

Great Methodist Leader Goes To His Reward

LAST SATURDAY, April 29, Dr. Oscar E. Goddard, after forty-eight years in the active service and ten years as a retired Methodist minister answered the call of God to larger fields of service in that eternal kingdom he has helped to build.

Methodism in Arkansas and throughout the world has been enriched by the fruitful ministry of Dr. Goddard. His powers of leadership have been felt in many fields of service in our church. He was two years a missionary in China; he served as presiding elder of the Harrison District in Arkansas and of the Muskogee District in Oklahoma; he was pastor of some of the great Methodist churches in Oklahoma, Texas and Arkansas; he was the author of some helpful religious books and pamphlets; he was General Secretary of Home Missions and General Secretary of Foreign Missions in the Methodist Episcopal Church, South.

Dr. Goddard was an humble, courageous, scholarly saint, endowed by nature with remarkable talents which he used with a singleness of purpose that marked him as a prophet of God and a beloved Christian nobleman.

After his retirement from the active ministry, unwilling to be idle when he could serve, he blessed Arkansas Methodism for more than four years with his practical, profound, spiritual interpretation of our Sunday School lessons through the *Arkansas Methodist*.

When his health was such that he was forced to give up this work and he could do little else than pray, he proposed through The Christian Advocate a nation-wide band of invalids pledged to intercessory prayer.

His leadership, his council and his tireless service will be missed by The Methodist Church in Arkansas, and elsewhere. His example of Christian living and his deathless influence will be with us to the end.

Qualifications For Signing And Voting

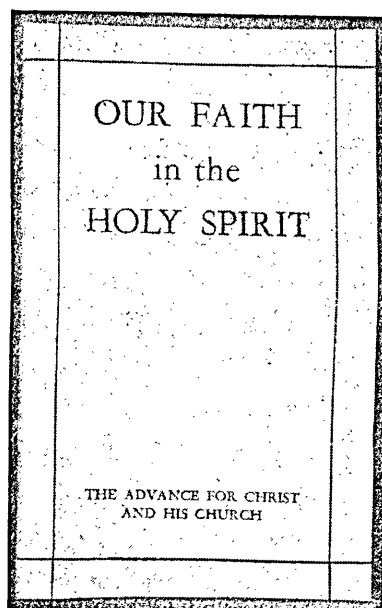
THE UNITED DRYS of Arkansas is now in the process of distributing petitions to various Arkansas county organizations for the purpose of securing signatures of voters. These petitions will make possible the opportunity to vote in the general election in November on the question of whether or not Arkansas will have prohibition. We want to urge our readers to sign one of the petitions when they have the opportunity to do so. Qualification to sign any petition asking for a vote on any question in the 1950 general election ballot is possession of a 1949 poll tax receipt. This is a poll tax purchased in 1949 prior to October 1, 1949. Observance of this qualification will result in a minimum of confusion if and when the validity of prohibition initiated act petitions are questioned.

It should also be remembered that qualification to vote in the general election in November, 1950, is the possession of a 1950 poll tax receipt. This is a poll tax purchased in 1950 prior to October 1, 1950, and it is clearly marked 1950. We want to urge our readers not only to secure their own 1950 poll tax receipt but also that they urge other people to do the same. There are more than enough members of the two largest Protestant denominations in Arkansas to vote the state dry if such members are qualified to vote and they vote dry.

Our Faith In The Doctrine Of The Trinity

WE mortals are profoundly ignorant about many of the mysteries of God and must remain so until we have the larger, clearer revelation in the next world and have also there the enlargement of our powers of understanding which we believe will be a part of life in that better world.

The doctrine of the Trinity is one of the mysteries that will not be fully explained this side of the judgement. Christianity believes in one God, who is Father, Son and Holy Spirit—Three in One. It is not easy for our finite minds to attribute



to each Person of the Trinity a separate existence and at the same time think of the Three as one Personality.

In the Old Testament the writer of Deuteronomy expressed the generally accepted faith of the Jews when he said, "Hear, O Israel, The Lord our God is ONE Lord." The words Holy Spirit or Holy Ghost do not appear in the Old Testament. Neither does it carry prophecies or references to the promised Messiah which attribute to Him equality with God.

In the New Testament, however, we find very definite statements which support the idea of the Trinity. It was Jesus, himself, who commanded the disciples to baptize converts "in the name of the Father and of the Son and of the Holy Ghost." Jesus also made this distinction when He said, "I go to my Father . . . and I will pray the Father and He shall give you another Comforter . . . But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things."

Each Person of the Trinity helps us to have a better conception of the God we worship. We believe "in God the Father, Almighty." We believe "in Jesus Christ, His Son our Lord." We also "believe in the Holy Spirit" as our Companion and our Guide. We believe in the Trinity here. We will understand the Trinity hereafter.

The Fear Of War May Prevent War

THE THIRD WORLD WAR, if it ever comes, will be quite different from any war of previous times. Any war of the future will be an "all out" war in that there will be no distinction between the belligerent and non-belligerent citizen of a warring country. There will likely be no such thing as a firing line; it will be a firing area and that area will cover the entire nations at war.

Even through the last war the army, the navy and the air force, to a large degree, acted as a buffer between the enemies fire and the civilian population for some warring nations. If war comes again, every warring nation will suffer internal destruction of an unprecedented, indescribable character.

World War in any foreseeable future would of necessity involve the United States and Russia. With present instruments of war, the traditional defense of both the United States and Russia is gone. Our nation, even in the last war, was saved from the physical destruction, usually incident to war, because, in our "splendid isolationism" we were far removed from the seat of war. In the centuries past the long reaches of Russian territory, plus the rigors of a Russian winter, have furnished a traditional defense hard for enemies to penetrate. With the long-range bomber and the guided rockets, neither Russia or the United States can any longer depend on distances as a safeguard in war. Any important section or city of either nation could be reached by bombs of some nature.

In other days national leaders, with their families, could feel some sense of security during war since national leaders were not of necessity on the fields of battle. Today an atomic bomb could wipe out a national capital with its national leaders in the earliest stages of war. Since war has become such a personal matter in which neither sex, age or position give any sense of security, it is possible that the very fear of war may prevent war. In the next war the very people who decide for war will be the first targets for falling bombs. That too may have a salutary, deterring influence on those who speak the final word that means war.

Example Of What To Expect

ACCORDING to press reports those attending a recent convention of the liquor interests of Arkansas were told that the current investigations in Hot Spring county by county, state and federal law enforcement agencies are but an example of what happens when a county votes dry. Such talk is of course designed to mislead the voters into thinking that prohibition breeds lawlessness and disregard for the law. As a matter of fact it is not prohibition that gives rise to such conditions but the liquor industry itself.

Hot Spring County is legally dry, a majority of the voting citizens of that county having settled that question in an election called for that specific purpose. One would think that the wishes of a majority of the citizenship of a political unit would be respected but in some instances for the sake of profit it is not. It sometimes happens that those responsible for enforcing the will of the majority become lax in their duty. When public spirited responsible citizens rise up and through legal channels de-

(Continued on page 4)



A Christian Faith



A PANORAMIC VIEW OF WORLD MISSIONS

By BISHOP ARTHUR J. MOORE

(The following is the address prepared by Bishop Arthur J. Moore of the Atlanta Area for presentation at the Thursday evening session of the Woman's Society of Christian Service Assembly at the Music Hall, Cleveland.)

Bishop Moore has just returned from a trip to Southeast Asia where he presided in Singapore over the inauguration of the first new South-eastern Asia Conference of the Methodist Church. He is president of the Board of Missions and Church Extension of the Methodist Church. From 1934 to 1940 he was in charge of the missionary activities of the church in China, Japan, Korea, Czechoslovakia, Belgium, Poland, and the Belgian Congo. In 1938 he was awarded a certificate of honor by the Chinese government, in recognition of distinguished service rendered the Chinese nation in the field of a Christian Faith.)

CHRISTIANITY was intended to be, and of necessity is, a missionary religion. It lives and expands only when world vision is constantly before its eyes, and when its ministers and people are heroic adventurers and brave pioneers, ready to follow their Lord in the dangerous way of the Cross.

A formal, faint-hearted, self-indulgent, dress-parade Christianity will not suffice for the church in a time of revolution. Our love for Christ must be able to stand foul odors and loathsome sights, so that we will go down to the gates of hell to save a lost soul. Such Christ-like devotion will love iniquity into goodness, hostility into brotherhood, and convert a lost world into a redeemed world. From all over the earth there comes this urgent message, and I must press it home with all the earnestness at my command. There must be no faltering in the face of the difficulties which confront us. These black forces do not discredit Christianity. They demand it.

As we survey the missionary situation, certain facts stand out in bold relief. First, there is the tremendous scope of the operations of The Methodist Church. We have a parish embracing fifty nations with thousands of missionaries and nationals preaching in more than a hundred tongues, with a foreign membership greater than the total membership of many denominations, and with more than six hundred schools, hospitals and other ministering institutions. Our purely missionary operations in the home field are even more extensive. The reports reveal that we have 2,500 mission-aided churches and 250 schools, settlements and similar institutions serving the people of every state in the union and also those of the territorial possessions.

The Woman's Division of Christian Service with unsurpassed initiative and mobility has extended its work to twenty-six of the nations of the world. It has at present 591 in active service in its overseas staff serving as teachers, evangelists, rural workers, nurses, etc. In the home field it has fifteen hundred deaconesses, home missionaries and other workers operating schools of all grades, including Junior Colleges, community and social centers, children's homes, rural and community service. Through its department of Christian Social Relations and Local Church Activities it carries on an intelligent and courageous program of education by which the Christian conscience and ideal is put to work in the affairs of human society. No organization in the Methodist Church has developed more effective methods of meeting the unprecedented needs of our times. These 1,493,672 Methodist women are the foes of injustice and iniquity, and the enthusiastic champions of whatever will hasten the building of the Kingdom of God on earth.

The second fact is that, in spite of the devastations of war and its terrible aftermath, our work goes on in every field. Nowhere has it broken down or collapsed. Naturally, it was handicapped in many places by the absence of missionaries, and by the restrictions and suffering entailed by war. But now our missionaries are back; our churches and institutions have practically all been rebuilt and are at work moulding opinions, inspiring men and women, boys and girls to approach their problems with

courage and faith; combating evil by their insistence on and practice of good; and by their radiant faith and courage they are helping uncounted multitudes to know and do the will of God. Is there not here proof of the wisdom of those who laid deep the foundations of our work? The Gospel we have carried to the uttermost parts of the earth is no longer a foreign importation. It has struck its roots deep into the native soil and become indigenous to the life of the peoples to whom we have made it available. It is no longer something they have received from us. It is something they have achieved through their own experience of Christ.

Let me at this point speak of a few of the nations in which we are at work. One would like to speak of all the nations where the flag of Methodism is flying, but obviously that is impossible. I have time for only a few.

Japan

The military dictatorship which ruled Japan so ruthlessly has been uprooted, and in its place



BISHOP ARTHUR J. MOORE

has been planted in the Japanese mentality, the will and energy for their own rehabilitation.

There are many signs of spiritual recovery and something akin to religious revival. General MacArthur, recognizing that a great vacuum has been created in the life of the people, is urgently pleading for more missionaries to strengthen the church in Japan. Our schools are overcrowded; fine congregations attend the churches. Given the resources in personnel, and funds with which to wage a great spiritual offensive, the church has the opportunity to win Japan for Christ. Japan looks like a miracle of political stability, economic progress, and it is one of the best opportunities for Christian work to be found in Asia.

China

Here is one-eighth of the world's land surface, and one-fourth of its population—at the boiling point. China has fallen to, or been surrendered by her professed friends to a new and more brutal imperialism than she has ever known in her long and turbulent history. I doubt that any man could adequately describe what is taking place or interpret fully the implications the present situation holds for both Christianity and Democracy. Certainly it is not in the power of any language I can command to describe the chaos and suffering. Even the responsible leaders of the government now in power have announced that uncounted men and women must die this year of starvation. The loss of China to the Communists is an event of critical importance to every American. China is the key to Asia and the capture of all Asia is the goal of the Soviets. American influence in Chinese affairs is ended for the time being.

The church in China carries on with magnificent courage. The situation varies from place

to place, but the complexity and difficulty of operating our schools and carrying forward our church programs have greatly increased. Our leaders have brought up all their reserves of wisdom and faith. Only time can reveal whether the new regime will give the church freedom to propagate such Christian ideals as international good will, brotherhood and peace, or whether a totalitarian government will insist upon the church's becoming the voice and agent of its ideas. There is in some quarters, the demand that the essential message be toned down, and undoubtedly our leaders there are carrying burdens almost too heavy to be borne. Yet they can be trusted to keep the church faithful to Christ. From them we must not withhold either our confidence, our prayers or our support.

Who can tell the story of the appalling needs, gracious opportunities and staggering responsibilities in Africa, India, Europe, the Southwest Pacific, Latin America, Korea and the other fields. Here are a few urgent sentences where an entire volume would not tell half the story.

Africa

With more than 10,000,000 souls awaking from slumber, taking their rightful place in the moving millions of the earth, is no longer dark Africa but bright Africa. Undoubtedly here is a challenge and an opportunity which is perhaps unequalled in any other land.

India

has a population two-and-one-half times that of the United States. Here is a crowded sub-continent with a vast array of social, political and racial groups thrown together. Since 1865 Methodism has taken the lead in every forward movement which sought to enlighten, uplift and Christianize India. I have no words at my command to describe the necessity of an immediate increase in both funds and personnel in India.

Latin America

Where do we find the conflict between democracy and reactionary conservatism; enlightened spirituality and medieval Catholicism; ignorance and education, liberal progressive evangelical faith, and totalitarian reactionary church being fought out on a wider scale than throughout Latin America? In Mexico, Peru, Brazil, and other Latin American countries, Methodism stands as the champion of every good thing. In all these nations we need a more aggressive number of well-trained ministers.

Europe

is that part of the world in which most of the wars have been fought. If Christianity is to make its maximum contribution to world peace and order it must exercise its influence in Europe. Even now there are hatreds and problems which might again set the world ablaze. In seventeen of the nations of Europe, on both sides of the iron curtain, Methodism is firmly rooted.

It is difficult to envision a peaceful world without a peaceful Europe, and a peaceful Europe without a revival of evangelical religion is not likely. The evangelical churches, of which Methodism is an important part, are the guarantors of human rights and the hope of a better day. In Germany and the Scandinavian countries, Methodism is not only self-supporting but is now furnishing recruits for our missionary work in other lands.

Southwest Pacific

describes that limitless expanse in which are the Philippine Islands, the Malay Peninsula, the new Republic of Indonesia, Borneo, Burma and other nations. Here we have developed a strong church with able and trusted leaders. In all this section there are vast and complex problems upon whose solution the peace of Asia and the world depends.

In Malay alone there are thirty-six thousand students enrolled in our Methodist schools. Our church is in a strategic position to serve the new fledgling states like Burma, Indonesia and Borneo, as well as the older and better estab-

(Continued on page 9)

THE DEVOTIONAL PAGE

REV. ROY I. BAGLEY, Editor

FROM THE BOOKSHELF

We cannot choose what changes and chances are to befall us in the coming years. But we can choose the spirit in which we will meet them...

The free full life requires discipline.

We need to remember that the good things of life are paid for in advance, the bad things are paid for afterwards....

Fatalism does not provide an adequate explanation for the events which befalls us....

No man is prepared for future emergencies until he has developed a second nature so sound and disciplined that he can trust its first impulses....

God strengthens our hearts with the feeling that he believes in us....

Everyone who has enjoyed the love of another knows how it puts courage and nerve in to the soul....

The toughest thing in the world is love....

God changes the healthy mind from selfish fear to loving concern.... To be more than conquerors means also to come through our testings with a radiant, joyous spirit....

From NOW TO LIVE! by Ralph W. Sockman.

READ Genesis 7:1

With God himself back of these little homes we still can hope.

—Grace Noll Crowell

Noah and his wife were successful home builders. When the world was flooded with wickedness, the patriarch walked with God and kept his family devout. When the waters came, he and his little brood were safe in the ark he had built. It became his home, and although its hospitality was offered to the neighbors, only his family found refuge in it. But in building a home that was safe for his own family, Noah saved the future of the entire race. In every generation the future of mankind depends on godly homes.

Father, who hast given us the hope of a heavenly home, and a foretaste of it in our earthly homes, grant us grace and wisdom to make these homes secure. Amen.

HOW HE LOST HIS PARDON

By Arthur T. Pierson

A man named Samuel Holmes, who was in the Frankfort, Kentucky jail, undergoing punishment for murder, received a visit from an old school-fellow of his, Lucien Young. The Kentucky legislature had recorded some years previously its appreciation of Young's bravery in rescuing several lives from a wrecked vessel; and when Young, moved by Holmes' condition, made an appeal to Governor Blackburn for his pardon the governor remembering his brave action relented and signed the pardon for his sake.

With the document in his pocket, Young hastened back to the prison to tell the good news to his friend.

(Continued on page 13)

BURIED TALENTS

By Walter E. Isenhour

There are many buried talents
In the lives of men today,
Which could be a gracious blessing
If the owners would but say:
"Take my talents, blessed Master,
Which today I hold in store;
Use them for the good of others;
They are Thine for evermore."

Some whose talents now are hidden,
Maybe 'neath some sin and shame,
Might uplift and bless their fellows,
And climb up the hills of fame,
If they'd only yield to Jesus
All they have and all they are,
Knowing as they do His bidding
No one's life He'll ever mar.

Some could fill a place as teachers,
Some as missionaries true,
Some as preachers, some as writers,
Some as mighty leaders, too,
Winning souls and helping pilgrims
On their upward climb in life,
Bringing peace to men and nations,
Helping rid the world of strife.

All could shine in righteous beauty,
And God's wondrous love and grace,
As they labor in His vineyard,
Striving each to fill his place,
If their precious buried talents—
Gifts more wonderful than fame—
Were all given to the Master
For the glory of His name.

"CHALLENGED TO REIGN"

The story is told that a lady approached Gypsy Smith to speak before her club with these words, "We would be honored to have you speak to us; it will not take much out of you." His reply was, "If it does not take something out of me it is not worthy of my time." Every act of service takes something out of us. The good calls for conscious, purposeful action. The evil requires nothing but to sit idly by and fail to meet the challenge of each day.

A minister of old in writing to a young man was concerned that this young man rise to the challenge of his day, "If we suffer, we shall also reign with Him." The right to reign calls for our subjugation of self and the enthroning of selflessness. The reigning that the old minister was writing about is not a regal, stately rule, but the reigning of ideas and a spirit. St. Paul, the old minister, was expressing that basic idea that good requires something from us. Timothy, the young man, needed this idea in his heart even as we do this day.

Not many of us will be called upon to suffer physically for the cause of Christ. There have been multitudes who have suffered for their religious convictions in the recent past; but, we are granted protection in our religious liberty. Our convictions call for sacrifice upon our part. It was easy for the crowd to sing "Hosanna in the highest" as Jesus made His triumphal entry into the Holy City. But when this song called for service they went away. Some will travel with Jesus until he calls for more than lip service, then

they turn away.

Those who are Christians see the tragedy of sin deeper than those who are not. They look at sin with the eyes of Christ. With that depth of insight there is a greater burden because Christians choose to care, and that care calls for action, and that action takes something out of us.

This is not the entire story for as we expend our strength in following Jesus there is new strength born in us. Abundant life is not a wearisome treadmill, but an adventurous way that challenges us to press forward. Proven over and over again is the declaration, "My grace is sufficient for thee."

Moses was challenged to lead the Hebrew nation from slavery in Egypt to a Land of Promise. A task of such magnitude was certain to stagger his faith. His question was natural, "Who am I that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?" His answer was the answer we as Christians seek today, "Certainly I will be with you." The strength for our sacrifice is the presence of God in our lives. Moses paid the price for leadership and history reveres his name as not only a great religious leader but as a great organizer for the nation.

Is the Spirit of the living Christ gaining authority and coming to power? He is not if we are living in the same expectancy that the disciples had before their experiences of Good Friday, Easter and Pentecost. But to look around us we find that His Spirit is penetrating our

PRAYER FOR THE WEEK

O God, our Father, who didst show Thy Fatherly concern through Jesus Christ, our Lord; help us that we may yield to His Spirit so completely that we too may convince men that we care. Help us to be so completely submissive that Thy Spirit may flow through our lives in abundance to bless those we associate with. Grant us patience that we may bear the criticisms and the oppositions with the end to win men to Jesus Christ. In the weariness of our bodies bring us relaxation that we may be refreshed to carry forward Thy work more vigorously. Catch our wandering minds and fix them on Thee. Warm our cold spirits and make us more and more in Thy image. We pray in Christ's name. Amen.

CHRIST FOR ME

By Annie Johnson Flint

Not my works can earn salvation,
Nor my efforts set me free;
Lost—what act of mine could save me?

Nothing could I do or be
Grace of God and love of Jesus—
These have done it all for me.

Not my gold can buy salvation,
From its debt my soul to free;
Nought can purchase my redemption,
Priceless still that gift must be;
By His Blood on Calvary flowing,
Jesus paid it all, for me.

Not my penance wins salvation,
Nor avails to set me free;
Nought that I can bear or suffer,
Though my body burned should be,
Penalties my sins demanded:
Christ has borne them all, for me.

When I take His great salvation,
Then from sin He keeps me free,
For He comes to dwell within me,
All my life henceforth to be;
Since He rose, o'er death triumphant,
As He died, He lives for me.

On the Cross the work was finished,
All I need to make me free;
For my sin to gain my pardon,
My great Substitute was He,
Not my dying, not my living,
But His death, His life for me.

—The Pilgrim Holiness Advocate.

world. War is considered a violation of His will; social cancers are to be cured and not endured; and individuals feel the gentle wooing of His presence. The loving invasion is not as fast as our impatient spirits demand but, there is evidence abundant to fortify our faith and determine that He shall reign.

The challenge of Christianity today is to "pay the price" to reign. Each Christian has his share in the price that must be paid. If the Spirit of our Christ is to reign we must walk the way of sacrifice and service; then the world will listen more intently to our Gospel.—R. B.

Praise the Lord, O my soul; while I live, will I praise the Lord; yea as long as I have any being, I will sing praises to my God.—Psalm 146:1.

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the opinions of the editors of the Arkansas Methodist.

Here And There In Arkansas Methodism

By The Editors

A MINISTER FRIEND recently presented to the Editors of the *Arkansas Methodist* a copy of the *Arkansas Methodist*, dated December 5, 1898. (Vol. XIV, No. 18). There are several items in this forty-nine and a half year old issue which we thought might be of interest to our readers. At that time the *Arkansas Methodist*, although the official organ of the Little Rock, White River and Arkansas Annual Conferences, was actually owned and published by the Godbey and Thornburgh Co., Little Rock, published weekly, with a subscription price of \$1.50. Dr. J. E. Godbey and George Thornburgh were the Editor and Business Manager, respectively.

Of particular interest is an account of the meeting of the sixtieth session of the Arkansas Annual Conference which met that year in Dardanelle on November 27, at 9:00 a. m. Bishop P. B. Summers was to have presided but for some undisclosed reason Bishop Summers did not attend the conference session. Bishop Haygood presided in his stead, although he did not arrive until the afternoon session of the first day. By vote of the conference V. V. Harlan was elected the presiding officer until the Bishop arrived, and Rev. James A. Anderson was elected Secretary. The only General Conference representative to speak to the conference was W. J. Lambuth, "Missionary Secretary." Miss Laura Haygood, the Bishop's sister, also spoke to the conference in the interest of missions.

Among the remarks which Bishop Haygood gave to the class being received into full connection is this ageless advice: "Don't eat too much. You can get to heaven twenty years earlier on that line, but it's not just the best way to go. A man who will regulate his mental and physical activities must go under training as to his food. There will be temptations enough. The good sisters will prepare you the best dinners. Be careful, and choose, plain, simple fare and not too much of that. This advice is good not simply for you young preachers, but for presiding elders and especially bishops. . . . Some say they can't study and preach as they should and do pastoral work. Find the man who thinks

NEWS AND NOTES ABOUT FACTS AND FOLKS

REV. ALFRED KNOX, pastor at Tuckerman, preached the baccalaureate sermon for the Philander Smith College, Little Rock, on Sunday, April 30.

REV. H. W. JINSKE, pastor of the Springtown-Highfill Charge, on April 24 addressed some two hundred Junior and Senior high school students on "The Christian Foundation of Life." P. V. Blankenship, Methodist layman, is superintendent of schools of the Decatur consolidated school system.

REV. R. O. McRAE, pastor of the Methodist Church of Waldron, Indiana, and former pastor of Elaine Charge, was guest preacher on Sunday, April 30, at the formal opening services in the new Methodist Church at Mellwood, Arkansas. Mellwood is on the Elaine Charge, Rev. Glenn Bruner, pastor.

REV. KERMIT ROEBUCK, pastor of the Hyde Park Methodist Church, St. Joseph, Missouri, was the guest preacher at the morning service on April 30 at the Scott Street Methodist Church, Little Rock, Rev. Rufus Sorrells, pastor. Brother Roebuck is the son of Mr. and Mrs. W. M. Roebuck of Little Rock and is a graduate of Hendrix College and Yale University.

THE series of materials, literature, posters, visitation cards, pledge cards, and so on, for conducting the Every Member Canvass in the local church, and which are being issued to pastors, without cost, by the World Service Agencies, are being widely used in current canvasses. Pastors may learn more about these by writing direct to Publicity Office, Council of Secretaries, 740 Rush Street, Chicago 11, Illinois.

BISHOP IVAN LEE HOLT, of St. Louis, dedicated the new pipe organ at the Methodist Church at DeWitt on Sunday morning, April 30. Bishop Holt is a native of DeWitt and it was his first visit to his home town in a number of years. The organ dedicated was a gift of the Black family as a memorial to the late L. A. Black. Mr. Black and Bishop Holt were boyhood friends. Rev. Van Harrell is the pastor at DeWitt.

THE North Arkansas Conference Commission on World Service and Finance will meet at the First Methodist Church, Searcy, Tuesday, May 9, 10:00 a. m., Rev. J. Albert Gatlin, chairman, has announced. Brother Gatlin states "The Commission will be in session until in the afternoon. The morning session will be given to hearing any matter that other conference leaders might wish to present. In the afternoon the Commission will begin formulating its report to the forthcoming session of the Annual Conference." He urges every member of the Commission to be present for the meeting.

A STUDY-CONFERENCE on the "town church"—the church that is neither rural-village nor yet city—will be held under the auspices of the Department of Town and Country Work, Board of Missions and Church Extension of the Methodist Church, on the campus of Baker University, Baldwin, Kansas, July 4, 5, and 6. The planning of the conference—which is for churchmen in

going on unto perdition?' That's where he is going."

Sermons were preached at the sessions of the Arkansas Conference by J. F. Harris, E. M. Pipkin, Bishop Haygood, F. S. H. Johnston, Dr. W. B. Palmore, Stonewall Anderson, Dr. Bagwell, F. A. Anderson, G. W. Hill, J. E. Godbey and J. S. Massey.

The Sunday School Lesson for this issue of 1895 was prepared by Rev. James A. Anderson. Another feature of the issue is an Epworth

the area west of the Mississippi—is under the guidance of Rev. Glenn F. Sanford, superintendent of the Department. Its purpose is to "study the service of churches in various types of towns, and methods for bringing churches of a natural area (such as a county or other political or geographic unit) into a cooperative relationship with each other."

FOUR present or former members of the National Conference of Methodist Youth—presidents of their state or conference M. Y. F. bodies—have been accepted by the Board of Missions and Church Extension for overseas missionary service, it is announced by Dr. M. O. Williams, candidate secretary, 150 Fifth Avenue, New York 11, N. Y. They will be sailing for their new assignments this summer. They are: William Walter Des Autels, of Kalamazoo, Michigan, president of the Michigan Conference M. Y. F., and financial secretary of the National Conference; Ben Sawada, of Mobile, Alabama, president of the Alabama Conference M. Y. F., and member of the steering committee of the Second National Conference of Methodist Youth; and Kazuyoshi Kawata, of Portland, Oregon, 1948 president of Oregon Methodist Student Movement.

DR. ALBEA GODBOLD, former pastor at Conway and El Dorado, and now pastor at Saint John's Methodist Church, St. Louis, Missouri, sends to the *Arkansas Methodist* copies of the dedication service for the new chancel, new organ and other memorials which was held on Sunday, April 23, at the 11:00 o'clock hour, and of the memorial service for Bishop John Calvin Broomfield held at 3:30 p. m., April 23 by Bishop Ivan Lee Holt. The order of service for the dedication carries this item: "The total cost of the church beautiful program was approximately \$92,500.00. This figure includes the cost of the organ, all features in the chancel, and the redecoration of the auditorium. The completion of this program makes the sanctuary at St. John's one of the most beautiful in St. Louis; the beauty of the interior now matches the majestic exterior of the edifice, thus helping to fit the institution for its role as the central church of St. Louis Methodism. The beauty of the St. John's sanctuary will for years to come inspire in the hearts of worshipers a greater reverence for Almighty God, the creator and the source of all beauty."

ANNOUNCEMENT

All applications for aid to the Board of Missions and Church Extension must be in the hands of the secretary thirty days before the beginning of the Annual Conference.—Roland E. Darrow, Executive Secretary, Board of Church Extension, Little Rock Conference.

EXAMPLE OF WHAT TO EXPECT

(Continued from page 1)

mand the enforcement of existing laws, they ought to be commended for their actions. When responsible citizenship asks for respect for existing law, and that violations of it cease, it is but requesting that the will of the majority prevail. That is democracy. But those that traffic legally or illegally in the body and soul destroying liquor industry have little respect for the will of the majority.

If the same conditions that the Hot Spring County Grand Jury has found within that county prevail in any city, county, or even on a state level in Arkansas, when it votes dry, then we must hope that what is happening in Hot Spring County is a foretaste of what will happen throughout the state when Arkansas has prohibition. Prohibition is not the cause of the conditions in Hot Spring County that prompted the investigations. Those investigations continue

CURRENT NEWS IN THE RELIGIOUS WORLD

Selected from Religious News Service Releases

Church Group Protests Vatican Representative

A resolution protesting the assignment of a United States Government representative to the Vatican was approved at a meeting at New Athens, Ill., of the Southern Illinois Synod of the Evangelical and Reformed Church.

Cab Service Increases Church Attendance

A novel method of increasing church attendance has paid off at Springfield, Mo. Some weeks ago, the Rev. Donald J. Finley of the Stuart Street Christian church ran a newspaper advertisement offering free taxi service for those who wanted to attend Sunday night services. He said, as a result, that church attendance increased considerably. Mr. Finley made arrangements with one cab company at a special price in this city of 80,000 persons to take people to church between hours of 4:30 to 6:30 p. m. Newspaper ads offering the free taxi service to the church Sunday nights are being carried each Saturday in Springfield daily newspapers.

Church Women Oppose Vatican Envoy

Members of the Pennsylvania Council of Church Women, a Protestant group, reiterated their opposition to President Truman having a personal representative at the Vatican; asked all government personnel to "keep the way open for new peace approaches," and endorsed the White House Mid-Century Conference on Children and Youth at their 17th annual conference.

Evangelical Church Protests Anti-Christian Policies

A sharply-worded protest against anti-Christian policies of the Communist-controlled Eastern German government was made at Berlin in a statement issued by the Berlin and Brandenburg province of the Evangelical Church in Germany (EKID). The document was read from the pulpits of all Protestant churches in the Soviet Zone. Embodying the most forthright attack on Communist propaganda campaigns made by the Evangelical Church since the eastern government was set up a year ago, the statement was released as the EKID Synod convened for a four-day meeting in the Soviet sector of Berlin. At the same time, Roman Catholic priests read a pastoral letter warning against the spread of materialism both in the West and the East, and especially deploring the "propaganda behind the Iron Curtain." Issued March 1, the Catholic pastoral did not mention Communism by name, but left no doubt as to what it was referring.

Miss Kenyon Wants Laymen In Pulpits

An appeal to Protestant clergymen to "put a layman in your pulpit once in a while" was made at New Haven, Conn., by Miss Helen Kenyon, moderator of the General Council of Congregational Christian Churches. Miss Kenyon's proposal was made in a Layman Beecher lecture delivered at the 40th annual convocation of the Yale University Divinity School. She was the first

MINISTERS WANT MORE PROTECTION FOR ACCUSED

By Religious News Service

WASHINGTON, D. C.—Congressional anti-Communist investigations should "afford greater protection to the accused," in the opinion of the majority of 69 Methodist ministers who attended a graduate seminar at American University here.

Opinions of the ministers on national and world affairs were tested by Professor Robert T. Bower of the University department of sociology.

Although the majority of the clergymen did not feel alarmed at the international situation, 63 per cent felt the United States is not dealing intelligently with Russia. A majority said U. S. foreign policy is "fairly intelligent" and agreed that the U. S. and the Atlantic Pact nations hold the balance of world power today.

The ministers were evenly divided on aid to Europe—half of them calling for continuation or expansion of the Economic Cooperation Administration program, the other half urging curtailment or an end of the program.

A majority were in favor of the Point Four program for aid to under-developed areas.

Southeast Asia is "the main trouble spot in the world today" they agreed, but they split evenly on the question of recognition of the Chinese Communist regime.

Most of the pastors said the world is "headed toward a confused state between peace and a war of annihilation" rather than toward either an era of peace or almost total destruction.

Senator Arthur Vandenberg (R-Mich.) was their choice for the living American most suited to serve as President of the United States and nearly half said Gandhi was the greatest person produced so far in the 20th century.

Eighty per cent said the social effects of television probably will be beneficial. The group split evenly on the question of whether radio or the newspapers give the most reliable presentation of the news.

Nearly 70 per cent were opposed to a government-sponsored national health program, but three-quarters favored a national Fair Employment Practices Commission.

woman to give a Beecher lecture since the series was established over 75 years ago. "If the genius of Protestantism is the 'priesthood of all believers,' why aren't you putting it into operation?" she asked. "Why such a gap between the laity and the clergy? We need a great deal more teaching than you have been giving us from the pulpit. Teach us the Bible. Teach us to read other good books. Teach us to think more."

Southern Synod Opposes Taylor Successor

The Southern Synod of the Evangelical and Reformed Church adopted a resolution at Winston-Salem, N. C., formally protesting the appointment of a successor to Myron C. Taylor as President Truman's personal representative to the Vatican. Such an appointment, the resolution stated, violates the principle of Church and State.

Dairy Farmers Formulate Christian Ethics Code

A code of ethics for Christian dairy farmers, formulated by a group of Rock County religious and community leaders, was made public at Janesville, Wis. The 3,500-word code divides the general subject of dairy ethics into sections on the farmer and the land, his community, marketing practices, relations with other farmers, government, other economic groups and international trade and welfare. "The Christian dairy farmer," says the opening sentence of the code, "should operate on the basic concept that the land he owns is not really his own,

but that ownership rights involve his right to produce, to make a living from, to live thereon, but not to depreciate or to destroy the God-given soil by any careless farming practice."

Niemoller Warns Germans Against East, West

Pastor Martin Niemoller warned the German people in an address at Berlin against being influenced by eastern and western powers who, he charged, are attempting to turn Germany into a future battleground. Dr. Niemoller spoke at the opening of an Evangelical Lay Conference held at Mary's church in the Soviet sector. "It is not enough," he said, "that Germans were divided into different States, but it is even tried to split us into two different peoples—into East men and West men—and thus stop us from being Germans any longer."

Protestant Leaders Protest To East Zone Authorities

Leaders of the Evangelical Church of Saxony-Anhalt, Germany, have sent a letter to governmental authorities protesting against "continuously increasing political and economic pressure" aimed at compelling East Zone residents to join Communist Party mass organizations. "It is intolerable and a violation of human dignity and freedom," the church leaders wrote, "if by one-sided propaganda and continuous coercion of their consciences many Christians are confused and distressed, while the Church has no possibility of speaking freely." Also condemning attempts to enforce a materialistic

ideology upon youth, the Protestant leaders declared that "efforts to this end range from a school system where dialectical materialism is the exclusive basis of all teaching, to youth organizations trying to inculcate children along the same lines."

Bishop Urges Conversion Of 'Lip Service' Churchmen

As urgent as the job of converting the Orient is the task of converting those Americans whose religion at present consists largely of "lip service." That's the view of Protestant Episcopal Bishop Benjamin D. Dagwell, who spoke at the 62nd annual convention of the Oregon Diocese at Portland, Ore. He said millions of Americans were "professing with their lips that which they deny with their acts." In this connection he said that Easter Sunday saw crowded churches, but that the throngs have dwindled since then.

Protestant Group Forming Committee On H-Bomb

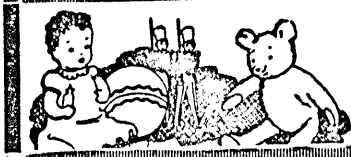
Members of the United Stewardship Council will sit on a joint committee on the H-bomb which is being formed by the International Council of Religious Education, it was voted at the spring meeting of the executive committee at Detroit, Mich. The Rev. Paul Conrad, president, was authorized to appoint the Council's representatives.

Improvement Of Individual Called Main Church Task

Principal task of the Christian Church is to "improve the individual" and not to change the social order, according to Dr. Henry M. Wriston, president of Brown University. Speaking at the opening session of the annual convocation of the Yale University Divinity School, Dr. Wriston emphasized that he did not advocate a ministry of silence concerning social problems. He said clergymen "must from time to time speak out on social questions; they must participate in agencies which are in the wholesale end of the business. But that is not the primary emphasis that ought to appear in their work as teacher." He said clergyman must work for individual improvement and the development of individual responsibility. Dr. Wriston is one of six Lyman Beecher Lecturers on "The Church and Its Ministry."

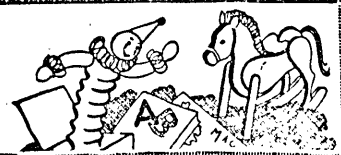
Dr. Searle Named Editor Of Protestant World

Dr. Robert W. Searle of New York was appointed editor of the Protestant World, interdenominational news weekly scheduled to appear before the end of the year, at a meeting of the Protestant Publishing Corporation. Dr. Searle, executive secretary of the human relations commission of the Protestant Council of the City of New York since 1945, announced that he would relinquish his Council post immediately to devote all of his time to the Protestant World. At an earlier meeting, the board had named James E. Craig, chief editorial writer for the New York Sun until its recent merger with the New York World-Telegraph, managing editor of the proposed weekly.



THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



IN STORYLAND

SPRING SEWING

Martha Jane was sitting on the floor. In a half-circle in front of her sat Raggedly Ann, Black Susan, French Annette, the Cry Baby, and two or three lesser favorites. Martha Jane held Amarilla out at arm's length and gazed at her with serious eyes. Then she sighed a very grown-up sigh.

"Your dress is really shocking," the little girl said, addressing Amarilla, "and I had intended buying you a new one at the sale today."

She arose and, taking Amarilla by the hand, carried the doll to the window that looked out of the small apartment on to the busy street. "But you can see for yourself," Martha Jane continued, "that I can't go shopping today." She stood looking down on the tops of the dripping umbrellas and glistening automobiles and trucks. "I don't know—" But what Martha Jane didn't know was never said for she was interrupted by a knock at the door. Martha Jane called, "Come in," and in walked Clara Belle, the little girl who lived in the apartment across the hall.

"What are you doing today?" Clara Belle asked.

"Playing dolls," was the reply.

Clara Belle held up a piece of money. "I have a dime," she said. "Ask your mother for one and let's go to the show."

"Oh, Mother would never let me go out in all this rain," Martha Jane answered.

"Well, I don't know—" But what Clara Belle said was never known either, for she was interrupted by the shrill whistle of the postman.

"Oh, let's see if there's any mail," the girls rushed down the stairs.

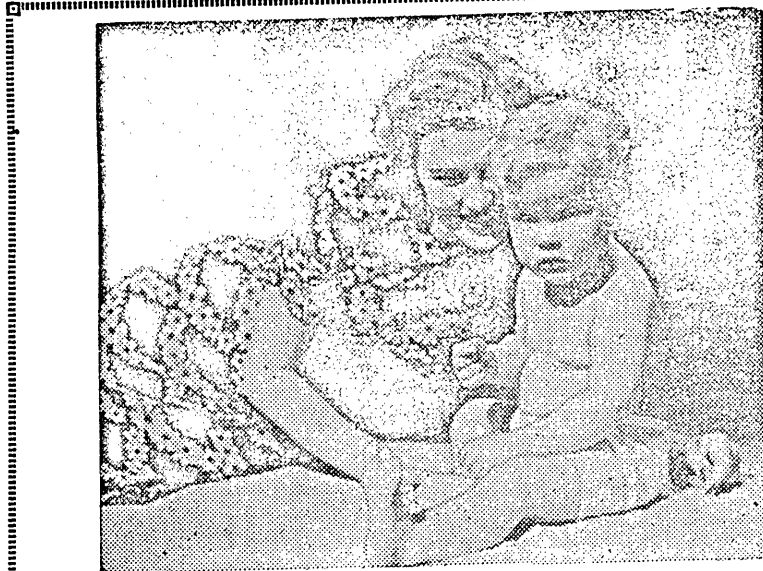
"A package for Miss Martha Jane Hightower," beamed the jolly postman. "Does she live here?"

"Of course," smiled Martha Jane. "Here I am, but who ever can be sending me a package and what ever can be in it?"

"That I cannot say. You'll have to open it to find out." The postman put the big package in Martha Jane's arms and went whistling on his way.

Mother helped the children open the package. "It's from Aunt Jane," she said, reading the return address in the upper left-hand corner.

When the string had been undone and the brown wrapping papers fell open, the two excited little girls saw a big bundle of scraps. There were shiny silks, bright colored prints, checked gingham, gay voiles, dainty dimities. There were stripes and flowers, solids and checks, more scraps than Martha Jane or Clara Belle had ever seen before. And inside the bundle of scraps was a smaller package. "Oh, it's a pattern!" cried Martha Jane. "A doll's dress! I know it will fit my Amarilla!" With the pattern was a pair of little scissors, a needlebook made in the shape of a sunbonnet full of pins and needles, a spool of thread, a tape measure that could roll itself upon a little ball, a little



SPRINGTIME

Springtime is a lovely time
With birds and leaves and flowers,
And bright and cheering sunshine,
Then gentle pleasant showers.

We're planning many happy times
My Mother and I,
She says the pretty spring days
Just seem to fly!—A. E. W.

thimble that fitted exactly Martha Jane's chubby finger, and Aunt Jane's card. On the back of the card Aunt Jane had made up a little poem. Martha Jane read:

"Little mothers should learn to sew,
For dollies need new frocks;
Here's gingham, checks, and outing,
too,
For little gowns and smocks.

"Get your scissors and get your thread,
Get out your pattern, too;
Spring days will soon be passing by,
So go to work, now do!"

"Here's the very thing to make Amarilla a Sunday dress," cried Martha Jane, holding up a piece of blue silk.

Mother nodded. "Yes," she said, "that will look very nice with her blue eyes and yellow hair."

Clara Belle stood by, shyly fingering the bright scraps. She wished she had an aunt to send her pretty things to work with.

"I think Raggedy Ann would like a dress made out of this," Martha Jane chattered on. She selected a piece of rose-sprigged organdy. "Raggedy Ann needs a nice dress. And Black Susan would just love a kimono like this." She held up a piece of flowered cretonne.

And then Martha Jane looked up and caught sight of Clara Belle's face. "Oh," she cried, turning away from the scraps for a moment, "you run home and get your Genevieve. I'm sure there's cloth enough for all the dollies."

Clara Belle needed no second bidding. She ran out of the door as fast as her feet could carry her.

A few minutes later, Mother left the little girls busily choosing dress patterns, measuring, cutting, basting, and fitting. The sewing-bee had

only one drawback. Aunt Jane had not sent two thimbles, but Martha Jane was generous and shared the one thimble, so they got along very nicely together.

In the midst of her cutting, Clara Belle looked up and spied her shining new dime on the table where she had put it and forgotten it in the excitement of sewing.

"Oh, Martha Jane," she cried, "let's go to the store on the corner and I'll buy me a thimble." Martha Jane stopped her work on the blue silk. "And with the other nickel," Clara Belle went on, "I'll buy a spool of blue thread to sew Amarilla's silk dress with. It will look lots nicer than white."

Martha Jane's eyes were shining. How dear of Clara Belle to spend her dime for the dolls instead of going to the show!

Mother said, "Yes, Martha Jane, you may go to the store on the corner."

Martha Jane got her hat and raincoat and overshoes, and Clara Belle got hers. Then two little ladies went shopping together, smiling gaily in the rain.—Evelyn Winn in Zion's Herald.

JUST FOR FUN

The village fire engine was careering toward a small hamlet.

Suddenly a hefty housewife left a group of her cronies and, dashing into the middle of the road, waved her arms frantically in front of the oncoming engine. The driver pulled up with a jerk.

"Where's the fire?" he shouted.

"Well, that takes the cake," retorted the woman. "That's just what we all want to know!"—Tit-Bits.

Rector's Wife: "Well, Mr. Hop-

IN THE WORLD OF BOYS AND GIRLS

THE LAND OF JUST PRETEND

By Donovan Marshall

After prayers I go to bed,
Snowy pillow at my head.

Nor am I afraid at all
Of the shadows on the wall;

For I am a soldier brave
And my bed a snowy cave.

Or perhaps a jolly tar,
Then my compass is a star.

When at last too tired to roam
I will steer again toward home.

Mother, dear, will come to peep
And will find me fast asleep.

—The Presbyterian

THIS LITTLE BOY WAS RIGHT

Said Peter Paul Augustus: "When I am a grown man, I'll help my dearest mother the very best I can. I'll wait upon her kindly; she'll lean upon my arm; I'll lead her gently and keep her safe from harm. But when I think upon it, the time will be so long," Said Peter Paul Augustus, "Before I'm tall and strong, I think it would be wiser to be her pride and joy By helping her my very best while I'm a little boy."—Selected.

kins, I hope you like our new curate."

Mr. Hopkins: "Yes, ma'am, thank you. We like him very much—not, however, that I think he's as fluent as we had a right to expect, seeing as his father was an auctioneer."—Tit-Bits.

"How many cows are you milking?" the census taker asked an Iowa farmer.

"A cow and a half," he replied. "A cow and a half? What do you mean?"

The farmer explained that he milks one cow morning and night. The other cow he milks only in the morning, turning her over to a calf at night.

Now his neighbors are wondering how the census taker will record that he milks half a cow.—Des Moines Register.

Lord Oxford used to tell of a candidate being asked bluntly: "How would you tell a bad egg?" And the reply: "If I had anything to tell a bad egg I would break it gently."—Origin unknown.

She—"Wouldn't you like to help the Old Ladies' Home?"

He—"Seems to me the old ladies ought to be able to get home by themselves."—Ex.



How To Oust The Liquor Gang



By LOUIE D. NEWTON

"YOU can't go to Upson County—it's too wicked." This was the warning which the Rev. Raymond C. Moore received from friends when he announced his acceptance of the pastorate of the First Baptist Church of Thomaston, Georgia. Their warning was well founded, for the Georgia Bureau of Investigation had publicly labeled that county "the most notorious and wide open vice spot in the state."

But the energetic young pastor was not dismayed. His firm answer was, "I'm going. Perhaps God can use me to do something about it." And to him goes much of the credit for winning this top battle in the continuing war against alcoholic beverages in Georgia and launching a follow-up evangelistic campaign that saw many souls won to Christ.

Upson County was the only wet county between Atlanta and Macon. It had become the center of crime and vice for at least seven adjoining counties. Prostitution, always the handmaid of liquor, was flagrantly open, with white slave connections reaching into the larger cities of the state. Gambling dens abounded, particularly on "Honky-Tonk Row," a twenty-mile stretch of highway south of Thomaston, notorious as the scene of countless brawls and murders, and a slaughter spot as the result of drunken drivers.

Arriving in Thomaston, a city of 20,000, the new pastor discovered that conditions had not been exaggerated. As the result of a ten-year period of "legal liquor," moral conditions were unspeakably bad. Not only had the liquor interests placed stores at every strategic point, including one beside the fire station, another directly opposite the city jail, and a third under the shadow of the postoffice, but they used the presence of "legal stores" to cover up the operations of bootleg establishments which dispensed at least an equal quantity of tax-free booze.

Moore learned what others had suspected—that a wealthy, influential, and vociferous minority had seized control of the county and had brought shame and disgrace to the respectable people who greatly outnumbered them. A comparatively few black sheep had given a dirty gray cast to the entire flock.

Recognizing that any moral cleanup must originate with the Christians, Moore started to work. Through Bible study he had become convinced that just as Christ exposed and fought sin during His earthly ministry, so His present-day disciples must fight it as they preach redemption through His blood. So, rounding up the pastors of the county, he proposed that they begin the fight. Contact was made with the Georgia Temperance League for guidance, an organization was formed, and the new machine slipped into gear.

The first step was to secure the signatures of thirty-five per cent of Upson County's 9,000 registered voters on petitions calling for an election. This was a tremendous task. Over 300 workers were recruited from every church in the county—housewives, business men, doctors, factory workers and students. Armed with lists of names and blank petitions they sallied forth to get the needed signatures. Optimistic at first, they soon recognized that their job was not as easy as they had thought, for the liquor crowd too was fighting.

Some of the workers, after being rebuffed by most of those they contacted, quietly dropped out. The great majority, however, stayed on the job, working late into the nights pleading with people to sign the petition which would grant the privilege of deciding at the polls, in true American fashion, whether the county would continue in bondage to the shameless liquor interests.

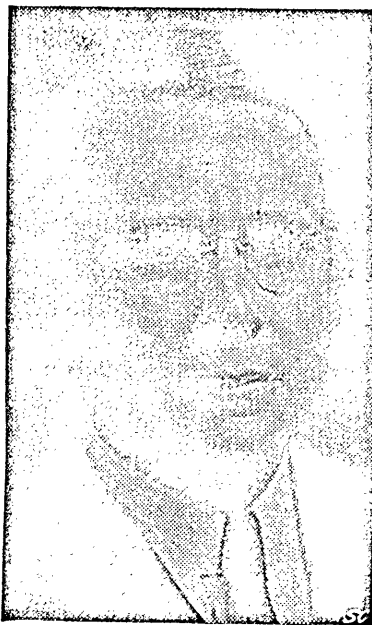
It was discovered that opposition stemmed from two principal sources. First came the liquor dealers themselves, reinforced by the state and national interests pouring in legal counsel and subtle advertising on a scale the local dealers could never manage.

The other source of opposition was the cocktail crowd, the social drinkers. Entrenched in the churches in many cases, they were harder to reach than the liquor dealers. Because of their

fifth-column activities the campaign was in constant jeopardy. Their sly innuendoes were hard to repudiate.

But after many heartbreaking disappointments the required number of signatures was produced, with a surplus of over 500 to meet any contingency, and the petition was duly filed with the court.

Then real action began. By the next morning a corps of skilled auditors, "petition busters," arrived from liquor headquarters in Atlanta to check the thousands of names on the petition, boasting that generally they were able to throw out at least fifty per cent of names on any petition on legal technicalities. But Raymond Moore, a former accountant, had done his work thoroughly, and though the auditors spent a week fine-combing the petition, they were forced to admit defeat. The election date was set; the final battle lines drawn. Only three weeks remained to prepare for the show-down on election day.



DR. LOUIE D. NEWTON

With the posting of the election date, July 27, things really got hot in Upson County. Both the wets and the dries brought their biggest guns into play. On the wet side, false propaganda was the chief weapon. Using the only two arguments the liquor interests can ever use—taxes and bootleggers—they tried to convince the voters that taxes would skyrocket in case liquor were voted out. At the same time they painted grim and terrible pictures of a county over-run by bootleggers once legal controls were removed. In every issue of the newspapers appeared their large ads, written by clever professionals for similar campaigns elsewhere.

These ads would have been disastrous had not Moore boomeranged them against the opposition. Obtaining the earliest editions of each paper, he carefully studied the ads for that day, noted their fallacies, wrote up full-page ads giving the truth about each of their arguments, and also blasted them over the radio. He made the liquor-ad writers the laughing stock of the community.

Most spectacular and daring of his rebuttals came following the release of a full page liquor ad featuring the statement, "Crime in Upson County which is traceable to alcoholic beverages has decreased since legal control was approved ten years ago." To this ridiculous falsehood the wets attached the titles of the sheriff, the commissioners, and the police officers, claiming that these men would verify the statement.

Moore again acted fast. Sending one of his lieutenants to the county court house and another to the city court dockets, he soon had the facts. The next day Upson Countians were treated to a back-page spread featuring inch-high letters screaming out, "The Liquor Crowd Lied To You." Reading further they were amazed to learn that court records showed an increase in liquor arrests in the county at large of 600 per cent, while the city of Thomaston showed a 1,200

per cent increase in drunken arrests during the ten year period of "legal control."

The ad closed with the startling question, "Which will you believe, the court records of the liquor crowd? If you can't believe what the wets say about the past, why believe their threats about the future?" That ad marked the turning point in the campaign. It was especially effective because the day before Moore had exposed tax increases of 250 per cent during the same period.

The radio was another important factor in the campaign. Starting off with one broadcast a week, the tempo was swiftly increased until four fifteen-minute programs were broadcast daily during the final phase of the campaign.

Courageous pastors of the county used their pulpits to the best advantage. Touching often on the liquor question, they concentrated their attack the final Sunday with practically every pastor preaching against that evil. Monday was a day of prayer, with an unbroken chain, beginning at an all-day meeting in the First Methodist Church, continuing with dozens who pledged to pray through the hours of the night, right into election day on Tuesday.

And the uneasy liquor dealer who watched from across the street as dozens filed into church to pray spoke prophetically as he spat on the curb and sullenly remarked, "We're licked."

Election day will never be forgotten. All records were broken as the largest number in history turned out to vote that hot July day. As the voters in the city precinct came within sight of the imposing court house in the center of Thomaston's public square, they saw Youth For Christ members, dozens of them, carrying large signs saying, "We can't vote. You vote for us." "We're counting on you for a decent county." "Stand with God and the Christians. Vote against liquor." More than one person intending to vote wet either turned and went home without voting, or, conscience smitten, voted the right way.

Near each of the three entrances of the court house a man passed out cards with the warning, "Watch that ballot. It's tricky," with instructions beneath on how to vote dry. One of these men was Raymond C. Moore, another was chairman of his board of deacons, and the third was a consecrated teacher of intermediate boys.

By this time the liquor side realized that the Christians were no mean campaigners for every church was a center of activity for the dry forces. All day long, cars driven by Christians of all denominations shuttled back and forth receiving instructions from girls posted at the church phones and hurrying out to pick up those who wanted to vote.

But at six o'clock the polls closed, and at seven it was announced that the dry forces, led by the pastors, had won overwhelmingly, with a clean cut victory of almost two to one. When the glad news was heard over the radio, people immediately began to flock to the First Baptist Church which had been campaign headquarters. Within minutes, dozens of happy people gathered in front of the building, and as more continued to come the church doors were opened, the crowd surged inside, and soon an old fashioned testimony and praise service was in progress—spontaneous happy, but restrained. Everyone in that packed house that night realized that it had been God's fight, that He had given the victory. Satan's grip had at last been broken! And the next day the liquor stores were closed to stay.

Was it worthwhile? The Christians of Upson County will tell you that the campaign was the greatest effort in which the churches ever engaged. They will tell you of an immediate drop in crime and a new respect for law and order. They will point to an amazing drop of sixty-eight per cent in venereal diseases in the first year of Prohibition. They will quote a leading doctor who says that emergencies caused by drunkenness have decreased by more than fifty per cent. They will quote the Chief of Police who said that the Christmas and New Year holidays were the most orderly in his experience. They will point with pride to the former liquor store buildings in the city, now occupied by respectable businesses, and the cleaned up

(Continued on page 9)

Retired Ministers' Endowment Campaign

REPORT OF LITTLE ROCK CONFERENCE

ARKADELPHIA DISTRICT

R. B. Moore, D. S. — \$222.00

AMITY

(C. V. Mashburn \$12.54)
ARKADELPHIA—\$415.00
(John B. Hefley \$116.00)

ARKADELPHIA CT.

(Horace Grogan \$5.72)
Hollywood
Smyrna
Mt. Zion
Mt. Pisgah
Hart's Chapel

BISMARCK CT.

(Hollis Simpson \$6.25)
Bismarck
Christian Home
Old Friendship

CADDO GAP

(W. H. Watson)

DALARK CT.

(R. L. Diffie \$33.00)
Bethlehem \$16.50
Dalark \$14.00
Manchester
Manning
Rock Springs

DELIGHT—\$152.30

(Osborne White \$30.82)
Saline \$28.50

FOUNTAIN LAKE

(Raymond Coulson)
Antoine \$38.20

FRIENDSHIP CT.

Friendship
Midway
Social Hills
Lau Frairs

GURDON

(George E. Reutz)

GLENWOOD—\$41.50

(Robert S. Beasley \$58.50)

HOT SPRINGS CT.

(Albert Burroughs \$11.00)

Bethlehem

Gum Springs
Mt. Valley
Mt. Pine
New Salem

HOT SPRINGS CHURCHES:

First Methodist \$1524.00
(Francis A. Buddin \$175.00)
Grand Avenue \$588.00
(C. Ray Hozendorf \$50.00)

Oaklawn

(J. A. Wade \$97.50)
Pullman Heights \$36.00
(H. R. Holland \$81.00)
Tigert-Morning Star
(L. R. Sparks \$11.00)

MALVERN CHURCHES:

First Methodist \$1281.25
(Dan R. Robinson \$162.50)
Keith Memorial \$40.00
(B. F. Fitzhugh, retired)

MT. IDA—\$135.00

(W. S. Cazort \$21.00)

MURFREESBORO

(Noel Cross \$32.00)

MURFREESBORO CT.

Boto
Japany

OKOLONA—\$10.40

(E. T. McAfee \$31.78)
Trinity \$34.00
Beirne \$10.00

PINE GROVE

(S. K. Burnett, retired)

ROCKPORT CT.

(J. R. Diffie, retired)
Butterfield \$49.00
Magnet Cove
Rockport \$20.00

SHOREWOOD HILLS—\$70.00

(J. D. Baker, retired)

Piney Grove

SPARKMAN

(C. Everette Patton)

Sardis

TRASKWOOD CT.

(H. A. F. Ault, retired)
Congo \$28.50
Ebenezer
New Hope
Point View \$20.00
Traskwood \$150.00
Total paid by churches\$4,702.15
Total paid by preachers\$1,125.85

CAMDEN DISTRICT

Connor Morehead, D. S.—\$90.00

BEARDEN—\$401.00

(Robert W. Core \$34.00)

BRADLEY—\$75.00

(O. W. Hoover \$27.52)

Garland \$50.00

BUCKNER

(Myron Pearce \$6.26)

CAMDEN CHURCHES:

Fairview
(Charles H. Giessen \$124.00)
First \$1714.00
(W. Neill Hart \$81.25)

CHIDESTER CT.

(Joe H. Robinson \$70.00)
Chidester
Missouri
Red Hill
Rock Hill
Silver Springs \$71.00
Rushing Memorial \$250.00

COLUMBIA

(L. G. Wilson)

DUMAS MEMORIAL—\$136.00

(Ralph S. Mann \$10.00)

Calion \$169.00

EL DORADO CHURCHES:

Centennial
(Thomas Christie)
First Methodist \$6750.00
(Edward W. Harris \$175.25)
Vantage Memorial \$1047.40
(J. D. Montgomery)

EMERSON CT.

(James R. Scott)
Atlanta
Christies Chapel
Emerson
Ware's Chapel

HARMONY GROVE—\$177.00

(H. R. Nabors \$47.78)

Beuna Vista \$178.00

JUNCTION CITY

(W. Braska Savage \$42.40)
Junction City \$286.00
Beech Grove \$21.00
Blanchard Springs \$14.00

LEWISVILLE—\$453.00

(James A. Simpson \$113.00)

LOUANN CT.

(R. M. Crain \$8.00)
Louann \$127.00
Liberty \$24.00
Silver Hill \$214.00
Sparks \$19.00
Smith \$50.00

MAGNOLIA CHURCHES:

First Methodist \$1542.82
(J. M. McCormack \$75.00)
Jackson Street
(W. R. Boyd \$101.00)

MAGNOLIA CT.

(C. B. Harris)
Greer's Chapel
New Era
New Hope
Wingfield
Kilgore

MARYSVILLE CT.

(W. W. Barron \$9.39)
Bethel \$86.00
Friendship \$60.50
Fredonia \$228.00
Marysville \$71.00

NORPHLET CT.

(S. B. Mann \$22.00)

PARKER'S CHAPEL

(O. C. Birdwell \$91.85)
Pleasant Grove \$360.00
Parkers Chapel

PRINCETON CT.

(Bruce Bean \$15.38)
Macedonia
Princeton
Providence
Waverly
Zion

SMACKOVER — \$680.00

(A. C. Caraway \$50.00)

STAMPS—\$100.00

(M. E. Scott \$117.00)

STEPHENS—\$1100.00

(Alfred I. Doss \$48.00)

TAYLOR CT.

(R. C. Walch, retired)
Taylor
Welcome
Pine Grove

TIMOTHY-WESTSIDE

Westside \$142.00

VILLAGE CT.

(Dewey L. McCauley \$15.00)
Ebenezer
Lydesdale
Village

WALDO

(J. Wayne Mann \$44.00)
Willisville
Total paid by church\$16,697.22
Total paid by preachers\$1,302.25

LITTLE ROCK DISTRICT

E. Clifton Rule, D. S.—\$151.80

AUSTIN CT.

(G. B. Pixley \$30.00)
Concord
Old Austin
Mt. Tabor
Mt. Zion
Smyrna
South Bend

BAUXITE

(O. L. Thompson \$36.00)
Sardis

BENTON—\$585.00

(H. O. Bolin \$56.00)

BENTON CT.

Pleasant Hill
Oak Hill
Paron
Smyrna

BRYANT CT.

(J. R. Martin \$22.50)
Bryant \$112.50
Mt. Carmel \$95.84
Salem

CARLISLE

(Richard Perry \$67.50)

CARLISLE CT.

(C. D. Meux)
Hamilton
Shiloh
Roger's Chapel
Walter's Chapel
Zion

DES ARC

(A. C. Rogers \$29.00)
New Bethel
Abbingdon

DEVALLS BLUFF

(J. B. Hays \$4.35)

DOUGLASVILLE

(G. C. Dean \$33.75)

GEYER SPRINGS

(Clyde Parsons \$30.00)

HAZEN

(H. D. Sadler \$75.00)

HICKORY PLAINS CT.

(Ralph Vanlandingham \$7.00)
Bethlehem
Cross Roads
Hebron
Hickory Plains
Johnson's Chapel
Providence

LITTLE ROCK CHURCHES:

Asbury Methodist \$1600.00
(Arthur Terry \$180.00)
Capitol View
(D. T. Rowe \$125.00)
First Methodist
(A. G. Walton \$112.50)
Forest Park
(J. R. Sewell \$42.00)
Henderson \$700.00
(Kirvin A. Hale \$121.75)
Highland
(Wm. L. Arnold \$50.00)
Hunter Memorial
(F. L. Arnold \$73.50)
Oak Forest \$505.00
(D. Mouzon Mann \$113.26)
St. Marks-Chenault Chapel
(Harold Davis)
Scott Street \$140.00
(Rufus Sorrells \$50.00)
28th Street \$41.00
(S. T. Baugh \$94.88)
Winfield \$3000.00
(Paul V. Galloway \$214.00)
Pulaski Heights \$600.00
(J. K. Shamblin \$76.00)

LITTLE ROCK CT.

(Donald Jones)

LONOKE

(J. E. Dunlap \$45.00)
Eagle

MABELVALE

(Alfred DeBlack \$70.00)

MOUNTAIN VIEW

(Omnia L. Daniel \$7.00)

PRIMROSE CHAPEL

(H. D. Ginther \$67.50)

ROLAND

(S. T. Hollowell)
Total paid by churches\$7,379.34
Total by preachers\$1,985.29

MONTICELLO DISTRICT

T. T. McNeal, D. S.—\$100.00

CROSSETT

(O. E. Holmes \$56.00)

DERMOTT—\$532.00

(C. M. Atchley \$38.00)

DREW CT.

(A. C. White, local)
Green Hill \$58.50
Prairie Chapel \$58.50
Lacey \$43.50
Valley \$22.50

DUMAS—\$643.50

(L. W. Averitt \$50.00)

EUDORA—\$424.00

(Robert O. Beck \$91.25)

FT. HILL CT.

(W. E. West \$90.00)
Ft. Hill \$95.90
Extra
Hickory Grove
Pine Hill
Waller's Chapel
Zion

FORDYCE—\$1112.60

(R. A. Teeter \$45.50)

HAMBURG—\$482.00

(M. W. Miller \$87.66)
Snyder \$130.50

HAMPTON—\$90.00

(C. O. Hall \$15.00)

HERMITAGE CT.

(Robert L. Riggins \$57.26)

Martin Ch. \$71.00
Jersey \$81.00
Ingalls \$36.00
Sardis
Palestine \$53.00
Hermitage \$10.00
Moro Bay
Huttig \$766.00

HUTTIG—\$766.00

(P. D. Alston)

KINGSLAND

(Fred Mead)

LAKE VILLAGE—\$192.90

(Fred W. Schwendimann \$47.00)

McGEHEE—\$1178.75

(J. Ralph Clayton \$50.00)

MONTICELLO

(Roland E. Darrow \$106.00)

NEW EDINBURG CT.

(C. R. Andrews \$22.00)

New Edinburg \$115.00

Banks

Good Hope
Hebron \$31.00
Wagon
Wheeler Springs

PARKSDALE—\$142.00

(James McCommon \$30.00)

STAR CITY—\$151.64

(Eldred Blakeley \$61.00)
Cornersville \$19.66

PORTLAND—\$214.00

(Clem Baker \$85.00)
Montrose \$154.00

STRONG—\$11.00

(Joe B. Roe \$27.62)

THORNTON CT.

(George C. Bailey \$39.00)
Stoney Point \$33.00
Temperance Hill \$26.07
Chambersville \$46.00
Thornton \$28.50

TILLAR—\$175.00

(L. C. Gatlin \$55.00)
Winchester \$49.00
Selma \$78.00
Newton Chapel \$49.00

WARREN—\$1321.30

(J. E. Cooper \$152.00)

WATSON—\$100.00

(W. T. Bone \$39.00)
Mt. Tabor \$18.00
Kelso \$38.00

WILMAR CT.

(J. C. Van Horn \$22.50)
Wilmar \$137.00
Rock Springs \$112.37
Mt. Pleasant \$32.00
Andrew's Chapel \$28.50

WILMOT—\$214.25

(George Warren \$39.00)
Miller's Chapel \$63.80

STRONG CT.

Strong \$180.00
Union \$25.00
Rhodes \$61.00
Total paid by church\$9,886.24
Total paid by pastors\$1,405.79

BINE BLUFF DISTRICT

J. L. Dedman, D. S.—\$227.00

ALMYRA—\$280.00

(Harold Scott \$31.00)

ALTHEIMER—\$260.50

(George W. Robertson \$60.75)
Wabbaseka \$343.75

BAYOU METO CT.

(Palmer Garner \$11.25)
Bayou Meto \$200.00
Lodges Corner \$200.00
Brewer
Carthage
(Curtis Williams \$10.20)
Tulip
Cypress
Mt. Zion

DeWITT—\$500.00

(Van W. Harrell \$56.00)

✻ In An Upper Room By Inhambe Bay ✻

By BISHOP NEWELL S. BOOTH

JETHRO'S advice to Moses, "Be thou for the people to Godward," was taken seriously by the pastors and missionaries of the South East Africa Conference. There was a real reach Godward in the three days of spiritual refreshment just before the annual conference convened. I suppose I should call it a "retreat", but I am not sure just how you hold a retreat for an "Advance for Christ and His Church!" But if that word means withdrawal from routine concerns in order to appropriate resources of power from common study of our faith from shared experiences, from community of prayer, from creative meditation on God's detailed purposes, from fellowship transcending race and language difficulties, then it is the right word. That is what was done in the upper room by the shores of the Inhambane Bay.

One day I was leading a period of sharing our thoughts on those things from which we most needed to be saved. I looked out the window at the marvelous beauty of the waters of the bay through the framework of the fronds of coconut palms. The white gleam of sails, the glimpse of red tiles of the old town across the water, the moving pattern of the tidal currents pulled my eyes back again and again. I excused myself by saying that it was good to look out from that room to the beauty beyond. Of course, I got a laugh and even a blush from a very beautiful young lady on one of the front seats. But really there was more beauty inside the room. There was the beauty of the deep fellowship of twenty missionaries and forty African pastors and teachers in a fruitful sharing of their best experiences and greatest needs.

That spirit continued throughout the conference session. These workers were very conscious of the need of their people. There are the deprivations of poverty as great as any-

where in the world. There is almost no opportunity for education. There are labors and recruitments under very difficult conditions. There is the separation of families for long periods while the men are working at the gold



Newell S. Booth

mines in the Transvaal. There is a debilitating climate, poor soil and little market for crops. The Christian workers know that they must be to Godward for the people.

And results are evident. There is a spiritual depth of Christian experience. There is a vitality in testimony. Churches are crowded with those who love to worship. Young people are giving themselves to the ministry. Lay evangel-

ism is a reality. New work is being undertaken. There are those who have been to Godward for the people.

Let me give one illustration: At the close of the conference I went to the new site for a church in Inhambane. For years we have wanted to have a place for worship in that centuries old town across the Bay. Finally we have been able to buy a piece of land. Then things began to happen. The circuit outside of town was ready to divide the circuit and accept the services of an assistant pastor and yet maintain the full support of the pastor who would from then on give most of his time to the city. The people raised money to buy building materials. They sent word to the missionary superintendent that they had two truck loads ready. When he went again he found that men had come in from all over the circuit and were erecting a large house that could be used as both residence and a church, a guest house for those who might have to stay in town, and kitchens and other buildings. When I went there I found the dirtiest, happiest bunch of women I have ever seen. They had not been dirty when they left home. But they were literally up to their necks in mud, plastering the buildings inside and out. One was down in a deep hole of black mud tramping the soil into the water and preparing it for the others to use as plaster. Some men were weaving mats to make an enclosure where people could sleep. They were all singing at the job. This was a new work for the extension of the kingdom of God. I promised to try to work with them in finding money for permanent materials and for a bicycle for their pastor so as to multiply his service, and to finish paying for the land. I hope folks everywhere will be "for the people to Godward" in prayer and fellowship.

HOW TO OUST THE LIQUOR GANG

(Continued from page 7)

"Honky Tonk Row." But most of all, they will tell you of the great spiritual revival which came two months after the liquor election, a revival in which 205 people found Christ as Saviour.

Maintaining that a moral attack was of no lasting value unless followed by a spiritual attack, Raymond Moore organized the first county-wide revival, with meetings in the 900-seat high school auditorium. Evangelist Eddie Martin preached to overflow audiences which at times numbered 1,400, and God sent a genuine revival. Conviction of sin which had begun with the revelations of the liquor campaign resulted in most remarkable cases of conversion. Christians' lives were deepened, churches were revived, and months later souls are still coming to Christ.

This great revival would have been impossible had not God's people first attacked the flagrant sin which they had so long condoned. And the church which took the lead in cleaning up has received great blessing, for not only is the First Baptist Church filled to capacity at every Sunday service, but its prayer meeting attendance consistently numbers near 200, and a \$200,000 addition is now under construction.

Ask Raymond Moore what he considers most significant about the victory over the liquor interests and he will tell you that it proves that any community can be improved morally if the pastors will take the initiative. A staunch conservative who believes, and preaches, the Bible from cover to cover, Moore has no time for modernism with its social gospel. He maintains that only as a man is born again through faith in the shed blood of Christ is there any hope for him. But he insists that Christians have the responsibility to clean up their own communities in order to make it easier for sinners to find Christ, and that they will be held responsible for their indifference to sin. So he preaches the old-fashioned gospel and at the same time fights sin wherever he finds it.—Used by Permission of Christian Life Magazine.

A reputation is a personal possession frequently not discovered until lost.—Win Elliott, quoted in Milwaukee Jnl.

A CHRISTIAN FAITH

(Continued from page 2)

lished nations. Unbelievable opportunities are knocking at our doors in this part of the world.

Korea

after a half century under Japanese domination marked by spiritual repressions and political oppression, had every right to expect tranquility, independence and peace at the close of World War II. Alas, she has once more suffered the fate of a buffer nation, with one-half her territory overrun by the Russians. This unwarranted invasion has left the general life of the nation chaotic. In Southern Korea a stable government has been established but the Korean people long to be masters in their own house and to enjoy what they have earned, namely complete independence.

The Methodist Church has been sorely tried by the divisions occasioned by years of trial. Now its forces are unified and must be strengthened as it faces the unparalleled opportunities which the future will bring.

Our Missionaries

The most inspiring and comforting thing I have seen in my travels is this army of devout, efficient, hopeful missionaries. They have gone into the far and lonely places of the earth—some of them to ancient civilizations, some to live among savage tribes, some to the islands of the sea. Frequently they are in peril of disease and in the shadow of death. They live year in and year out far from those who love them best, but no criticism embitters them, no lack of support discourages them, no promise of a more lucrative position lures them from their lonely posts. They have small space in the publicity of the world, but I pause to salute them for their noble fortitude and invincible spirit. They are a noble, courageous, gallant band of men and women, who believe enough in Christ and His Kingdom to live and sometimes die in order to bring it to pass. In countless obscure places in the world where through centuries disease and darkness, poverty and fear have reigned, they are this day bringing healing enlightenment, and a true and living faith.

Allow me in conclusion to state some of the

overmastering convictions of my life. First, the church can never regard itself as spiritually sound without an adequate missionary program. The passion to share Christ with our brothers and sisters everywhere is the authentic and inevitable outcome of Christian experience. We must carry the good news, not simply to obey an external command, but because we have found Christ and have been made captives of an inner necessity which drives us forth to share that experience with others. It is certain that we should be very greatly helped in preaching to other nations if we had more success in building a truly Christian civilization in our own land. We have expected the non-Christian world to accept the missionary message and not ask too many questions about us. But they are asking! What do we think of, and how do we deal with our racial minorities? What of our needless self-indulgence? Our growing nationalism? Our pile of new armaments? If our missionaries are to succeed across the seas we must see to it that Christianity works here in our daily life and conduct.

Second, we must avoid all compromises in either creed or life which tend to obscure or tone down the Christian Gospel. The world of today needs many things; character, brains, initiative, social justice, but above all these it needs the message of Jesus Christ.

DISCUSS IMPROVED INTER-GROUP RELATIONSHIPS

Nashville, Tennessee—Rabbi Morris N. Kertzer, Director of Interreligious Activities for The American Jewish Committee, met with representatives of the Editorial Division and the Division of the Local Church of the Board of Education in the office of Dr. C. A. Bowen, on April 20 to discuss ways in which their agents might be of mutual assistance in promoting improved inter-group relationships and better understanding between different cultural groups in our American communities. Plans were discussed for consultation in the production of both audio-visual and printed curriculum materials.

Progress is mostly a matter of exchanging old worries for new ones.—New Zealand Wkly.

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

CHRISTIAN EDUCATION

Contributing Editor:
Ira A. Brumley

ARKANSAS PASTORS' SCHOOL

The twenty-eighth session of the Arkansas Pastors' School, sponsored by the General Board of Ministerial Training and the Conference Boards of the two participating Conferences, will follow the same general schedule as last year.

In order to close by noon on Friday, it will be necessary to begin on Monday evening, July 3rd, with two regular class sessions. It follows naturally that no student can take more than one course which must be offered on double time in order to be completed during the week.

It is expected that sufficient space will be available for all who are able to attend, but there is no virtue in delaying making reservations. Certainly those who have choice of space would do well to send their requests in early to the Hendrix College Business Office.

Subject to the approval of the two Conference Boards of Ministerial Training, undergraduate credit will be given for the courses listed. It will be remembered that in a one-week school only a limited number of studies can be offered. More detailed information will be made available to those interested in these courses.

The list of instructors and the platform speaker were announced in a recent issue of *The Methodist*. The courses are interesting and practical and the leadership is outstanding. It is hoped that the attendance will be in keeping with the high quality of the program that is being provided.—Roy E. Fawcett.

RECERTIFICATION OF CERTIFIED INSTRUCTORS

The Department of Leadership Education of the General Board of Education has now completed the re-certification of 7,146 certified instructors. These instructors are certified for one or more of 177 different courses dealing with the general fields of Bible, Christian beliefs, psychology, teaching methods, missions and administration of the church's program of Christian education.

In the process of re-certification 460 instructors were lost for various reasons. It was discovered that 197 instructors have transferred from one annual conference to another during the three-year period of certification.

The Little Rock Conference now has 76 certified instructors.—Division of the Local Church.

THANKS 2½ MILLION

Methodist Church schools raise about 22% of the World Service and Conference Benevolence money of Methodism. You do this through the "4th Sunday offering." Last year the part the church schools provided came to \$2,654,901. That's splendid. How are you doing for 1950? World needs were never greater. Could we get the percentage up to 25%? Think it over and do what you can.

Be sure to get all money sent to your conference treasurer before May 31st that should be included in this fiscal year. Thanks—two and a half millions worth.—Department of General Church School Work.

NEWS ABOUT HENDRIX COLLEGE

English Faculty Attends State Meeting

The Arkansas Teachers of College English were scheduled to hold their annual meeting April 28 and 29 at Arkansas State College, Jonesboro. Paul Page Faris of Hendrix, president of the group, announced plans for the meeting last week. Dr. Walter Moffatt and Mr. Faris planned to represent Hendrix at the conference.

William Nash, Little Rock attorney, was to be speaker for the annual banquet Friday night, Mr. Faris said. President of the Little Rock Bookfellows and a former Rhodes scholar, Mr. Nash was to speak on Pepy's diary.

Jim Clemons Is New Blue Key President

Jim Clemons of Wynne, Hendrix junior, was elected president last week of the college's chapter of Blue Key national honor fraternity. Clemons was selected last year by the fraternity as outstanding sophomore for 1949. He succeeds Kenneth Parker of Conway as president.

Other newly-elected chapter officers are Jim DuPree of England, vice president; Carl Garrett of El Dorado, secretary-treasurer; Clem Goode of Lonoke, corresponding secretary; and John Miles of Hot Springs, alumni secretary.

Visitors at the meeting included Walter Trulock of Pine Bluff, 1943 graduate of Hendrix, who made a three months' tour of Europe last summer, El Lester, Little Rock attorney, also a 1943 Hendrix graduate, John Ed Chiles of Little Rock, 1947 graduate and Walter Hodges of Conway, recently elected outstanding sophomore for 1950 by Blue Key.

Dr. Campbell To Receive LL.D.

Dr. Robert L. Campbell, Hendrix vice president and professor of English, will receive an honorary doctor of laws degree from his alma mater, Central College, Fayette, Mo., at commencement exercises June 5. Dr. Campbell will also deliver the commencement address.

Dr. Campbell, a native of Marshall, Mo., graduated from Central College in 1914. He served 16 months during the first world war in France. He holds the master of arts degree and the Ph.D. degree from the University of Chicago, and joined the Hendrix faculty in 1920.

Ancil Reed Elected President Of IRC

Ancil Reed of Heber Springs, Hendrix junior, was last week elected president of the Hendrix chapter of International Relations Club for next year.

Other officers for the 1950-51 school year are: John Miles of Hot Springs, vice president; Marion Ware of Little Rock, secretary-treasurer; and James Mosley of Batesville, reporter.—Barbara Noble.

Christianity wants nothing so much in the world as sunny people; and the old are hungrier for love than for bread; and the oil of joy is very cheap; and if you can help the poor on with a garment of praise it will be better for them than blankets.—Henry Drummond.

NORTH ARKANSAS CONFERENCE NOTES

By Ira A. Brumley

Conference Board To Meet

The Conference Board of Education of the North Arkansas Conference will meet at Conway, 10:00 a. m., Tuesday, June 13. The plan is to have the day in which to work out the Conference program for the new Conference Year. This will make it possible to have the reports ready to be presented on Thursday morning, the time set for the report of the Conference Board of Education. This will also make it possible to do a much better piece of work.

Reports On Enlistment Campaign

The period of April 16 to May 7 has been designated as a period for increasing enrollment and attendance in the church schools of the North Arkansas Conference.

Church School Superintendents were asked to give a report on April 17 as to the enrollment at that time and the attendance for Sunday, April 16. We appreciate the fine response made by church school superintendents to this request. We have had the largest number of reports from church school superintendents we have ever had on any requested report from them.

A number of these reports indicate splendid gain in church school enrollment as compared with the reports of those schools to Annual Conference last year.

The church school superintendents are being asked to make a second report on May 8, giving the total church school enrollment at that time and the attendance on May 7.

We are making a chart of the reported enrollment for 1949 alongside of the enrollment reported for April 16, and the enrollment to be reported on May 8. This will give us a picture of the church school enrollment situation.

This is the time of year for church school enrollment and attendance.

Church School Year Ends

There seems to be some confusion on the part of some as to when the church school year ends. Quite often the question is asked as to whether or not the church school year ends with the end of the Annual Conference year.

The date of the end of the church school year has never been in line with date of the Annual Conference. It just happened that the church school year came to a close shortly before the end of the Conference year before the date of the Conference year was changed.

The church school year cannot be made to correspond with all of the Annual Conference dates of meeting, since Annual Conferences meet at so many different periods of the year.

The church school year ends with the last Sunday in September and the new church school year begins with the first Sunday in October.

The question is also asked as to when the church school superintendent is to be elected. Paragraph No. 185 of the 1948 Discipline states that prior to the beginning of the church school year the church school superintendent and three divisional superintendents are to be elected by the quarterly conference (this has reference to a church conference

plan of electing officers). This makes it possible for the church school superintendent to be elected at the first Quarterly Conference after our Annual Conference Session, since the church school year does not begin until the first of October.

The officers of the Conference Methodist Youth Fellowship have sent to the pastors of the Conference the Announcement Sheet which gives the information concerning the young people's Conference-wide assembly to be held May 30 to June 3. Enrollment cards have also been sent out. They are counting on the pastors to get this needed information to their young people.

Searcy District Institute

A series of five sub-district institutes on the Principles and Practices of Christian Education were held the past week in the Searcy District at the following places:

Quitman, 2:00 p. m., Sunday, April 23.

Harrison, 7:30 p. m., Monday, April 24.

Searcy, 7:30 p. m., Tuesday, April 25.

Cabot, 8:00 p. m., Wednesday, April 26.

Clinton, 7:30 p. m., Thursday, April 27.

Most of the charges of the district were represented in one of these institutes. Splendid interest was shown by those participating in the meetings. The program was built around a series of 'True and False statements which had been placed in the hands of workers to be checked before they came to the meeting.

White County Evangelistic Campaign

Under the leadership of the district superintendent, Rev. Coy E. Whitten, White County is planning for a county-wide evangelistic program to be carried out the period of July 26-August 6. There are 33 Methodist churches in White County, probably the largest number of Methodist churches in any county in the North Arkansas Conference. Plans for this program were begun at a breakfast meeting held at Searcy April 25.

The Searcy District is planning for a Christian Adventure Camp for Intermediates to be held at Camp Wayland Spring, August 7-11.

The North Arkansas Conference expects to have eight persons attending the Area Program for Camp Leaders to be held at Caney Lake Camp, near Minden, Louisiana, May 8-12. The following persons have already been registered for the camp: Ralph Hillis, Earle Cravens, W. M. Womack, S. O. Patty, Byron McSpadden, and Thurston Masters.

G O W N S

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WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

METHODIST WOMEN TAKE OPTION ON CREATING BETTER FUTURE FOR WORLD

(The following report on the Assembly appeared in the Cleveland Press.)

The quadrennial assembly of the Methodist Woman's Society of Christian Service in Cleveland last week took an option on a great new world.

Today the 3,500 delegates are relaying the vision of this new world to almost 1,500,000 fellow members of the society in every state of the Union.

The vision that caught fire for these Methodist women promises to prove more than a convention-inspired dream, stored away with programs, badges and pledges in a souvenir drawer on their return home.

What they do with the option they hold on the creation of a better future for the world has no grandiose take-off. The first step they have set for themselves is to begin the world revolution in an application of Christian faith in their own lives.

Many Clevelanders, remembering the carefully dressed gray hair and orchids that seemed more a convention badge than the official ribboned name plate, may wonder if this was not just another church convention for a few thousand charming ladies.

Voice To Be Heard

It might have been. But the projects the assembly designated for itself tend to make you suspect this was a meeting whose voice will be heard around the world.

In the first place, the Methodist Woman's Society for Christian Service is the largest religious woman's organization of its kind in the world. The members' past performance in Christian mission service shows they have matched a vision of helping other people in the name of Jesus with the reality of contributing some \$5,000,000 annually for the support of hospitals, schools, settlement houses and rural centers in this and 26 foreign countries.

One of the first things they plan to undertake in making a further payment on their world option is to form a voting power bloc for better government locally, in the state and in the nation.

In a church-wide drive to have Methodist women informed, intelligent and active voters in every election, the society membership will work through its local church.

Rackets Are Targets

Through a concentrated ballot, the women are convinced they can begin wiping out gambling, racketeering, vice and all the usual graft and favoritism practices in politics.

Supporting the battle of ballots, the society is pointedly reviewing its members' own home practices. Emphasis was put all through the assembly on the need for the women to match their gifts of money with personal Christian service — and especially with personal Christian service in their own homes.

The women have established their own idea of Christian service. It has no part of a formal, self-in-

MRS. J. R. HENDERSON ELECTED TO JURISDICTION OFFICE

Mrs. J. Russell Henderson, of Little Rock, was elected Secretary of Christian Social Relations of the South Central Jurisdiction of the Woman's Society of Christian Service at a call meeting of the Jurisdiction, following the meeting of the quadrennial Assembly of Woman's Society of Christian Service, at Cleveland, Ohio, April 22.

Mrs. Henderson served four years as Secretary of Promotion of the Little Rock District; three years as secretary of Christian Social Relations in the Little Rock District and is in her third year as Secretary of Christian Social Relations of the Little Rock Conference of W. S. C. S.

She was one of the moving spirits in the establishing of Aldersgate Camp near the city of Little Rock which is now the property of the whole Division of the Woman's Society of the Methodist Church. She is very active in the civic organizations in the city that have to do

with progress and advancement. She has served in various offices of



MRS. J. R. HENDERSON

the local Y. W. C. A. She is an active member of Pulaski Heights Methodist Church.

THE THIRD NATIONAL ASSEMBLY OF THE W. S. C. S.

The third quadrennial Assembly of The Woman's Society of Christian Service met in Cleveland, Ohio, April 18-21. The Assembly is composed of representatives of the Woman's Society of Christian Service from the six Jurisdictions of The Methodist Church. There were between four and five thousand delegates and visitors attending, representing 26,000 local societies and 1,500,000 members. They come from the United States and twenty-six foreign countries.

Mrs. Frank G. Brooks, Mt. Vernon, Iowa, National president, presided over the Assembly. The theme for the Assembly was "Christian Faith For A World In Revolution," and the selected hymn was "Draw Thou My Soul, O Christ" which was sung throughout the sessions.

Dr. Harold Bosley, Dean of Duke University Divinity School, brought the meditations each morning, using the general theme "Victorious Christian Living," under the following heads: (1) "Discipline That Strengthens," (2) "The Faith That Prevails," (3) "The Sin That Kills," (4) "The Life That Endures."

A high spiritual experience coming at the very beginning of the

dulgent dress-parade Christianity.

They already have 591 women in active service in an overseas staff of teachers, evangelists, rural workers and nurses. In this country there are 1,500 deaconesses, home missionaries and staff workers in schools, social centers, children's homes and community centers.

The quadrennial assembly worked on one theme—finding a Christian faith it could put to work in a world in revolution. Methodist women have the initiative in 26 nations of the world. They are building soundly and may be able to squeeze out the climate which produces cold wars.

program was the Communion Service led by Bishop Hazen G. Werner, presiding bishop of the Ohio Area, assisted by the district superintendents of his area.

The nationally-known speakers who appeared on the program were chosen because of their peculiar fitness to discuss subjects related to the general theme of the Assembly.

The special music for the Assembly was given by choirs from our schools: The National College for Christian Workers, Bennett College Singers, and the Scarritt College Choirs.

A high point of the Assembly was when forty-three of our Bishops were seated on the platform and were introduced by Mrs. Brooks. She told what area or foreign country each served. The Council of Bishops was in session in the Cleveland Hotel at the time of the Assembly.

Every heart was thrilled at the
(Continued on page 14)

NORTH ARKANSAS CONFERENCE VISITING TEAM

Mrs. Johnnie McClure, Conference president, Mrs. H. H. Fullbright, Conference Promotion Secretary, and Miss Virginia Guffey, Worker in the Booneville Sanatorium, are to make visits to the different districts in the month of May. The schedule is as follows: Fayetteville District, May 2; Fort Smith District, May 3rd; Conway District, May 4th. at Conway; Searcy District, May 5th, Judsonia; Helena District, May 9th, Wynne; Jonesboro District, May 10, Jonesboro; Paragould District, May 11th, Paragould; Batesville District, May 12th.

ANNOUNCEMENT NOTICE

The Little Rock District meeting of the Woman's Society of Christian Service will be held Friday, May 12th, at Winfield Methodist Church in Little Rock. Registration

ARKANSANS ATTENDING THE ASSEMBLY

Arkansas was well represented at the Quadrennial Assembly Meetings in Cleveland. There were thirty-eight delegates and visitors from our two conferences.

Delegates and visitors from the North Arkansas Conference are as follows: Delegates; Mrs. Johnnie McClure, Mrs. H. H. Fullbright, Mrs. W. Henry Goodloe, Mrs. James Up-ton, Mrs. Monroe Scott, Miss Gertie Stiles, Mrs. J. M. Jamison, Mrs. Jesse Gilstrap, Mrs. T. C. Chambliss, Mrs. J. P. McNealy, Mrs. Jack Glass, Mrs. Wm. Hickock, Miss Helen Stevens, Mrs. E. T. Wayland, and Miss Thelma Oates, representing the Youth department. The visitors were: Mrs. John McDonald, Mrs. Julian Vogel, and Mrs. Lydia Waggle.

Those attending from the Little Rock Conference are as follows: Delegates; Mrs. H. King Wade, Mrs. R. H. Cole, Mrs. E. D. Galloway, Mrs. J. S. Lovett, Mrs. J. R. Henderson, Miss Margaret Marshall, Mrs. W. G. Harrington, Mrs. E. B. Matkin, Mrs. O. B. Poland, Mrs. W. R. Golden, Miss Hanna Kelly, Mrs. Nelson Thornton, and Miss Eleanor Hill, representing the Youth Work. The visitors were; Mrs. T. W. McCoy, Mrs. Eric Jensen, Mrs. Ed Harris, Mrs. Paul Galloway, Mrs. W. R. Boney, Mrs. Harvey Parnell and Mrs. Van Harrell.

WESLEYAN GUILD GIVES LIFE MEMBERSHIPS

The Wesleyan Service Guild Number One of the First Methodist Church, Little Rock, met on April 24 in its regular monthly meeting with Miss Mary Florence Scobey, Membership chairman, in charge of the program. The ritual for the reception of new members who have joined during the year was beautifully conducted by Miss Scobey. This ritual sets forth the purpose of the Wesleyan Guild and its four-fold program, the Enrichment of Spiritual Life; Practice of World Brotherhood; Promotion of Christian Social Relations and Local Church Activities and The Highest Use of Leisure.

Mrs. J. L. Simpson, co-ordinator, made the presentation of Life Memberships to Mrs. Erin Powell, Miss Cora Price, Miss Mary Florence Scobey and Miss Mary Simpson.

The nominating committee made its report and the following slate of officers was elected:

President, Miss Annie Winburne; Vice-President, Miss Edwina Ratcliffe; Recording Secretary, Mrs. Buford Steed; Promotion Secretary, Miss Mary Florence Scobey; Treasurer, Miss Hazel King; Co-ordinator, Mrs. J. L. Simpson.

Miss Martha Stafford, president, presided over the business meeting. —Reporter.

begins at 9 A. M., with the devotional at 9:30.

The District President, Mrs. E. B. Matkin, and the conference Secretary of Christian Social Relations, Mrs. J. R. Henderson will tell of the Assembly at Cleveland.

CURRENT NEWS IN ARKANSAS METHODISM

EASTER AT SWIFTON

The Easter observance in the Swifton Church was a great spiritual experience for those who participated. On Maundy Thursday from 7:00 until 8:00 p. m. in the beautifully decorated candlelight sanctuary, while appropriate music was softly played, our pastor, Rev. J. E. Linam, administered the sacrament of the Lord's Supper. The people came throughout the hour, spending a season in prayer before receiving the elements.

On Easter Sunday, as has been the custom for a number of years, there was a sunrise service equally impressive. The hour was 6:00 a. m. and the sanctuary was nearly filled. A vested choir of twenty voices, mostly youth, sang the Easter hymns and led the congregation in singing "Holy, Holy, Holy." Our pastor brought an inspiring message. The generous offering will be used for Benevolences. The committee who assisted with preparations for theme services were Notification, Mrs. Ben Brann, Jr., Mrs. Karl Minnis, Bobby Taylor and Joe Linam; Music, Mrs. M. Jones, Mrs. O. A. Cheek and Mrs. Lehman Cross.

Many have spoken of their deep feeling of devotion and reverence during these services which they will carry with them through the days. We know that it was a very satisfying experience for us all. — Reporter.

JAPAN'S ECONOMIC PROBLEMS REMAIN

By Darrell Randall

It is difficult to understand Japan unless you know what it means for about 80 million people to live in an area about the size of Montana, with only 16% of this land being arable. If you crowded all of the people of Europe, China, and India into the United States, it would compare with the density of the population in Japan.

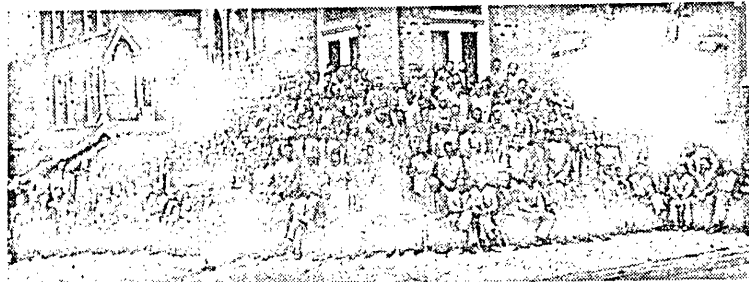
We have been impressed in Japan to see how industrious the people are. The temperate climate is undoubtedly more stimulating than the hot tropical climates we had seen in Africa and other parts of Asia. It was an humbling experience to see how these people lived. Almost every available foot of land is used for raising food. Then, when one discovers how few mineral resources the country has for industrialization, it is not surprising that they wished for a larger sphere of territory to develop. And if they read the same history books we read, it was not illogical that they should try to get the territory in somewhat the same manner in which other world powers have been successful.

This is not to justify the action taken by Japanese militarists, nor any other militarists seeking more territory. It is just to point out that the problem of Japan is not solved by their present defeat, nor by disarmament of obsolete weapons. The problem of population pressure, insufficient food and inadequate natural resources as well as curtailed foreign markets, make up the stuff which can produce another desire for aggression. And the field of science, in which Japan has recently distinguished itself, could possibly produce other means of warfare if

ARKADELPHIA BIBLE CLASS IN CONTEST

Interest is running high in the Men's Bible Class of the First Methodist Church, Arkadelphia, where an attendance contest has been in progress now for more than six months. This class, which claims the largest enrollment and attendance of any Methodist Bible class in the state, finished off the first half

rangements for the occasion. Captains for the last half of the contest are Dr. W. J. Livingston, "Reds", and Roy Neal Moorman, "Blues". Dr. Paul Galloway, pastor of the Winfield Methodist Church, Little Rock, was the special speaker for the banquet, speaking on the theme "Substituting for the Real Thing."



Picture of the Men's Bible Class, First Methodist Church, Arkadelphia, taken on Easter Sunday when there were 205 men attending the class session.

of a year's contest with the "Reds" being entertained by the "Blues" with a banquet in the church's basement, Friday night, April 14. The "Reds" were ahead at the mid-mark.

The "Red" team is made up of the following: H. F. Flory, Roy R. Golden, W. E. Barkman, 86th year, George Whitworth, W. T. Sturgis, O. L. Houser, Jim Gooch, Dr. R. L. Bryant, Burt Robbs, G. W. Luckadoo, Flint Ward, Chester Duke.

Another dinner will be held at the conclusion of the contest at the expense of the losers. The contest will close with the last Sunday in September.

J. H. Luckadoo, Red captain for the first six months of the contest, was the toastmaster for the half-way banquet, while E. H. Murry, Blue captain was in charge of ar-

sufficient motive exists.

It was awful to see Hiroshima. It was more awful to talk with a girl whose family had all been killed and who was badly scarred. We were given a message to bring to American young people from the president of the Student Christian Association there, pleading that there will be "No more Hiroshimas." Then we returned to America to find scientists and politicians talking about a hydrogen bomb potentially 1000 times more destructive than the Hiroshima atom bomb!

In Japan where there has been so much suffering it is a delicate matter for Americans to come in to work. One American young woman who lost her husband in the Pacific warfare is doing very effective mission work with the young people. Another war veteran has returned to spend his life helping to rebuild Japan and is identifying himself completely with the Japanese. There are a number of other young missionaries (called J-3's) who are spending three years service in Japan. There are great opportunities for Christian service because young people are restless, wish to reject the past, and are eager to learn.

No matter how busy you may think you are, you must find some time for reading, or else surrender yourself to self-chosen ignorance.—Atwood H. Townsend, N. E. A. Journal.

SUZANNA WESLEY CLUB ENTERTAINED AT SPRING LUNCHEON

Members of the Suzanna Wesley Club of the Batesville District were guests at a luncheon served in the home of Mrs. Raymond Franks on Friday, April 14. Co-hostesses were Mrs. M. L. Kaylor, Mrs. J. H. Hoggard, Mrs. Johnnie Craig, Mrs. J. W. Johnston, and Mrs. S. B. Wilford.

Following the luncheon a business meeting was held which was presided over by Mrs. Raymond Franks, president. Fifteen members answered roll call. Mrs. A. N. Storey was present as a visitor.

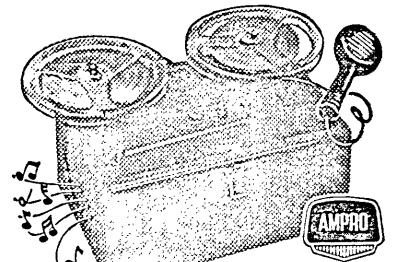
The following officers were elected for the coming year: Mrs. Guy Ames, president; Mrs. J. H. Hoggard, vice-president; Mrs. Luther Wilson, secretary-treasurer.

Mrs. Alfred Knox, vice-president, presented the devotional, which was followed by informal games.—Mrs. Maurice Lanier, Secretary.

CHURCH COUNCIL PLANS DRIVE-IN SERVICES

Plans for holding drive-in church services at 8 a. m. each Sunday during warm weather were announced at Lexington, Ky., by the Kentucky Council of Churches. The services will be held at Lexington Sky-vue theater. The Council said it felt the drive-in services would meet a need for many persons in Lexington and surrounding communities, including those who cannot go to conventional service and those with children.

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ADENAUER PLEDGES HELP TO EAST ZONE CHURCHES

Chancellor Kurt Adenauer of the Federal Republic of Germany said at Berlin that one of his foremost future tasks will be solving the problem of how Christian churches in the Soviet Zone can be supported. Dr. Adenauer, who met with leaders of Protestant and Roman Catholic Churches, said he was informed that pressure against churches in the Russian Zone was continuously growing. He emphasized that keeping the East Zone churches alive was essential from both the German and the European points of view. During his stay in Berlin, Dr. Adenauer conferred with Bishop Otto Dibelius of Berlin, head of the Evangelical Church in Germany, and Konrad Cardinal von Preysing, Roman Catholic Bishop of Berlin.

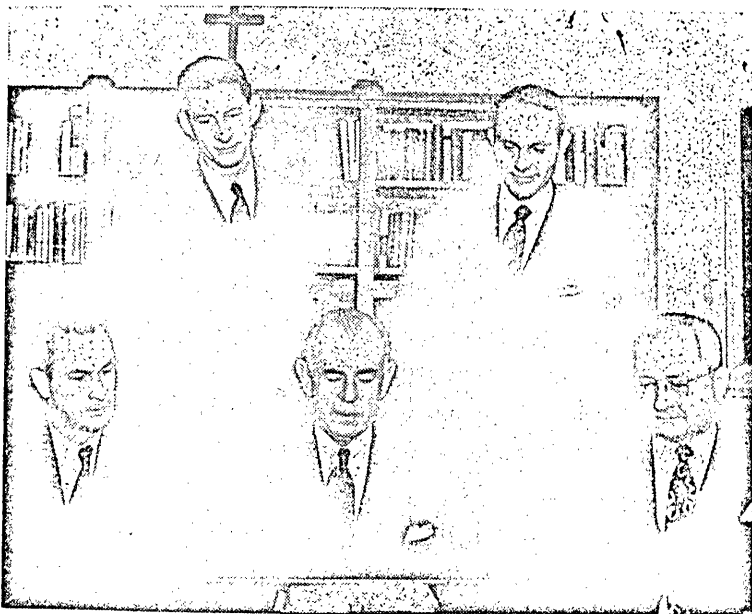
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DEDICATION SERVICE AT ASBURY

SUNDAY, April 23, was an eventful day in Asbury Methodist Church, Little Rock. It was the occasion of dedication of the new \$125,000.00 educational building. Bishop Paul E. Martin preached and led in the service of dedication, thus climaxed a glorious

pastor to the Parish Abroad.

It was significant and opportune that as one great adventure was climaxed another should be undertaken. On Sunday morning the congregations were lifted by the soul-searching, heart-warming sermon of Bishop Martin and by the



SEATED, Left to right: Rev. W. C. Manning, Missionary to India, Bishop Paul E. Martin, Resident Bishop, Dr. E. C. Rule, District Superintendent; STANDING: Rev. Bob McCammon, Associate Pastor, Rev. Arthur Terry, Pastor.

adventure and remarkable achievement.

The dedication service was unusual in that the building was dedicated twice. Asbury has grown so in recent years that the sanctuary can no longer accommodate those who come to worship on Sunday morning, so identical services are regularly held at 8:30 and 10:50 a. m. In order for both congregations to participate, the service of dedication was repeated.

This was also the occasion of presenting to the congregations their pastor in their parish abroad, the Rev. W. Clifford Manning, Mrs. Manning and their two sons, George Martin, age 7, and Paul age 5. The Mannings will go to India in August and will be supported by Asbury as their Advance Special.

These significant events brought together the total ministry of the church—the bishop, district superintendent, pastor, associate pastor and

thrill of dedicating their achievements to God.

On Sunday evening the large congregation, with none of their joy taken away, were non-the-less humbled while Brother Manning, at the request of the pastor, gave his experience of being called to the mission field. Every person present must have had a sense of personal consecration. The Mannings had been among the membership for almost a week. They had met with many small groups, they had been in numerous homes, they had been honor guests at a reception. The people had come to feel they knew them. They came to hear Brother Manning preach. No one expected the spiritual blessing which came. Strong men wept.

The testimony of many lifelong members of Asbury is: "The greatest day I ever experienced at Asbury." The pastor says "It was the greatest day of my ministry—to date."

RETIRED MINISTERS' ENDOWMENT CAMPAIGN

(Continued from page 8)

LITTLE PRAIRIE CT.

(W. C. Onstead)
Campshed
DeLuce
LaFargue
Prairie Union

PINE BLUFF CHURCHES:

Carr Memorial \$334.00
(J. L. Hoover \$107.00)
Hawley \$377.50
(C. D. Cade \$58.75)
First \$5500.00
(K. L. Spore \$214.00)
Lakeside \$2400.00
(Otto W. Teague \$182.00)

RISON—\$18.83

(George Kerry \$32.00)

ROE CT.—\$59.00

(S. W. Mooty \$21.00)
Hunter's Chapel
Hickory Grove
Roe
Shiloh
Ulm

ROWELL CT.

(Claude Stone, Jr., \$6.00)
Center \$15.00
Mt. Olivet
Prosperity \$48.00
Union

Wesley Chapel

SHERIDAN—\$224.00
(Bryan Stephens \$66.00)

New Hope

Moore's Chapel

SHERILL—\$190.00

(A. E. Jacobs \$44.00)

Tucker

ST. CHARLES—\$100.00

(Hursel Richert \$11.00)
Pleasant Grove
Oak Flat

STUTTGART CHURCHES:

First Methodist \$1100.00
(Virgil D. Keeley \$101.00)

Grand Avenue \$1875.00
(A. J. Christie \$96.00)

SWAN LAKE—\$25.00

(Claude R. Roy \$24.00)

WHITEHALL

(Edward Hollenbeck)
Sulphur Springs \$25.00
Mt. Carmel \$12.50

Total paid by churches \$15,500.52

Total paid by pastors \$1,590.78

HOPE DISTRICT

E. D. Galloway, D. S.—\$210.00

ASHDOWN

(W. D. Golden)

BINGEN CT.

(J. R. Calicott \$12.46)
Avery's Chapel
Biggs Chapel
Bingen
Doyle
Friendship
Pump Springs
Sweet Home

BLEVINS CT.

(Cagle E. Fair)

Blevins \$218.00
Bethel \$9.00
Macedonia \$8.06
McCaskill \$8.50
Sweet Home \$6.39

CHERRY HILL CT.

(Wm. D. Gray)
Cherry Hill
Dallas Highland

DeQUEEN

(John L. Tucker)

DIERKS

(John W. Rushing \$22.00)

DODDRIDGE CT.

(W. M. Crow)
Doddridge
Concord
Fouke
Olive Branch
Silverina

EMMETT

(L. E. Wilson \$30.00)

FOREMAN

(Jeff Paul)

HATFIELD CT.

(C. E. Lawrence \$6.73)
Hatfield
Cove
Gilliam
Old Cove
Vandervoort

HOPE—\$1235.00

(J. M. Hamilton \$192.00)

HORATIO CT.

(E. T. Miller \$19.06)
Horatio
Walnut Springs
Williamson

LOCKESBURG CT.

(Forney Harvey)
Lockesburg
Belleville
Rock Hill
Gravelly
Kilgree

MENA—\$1558.40

(Mark Vaught \$45.00)

MINERAL SPRINGS CT.

(L. O. Lee \$25.00)
Mineral Springs
Ozan
St. Paul
Schaal
Sardis
Shiloh

NASHVILLE

(George G. Meyer \$104.50)

PRESCOTT

(W. R. Burks \$46.00)

PRESCOTT CT.

(George L. Glasgow \$5.87)
Caroling
Fairview \$44.00
Harmony
Mt. Moriah
Moscow \$17.50
New Salem
Pleasant Ridge

SHADY GROVE

(Virgil Bell)
North Mena

SPRINGHILL CT.

(S. L. Durham, retired)
Bethlehem
Oak Grove
Sardis
Springhill
Hinton
Centerville
Fairview

TEXARKANA CHURCHES:

College Hill
(R. H. Cannon \$67.00)
Fairview
(C. H. Farmer \$45.00)
First
(Fred R. Harrison \$120.00)

TEXARKANA CT.

(C. H. Gilliam \$26.00)
Few Memorial
Harmony
Pleasant Hill
Rondo

WASHINGTON CT.

(W. C. Lewis, retired)
Columbus
Fulton
Liberty
Washington
Blanchard

WILTON CT.

(Claude Clark)
Wilton
Ben Lomond
Hicks
Ogden

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Oak Hill WINTHROP

(M. T. Rose, retired)
Total paid by church \$3,102.85
Total paid by pastors \$ 976.62
—OTTO W. TEAGUE, Treasurer

Additional Payments Received Since Above Report Was Made

ARKADELPHIA DISTRICT

First Methodist Church, Hot Springs \$190.51
Francis A. Buddin, Hot Springs \$30.00

CAMDEN DISTRICT

Connor Morehead, District Superintendent \$132.00

Chidester Ct., Silver Springs Church \$44.00

J. D. Montgomery, Vantrease Memorial, (2%) El Dorado \$72.00

Beuna Vista Church, Harmony Grove Ct. \$35.00

R. M. Crain (2%), Louann Ct. \$20.00

Magnolia, First Methodist Church \$685.73

J. M. McCormack, Magnolia (2%) \$120.00

W. W. Barron (2%) Marysville Ct. \$44.00

LITTLE ROCK DISTRICT

J. R. Sewell (2%) Forrest Park, Little Rock \$66.00

J. K. Shamblin, Pulaski Heights, Little Rock \$120.00

H. D. Ginther, Primrose Chapel (2%) \$30.00

MONTICELLO DISTRICT

O. E. Holmes, Crossett (2%) \$48.00

Drew Circuit \$71.50

J. Ralph Clayton, (2%), McGehee \$90.00

James McCammon, (2%), Parkdale \$48.00

Portland Church \$200.00

George Warren, Wilmet (2%) \$48.00

PINE BLUFF DISTRICT

Altheimer Church \$104.00

DeWitt Church \$500.00

Van W. Harrell, DeWitt, (2%) \$90.00

Gillette Church \$400.00

Everette Vinson, Gillett \$58.00

First Church, Stuttgart \$510.00

Virgil D. Keeley, Stuttgart \$90.00

This report is for all remittances covering the past two years, as shown on the heading of each list, "since November 1948".

HOW HE LOST HIS PARDON

(Continued from page 3)

Before intimating, however, that he had power to make him a free man, Young commenced a conversation.

After talking a while on other subjects, he finally said:

"Sam, if you were turned loose and fully pardoned, what would be the first thing you would do?"

The convict quickly responded.

"I would go to Lancaster, and kill Judge Owsley and a man who was a witness against me."

Young uttered not a word, but turned mournfully away, went outside the prison wall, took the pardon from his pocket, and tore it into fragments.

This is the story as it was told in Richmond Register.

Holmes lost his pardon simply because when he was forgiven he would not forgive. He had no penitence with which to meet pardon and no godly sorrow with which to respond to proffered mercy.—In Exchange.

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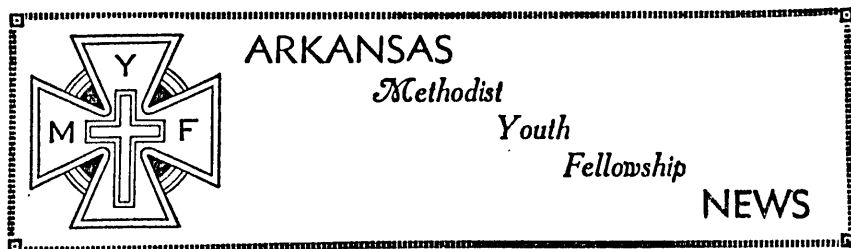
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SEARCY SUB-DISTRICT M. Y. F.

The Searcy Sub-District met at Beebe on April 24 for its first meeting in Beebe's new church. Wesley Bruce was leader of the program, "Mind the Right." Talks were given by Lydia Purnell and Sue Huffaker. A candlelight service was led by Alice Fitch, Robbye Miller, Frances James and Bobby Busick. Billy and Sue Hill sang a duet, "Face to Face."

Jimmy Fisher, president, presided during the business meeting. There were 220 present with the following towns represented: Antioch, Augusta, Bald Knob, Beebe, Cabot, McCrory, McRae, Searcy and Stony Point.

The following officers were elected to serve during the new year: Melbourne McKenzie, Searcy, president; Laura Bead, Augusta, vice-president; Glenda Nash, Bald Knob, secretary; Billy Cain, McCrory, treasurer; Bettye Jane Johnson, Beebe, reporter; Rev. J. Albert Gatlin, Searcy, counselor.

The group was invited to the dining hall for recreation and refreshments. Mrs. W. J. Rogers of Searcy led the group in singing and Miss Willie Ray Wrenn played the marimba. Sue Huffaker gave a humorous reading.

The May meeting will be with the Cabot M. Y. F.—Reporter.

YELL COUNTY SUB-DISTRICT M. Y. F.

The Yell County Sub-District held its April meeting at the Plainview Methodist Church. The Plainview High School Glee Club made up of Intermediates and Seniors and sponsored by Mrs. Hoyle Houser, Jr., gave three numbers on the worship program. The pastor, Rev. A. A. L. Riggs, led in prayer after which Dr. C. M. Reves, district superintendent of the Conway District, gave a very inspiring message in keeping with the Easter season.

The business session followed the worship service with Miss Dickye Thomas, the president, presiding. The secretary-treasurer, Miss Helen Blake, read the minutes of the previous meeting and gave the treasurer's report. The count on attendance showed 103 present. Plainview having the largest number present won the banner. Churches represented were Centerville, Belleville, Danville, Ola and Plainview.

The Sub-District voted to send 25 percent of the monthly offerings to the M.Y.F. Fund.

The following officers were elected: President, Marilyn Nunn, Danville; Vice-President, Kerry Strickland, Plainview; secretary-treasurer, Thomas English, Plainview.

Commission chairmen are: Worship, Selma Tucker, Danville; Recreation, Norma Claud, Belleville; Community Service, Lou Vandever, Plainview; Missions and World Friendship, Eunice Potts, Ola; Publicity, Jackie Crow, Centerville.

Rev. Thomas R. Whiddon, Danville, is adult counselor.

During the recreation period refreshments were served in the church annex and the fellowship

THE ELOISE BUTLER SUB-DISTRICT

The Strangers Home Methodist Church was host to the Eloise Butler Sub-District youth group which met April 17. Eleven churches were represented in the 165 people present.

The worship service for this month was planned with the theme, "What is the Meaning of the Cross?" A picture of Christ kneeling in Gethsemane and a small cross made our worship center. Both of these were placed in front of the altar.

Young people from Hoxie, Black Rock, Clover Bend, Imboden, Egypt, Sedgwick and Strangers Home used their talent for God when they participated in the worship service.

All of us forgot our pride and stiff collars when Miss Callahan, our recreation leader, and Rev. Harold Spence, district youth director, introduced to us the game "What Shall I Take On My Trip?" One good fellow was generous enough to give his upper plate of teeth to be taken on the journey.

The Strangers Home group provided delicious refreshments of sandwiches, cake and cold drinks.

We wish to express our thanks to the number of adults, as well as pastors, who have been supporting our young people in our meetings. We were very happy that Rev. A. N. Storey, our district superintendent, Rev. Harold Spence and Rev. Oscar Evanson could be with us. Quite a number of the local pastors were attending Pastors' School at Batesville.

I wish to correct an error in last month's report. I stated that Pocahontas and Biggers were present the first time March since re-organization. Pocahontas has been represented at each one of the meetings.

The next regular mass meeting will be conducted at Reyno Church on May 15.

The members of the council will meet Thursday, May 12, at 7:30 p. m. Each church in our Sub-District is urged to send a representative to this meeting.—Jean Arnold, Reporter.

BUFFALO ISLAND M. Y. F. SUB-DISTRICT

The Buffalo Island M. Y. F. met at Monette Monday, April 17. The meeting was opened with a hymn and Patsy Metcalf sang "Day is Dying in the West." St. John's story was told by Wyatt Watkins. A reading, "I Will Fall the Upward Way," was given by Menia Jean Cockrum. Prayer was led by Audrey McKisson.

One hundred thirty-six people attended. St. Johns won the banner.

Rev. E. B. Williams, district superintendent, talked on youth camps.

The recreation committee directed games and refreshments were served.—Reporter.

circle ended the program.

The next meeting will be at Belleville on May 8th, and the new officers will be installed.—Dickey Thomas, president; Helen Blake, secretary.

COLUMBIA COUNTY M. Y. F.

The Columbia County Sub-District Methodist Youth Fellowship voted Monday at its meeting at Jackson Street Church, Magnolia, to contribute \$100 on a cabin at M.Y.F. summer camp.

The worship program was opened with two songs and a skit by Jimmy Cheatham and Davie Caldwell in which boy and girl relations were discussed. Betty Rogers presided over the meeting and Marcia Ann Crumpler, secretary, read the minutes of the last program. Reports were given by the representatives of various churches.

The group discussed methods of boosting attendance, and a nominating committee was appointed to select officers for next year.

Refreshments were served in the basement of the church and a recreation period followed.—Reporter.

THE THIRD NATIONAL ASSEMBLY OF THE W. S. C. S.

(Continued from page 11)

sight when over one hundred missionaries and deaconesses and special workers passed before the audience and identified themselves, told where they served, and how long they had been in service. When the story was all told it indicated that their years of service totaled 3,772. Then they all stood and sang "I Love To Tell The Story."

The Commitment and Pledge Service at the close of the Assembly sessions was a beautiful climax to the rich program which had preceded. It was a very solemn hour for all present when as individuals,

lives were rededicated to a "Christian Faith For a World In Revolution."

In this service acting on instructions from their constituent bodies, the treasurers of the six Jurisdictions came forward and made their pledges. This pledge, which makes possible our missionary program at home and abroad during the ensuing year 1950-51, reached a grand total of \$5,410,543.

Commenting on the work of the Woman's Society of Christian Service, Bishop Werner says: "I am impressed by the pioneering spirit of these women who are taking a leading position in facing today's problems, diagnosing these problems and working out cures."

"The greatest thing that can come out of this Assembly and its considerations is an intelligent hope about the future. We know the mood of futility that more tightly than ever is gripping the mind of man. If there is a definitive answer to the present world breakdown it must come from the Christian movement. There is no hope aside from Christianity's diagnosis and its redemptive therapy."

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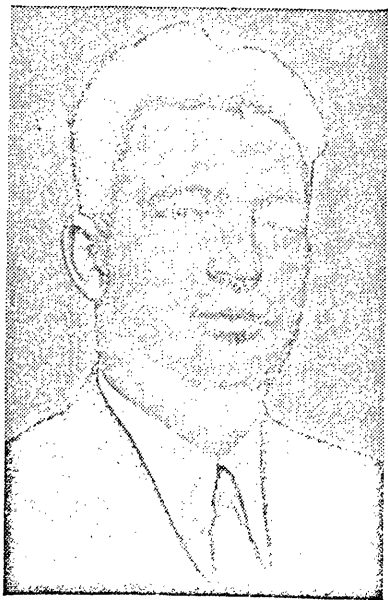
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NEW OUTPOSTS OPEN IN OKINAWA

By THOBURN T. BRUMBAUGH

FOR 25 years there has been no Methodist missionary assigned to service in Okinawa. Now the Rev. and Mrs. Otis Wilson Bell, of 5925 Farney Avenue, Portsmouth, Ohio, are being named by the Board of Missions and Church Extension to that field. They will begin their service this summer.

Mr. Bell is now pastor of the First Methodist Church of Manchester, Ohio. A native of Portsmouth, Kentucky, and was educated



REV. OTIS W. BELL, JR.

mouth, Ohio, he was educated at Olivet College and Asbury Theological Seminary, and spent five years in the U. S. Navy during World War II. Mrs. Bell was born in Salyers at Olivet College, and the Schirman Hospital School of Nursing, Portsmouth, Ohio. She nursed in Ohio and in Illinois hospitals while Mr. Bell was in the Navy. They have a son and a daughter.

Okinawa is one of the island group formerly known to Methodists as the Loo Choo Islands. Today these islands are known as the Ryukyus and are occupied by the American army which, together with the navy and the marines, wrested them from Japan and set up the military government now in authority throughout the archipelago.

For all who participated in the fierce conflict over possession of the Ryukyus and for those who have been there since, Okinawa will ever be a symbol of the total destructiveness of modern war. Before the war a fertile and fairly prosperous habitation of approximately a million people, these islands—and especially Okinawa with over half of their population—are now a devastated war relic whose people must be aided by American food and clothing if the dread spectre of communism is to be held at bay. The story of American military occupation and government in Okinawa is not alto-

gether one of which to be proud, though much is now belatedly being done to commend it to an abused and exploited populace.

Yet almost anyone who has ever been in Okinawa will say without hesitation that these people are among the most lovable and at the same time trustworthy of all the natives found in the path of America's Pacific conquest. Moreover, for the purposes of this article, it should be noted that the Okinawans and other Loo-choo-ans have proven highly impressive with the Christian gospel and its moral teachings. Indeed, American chaplains and GI Christians soon found many "believers" among the Okinawan people, and they were largely of the Protestant tradition. These proved to have been originally converts of Methodist and other missionaries, some American, some Japanese, and others of native birth and culture. Eventually it was found that Christians in Okinawa had been brought together into a united Protestant church at the same time that the Church of Christ in Japan was formed.

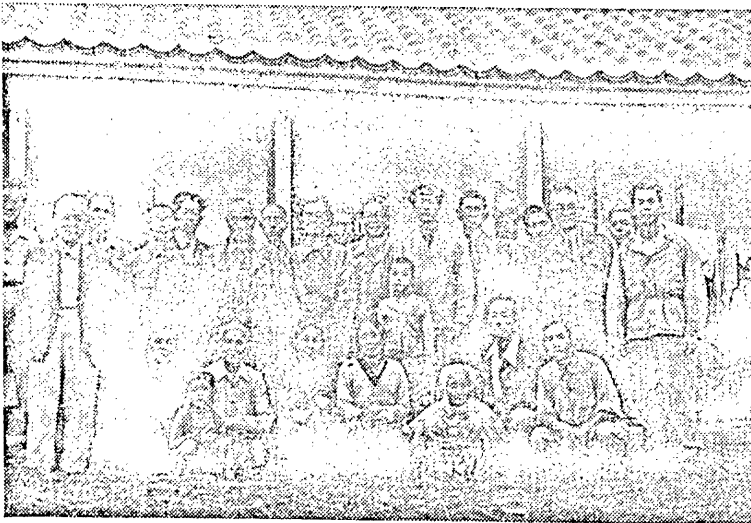
With the destruction of all churches in the central part of Okinawa and the decimation and dispersion of their congregations by bombs and fire, the Christian community in the Loo Choos went into temporary eclipse. With the end of the war and the emergence of the populace from the caves in which they had sought refuge, gatherings of Christians became possible again. Thus sympathetic members of the American occupational forces found evidence of a thriving pre-war and of a yet vigorous post-war Protestant movement. Being themselves largely engaged in a united evangelical task in the military service, American Protestants were delighted to discover that the church in Okinawa was also a united fellowship. In this way there came into existence following the war the Okinawa Christian Association which is a loose federation of believers of common evangelical faith. Though of various denominational backgrounds, these Christians are desirous of working together and eventually of creating a genuine, indigenous, united Church of Christ in the Lee Choo Islands.

At present the Okinawa Christian Association consists of about twenty organized congregations, most of which, because of the destruction of all church buildings, are obliged to meet in private homes. Another score of affiliated church groups, Sunday schools, Bible classes, and the like, are to be found here and there. The total number of baptized Christians embraced is approximately three thousand. There are few trained leaders, fewer ordained clergymen, and no Christian educational institutions. For the time be-

kind of nervous system. Character, on the other hand, is something acquired painstakingly. Personality attracts a lot of curious interest. Character commands respect and admiration.—Adv'g Age.



UPPER—Christians in town of Nago, three sisters in front row baptized by early American missionaries



LOWER—Executive committee of Okinawa Christian Association, in city of Naha

ing at least, the Okinawan church has become of necessity largely a lay movement. Lack of Bibles, hymnals, religious literature, and indeed of almost every aid by which the Christian faith is usually propagated, as well as the absence of trained leadership which once the American and later the Japanese churches provided, has convinced the Okinawans that hereafter more attention must be given to Christian training within their own islands. They are now asking that American Protestantism give such guidance and assistance as will assure such results.

Into this great opportunity for united Christian endeavor in Okinawa and nearby islands now go Otis and Earlene Bell, with their two children, as missionaries of the Division of Foreign Missions of the Methodist Church. With them as they sail from San Francisco will go Rev. Yoshio Higa, an Okinawan minister who has been studying at Drew Seminary on a "Crusade Scholarship." Higa, who is not a Methodist, will be supported by the National Baptist Convention, Inc., a Negro communion. Though supported by differing denominations, both Bell and Higa are going out under the auspices of the Okinawa Committee of the Foreign Missions Conference of North America and in the Islands will be related to the united Christian Association there.

The Bells are being supported in salary by Crescent Hill Methodist Church, of Louisville, Kentucky; and in their work-program by First Methodist Church of Glendale, and the Fontana Community Church, both of California. Since it is anticipated that before long other missionaries will be needed for evangelistic, educational, and perhaps medical and agricultural service in the Loo Choo islands, it should be noted that the Glendale Church is contributing annually through "Advance Special Gifts" the salaries of two married missionaries and, when such recruits can be found, will assume their support.

It is worthy of further notice that never did missionaries go out to a more frontier-like task. No residence awaits the arrival of the Bells in Okinawa, no trains, street cars, or buses will carry them from place to place. Sanitary conditions are non-existent; and, except for military hospitals and stores on which missionaries do not wish to be dependent, there is no provision for the living standards which we Americans generally assume to be normal. It is good to know that the pioneering spirit still exists among consecrated youth of American Methodism. It is also gratifying to see how readily our young missionaries respond to the challenge of interdenominational and ecumenical Christianity.

There's such a thing in human nature as character. It's not quite the same thing as personality. Generally, personality is something you can't help. It comes from good health, good looks and a particular

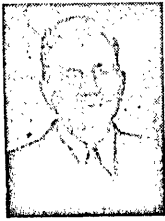
If ye keep my commandments, ye shall abide in my love, even as I have kept my Father's commandments, and abide in his love.—Jno. 15:10.

Perhaps the greatest penalty of youth is that we must make the major decisions of our lives when we are least equipped by experience to meet them.—Montrealer.

The Sunday School Lesson

By REV. H. O. BOLIN

Lessons based on International Sunday School Lessons; the International Bible Lessons for Christian Teaching, copyrighted by the International Council of Religious Education.



DOES GOD LOVE AMERICA?

LESSON FOR MAY 14, 1950

READ THE ENTIRE LESSON FROM YOUR BIBLE:
Hosea 11:1-4, 8-11; 14:4-9.

GOLDEN TEXT: "I will heal their backsliding, I will love them freely." Hosea 14:4.

Two Lessons From Hosea

According to Dr. Goodspeed, who is one of the best authorities on the subject, the Book of Hosea was the second of the complete writings of the Old Testament—Amos being the first. The book consists of two distinct parts. The first three chapters tell of Hosea's unhappy marriage and the last ten are made up of a series of warnings of impending doom which overhung the nation of Israel. The lesson of last Sunday pointed out the fact that many of the book—the impending doom. The lesson today tells of God's love for a wayward people, and that in spite of their sins.

Hosea Made A Great Discovery

Many prophets had spoken before the time of Hosea. The Book of Amos had been written before this time. But all of these prophets, including Amos, had emphasized the righteousness and justice of God. It was left for Hosea to discover his love and mercy. He stands out in history as the first to discover these great truths. Some scholars have pointed out the fact that many of the lessons found in the Book of Hosea are similar to those found in the Parable of the Prodigal Son. This gives the book a high standard indeed, for this is the greatest of all Christ's parables. It is wonderful to know that a prophet coming back in the eighth century B. C. would have gotten hold of such great truths.

Truth Revealed Through His Family Life

It is a well known fact that prophets often dramatized their messages. They took outward events and occurrences to illustrate spiritual truths. This is what Hosea did. He reached his conclusion that God loves people in spite of their sins, through his own marital experience. Hosea had married Gomer, a very beautiful and attractive girl. At first, all went well. It seemed that the marriage would turn out to be a great success. As time went on two children were born—first a son and then a daughter. Hosea gave these children names indicative of the success of his home life. The boy he named Jezreel ("that which God hath sown"), the girl had the beautiful name of Ruhamah ("loving kindness").

Some call attention to the fact that the Prophet tells us that God commanded him to marry a harlot. It will be noted, however, that he was writing after Gomer had gone to the bad and it would be natural for him to think of her in those terms. The best scholars on the subject say that Gomer was at first a good woman and that Hosea's statement along this line is not to be taken too literally. The very fact that these children were named as they were would prove the truth of this idea.

After the birth of these children, Gomer became a prostitute. It is said that she was led away through the worship of Baal, who was a Cananite Deity representing fruitfulness. He was worshipped through public prostitution. The unfaithfulness of Gomer broke the heart of Hosea. His whole life was thrown into a different channel. Even the names he had previously given his children were altered. Jezreel suggested the scene of the bloody massacre in which Jehoram and Jezebel met their deaths. Ruhamah became Lo-ruhamah ("no mercy"). After suspicion was turned into bitter certainty, a third child was born. This child was named Lo-Ammi ("no kin of mine").

Finally, Gomer turned her back upon Hosea and went away with her illicit lovers. Her comrades in sin used her for a while but grew tired of her and she became so degraded that she was sold as a slave in the open market. In spite of all this Hosea still loved her. He bought her back hoping that somehow he might redeem her to a life of decency and make her a worthy wife.

This story may be a bit sordid, but it is one of the greatest love stories in all literature. We will never know just how it finally turned out. Some argue that it must have had a good ending for such love as that would be sure to win.

God, The Husband; Israel, The Wayward Wife

Such family tragedy would have completely crushed most men and driven them into lives of sourness and bitterness, but not Hosea. Through his misfortune he came to learn the world's best lesson, namely, that love is the greatest force on earth.

Hosea saw in his family tragedy a picture of the condition of his nation. God was the loyal, loving husband and Israel was the wayward wife. Israel had gone whoring after Baal. She had even sacrificed to idols. Hosea reasoned that if he, a mere man, could love a wife who had been completely unfaithful, surely God would continue to love Israel in spite of her sins.

Hosea not only pictures God as the loving Husband, he is also the patient Father: "When Israel was a child, then I loved him, and called my son out of Egypt . . . I taught Ephraim to walk; I took them on my arms; but they knew not that I healed them. I drew them with cords of a man, with bands of love . . . How shall I give thee up, Ephraim? How shall I cast thee off, Israel . . . My heart is turned within me, my compassions are kindled together. I will not execute the fierceness of mine anger. I will not return to destroy Ephraim: for I am God and not man; the Holy One in the midst of thee. I will not come in wrath." This is one of the greatest pictures in

all literature of the love of God that will not let the sinner go.

The Book of Hosea closes on a high note indeed: "I will heal their backsliding, I will love them freely; for mine anger is turned away from him. I will be as the dew unto Israel; he shall blossom as the lily, and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree."

The Book of Hosea has been called the "gospel before the gospels". There are, however, a few differences between his book and the teachings of and about Jesus that we find in the New Testament. Hosea thought of God as the Father (or Husband, for he used both ideas) of Israel while Christ thought of God as the Father of the individual. Hosea taught that the nation would suffer the consequences of its sins while Christ taught that not only nations but also individuals suffer such consequences. In the writings of Hosea there is a conflict between the forgiving love of God and his justice. By far the greater part of the Book of Hosea has to do with warning of impending doom. He has no idea for harmonizing this doctrine with God's forgiving love. It was left for Christ to fully teach about and demonstrate God's undying love for the sinner and at the same time, by the sacrifice of himself, make possible the exercise of God's forgiving love while he ever remains a Being of strict justice. The two elements (the love of God and his justice) which were in conflict in Hosea are brought together and harmonized in Christ.

God Loved Israel

That is the theme of the Book of Hosea. Above, we have quoted several of Hosea's statements to illustrate that point. Israel sinned; she backslid, and Hosea pled with the nation to return to God. He warned of what would happen if she refused. She did refuse and the vast majority of the citizens went down to destruction, or were carried away into slavery to Assyria. A few escaped, however, into Judea. They carried the Book of Hosea with them. Israel seems to have been blotted out never to rise again. Her tribes are spoken of as "the ten lost tribes". Hosea prophesied concerning certain blessings that would come to a remnant that would be saved. That is why the book has such a happy ending. For the most part, scholars are agreed that this remnant refers to Judah and was probably added to the book after it was carried there. It is a well known fact that after the destruction of Israel as a nation Judah was often spoken of as Israel since all were descendants of Jacob whose name God changed to "Israel."

One thing we must bear constantly in mind is the fact that in spite of God's love for Israel she still had to bear the consequences of her sins. She refused to heed the call of God through the prophets and finally went down never to rise again. Repentance and reformation must take place in the life of the individual or the nation before the love of God can be fully enjoyed. Israel refused to meet the conditions and she perished in spite of God's love and anxiety to save her.

God Loves America

God loves America. The history of the nation proves it. In the matter of blessings, this nation stands at the head of the list. No doubt, God has brought this nation up for just such a time as this. We must remember that where much is given, much will be required.

The U. S. Needs To Repent And Reform

There are hundreds of thousands in this nation who would sell it out for their own selfish gain. Gambling has become a national shame. People are so prone to this evil that they do not even have character and intelligence enough to refrain from playing the slot machines—machines that were built for the sole purpose of cheating the customers. They are dubbed by the government "One armed bandits."

In speaking of the condition of the nation Frank D. Slutz has this to say: "We are deceiving ourselves by acting as if a nation did not have to remain solvent, as if the government can spend lavishly beyond its income now and forever. We are making the drinking of liquor a compulsory folkway. We are wasting our national resources like a foolish prodigal, who thinks that such God-given riches will always last. We are rapidly making secularism our religion. We are famous for the number of marriages that fail. We are insatiable seekers after entertainment, as if it were the heart of life. We are losing our stout determination to stand, each for himself, upon his own feet, and we turn easily and quickly to the treasures of the state and the nation for financial help when we find the going a bit hard. We refuse to see that industrial strife produces scarcity and that cooperation could and would produce a rich plenty."

In writing from Washington under the date line of April 19, James M. Haswell has this to say: "Inflation is back again. The federal government is spending \$6,000,000,000 more this fiscal year—ending June 30—than it is taking in. Last year the government spent \$1,800,000,000 more than it received. Congress is talking about a budget for next year which will be out another \$6,000,000,000 by June 30, 1951. This adds up to \$13,000,000,000 in three years."

This administration has spent more money than all former administrations combined from George Washington up to and including the first eight years of the administration of Franklin D. Roosevelt. Some of this money has been well spent, but much of it has been squandered through political corruption. We have come upon a time when regimes try to keep themselves in power by handing out to pressure groups, who control large numbers of votes, the tax payers' money. We are being told that the nation is well operated and is in a very prosperous condition, if that be true and we can not balance the budget now when will we ever be able to repay the billions we are falling behind each year? The continued safety of this nation depends upon honesty and solvency.

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