miss Hoover's graduation from Philander Smith College in the spring of 1946, she became a full-time staff member of the Council.

In 1946 the present constitution for the Little Rock Methodist Council was drawn up under the leadership of Rev. Kenneth Spore, then president of the organization, who succeeded the late Dr. J. D. Hammons, and upon the adoption of the new constitution in late 1946 the Little Rock Methodist Mission Board became the Little Rock Methodist Council. In the new constitution provision was made for all church groups who received the services of

the Council to become members with voice and obligation to support, thus bringing into membership in the Council the Little Rock churches of the South Central and Central Jurisdictions of The Methodist Church and the C. M. E. Church.

In 1948 the Council extended the geographical scope of its work to include all of the Little Rock District of the South Central Jurisdiction. All churches within the district were invited to become active participating members of the Council and to support financially its program. In return the staff members would be available to the churches of the District for such help as they were in a position to render. Further changes in that year included the release of Miss Theresa Hoover to the Woman's Division of the General Board of Missions and Church Extension, for duties as a Field Worker in the W. S. C. S. work, and the employment of Miss Sarah Jackson as Miss Hoover's successor. Miss Jackson's area of responsibility was extended to include the Little Rock, Oklahoma, Pine Bluff and Fort Smith Districts of the Southwest Conference, Central Jurisdiction.

By its constitution, the membership of the Methodist Council is composed of the following:

"Bishops, District Superintendents, Presiding Elders, Pastors, in Little Rock (District); District Director of Children's Work, District Director of Youth Work, District Missionary Secretary, District Secretary of Evangelism, District Lay Leader, representative from the District Staff of the W. S. C. S.; the Presidents and Secretaries of Christian Social Relations of all cooperating W. S. C. S.; all Conference Officers of the W. S. C. S.; members of the Conference Board of Missions

and the Conference Board of Education residing in Little Rock (District); and one representative from each cooperating charge nominated by the executive board of the Council and elected by the succeeding quarterly conference; and nine members at large elected by the Council."

The Council meets once a year, the second Wednesday of December, and hears reports of its activities of the past year and considers the formulation of a program for the new year. The executive board of the Council which meets each month, is the working body of the Council and is composed as follows:

"One lay representative from each church and the following personnel from the South Central Jurisdiction Churches: four Pastors, the District Superintendent, a Youth Representative, the District Secretaries of Evangelism, Missions, Children's Work, Youth Work, and Lay Leader, a representative of the Conference W. S. C. S., a representative of the Conference Board of Missions, any executive officers of interested Conference Boards residing in Little Rock, and nine members at large. The following personnel from the Central Jurisdiction: one Pastor, a representative of Philander Smith College, a Youth representative, and one member at large; and the following from the C. M. E. Church: One Pastor, a Youth Representative and one member at large."

By policy the work of the Little Rock Methodist Council is channeled through the local churches which participate in the program. Thus, the Council exists not as an agency which imposes its program upon any local church or as an agency which duplicates work being done by any local church. But rather the Council stands ready to help any Methodist Church which is in need of the many services which it is prepared to render.

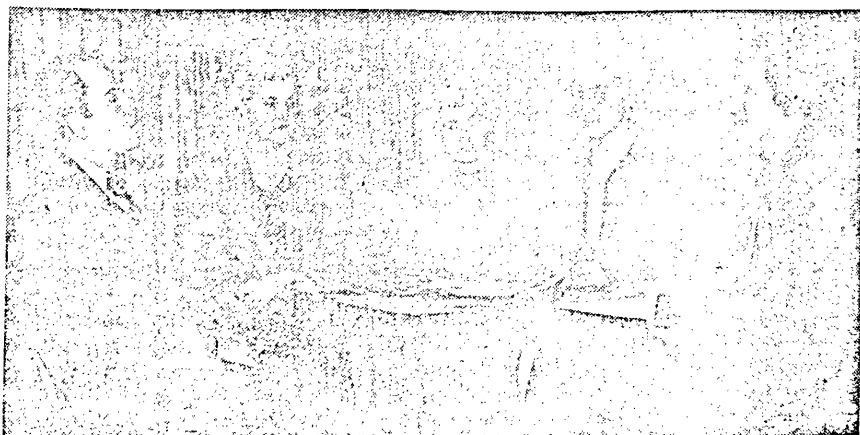
The Council to date has developed a well-rounded program. Several committees are provided for by the Council's by-laws and the program has been largely determined by experience as these committees have discharged their duties.

Perhaps the pride and joy of the Council is the Aldersgate Camp, located four miles west of Little Rock, an assembly dedicated to the development of Christian leadership, and open to the use of all groups, regardless of race. The camp site, consisting of one hundred and twenty acres, was purchased by the Woman's Division, General Board of Missions and Church Extension, and is operated for the Division by the Council through its Camp Committee. Aldersgate was

(Continued on page 9)



Planning the City-Wide Christian Leaders Training School beginning March 20 are (l to r) Miss Sarah Jackson, LR Methodist Council Staff Member; Rev. C. J. Gray, Pastor White Memorial Methodist Church, Southwest Conference; and Rev. F. D. Adams, pastor Miles Church, of C. M. E. Church. (AM Photo)



Discussing the Children's work of the St. Mark's Methodist Church are Rev. Harold Davis, St. Mark's pastor; Mrs. J. H. Rowland, worker in Children's Division, St. Mark's Church; Mrs. J. H. Monday, Staff Member, LR Methodist Council; Mrs. Harvey Caten, worker in Children's Division, St. Mark's Church; and Miss Margaret Marshall, deaconess, LR Methodist Council Staff. (AM Photo)

THE DEVOTIONAL PAGE

REV. ROY L. BAILEY, Editor

FROM THE BOOKSHELF

If everything that happens is the will of God, then what kind of God is He? . . .

God wills health, not sickness; life, not death . . .

No authority is real authority unless it gets within us and becomes identified with us, becomes us . . .

Nothing holds you unless it holds you from within . . .

Only life can answer life . . .

Pleasure and happiness are by-products . . .

The people who are most inwardly secure from unhappiness are the people who give little or no attention to their own happiness, but seek the happiness and welfare of others . . .

Some of the most disrupted people of our civilization are the people who have been picked to pieces by psychoanalysis and not put together again in psychosynthesis . . .

Self-cultivation is all right and very necessary, provided the self has been surrendered to God . . .

An inner co-ordination and harmony brings an inner heaven now . . .

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

THE WORLD IS WAITING

Ecclesiasticism and evangelism will never be synonymous, as the renewed vigor of the sects testify. The time has come when we must recapture our basic ideals. For the world is anxiously and eagerly long since committed to our trust. The rubble of every bombed village cries out for a new and deeper revelation of love. The shattered stones of every devastated temple plead for a vital interpretation of life. The shredded pacts to which men naively pinned their hopes are mutely eloquent in their appeal for a higher loyalty to which all other loyalties must be subject. Everywhere we look we see evidences of this dynamic hope that the church will be redeemed as a spiritual power before it is too late.—Gordon Pratt Baker, in *The Christian Advocate*.

A CALL TO PRAYER

Selected by Bishop Edwin H. Hughes

I cannot tell why there should come to me

A thought of some one miles and miles away

In swift insistence of the memory, Unless there be a need that I should pray.

He goes his way, I mine; we seldom meet

To talk of plans or changes, day by day,

Of pain or pleasure, triumphs, or defeat,

Or special reasons why 'tis time to pray.

Perhaps just then my friend has fiercer fight.

A more appalling weakness, a de-

"CRUCIFIXION IN OUR STREET"

G. S. Studdert-Kennedy

*When Jesus came to Golgotha they hanged Him on a tree,
They drove great nails through hands and feet, and made a Calvary.*

*They crowned Him with a crown of thorns, red were His wounds and deep,
For those were crude and cruel days, the human flesh was cheap.*

*When Jesus came to Birmingham, they simply passed Him by,
They never hurt a hair of Him, they only let Him die;
For men had grown more tender, and they would not give Him pain,
They only just passed down the street, and left Him in the rain.*

Still Jesus cried, "Forgive them, for they know not what they do,"

And still it rained the winter rain that drenched Him through and through;

*The crowds went home and left the streets without a soul to see,
And Jesus crouched against a wall and cried for Calvary.—From Masterpieces of Religious Verse.*

THE GREATEST QUESTION EVER ASKED

By REV. RALPH HILLIS

Text: "What shall I do then with Jesus which is called the Christ?" (Matt. 27:22)

The late Rev. J. B. Stevenson, one of God's greatest noblemen and one of the saintliest men whom I have ever known, stood before the 1930 graduating class of Atkins High School delivering the Commencement address to that class of fifteen boys and ten girls. I was a member of that group and I shall never forget the message that he brought to us that day. We reached the place in our experiences when we were seriously thinking what we were going to do with our lives. He challenged us that day with what I feel is the "Greatest Question Ever Asked." He used that strange question that Pontius Pilate threw over the balcony of his judgment hall early in the morning of the day on which Jesus was crucified: "What shall I do then with Jesus which is called the Christ?"

In the stillness of our hearts, we knew that, out of his richness of experience and out of the wisdom that he had garnered through more than fifty years as a minister of the gospel of Christ, he was calling us to an experience that would richly bless us regardless of the place in society that we would seek to find. From the moment that he asked the question, I knew that he was calling me into His ministry. However, through seven long years I sought to evade the challenge. Probably because of the experience, I can never be entirely objective; but it

*say
Of courage, darkness, some lost sense of right;
And so, in case he needs my prayers,
I pray.*

*Friend, do the same for me, if I intrude
Unasked upon you, on some crowded day,
Give me a moment's prayer, as interlude,
Be very sure I need it; therefore,
pray.*

—Author unknown.

seems to me to be the most universal challenge that has ever been uttered. We have to do something with Jesus. He cannot be evaded. He cannot be ignored.

Through each passing day, men stand with Pilate as they seek to bring him to judgment. He places himself on trial in the experience of the world. We either "crucify" or we "release" Him afresh in our lives and in our spirits. There is no neutral ground. G. A. Studdert-Kennedy in his "Crucifixion in Our Street" presses home this fact when he sees that our indifference and complacency, though less cruel and less barbarous, are just as surely bringing Christ to the "Cross." No sensitive Christian can read these words without sharing the sense of shame and guilt that is ours:

*"The crowds went home and left the streets without a soul to see,
And Jesus crouched against a wall and cried for Calvary."*

The way in which we answer this question will determine many things about our lives. It will determine our ideals, our attitudes toward life and toward our brothers; and it will determine the purposes and goals of living. Jesus stands always as the supreme test of our moral character. Over in the gospel of John we find the evangelist saying "came Jesus and stood in their midst." He is always doing this. Though not invited, though not wanted, he stands in our midst and we see ourselves as we are and as we should be.

It is a self-revelation to stand in the presence of excellency and to pass it by as if it did not exist. I have sat while the masters have played the noblest of musical compositions and watched others fret and fidget wanting the concert to "hurry and be over." Anyone could see that they had no appreciation for good music. I remember going one day to the Dallas Museum of Fine Arts to see a rare painting. As I stood there drinking in the beauty

PRAYER FOR THE WEEK

Dear Father, we have sought for peace and security by many routes. Help us that we may lift our eyes unto the hills. Give us the faith to look upward and know that as we surrender our lives to Thee we find power to live day by day. Forgive us when we have failed to trust Thee. May each day find our faith renewed in Thee. Amen.

of this masterpiece, I saw others pass by with dull and unseeing eyes. One knows that here was little, if any, appreciation of art. And when one sees men live weak, immoral, and dissipated lives brushing up against and pushing past the demands of Christ, he knows there is impoverishment of soul.

I was in a barber shop one day when from behind the partition there came sounds of raucous laughter and clinking of bottles. The barber revealed himself when he said: "Them fellers sure are having a good time, ain't they?" Besmirching and smearing the Divine Image for swill! And he says "sure are having a good time!" When men can push past the greatest life that ever lived and live as if he had never lived, loved, taught and died, there is no depth of soul.

Life to be called "human life" only begins when we come face to face with the demands of Christ. In his personal character, his calmness, his poise, and his purity of love, we find that spirit which alone can satisfy our God who made us. The early disciples were changed and transformed and became those who "lifted the gates of empires from their hinges and changed the channels of human history." The disciples of the twentieth century shall do this when they have rightly answered the "Greatest Question Ever Asked."

My mother was a great Christian. She loved her Lord and she loved His Church. In her last report as vice-president of the North Arkansas Conference Woman's Society of Christian Service, she borrowed some words that she used to close her report which seem to me to be an adequate and beautiful summary of her life and her Christian experience: "To Know Christ, and to make Him known, is both our privilege and our obligation."

This to me is to rightly answer the "Greatest Question Ever Asked." What shall we do then with Jesus?

An appealing personality is not something grafted on from without. It is not like a coat of paint applied to a building or cosmetics used on the face. It is expressed through the body, the mind, the heart and the spirit. Although some persons seem to have been born with an exceptionally appealing personality, no one has a monopoly on it.—Edith Johnson, Oklahoman.

If all the gold in the world were melted down into a solid cube it would be about the size of an 8-room house. If a man got possession of all that gold—billions of dollars worth, he could not buy a friend, character, piece of mind, clear conscience, or a sense of eternity.—Chas. F. Banning, *Christian Observer*.

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Here And There In Arkansas Methodism

By The Editors

Many Methodists were among the large crowd that attended the state-wide meeting of temperance workers in Little Rock, Thursday, March 2, that launched the efforts of the temperance forces to vote Arkansas "dry" this fall. Ministers and laymen from all sections of the state were present indicating a genuine interest in this all-out campaign to rid Arkansas of the liquor traffic. The temper of the passion with which the "wets" are opposed is shown by the fact that this is one issue in which most of the Protestant denominations of Arkansas can and do join hands to work together.

Evangelism was the order of the day for the North Little Rock area of the Conway District last week as eighteen ministers, including pastors of participating churches, gave their services in a great program of evangelism. Services were held Sunday through Thursday evenings with visitation teams visiting prospects in their homes during the hours of the services at the various churches. The ministers and participating lay workers met each morning at Gardner Memorial Methodist Church, North Little Rock, for a conference and worship service. One hundred forty-three teams made four hundred and ninety-one interviews the four evenings of visitation. As a result there were one hundred eleven decisions, forty-two on profession of faith and sixty-nine by transfer of membership. Many of those making decision were received into one of the churches last Sunday. This was another program which was given assistance and direction by the North Arkansas Board of Evangelism.

Next week the Fort Smith District will devote its attention to evangelism on a District-wide basis. With but one or two exceptions every charge in that District will have five evenings of evangelistic worship services with teams of ministers and laymen visiting in the homes of prospects during the hour of the church services. Each morning the ministers and lay workers of the district will gather in Fort Smith to hear reports and make further plans.

This is the "Week of Dedication" in the Advance program, and many churches are having special services during the week. Many other churches will simply observe Dedication Day, Sunday, March 12. Remember that Dedication Day is Methodism's share in your community's observance of "One Great Hour of Sharing."

Bishop and Mrs. Paul E. Martin are scheduled to arrive in San Francisco, California, March

NEWS AND NOTES ABOUT FACTS AND FOLKS

THE bulletin of the First Methodist Church, Ft. Smith, reports that Dr. F. M. Tolleson is now with his daughter, Mrs. Marion Lepitch, 100 Pine Road, Norris, Tennessee.

BORN to Rev. and Mrs. Floyd G. Villines, Jr., a son, Gary Wayne, on December 22. Brother Villines is pastor of the East Van Buren-New Hope Charge.

A baptismal font, given to the First Methodist Church, Morrilton, by the Wesleyan Service Guild of the church was dedicated at the morning worship service on Sunday morning, March 5. Rev. G. C. Taylor is pastor.

REV. J. C. VAN HORN, pastor at Wilmar, was the guest preacher at the First Methodist Church, Hope, at the 5:00 o'clock vesper hour on Sunday, February 26. Rev. J. E. Cooper is pastor.

THE Senior High Group of the First Methodist Church, Jonesboro, will spend the week end of March 17-19, at Wayland Spring Camp. This will be the first official youth group meeting at the camp site.

REV. O. E. HOLMES, pastor at Crossett, will be the guest preacher in a series of Lenten services at the Methodist Church at McGehee where Rev. J. Ralph Clayton is pastor. The services will run from March 19 through March 26.

REV. E. B. WILLIAMS, district superintendent of the Jonesboro District, and Earl L. Ward of Waco, Texas, are holding a week's meeting at Marianna, Rev. S. G. Watson, pastor. The meeting began on March 5 and will run through March 12.

L. A. LOGAN, head of the Department of Biology at Arkansas Polytechnic College, Russellville, was the Laymen's Day speaker at the Methodist Church in Paris on February 26. Mr. Logan spoke on "A Layman's Faith for Today." Rev. Earle Cravens is pastor at Paris.

ON Sunday, February 19, Nyla Faye Savage, daughter of Rev. and Mrs. W. B. Savage of Junction City was honored by Mrs. P. E. Murphy of Junction City. Mrs. Murphy presented Nyla Faye a certificate making her an honorary member of the Woman's Society of Christian Service of the Methodist Church.

MRS. J. RUSSELL HENDERSON of Little Rock, Little Rock Conference Secretary of Christian Social Relations and Local Church Activities of the Woman's Society of Christian Service, was the speaker at the luncheon of the Warren W. S. C. S. on February 13. Mrs. Henderson spoke on "Christian Faith For a World in Revolution."

DR. FRANCIS C. STIFLER, secretary for Public Relations of the American Bible Society, will be heard twice each Friday morning and evening, over the facilities of the American Broadcasting Company and its affiliated independent stations, beginning April 7 and running through September 29. This is Dr. Stifler's twelfth annual network series of talks about the Bible.

MRS. IRA A. BRUMLEY, North Arkansas Conference Director of Children's Work, and wife of the Executive Secretary of the Board of Education of the North Arkansas Conference, has written the new Kindergarten textbook, *Stories About Jesus*. This textbook is to be used in Vacation Church Schools and will be presented in the Conference Workshop, March 20-31, under the leadership of Mrs. Brumley. Mrs. Brumley was invited some months ago by the Editorial Division of the General Board of Education to prepare this unit for use in 1950. It

17, returning from their trip to the Far East and India. Communications to them at San Francisco should be addressed: Bishop and Mrs. Paul E. Martin, President Cleveland, Arriving March 17, c-o American President Lines, San Francisco, California.

came off the press last week and is available through the Methodist Publishing House.

DR. R. S. CLEMMONS, staff member of the Adult Division, General Board of Education, will meet with the teachers of the Adult Classes in the North Little Rock sub-district area, at the First Methodist Church, North Little Rock, March 12, at 2:00 o'clock. The topic for Dr. Clemmons' discussion with the teachers in this quarterly meeting is "Teaching Adults." Rev. I. L. Claud is the District Director of Adult Work in the Conway District, and Mrs. Irene Taylor is the Director of the North Little Rock sub-district program of Adult Work. The North Little Rock sub-district area includes all the churches of North Little Rock and the Bethel-Cato and Jacksonville charges.

MOST of the larger Protestant denominations of the United States carry on much of their overseas relief work (as distinguished from missionary work) through Church World Service, Inc., of which Dr. Stanley I. Stuber, 214 East 21 St., New York City, is national director. According to Dr. Stuber, these churches contributed through CWS in 1949, a total of 23,183,967 pounds of relief goods in addition to money. The relief goods consisted of 5,534,000 pounds of clothing, shoes and bedding; 15,000,000 pounds of food and vitamins, 2,500,000 pounds of miscellaneous and needed relief. The largest shipments to Europe went to Germany, Greece, and Austria; and those to Asia went to Japan, Korea, China, Okinawa and the Philippines principally.

A \$50,000 gift to Southern Methodist University from the Hoblitzelle Foundation of Dallas for the naming of a chair in real estate has been announced. The professorship in the School of Business Administration will be named in honor of the late Frank L. McNeny, long-time member of the S. M. U. board of trustees and chairman of the executive committee at the time of his death in November. A Dallas civic leader whose primary business interests lay in the field of real estate, Mr. McNeny was one of those instrumental in securing the founding of S. M. U. at Dallas in 1910-11. He had maintained close association with S. M. U. and during the last few years had devoted an unusual amount of time to affairs of the university. With the opening of the spring semester, the school will offer a major in real estate for the first time.

TO meet the needs of thousands of rural churches now without ministers, or with only occasional services, qualified laymen should be enlisted and trained to preach, to conduct worship services and to minister to the people of their communities, Dr. Mark Rich, rural leader of the American Baptist Home Mission Society, recently told the National Congress on Home Missions, in Columbus, Ohio. "In many rural churches, during the war and post-war years when a trained ministry was lacking, lay people have done the preaching and have held congregations and institutions together," said Dr. Rich. "What has been accomplished in an emergency could become a more permanent contribution to the rural church." At the same time he urged more and better training for rural church work in the colleges and theological seminaries of the country and an expanded program of "in-service training" in rural home missions techniques for present ministers and other professional church workers.

METHODIST WOMAN IN JAPAN DELEGATION

Among the eleven Japanese women leaders now on a visit to the United States to study the way of life in a democracy, is Miss Fuji Egami, Chief of the Women's Division of the Broadcast-in Corporation of Japan. Miss Egami, a resident of Tokyo, is a member of the Methodist Church and was educated in Methodist schools in her native land. On the visit of the party to New York City, Miss Egami met another Methodist, her former teacher, Miss Hamako Hirose, now studying for the Ph.D. at Union Theological Seminary as a "Crusade scholar" of the Methodist Church.

CURRENT NEWS IN THE RELIGIOUS WORLD

Selected from Religious News Service Releases

World Council Asks Gigantic New Peace Effort

An appeal for a "gigantic new effort for peace" was issued at Geneva by the executive committee of the World Council of Churches. The plea was made in a statement on the hydrogen bomb which described the new weapon as "sin against God." "We urge the governments to enter into negotiations once again and to do everything in their power to bring the present tragic deadlock to an end," the statement said. "The governments of the nations have an inescapable responsibility at this hour." The statement, which was unanimously adopted by the executive committee, was drafted by a five-member sub committee. This group comprised Dr. O. Frederick Nolde of Philadelphia, director of the Commission of Churches on International Affairs; Dr. George K. A. Bell, Anglican Bishop of Chichester, England; Dr. Marc Boegner, head of the Federation of French Protestant Churches; Kenneth G. Grubb, of Great Britain, chairman of the executive committee; and Charles P. Taft, of Cincinnati, former president of the Federal Council of the Churches of Christ in America.

Communist Leader Makes Frank Statement On Religion

A cat-and-mouse policy toward religion is to be followed by the dominant Socialist Unity (Communist) Party in the German Democratic Republic, according to a blunt statement by a high-ranking party leader named Hauschild.

"To us Marxists-Leninists," Hauschild said at a party meeting in Thuringia, "it is a matter of course that religion is only opium of the people, and we are going to stick to this traditional Communist principle."

"Time-conditioned aspects, however, demand that—on the surface—we shall have to deal with the religious question with diplomatic cunning. Funny as it may sound, we shall have to protect religion."

Hauschild had a last word for the prevalence of religious belief among party members themselves. He said:

"It is impossible that a Communist functionary should have a creed. The Politburo has ordered that such functionaries be removed from their posts if they refuse to resign membership in a church."

Judge Clamps Down On Civil Marriages

A City Court justice announced in Albany, N. Y., he is "clamping down on spur-of-the-moment marriages," and advising young couples that "marriages should be performed in a church by a clergyman, and not in a courtroom by a judge." Justice Jacob Herzog, who said he had conducted three quick marriages in a week at his home and in the courtroom, added that he will perform no more unless the circumstances are unusual and warrant "quick action." Instead, he explained, he will talk to the couples and try to persuade them to be married "under circumstances more fitting for such a solemn ceremony." Justice Herzog, presiding judge of Albany's City Court, said he has kept a record of marriages he has per-

formed to "see if such ceremonies bear out my judgement." One couple, he said, separated within a week. In another case, the husband was tried and convicted of murder, and in a third the wife was charged with murder, but the charge subsequently was dropped. "I have concluded that couples married by a justice sometimes fail to look upon marriage as the important step it is," he said. "Whenever possible, the ceremony should be performed by a clergyman."

Church Groups Asked To Press For Weapon Control

The Commission of the Churches on International Affairs has called on its constituent commissions in over 50 countries to take the initiative in pressing for steps leading to international control of the atomic and hydrogen bombs. A statement issued at Geneva by the Commission, a joint agency of the World Council of Churches and the International Missionary Council, urged the national commissions to convene immediately conferences of representative leaders for the purpose of securing "international control of destructive forces and international cooperation for constructive ends." The statement followed a request by the executive committee of the World Council of Churches that the Commission implement a recent Council statement on the hydrogen bomb which described the new weapon as a "sin against God." Asserting "we are convinced that more can be done than has yet been done," the Commission's statement called upon governments to exercise moral judgment in national policy.

Lawyers, Clergy Cooperative To Reduce Divorce

A cooperative attempt to reduce the divorce rate in the Charleston, W. Va., area was announced here by the Charleston Ministerial Association and the Charleston Bar Association.

The plan calls for lawyers to refer those seeking divorces to various clergymen for consultation.

Methodists Set Dedication Week

American Methodism will observe the week of March 5-12 as a "Week of Dedication," a phase of the denomination's four-year program known as "Advance for Christ and His Church." Purpose of the "Week of Dedication" is to deepen the spiritual life of the 8,500,000 Methodists in this country and have them present a free-will offering for emergency missionary projects here and abroad and for the work of the Methodist Committee for Overseas Relief. A similar observance last year brought offerings which totalled nearly a million dollars. In this offering, the Methodist Church will cooperate with other denominations in the "One Great Hour of Sharing" for world relief.

Next World Council Assembly Scheduled For U. S.

The Second Assembly of the World Council of Churches, scheduled for 1953, will be held in the United States, it was announced at Geneva by Dr. W. A. Visser't Hooft, the council's general secretary, fol-

lowing a meeting of the executive committee.

See Religious Revival in Canada

Some religious leaders at Toronto, Canada, are talking of a "definite religious revival" which they think will soon spread to all parts of Canada. Dr. Charlie Taylor, who with his brother has been conducting a two-week revival campaign here under Baptist sponsorship, said he saw signs of a "deeper interest in religion than has been manifested for 25 years." Dr. Oswald Smith, pastor of the People's church, said he hasn't seen "a stirring among the people like this in 25 years." The Rev. J. C. Clough of the Anglican Church of the Good Shepherd, former army chaplain, said people are now meeting "in small cells," in the pattern of the Communists, and are praying, studying the Bible and discussing methods for making the Gospel relevant to today's needs.

Three Churchmen Nominated For Nobel Award

Three churchmen were among 28 persons nominated at Oslo for the 1950 Nobel Peace Prize. They were Dr. Albert Schweitzer, world-famous missionary-philosopher who visited the U. S. last summer; the Rev. Andre Arocme, French Protestant clergyman; and Johannes Ude, Austrian religious pacifist. Also on the list released by the Nobel Peace Prize Institute were President Truman, former Secretary of State George C. Marshall, and Dr. Ralph Bunche, Negro diplomat who negotiated the armistice settlements in Palestine.

Church To Use Porcelain Bells

For the first time in German history, non-metallic bells will be used to call Christians to religious services. The bells are made from Meissen porcelain and are being installed in the belfry of the Evangelical Trinity church at Leipzig, Germany. The set includes six bells, the largest of them being 2½ feet tall. Experts say the tone of the porcelain bells has better quality than that of metal bells.

Episcopal Group Asks Recognition of Chinese Government

Immediate diplomatic recognition of the new People's (Communist) Government of China was urged in a resolution adopted at the annual meeting in New York of the Episcopal League for Social Action. The League is an unofficial Episcopal agency comprising clergy and laymen. The resolution, addressed to President Truman, also called for the establishment of trade relations with the People's Government and requested that "no financial or military assistance be extended to the Kuomintang."

Baptist Plan Parochial School Expansion

Plans for the expansion of five of seven Baptist parochial schools in the Los Angeles, Calif., area have been approved, according to denominational officials. Steps have also been taken to open the first Baptist high school there "at the earliest possible date." Expansion of the ele-

mentary schools will be effected before the start of the September semester.

Movie Actress To Read Easter Story

Movie actress Colleen Townsend, who will soon give up her motion picture career in favor of church work, will read the Easter story from the New Testament at the second annual Rose Bowl Easter Sunrise Service at Pasadena, Calif. The Easter service will be sponsored by the Pasadena Christian Business Men's Committee, in cooperation with hundreds of California churches of all denominations.

Protestants Map Plans For National Council

Plans for the constituting convention of the proposed National Council of the Churches of Christ in the U. S. A., were mapped at New York at a meeting of top Protestant leaders. The convention, expected to attract more than 5,000 Protestant delegates and observers, is scheduled to be held Nov. 26 to Dec. 3 in Cleveland, Ohio. At that time seven interdenominational agencies in this country will merge to form the new National Council. These are the Federal Council of Churches, the United Stewardship Council, the National Protestant Council of Higher Education, the International Council of Religious Education, the Home Missions Council of North America, the Missionary Education Movement of the United States and Canada, and the United Council of Church Women.

Dr. Urey Sees Need For Prayer

Dr. Harold C. Urey of the University of Chicago, one of the world's leading nuclear physicists, said at Columbus, Ohio, that he sometimes feel prayer is the only solution for East-West difficulties. There to deliver three lectures at Ohio State University, he stated in an interview: "Frankly, I'm scared to death. Sometimes I feel prayer is the only solution and I wish I had a direct line to the Almighty to ask Him for guidance." Dr. Urey said "there is absolutely no chance of an agreement with Russia on the atom and hydrogen bombs. It would be impossible for us to accept any offer they (Russia) might make to us." As for the hydrogen bomb, Dr. Urey contended no one will know its effectiveness until one actually is set off. "As for myself, I hope it doesn't work," he said.

Plan Local Option Drive In Oklahoma

Amendment of Oklahoma's laws to provide for local option by counties on the sale of 3.2 beer will be sought at the next state legislative session by the Oklahoma United Drys, under a program adopted at a meeting of the group's directors.

The United Drys also will seek legislation to provide that the sale of beer, even in those counties which vote "beer wet," be confined to package sales of "non-iced" beer. Such a law would mean the end of the sale of beer in taverns and bars in Oklahoma.

"Where there is glory in God in the beginning, there is peace on earth in the end."

THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor.

IN STORYLAND

LITTLE GEORGIE'S SPELLER

A thin-faced, barefooted little black boy sat shivering on the doorsteps of the log schoolhouse. It was early in the morning and the crisp, cold air penetrated his threadbare clothing and made him shiver.

School had just "taken up." The black child crouching against the closed door listened intently to the happy voices of the children inside.

Little Georgie had come to this place for the simple reason that he could not stay away. He wanted more than anything else in the world to learn to read and write like other children. The rest of the little folks were here because their fathers and mothers had sent them, so they could learn to read and write.

The teacher wanted them, too. But not Georgie! Only white children were allowed within the doors of this wonderful place called school.

His heart beat fast as the voices rose and fell. If only he would be allowed to stay and listen! But no, if he was discovered he surely would be driven away with harsh words. And they would tell him never to come again—just because his skin happened to be black instead of white.

Georgie thought hard while he sat there shivering. Surely, it was not his fault that he was black. Hadn't God made him that way? He would go right now and ask God about it.

Accordingly, the lad crept away from his seat on the doorstep and began to follow the path into the woods. Tears filled his eyes as he stumbled on. He was going to a quiet spot where there would be no one to trouble him—his own little flower garden in the clearing.

Soon he reached the place where the rows of petunias and primroses were which he himself had planted. But he did not stop to look at the much-loved garden. Instead, he went down beside it, face first, upon the ground. And, shaking with sobs, he began to talk to God.

Now, Mrs. Carver, the white lady with whom George stayed, had taught him to pray. She had read him fascinating stories from the Bible, about David and Daniel and Moses and others who prayed to God. And God heard them! What is more, she said plainly that God hears anyone's prayer—even a little black boy's.

And so it was that a simple prayer of faith poured forth from the broken heart of a child kneeling in the big woods.

"Dear Lord," he cried, "I do want so much to learn to read and write like other children. Couldn't You, won't You please fix it some way?"

And God, who listens to the prayers of all little children, whether black or white, did fix it. But not as George expected.

After the prayer he felt better. He rose from his knees, wiped his eyes and brushed the dirt from his clothes. It must be about time for dinner, he thought.

By the time he reached the house, he felt almost light-hearted. Mrs. Carver greeted him with a smile.

"And where have you been this

morning?" she asked.

The pain came back to the boy's heart for an instant, but he answered bravely, "I've been visiting my flower garden in the woods. Am I late?"

"No," replied the good woman kindly, "you are not late. But I have been looking for you to give you something which I found in an old trunk this morning. I think you will like it."

"A book!" shouted the boy. "O Mrs. Carver, is it for me?"

She handed him the book—a large blue-backed speller.

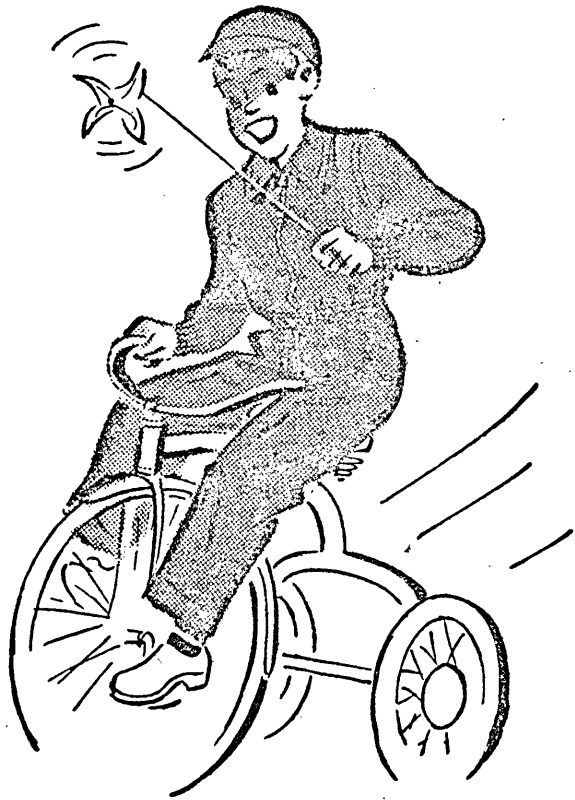
"It's a reader, too," she explained. "And just see, there are pages that will teach you to write and spell!"

"It's just the same as going to school," shouted the happy child. He clapped his hands, stood on his head and turned somersaults.

That night the blue-backed speller was placed carefully under Georgie's pillow. And when he said his prayers, he did not forget to thank God for the wonderful book that was "just the same as going to school" like other children.

By the end of a month George knew his ABC's, and was beginning to read a little. Then, in no time at all, he was spelling out the words in the speller.

The Carvers were very proud of him; they told their neighbors how fast he was learning. And soon the news traveled far and near that the little black boy, George Washington Carver, could far outdo any of the



JOYS OF SPRING

*I like the March wind as it blows
My windmill, my, how fast it goes!*

*I speed along at merry pace,
While wind and sun are in my face.*

*These are some of the joys of spring
To share and happiness they bring.*

—A. E. W.

IN THE WORLD OF BOYS AND GIRLS

FINGERPLAY

1. Little girl Monday has the washing to do.
2. Little girl Tuesday says she must iron, too.
3. Little girl Wednesday has learned to cook and bake.
4. Little girl Thursday can only bake a cake.
5. Little girl Friday says "There's shopping to be done."
6. Little girl Saturday is so tired, she's resting in the sun.
7. Then little girl Sunday said, "Now it's my turn to speak."
We are seven little girls, and seven makes a week.

Directions

1-7. Close both hands and extend a finger as each day of the week is mentioned. Afterward count so the children can see for themselves that there really are seven days in the week.—The United Church Observer

NEW NEIGHBORS

By Gertrude D. McKelvey

The big moving van backed right up on the front lawn of the empty house next door. Kenny's eyes popped with interest as he swung on his front gate. Kenny saw the new boy being lifted down from the front seat of the truck.

"There you are, Bobby," laughed the driver, as he swung the boy to the ground. "Take a look at your new home." Bobby looked at the house but he did not smile.

"What's wrong, son, don't you like it?" asked the man.

"Yes, I like it but I like my old house better," answered Bobby, and he looked as though he would cry.

Just then Kenny got a bright idea. He went over to the new boy, "Hi, Bobby," he said, "I'm Kenny."

"Hello," said Bobby, without smiling.

"Want to come over and see my dog?"

Bobby began to grin a little. "Have you got a dog, honest?" he asked.

"Sure have" laughed Kenny, and then he called, "Here Skip, here Skip, come meet our new neighbor!"

In no time at all, Bobby, Kenny and Skip were playing like old friends. Soon Bobby's father and mother drove up in their car. Bobby and Kenny ran to meet them. Bobby turned to Kenny and said, "Thanks for showing me your dog." Then he looked at his parents and remarked, "Guess I'm going to like it here after all."

Now Kenny did not know it but he had just done what one of the verses in our Bible tells us to do. It is Hebrews 13:2.—In Exchange.

have that car."—Peninsula Light.

"You can't marry her without permission," said Father Smith.

"Why not?" said the swooning swain.

"Because she's a minor."

The young man looked stumped for a minute then asked: "You mean I gotta ask John L. Lewis?"

JUST FOR FUN

Four-year-old Don seemed afraid of the collie next door, but one day, in a spirit of adventure, he climbed the fence and went over to see the animal. The dog, with tail wagging, rushed to Don and, by way of friendly greeting, licked his face. Don screamed and the neighbor came running out.

"Did he bite you, my boy?"

"No," answered Don. "But he tasted me."—Montreal Star.

"Girls," said one of the P. T. A. members, "you may think your husbands are helpless, but you should see mine. Why he is so helpless that when he sews a button on his coat or darns his socks, I have to thread the needle for him."—Industrial News Review.

A car manufacturer once advertised that he could put a car together in seven minutes. The next day he got a phone call asking if it was true.

"Of course," he said; "why?"

"Oh, nothing much," said the voice on the phone, "but I think I

children who went to school in the log schoolhouse in the clearing in the woods.—Retold by Tletha Colwell, in North Carolina Christian Advocate.

Ownership Or Possession

By FORNEY HUTCHINSON

"Every place whereon the sole of your foot shall tread shall be yours: from the wilderness, and Lebanon, from the river, the river Euphrates, even unto the hinder sea shall be your border."
—Deuteronomy 11:24.

THIS PROMISE of God to Israel appears again in the book of Joshua. It referred to the land of promise toward which the Children of Israel were journeying. Its inference is of particular interest to me. Not only shall every place that your feet tread upon be yours, but *only* every place, and only so much land as you walk upon shall be really and truly yours.

It is entirely possible to own a thing you do not possess. There is a clear distinction to be made between ownership and possession.

I

This is true in matters material. A man may own a piece of land he does not possess. A woman may own a husband she does not possess. The man may own a deed to the land but someone else may possess it. The woman may have a certificate indicating that the man in question is her husband, but she may also know that she does not possess his loyalty and devotion.

In regard to Canaan, God said to Abraham in the long ago: "The land is yours and your children's forever." But, if you recall, Abraham never possessed the Promised Land. He was a wandering nomad with a few sheep and goats; he pulled around from pillar to post, living in tents and tabernacles. The only piece of ground in Canaan he possessed was the grave which he bought from the sons of Heth, in which he buried his wife, Sarah, and in which he expected some day to lie himself. Abraham owned the land, but it would be a far stretch of the imagination to say he possessed it.

Moses owned the Promised Land by gift of God but all he did was to stand on Nebo's heights and look it over. He was buried on that lofty peak. God said the funeral ceremony and the heavenly choir sang the funeral dirge. Moses never possessed one inch of the Promised Land. He never tasted its fruits, never drank of its crystal waters, never rested beneath its beautiful shade trees, never tasted the milk and honey. Moses had a deed to the Promised Land, but he never possessed it.

In the case of Joshua, who came into possession of it, along with Caleb, God said, "All that thy feet tread upon shall be yours"—no more and no less. All that they used would belong to them, and the rest simply a title without meaning so far as their enjoyment was concerned.

II

This truth obtains, beloved, in things intellectual. It is possible for a man to own something intellectually which he does not possess. It has been my privilege to stand before many graduating classes to deliver the graduating address. I have seen fine upstanding young men and young women march by the stand by the hundreds and receive diplomas tied up with ribbon. Some of them thought they had an education—they owned a diploma that certified that they had one—but a deed to an education and a real education are very different matters. Without the knowledge, the diploma is not worth the paper it is written on. I thought: "All in the educational world that your feet tread upon shall be yours—no more and no less."

You can have your youngsters sit before the greatest teachers in this nation and go to the finest universities, and if they only receive impressions, they will never be educated. They must give expression as well as receive impression. I blundered my way through high school and spent three years in college, then came back home to teach two months in a country school where I first went to school as a child. During those two months I learned more for certain than I had learned during the three years when the college teachers were trying to drill things into my head. I found that with that bright group of children looking on I had to *know* or I could not teach.

There are two things you will never "get": education and religion. You cannot *get* them—you've got to grow and develop and experience an education and you've got to grow and develop and experience religion. Neither can be had as a gift and neither can be purchased.

III

The same thing is true from the standpoint of culture. I have known some handsome private libraries in my time. Here is a rich man who has invested in beautiful bindings. His children are not interested in the books. It was the servant boy in the house, trying to work out an education, who possessed the library. They owned it, but the lad who came in at night after he had polished the car and washed the floors—it was he who entered into possession of the vast storehouse of knowledge contained in the expensive books. You have some books in your home. Do you own them or possess them? I would rather *possess* half a dozen books than own half a hundred! It doesn't matter how many you own; it does matter how many you possess.

A man who had suddenly become well-to-do bought a beautiful baby grand piano for his



DR. FORNEY HUTCHINSON

daughter. One spring day she sat murdering it when a beggar came to the door to ask for a handout. He saw the piano and asked if he might play. She consented and he sat down and poured out his soul on the keyboard after a fashion that brought the entire family into the room. They did not know such melody was in the instrument. The daughter owned the piano but the tramp possessed it.

I recall an experience in Hot Springs. A beautiful Kilgen organ had been installed in my church and the great organist, McIntosh, was to give an opening recital. I invited an old blind violinist who stood on the corner by the church to be my guest. The music was of some value to me, but how that man did lean to it. He seemed to be out of the flesh. He sat there with his sightless sockets swimming in tears and a glow on his face that was never on land or sea. There sat behind us a well-dressed visitor who listened to the recital and saw the blind man. When the program was finished, this stranger gave me a bill and said, "The next time there is a musical here, get that old man a ticket. I can pay for it but can't get it; he can get it but can't pay for it." Yes, you can buy an organ or piano, but that does not mean you are going to possess it.

The same thing applies to art. I raced through with many others the great art galleries of Europe. Then one day I saw an old man with a blind girl standing before a great painting. As he explained the picture to her, she asked to touch it and was given permission. She gently reached up her hand as if to touch the hem of God's garment. As I looked into her face which was filled with rapture, I said: "It is this blind girl who possesses this wonderful art collection in a way that I never can."

IV

In the religious life, you may own many things you do not possess. A congregation may own the building in which it worships—in a sense may own the church—but not possess it. Beloved, before this will ever be your church, you have got to live in it. You will have to come here with your babies and dedicate them to God in holy baptism, while pearly drops of Christian water fall like moistened dew upon your hearts. Here you must come with your boys and girls at the proper time and have them dedicate their lives to Christ and the service of His Church. Here you must come with your stalwart sons and beautiful daughters, arrayed in orange blossoms, and see them take their marriage vows. Here you have to come with head bowed and heart broken while the casket of your beloved dead rests for a moment before being borne away to God's Acre. Then and only then will you enter into possession of Christ's Church.

All this and much more can be said about the Bible. I suspect all of you own a Bible—doubtless one lies on your center table. But to own it is a far cry from possessing it. O beloved, there are rich feasts spread here on groaning tables. God has a message for your soul. Live in this book! Possess it!

The same thing applies to the Creed. What does it mean to stand and repeat like a parrot the Apostles' Creed? You own it, but do you possess it? I tell you now that if we say things we do not mean, it is cant, and cant creates hypocrites.

This applies to our ceremonies in church worship. John Wesley cried out against a lot of meaningless performances. He shot the life of our Church through with significance and meaning and experience and reality. I am simply saying: let's vitalize it or avoid it.

Finally, this applies to our relation to Christ. Everyone here believes in the historic Christ—that a Babe was born in Bethlehem, that He wrought, suffered and died. I suspect we all believe that, but brother, the historic Christ never saved anybody. The only Christ who saves is the Christ of experience. Do you know Him? I mean not only in history but in your heart and in your life? Only then can He have any spiritual significance for you.

Some second-hand things are good. A second-hand automobile is all right and a second-hand overcoat is acceptable on a cold day. But I would not give the snap of my finger for anybody's second-hand religion. I must know Christ for myself. It is not enough that Peter knew him or that John Wesley knew him. I must know Him. He must be mine. I have got to have a present-tense up-to-date salvation that redeems and saves me through Jesus now!

I would rather have a little religion of my own than a whole lot of religion that belonged to my mother. I used to hear old people tell their experiences and I wished for a religious experience like theirs. Beloved, I've lived long enough to know that I don't want Uncle Alex's experience nor Aunt Molly's experience. I want my own.

St. Paul, speaking of the Blessed Master, said: "I would know Him and the fellowship of His suffering and the power of His resurrection." I too want to know Him. Let me say humbly and modestly this morning as I stand here in my place, I want to know Him. I don't care—I don't think I care, God help me—what it costs me, I want to know Him. I want to know the fellowship of His sufferings. I want to glimpse Calvary, with the cross cutting into my shoulder. I want to hang beside Him on the tree, if it will make me to know Him and the fellowship of His sufferings and the power of His resurrection.

The supreme need of this broken world today is an up-to-date, first-hand, personal knowledge of Jesus. May we leave here today saying to ourselves: I am going to know my Church, my Book, my Creed, but above all else I am going to know my Christ. Step out on His promises. Every day make Him real through experience. Possess Him. Make Him yours today.

A Layman's Faith

(Laymen's Day Message given at Alma Methodist Church by Dr. Ralph Crigler of Fort Smith.)

THE subject suggested to be used by all laymen speakers on Laymen's Day this month certainly is an appropriate one, "A Layman's Faith." As defined by Webster, Faith means to believe in God, in a practical religious sense, trust in God; fidelity in ones promises or allegiance to duty, or to a person; loyalty.

Now, you cannot talk about faith without also talking about valor; as defined by Webster the word means strength of mind or spirit which enables a man or woman to encounter danger with firmness, courageous bravery. With these two definitions let us consider faith as a happy blend between vision and valor.

Faith is one of the three capacities of personality. Paul wrote in his famous letter to the Corinthians that these three great abilities are: the being able to love, to hope and have faith. Faith is the vision to see ahead to what ought to be done, to what ought to be believed. Faith is a vision that reaches far beyond the grasp of our understanding. The spiritual poet Browning has written that a man's "reach should exceed his grasp." Faith is such a reach. Faith is a vision that is insight as well as the long view. Faith is more than vision. It is also the practical valor and the earnest effort to go to work right where one is to bring the vision to pass, to test the vision by living it. Faith is neither vision alone. Vision alone can be a pious smug comfort which we win by thinking that something ought to be done. Valor alone can be wasteful recklessness. So once again we repeat that faith is a combination of vision and valor.

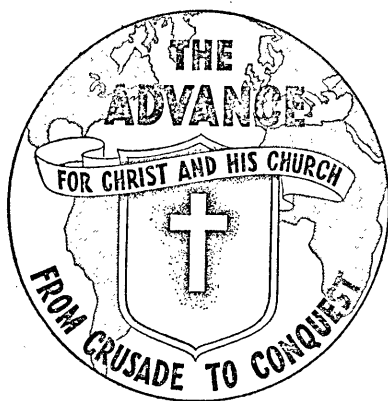
This definition of faith can be made clearer by several illustrations. Columbus believed the world to be a sphere. He knew the few evidences of this truth because he had seen how when a ship approaches the shore its mast tops are seen first, then finally its hull. He must have known the significance of the shadow of the earth upon the moon at the time of an eclipse. He had the vision, the long view which told him that by sailing west he could reach the East Indies. Columbus transformed this into faith when after the most discouraging delays and after disappointing effort he finally had three small ships ready and equipped for his voyage. He had faith, because against all that men had known and believed and done before him, he started to sail towards what was thought to be the very edges of the universe. Can you imagine what stout faith this journey must have required? One of these days we of these times will see men of faith begin a trip to the moon.

Louis Pasteur, the chemist, discovered a cure for hydrophobia in animals. This discovery had grown out of what he had done in finding a cure for Anthrax. Then one day a mother brought to Pasteur, her boy who had been bitten by a rabid dog. Pasteur was not a physician. He knew that he had already excited the animosity of the French Academy of Medicine. He knew that he did not dare be sure because of a cure of animals had succeeded, the same method of treatment would cure a boy. Pasteur had a vision, the long view to believe the experiment would succeed in the child's case. Added to this vision, this insight, he had the valor to try it out; knowing that he may go to prison should it fail. The child was treated and Pasteur walked the floor in an agony of anxiety as he waited for the results. The child was saved. A dread disease had been brought under control by a daring faith.

Marriage requires faith. Someone has said, strikingly, that marriage is an adventure in faith undertaken by two devoted but imperfect persons to achieve perfect happiness. A young couple, wondering where they will find a place of their own in which to live, stand up beside each other to pledge their lives and their love in mutuality. They have a vision of the possibilities of their happiness together. They have the valor to begin their sweet companionship. Ahead of them lie their adjustments away from the parental homes, the chance that costly sickness will defeat their plans, the problem of having continuous employment, the possibility and

even the probability of unpredictable disasters and tragedies. Yet, all smiles, all hope, and chiefly all faith, they stand and face the tomorrows with wild joy. Do you begin to see that faith is more than belief? That it is vision coupled with effort? We cheapen faith by making of it a sort of sanctified wishfulness.

Parenthood requires faith in a world like this. Many parents are wondering if it is fair to bring children into a world which, unless peace is achieved, is headed for awful days. These parents have heard of such questions as the one which provides the title for a book by Harrison Brown; "Is Destruction Our Destiny?" It does take faith that is especially strong these days for those who wish to be parents. It has always required faith to undertake the responsibilities of parenthood. Parents ask themselves, "Can we afford to educate this child properly?" "Are we wise enough to train our child rightly?" "Can we be sure our children will be deeply healthy?" "What tragedies and disasters may overtake our children?" "Can we provide continuous economic security for our children?" Parents must have the long, high vision to see the wonderful possibilities, the joys, the satisfactions of parenthood



and they must have the valor to face up to what they must do from the very moment the child is born to bring these possibilities and joys to pass. Because these times are so perilous we need, more than ever, parents with a parental faith adequate to train a high-grade wonderful human society. Of course there are heavy, even awful, risks, but faith can match any risk, for faith is the indispensable prelude to victory.

Woodrow Wilson was a man of great faith. He saw clearly in 1918 that until we have a world governed by cooperatively enacted and cooperatively enforced laws, we shall live from short armistice to short armistice between recurring wars of more terrible severity. Woodrow Wilson sacrificed his life for his faith in the League of Nations. He had the vision to see the establishment of a parliament of the world such as Tennyson, the poet, had dreamed about long before Wilson's time of leadership. President Wilson had more than a noble vision. He had the valor to go to work with all his heart and at once, to bring a League of Nations to pass. His methods failed. The faults in those methods need not be discussed here. Forces strenuously opposed to Woodrow Wilson's ideas, defeated his plans and broke his mind and body. His faith, however, remains a great credit to him. He expressed that faith in some such words as these: "I had rather fail now in what will eventually succeed than to succeed now in what will eventually fail." Here is faith of high calibre, we are paying a price today for not having shared Woodrow Wilson's faith yesterday. The United Nations is an outgrowth of Woodrow Wilson's original League of Nations idea, and, I honestly believe that if the United Nations fail—that world war four will be fought with stones and clubs—for civilization will be doomed should we go through a world war three with atomic bombs.

You know it takes failure sometimes to create success. A man's success depends upon the use to which he puts his successes and failures. The fact of failure is often the very basis for success. The big question is not, "Did you ever fail?" but "Did you use your failure to help you succeed?"

As Jesus of Nazareth approached the end of his life he appeared a failure to the folk of his day. Yet in that "Failure" lay the most,

colossal success of history,—the foundation of a new philosophy of life: A philosophy of love and service and immortality. The Methodist Church was well nigh crucified more than once in its early history, but the supreme fact is that those whose God-given privilege it has been to lead Methodism have made every failure the foundation for success.

John Wesley's faith saw a new spirit that, through a small group, would re-energize the Church of England. Asbury and Coke had the faith to see a strong new church established in America. All these men and many others who stood beside them united the long view with immediate and earnest labor. Nothing would have resulted from the vision alone! The vision and the valorous effort combined, achieved greatly. We define faith too cheaply! It is not easy to live by faith that is real. Communism believes in costly all-out effort but its vision is not sound. Christianity has a sound vision but its effort is too half hearted.

It takes faith to choose a vocation and to prepare for it and to begin its practice. One must have the vision, the insight to know what he likes to do, whether or not he can do the work he believes he likes, and he must have the vision to see which one of the related vocations that he might choose is most needed by society. This vocational vision must be joined to valorous, earnest effort to check up on ones likes and hopes and wishes. The seeker for the right vocation must use the available tests that are so helpful, he must have conferences with capable counsellors, he must be willing to try himself out even without pay by working at a vocation he thinks he wishes to enter. One capable vocational counsellor has reported that out of twenty persons who came to him for aid, about five are earnest enough to finish the program of testing and investigating that which is required.

We do not believe that faith is an easy acceptance of what we would most like to believe; it is a long, clear vision plus courageous costly effort, where there is no vision the people perish; where there is vision only, the people perish in the midst of their wishing and longing. Right now we need to remember this is our obligation to have faith in making a peaceful world.

There is one thing we should all remember—both the young and the grown ups—that the goal of true leadership, the path of true achievement, the accomplishment of true usefulness, all lie in the way of effort and struggle and sacrifice. Only as we apprehend and accept the stringent demands of immutable law shall we attain the rugged proportions of strength and power.

In closing I would like to leave with you a few thoughts expressed in this poem:

*This I would like to be—braver and bolder,
Just a bit wiser because I am older,
Just a bit kinder to those I may meet,
Just a bit manlier taking defeat:
This for the year my wish and my plea—
Lord, make a better layman out of me.*

*This I would like to be—just a bit finer,
More of a smiler and less of a whiner,
Just a bit quicker to stretch out my hand
Helping another who's struggling to stand,
This is my prayer for the year to be
Lord, make a better layman out of me.*

*This I would like to be—just a bit fairer,
Just a bit better, and just a bit squarer,
Not quite so ready to censure and blame;
Quicker to help every man in the game,
Not quite so eager men's failings to see,
Lord, make a better layman out of me.*

*This I would like to be—just a bit truer,
Less of the wisher and more of the doer,
Broader and bigger, more willing to give,
Living and helping my neighbor to live!
This for the year my prayer and my plea—
Lord, make a better layman out of me.*

The sacred rights of man are not to be rummaged from among old parchments, or musty records. They are written as with a sunbeam in the whole volume of human nature by the hand of divinity itself and can never be erased by mortal power.—Alexander Hamilton, American statesman.

METHODISM IN AN AREA IN ACTION

(Continued from page 2)

opened in August, 1947, and since its opening has had a busy schedule including camps of youth groups, adult groups, conference organizations, etc. A lake has been created, grounds improved, a home renovated for the camp director's use, a dining hall and kitchen converted from old barracks buildings, and two dormitories opened for use. The erection of more permanent buildings and further improvements of grounds await the availability of funds. In the meantime Aldersgate serves a most useful purpose of implementing the Council's program, as its facilities are open to all churches participating in the Council's program.

One of the greatest services rendered by the Council is in the field of religious education. Staff members and well qualified volunteer workers spend many hours with church school leaders of local churches going over the program of religious education for the local church, assisting in many ways to strengthen the program. Training opportunities for local church school leaders, such as short course training classes, give encouragement where it is most needed. The Leadership Training Committee sponsors annually a city-wide (Little Rock) Christian Leader's School for the churches of the Southwest Conference, Central Jurisdiction, and the C. M. E. Church, furnishing such leadership as may be needed for a good training program. The program of Vacation Church Schools has been greatly stimulated because of the training opportunities made possible by the Council.

A most helpful and appreciated area of service is in the field of Visual Education. The Council owns and makes available to the churches good visual aid education equipment. Also, many churches avail themselves of the service of the Council's growing film and slide library. The Council staff members have given valuable service in helping local churches to set up their programs of visual education. All in all, many churches which otherwise would be years behind in this new field of education have at least made a constructive start in this direction—thanks to the Council.

The field of church extension is perhaps the Council's greatest opportunity. Only two new Methodist Churches have been organized in the last two decades within the city of Little Rock. Both of these have come into being during the life of the City Mission Board and the Council. Neither of these organizations claims any credit for the existence or organization of these churches although the Council has furnished considerable leadership for one of them. The Council is completely aware of its opportunity in this field and will meet this opportunity as needed resources and personnel become available.

Another of the Council's committees has prodded a whole city into action. It was in the Council's Social Action Committee that the movement for a recreational park for Negroes was first started. The committee set the idea in motion and before long other groups within the city took the matter in hand. But this was not before the Council had talked with civic and religious leaders of the city who were in a position to see that the idea was put before the people.

Other committees of the Council include a Cooperation of Youth Committee, Committee on Cooper-

"Tucker Building" Honors Methodist Pioneer

TUCKER BUILDING," the first unit of new edifices for the far-famed "People's Central Institute," oldest social welfare organization in the Republic of Brazil, was recently dedicated in Rio de Janeiro. Present at the ceremonies was Dr. Hugh Clarence Tucker, now of Media, Pa., Methodist missionary in Brazil for more than 60 years, and founder in 1906 of the People's Central Institute. He is described by his friends as "92 years young."

More than \$40.00 was raised locally for the Tucker Building, named in honor of the Doctor and his wife who is now invalided in Media, Pa. The institute was established originally to relieve the poverty and ignorance of the seamen and dock workers of Rio de Janeiro, and especially to minister to their children. Today it literally begins its service with pre-natal and infant care, ministers to physical, spiritual and mental needs of all ages, and has

many classes in adult education, better health, etc. The Brazilian Congress and the Rio de Janeiro municipal government contributed toward the erection of Tucker Building; and the Minister of Education and Health, a congressman, and a city councilman were among the speakers at the dedication.

Dr. Tucker was an evangelical pioneer in many other educational, religious, and social welfare institutions in Brazil, including the Union Church, the Strangers Hospital, the American Society, Bennett College, whose Tucker Auditorium honors him, the Institute of Brazil, the Bible Society of Brazil (he was instrumental in erecting the present Bible Society Building).

The Brazilian Government, in 1943, decorated Dr. Tucker with the "Order of the Southern Cross." Recently *Reader's Digest* told his life story under the title, "God's Good Neighbor."

CHURCH MEMBERSHIP CLASSES CONDUCTED BY PASTORS

Evangelism holds our attention between now and Easter Sunday. Classes of boys and girls will be preparing to enter into church membership, one of the most significant experiences in the Christian life. All the work of the Church School has pointed toward this high moment. The fruition of church and home guidance is now to be realized.

Decision Day, observed in February or early March, should be the occasion for boys and girls to step forward in a new and more mature consecration to Christ's Kingdom. Beginning in the Junior Department (ages 9, 10, 11), every department, including young adults, should have the claims of Christ and His Church presented. Their decision is not to be regarded as an isolated act, but as related to an ongoing church program where many maturing decisions are made.

Following the Decision Service, the pastor and his helpers may counsel with others who may need to make this decision, and discuss carefully this step with the parents of each child. Then the class of instruction should be formed to meet at least six sessions under the leadership of the pastor.

To help the pastor and others in planning the church membership

STATISTICIAN LISTS METHODISM'S 'TOP 12'

A list of the 12 largest churches in American Methodism has been announced by the Rev. Albert C. Hoover of Chicago, director of the church's Statistical Office. All figures are from the forthcoming General Minutes, a published compilation of official 1949 statistics from the annual conferences.

First Church, Houston, Texas, has the honor of first place with a total membership of 7,901. It has reported a membership in excess of 7,000 for the past five years and has ranked first each year since Methodist Unification in 1939. Dr. W. Kenneth Pope is the present pastor.

Second largest congregation is Metropolitan Church, Detroit, of which Dr. C. A. McPheeters is pastor, with a total membership of 6,800.

Another Texas church—Highland Park in Dallas—ranks third. Dr. Marshall Steel is minister of this congregation, which reported 5,893 members. Three other Texas churches are listed among the top 12.

Other churches in addition to the first three are as follows:

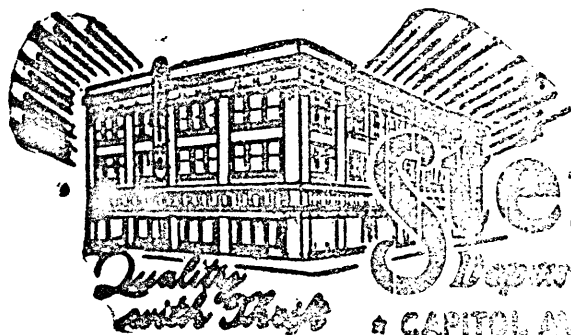
4. Tindley Temple, Philadelphia (Central Jurisdiction), 5,862 members; Dr. Noah W. Moore, Jr., pastor.
5. Travis Park Church, San Antonio, Tex., 5,246 members; Dr. Kenneth W. Copeland.
6. First Church, Shreveport, La., 5,178 members; Dr. Guy M. Hicks.
7. Boston Avenue Church, Tulsa, Okla., 5,103; Dr. H. Bascom Watts.
8. First Church, Dallas, 5,836; Dr. Robert E. Goodrich, Jr.
9. St. Luke's Church, Oklahoma City, 4,811; Dr. W. H. Wallace, Jr.
10. Hennepin Avenue Church, Minneapolis, Minn., 4,664; Dr. Harold W. Ruopp.
11. St. Mark's Church, Chicago (Central Jurisdiction), 4,468; Dr. Matthew W. Clair, Jr.
12. First Church, Fort Worth, Tex., 4,459; Dr. Warren Johnston.

class in instruction, the following study materials are listed. They are produced by our church and are recommended by the Board of Education on the basis of wide experience. Order from the Methodist Publishing House, Dallas, Texas.

For the Pastor: Church Membership Manual, by W. K. Anderson; "How to Conduct a Church Membership Class for Boys and Girls," by K. Quimby.

(Continued on page 15)

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Ira A. Brumley

NORTH ARKANSAS CONFERENCE NOTES

By Ira A. Brumley

Mrs. Brumley Writes Vacation Church School Text

Mrs. Ira A. Brumley, Conference Director of Children's Work, has written the new Kindergarten text book, *Stories About Jesus*, which is to be used in vacation church schools this year and in future years.

Mrs. Brumley was invited some months ago by the Editorial Division of the General Board of Education to prepare this unit and make it ready for use in 1950.

This unit came off the press last week and is now available through the Methodist Publishing House at 75 cents per copy.

This unit will be the Kindergarten unit presented in the Conference Workshop, March 20-31, under the leadership of Mrs. Brumley.

Primary Vacation Church School Unit

The new Primary Vacation Church School unit, *Jesus, The Friend*, written by Miss Harriett A. Roobach, is now off the press and can be had from The Methodist Publishing House at 75 c per copy.

Area Adult Meeting

A group of adult workers from Louisiana, Little Rock, and North Little Rock Conferences are to meet at Hope March 10 and 11. The North Arkansas Conference is to be represented by five District Directors and the Executive Secretary.

Schugtown Sets Record

Mrs. E. D. Lewis writes that in the training school held at Griffin Memorial Church, Paragould, the Schugtown Church on the Morning Star Charge under the leadership of Rev. Laymon Bounds, had pastor, church school superintendent, secretary, all teachers, and the Chairman of the Board of Stewards in the school. Each of these took credit in the school. As far as we know this record has not been equalled by any other church in our Conference.

Fort Smith Training School

The opening night of the Fort Smith Training School showed an enrollment of 223 persons in courses with about 50 children taking part in the two laboratory groups. This is the largest enrollment the Fort Smith School has had in a number of years.

A one-unit training school is being held at Booneville this week under the leadership of Ira A. Brumley. The course on *The Church and Its Work* is being offered.

GIFT TO COLLEGE BUILDING FUND

Waleska, Ga.—A pledge of \$20,000 to the Reinhardt College building fund has been made by Miss Mary Freeman, of Newnan, Ga., and Mrs. Nancy Freeman Stringer, of Anderson, S. C. The pledge, with a \$10,000 gift previously received from Mrs. Callie H. Freeman, will be used to build a \$30,000 library unit in the new academic building to be constructed on the Reinhardt campus this year. The library will be a memorial to the late Hill Freeman, of

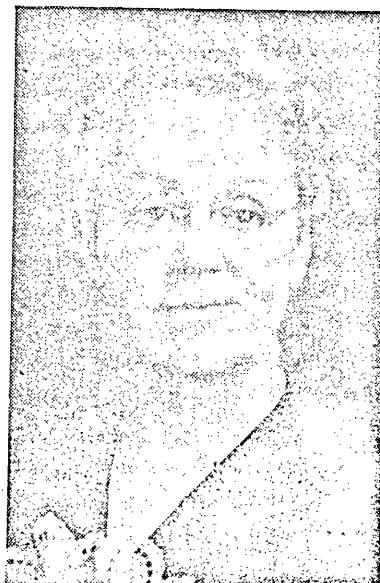
General Board Worker in Little Rock Conference

Under the direction of the General Board, Mrs. E. D. Lewis is to spend a month in the Little Rock Conference beginning March 12. She will lead in a series of short term training schools at eight points over the Conference. Mrs. Lewis is the wife of a Methodist minister. For several years she served as Executive Secretary of the Southwest Missouri Conference but for the past twelve years has been engaged in various types of training and field work under the direction of the General Board of Christian Education.

Mrs. Lewis has had wide experience in working in the local church and in conference and district work. She has been teaching in our Christian Workers' Schools for many years, and been engaged in working in small churches doing similar work to what she will be doing in this Conference.

Her schedule will be as follows:

Lake Village—March 12-14
Hamburg—March 15-17
Strong—March 19-21
Junction City—March 22-24
Dumas Memorial—March 26-28



MRS. E. D. LEWIS

Norphlet—March 29-31
Buckner—April 2-4
Willisville—April 5-7.

—Roy E. Fawcett

NEWS ABOUT HENDRIX COLLEGE

"The Night of January 16" Produced

Karen Andre went on trial last week in the Faulkner County courthouse for the murder of Bjorn Faulkner. The trial lasted three days.

Miss Andre, however, did not show much concern over the outcome. Her trial took place in the action of a play, "The Night of January 16," which Hendrix students staged last week as the major dramatics production of the spring semester.

The public became important actors in the play, since the jury each night was chosen from the audience. The climax of the play depended on the decision of the selected jury; two endings were provided to the play depending on the verdict.

Acting as judge in the trial of Karen Andre was Kenneth Parker of Conway, who grew a mustache especially for the play. The part of the calm, cool and hard Karen was played by Joyce Harris Walker of Wynne, one of the college's outstanding dramatics students.

The two lawyers who battled to influence the jury were Al Tredway of Marianna as the prosecuting attorney and John Mills of Hot Springs as Karen's defense attorney.

Suspected of being an accomplice in the murder of Bjorn Faulkner was Larry Reagan, a gangster, played by Leo Trulock of Pine Bluff.

Playing the parts of court officials and important witnesses were: Linda Smith of Gurdon, Dolly Huff of Newport, Betty Burt of Bates

Newnan, who was an educator, attorney, and for some years before his death, president of Newnan Cotton Mills. The college now lacks only \$50,000 of the \$250,000 building fund which is being matched by a similar gift of permanent endowment offered by Dr. S. C. Dobbs, chairman of the Board of Trustees.

ville, Joy Lynn Buckley of Pine Bluff, Joe Arnold of Little Rock, Dixie Childs of Brinkley, Bob Newton of Warren, George Hartje of Conway, Suella Anderson of Little Rock, Leita Ballew of Jonesboro, Robert Hollis of New York City, Mary Alice Rommel of North Little Rock, Martin Martin of Fort Smith, Marilyn Bandy of DeQueen, Martha Sue McLellan of Pine Bluff, Richard Neely of Warren, Jim Tennyson of Smackover, and Mary Alice Branham of Fort Sumner, N. M.

Permission to use the courthouse as the scene of the trial was granted by Faulkner County Judge Roy W. Sims. Proceeds from the sale of tickets will be used for buying equipment to be used in the new auditorium proposed for the Hendrix campus.

Sponsored by the Hendrix chapter of Alpha Psi Ommea, national dramatics honor fraternity, the play was directed by Miss Geneva Eppes of the speech department.—Barbara Noble.

LIFE ANNUITY PLAN

Nashville, Tenn.—The Division of the Local Church of the General Board of Education is interested in finding persons who would take an annuity with the Division, it was said recently by Dr. John Q. Schisler, executive secretary.

The Division has an attractive life annuity plan whereby persons who wish to invest money in annuities may provide for themselves secure, regular income while they live. At their death income on the annuities goes into the budget of the Division. Thus, persons taking out such annuities prepare for future security as well as contribute to the ongoing program of Christian education in the local church.

Among the programs of work that desperately need funds for expansion are those of alcohol education and work in rural church schools, according to Dr. Schisler.

While the Division is one of the beneficiaries of World Service (from

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. Free.

"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.

Lent is the 46-day period immediately preceding Easter. Inasmuch as this period always comes in the spring, the Anglo-Saxons called the period Lenten, which means spring. The word for spring came to designate the period itself. From Lenten comes our word Lent.—Nat G. Long, "The Meaning of Lent" Pulpit Preaching, 2-50.

Today in one thing I know I am equal with all others.—Time. All of us draw the same salary in seconds, minutes and hours.—Ayrograms, L. S. Ayres & Co.

which is derived most of its income) its share of the World Service dollar is small compared to its range of responsibility and work.

A folder describing the plan and containing a blank application for benefit certificate and a table of annuity rates has been prepared. This may be obtained by writing to the Division of the Local Church, Post Office Box 871, Nashville, Tenn.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

NORTH ARKANSAS ANNUAL WESLEYAN GUILD MEETING

The Annual Meeting of the Wesleyan Guild of the North Arkansas Conference will meet in Morrilton, March 18-19, from 1:30 p. m. Saturday to Sunday afternoon.

The theme of the conference will be "To Know Him and to Make Him Known."

Miss Pearl McCain, our missionary to China who is home on sick leave, will be present and appear on the program. Mrs. George Dismukes, of the Wesleyan Service Guild Standing Committee, will be the speaker for the Saturday evening banquet.

The following conference officers will take part on the program: Mrs. J. E. Critz, conference president, Mrs. Johnnie McClure, Vice president, Mrs. W. F. Cooley, conference promotion Secretary and Mrs. Ben DeVoll, conference Treasurer.

The leadership for the devotionals and the Workshop workers are outstanding in their field.—Mrs. Homer Taylor, Program Chairman.

HELENA DISTRICT EXECUTIVE MEETING

An Executive Committee meeting was held on Monday, February 27th in the home of Mrs. G. G. Dorris in Wynne.

As the Committee assembled coffee was served by the hostess. All but three of the district officers were present.

The meeting was called to order by Mrs. J. E. Lalman, district president. Mrs. H. K. Smith led the morning devotional, using as her reading the ninth chapter of Matthew.

Reports from each officer were heard. Mrs. Williamson reported all but three of the district offices for the coming year were filled, with the possibility of two of those being filled during the day.

Mrs. Glass reported one society in the district with 100 per cent of Methodist women enrolled in the society.

The president explained use of the cultivation fund. Mrs. Dorris invited the District to meet in the Wynne Church for the spring session. This meeting is to be held April 26th. The program will be planned by Mrs. Glass.

Appreciation was expressed by Mrs. Lalman to Mrs. Dorris for the lovely meeting in her home. The morning meeting was dismissed with prayer.

A delicious lunch was served in the church with the district officers as guests. After this a clever playlet "Ghosts of a Dying WSCS" was given by the local society.

The afternoon devotional was led by Mrs. J. H. Richardson of Vandalia, using John 3:16, "The Greater Gift" as her theme. An address was given by recording from Mrs. Frank G. Brooks, Division president of the WSCS.

Mrs. Glass led in an explanation of the four points of the "Advance" giving some thoughts towards Education; Mrs. Smith spoke on Membership; Mrs. Harris explained our aims toward Recruiting; and Mrs. Williamson explained our goals on Giving.

Rev. Ethan Dodgen, district superintendent, spoke briefly to the group urging them to be delighted

Little Rock Conference Annual Guild Weekend

The Little Rock Annual meeting of the Wesleyan Guild will be held March 25 and 26 from 1:30 p. m. Saturday until 10:30 a. m., Sunday, at the First Methodist Church, Texarkana.

The Wesleyan Service Guild members and friends of the Guild are invited to share the inspiration and fellowship of this meeting.

There will be no registration fee for the members and visitors. It will be necessary that each delegate and other members, make hotel reservation or perhaps you will want to notify a relative or friend of an unexpected visit. The hotels are the Grim and the McCartney.

There will be no registration fee for the individual, but each Guild should send \$1.00 for registration fee—this \$1.00 should be sent to the District Secretary of your District not later than March 15th.

Mrs. E. D. Galloway, president of the Little Rock Conference, will be speaker for the afternoon meeting, Mrs. Alma Riley, the Jurisdiction Secretary and Miss Margaret Marshall, the Guild Missionary, will be on the program for the banquet Saturday evening.

Bishop Paul E. Martin, will be



MRS. E. D. GALLOWAY

back from his trip to India and will speak at First Church at 11:00 a. m. that Sunday.

Each Guild should send at least one delegate. Send dinner and breakfast reservations to Mrs. A. J. Davis, 1111 Texas Ave., Texarkana. —Hanna Kelly, Conference Secretary.

FINANCIAL STATEMENT, LITTLE ROCK CONFERENCE W. S. C. S., THIRD QUARTER, 1950

Bal. brought forward	\$ 2,159.23
Receipts:	
Undirected Pledge	\$ 9,768.62
Undirected Pledge, W. S. G.	1,433.60
W. S. C. S. Projects	285.63
W. S. G. Projects	25.00
Orlene McKimney	290.77
Orlene McKimney, W. S. G.	3.50
State Sanatorium	142.55
In Remembrance Gifts	22.00
Special Memberships:	
Hon. Baby	\$ 210.00
Hon. Youth	45.00
Adult Life	800.00
Adult Life, W. S. G.	42.55
Little Rock Methodist Council	472.20

Credit on Pledge	12,036.82
W. S. G. Credit on Pledge	1,504.65

Total Credit on Pledge \$13,541.47

Youth Fund	\$ 351.80
Children's Service Fund	38.20

Total on Appropriations \$13,931.47

Camden Rural Work	\$ 214.00
Cash for Supplies	640.00
W. S. G. Cash for Supplies	133.45
Cultivation Fund	182.67
W. S. G. Cultivation Fund	71.42
Week of Prayer	850.54
W. S. G. Week of Prayer	170.13
Student Loan Fund	152.00
Alcohol Education	198.04
Elizabeth T. Workman Spec.	257.45
Overseas Relief	100.00
Prescott-Texarkana Dist.	
Rural Work	20.00
Little Rock Dist. Rural Work	11.37
Conference Rural Work	9.00
Baby pins	6.00
Treasurers books	1.40
Other receipts	1.78

Total from Dist. Treasurers \$16,950.72

C. S. R. & L. C. A. Reported 6.25

Grand Total \$16,956.97

Disbursements:	
Undirected	\$ 9,985.09
Undirected (W. S. G.)	1,433.60
Projects	577.23
W. S. G. Projects	25.00
Conference Work	62.50
Special Memberships	1,480.00

Credit on Pledge \$13,566.83

Youth Fund \$ 351.80

Children's Service Fund 38.20

Total on Appropriations \$13,956.83

Week of Prayer \$ 850.54

W. S. G. Week of Prayer 170.13

Foreign Supplies 11.00

in the work that was theirs.—Reporter.

VALENTINE SILVER TEA AT HARRISBURG

The lovely home of Mrs. P. S. Matthews was the setting for the Valentine Silver Tea, which was given on the afternoon of the 14th from three to six o'clock, by the Circles of The Woman's Society of Christian Service of the Methodist Church of Harrisburg.

The rooms were attractive with bouquets of early spring flowers, and lighted red candles in the living room and dining room provided the light for this lovely affair.

The receiving line was composed of Mrs. Matthews, hostess, Mrs. J. Brinkerhoff, President of the W. S.-C. S., and Mrs. J. T. Byrd, wife of the pastor, who wore corsages of red roses.

Mrs. Essie Yarbrough, Vice President, greeted the guests on arriving, while Mrs. M. M. Griffin, Secretary, pinned a red heart on each one after registering.

Mrs. H. L. Mills, Treasurer, was in charge of the guest book, which had been made by Miss Donna Kilgore, of Memphis, a niece of Mrs. Mills, and which was a work of art. It was in the shape of a large heart and was made of red chiffon velvet, edged with white lace frilling. It was admired very much by all, whose names were found inside.

The tea table which was the center of attraction, was a pretty picture with its gorgeous lace-trimmed linen cloth and its centerpiece of beautiful red roses in a low crystal bowl, which was flanked on either side by crystal candelabra, holding red lighted tapers. Silver trays and crystal platters of dainty sandwiches and cookies, further carrying out the Valentine motif, bowls of red puffs, salted nuts and red and white mints in crystal compotes, completed the picture. Coffee and spiced tea were poured from the lovely silver services, presided over by Mesdames R. T. Parks and I. M. Greer, and Mesdames R. E. Frank and H. T. Garvey, who poured alternately. Assisting in the dining room were Mrs. Herman Jacobs and Mrs. Irl Meredith.

Music was enjoyed throughout the afternoon, which was furnished by Miss Lillian Nelms who played several pretty piano numbers, and Misses Shirley Spencer, Patsy Frayser and Lynn Powell, each of whom gave a lovely piano solo. A neat sum was added to the treasury from this lovely affair.—Reporter.

Mrs. Lem Jones, Sheridan; Mrs. M. B. Cason, Mrs. Garland Brewster, Sr., Mrs. W. H. Steelman, Mrs. Mattie Buchanan, Lakeside; Miss Hazel Crump, Lakeside Guild; Hon. Baby: Wayne Lamar Owen, Jr., Patricia Ann Lea, Gail Lynn St. John, Hawley; Martha Jo Keahey, Grady.

PRESCOTT-TEXARKANA: Adult Life: Mrs. Leo Cox Davis, Prescott; Mrs. Guss Orr, Mrs. M. B. Williams, First Church, Texarkana; Mrs. Dora Harshman, Mrs. W. F. Lauch, Mena; Hon. Baby: Jimmie Shull, George Gaines Davis, Sarah Elizabeth Newwood, Lareda Jane Warner, Johnnie Vaughn, Anne Katherine Beasley, Lina Jean Davis, Duane Dillard, First Church, Texarkana; Linda Dianne Goode, Fairview, Texarkana; Richard Larkin Head, Mildred Melinda McMillan, Jane Braden, Jeannie Cecil, William Oberthier, Jr., Lawrence David Carley, Gary Owen, First Church, Texarkana; Hon. Youth: Janelle Bender, First Church, Texarkana.

CONFERENCE: Hon. Baby: Lynda Kay Lewis, Magnolia, Arkansas.

Bear ye one another's burdens, and so fulfill the law of Christ—Gal 6:2.

CURRENT NEWS IN ARKANSAS METHODISM

NEW WARREN CHURCH ALMOST COMPLETE

The Warren Methodist Church which was destroyed by fire in November, 1942, is being replaced by a beautiful and imposing structure. The new church is now completed with the exception of the stained glass windows which will be added in the near future.

Immediately following the destruction of the church a movement to rebuild was started by Rev. E. D. Galloway, pastor at that time. Each successive pastor worked toward the new building and now the dream has been realized.

The building committee was composed of Louis Wilson Edrington, chairman; Carl Hollis, vice-chairman; James Cuthbertson, secretary, Dr. M. T. Crow, Mrs. Louis Edrington, P. E. Garrison, V. V. Godwin, V. B. Harris, Fred Holt, Hugh Mosley, Mrs. Duvall Purkins, J. E. Stewart and the pastor.

The spacious entrance over which appears a large pointed arch art-glass window, faces north on Church Street, creating a "T" formation with Wesley Hall, a building left standing when the fire razed the church.

The new church is equipped with chimes. The present pastor is Rev. J. E. Cooper.—Reporter.

NEWS FROM FIRST CHURCH HOPE

On Wednesday evening, February 22, the members of the First Methodist Church, Hope, observed Family Night with a covered dish supper at the church at 6:30 o'clock. About 350 enjoyed this evening of fun and fellowship, which gave an opportunity to all families to spend an evening pleasantly with church friends and a chance to get acquainted with the new members. An added attraction to the evening was the film: "Who Is My Neighbor?" shown in the auditorium of the church at the close of the evening's entertainment.

The Lenten season opened Sunday, February 26, with a Laymen's Day program at the 11 o'clock morning service. An opportunity was given the members at this service to sign the "Commitment Day" cards. Mr. Richard Steele of Conway, was our layman guest speaker and spoke to a capacity crowd. His message aroused conviction in the hearts of the laymen as to their responsibility in the work of a church. This season of the year, traditional for centuries, when we intensify our Christian life and service, will be a time for a closer walk with Christ. This is a growing church and within the past quarter we have received 34 new members by baptism and vows, and certificates. Our highest attendance at Church School was 526 and our goal for Easter Sunday is 600.—Nannie Purkins.

ELMER H. HOOK YOUNG ADULT FELLOWSHIP

The Elmer H. Hook Young Adult Fellowship of the Fayetteville District met on March 2 in the Wiggins Memorial Church, Fayetteville, with Rex Bair in charge.

Miss Nora Dean, Child Welfare worker in Fayetteville was the

DIRECTOR OF ARKANSAS UNITED DRYS

At the meeting of temperance forces at the First Baptist Church in Little Rock last Friday, Mr. Nelson Tull was elected as Director of Arkansas United Drys.

Mr. Tull is a layman and is now Secretary of the Arkansas Baptist Brotherhood. He will serve to unite and direct all of the agencies that are cooperating in the temperance campaign. He will continue his work as Secretary of the Arkansas Baptist Brotherhood, but Baptist leaders have assured temperance workers that he will be able to give whatever time is necessary to aggressively lead in the temperance campaign this year.

All of us should assure him of our cooperative support and prayers in the strenuous work that is before us.

Following is a statement by Mr. Tull:

We are entering this fight to win. We are looking to our God for the victory.

We know that we are fighting the devil and the devil's own. Yet we have resources that the liquor crowd knows nothing about, and cannot possibly comprehend. Our program of action will be cast on the spiritual level.

We shall fight those who make alcoholic liquors, and we shall pray for them at the same time. The battle is essentially between the people of God and those who, for profit, are willing to traffic in that which destroys the bodies of men, breaks down the minds of men, paralyzes the wills of men, ruins the morals



NELSON TULL

of men, and damns the souls of men.

Every person in Arkansas who bears the name of Christ must crystallize his convictions against the sale and use of intoxicating beverages of all kinds. Christian people have no right to believe the lying propaganda of the wet crowd. We who are God's own must know that 'Wine is a mocker, strong drink is raging; and WHOSOEVER is deceived thereby is NOT WISE.' (Prov. 20:1).

Christian, this fight is YOUR fight!

Lay Pastors For Vacant Rural Pulpits

To meet the needs of thousands of rural churches now without ministers, or with only occasional services, qualified laymen should be enlisted and trained to preach, to conduct worship services and to minister to the people of their communities, Dr. Mark Rich, rural leader of the American Baptist Home Mission Society, told the National Congress on Home Missions, in recent session in Columbus, Ohio.

"In many rural churches, during the war and post-war years when a trained ministry was lacking, lay people have done the preaching and have held congregations and institutions together," said Dr. Rich. "What has been accomplished in an emergency could become a more permanent contribution to the rural church." At the same time he urged more and better training for rural church work in the colleges and theological seminaries of the coun-

try; and an expanded program of "in-service training" in rural home missions techniques for present ministers and other professional church workers.

Dr. Rich told the Congress of recent surveys of the rural church and the village church which revealed conditions causing grave concern to religious leaders. The sample studies indicated that while there has been an overall gain of about 7% in rural church attendance over a period of fifteen years, only 40% of the churches can be classified as "growing"; another 41% is definitely declining in membership; while 19% are "stationary", showing less than 10% change in membership over the period. However, "average attendance at the main church service equals only 43.6% of church membership."

Of the rural and village churches studied, Dr. Rich said, about one-fourth do not have services every Sunday; the average Sunday attendance is 56.6% of the enrollment; and 10% of the churches are closed because there is no minister. Other figures quoted for the group were: three out of every ten churches were served by ministers living outside the community; one-third of the ministers served two or more congregations; 54.5% of the churches that did have ministers had either non-resident or part-time pastoral care; four out of every ten pastors were at their posts less than two years; four out of ten have no specific theological training; half the ministers receive less salary than

EVANGELISTIC CAMPAIGN NORTH LITTLE ROCK AREA

February 26 through March 2, the Methodist churches of Greater North Little Rock carried on a simultaneous Visitation and Preaching campaign in the Advance program. One hundred eleven members signed the campaign commitment cards.

First Church received thirty-two; Gardner Memorial received twenty-one; Washington Avenue received twenty-four; Sylvan Hills received six; Levy received ten; and Jacksonville received eighteen. The offerings totaled \$192.60 which covered the expense of the meeting.

Ministers from both conferences worked with the pastors in the campaign. Dr. E. T. Wayland preached at the morning Methodist union service at Gardner Memorial each morning. The ministers ate breakfast together at Gardner Memorial each morning. Dr. C. M. Reves and Rev. Garland C. Taylor directed the period of instruction for all the ministers.

The visiting ministers were Rev. H. O. Bolin, Rev. Irl Bridenthal, Rev. Jefferson Sherman, Rev. Mouzon Mann, Rev. Paul Galloway, Rev. Alf Eason, Rev. Alvin Murray, Rev. Rufus Sorrells, Rev. E. B. Williams, Rev. Roy I. Bagley, Conference Director of Evangelism cooperated in supervising the program and in securing the services of the visiting pastors.—James W. Workman.

\$2,000 per annum, though most of them have parsonage rent in addition; about 13% have secular occupations in addition to pastorates—"these range from college professors to tombstone salesmen."

A growing situation to which the church has not been giving enough attention, Dr. Rich pointed out, is the religious need of people living in areas between expanding cities and diminishing farmlands—the new residential suburbs made possible by new transportation, made necessary by increasing urban industry, new housing, etc.

"In these sections," said Dr. Rich, "farming remains an important enterprise and large numbers of people employed in industry and business in cities live in the community. There are times when these two groups find it difficult to understand one another. There is some 'part-time farming.' There is an interest in living space for children on the part of city workers living in the country. An influx of city workers usually adds to the diversity of religious and cultural experiences. A blending of rural and urban experience into the 'urban' is occurring in these communities and churches. Unplanned settlements and ineffective means of social control are the rule. There is a lack of community organization and cohesion.

"There is among city workers in the country a lack of interest in the community. Communities become, like older suburbs around big cities, bedroom towns. 'We sleep here; our community is where we work.' There is likely to be no center of community life. The time spent in commuting and in the improvement of houses takes so many hours that

(Continued on page 13)

WORLD COUNCIL OF CHURCHES AND THE HYDROGEN BOMB

(Text of a statement on the hydrogen bomb passed unanimously by the executive committee of the World Council of Churches, Geneva, Switzerland, February 21-23, 1950.)

The hydrogen bomb is the latest and most terrible step in the crescendo of warfare which has changed war from a fight between men and nations to a mass murder of human life. Man's rebellion against his Creator has reached such a point that, unless stayed, it will bring self-destruction upon him. All this is a perversion; it is against the moral order by which man is bound; it is sin against God.

All men have responsibilities before God as they face the grave issues raised by the hydrogen bomb and other weapons of modern war. Let each ponder in his conscience, be he statesman of scientist or ordinary citizen, how far his own action or attitude contributes to the danger of world suicide; and what he must do to prevent it, and to bring the nations to understand and serve one another.

The governments of the nations have an inescapable responsibility at this hour. The world is divided into hostile camps through suspicion and distrust, and through the failure of the nations to bring their mutual relations within an agreed system of justice and order. As representatives of Christian Churches we appeal for a gigantic new effort for peace. We know how strenuously the governments have discussed peace in the past. But sharp political conflicts continue and the atomic danger develops uncontrolled. We urge the governments to enter into negotiations once again, and to do everything in their power to bring the present tragic deadlock to an end.

This is the hour to listen afresh to the Word of the God Who is the Lord of history. And this is the hour for earnest prayer to Him. For the fate of mankind is in His hands. Those who trust Him do not need to fear, whatever comes. He is the God and Father of our Lord Jesus Christ. All are to appear before His judgment seat, and to give an account of what they have done, or have refused to do, for their fellow man.

FILM ON MINISTRY PLANNED BY THE METHODIST CHURCH

Production of a 30-minute sound film on the ministry will be supervised by a committee of the Radio and Film Commission of the Methodist Church, according to action taken at a recent executive committee meeting in Chicago.

The film is authorized and financed by the Council of Secretaries of the World Service Boards and Agencies, with Dr. N. F. Forsyth of Nashville, representing the Council. The film will not be completed before summer or fall of this year.

Date of the annual meeting of the Radio and Film Commission in Cincinnati was changed from May 5 to May 1.

Bishop Donald Harvey Tippet of San Francisco, chairman of the Commission, presided at the meeting.

Except the Lord build the house, they labor in vain that build it: except the Lord keep the city, the watchman waketh but in vain."—Psalms 127:1.

NOVELIST WRITING ON INDIA

MRS. DOROTHY CLARKE WILSON, well-known author of "Prince of Egypt," "The Herdsman," and "The Brother," is in India, at the suggestions of the Board of Missions and Church Extension of the Methodist Church, gathering material for magazine writing and a possible novel on Indian life. She is visiting India under the guidance of the Methodist bishops of India. She will be in India at least six months.

Mrs. Wilson is the wife of the Rev. Elwin L. Wilson, pastor of the Methodist Church in Orono, Maine, and a former superintendent of the Portland District.



CALL "CONFERENCE ON CHURCH AND WAR"

One hundred eleven leaders of sixteen major Protestant denominations and their peace committees have issued a call for a "Conference on the Church and War" to be held in Central Methodist Church, Detroit, Mich., May 8 to 11 "to confront modern war with a serious redefinition of Christian doctrine and action." There will be 500 delegated members at the Conference, and it is anticipated that their decisions will have much to do with the adjustment of church attitudes toward war in the years immediately ahead. Dr. Albert E. Day, minister of the Mt. Vernon Place Methodist Church, Baltimore, Md., is chairman of the Conference national committee, and George M. Houser, of New York, is the executive director.

According to Dr. Day, the dropping of an atomic bomb on Hiroshima "caught the church unawares" and Christian or public opinion was not asked by those who gave the signal for the bombing. "But now is the time," he says, "for the church to make up its mind about a war with a hydrogen bomb. The world is waiting for a Christian voice on this matter—a voice that is unafraid."

The peace committees joining in the call represent the Baptist, Brethren, Congregational Christian, Disciples, Protestant Episcopal, Evangelical and Reformed, Friends, Lutheran, Mennonite, Methodist, New Church, Presbyterian, and Unitarian churches.

Methodist signers of the call for the Conference include: Dean Harold A. Bosley, Bishop Charles W. Brashares, Dr. Harold C. Case, Dr. Henry Hitt Crane, Prof. Georgia Harkness, Prof. Halford E. Luccock, Prof. Charles W. Iglehart, Dr. E. Shurley Johnson, Mrs. Alexander Stewart, Herman Will, Jr.

RECORD DISTRIBUTION OF BRAILLE SCRIPTURE VOLUMES

The distribution of embossed Scriptures to the Blind in 1949 is the largest in the history of the American Bible Society, totaling 18,811 volumes. This is an increase of 2,629 volumes over 1948, which was a record year.

The Bible Society has been supplying Scriptures to the Blind since 1935. The books are furnished in 24 languages and systems.

LAY PASTORS FOR VACANT RURAL PULPITS

(Continued from page 12)

people say none are left for church life. Yet these are areas in which, despite disagreements, civic improvements are made all the time.

"The problem of the church is to make transition to the new conditions. Perhaps new churches must be built or old ones reorganized and revitalized. Churches accustomed to ministering to relatively like farm groups must now consider how to reach quite diverse elements in the community and build a Christian fellowship. And the national and state bodies of churches must help the local churches do this job."

Among especially needy missionary fields in rural America, Dr. Rich named: the cut-over timber lands of northern states where churches and communities are isolated, conservative, and losing in population; the cotton-growing areas where soil improvement and conservation are needed if migration and farm tenancy are to decrease; isolated communities and those with sparse and scattered populations; the mountainous area of the East, south of the Ohio River ("Appalachia"), where "the great need seems to be that of broadening the rural church program, especially by way of practical community service" instead of "an emotional evangelistic approach."

For I know whom I have believed.
—II Tim. 1:12.

New National Sickness

Accident Plan Pays

\$85 Monthly Benefits

Special Hospital Feature Costs Only \$1-a-Month

NEW ORLEANS—The widely known National Health & Accident Association has just announced a new health and accident plan that pays \$85 cash a month for as long as 3 months for both stated Sickness and Accidents—plus \$125 additional benefit for accidents requiring hospital treatment—and yet costs as little as \$1 a month, or \$11 if paid yearly in advance. The purpose of this new plan is to bring sickness and accident protection within reach of the average man and woman who do not have large savings with which to meet sudden doctor or hospital bills or loss of income.

The new plan also has a double indemnity feature covering travel accidents. This new feature covers all types of transportation including Buses, Streetcars, Trains—even Airplane travel. Another special attraction is the clause that covers you riding or driving in an automobile, your own or anyone else's. In case of death by every-day accidents, policy pays your beneficiary from \$100.00 to \$500.00 cash. The policy covers numerous common sicknesses such as pneumonia, appendicitis,

typhoid fever, etc., paying the monthly benefit whether confined to home or hospital.

Men and women in good health between the ages of 16 and 75 are eligible for this protection, regardless of occupation, race or color. There is a slight increase in premium for people over the age of 65—but no decrease in benefits. There is no medical examination. A simple statement that you are in good health is all that is required. Benefits begin at once for accident and for sickness contracted 30 days from date of policy.

You may receive full details about this new plan by mailing convenient coupon below for illustrated 2-color booklet. This Booklet is absolutely free. It will come by ordinary mail without charge or obligation of any kind on your part. No agent will call. We suggest that you write for your booklet today. Just address National Health and Accident Association, "Dept. 615," Carondelet Building, New Orleans, Louisiana.

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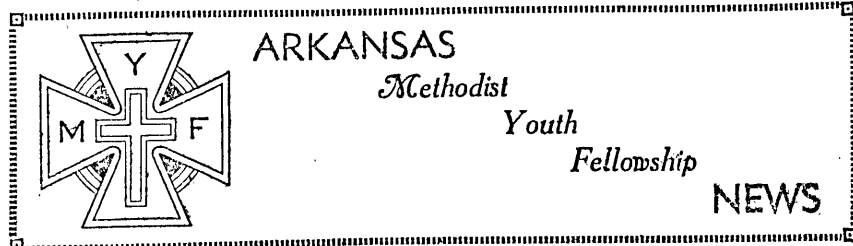
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Please send me your FREE booklet, "NEW NATIONAL POLICY."
I understand there is no obligation whatever, and that no one will call on me to deliver this booklet.

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POLK COUNTY M. Y. F. RALLY

The M. Y. F. of the Mountain View Methodist Church of Mena, entertained 206 young people and their sponsors at the Polk County Methodist Youth Fellowship rally, February 6. This is a record attendance for our County rally. The Hatfield M. Y. F. had 97 per cent of their membership present at the rally. Local M. Y. F.'s are competing for the attendance prize. Hofman's "Christ and the Doctors."



The local M. Y. F. presented an original play entitled "Love Never Fails." Miss Glenna Hilton was chairman of the worship committee. Miss Ruby Moore led the group in recreation. Well earned praise should go to the M. Y. F. of the Mountain View Church. The Mountain View Methodist Church was organized October 15. The young people organized an M. Y. F. in December.—Virgil C. Bell, pastor, Mountain View-Shady Grove Charge.

FAULKNER COUNTY SUB-DISTRICT

The Faulkner County Sub-District of the Methodist Youth Fellowship met with the Wesley Memorial, Conway M. Y. F. on February 13.

The business meeting with Frieda Lou Wilson of Greenbrier presiding, included plans for nomination of new officers for the Sub-District in March.

Clothing and other needed articles to be sent to Japan were brought by members of the four M. Y. F.'s represented, First Church, Salem, Greenbrier and the host church.

The group enjoyed games, contests and refreshments, all in the Valentine motif, in the recreation room and later returned to the sanctuary for an unusual worship service presented by the Wesley Memorial group.

A large poster showing "M. Y. F. in Action" was spotlighted as a worship center. The home of Mr. and Mrs. Average Methodist was the opening scene changing to the local M. Y. F. meeting where officers, commission chairmen and adult counsellors were evaluating their half year's work and making plans for greater accomplishment. These reports were interspersed with poems appropriate for each line of work, read by an unseen person.

The scene changed again to the home where Mr. and Mrs. Average Methodist were planning for their young people to attend assemblies at Hendrix College in the spring and summer.

The service closed with the Sub-District theme song, "That Cause Can Neither be Lost Nor Strayed"

ELOISE BUTLER SUB-DISTRICT

The Eloise Butler Sub-District youth group met at Imboden February 20, with 117 present. Thirteen churches were represented. Egypt Church was best represented with 25 people present.

Our service was called to order with the musical prelude "All Hail the Power of Jesus Name." This song set the theme of our worship service. The theme—"The Light of the World"—was carried out in the form of a candlelighting service. A brief history of the Methodist Church was related as a young man knelt at the altar before a lighted picture of Christ. This young man was playing the role of John Wesley as he knelt at Aldersgate Chapel. Those who played the role of Wesley's followers were candle bearers who lighted the candles in the congregation. These lights held by individuals showed how the Light of Christ has spread from soul to soul, thus forming our great Methodist Churches and Christian missions throughout the world.

The worship service was presented by young people from the Sedgwick and Egypt churches. Mrs. Dalton Henderson of Imboden provided the music.

At the close of the worship service, Rev. Harold Spence, District Youth Director, took charge of the business session of our meeting. The constitution which had been temporarily adopted by the sub-district council was read and explained. It was adopted by a unanimous vote. The officers which had been nominated by the council were also officially elected and introduced to the group.

At the close of our business session, Brother Watson, pastor of Imboden Church, invited us to the basement for recreation and refreshments. The apply relay which was introduced by Rev. Oscar Evanson was just the game to break all barriers of shyness. The refreshments of sandwiches, cookies, and drinks were delicious and plentiful.—Jean Arnold, Reporter.

ELOISE BUTLER SUB-DISTRICT COUNCIL

The Eloise Butler Sub-District Council met February 23 at Hoxie. Eight young people, six pastors and our district superintendent were present.

Our newly-elected president, Eugene Brand of Clover Bend, presided at the meeting.

Nominations were made for the offices that had not already been filled. Phyllis Ryland of Black Rock was nominated as chairman of recreation, Miss Viola Callahan was nominated to serve as chairman of this commission; Violet Spurlock of Egypt was nominated chairman of the community service commission, Jimmy Doyle of Hoxie was chosen as vice-chairman of this same commission. Rev. J. W. Moore, pastor

and the M. Y. F. benediction.

Greenbrier will be host for the March meeting.—Reporter.

COLUMBIA COUNTY SUB-DISTRICT

The Columbia County Sub-District MYF held its regular meeting February 27 at the Emerson Methodist Church.

Brother Harris, Emerson pastor, introduced Dr. Connor Morehead, District Superintendent, who made a short talk and in turn introduced Rev. Chas. H. Giessen, District Director of Youth Work.

Brother Giessen announced special meetings to be held this summer and gave many plans to be carried out by the group.

After Brother Giessen's talk the business meeting was held with Betty Rogers, Sub-District president, presiding. Charles Cook was elected as reporter since the former reporter is no longer in this group.

After the business meeting refreshments were served in the school cafeteria.—Charles Cook, Reporter.

READ THE BIBLE

1350 Bible Seals

The twelfth annual Seal appeal of the American Bible Society is now under way. Sheets, containing one hundred bright red and blue Seals have gone to several hundred churches and people. The letter accompanying the Seals again this year bears the signature of Dr. John R. Mott, one of the vice presidents of the Bible Society.

"The world's cry for Bibles must be answered now!" said Dr. Mott in part. "If we are to build a world of peace the Lord must build, or we labor in vain. Failure to answer may in effect amount to giving active assistance to those atheistic beliefs which enslave men."

This year's Seals are arranged in an interesting design, with the four center Seals depicting the major phases of the Society's work—translation, publication, distribution and encouragement of use of the Bible.

Each year friends of the Bible

at Hoxie, will serve as counselor.

Temporary plans were made for the next two programs for the mass meeting of our Sub-District. For our next meeting we hope to have a guest speaker to give us an inspirational message.

We began plans for worship service for April. In this service we hope to stress the activities of our commissions by preparing posters and booths to illustrate some of the things that can be done effectively.

Since two programs were planned at this meeting, the council does not plan to meet again until April.—Jean Arnold, Reporter.

YOUTH INCREASES OFFERINGS TO MISSIONS

Nashville, Tenn.—That Methodist youth continue to increase their offerings to missions is evident by the amount contributed for the six months ending November 30, 1949. Receipts for this period totaled \$180,565.46. This represents an increase of \$29,804.93 over the amount contributed for the same period of 1948, according to the current issue of the Methodist Youth Fund Bulletin.

The Virginia conference led the Church, as it did for the same period last year in the amount contributed, with \$10,816.51. West Virginia ranked second with \$8,277.77 and Northern Iowa third with \$6,815.94.

Others of the ten conferences contributing the largest amounts were: Ohio, \$6,700.26; Iowa-Des Moines, \$6,157.15; Central Kansas, \$5,652.54; Holston, \$5,593.36; Northeast Ohio, \$5,353.21; Western North Carolina, \$4,394.45; and Northwest Texas, \$4,289.69.

Southern California-Arizona conference of the Western Jurisdiction contributed \$3,802.89 and the Florida conference of the Central Jurisdiction contributed \$430.78.

As is generally known, the Methodist Youth Fund is youth's main emphasis in giving in the missions phase of the Advance for Christ and His Church. A cooperative project of the Division of the Local Church of the General Board of Education and the Board of Missions and Church Extension, the Fund aids educational, medical, rural, social-evangelistic, administrative work, and contributes to community centers and programs of Christian education both at home and abroad.

It is youth's own offering and all of the Methodist Youth Fellowship, Sunday morning, evening, and weekday groups are urged to have a part in it.

Society welcome the opportunity given them of spreading a knowledge of the Society's work, by the use of the Bible Seals on their letters or by giving a sheet to a friend who, in this way, may be interested in the promotion of the Society's great program of Scripture work.

The liquor traffic is sacrilege, for it seeks profit from the damnation of human souls.—Dr. Harry Emerson Fosdick.

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

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LITTLE ROCK, ARK.

We Specialize In

Fresh Frozen Vegetables And Fruits

From Our Own Deep Freeze Lockers
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"In the heart of the shopping district"

OBITUARY

MURPHY—Mrs. T. O. C. Murphy, who was the daughter of John H. and Elizabeth Deason, was born at Bright Water, Arkansas, on August 31, 1895. At an early age she was converted and united with the Methodist Church at Bright Water. She remained at the home church until she married Mr. Murphy and moved into the Oakleys Chapel community. She then moved her membership to Oakleys Chapel of which she has since been a member.

She passed away on February 9, 1950, in a Bentonville hospital. Funeral services were held at Rogers by her pastor, Rev. Kenneth Hatfield, and the writer, a former pastor.

Mrs. Murphy's life was filled with true Christian graces and consecration. She was reared by Christian parents, her father having been a steward in the old Bright Water Church for more than fifty years. Her husband, her children, her brothers, her sisters, her other relatives and a great host of friends rise up to call her blessed. Her devout life will not soon be forgotten. —W. C. Hutton.

HOLCOMB—Mrs. Leila Holcomb, aged 71, died at her home in Delight, January 10, 1950. She was born in Lockesburg on October 12, 1878. She was the daughter of Judge and Mrs. George Bell. In her early childhood she joined the Methodist Church and remained a loyal member until her death.

Mrs. Holcomb made her home in Lockesburg during her early life. She taught school in Sevier County for several years. In 1906 she moved to Delight with her family where she was in business for over forty years and up until the time of her death. She was always concerned in any work or movement that was for the advancement of the church or community.

Survivors are two daughters, Mrs. Ida F. Weir and Mrs. Jack Rhodes, both of Delight; one grandson, Eugene Rhodes of Delight; four sisters, Mrs. A. P. Steele and Mrs. Georgia Dillahunt of Texarkana, Mrs. Mary Wardlow of Lockesburg, Mrs. Eula Garton of Augusta; one brother, Asa Bell of Mena.

Funeral services were held in the Delight Methodist Church by the pastor, Rev. Osborne White. Burial was in the Delight cemetery.—Osborne White.

The thoughtless marvel at the uncommon, the thinker at the common.—Judy's.

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(Continued from page 9)

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For Intermediates (ages 11-14): "I Choose the Church," by Cecil Smith (teacher's manual and pupil's book). Order this text from 228 W. Second Street, Perrysburg, Ohio. "My Church," by James Chubb (a good text for youth, parents and teachers).

For Seniors and Young People: "My Church," by James Chubb; "Methodist Primer," by Charles Sealeman (order from TIDINGS); "A Word to New Members," by Wil-

liam Hammaker (order from TIDINGS); "Methodist Doctrinal Beliefs," by Cullen Carter (order from Box 871, Nashville, Tenn.)

For Adults: "I Join the Church," by Karl Quimby; "Making the Most of Church Membership," by Ira Morton; "The Protestant Faith," by Crapullo. (Also those books listed for young people). — Louisiana Christian Education Bulletin.

Let not your heart be troubled.

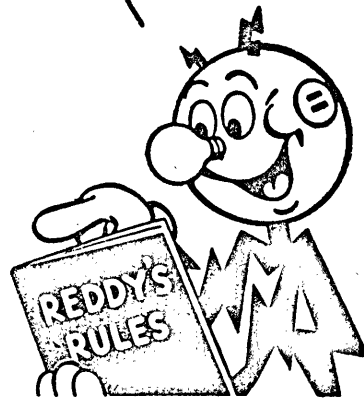
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KITES!



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2. USE ONLY COTTON STRING ONLY
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HELPING BUILD ARKANSAS

The Sunday School Lesson

By REV. H. O. BOLIN



THE FAITH THAT SUSTAINS

LESSON FOR MARCH 19, 1950

SCRIPTURE: Acts 26:9-23; Romans 5:1-8; Hebrews 12:1-2.

Read the entire lesson from your Bible.

GOLDEN TEXT: "I know whom I have believed and I am sure that he is able to guard until that Day what has been entrusted to him." II Timothy 1:12.

Our last lesson dealt with the organization and leadership of the Church. Today we are thinking about the faith that sustains. In order to keep a connecting thread between the lessons, may we note a few of the events that transpired just prior to those described in this lesson.

Paul At Jerusalem

Paul finished his third missionary journey and returned to Jerusalem with an offering for the poor. Many prophets along the course of his journey warned him that bonds and afflictions awaited him in Jerusalem. They tried to persuade him not to go there, but he felt that God was impressing him to make the trip and he went on his way. When he arrived in Jerusalem he went immediately to see James, the brother of the Lord and the leader of the Jerusalem Church. James informed him that the Jews were greatly stirred up against him. Many Jews had come to Jerusalem from the various mission fields where Paul had been laboring and had made false reports against him. They said that Paul was teaching the Jews in these foreign communities to reject the law of Moses. This was absolutely false. Paul was teaching exactly what the Jerusalem Council had decreed concerning this matter some ten years before this time, namely, that Gentiles might be admitted into the Christian Church without observing the ceremonial laws of Moses, chief of which was circumcision. It will be remembered that the Christian Jews of this period, both of the dispersion and those of Palestine were keeping these ceremonial laws of Moses as well as accepting Christ as Saviour. At first the Palestinian Jews were demanding that all, including Gentiles, be circumcised and contended that without circumcision no one could be saved. That question so far as the Gentiles were concerned was settled in the Jerusalem Council. As a matter of fact Paul knew that Jews as well as Gentiles could be saved without circumcision, but he was making that concession for the sake of harmony. In spite of the concession these foreign Jews returning to Jerusalem from Paul's mission fields reported that he was teaching the Jews to forsake the law of Moses. The Ephesian Jews accused him of defiling the Temple by taking into it an uncircumcised Christian Gentile, Trophimus, who was also from the city of Ephesus. Paul was innocent of all of these accusations.

Rescued From Mob By Lysias

The Jews became so angry with Paul that they captured him at worship in the Temple, dragged him out into the street and would have murdered him had it not been for the intervention of the Roman guards under the leadership of their captain Lysias.

Paul requested the privilege of pleading his case before the Jewish mob. The request was granted. He soon discovered, however, that his plea was failing. He noticed that the mob was made up of a mixed crowd—Pharisees and Sadducees. The Sadducees denied the resurrection of the dead. Both the Christians and the Pharisees believed strongly in the resurrection. In the midst of his message Paul insisted that it was for this belief that he was called into question. The Pharisees immediately began to take his part. The conflict grew so severe that the Roman guard had to again take Paul under its care. The Jews formed a plot to kill him that night. Paul's nephew learned of the plot and reported it to Paul and also to Lysias the chief captain of the guard. The captain hurried Paul away to Caesarea for safe keeping.

Paul In Caesarea

Caesarea was the Roman capital of the Palestine Province and was on the Mediterranean coast some 70 miles northwest of Jerusalem. There Paul was brought before the Roman prosecutor, or governor, Felix. Just prior to Paul's arrest in Jerusalem Felix had enticed Drusilla, the great-granddaughter of Herod the Great, away from her rightful husband. She being a Jewess was anxious to hear Paul plead his case and was present with her husband at his trial. In defending himself Paul set forth the doctrine he had been preaching. He spoke at length on righteousness, temperance and judgement to come. This wicked pair were greatly disturbed. We are told that Felix trembled, and said to Paul, "When I have a more convenient season I will call for thee." That season never came, though he did see Paul many times after this hoping that Paul's friends might pay him a bribe to release the Apostle. The rule of Felix ended in June A. D. 60.

In the middle of the summer of A. D. 60 Festus, the new governor came upon the scene. Within three days of taking office he went to Jerusalem. He was anxious to make a good impression on the Jews. They requested that Paul be sent back to Jerusalem for trial. Had Paul not been a Roman citizen he would have been sent back to Jerusalem and no doubt would have been mobbed there. Since he was a Roman citizen he could not be sent back against his will. When Felix requested him to return to Jerusalem there was but one course open to Paul, that was to appeal to Caesar, a privilege which was granted to every Roman citizen who was in danger of losing his life in the lower courts of the land. After the appeal was made there was nothing for Festus to do but to grant it. The Emperor at that time was Nero who later became infamous for his treatment of the Christians and under whom Paul lost his life some eight years later.

When the Roman governor sent a prisoner to Caesar it was required by law that he send suitable charges that had been brought against him in the lower courts. Festus knew that he had no charge against Paul that would stand up.

Paul Before King Agrippa II

About that time King Herod Agrippa II and his sister, Bernice paid the new governor, Festus, a visit. Herod Agrippa II was king of Chalcis and the district of Itursea just north of Palestine. Since Agrippa and Bernice were Jews and understood their religion and customs, Festus requested them to hear Paul and help him formulate some charges against him to send to Emperor Nero.

It will be remembered that the Herod family was notorious for its wickedness. Some three of them are mentioned here in connection with the trials of the Apostle Paul; a brother and two sisters—Herod Agrippa II, Drucilla and Bernice. The family had been in intimate contact with Christianity for more than 60 years, but never to their good. Herod the Great, the founder of the family, had tried to have Christ murdered as an infant in Bethlehem. His grandson, Herod Agrippa I, had John the Baptist beheaded and had also slain James the son of Zebedee with the sword. Now Herod Agrippa II comes in contact with Paul. The fact that Drucilla was a notorious sinner has already been mentioned, but her brother and sister Agrippa II and Bernice were ever worse. Bernice first married her uncle who was then king of the country over which Agrippa II later came to rule. At the death of Herod, his nephew Agrippa succeeded him on the throne, and for some years Bernice lived in open shame with her own brother. These were the wicked characters before whom Paul was permitted to plead his case. We do not wonder that they were much disturbed by the message of this greatest of all Christians. According to the Authorized version of the Bible Agrippa said to Paul, "Almost thou persuadest me to be a Christian." But he did not become a Christian and with this event the Herod family forever fades from the pages of Christian history.

The Heavenly Vision

In the above mentioned message Paul goes on to say, "Whereupon O King Agrippa, I was not disobedient to the heavenly vision." This was the vision that Paul had experienced on the Damascus road a quarter of a century before this time. In a light brighter than the noon day sun he had seen Christ and heard his voice. That vision never faded from his mind. He saw a world obedient to the Lord and spent the remainder of his days and even gave his life on the Roman block to bring that vision to reality.

A Sustaining Faith

All the above material is given for but one purpose and that is to show that the Apostle Paul had a faith that sustained him under the most trying circumstances of life. In all the history of Christianity no one ever suffered more for his faith than did Paul. In some of his writings he enumerates that suffering. He advised others to rejoice in the midst of their suffering, counting it a great blessing to be considered worthy to suffer for the sake of Christ. He insisted that he made up in his own body that which was

lacking in the suffering of the Lord Jesus.

Elements of Paul's Faith

There are several important elements of this sustaining faith of Paul. One was enthusiasm. It was said of Jesus, "The zeal of thine house hath eaten me up", the same could be said of Paul. He felt sure that he had the only remedy for the ills of the world. His possession of this remedy made him a debtor to the world. His enthusiasm was of such a nature that everywhere he went he caused a riot or a revival.

Another element of his faith was courage. He seems to have been perfectly devoid of fear. The Bible tells us that perfect love casteth out all fear. Paul surely must have possessed that love in an abundant way.

Still another element of his faith was determination. Nothing could stop him. Imprisonment would have proved a great handicap to many but not to Paul. He wrote some of his greatest letters from the dungeon cell. Even death could not stop him. He radiated such an influence while alive that the impact of his personality is still felt in the world and will continue to the end of time.

Paul's faith contained a great deal of trust. In fact active faith and trust are almost synonymous terms. Some one has defined faith of this type as belief plus action. All over Methodism people repeat the Apostles' Creed each Sunday morning; the big question is, "How many are doing something about it?" One can believe, in a nominal way, every statement in the Creed and every word in the Bible and then do nothing about it. The Bible tells us that the devils believed and trembled but they remained devils just the same. The Golden Text of today shows how Paul staked his all on Christ.

This faith of Paul was born of experience. Bible students will never forget the description of the great experience he had on the road to Damascus. It was this experience that helped to keep Paul firm in the midst of all his difficulties. He referred to it some thirteen times in his writings. The Bible tells us that man by wisdom cannot find out God, but he can learn a lot about God and get a lot of help from him by experience. It is every person's privilege not only to believe in the historical Christ but to have daily fellowship with him.

The Bible material in our lesson from Hebrews (12:1-2) refers to a cloud of witnesses who are observing the Christian race. Those heroes are named in the eleventh chapter of that book. The writer does not try to speak of faith in an abstract way. He shows us faith in action.

Salvation By Grace Through Faith

No person can earn his salvation. It is a gift from God. It must be accepted by faith. As the hand is the receiving organ of the body, so faith is the receiving organ of the soul. The passage from Romans 5:1-5 tells of the place of faith in the matter of justification. This passage tells of seven great consequences that comes to those who exercise saving faith.

In education, as in forestry, few live long enough to see a true measure of what they have endeavored to accomplish.—Dr. Jas. B. Conant, Presi., Harvard University.

Persistence is the key to existence.—Origin unknown.