

Arkansas Methodist

Serving One Hundred ar

usand Methodists in Arkansas

"The World is My Parish" —

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

VOL. LXIX.

LITTLE ROCK, ARKANSAS, NOVEMBER 2, 1950

NO. 43

Bishop Martin's Prohibition Address

ELSEWHERE in this issue is published the complete text of Bishop Paul E. Martin's address delivered at the State-wide Prohibition Rally held in Little Rock, October 24. Many who heard Bishop Martin declared his address to be one of the most straight-forward, frank discussions of the prohibition question and the *Arkansas Methodist* received the suggestion from many persons that as wide a distribution be made of the address as possible. In addition to the address reaching the twenty-two thousand homes of *Arkansas Methodist* subscribers, the Arkansas United Drys is making available ten thousand reprints of the address which will be distributed throughout the state.

We wish to call attention to the contribution which the ministers of the state are making in the drive for a dry state. Through the written and spoken word, through their influence and life, ministers of several evangelical denominations are waging their fight—all without hope of personal gain. Their desire is a better Arkansas. We are especially indebted to Rev. Horace Lewis, Dr. Aubrey G. Walton, and Rev. Arthur Terry for articles which they have contributed for publication in this and other issues.

Church People Can Win For Act Number 2

WE have almost come to the end of the "talk fest" regarding Act Number 2. After all, it is the vote on November 7 that will decide the issue.

With all of the highly-paid propagandists liquor could muster, they have not presented one new argument to support their cause. We have about "personal liberties," bootleggers and revenue.

Despite all efforts by liquor to becloud the issue with contradictory arguments and misrepresentation, it still remains that we face a vote at the polls. It is true, also, that the church challenge and vote as an awakened conscience the adoption of Act Number 2 a certainty. We know, also, that there are many good people outside the church who will vote for Act Number 2. If church people, as a body, join that group with their ballots the victory will be decisive.

The issue, stripped of all planned propaganda, is comparatively simple. If one is really favorable to liquor and wants it easily available when he "wants" it, he will likely be led to vote against Act Number 2. If one is really against liquor and wants to make it as hard to get as possible, he will likely be led to vote for Act Number 2. It is about as simple as that. Every eligible voter, unless he is confused or deceived, will be influenced largely in the casting of his ballot by his personal attitude toward liquor.

If that be true, church people should have no difficulty in deciding how they are to vote on this important question. Every person opposed to liquor should vote his convictions in the coming election. Our attitude toward this issue will count for very little unless we cast our vote. The traditional position of Methodism on this question should help every Methodist decide how to vote on any liquor question.

The Protestant Reformation Revitalized Christianity

AS formerly stated, vital religion was at a very low ebb toward the close of the Middle Ages. Form, ritual, creed and prescribed ordinances just about covered religious activities. The spirit, which makes religion vital and meaningful, was largely lacking.

For centuries the Roman Catholic Church had a "monopoly" on the Christian religion. If there were any dissenters through that period they were so submerged that their influence was negligible. Since the Roman church was without appreciable opposition, like all monopolies, its leaders became arrogant, proud and indifferent to criticism or attempts by anyone to influence its activities. The result of this attitude was exemplified by the spiritual deterioration the church suffered.

One striking result of the Renaissance was the liberation of the minds of men. For centuries life had been so fitted into a mold that the status quo was accepted without question and apparently without any thought or hope that conditions might change for the better. Then came the Renaissance that liberated men's minds from the intellectual imprisonment suffered for the centuries gone. With this awakening of intellectual thought, spiritual-minded men began to question the sincerity, the motive and the authority of the existing church.

Since the Bible and not the church was the final seat of authority in the development of religion, men went back to the Bible to re-discover the meaning and mission of the Christian religion. That re-study of the Record revealed something of the distance the church had wandered from the original purpose of the Master. Since any efforts to reform the church met with open opposition, it was soon evident that any real spiritual progress in religion must be made outside the Roman church.

While it did not happen in a day, the attitude of the Roman church made inevitable the organization of a new church—the Protestant church—in "protest" against the existing evils so evident in the Roman church. This new church, which set men free to practice personal piety, appealed to the awakened minds of masses of people. In this new church was to be found a re-vitalized religion that was attractive and meaningful. Indirectly, it affected the Roman church which, for the first time in centuries, found it necessary to make some adjustments in its attitudes and practices. Hence the Protestant Reformation, both inside the Roman church and in the Protestant church resulted in a re-vitalized Christianity. The mission of the Protestant church now, as in its beginning, is to emphasize vital, personal religion.

If Protestantism, in our day, becomes formal and loses sight of the intrinsic value of the individual in religion, the Protestant Reformation will have lost much of its value for the church of our day.

"Vote Against The Bootlegger"

"VOTE against the Bootlegger." So say the liquor forces and so say we. Without question a vote for Act Number 2 is a vote against the bootlegger as truly as it is a vote against the legal sale of liquor. Act Number 2 prohibits the sale of liquor whether it be done by bootlegger, legal dealer or what not.

This "bootlegger" argument is a brazen, defiant challenge to law and order. It is simply saying, in a little different way, exactly what the Communists and their sympathizers have said when laws threatened to curb their powers, "Laws to curb communism will simply 'drive us underground' where we will continue to work." Congress took care of that argument.

Such an argument regarding the sale of liquor begs the question and does not deserve a moment's consideration by the citizens of a democracy who believe in and support law and order. The better citizenship of Arkansas should accept this challenge and drive the liquor traffic "underground," so deep underground that it will not be able to scratch its way to the surface. If Arkansas, by law, can close the hundreds of outlets through which liquor is now sold, it can by law, if it will, take care of any "underground" effort liquor may make to carry on in the face of the law. Vote against the bootlegger—vote for Act Number 2.

Wets' Propaganda Calculated To Deceive

IF for no other reason than the misleading character of much of the advertising which the opponents of Act No. 2 have circulated, any open-minded citizen who has not fully decided how he will vote on this measure should decide in its favor. If the opposition to this measure has failed to confuse and abuse the proposal in the minds of the voters it is not because it has not tried.

Before the Arkansas Supreme Court ruled unanimously that the measure would remain on the November ballot the "wets" argued that Act No. 2 was not "prohibition." Now since the high court's ruling the measure's opponents say in some of their advertising that the act is prohibition and in still other advertising that it is not prohibition. Rather confusing, isn't it?

The wets have consistently failed to face with the voters the main issue of the campaign. The issue is not revenue, law enforcement, one-quart-limitation, bootleggers, limitation of individual freedom or one of several other confusing, misleading side issues with which they have attempted to befuddle the voter's mind. The main issue is whether or not the alcoholic beverage industry can continue to be a part of the Arkansas economy, operating with the expressed will of the people. That is what a majority of the Arkansas voters will decide November 7th.

Advertising of the wet variety in or out of a prohibition campaign is usually of this misleading character. As a rule campaigns can be decided on a fair appraisal of merits and demerits of an issue, but the alcoholic beverage industry does not want a weighing of the merits and demerits involved. They have yet to advertise to the world the suffering, shame, misery, tragedy, waste, and soul-damning results that follow in the wake of the traffic. The whole industry is

(Continued on page 4)

Wanda Stahley To Sail For India

MISS WANDA STAHLEY of Grand Avenue Methodist Church, Stuttgart, Arkansas, will sail November 8 on the Queen Elizabeth for India, where she will begin her work in Christian education in Baroda, India, as a missionary under the Woman's Division of the Board of Missions.

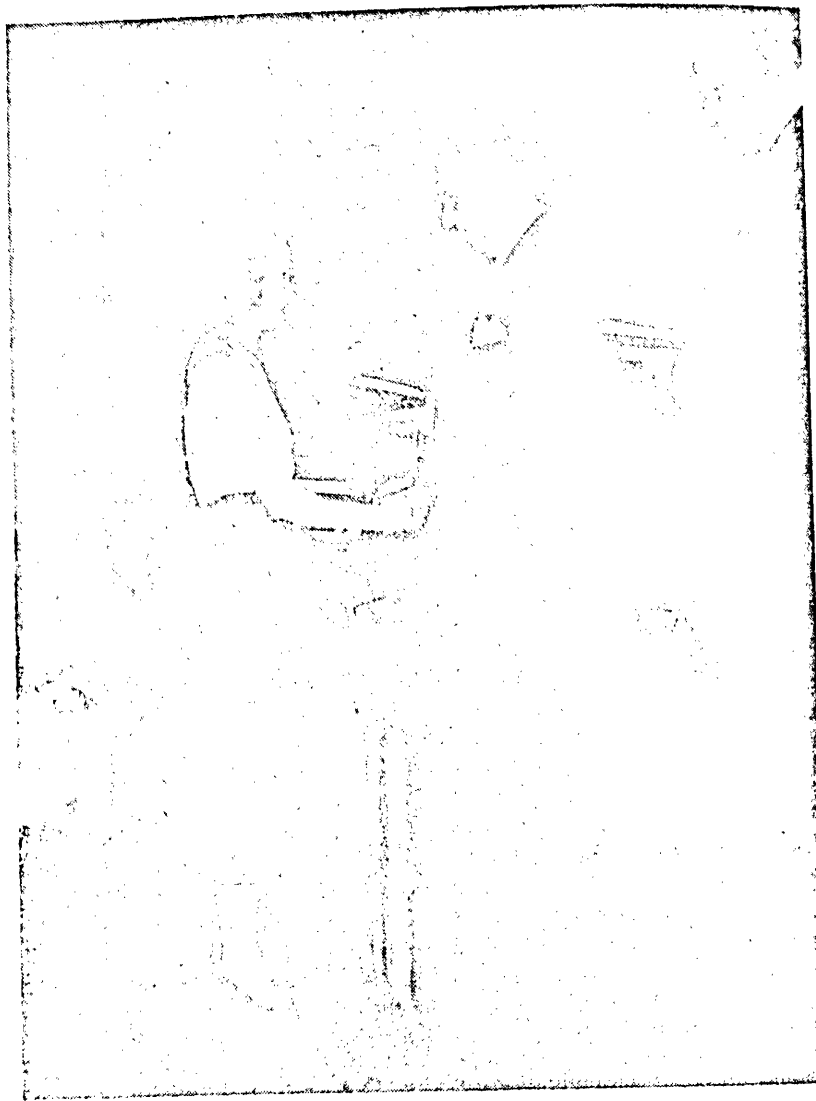
Miss Stahley was formally commissioned on October 18, by Bishop Paul E. Martin, assisted by Rev. A. J. Christie and Dr. E. A. Buddin, during the annual meeting of Little Rock Conference Woman's Society of Christian Service, at Asbury Methodist Church, Little Rock. The Conference Woman's Society voted to assume support of Miss Stahley on the mission field. During the meeting, Miss Stahley was a special guest at the Youth Banquet at Winfield Methodist Church, where the Little Rock Sub-District Methodist Youth Fellowship presented her with beautiful leather-bound copies of The Methodist Hymnal and The Book of Worship, which she used in the Commissioning Service later that evening.

A native of Arkansas, Miss Stahley was born on a rice farm, eight miles east of Stuttgart, being the seventh child in a family of eight children. She graduated from Stuttgart High School. She majored in political science, receiving her B. A.

degree from the College of Wooster in Wooster, Ohio, in 1947. She then taught Week-Day Religious Education in Knox County, Ohio, spending the summers studying at Oberlin Theological Seminary, Oberlin, Ohio. The past two years in preparing for service in India, Miss Stahley has studied at the Kennedy School of Missions, receiving her M. A. degree in Religious Education from the Hartford School of Religious Education in Hartford, Connecticut.

Miss Stahley will arrive in Bombay, India, about December 1, and from there will go to Baroda to assume her duties as Supervisor of the Day Schools in Baroda and Director of religious life in the villages. The first two years of her five-year term will be spent in studying the Gujarati language. She will be serving in the Gujarat Conference for which the Methodists of Arkansas have a special responsibility during the Advance for Christ and His Church.

Miss Stahley is the daughter of the late J. P. Stahley and Mrs. Margaret Stahley of Stuttgart. Her sister, Miss Mollie Stahley, is a deaconess of the Woman's Division, serving at the present as the State President of the Week-Day Christian Education Association under the Ohio Council of Religious Education.



SCHOLARSHIP AID BRINGS RESULTS IN INDIA

Seven high school teachers in the Almora District of India are mission school graduates whose education was made possible by scholarship aid from American Methodists.

Bishop J. Waskom Pickett, of the Delhi Area, who gives the figures, says: "Ten years before scholarships were introduced, only six Christian boys at Ramsey High School, Almora, got as far as the tenth class. Only two passed the high school examination. The only two who entered Christian service from the district were sons of ministers who had been day students for most of their school training."

Sixty Methodist boys from the Delhi Area finished high school last year, and many of these are now in college. Six from the Area are students at Leonard Theological Seminary.

Bishop Pickett continued: "These young men are going to bring a very real reinforcement of every kind to the Church. Their earnings will be reflected in the income of the Church. Their spiritual and cultural development will enrich the life of the Church."

METHODIST FIGHT TUBERCULOSIS IN INDIA

"People in India have become so disturbed over tuberculosis that they are more aware than ever of what the Christian church is doing to fight the disease," Bishop J. Waskom Pickett of the Delhi Area said recently.

Indian doctors estimate that the tuberculosis toll in that country is 500,000 annually.

"They are also becoming aware of the superior results which are obtained in our institutions," Bishop Pickett said.

U. S. WHEAT CAN BEAT COMMUNISM

By DON F. EBRIGHT, Relief Director
National Christian Council
Lucknow, India

I have just returned from a six weeks' tour of South India where the food situation is still serious and the basic problems to hunger and discontent are rife. Thanks to Dr. D. F. Baxter, Church of Scotland Hospital, Conjeevaram, I was driven by car to the "worst areas" and saw our Church World Service supplies being distributed.

In addition to the tragic need in South India there are the refugees in Bengal, the floods in the U. P., and the gigantic catastrophe in Assam; all adding to the stark fact that even in normal times India is not producing enough food for her people.

The wheat, Ralston, vitamin tablets, medicine, milks, clothing, etc., which CWS has contributed to various areas during the past three years has been a great gesture and served grievous needs. The National Christian Council rejoices that it has a small part to play in this humanitarian drama enacted since August 15th, 1947. But the acute needs and the seriousness of the situation in India calls for a greater

gesture—a magnificent gesture.

The N. C. C. Relief Committee is aware of the need for wheat in India and believes that a substantial gift by the United States Government to the Government of India would be a most effective expression of sympathy and goodwill. We commend the efforts of those who have urged the President of the United States to release 500,000 bushels of wheat to meet the hunger and famine needs in India. I trust that CWS will be able to assure the President, the State Department and Congressmen of the wisdom of this act.

During my six weeks in South India I saw the basic problems: over-population; impoverished soil; backward industrialization; evil effects of emigration; shutting down of war plants; unrest among the workers.

The magnificent gesture of 500,000 bushels of wheat from the U. S. A. to India would be more effective than battalions hurled against communism. Nothing would do more to inspire faith in the U. S. A. and democracy than this.

without sources of income.

Methodists of the Jackson Area plan to send \$25,000 to India for the Madar building fund as part of their Advance program. The hospital receives a large amount of its income from the sale of Christian anti-tuberculosis seals in India, an idea adopted by Dr. Sherwood Hall, missionary doctor to Madar.

Almora Sanatorium, also in North India, is an institution of the Woman's Division of Christian Service.

SOUTH ILLINOIS "TO THE RESCUE"

Lodhipur Community School in Shahjahanpur, North India, is a training center of the Methodist Church for 75 Christian boys who live in hotels at the school. They attend classes, work on the farm, cook and serve their own food, walk two miles twice on Sunday in the broiling sun to attend services, and hold their own youth meetings during the week. Games, handwork and farm work teach them to be creative. Daily devotions bring them into touch with the Creator of life.

The Rev. and Mrs. J. W. Nave, directors of the school, say: "Here in this beautiful countryside the head, the heart, the hand, and the health can be developed in a unique way for good, but the lack of adequate equipment handicaps our efforts like the wheat without irrigation."

Methodists of the Southern Illinois Conference plan to provide \$20,000 to build a dormitory for 200 boys. The boys have been living in a dormitory with no doors, no windows, no partitions, no shelves, no wardrobes, no tables, no chairs. Nothing but Indian string beds and tin boxes lined up on the floor along the wall containing the few belongings of individual boys. A tin roof radiates heat that becomes unbearable in hot weather, and frostily cold in winter.

Southern Illinois plans also to send \$15,000 to Lodhipur, labeled "housing for teachers." Why? One teacher and his wife live with their six children in two small rooms and a small open courtyard. Seven other families are living in similar surroundings.

Evil is wrought by want of thought as well as by want of heart.

THE DEVOTIONAL PAGE

REV. ROY I. BAGLEY, Editor

FROM THE BOOKSHELF

We must not deny to the creative Spirit of the universe the power to move at any time he wills in beneficent energy upon the world he has created and which he sustains for high moral ends . . .

Wesley went to the people because he valued man according to Jesus' scale of valuation . . .

Spiritual power flows through wisely constructed plans more effectively than through haphazard methods.

There is no conflict between education and evangelism . . .

No strong and effective evangelism ever grows out of an ill-defined and lax doctrine of sin . . .

There is so much spiritual mediocrity among the members of the average church that it often benumbs the spirit of evangelism in the preacher's heart . . .

Our laymen need a new conviction as to their responsibility not only to lead a winsome Christian life, but also to hear personal and individual testimony to what God has done for them . . .

A sermon is not a lecture upon a religious theme. It is rather a definite attack upon those citadels of personality where the issues of life await determination . . .

—From *METHODISM HAS A MESSAGE*, by Paul B. Kern

WHEN TO PRAY—DURING THE DAY

Read I Thessalonians 5:12-22. What did Paul mean when he said *pray constantly*? It seems natural to think of God and to pray in the morning when we get up and in the evening when we go to bed, but can we pray all day?

Paul means that we should live the whole day in an attitude of prayer, feeling God's presence with us always. He meant more too. At times during the day, take a second or a minute, and turn your thought inward consciously. Some one has described these moments as "little shafts of prayer" spoken silently to God in the midst of our business.

A temptation or a special need arises—ask God for help. We make a mistake, think a wrong thought, do a wrong act, ask him for forgiveness. We feel happy or successful in something—turn a moment into a moment of thanksgiving with God. All of these little prayers can take place without changing your position or stopping what you are doing, but they are just the things we need to make the whole tone of our daily life more full and rich.

We can imagine what different people we would be if we would follow Paul's simple advice to pray constantly.—Power

There never was found, in any age of the world, either religion or law that did so highly exalt the public good as the Bible.—Francis Bacon, English philosopher, scientist, author

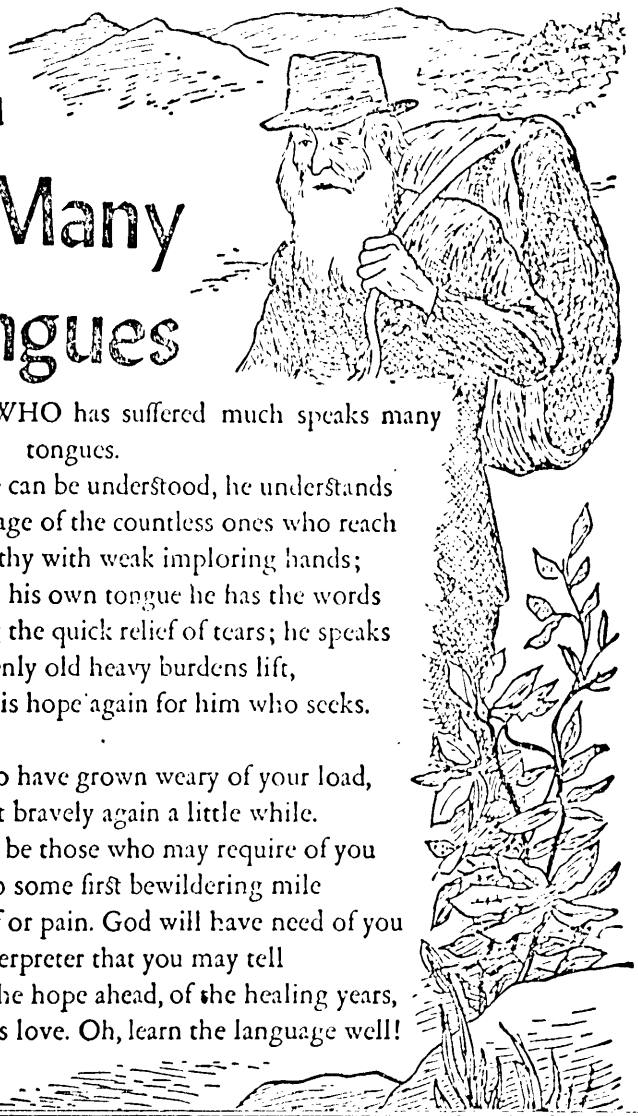
Grace
Noll
Crowell

In Many Tongues

HE WHO has suffered much speaks many tongues.

He can be understood, he understands
The language of the countless ones who reach
For sympathy with weak imploring hands;
To each in his own tongue he has the words
That bring the quick relief of tears; he speaks
And suddenly old heavy burdens lift,
And there is hope again for him who seeks.

O you who have grown weary of your load,
Shoulder it bravely again a little while.
There will be those who may require of you
Help to go some first bewildering mile
With grief or pain. God will have need of you
As His interpreter that you may tell
Them of the hope ahead, of the healing years,
And of His love. Oh, learn the language well!



WORLD PEACE NEEDS EVERY CHRISTIAN!

By ELIZABETH LEE

THE religion in your heart should be visible in your life. For a Christian there is one main principle in his religion which is outstanding in every attitude he adopts: *A Spirit of Good Will Toward All Peoples of the Earth*. For those who have accepted the rules of brotherly love as set by Jesus, it then follows that they can not act in any way that is not in accord with those laws of love. War is against the code of Jesus; therefore it is not Christian.

Today we are all trying to avoid the possibility of a world war, more barbarous, more fatal as regards the progress of civilization, than any previous war. World friendship campaigns have been launched among students and religious organizations. World peace programs have been carried on in our schools and churches. Never before in the history of the world has there been such widespread machinery for peace. And yet we have the present world situation staring us boldly in the face, defying all that is at peace within us. Can it be possible that the world has not yet learned her lesson!

Sir Robertson, Field Marshal, has said, "War hurts everybody; and settles nothing." As we look about us at a world of chaos we see even more clearly how the war has hurt everyone. Where are the men of literary genius, the artists and musi-

cians, the leaders in industry, the economic experts who should have been present in these years of struggle, and who might have led us through this period without such great difficulty? They are the men whose bodies now lie in battlefields all over the world. It was they, college youths with a zeal for living, men who were just formulating their life ideals and aspirations, who could have been our leaders.

Many of those who have returned from that hell on earth were so torn in mind and soul, so embittered by the horrors they had seen, so spiritually crushed by the constant thought of killing—like wolves in a pack preying on one another—that they have been but half men since. While they should have been storing knowledge and forming a philosophy of life, when they should have been finding their place in the world with the vigor and enthusiasm that is of youth, they were driven into the lust to kill men like themselves, men who loved and were loved.

Christian people, it is our duty and privilege to make this monster War impossible. Now as never before, is the time for action on the part of every Christian man and woman. As you believe that the love-rule of Jesus is the greatest thing in the world, so must you stand for that principle to any end that may come. *We have no conception of the great power that lies*

PRAYER FOR THE WEEK

Father of love, save us from a weak vacillating religion. Fire our hearts with courage that matches the tremendous problems of this day. Help us to see and understand that the power of our Christian faith is not in the statement of creeds but in the deeds that we do in the Spirit of our Christ. Help us that we may work out our own salvation with fear and trembling. May we never be satisfied until thy Spirit bear witness with our spirit that we are thy children. In the impetus of this deep love send us out to bear that testimony that will lead sinners to the Saviour and reclaim the backslider. May each individual Christian realize that he is a link in the golden chain of God and may that "link" be strong and trustworthy. We pray humbly in the name of Jesus Christ our Lord. Amen.

LET US CONSIDER HIM

By Rev. Peter Wiseman

Heb. 13:1.

THE TRUTH OF JESUS

"I am the truth." (John 14:6)

Jesus himself is the truth. In Person, in word, and in act, he is the truth in a true revelation of God, a true record of the teaching of God, and a true revelation of the way to God.

Jesus is the source of truth, for it reads, "Truth in Jesus." He is the standard of truth, for it reads, "As the truth is in Jesus;" not according to the creed or article of religion but "as it is in Jesus." He is the criterion. Not only this but he is the lesson of truth, "Ye have not so learned Christ," says Paul. And, "learn of me," says Jesus. He is, too, the teacher of truth, "Taught by him." Jesus is the truth of history, for he is the Christ of history. He was born before there was human history. There is a specific sense in which Christ is the truth of psychology; for psychology has a special relationship to character, otherwise it would be meaningless. In like manner, Christ is the truth of science. All nature has a meaning. It is an orderly system with a purpose; an opportunity for life and mind to develop; matter leads to life, life to mind, mind to spirit, spirit to God. The greatest end is our ultimate good and God's glory. Nature is more than teleological; it is spiritual, and to be spiritual is to be rational. Thus the riddle of the universe is explained in him. But there is a specific sense in which Christ is the Truth of philosophy. According to Plato, philosophy begins with wonder, and Christ is the "Wonderful." One has said that the verdict of philosophy and the demands of religion agree. "The fear of the Lord is the beginning of wisdom." Christ becomes unto us wisdom, when, of course, we appropriate him as such (I Cor. 1:30).

in the organized Christian people throughout the world. If we have a firm conviction that the principles of brotherly love as Jesus taught them are the only ones that can produce world peace, we must Act Now! Civilization is at the crossroads—Can Christianity save it?

The Arkansas Methodist

PUBLISHED EVERY THURSDAY
Except the Weeks of July 4 and December 25

SUBSCRIPTION PRICE, \$1.50 PER ANNUM
Retired Ministers and Wives of Deceased Ministers
of the Little Rock and North Arkansas Conference
Complimentary

Office of Publication, 1136-1137 Donaghey Building
LITTLE ROCK, ARKANSAS

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

CONTRIBUTING { Roy I. Bagley Mrs. Sue M. Wayland
EDITORS { H. O. Bollen

OWNED, MANAGED AND PUBLISHED BY THE
METHODIST CHURCH OF ARKANSAS

COMMISSIONERS
Little Rock Conference—J. S. M. Cannon, J. L. Hoover,
O. C. Landers, Fred W. Schwendemann, Arthur Terry,
Aubrey G. Walton, Burney Wilson.
North Arkansas Conference—John Bayliss, W. Glenn
Bruner, J. G. Moore, Joe Pierce, C. M. Reves, B. J.
Rice, J. W. Workman.

Entered as second-class matter, January 31, 1908,
at the Post Office at Little Rock, Ark., under the Act
of Congress of March 3, 1879. Acceptance for mailing
at special rate of postage provided for in section 1103,
Act of October 3, 1917, authorized September 12, 1918.

When asking for change of address, please include
charge key number, former address, new address and
name of pastor.

Articles other than editorials do not necessarily reflect
the opinions of the editors of the Arkansas Methodist.

KAGAWA PRAISES 'CHRISTIAN GOOD WILL' OF AMERICAN SOLDIERS

By Religious News Service

WASHINGTON, D. C.—Dr. Toyohiko Kagawa said here that the "Christian good will" displayed by American soldiers is responsible for the fact that the Occupation of Japan has been the most peaceful operation of its kind in world history.

The Japanese Christian leader addressed 2,000 worshippers attending a United Nations Day religious observance here.

"The young American soldiers who have come, particularly the young officers who are university graduates, have been a tremendous help to us," he said. "Their broad and earnest good will have permeated all Japanese culture."

"The Christian conduct of General MacArthur and his Christian soldiers are the reason the common people of Japan have come to love Americans. Christian love has triumphed over the hate of war."

Dr. Kagawa attributed the destruction of Japan to its lack of ethical standards. He said the reason thousands are turning to Christianity is that they can find the faith and ethical standards which Shintoism, Buddhism and the other Eastern religions cannot supply.

The Japanese evangelist said he had told Emperor Hirohito that he did not want the State to become the official sponsor of Christianity or try to force it on the people.

"I told him," he said, "that Christianity tied to the State is a weak faith. He and the officers of the government can set an example in their personal lives, but we will take care of the rest ourselves."

Dr. Kagawa thanked Americans for the 2,500,000 Bibles they have sent to Japan in the last five years and said he believes that more high officials in the Japanese government are attending Bible classes than are high officials in the American government.

He said the United Nations program of curbing Communist aggression cannot be successful unless it goes hand in hand with a program of Christianizing the world.

A LETTER FROM CHAPLAIN SEALS

The Arkansas Methodist has received the following letter from Chaplain Ray D. Seals:

"We are finding death and suffering all about us, but I am particularly hurt at the suffering of the homeless children."

Yesterday I took a little girl, five, and a boy, eight, to the Central Orphanage here in Kaesong, Korea. We had picked them up out in a rice paddy cold and hungry. Our battalion doctor examined the little girl and found her suffering from tuberculosis. We wrapped her up in GI sweaters and took her and the boy to the

NEWS AND NOTES ABOUT FACTS AND FOLKS

DR. W. C. BUTHMAN dean of Hendrix College, was elected president of the Deans of Arkansas Colleges at the meeting held recently in Little Rock.

REV. H. C. MINNIS, pastor at Atkins, is doing the preaching in a series of services at Chickalah Church on the Dardanelle work. Rev. Elmus Brown is pastor.

MRS. C. B. NELSON has been elected secretary of the First Methodist Church, Warren, to succeed Miss Virginia Cornett who was married on October 29 to Sergeant James V. Brooks.

MISS VIRGINIA CORNETT, secretary of the First Methodist Church, Warren, was married on Sunday afternoon, October 29, to Sergeant James V. Brooks, by Rev. J. E. Cooper. They will make their home in Traverse City, Michigan.

DR. FRANCIS A. BUDDIN, district superintendent of the Little Rock District, was the preacher in a week of revival services at Hunter Memorial Church, Little Rock, beginning on October 8. Rev. Fred L. Arnold is pastor.

DR. ALBEA GODBOLD, pastor of St. John's Methodist Church, St. Louis, Mo., was the guest preacher at the evening service on Sunday, October 22, at Winfield Church, Little Rock. Dr. Godbold was in the city teaching in the Little Rock District Training School.

MISS SUELLA ANDERSON, of Little Rock, was elected campus sweetheart in the all-student Who's Who poll at Hendrix College held recently. Miss Anderson is the daughter of Mr. and Mrs. H. I. Anderson of Little Rock and has served as director of Religious Education in the Youth Area at the First Methodist Church, Jonesboro, for the last two summers.

BEGINNING on Sunday, November 5, a program of Home Visitation Evangelism will begin in the First Methodist Church, Warren, under the direction of Rev. Arthur Terry, pastor of Asbury Church, Little Rock. Rev. J. E. Dunlap, pastor at Lonoke, will do the preaching. They will be in Warren through Wednesday night. Services will be held at 7:30 p. m. and supper will be served to the workers on Monday, Tuesday and Wednesday nights. Rev. J. E. Cooper is pastor.

THE Federal Council of the Churches of Christ said in a recent resolution: "The conscience of the nation is challenged by the disclosure of the extent to which gambling has become a commercial enterprise on a national scale. It also is becoming clear that there is a connection between organized gambling and crime. We affirm our vigorous opposition to gambling as an insidious menace both to personal character and to social morality. By encouraging the idea of

orphanage which accepted them gladly. However, this orphanage which now has 72 children has been stripped by the communists until there is little for the children to live on.

My company made up 100,000 won or about \$40.00 American money. We will continue to help but there is little we can do compared to the actual need.

At Taejon I saw 1300 dead fathers and mothers in one large grave dug by an American bulldozer. Children and friends kept coming and looking at the bodies to try to identify them. Many poor children found their parents there. Many more will never find them.

If any church wishes to give money we can certainly use it. If any agency wishes to send bundles of used clothing we can also use that.

These children will wear anything at all. They range in age from three or four years to twelve or fourteen. They are both girls and boys.

Powdered milk, cocoa, gum, hard candy would be prized to add to their rice and vegetable diet.

I am personally well and holding services for troops both Korean and American almost daily.—Ray D. Seals, Chaplain-Captain, Hds. 4th Ord., B. N., APO-301, P.M. San Francisco.

LET'S VOTE, WOMEN!

The time is near when we must exercise our duty and be grateful for the opportunity to do our part for prohibition. We are urging all women of the church to help defeat the liquor traffic by voting for Initiated Act No. 2 in the November 7 election. Let's vote, women!

Mrs. Walter Jimerson, North Arkansas Conference Secretary of Christian Social Relations and Local Church Activities

Mrs. H. J. Couchman, North Arkansas Conference Secretary of Status of Women

getting something for nothing, of securing monetary return without rendering any service, gambling tends to undermine basic ideals of honesty and public welfare."

THE METHODIST CHURCH of Australia, has long carried on missionary work among the aboriginal peoples of New Guinea, and now maintains there an extensive system of churches, schools, and medical centers, has recently sent a party of "missionary explorers" into the mountains and scarcely-explored hinterland of New Guinea. Led by the Rev. E. A. Clarke, of Papua, and assisted by four New Guinea Christians, the party is now mapping the mountainous interior where men live at 9,000 feet above sea level and miles from the nearest roads. In this vast area the Methodist Church plans the establishment of a central mission station. It is now in the process of recruiting fourteen circuit preachers, five educators, three language specialists, two schoolmen, and specialists in youth work to serve in this new area.

OPPORTUNITIES in the field of missions at home are being offered to fifty young college graduates who are chosen as the first "U.S.-2's" (missionary service in the U.S.A. for two years.) The U.S.-2 plan is sponsored by the Department of Work in Home Fields of the Woman's Division of Christian Service of the Methodist Church, 150 Fifth Avenue, New York 11, N. Y. Although most of the work calls for women, a limited number of young men will be included in this group. Types of work are teaching in home missions schools, group work in community centers, kindergarten and nursery school work, and social-religious work in rural and city projects. Rural church and community workers and nurses will be recruited. Every phase of home missions work is included in the jobs open. Terms of service are two years within the states and three years in outpost territories, Alaska, Puerto Rico, and Hawaii. Candidates should have a bachelor's degree, high scholarship, practical skills, ability to work with people, and good health. "A Christian character and a sincere desire to share the Christian way of life with all people are, of course, the basic qualifications," sponsors for the plan stress. A short term of special training will be given candidates in the summer of 1951.

WET PROPAGANDA CALCULATED TO DECEIVE

(Continued from page 1)

glaring testimony of what depths people will descend to make a dollar.

It is our opinion that a fair analysis of much of the wets' propaganda would discredit their whole cause. For example, to claim that prohibition provoked the depression of the thirties and repeal resulted in prosperity or that prohibition did and would again close schools, welfare agencies, etc., while legal sales of alcoholic beverages is necessary for their successful operation is simply not presenting the picture accurately. The fair minded citizenry of Arkansas will decide whether they want to be misled any further on November 7th.

CURRENT NEWS IN THE RELIGIOUS WORLD

Selected from Religious News Service Releases

Reports Popular

Religious Music Trend

Public demand for religious music has shot upward recently in various parts of the country, according to Variety, weekly trade paper of the entertainment field. Music publishers and recording companies, the paper said, are increasing their search for promising religious music as a result of this demand. Explaining this revival in religious music the trade paper observed: "With the current tense international situation, the public is experiencing a genuine religious feeling that overrides differences in religion, but is a desire for peace and security."

Salaries of Presbyterian Pastors Increase 27%

Pastors' salaries in the Presbyterian Church, U. S. A., have increased by 27 per cent in the past two years, according to the statistics released at Philadelphia by the Church's board of pensions. As of July 1, 1950, the average clergyman's salary was \$3,988 a year. It was explained that the figures apply only to the 4,700 Presbyterian pastors serving parishes. Chaplains, unemployed ministers, foreign missionaries and clergymen serving organizations other than churches were not included. A 15 per cent allowance for manse (pastor's residence provided by the church) was included in the \$3,988 salary figure. The average cash salary was given at about \$3,470 per year.

Church Leaders Hit Communist Exaggeration

Statements by Soviet-German sources concerning the number of pro-Communist clergymen in the (Eastern) German Democratic Republic were described by Evangelical and Roman Catholic circles in Berlin as exaggerated and misleading. Dr. Karl Steinhoff, Interior Minister of the Soviet Zone State, said recently that 350 clergymen "stand firm behind the (Communist) government" and will become the vanguard of an all-out attack against "reactionary" Church managements in the Soviet Zone to be launched in the near future. Evangelical Church authorities said that the small group of pro-Communist pastors in the Soviet Zone does not amount to one per cent of the total clergy. Most of these, they added, cannot be considered clerical representatives because they had retired from office or had been suspended for disciplinary reasons. A Berlin Roman Catholic spokesman said it was unlikely that even one Catholic priest will participate in the Communist actions. So far, he said, not a single case of a priest supporting the Communist regime has become known.

Sees No General Closing Of China Church Colleges

Seizure by the Chinese Communist government of Fu Jen University, Roman Catholic institution in Peking, does not indicate that all other Christian universities and colleges in China are threatened with similar action, according to William P. Fenn, associate executive secretary of the United Board of Christian Colleges in China. Dr. Fenn said that the action taken in the case

DEWITT MINISTERIAL ALLIANCE ADOPTS PROHIBITION RESOLUTION

Whereas the trafficking of intoxicating liquors is a menace to society and a dangerous threat to our democratic way of life; and

Whereas the drinking of intoxicating liquors is detrimental to the physical, mental, moral, and spiritual health both of the one drinking and his immediate associates; and

Whereas King Alcohol is either directly or indirectly responsible for a vast majority of the major crimes, accidental deaths and injuries, broken homes, and destitute conditions of many families of our land; and

Whereas the State of Arkansas is at present in the liquor business, and we who are citizens are equally involved; and

Whereas Almighty God in His infinite wisdom has proclaimed that any person who is deceived by King Alcohol is a fool, and has in His infinite justice pronounced eternal doom upon the drunkard and a Divine woe upon those who give (or sell) his neighbor to drink:

Be it therefore resolved that we, the pastors who constitute the DeWitt Ministerial Alliance make it publicly known that we stand squarely against the trafficking or use of any intoxicating liquors, that we seek, by the grace of God, to lead all of our people to total abstinence, and that we at regular intervals proclaim the Divine standards of sobriety.

Be it further resolved that we seek to lead those who sell and those who drink intoxicating liquors to a saving knowledge of Jesus Christ, knowing that the only remedy of drunkenness and the trafficking of intoxicating liquors is an experience of spiritual regeneration.

Be it further resolved that we give united support to the campaign sponsored by the Arkansas United Drys to make the Initiative Statewide Prohibition Act a law, seeking to lead our people to vote for said act, and to work and pray for an overwhelming victory in this warfare against the man-polluting, soul-destroying liquor traffic.

Be it further resolved that a copy of this resolution be sent to the DeWitt Era-Enterprise, the Stuttgart Daily Leader, the State daily papers, and our denominational papers for publication, and that a copy be spread upon the minutes of the DeWitt Ministerial Alliance.

Signed:

C. K. Hutto
T. L. Miller
L. E. Ross, Sr.
F. C. Fox
James F. Thomas
O. E. Holmes, President
Jesse L. Boyd, Jr., Secretary

of Fu Jen "indicates a pattern of what can happen to Christian institutions in China, but not what necessarily will happen." He said the Fu Jen case is unlikely to have any effect upon the relations of other Christian institutions with the Chinese government. "We fear, however," he added, "that it will have a harmful effect here, by creating a false impression of general educational conditions in China." Although self-support and self-administration have been the goal of all Protestant institutions in China for many years, Dr. Fenn said, both Chinese Christian leaders and the present Chinese government realize that the process must be gradual. He said that both the government and the schools welcomed continued foreign aid "if no political strings are attached."

Finds French Protestantism Facing Crisis

Unless French Protestantism strengthens its "shaky position" it faces a strong decline, according to an article in Christianity in the 20th Century, official organ of the French Reformed Church. The article was written by Pastor Henri Eberhard, who appealed for "a well-defined and well thought-out policy of reform and a renewal of the

Church before it is too late." Pastor Eberhard also called for "a more progressive attitude" among the faithful, whom he accused of "egoism and self-interest. If the influence and authority of French Protestantism remains considerable in Europe and the world, it is because of an illustrious past," the pastor wrote. "But if French Protestantism does not find a means now of strengthening its shaky position and practical solutions for its problems, its prestige will rapidly decline."

Methodists Plan Largest Evangelism Operation

Plans were formulated at Abilene, Texas, for an All-Texas United Evangelistic Advance of the Methodist Church which is being heralded as the largest evangelism operation ever undertaken by the denomination. The Advance will be launched in October, 1951, and will continue through Easter, 1952. "Ring every doorbell in Texas" will be the slogan of the Advance, which will cover an area in which the Methodist Church has more than 580,000 members and 1,400 pastors.

World-wide Bible Reading Program Set

For the seventh year, a World-wide Bible Reading Program will

be promoted by the American Bible Society between Thanksgiving Day and Christmas, it was announced at Society headquarters. The 1950 theme will be "The Bible—A Light and Guide." As in previous years, the Society is distributing, in book-mark form, a list of selected Scripture passages for daily reading between Nov. 23 and Dec. 25. President Truman is honorary chairman of a national committee of laymen aiding in the observance, the announcement said. High point of the program, it was stated, will come with the observance of Universal Bible Sunday in Protestant churches on December 10.

Urges Christians Demand Religious Christmas Cards

Greeting card publishers are willing to turn out more religious Christmas cards if Christians show a demand for them, according to Dr. Jesse M. Bader, executive secretary of the Department of Evangelism of the Federal Council of Churches. Dr. Bader said in New York that an increasing demand for Christian motifs in Yuletide greetings had induced publishers in five years to double the percentage of cards having such motifs. He said that Christmas cards with religious designs comprised 13 per cent of the total in 1948, 19 per cent in 1949, and are expected to constitute 22 per cent this year.

Assail Commercialization Of Christian Holidays

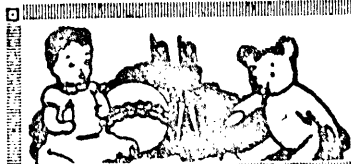
Commercialization of Christian holidays in the United States was sharply attacked in a statement adopted at New Brunswick, N. J. by the local Council of Churches. The Council said that business circles have commercialized days "holy and hallowed by the Christian community," including Thanksgiving Day, Christmas, Good Friday, Easter, Mother's Day and Children's Day. Singled out for special criticism was a promotional effort to have October 15 observed as "Children's Day." The effort has the backing of Parents' Magazine and a National Children's Day Committee.

Ministers To Aid Military Recruits

The Anniston, Ala. Ministerial Association passed a resolution calling for a local minister to be present at the departure point of all local recruits for military service.

Protestants Hear Plea To Strengthen Religion

Protestants of the nation were called upon in Cleveland to fight the threat to human liberty by bringing religion into every phase of living. The plea was made at the fifth annual Festival of Faith in Public Hall here by Dr. Ralph W. Sockman, pastor of Christ church, New York, and widely-known radio preacher. Addressing a big crowd comprising members of nearly all Protestant denominations, Dr. Sockman said: "The only way to keep the seeds of Communism from taking root in America is to cultivate our own institutions the home, the church, the school and every community agency which gives our people a sense of the belonging."



THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



IN STORYLAND

NED'S EXCUSES

"It wasn't my fault, mother," said Ned. "Meg left her glass so near the edge of the table that it fell off with the slightest touch."

Ned's mother sighed. Then Ned protested:

"But, mother, it's true. Meg did leave it near the edge."

"Perhaps she did. But she did not knock it off," and mother sighed again.

Then Ned went out to join Meg at her play, knowing that he had worried mother once again.

Mother was always worrying over things, he said. Just yesterday he had come in with a poor report from school. When he had seen how sad his mother looked, he had said:

"Well, mother, it wasn't my fault. I couldn't get my lessons up with the baby crying almost every night."

"Every night?" his mother questioned.

And Ned had stammered: "Well, some nights, anyway."

"If I remember rightly, dear, that happened only once. You are trying to excuse yourself."

"Well, you know I had a cold for a week. So it really wasn't my fault that I did so badly."

"Does that account for your low marks the whole term?" Ned's mother argued then.

Ned had no answer ready. It was always hard to find an excuse to satisfy his mother. She always seemed to know they were excuses.

It had been just like mother, too, today to see through his excuse about Meg's glass. And yet it had been so much easier to put the blame on Meg than to admit that he was careless.

Ned's conscience pricked him for a few minutes, as it always did when mother looked so sad. But as he and Meg played throw and catch in the front yard, he soon became his careless self once more.

"Not my fault. Your bad throw, Meg," he called as he missed a catch.

"A good catcher should catch bad throws, too," retorted Meg.

"Not with a sore finger," answered Ned.

As a matter of fact, Ned had twisted a finger at school, that day, but it had hurt for only a few minutes. Ned knew quite well that he was merely making an excuse.

"I'm sorry, Ned," said Meg. "I didn't know your finger was sore."

And Ned felt quite ashamed.

Meg and Ned played back and forth with the ball for some time in silence. Then suddenly Meg began to miss many of Ned's throws.

"I'm stupid," she would say each time. And Ned would not deny it, though he knew well that it was his bad throw that made her miss.

Then it began grow dark, and the players went inside.

"Mummy, I'm a stupid player," Ned heard his sister say. "Ned caught all but two of mine, and that with a sore finger. I missed heaps of his."

Ned said nothing. He hurried off to get his books to study. He found, however, that he could not think of

lessons. Meg's words kept troubling him. So did his mother's worried look.

Finally he pushed his books away and went to where Meg sat.

"Meg," he said, "my finger isn't sore at all. I played ball badly. Every time you missed, my throw was bad. You're not a stupid player, Meg."

At last Ned summoned up the courage to break his excusing habit. He rushed back to his books with a blush of shyness. But before he began to study he saw his mother's face light up with joy, and heard Meg's happy:

"That's awfully decent of you, Ned."

"It was certainly worth admitting it," was what Ned thought as he settled down to work in earnest. "It makes a fellow feel more like a man." — Alice Wetherell, in Pittsburgh Christian Advocate.

Reporter: Which of these two men is the bridegroom?

Relative of the Bride: The anxious-looking one—the cheerful one is her father.



GETTING READY FOR WINTER

The thrifty little squirrels
While children are at play
Are busy as can be
Storing nuts away.

All through the winter
With its snow and sleet,
These lovable friends
Will have something to eat.

Cunning little squirrels,
With your bright, bright eyes,
You look as if you're planning
A happy surprise.—A. E. W.

JUST FOR FUN

A grandmother, who didn't think much of circuses and such, took her grandson to prayer meeting with her.

"You know, Grandma," he said on the way home, "if you'd ever been to a circus, you'd never want to go to prayer meeting again." — Mary Marie Hawthorne, Putnam County Record, Granville, Ill.

Visitor: "You don't mean to tell me that you have lived in this out-of-the-way place for over 30 years?"

Inhabitant: "I 'ave."

Visitor: "But, really, I cannot see what you can find to keep you busy."

Inhabitant: "Neither can I—that's why I like it!"

Little Girl: "Mommy, I gave the kitty a bath today."

Mother (anxiously): "What towel did you use?"

Little Girl: "I didn't use any. I

IN THE WORLD OF BOYS AND GIRLS

RAINY DAY THINGS TO DO

Make curly lambs. Look through an old coloring book and cut out a lamb picture. If you don't have a picture, draw one and cut it out. Color its eyes, hoofs and nose black. Roll up small pieces of white cotton batting, between your thumb and finger, making small round balls. Then cover a little of your lamb with paste and stick on the cotton balls. Do this until the entire lamb is covered, except his eyes, hoofs and nose. Put your lamb under a heavy book or magazine until dry.

Make apple turkeys for the dinner table. Everybody will enjoy these. Draw as many turkey heads as there are people in your family. If you have brown paper, well and good, but if you use white, color it brown, but be sure to have the wattles red. Also cut and color turkey tails. Make a slit in the apple, insert the head, and make a slit at the other end of the apple and insert the tail. A sucker stick, or popsicle stick stuck underneath will supply your turkey with feet.

Make small airplanes for your airport. Get some of mother's clothes-pins and shove a stick from from an ice cream sucker or an old tongue pressure up the clothes-pin and fasten with a thumb-tack. Put a rubber band through an empty spool and slip each end of the band over each end of the ice cream sucker stick.

Make hats. You will need two paper napkins for each hat. Fold each one in half so it looks like a shawl. Place one on top of the other and paste along the two short sides, leaving the longest side open so it will fit on your head.

If mother made these hats, she would sew them on the sewing machine instead of pasting them. Then she would cut a nice fringe all along the two sides down to the stitching, and make really fancy party hats.—In The United Church Observer.

just wrung him out."

"I know I'm not much to look at," admitted the suitor.

"Oh, well," philosophized his bride-to-be, "you'll be at the office most of the time."

Teacher: Who was the smartest inventor?

Pupil: Thomas Edison. He invented the phonograph and the radio so that people could stay up all night and use his electric-light bulbs.

Son: Dad, may I ask you a question?

Daddy: I suppose so, let's have it.

Son: Where is the wind when it doesn't blow?

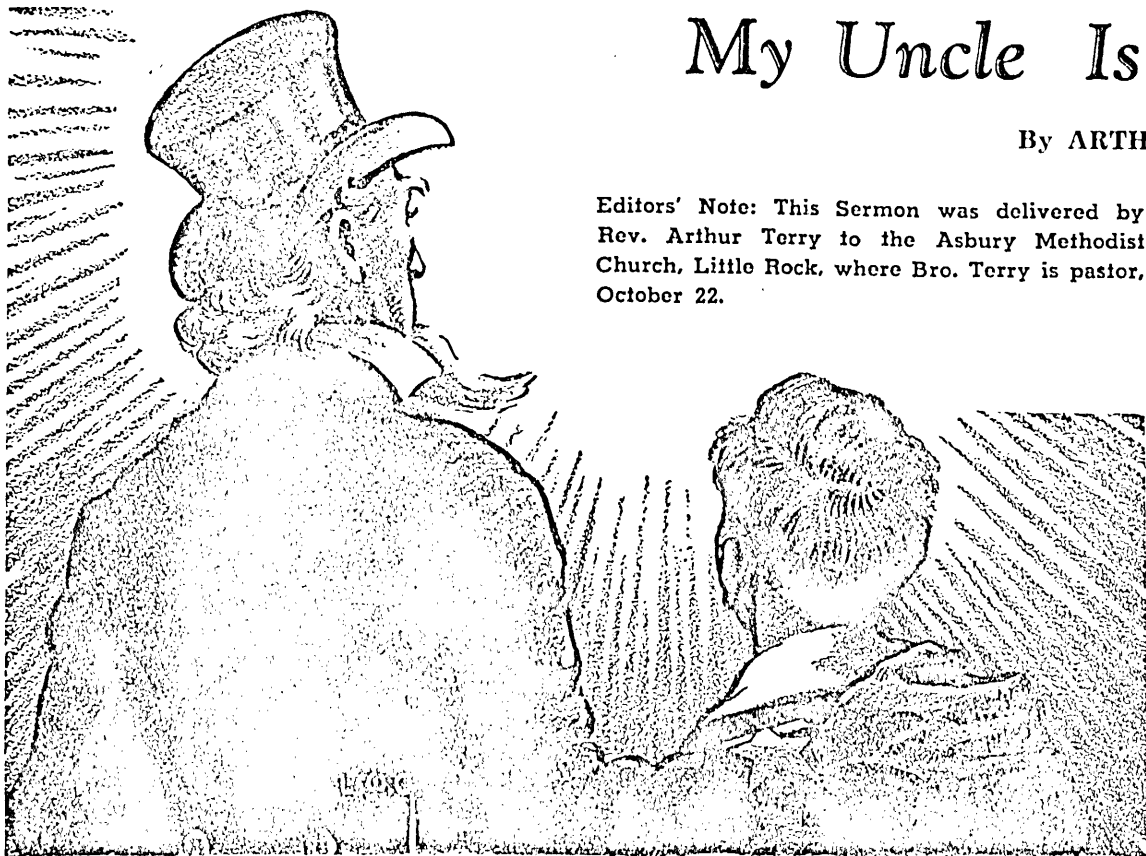
Stupid Sally: "I don't see how in the world football players ever get clean."

Saucy Sue: "Silly, what do you think the scrub teams are for?"

My Uncle Is An Alcoholic

By ARTHUR TERRY

Editors' Note: This Sermon was delivered by Rev. Arthur Terry to the Asbury Methodist Church, Little Rock, where Bro. Terry is pastor, October 22.



Ephesians 6:10-20



YOU and I know perfectly well that it is poor taste to discuss, publicly, unpleasant domestic relationships; but I have a very wealthy and influential uncle, a man of distinction, of whom I am very proud and to whom I am greatly indebted for a great many considerations, opportunities and privileges; but

who, unfortunately and regrettably, is an alcoholic.

We have made a number of unsuccessful attempts to cure him of his alcoholism. There was a time many years ago when a large number of his nieces (we are a large family) made a special attempt to sober him up and attracted wide attention both to themselves and to uncle's alcoholic condition. And their efforts were not altogether in vain. In fact they have never quit trying to sober uncle up but from many quarters there has arisen the opinion that the girls had lived too sheltered lives to properly appreciate uncle's condition and that their technique was all wrong.

There was the time, later on, when a majority of uncle's "qualified" relatives got their heads together and contrived to take alcohol away from uncle and uncle away from alcohol. This had great possibilities, but it had its problems and soon many of the kin folks began to lose interest and quit trying to help. They were influenced no doubt by rumors that it was unfair to uncle to take this dangerous beverage away from him. That it only made him want it worse. That it made a liar and a thief out of him; that it made liars and thieves out of persons who collaborated with him in defying the effort. Finally, enough of our family listened to these and other propaganda and about 17 years ago we abandoned the program.

But uncle's statisticians keep telling us in cold facts and figures that uncle's alcoholism is growing increasingly worse.

His alcoholism has become a part of the social structure of all our relationships. Everywhere his relatives turn we run into something that has to do with his alcoholism. We tune into one of our most interesting radio programs and it is interrupted to let someone urge uncle to drink a certain brand of intoxicant. We pick up our choice magazine, or a newspaper, settle down to read and our attention is called to an attractive pictorial design insisting that uncle use that particular alcoholic beverage. We drive down our city streets and flashing neon signs,

and brightly lighted display windows insist that uncle purchase their intoxicating wares. We go some place to spend the night, or eat a meal and frequently, in a subtle way, uncle is urged to drink. At many social functions our host or hostess, or the entertainment committee is suggesting, or insisting, that uncle drink. We go to the movies, and in the majority of instances, the picture offers uncle a suggestion that he drink.

His increasing alcoholism has had a disastrous effect on uncle's business. The Department of Justice of the United States showed uncle some figures at Chicago in March 1948 at the Industrial Conference on Alcohol, and these figures revealed that uncle's alcoholism had cost him 28,600,000 working days in 1947. Not only can uncle's business not stand this strain, but it is unfair to his family, for this loss of income frequently means that his wife and children are denied the necessities of life.

Now I referred to my uncle as a man of distinction, and he is, especially in politics. My uncle is the biggest, most influential, political figure in the world today. He has his finger in every municipal, county and state government in this nation and he runs the national government. He is an international politician. Every nation in the world either fears his disfavor or hails him as a counsellor and collaborator. But his increasing alcoholism is frequently embarrassing us and is sometimes disastrous. For his sake, as well as for our own, we have kept the worst episodes partially hidden from the public eye, and when they have come out anyhow we have been fairly successful in glossing them over. Frequently some subordinate takes the rap for his alcoholic irregularities.

There was the time when he was standing guard over his family at a Pacific outpost. Suddenly there was an aerial attack which plunged us finally into World War II. It has been alleged and hushed, alleged and hushed, and finally glossed over that uncle had been so repeatedly in his cups that he paid no attention to warning that the attack might come. (Of course, his subordinates took the blame.) Washington, at Valley Forge with a ragged, cold, hungry poorly-equipped but praying army defeated the larger, better clad, better fed, better trained, but intoxicated Hessian heirlings and this should have been a lesson to uncle about his alcoholism in military affairs.

But even Pearl Harbor was not warning enough. In recent weeks, our young men in Korea unable to receive sufficient equipment were nevertheless supplied with a can of beer per day.

You see how uncle's alcoholism is effecting all of us.

While it is a fact that my uncle passes as

a big, and a wealthy, business man the fact is we relatives support him. We pay all his bills and one of the biggest bills we have to pay is his liquor bill. Last year it was \$8,800,000,000.00 and many of us who don't touch a drop had to help pay it. Of course, uncle claims that he pays for his own drinks, and that there is all kinds of money left over when the beverage is paid for, (included in the cost by a ruse called taxes) to do all sorts of wonderful things for the aged, the blind, the sick and the poor. But out of every dollar uncle spends for intoxicating beverages we, his relatives, drinker and non drinker alike, pay \$4.00 for law enforcement and court procedure growing out of the liquor traffic alone. This does not include loss of time, loss of business, loss of property and of course there is no way to estimate the humiliation and the broken hearts and the experiences to which a dollar mark cannot be attached. He had the Department of Commerce to figure this for him, but of course he ignores the figures when they interfere with his alcoholism and the figures continue to grow year by year.

Not only do we have to pay his drinking bill, but he keeps insisting that all his relatives must have the privilege of taking or leaving intoxicating liquors. The brewers have TAKEN ADVANTAGE OF THIS SITUATION AND HAVE GONE TO WORK TO CONVERT every one of uncle's relatives to alcoholism. They are spending in excess of \$100,000,000.00 annually in the smoothest, most attractive, most convincing advertising in the world, notwithstanding that it is frequently misleading. And it is paying big dividends to the liquor industry.

My Uncle Sam is alcoholic, and because of his alcoholism, and because of his policy and his attitude toward the use of alcoholic beverages we are becoming a liquor-consuming nation to the extent that we are all but, if not actually an alcoholic nation.

It is time to do something about uncle's alcoholism. What shall we do? What can we do?

Alcoholics Anonymous says that in dealing with an individual alcoholic there is nothing that can be done by anyone else for the individual. He is, they say, a sick man and yet medical science can do nothing for him. His only hope of recovery is from a source of power outside of and greater than himself, and even that power is helpless unless the individual alcoholic has become so thoroughly disgusted with himself that he will want this power and call on this power for help. Experience has proved that that position has sound logic in it. We had better not be too quick to discard their philosophy. They are redeeming better than 50% of the alcoholics who come to them for the program. When 1% of our nation is alcoholic, and 50% of our people and admittedly social drinkers that is a sick and sickening condition and we need a power outside of our nation and greater than our nation to redeem our nation from alcoholism. I heartily accept this philosophy of Alcoholics Anonymous and am ready, always to cooperate with the program in helping men to sobriety. But I cannot accept their fatalistic philosophy that nothing can be done about the condition of an alcoholic. While I believe that only a power outside and greater than an alcoholic, individual or nation, can help the alcoholic, and that only when he desires it, I also believe we can help the alcoholic to want that power.

You see I actually do have an uncle who is, or rather was, alcoholic. For thirty odd years he drank, and more often than he knew he drank to excess. Today he is in his third year as a total abstainer, not having touched a drop. How? I will quote him as he has told me on more than one occasion. "My good wife, my darling daughter, you, and a few others just wouldn't stop praying for me to quit until finally the good Lord did this thing for me." There is something we can do. We can begin praying in dead earnest for a sober nation. You get the Christian forces of this nation to praying for a sober nation and a lot of cocktail lounges will close. Liquor stores

(Continued on page 9)

Let Us Alone

By BISHOP PAUL E. MARTIN

Editors' Note: This address was delivered by Bishop Martin at the Statewide Prohibition Rally in Little Rock, Arkansas, October 24.

"There was in their synagogue a man with an unclean spirit: and he cried out, saying, Let us alone."—Mark 1:23, 24

HAVE you ever been in a church service which was interrupted in an unseemly way? The very solemnity of the sanctuary makes ridiculous things more ridiculous. The quiet of the worship hour makes more loud the voice foreign to the mood. When Jesus was delivering his first public message, there came such a break in the order. The hush was broken by a wild cry; startled listeners turned toward the man, who perhaps was well known in the village—a man so tortured by a strange spell that he cried out to the only person who could really help him, "Let us alone."

Here we have an incident in the Nazareth synagogue which is not a remote and outdated thing. Instead, its truth is timeless. It belongs to the fall of 1950, and I am persuaded that it will pass on into coming seasons.

Evil made then and makes now the apparently innocent claim of the right to be left alone.

The wicked spirit everywhere not only wants nothing to do with God, but it wants God to have nothing to do with it. No kind of sin is ever patient under interference. The slightest attempt to drive it from its usurped place is answered by the claim of its own liberty. It is adept in using the catchword of freedom.

The small child in the nursery wails its protest: "Let me alone."

A young man impatient of kindly warning says, "Let me alone."

Middle age set in its habits stubbornly says, "Let me alone."

Old age, trembling along the final slopes of iniquity, says, "Let me alone."

Indeed, inside ourselves, the worst part of our nature says to the better part, "Let me alone."

It is so, as well, in our social and national life. Our ancestors said of slavery: "You don't have to hold slaves yourselves, but do not interfere with us." "Let us alone."

The Louisiana lottery said: "You need not buy our tickets, but don't be so bigoted or intolerant as to stop liberty of others who wish to do so." "Let us alone."

The liquor traffic joins the chorus: "You need not frequent our package stores, taverns and honkytonks. But you must not close the door to others and deprive them of their choice." "Let us alone."

"Let us alone." The incident in the Nazareth synagogue is not a remote and outdated thing. The owners of the Gadarene swine, and Demetrius the silversmith, and the exploiters of the demoniac girl in Philippi have their modern successors. The great financial interests are not concerned that our Keeley Institutes are enlarging their quarters for the drunken women. They are perfectly willing that the daughters of our church schools be coaxed by false lure to don the uniforms of bar-maids. They care not that our boys and girls develop the habit that will prostitute their lives. Anything to fill their tills with blood money is all right. And to every person who dares protest, they shout, "Let us alone."

That voice is being raised today in the great state of Arkansas. And it is being raised by the same forces that through the years have been identified with dissipation, loose morals and social disorder. Alcohol is always and everywhere a deceiver, a moral menace, and a mental demoralizer. Wherever the liquor forces exist, they are to be identified with vice, gambling, and tricky politics.

I hold in my hand a clipping from the October 17th issue of the *Arkansas Gazette*. In that single clipping are related six different violations of the law by liquor establishments. And then these hypocritical deceivers plead for the

respectable, law-abiding voters of this state to cast their ballots against prohibition because they are afraid, so they say, that lawlessness will come with prohibition. Thinking men and women know that we will never have any law enforced by that crowd. And they are the ones that are saying, "Leave us alone."

The Christian forces of Arkansas, conscious of our responsibility for our fellow men, are seeking to bring prohibition to our state.

And we gladly accept the statement of the wet interests that this is prohibition. By the way, the clever and well paid author of their advertising slogans has admitted this is prohibition. He knows and they know that prohibition prohibits. They knew that prohibition, even with its powerful enemies, furnished the finest period in American life.

They know that all the promises of the wets concerning the benefits that would come with repeal were lies. Let me remind you of some of those promises.

(a) The bootlegger would disappear. In spite of the immense consumption of legal goods, the bootleggers are thriving as never in the days



BISHOP PAUL E. MARTIN

of prohibition. Illicit making and selling of liquor did not cease when repeal came in.

(b) The speakeasy, the night club and the road house would close their doors with repeal. These institutions are not only still alive, but they are more active in their damnable prostitution of the finest in men and women than any time in their history.

(c) The saloon would not come back. Not only is it back in the guise of cocktail lounges, but now it is frequented with women and girls.

(d) Crime would decrease, lawlessness be cured, disorder be ended.

For years during the prohibition era, it was the fashion to blame the "crime wave" as it was called, on the dry regime. That legend was created, for obvious propaganda purposes, and at last found its way into the public mind as a fact not to be gainsaid. It was said that everything—misdemeanors and felonies of every description, bank robberies, mail robberies, banditry, industrial racketeering, manslaughter and murder, even kidnapping—all these were caused, so they said, by the long-suffering 18th Amendment.

Now the amendment is gone. What has happened? There has been a 32% increase in crime since repeal. There has been a 52% increase in women sentenced to Federal prisons since repeal. So great has been the increase in crime that the Congress of the United States now has a committee studying the appalling results. Crime today threatens not only the prosperity and happiness of our people, but the very life of the nation itself. Significantly enough, the news reports recently of the visit of the Congressional committee to Kansas City linked the gambling corruption with the wholesale distributors of two large liquor houses.

There are those who say you cannot make people good by legislation. You can help them to be good by it. We do not repeal all the traffic laws because some people violate them. Nor do we go out and preach voluntary methods

of abstinence from fast and reckless driving. We impose a law from above and we demand obedience to that law. In that obedience we find the fullest freedom. In the name of personal liberty we do not allow every man to do what he will on the streets. Chaos would result comparable to the chaos that is in our land produced by the effects of the liquor traffic. We have laws against stealing, rape, arson, murder, the sale of morphine, etc. We are getting ready in Arkansas to show true intelligence and moral responsibility by legislating against liquor, which has destroyed more souls than all the plagues, pestilences or wars since the creation of man. And as we outlaw liquor, we will lessen the violation of these other laws.

I am concerned about the enormous waste due to our expenditure for alcoholic beverages. I am not primarily offering statistics today, but they are not hard to secure. A comparison of the expenditure for alcoholic beverages with those for constructive purposes shows that a tremendous impetus could be given to education, religion and culture in general if this sum were spent for social welfare. The total expenditure for alcoholic beverages which in 1949 was eight billion, 550 million dollars, is more than our expenditure for all our public and private schools of every kind, our libraries, our churches, the Red Cross, the U. S. Public Health Service, the National Foundation for Infantile Paralysis, the expenditure of the state governments for public safety, health, institutions for handicapped persons, etc. Add to the total expenditure for alcoholic beverages the amount spent for causes that resulted from use of liquor, such as crime, juvenile delinquency, accidents, mental diseases due to alcohol, venereal disease contracted in connection with use of alcohol, etc., and you have direct and indirect costs and damages that will ultimately bring our nation again to say this terrible waste and this devastating sin cannot continue.

Mr. Fred D. L. Squires, National W. C. T. U. Research Counsel, has issued a Printer's Proof dealing with comparative expenditures for liquor and other purposes for the calendar year 1949. Each figure is credited to a Federal Government statistical source, a specific signed authority, or is generally accepted by research students.

Mr. Squires estimates that the sum diverted from constructive purposes by the cost of crime, commercialized vice and alcoholic beverages was more than 25% of the total personal expenditures of the people of our country for such things as automobiles, furniture and household equipment, clothing and shoes, food, gasoline and oil, housing operation, housing, recreation and transportation. This does not include the cost of drink-caused accidents, destitution, inefficiency, labor absenteeism or other consequential costs arising from the use of alcohol. These costs would make the percentage much higher.

Let Arkansas have the distinction of saying to the forces that exploit our people for money: "We are going to vote out the greatest curse that ever afflicted mankind."

The educational forces and the people who are genuinely concerned about the welfare of the less fortunate of our citizens are too intelligent to be fooled into believing that the adoption of this Act will hurt our schools or deprive our honored aged persons, whose support we gladly share, together with the blind and the deaf and the crippled and the mentally diseased, of their proper care.

Recently the State of Massachusetts appointed a special commission to study the problem of alcoholism in that state. After two years of investigation and survey, the commission reported that the tax revenue in Massachusetts paid for only 12.22% of the social and industrial loss occasioned by the use of intoxicants. It seems incredible that sensible people would allow such conditions to continue.

A complete saving of all the expenditures for liquor in Arkansas would enable the state to solve every one of its public problems which could be solved by the expenditure of money.

(Continued on page 9)

LET US ALONE

(Continued from page 8)

In additions, thousands of homes that have been robbed of food and clothing, with children deprived of the education they deserve, would share in some of the comforts of life these godless men have taken for themselves.

I have read with interest the advertising of the liquor forces. I do not think many people were impressed by the two-page spread with the names of persons who were opposed to the Amendment. I did not see the name of a single person with whom I was acquainted who is a devoted, God-fearing member of one of our churches. The spread was impressive because of the names that were omitted.

And that is true of all of the publicity of the wet forces. Far more significant than what they say is that which is omitted. Let me call your attention to some of the things they do not publicize.

1. They do not say that by countless decisions of state and United States Supreme Courts the sale of alcoholic liquor (and that includes beer and wine) is declared to be in a different class from every other business and can only be carried on by the express permission of the people.

2. No advertisement has stated that the consensus of scientific findings proves beverage alcohol in any form to be a narcotic poison, dangerous alike to the drinker and to those with whom he associates.

3. Interestingly enough, they have not told the people of Arkansas that the experience of social workers proves that wherever liquor is sold there is social deterioration and lowered standards of living, both morally and economically.

4. Nor have they played up the fact that liquor today is a tragic menace on the highways of community, state and nation alike, and even the liquor makers urge their patrons not to drink before driving. Nevertheless the National Safety Council states that one in every five fatal traffic accidents involves liquor, involving millions of dollars in accident costs.

5. They have not even informed us that alcohol is not wanted in business. It never has been, but with all the constantly growing competition and multiplying care and responsibility re-

quired for skill, judgment and salesmanship liquor is "out" and the business man does not wish to hire or keep a drinking employee in his organization.

6. And apparently they have forgotten that liquor for 46 years has been banned on the railroads of the United States, and a survey of the 70 leading lines recently made shows that the attitude of railway officials is more emphatically against its use by employees, and "that", they say repeatedly, "includes beer."

7. And why haven't they emphasized the well-known fact that liquor debauches and degrades youth. Judge Braude, Chicago, finds that at least 33 per cent of all child delinquency is due to drink. J. Edgar Hoover, Director of the Federal Bureau of Investigation, declares that youthful crime has grown so rapidly that it now challenges the American people.

8. If they were really concerned about human welfare, they would say that, most tragic of all, liquor, wherever legalized, always exploits childhood, the innocent but helpless victim of its blight. The opening of a liquor store means that some boys and girls in its vicinity will be deprived of the love and care of a father or mother, their family safeguards broken down and shattered, and their whole future jeopardized.

9. And they have not told the business men that liquor is always a costly and unfair competitor of all legitimate retail business in any community. It must be, for in millions of cases, it takes from the family pocketbook hard-earned dollars that all too often are needed for food, clothing, shelter, home comforts, and education.

10. And it is too much to expect them to say that liquor multiplies crime, causing accidents, spreads destitution, and always and forever increases unemployment and social disorder.

Do you know why the liquor forces are pouring huge sums of money into Arkansas? It is because there is a rising tide in America against liquor. The people are beginning to realize the promises of the liquor forces are all lies. They are seeing the great advertisements planned to give drinking a picture of respectability; but they are seeing also men and women ruined by liquor. There is an increasing fear in the minds of the liquor people of the rising public sentiment

against the traffic's law-defying record. They see danger ahead, and they know that if this election is won it will give confidence to men and women throughout the length and breadth of our great country who are genuinely concerned about our nation and its future. This iniquitous institution of colossal greed which flouts the will of the people, corrupts every area of life, takes the underworld as its ally, and thrusts slimy fingers into the highest places in the country, must be outlawed, and Arkansas is a wonderful state to demonstrate how well such can be done.

More than a hundred years ago (February 22, 1842) Abraham Lincoln made a speech at Springfield, Illinois, closing with these words:

"And when the victory shall be complete—when there shall be neither a slave nor a drunkard on the earth—how proud the title of that land, which may truly claim to be the birthplace and the cradle of both these revolutions that shall have ended in that victory. How nobly distinguished that people, who shall have planted and nurtured to maturity, both the political and moral freedom of their species."

The time has come for the Christian men and women of Arkansas to demonstrate that they are fearless disciples who will obey God rather than men, as they rise in holy indignation to banish from our fair state one of the greatest curses of mankind.

*Let us keep splendid loyalties,
For we are falling prey to lesser things.
What use are breath and strength if we no longer
feel
The thrill of battle for some holy cause
Or hear high morning bugles calling us away?
Let brave hearts dare to break the truce with
things
Ere we have lost our ancient heritage.
Are we to gain a world to lose our souls,
Souls which can keep faith until death
And die, triumphant, in some crimson dawn?*

*Nay, we must keep faith with the unnumbered
brave
Who pushed aside horizons, that we might reach
The better things: We cannot rest until
We have put courage once more on her throne;
For Honor clamors for her heritage,
And right still claims a kingdom of its own.*

MY UNCLE IS AN ALCOHOLIC

(Continued from page 7)

will go out of business and brewers will curtail their production because when you get enough people to praying for a sober, non-drinking nation some of them are bound to do something about it.

It is amazing to note that with negligible sums of money and scant, unskilled, publicity Christianity wins so many victories against the organized millions of the liquor traffic. It happens because praying people get up and do something about their prayers. Sometimes they do no more than put it in the heart of someone else to do something.

We kept praying for my uncle until a very close friend of my uncle went to him and told him in no uncertain terms that alcohol had ruined his health, jeopardized his business, lessened his influence as a citizen, humiliated and often nearly disgraced his family and had robbed him of the real joy of living. He finally wanted to quit and reached up for God.

Let us as Christian people get to praying about this thing until we can have the courage of our convictions and get up and tell Uncle Sam where to get off in his trend toward an alcoholic nation. Tell him not as doting relatives who want him to be sober for our sakes, or as berating reformers who leave the impression we do not know what the score is anyway, but as straight thinking, fact facing lovers of democracy who know that for our nation, or any nation alcoholic as our nation is, the end must be sobriety or delirium tremors making us an easy prey for any nation under the sun.

There is yet another instance in which I go beyond the wonderful work of Alcoholics Anonymous. Their philosophy is that if a man can take liquor or leave it alone it is well enough for him to drink, but the story of too many alcoholics is that they began as moderate drinkers who could take it or leave it. Therefore I

would remove the temptation of liquor from both the moderate drinker and the alcoholic. I would remove it and the brewers beautiful and effective program of educating youth to become wine bibbers by expensive advertising. It is against the law to kill a man and it should be against the law to sell a man a commodity to be used in such a way that it can, and frequently does dull his senses, inhibit his abilities, even humiliate his family and leave them destitute, steal his health and rob his joy.

I therefore, recommend that we as Christian people who have traditionally stood for the sanctity of the individual and against immortality in any form, stand up at the proper time and be counted as opposed to the liquor traffic in any form legal or illegal. This is not an economic issue. It is a moral issue. However, if anyone wants to argue the economics of the alcohol problem there are facts aplenty, and they are facts, hard facts, government facts, but this is a moral issue and the Christian man stands on the side of moral right. It is therefore to be expected that every Christian can be depended upon to render illegal the traffic of intoxicants, moonshined, bootlegged or otherwise.

I have no inclination to berate persons as individuals or groups. I grow weary of stereotyped invectives hurled broadside at any sin without fact or foundation. When November 7th is past I want those engaged in dispensing alcoholic beverages to look upon me and every fellow Christians as persons of integrity who used the truth, and only the truth, kindly but firmly. I want the law enforcement officers to feel that we believe in their willingness to uphold the law and that we can be depended upon to help them enforce it. I want the men in our system of justice to believe that we have confidence in them. Many of these last two groups are standing with us, and many more would be but for the fact that well meaning Christians have put all of them in the same category with a few

who have been unfaithful to responsibility.

Rum has run uninhibited down our social life these years, he has streamed across the movie screen, he has flowed into our homes through magazines, newspapers, radios, he runs with swift current down our city streets, he has become the "old man river" of our present social life—all because our uncle is alcoholic. It is time to divert this stream; turn the ingredients into food and engage the people who manufacture and distribute it in worthwhile pursuits. Abraham Lincoln said "No nation can long endure half slave and half free." It is just as true today and by uncle's alcoholism we the people of this nation are half slaves to alcohol. Let us rise up and throw off our bondage to alcohol.

PREMIERE OF NEW PROTESTANT FILM SCHEDULED

By Religious News Service

NEW YORK—A religious feature film, Again . . . Pioneers, will have a simultaneous premiere in 100 cities on Nov. 6, it was announced here by Paul F. Heard, executive secretary of the Protestant Film Commission, which produced the motion picture.

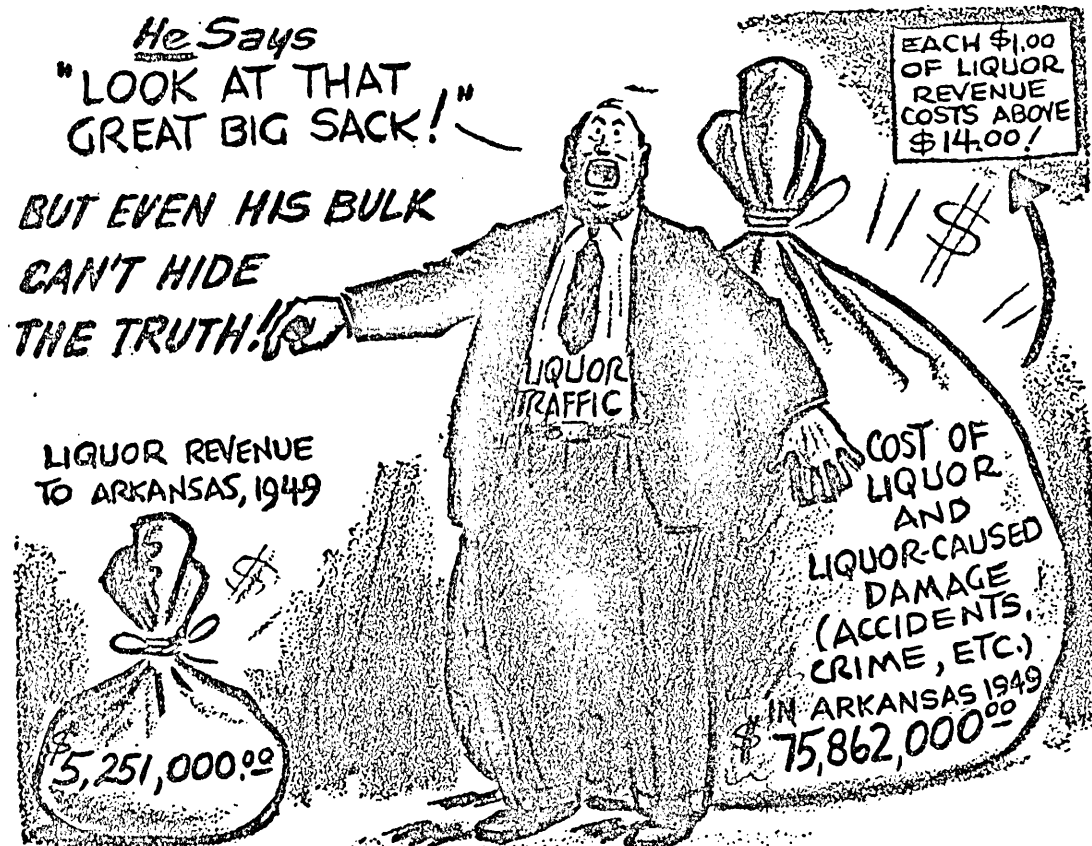
Again . . . Pioneers was produced at the request of the Home Missions Council of North America to provide an inspirational background for home missions studies by the churches. Mission boards of fourteen major denominations underwrote its cost.

The film centers around the efforts of leading citizens in an average American town to rid the community of a group of migrants settled in shacks on the outskirts of town.

A home missions field worker helps the citizens to see the needs of their neighbors, and to understand something of the total task of the Church in relation to the underprivileged of the nation.

Movie starlet Colleen Townsend plays a leading role in the film.

A COLOSSAL ROBBERY!



TEMPERANCE LEAGUE OF ARKANSAS NO. 2 -R.O. BERG-

For a
10 YEAR PERIOD
(1940 through 1949)
Each \$1.00 of So-Called
Liquor "Revenue" Cost
the People of Arkansas
\$16.06 plus

See Figures Below:

J. EDGAR HOOVER

Director of F. B. I. Said on May 18, 1950:

"There is not a city, town or hamlet in the nation which could not strike a telling blow against the forces of lawlessness within 48 hours if its people had the will and determination to eradicate the breeding places of crime."

The liquor traffic is the greatest breeder of crime of every sort, including murder, prostitution, robbery, etc.

The F B I has fingerprints of six and one-half millions of major criminals. Many authorities estimate that a majority of all crime is caused directly or indirectly by liquor.

**Be Sure to Vote DRY
On November 7th**

and drive out legalized breeders of crime!

MONEY SPENT FOR LIQUORS in Arkansas, 1940 thru 1949
(Beer, Wine, Whiskey, Etc.) \$381,201,905.00

COST OF AUTO ACCIDENTS CAUSED BY LIQUORS:
Money-cost of auto accidents and deaths in Arkansas in 1940
thru 1949 caused by liquors \$ 31,311,000.00

COST OF CRIME CAUSED BY LIQUORS: The FBI estimates that crime costs America above fifteen billion dollars each year. Arkansas has about one-sixty-fifth of the nation's population. Proportionately, our crime bill would be \$230,700,000. Suppose we assume (which would be absurd) that we are just one-third as bad as the average; even so, our crime bill, each year, would be \$76,900,000. Estimates of the percentage of crime caused by liquor run from forty to ninety per cent of the total. Even at the lowest estimate, Arkansas' crime bill, caused by liquors, each year, would be \$30,700,000.00. For 10 years \$307,000,000.00

Total for those three items, 1940 thru 1949 \$719,290,919.00

Each \$1.00 of liquor "revenue" cost the people of the state \$16.06 plus. Add the cost of alcoholic insanity—which is rapidly increasing throughout the nation. Add the cost of reduced, or completely lost, earning power caused by liquors. And still other losses are caused by liquors. The argument of liquor for "revenue" is an insult to human intelligence.

DON'T BE FOOLED!

VOTE ARKANSAS DRY ON NOVEMBER 7

Legalized liquor in Arkansas because of the drain on the public purse as shown above, is endangering the Old-age Pension Fund, Schools, etc. Don't be fooled by the liquor gang's falsehoods! Voting the liquor traffic OUT will put Arkansas on a far sounder basis!

Oklahoma, with no revenue from whiskey, has a far larger appropriation for its old-age pensions and other welfare benefits, than Arkansas has. Besides no state should, for revenue, legalize an evil which undermines the health and destroys the character of its own citizens.

The liquor traffic is a gigantic liability physically, mentally, economically, morally and spiritually. Be sure to vote DRY on November 7 and help destroy this vicious destroyer.

Mark Your
Ballot
As Follows On
Nov. 7th

For Initiated Act No. 2

Against Initiated Act No. 2



Be Sure to
Keep This Page
It Shows You
How to Vote!

ARKANSAS UNITED DRYS

Nelson F. Tull, Chairman

I Cor. 6:10

Prov. 1 & 23:32

Clyde C. Coulter, Executive Director
—Political Advertisement paid for by Arkansas Dry Forces

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

INTRODUCING NEW OFFICERS LITTLE ROCK CONFERENCE W. S. C. S.

Editor's Note: The following thumbnail sketch of the new elected and installed officers of the Little Rock Conference W. S. C. S. is presented as a means of further acquainting the conference with its leadership.

President, Mrs. T. S. Lovett, Grady. Mrs. Lovett is the immediate past Promotion Secretary of the conference W. S. C. S., a past president of the Arkansas Federation of Garden Clubs. She owns and operates a cotton plantation near Grady. Her husband is dead.

Vice-President, Mrs. T. W. McCoy, Benton, wife of T. W. McCoy, furniture manufacturer and former Little Rock Conference Lay Leader. Active for many years in women's work and mother of two sons. Member of First Methodist Church, Benton.

Recording Secretary, Mrs. Erik F. Jensen, Stuttgart. Mrs. Jensen is the immediate past conference Secretary of Missionary Education and Service, and is the present president of the W. S. C. S., Grand Avenue Methodist Church, Stuttgart. Mr. Jensen is a retired rice farmer.

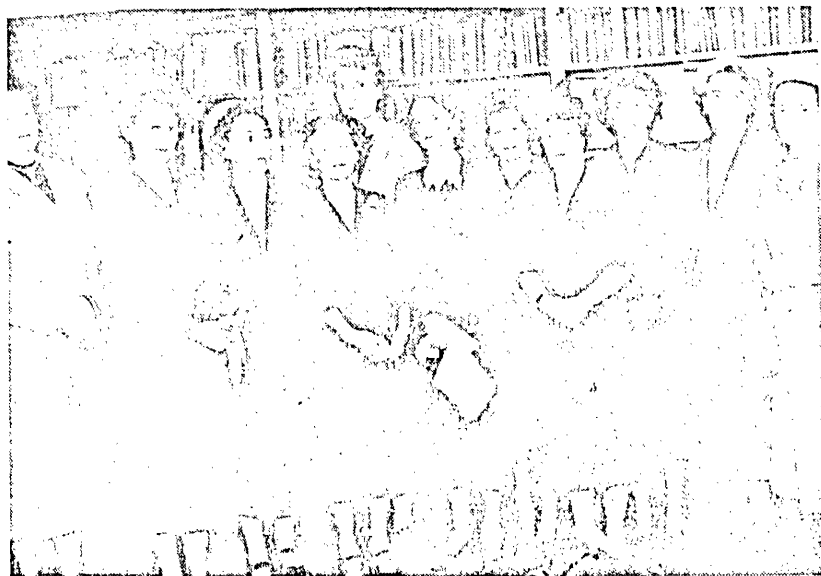
Treasurer, Mrs. C. I. Parsons, Texarkana. Until her election Mrs. Parsons had served as Treasurer of the Hope District W. S. C. S. A member of the Fairview Methodist Church, Texarkana.

Promotion Secretary, Mrs. Ewing T. Wayland, Little Rock. Immediate past Promotion Secretary, Little Rock District, member of the First Methodist Church, Little Rock, wife of one of the Arkansas Methodist Editors, active in Musical Coterie, A. A. U. W., a Hendrix College Alumni Governor, and mother of two sons.

Secretary of Missionary Education and Service, Mrs. Eugene Stewart, Little Rock. Member of Winfield Methodist Church, where she is a former W. S. C. S. president; a former District and Conference officer in the West Oklahoma Conference, the immediate past District Secretary of Missionary Education and Service in the Little Rock District. Now president of the Current Book Club and is active in the Musical Coterie.

Secretary of Christian Social Relations and Local Church Activities, Mrs. Earl Cotton, Little Rock, member of First Methodist Church, where she serves as vice-president of the W. S. C. S. and has served as teacher and counselor in the Youth Division, served on church staff as secretary and church visitor, and for several years was active in the women's work of the Virginia Conference. Mr. Cotton is in the insurance business.

Secretary of Spiritual Life, Mrs. J. Gordon Wilson, Little Rock, member of Asbury Methodist Church. Mrs. Wilson has been the teacher for ten years of Bethany Adult Bible Class which has an enrollment of 120 members. She has served since June as the Conference Secretary of Spiritual Life and has now been elected for a two-year term. Has served on the Little Rock Y. W. C. A. Board and is on the State Board of the Arkansas Congress of Parents and Teachers. She



Group of newly elected and installed officers of the Little Rock Conference W. S. C. S.

and Mr. Wilson have one son and two grandchildren. Mr. Wilson is president of the Little Rock Road Machinery Company.

Secretary of Missionary Personnel, Mrs. Edward Harris, El Dorado. Mrs. Harris is the wife of the pastor of the First Methodist Church, El Dorado and has been re-elected for a second two-year term. She has been active for a number of years in Young People's work and is presently serving as a counselor for a sub-district organization in the Camden District. She was Chairman of the Program Committee for the recent conference session.

Secretary of Wesleyan Service Guild, Miss Hanna Kelly, Little Rock. Re-elected for second term of two years, member of the First Methodist Church, where she has served for twenty-five years as Church School secretary. She is a member of the First Church Board of Stewards and Chairman of Status of Women Committee in the Guild No. 1 of First Church.

Secretary of Literature and Publications, Mrs. J. P. Meadors, Blevins. Elected by the Executive Board to fill unexpired term and now elected by the conference for a two year term. Wife of the Superintendent of Public Schools, Blevins.

Secretary of Youth Work, Mrs. Edward McLean, Little Rock. McLean is a teacher in the Public Schools of Arkadelphia and a member of the First Methodist Church of that city.

Secretary of Student Work, Mrs. Wilmar A. Lewis, Magnolia, former Deaconess and worker in Wesley Foundation Work in Magnolia. Member of the First Methodist Church, Magnolia.

Secretary of Supplies, Mrs. Leo Wylie, McGehee, past president of McGehee W. S. C. S. and is now serving as a Circle Chairman. Has also served local society as Missionary Education Secretary and Recording Secretary.

Secretary of Status of Women, Mrs. Roland M. Shelton, Little Rock. Member of Asbury Methodist Church where she is the President of the W. S. C. S. Wife of the Little Rock Conference Lay Leader and mother of the Associate Lay Leader of the North Arkansas Conference. Mrs. Shelton is also Conference Chairman of the Research Committee.

Secretary of Children's Work,

HOPE DISTRICT FALL SEMINAR

The Educational Seminar of the Woman's Society of the Hope District met in the church at Hope September 27th, for the Fall Study meeting.

The meeting opened with registration at 9:30. Mrs. J. W. Rushing of Dierks, district secretary of Missionary Education, and Mrs. Erick Jensen of Stuttgart, Conference Secretary of Missionary Education had charge of the program for the day.

The relation of the program materials to the current studies; the enrichment materials in program building and type of study classes were presented.

The current studies were presented by the following: A Christian Vocation, Mrs. J. C. Oslin; Toward a Christian Community, Mrs. Jensen; Near East—Islam, Mrs. Willie Garrison, and Corporate Worship by Mrs. J. R. Meadors.

Mrs. Gus Orr, District Secretary of Spiritual Life, presented the devotionals, using as her subject "We Seek Him Together."

There were ninety-five women registered for the classes and there was a total of one hundred and five present for the day.

Mrs. Ashley Ross, Little Rock, Member of Winfield Methodist Church, where she is the Superintendent of the Junior Department. She is active in P. T. A. work, and will attend on invitation the Mid-Century White House Conference on Child Welfare. She is Program Chairman for the Greater Little Rock Federation of Women's Clubs and is a former president of the Winfield W. S. C. S. Mr. Ross is the Director of State Rehabilitation of the Board of Education.

Chairman of History Committee, Mrs. James Thomas, Little Rock, member of First Methodist Church, widow of the late Dr. James Thomas, prominent Little Rock Conference churchman.

Chairman of Student Loan Fund, Mrs. J. S. Holt, Little Rock, member of First Methodist Church, wife of Judge J. S. Holt, Arkansas Supreme Court, teacher of Anne Blakeney Bible Class. Mrs. Holt is president of the Fine Art Club of Little Rock, immediate past con-

PINE BLUFF DISTRICT W. S. C. S. MEETING

The Fall Seminar of the Pine Bluff District met at First Church, Pine Bluff, September 20th, with 141 members attending. An organ prelude was played by Mrs. W. J. Moore, who furnished the music for the day.

The theme, "We Seek Him Together", was announced by Mrs. Eric Jensen, Conference secretary of Missionary Education, who introduced the new president, Mrs. C. L. McNutt of Stuttgart. She brought greetings to the meeting and Mrs. N. J. Gantt, president of the local society responded.

Mrs. C. L. Underhill, Spiritual Life Secretary, conducted the morning worship period.

A preview of the program was given by Mrs. Jensen, explaining the different phases of the approved studies. Printed sheets of the outline of work for the Missionary Education leaders were distributed. A poster on "Approved studies for 1950-51" was presented using "Creative Reading" as the theme. Dr. Spore, pastor of First Church, explained the leadership Education Schools.

Mrs. Jensen talked on "Enrichment Material in Program Building" and presented the members of the program committee with their materials.

Miss Wanda Stahley, from Stuttgart, who is leaving in November to serve five years as a missionary in India, was introduced. A period of silent prayer was observed for Nellie Dyer, a missionary to Korea, who was captured in June.

Following a solo sung by Mrs. Kenneth Spore, the approved studies of The Near East and Corporate Worship were presented by Mrs. C. S. McNutt and Mrs. Frank Wittenauer, respectively.

At noon a delicious luncheon was served by the women of the local society. The afternoon session opened with an organ prelude and the presentation of Toward a Christian Vocation given by Mrs. T. S. Lovett, Mrs. W. C. Shepherd, Mrs. Fred Wilson and Mrs. Elmer Turley.

Mrs. Frank Wittenauer, district Spiritual Life Secretary, led the closing meditation, assisted by Mrs. Martin Koch, Jr., Mrs. W. J. Moore and Mrs. Kenneth Spore. The meeting was very helpful to all those present.—Reporter.

JOINT W. S. C. S. MEETING

The Hampton Woman's Society of Christian Service went to Thornton Monday evening, September 25, for a joint meeting with the Thornton Society, in observance of the Tenth Anniversary of the W. S. C. S. The Hampton ladies took the huge birthday cake topped with eleven candles—one for each year and one to grow on — and the Thornton group rendered a very interesting and impressive program.

Mrs. Roy Cook, Mrs. Reece Holmes, Mrs. Hastings Marks, and Mrs. Albert McGuffey gave very helpful talks on the subject "Physical, Mental, and Spiritual Health."

(Continued on page 14)

ference Secretary of Status of Women, and past president of the Fort Smith Y. W. C. A. and City Federation of Clubs.

CURRENT NEWS IN ARKANSAS METHODISM

DISTRICT ADULT RALLY IN FORREST CITY DISTRICT

A Districtwide Adult Rally for teachers, officers, and members of the Sunday school classes of the Forrest City District was held at Forrest City on October 10, at 7:30 p. m., with Rev. E. J. Holifield, District Director of Adult Work, presiding.

Rev. Ethan Dodgen, district superintendent, opened the program by presenting "The Background and Purpose of the Convocation at Oklahoma City" in such a way that the interest of the group was encouraged. Mrs. J. F. Wahl, teacher of the Selpia House Wahl School of First Methodist Church, Helena, brought a helpful message on "The Importance of Music in the Church." Rev. H. M. Lewis led the group in a very enjoyable song period which was followed by a very interesting report on "The Points of the Addresses at Oklahoma City," given by Homer G. Townes, teacher of the Young Adult Class at Forrest City. Mrs. George Walker, Sr., teacher of an adult class at Forrest City brought an interesting report on "Discussion Groups." Mrs. Robert Moore of Brinkley gave a very fine message on "Go Teach," and Rev. Alfred Knox of West Memphis closed the program with a challenging message on "Christian Living Through Wholesome Social Life and World Sharing." Rev. Jesse Johnson led in the evening prayer. Mrs. Ben C. White of Forrest City gave very fine service at the organ.

Bro. Dodgen introduced the following who were representatives at the Oklahoma City Convocation from the Forrest City District: Mrs. T. G. Harrison, Mrs. Robert Moore, Rev. Jesse Johnson of Brinkley; Mrs. Hammond Dooley, Mrs. T. W. Stout, Mrs. George Walker, Sr., Homer G. Townes of Forrest City; Mrs. Hugh Tardy and Mrs. J. F. Wahl of Helena; Mrs. Ruel Sain of Holly Grove; Rev. and Mrs. Alfred Knox, Mrs. W. H. Howze, Rev. M. N. Johnston, West Memphis. Rev. Edwin B. Dodson, former District Director of Adult Work and formerly from Widener, had moved out of the District since the Convocation. Rev. Ethan Dodgen, district superintendent, also attended. This delegation represented the largest group from any District in the North Arkansas Conference attending the meeting.

Many of the churches of the Forrest City District were represented at the District Rally. Everyone present felt it was a very worthwhile meeting and that we would return to our churches to do a better job.

Rev. E. J. Holifield, taking over his duties as District Director of Adult Work, gave an enthusiastic leadership in the rally and challenged the group to a more consecrated task in the task of reaching adults in our communities during the coming months.—Reporter.

BISHOP MARTIN IN JONESBORO DISTRICT

Bishop and Mrs. Paul E. Martin spent Sunday, October 22nd in the Jonesboro District. The Bishop led at 11:00 a. m. the ceremonies for laying the cornerstone of the new auditorium of the Blytheville First Church, Rev. Roy Bagley, pastor, and Harvey Morris, chairman of the Board of Stewards. The afternoon laying the cornerstone of the new Dell Church, Rev. E. H. Hall, pastor. Other visits were at Manila and Leachville.

At 7:30 p. m. approximately 2500 Methodists from 79 churches in the district had assembled in the great auditorium of the Jonesboro First Methodist Church, Rev. John Womack, pastor, and Bishop Martin brought a stirring and inspiring message on the conditions, customs, needs, and possibilities of Christianity in India.

The Bishop was at his best as he related numerous experiences during his two months' travels and study in the area of our missionary work in that sub-continent. He portrayed vividly the geographical situations and contrasting religious and social life of the different classes which have brought on the terrible massacres of the Hindus and Moslems.

Bishop Martin emphasized the fact that the people are receptive to Christianity and that India is the last outpost against Communism; that while this is a dark land there is the one bright ray, the hope which Christianity holds for a needy and hungry millions of people.—Ray L. McLester and J. W. Moore, District Reporters.

REVIVAL SERVICES AT HUNTER CHURCH

Beginning on Sunday, October 8th, and going through the week at 7:30 each evening, we experienced a most helpful and profitable time at Hunter Methodist Church, Little Rock.

Rev. Francis A. Buddin, our district superintendent, did the preaching. His messages on faith and action stirred the church and gave to the membership a keener sense of our course of action, and a deeper consecration of each one in his or her service to God and the church.

In these days when there are so many things to sidetrack the great purpose of the church, and to make cold and immobile the great spiritual force for which the people of God were set apart, we cannot have too much preaching of the gospel of our Lord and Master. That is the great command "Go preach, teach" until Christians and the people called Methodist will catch fire with a new devotion and a holy daring that will send them out to be living witnesses for Jesus Christ.

The whole week was set aside as a strengthening and deepening of the faith of the church, and for that we thank God and are indebted to Brother Buddin.—Fred L. Arnold, Pastor.

One of the things this world needs most is a spirit of friendliness—whether it be on a personal, state or national basis.—Robert C. Clothier, Woman's Benefit Association Review

HENDRIX COLLEGE NEWS

An unusually good response was shown by Hendrix students to the college's annual Religious Emphasis Week, held on the campus last week. The crowds which attended the seven services conducted by Rev. D. L. Dykes, Jr., of the Central Methodist Church, Fayetteville, indicated the enthusiasm for the speaker.

Speaking at Sunday evening services at the Conway First Methodist Church, at two morning chapel programs, and at four evening services, Mr. Dykes used as his general topic, "Christ, the World's Need." Each of his talks was based on a modern application of Christ's teachings, especially in the life of the young person.

The services of the week were led by students, and special music was provided by Hendrix Chapel Choir, directed by V. Earle Copes and by various individual students.

Serving as a worship center for the evening programs was a nearly life-size painting of the crucifix done in the modern manner by Jo Williams, senior art major from El Dorado.

A large number of Conway townspeople attended the services.

Students Receive Who's Who Awards

Nine seniors and a junior at Hendrix have been awarded the Who's Who in American Colleges and Universities distinction. They are Jane Anderson of Little Rock, Cynthia Brown of Bastrop, La., Jim Clemons

of Wynne, Jim DuPree of England, Lola Jean Featherston of Paris, Walter Hodges of Conway, Jim Jeffries of Little Rock, Bob Newton of Warren, Dot Shaw of Guymon, Okla., and Dot Wilson of Huttig.

The selection of the students is by a special faculty committee which recommends their nominations to the national organization. Candidates are chosen on the basis of their scholarship, leadership and co-operation, general citizenship and promise of usefulness.

Hendrix is one of the 615 four-year colleges and universities whose students may receive these awards. The students' names and college achievements appear in the annual publication of the Who's Who organization.

Sweetheart and Beauties Chosen By Students

The campus sweetheart and beauties have been elected at Hendrix, Lloyd Sims of Pine Bluff, editor of the 1951 Troubadour, student yearbook, announced. Suella Anderson of Little Rock, was selected sweetheart, and the beauties are Barbara Carter of Little Rock, Mary Ann McDonald of Weldon, Sara Lee Jernigan of Malvern, and Sue Dickens of Texarkana.

The five choices were made in a student poll conducted by the Troubadour and they will be featured in a special section with full-page pictures in the yearbook next spring, Editor Sims said.

Miss Anderson is a senior at the college, and is active in religious (Continued on page 15)

"OUR CHURCH IS

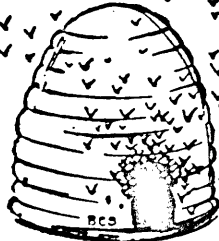
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--says a Los Angeles pastor

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A TRIBUTE TO DR. F. M. TOLLESON

By J. J. GALLOWAY

DR. Francis Marion Tolleson was born December 6, 1872 at Webb City, Arkansas. His parents were of the sturdy, business-like and devotedly Christian type which has meant so much in the building of our institutions of Church and State. "Doc", as he was known to his friends, grew up an ambitious and thrifty young man. Educated in the public schools of Ozark, Arkansas, he later attended college at the Searcy College, located at Searcy in White County. After completing his college work he went to the University of Michigan Law School from which he received his law degree, opening a law office in Ozark in the year 1898 the young attorney heard the call to preach so strongly and loudly that he turned from law to the ministry in the Methodist Church. In 1899 he was sent to the Booneville Charge where he remained for one year. On September 18, 1900, near the close of the conference year, he was happily married to Miss Stella Jennings of Ozark, and shortly thereafter he moved with his lovely and cultured wife to assume the pastorate of the Springdale Church.

Worth and ability caused F. M. Tolleson to advance until he held many of the most responsible appointments in the conference. He and his wife made for themselves places of leadership and recognized worth in the Church. During his forty-two years of service in the active ministry, F. M. Tolleson was appointed at different times to serve as presiding elder on five of the districts for a total of fifteen year tenure in that responsible office. He was twice elected by his annual conference as a delegate to the Methodist General Conference. He served on the Board of Trustees for Henderson-Brown College, Galloway College and Hendrix College. In each of these places and positions he rendered faithful and efficient service.

The full list of his appointments, beginning in 1899, are as follows:

Booneville, 1 year; Springdale, 3 years; Siloam Springs, 3 years; Van Buren, 4 years; Dardanelle, 4 years; Paragould District, 1 year; Jonesboro District, 4 years; Batesville First Church, 4 years; Fayetteville District, 4 years; Fort Smith District, 4 years; Booneville District, 3 years; Newport, 2 years; Brinkley, 2 years; Danville, 3 years.

Dr. Tolleson and his wife walked hand in hand and in beautiful harmony through the active years of their ministry and in the days of retirement. In the early part of 1950, Mrs. Tolleson went to her home over there. After this separation, Dr. Tolleson, whose health was not good, lost strength rapidly and on the early morning of September 30, 1950, he followed his companion of the years to the expected home where he had planned and prepared to meet the loved ones.

Two children survive. They are Mrs. Dorothy Lepwich of Norris, Tennessee, and Francis Tolleson of San Antonio, Texas. They will greatly miss the father and mother who meant so much to them, but they will know with us, that these live on, for Christians never die.

It is wisely said that while God buries his workmen, his work is carried on. We know the truth of this, but some of us who have known these faithful workers in the vineyard of the Lord over so many years feel a loneliness that is not easily dispelled. We loved Dr. Tolleson for what he was, for what he meant to others and for what he meant to the Church. Association on boards and in the various planning activities of pastoral duties over more than fifty years create ties that are not broken.

Longfellow has well said for us:

*"Lives of great men all remind us,
We can make our lives sublime;
And departing, leave behind us
Footprints on the sands of time."*

*Let us then be up and doing,
With a heart for any fate;
Still achieving, still pursuing,
Learn to labor and to wait."*

ANNUAL CONVENTION OF W. C. T. U.

ARKANSAS Woman's Christian Temperance Union held its Seventy-second Annual Convention in the First Methodist Church, Conway, Oct. 10-12, with Mrs. D. Leigh Colvin, national president, as guest of honor. Mrs. L. V. Biggs, Sr., president of the Conway Union, served as general chairman. Miss Eleanor Neill was in charge of the quiet hour, which preceded the official opening with Mrs. May Crouse, president, presiding. State Senator Guy Jones; host pastor, Rev. Allen D. Stewart and Mayor Edgar Parker welcomed the guests to the city. The president delivered her address, showing the progress that has been made in the past ten years and urging more activity in the future. Mrs. J. N. Robertson, of Monticello, presented a group of three young people who competed for the pearl pin in a speech contest. John Max Johnson was the winner.

Tuesday evening the annual dinner was held with Coach Ivan Grove of Hendrix College, serving as toastmaster. A group of students from Arkansas State Teachers College furnished music. Mrs. Jesse Knoll presented a pearl pin to Mrs. Crouse

as a token of appreciation for the Union. Stuttgart Union was recognized as the best all around Union of the year. Rev. J. Albert Gatlin talked on the need in Arkansas. Mrs. Colvin made the address of the evening, urging action on the part of all Christians to vote the state dry on November 7.

Wednesday's program opened with an executive breakfast at the hotel. Mrs. Colvin talked about the power of the local union and the individual member. Mrs. E. T. Wayland conducted the Service of Remembrance and led the noontime meditation. A panel discussion on Our Mutual Problem, Alcohol, was participated in by Mayor Parker, Dr. Matt Ellis of Hendrix College, and Dr. W. C. Ferguson of State Teachers College. Five White Ribbon Recruits were dedicated by Mrs. C. C. Arnold. In the evening Miss Ann Holloway, Hendrix College, and Miss Joan Davis of Teachers College, discussed alcohol from the standpoint of youth. Mrs. Colvin told of personalities at the World Convention held in Scotland in the spring. Dr. W. O. Vaught, pastor of Immanuel Baptist Church, Little Rock, discussed the work required to win the election



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Mr. Lester Hutchins, Vice-President
Rev. N. Lee Cate, Secretary
Rev. J. Albert Gatlin, Executive Secretary

PROMOTING TOWN AND COUNTRY WORK
THROUGH THE REVIVAL

By Lloyd M. Conyers

Rev. Lloyd Conyers is in his second year at Wynne. A most beautiful and attractive parsonage has just been finished. The work goes along in a splendid manner. Brother Conyers has served pastorates at Bethesda-Cushman, Cotter, (where a beautiful church was built) Bentonville, Walnut Ridge, and now Wynne.

Wynne is a thriving and progressive business, railroad, and agricultural city. The many rural churches around make it a fine area for a Cooperative Church Program. It has been a great experience to be in this church for these few days. It is our hope that Methodism may be more closely united and working industriously to serve the whole area.

Mrs. Conyers, Annalee and Leann are inspiring and helpful assistance to the man at the parsonage.

We were privileged to work with Earl Ward, of Waco, Texas, who is still going strong as a dynamic song director.—J. Albert Gatlin.

THE word "revival" when used in a religious sense suggests that new interest in and devotion to the way and work of the Kingdom of God are to be aroused. This was, of course, the basic purpose of the revival services held in the Methodist Church of Wynne, October 18-27th, with Rev. J. A. Gatlin as speaker and Earl Ward of Waco, Texas as singer. However, a new note was injected into the services and a new value grew out of them by placing emphasis upon the important relation between the town and country churches.

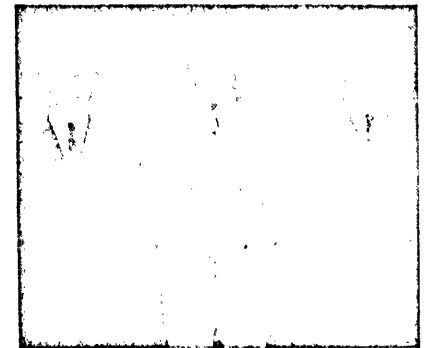
This was done by designating Saturday night as "Town and Country Night" and extending a special invitation to rural churches and nearby pastors to be present. A downpour of rain kept many from coming in for that particular service but it was attended by a fine congregation of people, and rural churches whose membership was represented in the services were McElroy, Smith Chapel, Colt, New

in November.

The convention will be held in Little Rock next year.

Resolutions

Preamble: We, the members of the Arkansas Woman's Christian Temperance Union, assembled in convention at Conway, Ark., Oct. 10-12, 1950, do hereby express our gratitude to Almighty God for his blessings to us as individuals and as a nation; we humbly confess our sins of omission and commission and seek Divine forgiveness; we pledge ourselves to renewed effort for Kingdom Building. In this hour of world crisis, we pray for world peace and implore Divine guidance through Jesus Christ, the Prince of Peace.



Left to right: Rev. Lloyd M. Conyers, Wynne pastor; Rev. Earl Ward, Waco, Texas, song leader; Rev. J. Albert Gatlin.

Castle, Vannsdale, Central, Ellis Chapel, Weiner, and Hickory Ridge. Pastors who attended the services were Rev. John Richardson of Vannsdale, Rev. L. L. Langston of Colt, and Rev. Porter Weaver of Weiner.

There is great need for an expanded program of work in the rural area around Wynne, Ellis Chapel and Central and two small churches receiving only an afternoon preaching services from the Wynne pastor. Each of these churches is in a large community of people in great need of a full program of religious activities. Some of the churches on adjoining charges are also in need of much more time and attention than can be given them under the present organization. We hope conditions will soon allow the organization of another fulltime charge in this section.

We are all keenly aware of the fact that our entire national economy is based on the welfare of the farmer. It may be just as true that our entire Church life is based on the welfare of the rural church. If the rural church is strong and vigorous, it imparts strength to our entire Church. If the rural Church is allowed to become weak, the weakness will soon be felt throughout our entire church life and organization.

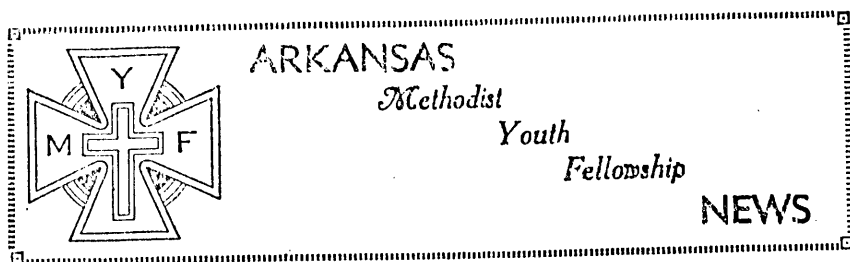
Be it resolved that:

1. We work with the National W. C. T. U. along the following lines:

1. SPIRITUAL REVIVAL. In the present crisis, we appeal to the President of the United States to appoint a National Day of Prayer and Humiliation whereby the citizens of America may claim the spiritual promise, "If my people which are called by my name shall humble themselves and pray and seek my face, and turn from their wicked ways, then will I hear them from Heaven and forgive their sins and heal their land." II Chron. 7:14.

2. TEMPERANCE. Whereas, Temperance means abstinence from

(Continued on page 15)



FAULKNER COUNTY M. Y. F. SUB-DISTRICT COUNCIL

The Faulkner County Methodist Youth Fellowship Sub-District Council has been actively engaged this fall in program planning for Sub-District meetings, selecting and securing adult advisers for its Commissions and learning the duties of the council by studying the manual for Sub-District, District and Conference youth officers and adult leaders.

The September program at the First Methodist Church, Conway, was in the form of a dramatic worship service on "Social Issues", led by Anne Holloway, First Church, Worship chairman of sub-district, with Dan Reeves, Salem, Elizabeth Downs, Vilonia, and Sue Fulmer, First Church, Conway, taking part. The room was darkened when the members entered except for spotlights shining on tables on which displays of social issues in Community Service, World Friendship and Recreation Areas were arranged. Outstanding among these was one depicting the harm alcohol can do to recreational activities. This was in keeping with the resolution passed in the business session to support dry forces in using the influence of Sub-District members to get Act No. Two passed. When the worshipers were seated, a spotlight was thrown on a worship center in the front of the room which included an enlarged picture of the cross at Mt. Sequoyah. The dramatic worship service emphasized the point that Christ is the answer to our social and all other problems.

The October meeting was held at Greenbrier Methodist Church and the program was in charge of Crosley Key, Wesley Memorial Church and vice-president of the Sub-District Council, who presented Frank Warden, student at Hendrix and former president of North Little Rock Sub-District, who gave highlights of his trip to Europe this past summer as a member of twenty student junior Red Cross teams. He emphasized especially the need in Europe for help through the Methodist Youth Fund.

Sarah Workman, First Church, Conway, and president of Sub-District Council, presided at the business meetings. Dan Reeves, Salem, directed the recreation, and refreshments were served by the host churches.

Commission advisers are: Worship and Evangelism, Mrs. Lloyd Turner, Greenbrier; Missions and World Friendship, Mrs. Mason E. Mitchell; Community Service, Mrs. Fred Wilson, Greenbrier; and Recreation, Gerald Fincher, Hendrix College student. Miss Eloise Rhode is counselor for the Sub-District Council.

The November meeting will be held at Vilonia Methodist Church, November 13.—Eloise Rhode.

NEW OFFICERS FOR EGYPT M. Y. F.

The Egypt M. Y. F. elected the following officers at the September 25 meeting: President, Don Belk; Vice-president, Emmett Starnes; Secretary-Treasurer, Reba Crowell;

BUFFALO ISLAND SUB-DISTRICT M. Y. F.

Leachville Methodist Church was host to the Buffalo Island Sub-District M. Y. F. Monday night, October 16. Sixty-four representatives were present from Black Oak, Caraway, Delfore, Leachville, and Montette.

A devotional program was presented, the highlight being "The Lord's Prayer" sung by Miss Doris Kennett.

The business session was presided over by Judy Hargrove, secretary, in the absence of the presiding officers. The banner was presented to Caraway.

The Methodist Youth Fund was discussed and definite action taken. Acting upon the suggestion that we add giving to the M. Y. Fund to our percentage program, it was moved and passed that 20% of the amount sent to the district M. Y. treasurer would be the number of points received.

There was an invitation issued to our Sub-District, by the delegation from Dell to visit the next meeting of the Mississippi County Sub-District M. Y. F. November 13, at Dell.

The group adjourned for delicious refreshments served by the ladies of Leachville Church.

The next meeting will be at Black Oak, November 20, at 7:30.—Lura Wheeler, Reporter.

A YOUTH'S IDEA OF THE LIQUOR QUESTION

As a member of the Methodist Youth Fellowship, I state that we as youth, tomorrow's leaders, should take a strong stand against alcohol.

We cannot vote ourselves, but we can educate others to vote for us. If we face our convictions in this matter, we can do a great deal. We can drive our family cars to the polls loaded with eligible voters who can vote against this thing which damns souls, ruins lives, creates slums, and destroys morals.

You may say, "Well, they will get it anyway, through bootlegging and other sources." We as Christians, too, have an answer: "I did the best I could to abolish this sin. Now if people commit it, they go against my ideals and my attempts to help my state."

If you did not take a stand against killing, gambling, and other wrongs, do you think it would be doing right? In spite of laws, people continue to commit these crimes. Why then permit drinking just because some people will persist in this activity?

God has no hands but our hands. Must we continue to let little children go hungry because of this inexcusable wrong?

Let us heed the words of Paul: "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." Timothy 1:7.—Howard Childs.

Reporter, Ruth Spurlock; Recreation Commission, Nina Poe; Missions and World Friendship, James Dann; Community Service, Mary Crider; Worship and Evangelism, Violet Spurlock.—Ruth Spurlock, Reporter

GALLOWAY-TOLLESON SUB-DISTRICT

Members of the Galloway-Tolleson Sub-District met in Clarendon on October 9 for their regular monthly meeting.

J. T. Richardson, president, presided at the business meeting. Plans were made for a visitation program on a sub-district basis to be carried through the week of December 3 to 8.

The Clarendon group gave a candlelight service on the theme missions, consisting of two musical numbers, "Sing Unto the Lord" by a trio of Clarendon girls, and "Ave Maria" by Miss Nan Patchell, and a story carrying out the theme.

After the program the group adjourned to the recreation hall for refreshments and games.

The next sub-district meeting will be at Cotton Plant on November 13, and the program will be on the theme of Visitation Week.—Dean Stallings, Reporter.

RESOLUTIONS OF GRACE—CURTIS SUB-DISTRICT

WHEREAS The issue of liquor will be voted on at the general election in November 1950; and

WHEREAS: The influence that alcohol has on the physical, spiritual, mental and moral welfares of our youth is, so destructive; and

WHEREAS: We the youth of this day desire that this evil be removed from our midst; Therefore,

BE IT RESOLVED THAT, We the members of the Grace-Curtis Sub-District of the Paragould District of the Methodist Youth Fellowship URGE ALL VOTERS of Arkansas to go to the polls and take a positive stand for Statewide Prohibition in the coming election; and

That a copy of this be sent to the Arkansas Methodist, The Arkansas Gazette, The Arkansas Democrat, all local papers in this area, The Youth Paper, Senators and Representatives of the State, Bishop Paul E. Martin and District Superintendent A. N. Storey.

Dix Stallings
Sub-District President
Ruthie McCluney,
Sub-District Secretary

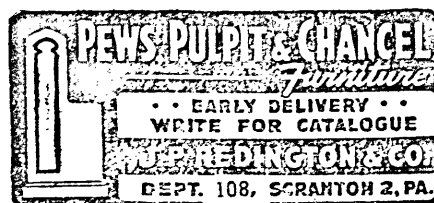
JOINT W. S. C. S. MEETING

(Continued from page 11)

A vocal duet was sung by Mary Margaret Henry and Mary Jeanette Bailey, with Dorothy Ann Tomlinson at the piano. The program was climaxed with the impressive candle-light service given by the the Thornton president, Mrs. Henry, and ten other members of her society. The group then participated in a very enjoyable social hour when the birthday cake was cut and served with punch.—Reporter.

Think all you speak; but speak not all you think. Thoughts are not your own; your words are so no more.—Henry Delaune, quoted in Weekly Scotsman (Edinburgh)

True courage is like a kite; a contrary wind raises it higher.—In Ex.



FELLOWSHIP TEAM AT OSCEOLA

The young people of the Methodist Church in Osceola had as their guests on October 21 and 22 a fellowship team from Hendrix College. The team was composed of Rev. James Upton, sponsor, Jean Dodds, Dot Baeber, Gloria Mitchell, Gerald Fincher and Jerry Delaney.

Members of the team had a fellowship supper and meeting with the Intermediates Saturday evening. They were guests in the homes of Methodist members Saturday night. Sunday morning each member of the team led a discussion in the Senior Department of the Sunday School.

The fellowship team, with the Seniors and Intermediates, were guests Sunday at 12:00 at a luncheon in the dining room of the church. Following the meal group singing and recreation were enjoyed. The concluding part of the program was a short worship service. All the activities were led by some members of the team.

The Methodists of Osceola enjoyed having Brother Upton, a former pastor, back with them again. He was the speaker for the 11:00 o'clock church service.

All the young people and adults who attended the meetings profited by them. We hope it will be our privilege to have a fellowship team with us again soon.—Bettye Taylor.

YOUTH ACTIVITIES WEEK IN MARKED TREE

Ninety-one young people from seven churches participated in a cooperative Youth Activities Week held in the Marked Tree Methodist Church. The young people attending represented Methodist Youth organizations from Harrisburg, Weona, Centerville, Truman, Lepanto, Tyrone, and Marked Tree.

Marked Tree, serving as host for the week, prepared and served the fellowship dinner each evening. Following the evening meal the group divided into three groups for study: the young people attending either the course "What It Means to Be a Christian," taught by Rev. J. T. Byrd, or the course "The Life and Teachings of Jesus," taught by Rev. Paul M. Bumpers; while the adults attended the course "Adult Workers With Youth", taught by Rev. Thurston Masters.

A period of directed recreation followed the classes and was under the direction of Mrs. Whit Belton and Miss Betty Bolton. The period of recreation included folk games, directed singing, stunts, and games. Each evening the nights activities were closed with a devotional service in the sanctuary with the Rev. Irl Bridenthal as inspirational speaker.

The Youth Week began on Monday evening, October 16 and closed on Thursday evening, October 19. It was encouraging to note that each evening the attendance was a little larger than the previous evening.—Reporter.

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VISITORS FROM THE UNIVERSITY OF ARKANSAS

Mrs. Mattie Cal Maxted, head of the Department of Social Welfare, College of Arts and Sciences, University of Arkansas, brought a group of twenty-five members of her class for a visit in our Children's Home last week. These fine young men and women are studying the needs and social trends of life in our world of today. There is, in work they are doing, the promise of a better day in the social life of our state and nation. They spent about an hour with us, looking over each of our four buildings, and asking many questions about our policy and methods of receiving, caring for, and placing children who come to us for care.

We bid these splendid young people Godspeed in their chosen field of work. Arkansas needs the services they will be able to render. We would say to each of them, "Come again any time."

On October 11th, our Board of Trustees held its annual meeting, with Dr. Connor Morehead, chairman, presiding. Dr. W. Henry Goodloe, district superintendent of the Fort Smith District, was elected secretary in the place of Rev. Paul V. Galloway, who was transferred out of the state. Two new members, Rev. C. Norman Guice, pastor of First Methodist Church, Clarksville, and Rev. Stanley T. Baugh, pastor at Geyer Springs, were introduced to the Board. Among other matters attended to, the Board gave its approval for the employees of the Home to have coverage under the 1950 amendment to the Social Security law. It was felt that this would assure the ability of the Home to obtain and hold a high class group of employees.

Our report, given below, lists contributions of money and gifts received during September and October.

Memorials

In memory of:

Mrs. Annie Coffin, given by Mrs. L. A. Wallace and Mr. and Mrs. R. D. Dillport, Wynne.

Mrs. C. J. Coffin, given by Wynne W. S. C. S.

Miss Mary Wilkins, given by Mr. and Mrs. R. E. Short, Brinkley.

O. A. Albright, given by Mr. and Mrs. W. G. Rye, Mr. and Mrs. Bill Robinson, England.

W. P. Oliver, given by Mr. and Mrs. Louis Barton, Marion.

Miss Lady Mary Sweet, given by Mr. and Mrs. Small Morgan and Elizabeth Morgan, Round Pond.

W. H. Williams, Mrs. R. S. Wilson, Sr., Mrs. J. L. Parker, Mrs. I. E. Taylor, Mrs. A. C. Shipp, given by Mr. and Mrs. Franklin Loy, Little Rock.

Mrs. A. C. Shipp, given by Mr. and Mrs. J. W. Trieschmann, Little Rock.

Dr. and Mrs. A. C. Shipp, given by Dr. and Mrs. D. W. Richardson, Little Rock.

Mrs. Ivey Kaufman, given by England W. S. C. S.

Nancy Carolyn Cochran, given by Rev. and Mrs. J. B. Roe, Baynard, Nebr.

Mrs. Elizabeth D. Potts, given by Miss Eunice Cannon, Magnolia, and Rev. and Mrs. G. N. Cannon, Stephens.

Mrs. Nora Devlin, given by Mrs. S. V. Neely, Marion.

Mrs. T. J. W. Devlin, given by Mr. and Mrs. Robert Stokes and Family, Marion; Mr. and Mrs. Louis Barton, Marion; John A. Fogleman, Marion; Cecil B. Nance, Marion; Mrs. George S. Word, Mr. and Mrs. Max Lewis, Mr. and Mrs. T. G. Mathews, all of Marianna.

Mrs. Hattie E. Bell, given by Wheatley W. S. C. S.

Miss Bertie Robe, given by Wynne Wesleyan Service Guild.

C. H. Landers, given by Mr. and Mrs. J. F. Fogelman, Marion.

Richard Akle, given by Benton Garrett, Wilson.

J. E. Bass, given by Mr. and Mrs. H. L. Joiner, Magnolia.

Total Memorials, \$132.50.

Other Receipts

Estate of Dr. J. W. Pennington	\$100.00
Mr. and Mrs. O. G. Robinson, Des Arc	2.00
Martindale Sunday School	1.88
Circles 1 and 4, DeWitt	8.80
Atkins Methodist Church	31.83
Clarendon Vacation Bible School	15.75
Susanna Wesley Class, First Church, Texarkana	5.00
Tomberlin W. S. C. S.	25.00
Shorewood Hills Vacation Bible School	10.00
Circle No. 9, Winfield Church, Little Rock	5.00
Willisville Sunday School	26.00
North Arkansas Conference Treasurer	439.57
Little Rock Conference Treasurer	433.88
Miscellaneous	582.43

Total Receipts Sept.-Oct. \$1,819.64

Other Gifts

Mrs. Otho Odom, Walnut Ridge, clothing and magazines; Mrs. Curtis Stout, Little Rock, clothing; Mrs. Wilson, Little Rock, clothing; Circle Number 10, Winfield Church, toothpaste, soap, magazines, etc.; W. H. Diggins Co., Little Rock, W. R. Rhodes & Son, Inc., C. B. Crook, Little Rock, Wayne Farris, Oak Forrest Variety Store, Battery Street Market, Little Rock, tickets to Shrine Circus; Mr. and Mrs. G. H. Haywood, clothing; Washington Avenue Church, North Little Rock, jelly; Highland Methodist W. S. C. S., mirror, given in memory of Mrs. Edna Vineyard; D. A. D. Sorority, Little Rock, clothing; Mrs. Katie Stroud, RFD Harrison, box of quilts; Mabel Crawford Class, Lakeside Church, Pine Bluff, Halloween decorations and favors; Mrs. Fred Longstreth, Little Rock, set of reference books; Wesleyan Service Guild, Pulaski Heights, record player; Mr. Eugene Stewart, Little Rock, clothing; Henderson W. S. C. S., jelly.

In addition to the gifts listed

ANNUAL CONVENTION OF W. C. T. U.

(Continued from page 13)

anything harmful and unhealthful, and

Whereas, beverage alcohol, in quantities large and small, has a deterrent effect on normal, bodily functions—physical, mental, moral and spiritual—as well as on the body politic in general, we solicit the prayerful co-operation of the churches of America in raising the banner of "Total Abstinence" in behalf of human welfare and national righteousness.

3. **TRAFFIC SAFETY.** Deploring the prevalence of drinking drivers and the increase in highway accidents resulting therefrom, we beg all drivers not to drink. We call upon officials of railroads, air lines and buses to protect their patrons by prohibiting the sale or consumption of alcoholic beverages on any common carriers.

4. **PROTECT YOUTH FROM ALCOHOL.** This nation has been shocked by recent crimes committed on college campuses. We call upon those in authority to assume their proper responsibility and to eliminate alcoholic beverages from college campuses and college functions. We commend those colleges which ban alcoholic beverages.

5. **LIQUOR ADVERTISING.** We express grateful appreciation to those members of the Senate Interstate and Foreign Commerce Committee who, recognizing the tremendous demand, reconsidered the previous action on the Langer Bill. We urge both Houses of the incoming Congress to enact a similar bill.

6. **FEDERAL PERMITS.** We urge the prohibiting of Federal permits without reference to the place where they are to be used; and the complete Federal protection of all Dry territory, according to the Twenty-first Amendment to the Federal Constitution.

7. **ATOMIC WARFARE.** When instructions on how to survive atomic bombing are being distributed, we urge that provisions be made by our legislators to outlaw completely the manufacture, sale, transportation, importation or exportation of alcoholic beverages.

8. **PROTECT MEN IN SERVICE.** We deplore the terrible conflict in Korea and are eager to co-operate in alleviating the suffering of the men in service. We call upon the Defense Department to make use of shipping space, now being used to ship beer, to furnish all men at the front with pure water and soft drinks, and fruit juices. And we ask the President, Congress and leaders of our various armed services to implement the 1901 Anti-Canteen Law, and to ban alcoholic beverages

above, we have received a new set of reference books from a publishing house in Chicago. We wish to express our sincere thanks for all these nice gifts.—J. S. M. Cannon, Superintendent.

from all military areas; we ask Congress to fix a zone about such areas within which it shall be a federal crime to sell, give or possess alcoholic beverages.

9. **PEACETIME CONSCRIPTION.** We continue our definite opposition to peace time conscription, or Universal Military Training, because it tends to promote regimentation.

10. **UNITED NATIONS.** We pray the President and Congress to have America lead, in full support of the United Nations, financial and moral, until it becomes a World government, which alone gives basis for an enduring peace.

We offer this salute to the United Nations' Flag, suggesting that it be used as the official salute by the United Nations of the world:

"I pledge allegiance to the United Nations' flag, emblem of understanding among all races and people, the flag that stands for freedom, justice, peace and the co-operation of the Nations of the World."

II. In our state of Arkansas:

1. We heartily endorse Initiated Act No. 2. We urge that a systematic effort be made to get out to the polls, 100% of the "dry" vote, on November 7.

2. We commend Gov. Sid McMath for his position against gambling in this state. We promise to support all public officials who are sincerely enforcing the laws of the state, and urge all citizens to do likewise.

III. **CO-OPERATIVE WORK.** We continue our organic relationship and full cooperation with two organizations: (1) the Narcotics Education Committee of Arkansas (made up of representatives of the churches and the W. C. T. U.) which supports the special consultant in narcotics education; and (2) the Arkansas Legislative League and the four measures that it has approved.—Mrs. C. K. Wilkerson, Publicity Chairman, W. C. T. U. of Arkansas.

HENDRIX COLLEGE NEWS

(Continued from page 12)

activities on the campus. She is a member of the Pre-Theological Fellowship and Cardinal Key, national honorary leadership society.

Miss Carter and Miss Jernigan are freshmen at Hendrix. The other two beauties are sophomores.

Dean Buthman Honored

Dean W. C. Buthman was elected president of the Deans of Arkansas Colleges at the meeting held recently in Little Rock. — Cynthia Brown.

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The Sunday School Lesson

By REV. H. O. BOLIN

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HOW CAN WE ENRICH OUR CHRISTIAN FELLOWSHIP?

FOR NOVEMBER 12, 1950

READ THE ENTIRE LESSON FROM YOUR BIBLE:
Acts 11:1-18; Philippians 2:1-5.

GOLDEN TEXT: "If we love one another, God abides in us and his love is perfected in us." (1 John 4:12)

Christianity A Social Religion

Christianity is pre-eminently a social religion. Some go so far as to say that it is impossible for an individual to be a true Christian alone. No less authority than Christ himself teaches us that Christianity is made up of relationships. These relationships look out in two directions—toward God and toward fellowman. To be a Christian one must love God with all the strength of his being and his fellowman as he does himself.

This social element in Christianity is so important that Christ makes it the basis of the judgment. In the 25th chapter of Matthew he tells of this judgment. He himself is to be the Judge and before him will be gathered all nations and kindreds and people. He will separate them one from another as a shepherd divides the sheep from the goats. The sheep will stand on his right hand and the goats on the left. Those on the right hand will be commended because they have rendered service through social contact. They fed the hungry, clothed the naked, and visited the sick. Christ so identifies himself with humanity that to render this service to others means to serve him. Those on the left hand will be condemned because they have failed to render such service through contact with others.

Obstacles To Fellowship In The Early Church

There were many divisions in the world during the early years of the Christian Church. The Greek had a feeling of superiority. They called all non-Greek barbarians. The Romans divided the world into Roman citizens and foreigners. The Jews were taught from infancy that it was sinful to fraternize with Gentiles. The Roman Empire was made up of free men and slaves. By far the majority of the people were in slavery. Many of these slaves were well educated but in spite of this they were treated with cruelty by their masters. Then too, they were divided along the line of economics. Some were wealthy, at least for that day and age, while others lived in abject poverty. There were religious divisions also. The Pharisees were the religious leaders of the time and they looked with disdain on the common people. They said that the common people were cursed for they knew not the law.

Peter Preached To Cornelius

One illustration of how division hindered fellowship in the apostolic times was the experience of Peter. In the latter part of the ninth chapter of Acts we read of Peter going to Joppa. This town was fifty miles west of Jerusalem. There he raised Dorcas from the dead and tarried some days in the home of Simon a tanner.

During the time that Peter was in the home of Simon a Gentile by

the name of Cornelius had a vision in Caesarea, a city some thirty miles north of Joppa. He was praying in his home at three o'clock in the afternoon and an angel appeared unto him. The angel instructed him to send to Joppa for Peter who would tell him how to be saved. Cornelius immediately sent three men after Peter. While these men were on the way to Joppa Peter had a vision. He saw a sheet let down from heaven filled with all manner of four-footed beasts. Many of these animals were unclean according to Jewish laws and customs. Peter heard a voice bidding him to kill and eat. He refused on the ground that the animals were unclean. He was told not to call unclean that which God had cleaned. As this experience passed, the men from Caesarea arrived. Peter realized immediately that God had sent the vision to convince him that Gentiles were no longer to be called unclean by the Jews. He returned to Caesarea with these messengers taking six of his friends along with him. He preached to Cornelius and his family and all were happily converted. Peter baptized them and received them into the church.

The eleventh chapter of Acts tells of how the report of Peter's activity at Caesarea reached Jerusalem. Many of the church members there were greatly displeased. They felt that no one could become a Christian without first becoming a Jew, that is from the religious standpoint. They insisted that all who would become disciples of Christ must first be circumcised and keep the Jewish law. Up to this time no uncircumcised person had become a disciple of Christ. Nearly all of the early Christians were Jews. It is true that the Ethiopian eunuch, who was a Gentile, had been baptized by Phillip into the Christian fellowship prior to this but he was a Jewish proselyte and as such had been circumcised and had in other ways kept the law of Moses. This activity of Peter was a new departure from the established custom of the Jews and caused quite a stir in the Jerusalem Church.

Peter Won His Point

Peter knew about how the church at Jerusalem would feel over what he had done and so he took his six Jewish friends who had witnessed the procedure at Caesarea and went to Jerusalem. Peter and these men gave all the details of just what had taken place. Peter and his friends were thoroughly convinced that the Holy Spirit was leading in the whole matter and at least for the time being they convinced the Jerusalem Church that they were right. This was the beginning of the breaking down of the barrier which prevent fellowship between the Jews and uncircumcised Gentiles. This, however, did not forever set-

tle this problem. Paul met it again and again in much of his mission work. It was his custom to take converted Gentiles into the Christian Church without requiring them to first become proselytes to Judaism. These Judaizers (as they later came to be called) followed Paul from place to place and as rapidly as he would establish churches they would try to convince the new converts that they had first to keep the Jewish ceremonial law before they could become Christians. Had they succeeded in their undertaking Christianity would have been a Jewish sect rather than a worldwide religion. It will be recalled that the first council of the Christian Church was held in Jerusalem to settle this very question. This took place several years after the events in our lesson transpired.

Paul And The Philippians

Further light is thrown on the matter of Christian fellowship in the printed verses taken from Paul's letter to the Philippians. This was a great church. Paul appreciated it more than any of the others that he established, but even this church had divisions that interfered with Christian fellowship. To cure this ailment Paul insisted that they practice those things that would make for Christian unity: "Complete my joy by being of the same mind, having the same love, being in full accord and of one mind." It is quite obvious that the possession of these qualities would heal division in any group. Then the Apostle goes on to mention the two things above all others that make for division—"Selfishness and conceit". "Do nothing from selfishness of conceit, but in humility count others better than yourselves." It is utterly impossible for serious divisions to arise where individuals are that unselfish and humble. Think of the division that you have noted in churches in the past. Is it not a fact that most of them have been occasioned by egotism and selfishness? Then Paul goes on to say, "Let each of you look not only to his own interest, but also to the interest of others." The Christian brotherhood would be a heaven on earth if all were broadminded enough to put the interest of others along by the side of their own. Little wonder we would find the great Apostle saying further, "Have this mind among yourselves, which you have in Christ Jesus." He is insisting that Christians have the disposition of Christ. We live like we think, and if we think like Christ we will find ourselves living more and more like him.

Barriers To Present-Day Fellowship

We have spoken briefly of the barriers that existed in the early days of the church. We have our barriers today.

For example, there is the barrier of denominationalism. There is but one Church and that Church is the Body of Christ. No denomination or religious group can truthfully claim to be the whole Church to the exclusion of all others. What we commonly call churches are really denominations. The term "Church" should have been saved to designate the sum total of all these denominations; for it takes all of them to make the Church in its entirety. When any true believer belongs to any denomination, he belongs to the Church for each denomination is a part of the Church. So, away with denominational prejudice that hinders Christian fellowship. Our Christian love must reach beyond the bounds of our denominations, otherwise they will become a curse

to us.

Yet another barrier is that of race. This barrier existed in the early days of the Church and it is still with us. The writer is not talking about intermarriage between the races. He has something more fundamental and important than that in mind. The questions that each one should raise with himself are, "Do I look upon red people, yellow people, brown people, white people and black people who have accepted Christ as my Christian brother? Do I follow the example of Christ in dealing with individuals of other colors, races, or nationalities? Do I practice the golden rule in my relationships with individuals of other races, colors, and nationalities? Can I truthfully say that I love all people, and that regardless of outward circumstances? Am I willing and ready, as far as possible, to lend a helping hand to those who are in need?" These are heart-searching questions. The chances are that none of us can answer all of them in the affirmative. We must remember, however, that they are based on the ideal of Christian brotherhood, and as an ideal they should be kept forever before us as we strive day by day to attain to them.

An imaginary story was once told that illustrates the point we have in mind here. There was an art gallery in which was assembled many of the greatest paintings of the world. One of those was a life-sized picture of Christ on the cross. The artist had done a wonderful job. No one could gaze on that picture long without having his heart deeply stirred. The story goes that one occasion representative people of the world gathered in that gallery—a red man, a yellow man, a white man and a black man. As the white man looked up at the face of the crucified Christ tears of love and appreciation coursed down his cheek. With much feeling he remarked, "God bless Him, I love Him." As he did so he laid his hand into that of the black man, and he in turn repeated the words and laid his hand in that of the one nearest him. This was continued until all were holding hands in a circle of love about the crucified Christ. Of course this did not actually happen, but it can and should be true to life. The only hope we have of ever eliminating the division and strife that is disrupting the world today is a united love for Christ and through Him and for His sake a love for all mankind realizing that He loves all alike. The problems of capital and labor and class distinction can also be solved in the same manner.

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