

The United Nations Again Faces A Crisis

AT the time of its organization no one expected that the United Nations would have all clear skies for sailing in its efforts to preserve the peace of the world. However, no one was able to foresee the many storms that have tested the strength of this world organization for peace.

But for the desperate need for such an organization, and but for the deep-seated desire for world peace, the United Nations would have broken down long ago. There has possibly not been another period in modern history when a similar organization could have lived so long in the face of the difficulties that have confronted the United Nations in its short history.

Despite the many crises it has faced, it is quite probable that the United Nations now faces the greatest crisis of its history. The courage to attempt to solve the Korean invasion with force added prestige to the United Nations. However that was indeed a "police action" compared to what the United Nations faces if China goes all out in support of North Korea. The United Nations may soon be called on to make decisions of far-reaching importance.

Do Not Be Fooled By Vote On Act Number 2

THE prohibition forces in Arkansas accept the fact that, in the "battle of the ballots," Act Number 2 was defeated.

Nevertheless, no one knows better than the liquor forces that the issue was not decided on its merits. Liquor has no argument to make for the intrinsic value of its wares. Its arguments are always about something else than the worth or liquor itself. Because the liquor forces knew the strength of the prohibition sentiment in Arkansas, they very deliberately avoided an open and shut wet or dry issue. The carefully planned strategy of the wets was plainly to so confuse, deceive and mislead many dry sympathizers that they would be afraid of the proposed dry law. For whatever it may be worth to them, the wets may congratulate themselves this time on the unusual success they had in beclouding the issue with such a thick smoke screen that many good people lost their way in the fog.

We do not question the counting of the votes as cast; we do not question the correctness of the majority of votes reported against Act Number 2. We do seriously question the idea that the votes as cast reflect the "honest-to-goodness" dry sentiment in Arkansas.

May we say, also, that the unscrupulous methods used by the wets in the campaign were no more and no worse than was expected. Before the issue was raised we knew, from past experiences, that, without regard to truth, facts or fairness, the wets would resort to any strategy that promised success. This they did through a campaign of confusion confounded. After all of the delaying tactics of the wets were cleared and it was certain that we would have a vote on the question, the actual time for the active campaign was comparatively short. It is our feeling that the wets simply were able to create more fog and smoke to becloud the issue than we had time to clear away.

So much for the questionable victory they won. The Arkansas Methodist did not wait for

(Continued on page 4)

The World Church

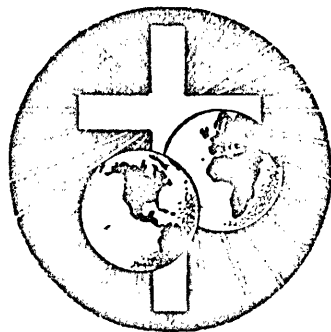
IN the Preaching and Teaching Mission of The Advance for Christ and His Church program, November 19-December 17 is the period in which we are to study "The World Church." That study should give us a better understanding of the world-wide mission, the world-wide purposes and the world-wide activities of the Christian church.

The most revolutionary idea in the history of religion was taught by Jesus and gradually became a vital part of the faith and planning of the apostles and their successors in the early church. This idea which so revolutionized the faith and program of religion is embodied in the Great Commission "Go ye into all the world, and preach the gospel to every creature."

Never before had the founders or promoters of any religion proposed to evangelize the world and bring the people of all races and lands into the fellowship of one religion. Not even the Jewish religion, with its conception of the one God and its high standards of moral conduct, seemed to have any feeling of responsibility for the rest of the human race. In the early days of the Jerusalem Christian church there were numbers of the leaders who felt that Christianity was only a glorified Judaism with a mission only to the Jews.

When the leaders of the early church tried to practice the teachings of Christ and carry on the program for which He had died, they continually ran up against the word "whosoever" which Jesus so frequently used. As they became more familiar with the teachings of the Master, they were forced to the opinion that the Great Commission meant just what it said and that Christianity had a mission and a message for the whole world.

Some Methodists quibble over whether or not our church should continue to repeat the Apostles' Creed which declares in part, "I believe in the holy catholic Church." Let us remember, when we say, "I believe in the holy catholic Church," that we are repeating a pronouncement of faith in the universal character of Christianity that was part of Christian belief long before there was a Roman Catholic Church. Let us remember, also, that early Christian leaders, in accepting this faith in a universal religion, were breaking with all former religious traditions. They were simply declaring Christianity to be "The World Church." We should have no hesitancy today in saying Christianity is and should continue to be "The World Church."



To Make Our Investment Sure

BY action of the two Conferences of Arkansas Methodism, Sunday, November 19, is designated as a day of emphasis on Ministerial Training and Hendrix College. Offerings made on that day will go directly to the two causes concerned. If for no other reason than to make our investment sure the Methodists of Arkansas will want to contribute generously to the one Methodist school in Arkansas and to the program of ministerial training.

The Methodist Church in this state has invested in the physical property at Hendrix College approximately one and a half million dollars with almost a like amount of endowment. The cost of maintaining and operating an institution like Hendrix College is great. Tuition and fees and endowment returns pay only a part of this cost. The sponsoring institution, The Methodist Church in Arkansas, must supply the balance in order to operate without a deficit and to make Arkansas Methodism's investment in higher education sure. Equally as true is the picture in the field of ministerial training. The church needs the lives and talents of today's young people for tomorrow's leadership. These young people have responded to God's call. The church has helped to bring these young people thus far and to make its investment sure and secure tomorrow's leadership today, Methodists in Arkansas should give generously, Sunday, November 19, to the November Special.

Evangelism In Action

UNDER the sponsorship of the Little Rock Conference Board of Evangelism the Monticello District last week concentrated its efforts and energies in a program of evangelism which will go a long way in bringing new meaning and definition to a term which for many has lost its deeper significance. It is our understanding that the Conference Board will sponsor similar programs in the Little Rock Conference Districts until over a period of a few years each district will be reached.

The plan of action is that of simultaneous evangelistic services and visitation. "If the people the program of evangelism is trying to reach are not in the services then take the gospel to them" is the basic plan. Laymen under the guidance and training of ministers did most of the visitation work. Two visiting ministers assisted the local pastor in the twelve charges of the Monticello District that participated in the program. One of the visiting ministers directed the visitation program while the other preached in the local service. Visiting and local ministers from over the District met daily at Dermott or McGehee to hear reports of their efforts, to receive additional instruction and inspiration for their tasks.

The remarkable results attained is evidence of the acceptability and practicability of the program. During these four days of intensive effort 448 interviews with prospects in their homes resulted in 112 first commitments to Christ and 108 transfers of membership, a total of 220 commitments or 50% of those interviewed. If one could imagine a great evangelistic service where 3,381 persons were in attendance and there were 112 conversions and 108 transfers of membership, everyone concerned would say that was a great service. That is what happened in the Monticello District last week and it was a great service.

(Continued on page 4)

The November Special And Hendrix College Finance

By DR. MATT ELLIS, President of Hendrix College

A RUSSIAN leader was quoted as saying a little while ago that the USSR will conquer the world with weapons that America can not produce—brains, ideas, doctrines. What a challenge to institutions of higher learning in our country, and especially to Christian leaders in American education!

In a day when in many parts of the world basic human rights, so highly prized and so strongly emphasized by the founders of our country, are being ruthlessly trampled under foot, the tenets of Christian democracy must rise to battle in bitter ideological conflict.

In this ideological warfare our country certainly needs the church and the Christian college. If we believe the basic truth that the most effective way of opposing ideas of Communism is by disseminating and applying ideas of Christian democracy, it follows that religion must be kept at the heart of the educational process and in the consciousness of the nation. In this important work the Christian college must assert its conspicuous leadership.

But to be able to do so, the church-related educational institution must have greater and more dependable support from its constituency. With an understanding of the demands upon our colleges in these critical days, demands that require the sustained effort of all of us in the church's strategy in creating a Christian view of life, the General Conference of 1948 passed a resolution recommending the raising of "a total sum that shall represent an average of at least 50 cents per member per annum for current maintenance of Methodist institutions of higher learning as the goal for the coming quadrennium, said amount to be raised as each Annual Conference may determine." The General Conference also gave its "endorsement to the efforts of the educational institutions which seek to provide adequate educational plants and equipment in keeping with the trends of our nation and the needs of the church."

Following General Conference, the Committee on Finance of the National Association of Schools and Colleges of the Methodist Church attempted to implement this important resolution. The committee recommended the raising of money in three ways, by 1) increasing amounts from the benevolence budgets of the Conferences; 2) direct contributions from each local church; 3) developing College Days. In many areas some effective work has been done, but a report published last July shows that the per capita support of Methodists for current operation of higher education is 25 cents, one-half the desired amount.

In the Little Rock and North Arkansas Conferences the record is about the average for the church as a whole. Last year, 1949-50, Hendrix received from the two Conferences from World Service appropriation \$21,584.40. In addition, we received from the November Special \$11,717.89. The total was \$33,302.29 from 139,181 active members of the Methodist Church in our state. This is an average of .239 per member.

As emphasis is exerted in all Methodist Conferences toward the goal which the General Conference set, we appeal to our friends in

Arkansas to give us greater support for our work at Hendrix College. The appeal is on the basis of need. Budget demands at the College are heavy. While our income from investments is less than in former years, costs have increased greatly. We are giving more scholarships than we have ever given, and we are glad we can help these worthy students who are dedicating their lives to the ministry of Jesus Christ. There are 59 ministerial students enrolled in Hendrix this year. This number compares with 16 ministerial students who were enrolled in 1945, and 29 in 1947. We are delighted to have the opportunity to assist an ever-growing number of some

of Hendrix College. Because the month of February was chosen as the time for the appeal to the churches, it was called The February Special. In 1949, when our Annual Conference sessions were changed from the fall to the summer, this program emphasis was shifted from February to November, the purpose being to provide a more balanced distribution of main events on the calendar of the church year. At the same time, the North Arkansas Conference adopted a 50-50 plan, by dividing funds received equally between Ministerial Education and Hendrix College, and setting \$10,000 as the minimum which the Special would raise.

From the beginning, in every year since it was launched in 1941, this Special has been successfully promoted; the goal has always been reached. In the first six years, 1941-46, the Special produced in our two Conferences an average of \$19,626.56 per year. Of this total, the amount Hendrix College received averaged \$12,266.60 annually. In 1947, the Million-Dollar Campaign made its chief emphasis in February and the campaign absorbed the Special, appropriating \$6,000 to the Board of Ministerial Training. The Special was resumed as a part of the annual program in all of our churches in February 1948, and there have been two other collections since that time. But consider this fact: Whereas the annual average for the first six Specials allowed Hendrix to realize \$12,266.60, the average for the last three Specials brought only \$11,388.16.

As Living Endowment, the Special has been an essential part of Hendrix revenue, indispensable in our college program. We have greatly appreciated the response which the churches have given to this appeal. We believe many of our friends are not aware that returns from the Special have decreased, and we are confident that they will do something about it when it is called to their attention. For what other item of church finance shows a decline in the annual average of the last three years over the average for the period 1941-46?

All will agree that budgets established in 1940 are not adequate for 1950. While ten years ago Hendrix had total expenditures amounting to \$137,634.04, which with an enrollment of 420 provided \$328.00 per student, the budget last year allowed for expenditures \$219,376.75 for 539 students, or \$407.00 per student. This 24 per cent increase was reflected chiefly in higher maintenance costs and in a bigger total salary budget for a larger faculty rather than in adjustments to individuals. A great majority of professors at Hendrix College are receiving in salary now only about eleven per cent more than they received ten years ago. This is of course equivalent to a heavy decrease in salary, when we view it in the light of increased cost of living.

The November Special has the power to remedy this undesirable situation. While Special funds represented eight per cent of the Hendrix budget in 1941, they amounted to only five per cent of the cost of operation in 1950. We appeal to all loyal Methodists and we have confidence that they will come to our aid.



DR. MATT ELLIS

of the finest young men our two Conferences have produced, and we sincerely hope that their number will continue to increase. We are confident that members of our churches will strengthen our hands that we might give this service to these loyal and consecrated young Christians.

The November Special offers, we believe, a great opportunity to all of us to share in two great worthy causes—Hendrix College and Ministerial Education. Contributions to this Special will represent investments in the future leadership of our church. The funds which go to the Boards of Ministerial Training will make possible the extension of aid to young ministers, many of whom could not attend college without help, and funds coming to Hendrix College will represent operational revenue which will enable the College to do its effective work, with ministerial students and lay students.

This Special has had an interesting history in Arkansas Methodism. In the fall of 1940, at a joint meeting of the Boards of Education of the Little Rock and North Arkansas Conferences, the program was launched. Each Conference agreed to raise a minimum of \$8,000, three-eighths to go to the Board of Ministerial Training and five-eighths to the current budget

THE "ADVANCE" IS WORLDWIDE

By RICHARD E. HANSON, Associate Missions

The Advance program in the United States has affected the church around the world; it has stimulated the church in other countries to have its own Advance program.

The Foochow Conference in China has set up a five-year program of Advance. In the Philippines a Christian community of 85,000 people has set a goal of winning 50,000 new members within the quadrennium. The Methodists of India, representing half of our membership overseas, has ordered thousands of "Our Faith" booklets. They are holding evangelistic campaigns and camp meetings which have resulted in the baptism of thousands of people. In Poland, the Methodist Church is holding a revival meeting and visitation evangelism campaign in every congregation this year. In Germany, the Meth-

odist Church has more members now than before the war and is rebuilding its churches.

The General Conference of Brazil has set up an Advance program which is more comprehensive than the one on which it is based. One missionary has written: "What has happened in two and one-half years in Santo Angelo? Instead of seven preaching points we now have fourteen. Instead of four societies we now have eleven. Instead of five Sunday schools we now have ten. Instead of two church buildings we now have five and with God's help it will continue to expand. The wonderful thing about these facts is that the same thing is happening all over Brazil."

Africa is waiting for Christian guidance from a tribal civilization to a modern one. The number of Methodist missionaries in Africa has almost doubled in the past five years, from 100 to almost 200. One missionary writes: "To us on

the field, it is encouraging the way God's people in America have responded to the call to make a new advance into the needy places of the world. For a number of years here in the Central Congo we have been praying for doctors, evangelistic and other workers. Now that some have come and others are on the way, we are thankful. We believe they will keep coming to meet the needs and challenging opportunities of these times."

If we can learn to conserve the values and avoid the dangers in our Advance program of personal missionary giving, it may be that the Holy Spirit of God can use this program to strengthen the fellowship of Christian people around the world. Then it might be said of our generation of Christians as it was said in an earlier century: "See how these Christians love one another. It is the Christians that hold the world together."

THE DEVOTIONAL PAGE

REV. ROY I. BAGLEY, Editor

FROM THE BOOKSHELF

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. . . .

The early Church got its start very largely through the power of personal testimony. . . .

Methodism went to the common people with a gospel that valued men in the light of their divine inheritance. . . .

The economic indictment of the liquor business is still unanswerable. . . .

The death rattle of a dying world mingles with the birth pangs of an earth about to be born. . . .

Real education rests upon the free interchange of ideas. . . .

The feet that walk our shaded cloisters of learning must also tread the dusty highways along which men struggle out of poverty and ignorance into the life and light that is God. . . .

The future belongs to those groups which can combine an honest and fearless educational approach with a fervent and unceasing evangelical emphasis. . . .

The message of Methodism will come to beautiful flowering in the life of many a child because some humble and unnoticed teacher has been true to her divine vocation and led that child into the welcome presence of Christ. . . .

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

A WAY OF ACTION

Jesus' way is a way of action, the expression of the Christian life. Love, intellect, being sensitive to others, self-confidence, power — all are means to this end. They are emphasized as qualities when they show up in action.

In I Corinthians 3:10-23, Paul tells the foundation for action. Then read the familiar verses of Ephesians 5:10-20.

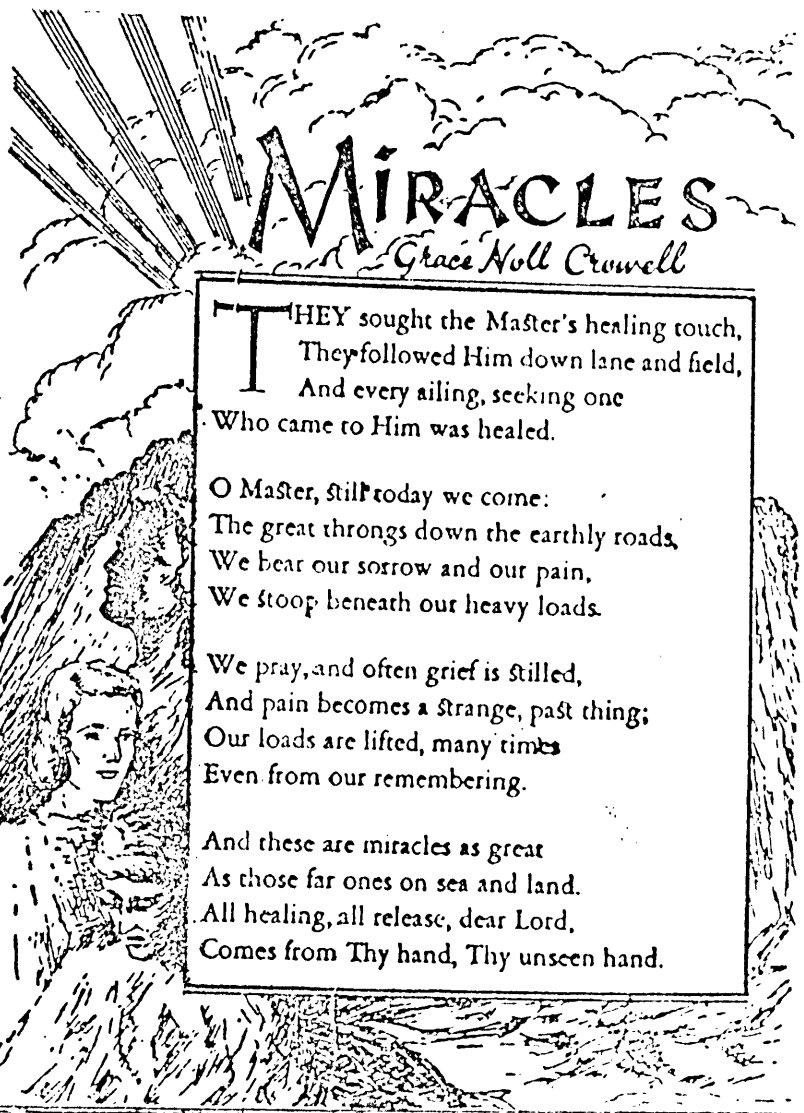
Action is often a stumbling block, but the deeds we do are the measuring stick of our lives. Most people dawdle through life, accomplishing little. Too many obstacles keeping them from rising to the top. Yet there always a few souls who brave seemingly insurmountable odds and climb to the heights of real achievement.

The world has always opened its arms for great souls, for strong personalities. How can each of us become such a person? By taking our Christian qualities and putting them into action for the good of mankind.

Here is the essence of the religion of Christ: life, every phase of it. We accept or reject Christianity with every act we do.

Jesus' way is for those who dare both to believe in the principles of Christ's way and in acting on them.

For a few moments think of one specific situation that could be improved by a Christian influence.



THEY sought the Master's healing touch,
They followed Him down lane and field,
And every ailing, seeking one
Who came to Him was healed.

O Master, still today we come:
The great throngs down the earthly roads,
We bear our sorrow and our pain,
We stoop beneath our heavy loads.

We pray, and often grief is stilled,
And pain becomes a strange, past thing;
Our loads are lifted, many times
Even from our remembering.

And these are miracles as great
As those far ones on sea and land.
All healing, all release, dear Lord,
Comes from Thy hand, Thy unseen hand.

A United World Must Be A Religious World!

By ELIZABETH LEE

NO world government can be built unless the education of the people is based on an international world brotherhood. Can we have any education that is really education without the element of religion in it? A leading author says: "It is because Religion and Education have so much in common that when they are separated they clash." A truly educated person is one who has made the necessary adjustments to his environment and one who has learned to distinguish between the first and the second thing of life. These principles are the cardinal virtues of Christianity. Religion then, is complete living, with the ideal ever before one of "First things first."

Religious education is the teaching of religious truths with all that is studied, in the light of the fact that God is the loving Father and Creator of the world. In the Far East science is used as the basis of truth, without the appreciation that science and religion go hand in hand, each dealing with a different field. Science determines the "how" of life; religion interprets the meaning of life and gives the "why" of life — its purpose. Education, therefore, that does not include the

element of ideals and purposes belies its name, and is almost worse than no knowledge at all. The wisdom of the ages, when misdirected into the wrong channels, were better never to have been.

The missionaries in the foreign countries today are realizing more than ever before that our religious education must be presented in the light of Jesus, and not of western civilization. Dr. E. Stanley Jones reminds us of this fact so challengingly in his *Christ of the American Road*. We have so read our selfish desires and petty ideals into the teachings of our Master that the true beauty of His personality and character have been buried under a superfluous exterior of creed, dogma, and belief. The world will never see Jesus as the Great Teacher of all time, until we present Him as He was and is, not as we have recreated Him to be.

The goal of all religious education is to bring the highest of aims to individuals that the growth of these persons living in a community, will be continually toward friendship and good will. Christianity cannot be taught. It is an experience; it is a life lived in complete fellowship with one's fellow men and with one's God. True Christianity gives one a sense of freedom, and the assurance that his life will not be forsaken. Its greatest outward manifestation is in loving service.

This will be the Kingdom of God on earth: when the Love Rule of

PRAYER FOR THE WEEK

Dear Father of us all we seek Thy forgiveness for every word spoken, for every deed done, and for every thought that has not furthered peace and good-will throughout the world. We are coming to see that atomic power beside Thy power is as a grain of sand against a mountain. We have not availed ourselves of Thy power. We have trusted our own strength and have failed. Now then we pray for one world in which dwelleth righteousness. To that end we pray that we may be righteous in our every relationship. Forgive us for our compromise with evil. We have known good things to do and we have not done them and there arises the condemnation of Thy Word, "To him that knoweth to do good and doeth it not to him it is sin." Our penitence reaches not only the transgression of righteousness but also our failure to do what we felt deep in our souls that we ought to do. Forgive us and cleanse us and strengthen us to live lives that will bring glory to Thy name. Amen.

FORGE AHEAD

If your aims are high, my brother,
And your plans seem right and good,
Though you may confront another
Who'd defeat you if he could,
Do not stop to fuss and quibble,
Nor to argue on his views,
For it's little mice that nibble
At the things around your shoes—
Forge ahead.

If at times your plans are shattered
And your aims about to fall,
Gather up the fragments scattered
And to God more humbly call,
Who will bring their parts together,
Or the ones that He may choose,
That will stand the stormy weather,
So the best you'll never lose—
Forge ahead.

If you meet gigantic forces
That would turn you down the hill,
Just consider all their sources,
Then aim higher, higher still,
And with grace and grit that's greater
Set your soul against the trend,
And you'll win a little later
If to foes you will not bend—
Forge ahead.

—Walter E. Isenhour

Christ shall at last reign in the world; when China and Japan have a feeling of mutual good will; when the American thinks and speaks kindly of the foreigner within his borders; when Jesus and His love have so become a part of our very being that we are habitually at peace with all men. Then shall the spirit of the living Christ be glorified; then shall Calvary be justified. "The Purpose of Jesus—to build a Society,
The Way of Jesus—to act every day as if that Society had come;
The Object of Jesus — to build a Family,
The Way of Jesus — to live every day as a Good Member of that Family."—Kirby Page.

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SUPPLY LINE OF BIBLES

Pointing up the activities and work of the American Bible Society, the Fourth Sunday World Service leaflet issued for distribution during December, 1950 is titled "Supply Line of Bibles." This is a two-color, illustrated leaflet showing among other things a Navajo Indian being given a Gospel in her own tongue; a wounded Chinese Nationalist soldier leafing through a New Testament; and young people's groups in Japan earnestly studying the Bible. The leaflet tells us "The most important of the Society's processes is not done at the Bible House in New York nor at the Bible House in Rio, Manila, Tokyo or Cristobal. Nor is it done where an expert sent from the Bible House sits down to help translators with their slow, exacting work, nor where a printer tends his press, or an accountant checks his books, or a speaker throws his voice out on the air waves, or a shipper packs his cases of the sacred volumes. The major work of the Bible Society is done wherever the man without the Scriptures is met by the man with the Scriptures."

A beautiful new Christmas Card is also being offered by the World Service Agencies free to pastors as desired. Orders for both of the above should be sent directly to the Service Department, World Service Agencies, 740 Rush Street, Chicago 11, Illinois.

CHANGE IN APPOINTMENTS

Bishop Paul E. Martin announces the following change in appointments: Rev. J. C. English, pastor of First Methodist Church, Magnolia, will go to the Southwest Missouri Conference and Rev. Elmer Thomas, of the Southwest Missouri Conference, will become pastor of First Church, Magnolia. These changes became effective November 15.

EVANGELISM IN ACTION

(Continued from page 1)

One of the marvelous results of such a campaign is the fine group of laymen who receive training and experience in visitation evangelism. These laymen, under the direction of their pastors, will continue this program in their respective communities, regularly visiting their friends and neighbors presenting the claims of Christ and His Church.

The Monticello District, its District Superintendent and pastors, are to be commended for taking the lead in this particular program of evangelism. May the day come when all of the districts and churches of Arkansas Methodism will follow the lead of their conference boards of evangelism and their directors in this matter, and evangelism in action will be the watchword of our work.

NEWS AND NOTES ABOUT FACTS AND FOLKS

REV. AND MRS. CHARLES P. McDONALD, JR., of Holly Grove, announce the birth of a son, Charles David, on November 3. Brother McDonald is pastor at Holly Grove.

REV. J. ALBERT GATLIN, secretary of Town and Country Work of the North Arkansas Conference, was one of the inspirational speakers at the Southern Illinois Conference Evangelistic Campaign held at Mt. Carmel, Illinois, November 13-14.

REV. RICHARD T. PERRY, pastor at Carlisle, member of the Army Reserve, has been called to active duty and has left for Carlisle Barracks, Pa., for a five-week's chaplain's course. He will then go to Camp Chaffee for assignment. Chaplain Perry served in World War II.

A young graduate nurse is being sought by the Board of Missions of the Methodist Church, 150 Fifth Ave., New York 11, N. Y., to serve in its Rural Health Program "to teach mothers how to save their babies," and "to save the young people from the ravages of disease and malnutrition."

THE MYRTLE E. CHARLES WESLEYAN SERVICE GUILD, of the First Methodist Church Conway, will entertain the guilds of the Conway District in an all-day meeting on Sunday, November 26. Mrs. W. Henry Goodloe, Woman's Society of Christian Service Missionary Secretary, and Miss Gertie Stiles, North Arkansas Conference Wesleyan Guild Secretary, will be guests.

CHURCH WORLD SERVICE CENTER, 3146 Lucas Avenue, St. Louis 3, Mo., writes: "Soon after moving from 510 S. Elm Ave., Webster Groves, to 1200 N. Rock Hill Rd., St. Louis 17, fire in the building at 1200 N. Rock Hill Rd. had made it necessary for us to find other quarters. This misfortune is lessened by two considerations: first, but a small portion of contributed clothing on hand was damaged either by fire or water; second, our total loss was covered by insurance. Please send clothing, shoes and bedding to our new address." The address is given above.

DR. M. E. LAZENBY has been elected editor of The Alabama Christian Advocate, it was announced by Bishop Clare Purcell. The weekly is the official conference organ of Methodism in Alabama and West Florida. Dr. Lazenby previously held the post for 13 years and later was associate editor of The Christian Advocate, Chicago, the church's general organ. For the last year he has served in the North Alabama Conference as district superintendent at Huntsville. The outgoing editor, Dr. J. A. Gann, has been appointed pastor of First Methodist Church, Sheffield, Ala.

A "Friendship Food Ship," carrying 60 freight-car loads of agricultural products contributed by American farmers in the mid-west, is now en route to Bremen, Germany, as "an expression of America's belief in Christian brotherhood and in our free democratic way of life." The ship GMS, Prins Willem III—was loaded in Chicago, and thence through the St. Lawrence Waterway to the Atlantic. The carloads of gifts were collected under the direction of CROP (the Christian Rural Overseas Program) in cooperation with church agencies, both Protestant and Catholic. Other carloads are being gathered in various parts of the country and will sail this fall and winter for relief in needy European areas. Interested persons should communicate with their denominational relief agencies.

CHURCHES throughout America are using during this Thanksgiving Season a prayer and special service prepared by the Baptist, Christian and Methodist churches of Bethesda, Ohio, in cooperating with the local 4-H Clubs. The Service is being distributed to the Protestant churches by Agricultural Missions, Inc., an agency for the development of Christian rural life and better agriculture. After the "fruits and soil of the season" have been laid upon the

altar, with the Bible open upon them, the congregation repeats in unison: "We are the harvesters of the field and the gatherers of the grain. We live on land and labor for liberty. We are thankful for our ability to produce food and labor for man and beast. We are thankful for the land on which we live. We love its slopes and its hills. We are thankful for the harvest of this year, which we planted in hope and cultivated in faith. We are thankful for the nation of which we are a humble part. And we pray for its righteous future. We count our liberty a thing to be highly prized and we are thankful to God for the experience of freedom. In recognition of his goodness and our dependence upon him, we now renew our allegiance to him."

FROM ARMY CORPS TO CHRISTIAN SERVICE

A young school teacher from India, who was a member of the Indian Woman's Auxiliary Corps during World War II, is studying in the graduate school of Peabody College for Teachers, Nashville. She is Miss Mary Lucy Wilkinson, of Almora, North India.

Miss Wilkinson is a graduate of Isabella Thoburn College, Lucknow, the first Christian college for women in Asia. She speaks English, Hindi, and Urdu. From 1944 to 1947 she was a welfare officer and platoon commander in the Indian WAC. In 1948 she began teaching in the Adams Girls High School, Almora, an institution of the Woman's Division of Christian Service with an enrollment of 475. She has also been a Sunday school teacher, superintendent of the junior church, a member of the church choir, and president of the College Student Christian Movement.

The daughter of a Methodist minister in the Almora District, Miss Wilkinson plans to continue work in the field of Christian education when she returns to her homeland. She will include work in primary and nursery school education in her courses at Peabody.

Miss Wilkinson is studying on a Crusade Scholarship of the Methodist Church, a program which is financed by Week of Dedication offerings in the United States.

DISTRICT CONFERENCE DATES

Pine Bluff District, Monday, November 27, at Humphrey
Little Rock District, Tuesday, November 28, at Bauxite
Monticello District, Wednesday, November 29, at Crossett
Camden District, Tuesday, December 5, at Stamps
Conway District, Tuesday, December 5, at Dover
Searcy District, Tuesday, December 5, at Heber Springs
Arkadelphia District, Wednesday, December 6, at Fountain Lake
Batesville District, Wednesday, December 6, at Newport
Paragould District, Wednesday, December 6, at Corning
Fayetteville District, Thursday, December 7, at Huntsville
Hope District, Thursday, December 7, at Nashville
Ft. Smith District, Friday, December 8, at Paris
Forrest City District, Tuesday, December 12, at Holly Grove
Jonesboro District, Wednesday, December 13, at Lake Street, Blytheville

DO NOT BE FOOLED BY VOTE ON ACT NUMBER 2

(Continued from page 1)

this campaign to express its opinion about the liquor traffic. It will not quit doing so now that this immediate campaign is over. Ella Wheeler Wilcox said "No question is ever settled until it is settled right." That being true it is doubtful that liquor forces in Arkansas have any illusions that the wet and dry issue in Arkansas is settled.

CURRENT NEWS IN THE RELIGIOUS WORLD

Selected from Religious News Service Releases

Lutheran Pastors Urged To Become Chaplains

Pastors of the United Lutheran Church in America were urged in Des Moines, Ia., to apply for appointment as chaplains in the armed services of the United States. In a recommendation to the 17th biennial convention of the ULCA, Dr. Robert H. Gerhart, Jr., of Philadelphia, chairman of the Army and Navy Work Committee, expressed the desire that the Church may fill its chaplain quota. The recommendations asked "that the Church request synodical officials to urge such pastors who can qualify for service to apply for appointment as chaplains in order that the Church may fill its quota."

Reports German Religious Teachers Resisting Communists

Thousands of newly-trained religion teachers in East Germany are resisting government efforts to replace Christianity with Communism, the Association of Lutheran College Faculties was told at its annual national conference in Minneapolis, Minn. The newly-trained teachers are "the heroes in this battle" for the right to teach Christianity, Dr. Carl E. Lund-Quist, New York, assistant executive director of the National Lutheran Council declared.

'Go To Church Month' Promoted In Memphis

A "Go to Church Month" observance, sponsored by the Memphis Junior Chamber of Commerce, is being widely publicized there. Grocers, druggists and launderers are placing "Go to Church" cards in customers' parcels. The city's larger hotels have placed the cards in every room, and a large department store is enclosing them with its correspondence. The cards say, "This Week, Attend the Church of Your Choice." Funds for printing 500,000 were provided by an anonymous church worker. Cooperating in the project are such Memphis groups as the Council of Churches, the Ministers Association, and the Rabbinical Association.

Brethren Planning Relief Program For Korea

A relief and reconstruction program for Korea after the war is being planned by the Church of the Brethren, it was disclosed at Huntington, Pa., at the annual conference of the Eastern Region of the church. According to W. Harold Row, general secretary of the Brethren Service Commission, the group will form a 15-man emergency unit to offer its services to the United Nations in the rehabilitation of Korea.

FCC Hears Arguments For Religious FM Stations

Arguments that churches and other religious groups should be permitted to operate low-power local FM stations were heard in Washington, D. C. by the Federal Communications Commission. The hearing was on an application by the radio commission of the Southern Baptist Convention and the executive board of the Baptist General Convention of Texas for a change in Commission rules to permit the granting of such licenses to religious institutions. At present FCC rules

UNITED NATIONS AT SMU



ALL PARTS OF THE GLOBE are represented by these Southern Methodist University students. They gather here to spot their homelands on a giant-sized reference globe in SMU's Fondren Science Building. Germany, Japan, China, Turkey, Argentina, and Greece are just a few of the foreign countries from which students come to the SMU campus this year. Some 46 students at SMU represent 27 countries. With their courses of study as varied as their backgrounds, the students are all united in one aim: to broaden their knowledge and gain training, and incidentally to take back home a better understanding of American democracy.

provide that low-power 10-watt FM stations may be granted only to educational institutions for use in campus radio work. These are licensed only in the 88 to 92 megacycle band. The Baptist application seeks to have the entire frequency modulation spectrum opened to the low-power units, all the way from 88 to 108 megacycle bands. This application, if granted, would open the way for religious bodies to operate thousands of low-power local broadcasting stations. If the Commission agrees to change its rules, the Texas Baptists have indicated that they will apply for at least 26 such stations in the state, and possibly more.

Methodist Missionaries To Reopen Seoul Hospital

Seven Methodist missionaries now in Japan or Korea are being permitted by the UN military authorities to return to Seoul where they will reopen and staff Severance Union Hospital, and engage in technical mission-related services. This announcement was made in New York by the Methodist Board of Missions and Church Extension. The board said it had been advised that 95 per cent of the hospital's equipment is lost, and about 65 per cent of the buildings were damaged or destroyed. Severance Hospital is a joint Methodist and Presbyterian enterprise.

Texas Dries To Seek Prohibition Amendment

A prohibition amendment to the state constitution was demanded in a resolution adopted at Waco, Texas at the annual convention of the United Texas Dries. Protestant churchmen played an important part in the convention sessions. Pointing out that Texas now has 140 completely dry counties, the resolution asked Gov. Allan Shivers

and the next Legislature to submit a prohibition amendment to the voters of the state. A recent public opinion poll was quoted as revealing that 54 per cent of Texas voters had declared they favor a statewide dry law. President W. R. White of Baylor University, who was re-elected to head the Dries, was named to lead a nine-member committee which will take the resolution to the governor.

Chicago Ministers Step Up Campaign Against Crime

Pastors of Chicago aimed a double blow at the alliance of organized crime and politics even as the Senate crime investigating committee was holding hearings in that city. Administrative committeemen of the Church Federation of Greater Chicago launched a campaign to take politics out of all law enforcing agencies and suggested naming a "civic screening committee" to pick county police. At the same time about 250 Methodist ministers, meeting in Chicago Temple, handed a stern rebuke to the city for "granting special privilege to the crime cartel." The Methodists praised the crime probe headed by Senator Estes Kefauver (D.) of Tennessee.

Florida Council Deplores Gambling In Churches

Use of games of chance, raffles and drawings to raise funds for Protestant church activities was deplored by the Florida Council of Churches at its annual meeting in Orlando, Fla. An adopted resolution said the Council "bows in humble penitence and shame" for this gambling in the churches. The Council urged church, patriotic and social groups to "insist that their organizations scrupulously obey the laws against gambling, and in no way

encourage their members to become lawbreakers." It recommended that the department of education include in civic courses materials which would show the effect of gambling on the state political structure.

60% Of Washingtonians Don't Attend Church

A religious census taken in the Washington area reveals that more than 60 per cent of the persons in the nation's capital never go to church. The figures, embodying the results of a census in which more than 11,000 calls were made and 24,000 persons contacted, were announced by John Halko, director of the Department of Research and Church Planning of the Washington Federation of Churches. The census reveals that only 39.4 per cent of the persons contacted reported attending church at any time during the last year. Of those who did attend, one out of ten went only once or twice during the year. A total of 28.4 per cent of the citizens interviewed were regular every-Sunday church-goers.

Chaplain Asks Christmas Cards For Soldiers

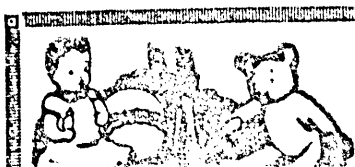
Colonel I. L. Bennett, chief chaplain of the Far East Command, said in Tokyo he hopes that relatives and friends will send Christmas cards to American troops in Korea. "Christmas cards let the boys know they have not been forgotten," he said, and have not "been relegated to the back of the thoughts of those they love."

Oxnam Asks Liberty Declaration From Pope

Religious tension throughout the world would end immediately if Pope Pius XII would "simply declare that in all matters of religious liberty the Roman Catholic Church will do unto others as it would be done by," Methodist Bishop G. Bromley Oxnam of New York made this statement to a Protestant Reformation Day Rally of more than 5,000 persons in Trenton, N. J. If the Pope would "then act upon that declaration," Bishop Oxnam said, "the difficulties would be ended." Protestants do not wish religious division in this country, he said. "We desire the same liberty for every Roman Catholic that we demand for ourselves," the bishop added. "I believe I also speak the Protestant mind when I say we are determined that clericalism shall not be jeopardized."

Football Team Prays Before Every Game

A Birmingham, Ala., high school football team joins in a huddle on the sidelines before every game to say the Lord's Prayer. The team is a member of The Big Five football group in the city. Teams of the five largest high schools make up this group. The praying team wants to go un-named, a spokesman said, because it does not want to appear to be seeking publicity. Neither, he added, does the team pray for help in winning its games. The idea is to emphasize religion in sports and sportsmanship. The prayer brings the players closer together and makes for more cooperation. Team members stress that the important thing is not whether they win or lose games, but how they play them.



THE CHILDREN'S PAGE

ANNIE WINBURN, Editor



IN STORYLAND

THE GOLDEN BALL

Hans came running into the house so fast he almost tripped over the doorsill.

"Mother — Netje," he called, "see—" and then he stopped, for Vrouw Van Seer was looking at his feet. She was frowning severely. Oh, dear, he had forgotten to take off his shoes and mother had just scrubbed the floor. That was a bad mistake for a little Dutch boy to make.

He quickly left his wooden shoes by the door and tried again.

"See," he said holding up a round golden ball. "An American lady gave this to me on the market today."

Mother looked at the golden ball. Netje looked at the golden ball. They squeezed it with their fingers. They pinched it but it was hard.

"What is it Hans?" mother finally asked. "What is it good for?"

Just then father came in. He and Hans had been to market but Hans had hurried home ahead of his father. He wanted to show his wonderful treasure.

"Do you know if it is good to eat, father?" mother asked of him.

"The kind lady said it was," father smiled.

"Let's open it and see," Netje suggested.

Hans did not like that very well. How could he ever get it away without being seen? But mother said, "Yes, we will." So there was nothing more to do about it.

There the orange lay day after day. Hans wanted to eat it so badly, but he didn't want to share it. If only he could get it away, he kept thinking, but Netje seldom left the house.

One day, he finally decided he would have to share it if he were ever going to get any of it. He walked slowly into the house. To his surprise, the house was empty. Father had carried Netje out into the front yard for some fresh air. Now was his chance. Softly, Hans seized the golden ball and ran quickly to the barn. It wasn't so golden now. There was a big black spot on it. Hans squeezed it and it burst open. It looked blackinside. He took a big bite. UGH—he spit it out quickly.

Just then father came into the barn. He saw the orange. "What are you doing, son?" he asked.

The tears began to roll down Hans' face. "I-I wanted to eat the orange by myself and-and it isn't good," he said.

Father took the golden ball in his hand. "It is rotten," he said. "We kept it too long."

"Because I was so selfish, nobody got to taste it," Hans sobbed afresh.

"Crying won't help," father said. "Come, dry your eyes and we'll tell mother and Netje."

Mother felt dreadful to hear that her little boy had been so selfish.

"But, mother," Hans said earnestly, "I'm sure I never will be again."—Marie Hall Halines in The Northwest Friend.

Words may show a man's wit but actions, his meaning.—In Ex.

IN THE WORLD OF BOYS AND GIRLS

GRATITUDE

By Gladys Lloyd

*I thank you, God
For meat and bread,
For Daddy's roof
Above my head;
I thank you for
My mother, who
Has brought me up
In love for you;
For Sunday School,
And all things good—
My heart is full of gratitude.
—Story Time*

THE MAPLE TREE'S VISITOR

"Whew - whew - whew," whistled the wind.

"Winter is coming," sighed the birch. "We will be so lonesome. The birds have all flown away."

"The flowers have all gone, too," sighed the elm, "and now our leaves are going. Soon we will be all alone."

"My acorns have all fallen," moaned the oak tree. "No birds, no flowers. How lonesome we shall be."

"Never mind," said the maple, cheerily, "I think we shall have some visitors. Even if the robins and the bluebirds have gone, we will have someone, I am sure. And if we have no leaves we shall have icicles shining in the sun."

Just then a little squirrel ran up the trunk of the maple tree.

"Please may I have my home in this nice deep hole?" he asked.

"Certainly," answered the maple; "stay all winter if you wish."

So the squirrel ran up and down the trunk of the tree dropping in the nuts he found on the ground until at last he had his winter's supply. Then he curled himself up comfortably in the warmest corner.

"I told you we would have company," said the maple. "Now I shall have someone to talk to all winter."

All through the winter the maple tree watched over the little squirrel and rattled her branches, which was her way of talking to him.

"You see," she said to the other trees, "what one expects to have comes to pass. Next year if you expect company to spend the winter, I am sure someone will come.—Exchange.

unconvinced.

"But teacher," she asked, raising her hand, "how can the birds open the cans?"

Boss: No, son, I'm afraid I can't hire you. We can't use much help just now.

Lyons: That's all right, sir. I wouldn't be much help.

Mrs. Thomas was driving along a country road when she spied a couple of repairmen climbing a telephone pole.

"I declare!" she exclaimed to her companions, "they must think I never drove before."



FOR A BOUNTIFUL HARVEST

*For a bountiful harvest that now is ours
We thank Thee, Lord, this day,
For friends and home and loved ones dear,
With gratitude we pray.*

*For those in need we ask Thy help,
And may we gladly share
The many blessings that we have
With people everywhere.—A.E.W.*

JUST FOR FUN

The small one was being a pest. He had dashed across the aisle of the railway coach, had gazed long and intently in the stout man's face, and now was engaged in the serious enterprise of counting the buttons on the gentleman's vest.

At last the unhappy victim turned despairing eyes upon the small one's beaming mother.

"Madam," he asked, "what do you call this dear child?"

"Kenneth," she brightened.

"Then, pray, call him."

An all-girl 3-piece orchestra was

THANKFULNESS

*I'm thankful there's a golden sun
To creep across the blue,
And puffs of pearly clouds that it
Comes slyly peeping through.*

*I'm thankful for the singing birds,
And for the flowers that fling
Their fragrance all about the world
To sweeten everything.*

*I'm thankful that these gifts are
given
By Him who loves to bless
And happy that I have a heart
To fill with thankfulness.*

—Elizabeth T. Turner,
In Exchange

playing at a N. H. summer hotel, where guests were chiefly elderly people. At the dinner hour the manager hush-hushed the orchestra: "The old ladies are complaining that you play too loud."

The girl leader protested: "But our orchestra's so small, it can't be very loud. Besides we're only playing the music as it is written—forte."

The manager considered, then asked: "Well, couldn't you tune it down to 30?"—Denver Post.

A traveler stopped off at a little mountain cabin to inquire his way. His watch had stopped and observing that the native had a watch, he asked the time.

"Five o'clock," the man told him. "Railroad time or sun time?"

"Railroad."

"But you're 100 miles from a railroad. Looks as if sun time would be better for you."

"Oh, I dunno," said the mountaineer. "Sun's 93 million miles away."—KVP Philosopher, hm, Kal-amazoo Vegetable Parchment Co.

Mr. Newlywed: "Do you mean to say there is only one course for dinner tonight? Just cheese?"

Mrs. Newlywed: "Yes, dear. When the chops caught fire and fell in the dessert I had to use the soup to put it out."

Grade One was having a lesson on birds. After some discussion the fact was established that birds eat fruit. One little girl, however, was

Nebuchadnezzar's Dream

By FORNEY HUTCHINSON

"The thing has gone from me."—Daniel 2:5.

NEBUCHADNEZZAR was a great king. He ruled Assyria somewhere about 600 B. C. He conquered many nations and made Babylon, his capital, with its hanging gardens, crystal fountains and splendid buildings one of the wonders of the world. We find him in our text puzzled about a dream which he had forgotten.

He sought through his wise men to have his dream restored and interpreted. The text itself constitutes an interesting confession. Speaking of the dream, he said, "The thing has gone from me." Now we are not very much interested in Nebuchadnezzar and his dreams, but his experience seems to me to illustrate the imminent danger even today of missing the main issue in life. It is with this angle of his confession that I wish now to deal.

I

First of all, let us consider what Nebuchadnezzar had left. Reality, on his own confession, had vanished. Only forms survived. He had all the accessories necessary for a great court occasion. Everywhere that was the glamor of oriental pomp and ceremony. An army of experts was in attendance. There were soothsayers, Chaldeans, magicians, fortune tellers, dream interpreters, and so forth, ad infinitum. Also there was still in his mind a haunting memory. That was all that was left of what had been a very significant dream.

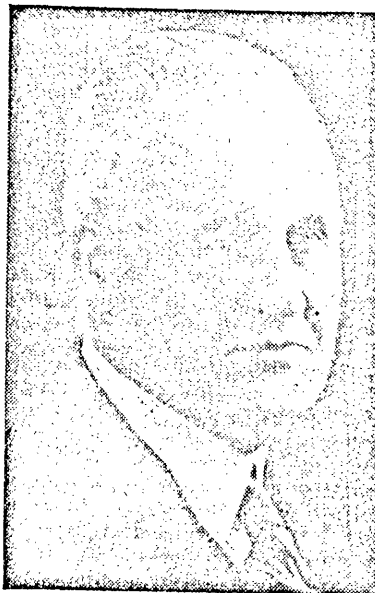
This oriental picture moves us to suggest that life's forms are very persistent. After reality has gone, forms still abide. I picked up a shell by the seashore. Once it had throbbed with life. Now it was empty and had nothing left but the echo of the surge of the sea. We see this truth illustrated in so many of life's relationships.

In professional life, after our ideals are exhausted, and the thing itself has gone, we continue to go through the motions. We go up the hill and come back down again.

I know a Doctor Nebuchadnezzar. I knew him when he was a medical student. He was enthusiastic about his prospective profession. He was eager to get out into his work, to relieve human misery and help restore impaired health. He hardly gave a thought to the remuneration he might receive. Charity practice even would have been welcome. I saw him again after thirty years. His office was in the Medical Arts Building, his equipment was complete, his surroundings were inspiring! While I talked to him the phone rang, and he was asked to make

a call. He said, "I do only office work, you will have to get some one else." As he hung up the receiver he said to me, "They couldn't pay even if I went." I saw at a glance that "the thing had gone from him."

I know Professor "Neb." I met him just as he graduated from the State Teachers' College.



DR. FORNEY HUTCHINSON

He had made many applications for places to teach. He was not particular as to where he taught and was but slightly concerned as to what his salary would be. Now he is very dictatorial as to where he will go and what he will accept in the way of remuneration. Teaching is still his "meal ticket" but the thing itself has gone from him.

I know the Reverend "Neb." He was my guest during a district conference when I was a young preacher. I was eager to talk to an older brother of my evangelistic passion and my plan for a revival. To my surprise he seemed bored. He talked of his salary deficit and his proposed summer vacation trip. He wondered who would go to "First Church," who would be elected delegates to the General Conference, and who would probably be the next bishops in our church. He suggested that he ought to have a better appointment himself and a larger salary. Sadly I realized that the "thing had gone from him!"

This text also applies to domestic rela-

tions. I know Mr. and Mrs. "Neb." Indeed, I performed their marriage ceremony. As they stood at the altar, their faces were suffused with a holy glow. The years have gone by, they preside now over the dearest thing I know—a dead home. The romance has faded. A woman I went to see in one of my parishes was taking up her carpets, packing her furniture—everything was in confusion. She said, "You have come too late, this home is dead. I have applied for a divorce." At the far end of so many marriage altars in these latter days there stands a divorce decree. Perhaps even sadder still, so far as the contracting parties are concerned, is a divorce without a decree! In either instance, "the thing has gone from them."

But in no sphere of life is this text more applicable than in religion. Mr. Wesley complained that the church of his day had a "form of godliness without the power thereof." It was functioning like a galvanized corpse, its movements were meaningless and automatic. Life and power were no longer in evidence. It was dead and didn't know it!

II

In the second place, let us see what Nebuchadnezzar lost. Be it said to his credit, he did not deny nor minimize it. Frankly he said, "the thing — the real thing — has gone from me." The dream had vanished, the object for which the meeting had been called was no longer available. Immediately, he proceeded to adjourn the meeting. He, at least, had sense enough to quit.

So in life. The significance of so much that we do is gone. It no longer has any real meaning. People are bored with such a life. They even contemplate and sometimes commit suicide. Ralph Barton, a great author, shot his brains out in his hotel room a few years ago. He left a note in which he said, "I have traveled from place to place, married one woman after another. Nothing satisfies. The burden is too heavy to bear." George Eastman, an immensely rich man, snuffed out his life and left a note explaining that the meaningless round through which he was going was no longer bearable. They, like many another, had asked the question, "What's the use to go on?" They at least were considerate enough to adjourn the meeting.

What of the outcome? Through the aid of his counselors Nebuchadnezzar called Daniel. He sent for God's man, and rediscovered the thing that was lost." So many in our day need to follow his example. We are pitifully backslidden. The vision has faded. "The thing has gone from us." We must of necessity turn back to God!"

THERE'S A CALL FOR A NURSE IN CHILE

By Florence Prouty, R.N.
Santiago, Chile

For years we have been asking for a nurse in Chile, but none has been available for the type of work that needs to be done. Great though is the need in Chile, we have no hospital under the direction of our church, so hospital nursing is out of the question.

However, the field is wide open for public health nursing. High infant mortality rates, high tuberculosis rates, malnutrition, and insufficient nurses are all reasons why the Methodist Church should include the ministry of healing and health education in their program.

Chile is not a very large country. There are only about five million inhabitants. But it is stretched over an area as long as from New York to San Francisco. Throughout the "shoe-string republic" the Methodist Church is at work. We have churches, schools, social work, and a large mission farm, but medical work has been the last to be included in our over-all program. Years ago medical work was set up at Sweet Memorial, in Santiago, but the program was later changed. At our mission farm a na-

tional nurse is doing a splendid piece of work attending the needs of the many people employed on the farm. Our two schools have a sort of health supervision program, but as a whole little has been done.

I am the only Methodist missionary nurse in Chile, and the girl working in El Vergel is the only national Methodist nurse. At present I am trying to supervise two programs 400 miles apart—and it isn't too successful!

We need a nurse. Not to attend the ill in the hospital, but to teach. We need to teach our mothers how to save their babies. We need to teach our church people how to have better health. We need to reach our infants and young people and save them from the ravages of malnutrition and disease. In Chile there is a challenge for the nurse who is willing to accept it. The job is not eight hours a day, nor forty hours a week. Also the immediate satisfaction that we receive caring for the ill is not to be had, but little by little one sees the changes.

In our Rural Health Program in southern Chile, I had the satisfaction of seeing some results, but only after one and one-half years of work. It was during the smallpox epidemic. No one in the rural area had ever been vaccinated and the Indians were afraid. When we began in 1948, they ran and hid from the doctor and nurse.

In April, 1950, in one place over 100 Indian men, women, and children gathered to be vaccinated. They are beginning to have confidence in us and what we do.

If you who read this have not already taken a course in public health nursing, do not let me frighten you, for we can still use you, and better still you might take the course. It has been a little over ten years since I first became interested in missionary work, and I became interested only when I learned that in Bolivia there were no nurses. I volunteered to help organize the first school of nursing. Someone else was found to do that task, and I was sent to Chile in August, 1940. My work has been strictly public health work, mostly health supervision and work with children. I have been here ten years and loved it every day, except the day the institution burned . . . We are beginning a new building this year . . .

(If you are interested in aiding this nursing service in Chile, write to the Personnel Department, Board of Missions and Church Extension, Methodist Church, 150 Fifth Ave., New York 11, N. Y., for further information.)

It wouldn't hurt so much to become angry except that, for some reason, anger makes your mouth work faster than your mind—Construction Digest.



Prayer Rooms

By BATES STURDY, Pastor, Fifth Street Church, Fort Smith



YOU may have noticed the title of an insert in the October 19th issue of the *Christian Advocate*: "A Room Of Prayer For The Nations," by Jesse Lee Cunniff. It is a very fine statement and carries a message needed at present.

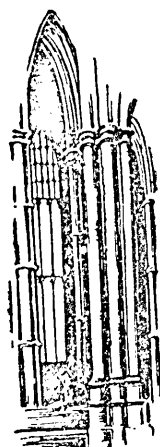
I want to write on the subject of Prayer Rooms in this sermon. It seems to me to be a subject we need to think on and translate into personal experience. There is need for Prayer Rooms in all parts of the world. They might become spiritual dynamos to generate power and initiative. From them can emerge men whose spirits are fired with the fresh presence of the Lord. These same men will be forceful witnesses to the Lord's help. Since the heart of humanity cries out for reality and yearns for certainty, men who have had experience in the Prayer Rooms would be a very satisfying answer to such cravings. The evidence of Christianity is changed lives. No person can come from the presence of God the same as when he came into His presence. God remakes men who submit to Him.

Daniel was a person who stood head and shoulders above those of the Babylonian Empire. He had vision and insight that none of the wise men of Babylon possessed. He is one of the great prophets of the ages. His influence has carried through the centuries. A number of instances are recorded in the Book of Daniel describing his life and work. It is a thought-provoking book of the Old Testament. But what is the ground for this unusual life? One verse from the sixth chapter gives the answer: "Now when Daniel knew that the writing was signed, he went into his house: and his windows being open in his chamber (room) toward Jerusalem, he kneeled upon his knees three times a day, and PRAYED, and gave thanks before his God, as he did aforetime." (Daniel 6:10) Daniel had a Prayer Room and there he received his power and vision and inspiration and his strength. Without that Prayer Room he would have been on the same level as the other "Wise men" of Babylon.

Jesus spoke of an individual Prayer Room. He taught secret prayer. Here we get something of the worth of a personal Prayer Room for He said: "But thou, when thou PRAYEST, enter into thy closet (your room, Weymouth), and when thou hast shut thy door, PRAY to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." Matt. 6:6. Daniel had his Prayer Room long before the birth of Christ. Then Christ recommends and instructs His followers to have a place for private communion. Many who have entered this prayer room bewildered emerge with a clear conception of life and service. In this room God is found and His reward or blessing is enjoyed by those who enter the room. No one can be all that he desires to be as a Christian who does not have a Prayer Room. Many a person lives a defeated life because he does not have a Prayer Room. In that room Christians meet God and receive power and strength

for the temptations and tests of life. They are equipped to fight the good fight of faith. We may have fear and anxiety. E. Stanley Jones says; "It is the yesterdays that shadow today—the sense of failure, and of guilt, and inadequacy." How are we going to happily adjust ourselves to our todays when the hang-over of yesterday terrorizes us? The answer is found when we meet God in our Prayer Room. He will help us to let our failures remain in the past, cleanse us of guilt and enable us to rise above our inadequacies. Often resort to your Prayer Room."

The upper room in Jerusalem was the Prayer Room of the one hundred twenty. There they were and "These



*There is no burden of the spirit
but is lightened by kneeling
under it.*

all continued with one accord in PRAYER and SUPPLICATION, with the women, and Mary the mother of Jesus, and with His brethren." A church Prayer Room. Recently I was in the study of a minister who was showing the blueprint of the new sanctuary for his church. He indicated the place of the choir, pulpit, organ and other features. But as he went on with his explanation, he said, "And here is where our two Prayer Rooms will be built." It was very interesting to me. A Prayer Room in the plan of our sanctuary. We all sense the need for recreation and social halls in our church building plans. There is also need for Prayer Rooms. In a number of church plans a small chapel is included. In this people may come and linger for prayer and meditation. This is very fitting for our church plants. It encourages private worship and periods of quiet meditation. In these chapels God becomes very real to those who turn aside for spiritual renewal.

The story is told of a minister who was unusually successful in his work. Someone wondered what was the secret of his success. Then a person who was acquainted with the situation took this person to the room below the sanctuary during the process of the worship hour in the sanctuary and opened the door. There gathered on their knees were several men praying as their pastor preached in the sanctuary. "Here," said the person "is the secret of our pastor's great power." It was men at prayer in the Prayer Room.

Whether we gather in a chapel, or in a room set apart for prayer, or in the sanctuary we open a channel through which God can bless

us. When men go to their Prayer Rooms to pray to Almighty God things will work out differently. A young woman said, "I'm not happy the way I have been living. I know that I have done things I shouldn't." Then I told her that if she would pray God would bless her. She indicated that recently she had been praying and life was beginning to be different with her. A Prayer Room will give God a chance to transform our lives. This is true in the meeting of the UN at Lake Success, or the Congress of the United States, or in our common committee meetings.

The minister who comes out of his Prayer Room and enters his pulpit is possessed of divine unction and sanction. His message is more than words. It is, "Thoughts that breathe and words that burn."

Sunday School Teachers who have spent time in a Prayer Room stand before their Class imparting more than fact, narrative or lesson. They are an evidence of submissiveness to a great Ideal. Anyone who has a Prayer Room will go forth out of it to live life "more abundantly."

As we emphasize the church in this phase of the Advance for Christ and His Church from September 24, 1950 to March 18, 1951 we will do well to renew our entrance into the Upper Room for prayer and to wait upon the Lord. God will bless our effort to help people see the worth and work of the Church in all ages. It is through consecrated lives that God reveals His love and concern for a world that has in it hatred and sin. The Church is the agency through which these people of the Prayer Room work.

In closing this message I wish to relate this story. Dr. Myers tells of two men who lived in a country home in their boyhood. They became rich when they left home, but occasionally they visited their old father. Finally, the father went to heaven. The sons did not know what to do with the old house. One said: "You sell your interest to me and I'll tear down the house and build a summer home and you can come out whenever you desire." They made plans to do this and went out together to inspect the house. They stood together beside the old fireplace in silence. Said one: "I've changed my mind. I can't tear down this house." "Strange," said the other, "all I can see is Dad's old chair by the fireplace where he often sat and read his Bible and where we had family prayers when we were young." For two hours they sat by the fireplace and talked; then they knelt together and, with eyes wet with tears, gave their hearts to Christ. The old house had to stand. It was too sacred to sacrifice. It was a spiritual treat for them to spend vacations in the old home where they could think of father and Bible.

This old father had a Prayer Room in the living room of his home and its influence played a definite role in the lives of those two sons.

*Lord, what a change within us one
short hour
Spent in Thy presence will prevail
to make!*

SERVING NEW YORK PUERTO RICANS

To help serve the large Puerto Rican population of New York City, the Bureau of Urban Work of the Woman's Division of Christian Service has appointed a social worker.

Miss Mildred Ford, Attica, Ohio, is making a survey of present services to nearly 300,000 Puerto Ricans located chiefly in the tenement districts of New York. A trained social worker, Miss Ford has done settlement work in Chicago and worked at the Mercy Center, Woman's Division project in an underprivileged area of that city. A graduate of Schaufler College, Cleveland, Ohio, with a Bachelor of Science degree in social work, Miss Ford has done graduate work at Chicago Theological Seminary.

The worker will attempt to help Puerto Ricans as they face problems of language, color, and cultural differences. Immigrants have difficulties in getting employment and in living other than slum existences. Schools and social agencies are not yet adapted to the particular needs of Puerto Ricans.

The problem of Puerto Ricans in the city is considered one of the challenges of the Protestant church. In New York there are 65 Spanish-speaking churches with a membership of over 8,000. These churches are said to include as many members converted since arrival in New York as transferred from the Island where Protestant missionaries have been working for a half century.

*What heavy burdens from our bosoms take,
What parched grounds refresh as with a shower!*

*We kneel, and all around us seems to lower;
We rise, and all, the distant and the near,
Stands forth in sunny outline brave and clear;
We kneel, how weak! we rise, how full of power!*

*Why, therefore, should we do ourselves this wrong,
Or others, that we are not always strong,
That we are overborne with care,
That we should ever weak or heartless be,
Anxious or troubled, when with us is prayer,
And joy and strength and courage are with Thee.*

Richard Chenevix Trench

LIQUOR ADS COME WITH INSTRUCTIONS

Deliberate Deception

A friend of ours is more than a little amused by the notes one agency puts on liquor copy it sends to newspapers. These read:

"1. Sports page preferred.
"2. Copy must be kept away from other liquor advertising.
"3. Copy must be kept away from local cut-rate liquor advertising.
"4. Copy must be kept away from headache or stomach-distress advertising.

"5. Copy must also be kept away from news items on Drunken Driving, Death Notices, Church Items, Anti-Liquor Articles, etc."—Advertising Age.

This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven.—Acts 1:11.

Missions At The Grass Roots

By VERNER S. MUMBULO, Minister
Nardin Park Methodist Church
Detroit, Michigan

(A report of a visit by 20 Methodist laymen and ministers to Methodist Home Missions projects in Eastern Tennessee and Kentucky)

HE was a little gray-faced chap of seven. His large eyes looked out at one with a scared expression. And why not? Taught to drink until intoxicated by his parents, themselves in the grip of alcoholism and grinding poverty, "Joey Boogie" had little reason to face his world unafraid.

Some love and hope, however, have come to this likable little boy through the consecrated heroism of Sallie Crenshaw, Home Missions worker. How poor the little browish-yellow, tarpaper-roofed, one story shack, surrounded by indescribably bad conditions in the "disinherited" section of that beautiful and swiftly expanding city of Chattanooga seemed to us. A halo of something strong and good spread over its squalor and its 42 little colored children, as the personality of Sallie Crenshaw impressed itself upon us. It was like a symbol of redemption there at Good Shepherd Nursery, as a pathetic little hand-printed board nailed to a tree proclaimed.

Here, as everywhere in our study of Mission Projects in Eastern Tennessee and a part of Kentucky, the demand is for an adequate financial support comparable to the consecration and capability of our truly effective leaders. It will be nothing short of criminal if a new building is not forthcoming at this Good Shepherd Nursery. As Mrs. Crenshaw put it: "This is God's work; it has to be done now!"

Everywhere we went to those glorious southern mountains, the pattern was the same: need, heroic consecration of poorly supported workers, and thrilling transformation of life and attitudes wherever the Christian way has had any real chance to become redemptive.

As we drove over a tortuous winding mountain road on our way to Archer Center, Clarifield, Tennessee, a lovely blond girl, standing near a hut on the steep hillside, was pointed out to us. This very attractive youngster is living in an unmarried state with a local man, while a few miles over the mountain one of her sisters, equally attractive, is a radiant Christian. The difference? The latter sister came under the influence of a Methodist Home Missions project, this time at Henderson Settlement. This kind of story can be repeated again and again in the area we covered.

Where Christianity has had a chance and education has come, there is a difference. We met the officials of that beautiful little white Methodist Church at Brown Mare Hollow, organized and built by the "saint of the Smokies," Dr. Robert Thomas, of Pittman Center, during the past two years, and they are delightful Christian people.

It was a joy to see a gnarled mountaineer, the father of a notorious moonshiner and murderer, standing by the side of a Methodist bishop and sharing joyously and understandingly that marvelous thing called Christian fellowship. This is what happens when Methodism sends people like the Rev. and Mrs. H. W. Barter into the unevangelized hinterlands of our own country.

Boys and girls in the mountains are eager for the larger life. They are now acquainted with the world beyond their narrow valleys and precipitous hills. The radio and the automobile, together with new roads, have introduced them to the glitter and, often, to the perils of modern life. Many of them will drift from their homes, but it will be infinitely better for all concerned if they can be reached by the Christian message before they leave their present surroundings. The Church must do this work if it is to be done.

How eager and happy were those sixty-two young people crowded into the two small rooms of the Archer Center school! If Methodism could have stood for a single moment with our party in one of those bare, poorly furnished classrooms, doubling at that noon hour as a cafeteria, and

could have heard that little underprivileged girl repeat the Lord's Prayer as her grace before the group's meager lunch of soup and bread, money and workers would flood the fields of our responsibility in that area!

As a Church we are asking workers like the Barters "to make bricks without straw." And they are doing it! Let anyone visit our projects in Eastern Tennessee if he believes that the day of miracles is past. The tragedy, however, is that so little can be done in comparison with the opportunities because our great Church has not adequately supported a more extensive program. Generally, the quality of work being accomplished is excellent. The quantity leaves much to be desired both as to personnel and financial support.

Pittman Center and Henderson Settlement have so transformed life in their respective communities that it is difficult to imagine what those areas in the glorious Smokies, near Sevierville, Tennessee, and at Frakes, Kentucky, actually were like twenty-five years ago. They are splendid, thriving, clean areas now, with excellent Christian education. Crafts are being developed, land reclaimed and the general level and tone of life lifted and brightened.

Hiwassee College, Tennessee Wesleyan and Morristown College, colored, are all doing marvelously in their respective fields. Their influence reaches far out into the surrounding areas. The spirit in these institutions was most impressive, as was the quality of both the faculty and student life. Hiwassee desperately needs buildings, equipment and endowment. It is a "poor man's school," but exceedingly rich in promise of the larger life. The Woman's Society of Christian Service maintains Ritter Hall, at Tennessee Wesleyan, thus enabling many young women of low financial status to secure at least two years of college. Morristown, located under the eyes of an old slave market is a fine harbinger of things to come, both as to a higher development of Negro leadership, and in the matter of better human relations between the races. This southern, white community apparently is proud of its splendid Negro college. It ought to be. We heard singing there by the college choirs which could scarcely be duplicated in America.

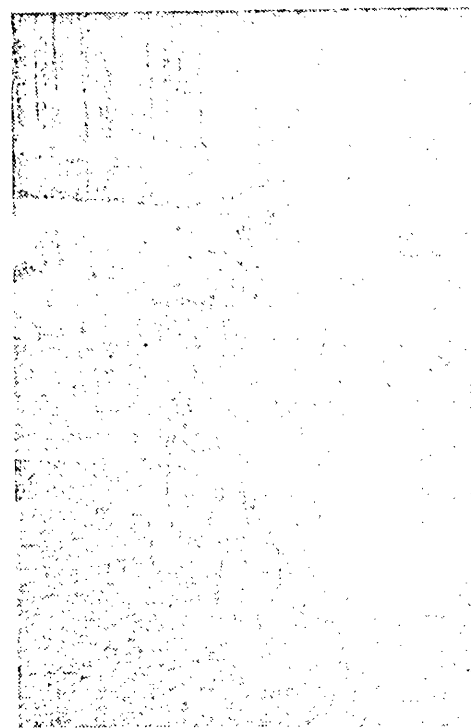
We were impressed by communities like Corryton, where the influence of Dr. Aaron Rapping has transformed an entire countryside into a most efficient, co-operative community. When I asked the president of the Community Council, what part Methodism had played in this interesting development, he replied: "By sending a man like Aaron Rapping to us. That's the best thing our Church can do for any community."

Batestown, a colored community, presented a drab spectacle of need. It is a poor situation, aggravated by having some of its people pushed up to eroded hillsides in the flooding of bottom lands in the T.V.A. development. The people, however, seemed hopeful and happy, feeling that they have gained more than they have lost in this change.

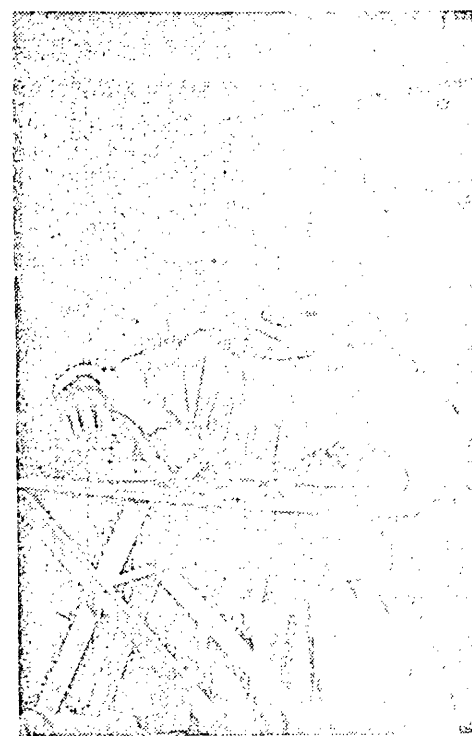
It was interesting to study the contribution of the T.V.A., from a spiritual standpoint, in Tennessee. Without exception, our Church leaders felt favorably toward the results. The general level of life has been pulled up, they said. A tremendous economic disadvantage in that entire region is a basic problem. The people are poor. T.V.A. has done something, probably much, to help raise the standards of living for the lower economic and social strata. The loudest criticisms were from corporation and private utilities representatives. The ministers, the county agents, the teachers and the people generally seemed to favor the T.V.A. system.

Not the last, but one of the climactic moments of our trip, came at Oak Ridge. A thrilling piece of work is being done by a group of brilliant young Methodist ministers in that pulsing, "pre-fabricated" city of some 35,000 people. Four real Methodist societies are in operation and buildings are in the offing.

But that was not all. As we sat in a little



His agricultural project is important to this boy and to others at schools like Pittman Center.



Other little girls like this one need the love and care of schools like Sallie Crenshaw's Good Shepherd Nursery in Chattanooga.

studio in the Atomic Museum at the close of a busy day, we listened to an impressive young scientist whose exhortation moved us to a complete rededication of life. Speaking of the intricacies of nuclear energy as glibly as a preacher mouths his shibboleths, this moving son of a Baptist parson begged us to help save the atomic discovery for healing and peaceful purposes. Frankly, he was not sure that we have time, but, "it is worth fighting for; nothing is bigger," to use his concluding words.

In the quiet of my own room, at the close of a delightfully wearying day as the week ended, I put down the following lines in my journal. They seem more real now: "We surely have felt the pressure of big things today. On every side one has been keenly conscious of demanding situations, conditions all too big for man unaided. And yet so much can be done by the unfailing consecration of a few. This has been demonstrated so many times this week."

What the unfailing consecration of nine millions of Methodists could do!

In so far as our ministry in these southern mountains is concerned, it is worth-while. Its physical framework is pitifully inadequate, but its spiritual dimensions are heroic. Our efforts should be multiplied a thousand fold, now!

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

CHRISTIAN EDUCATION

Contributing Editors:
Ira A. Brumley
Mrs. Ira A. Brumley

NORTH ARKANSAS CONFERENCE NOTES

By Ira A. Brumley

The Endless Line of Splendor

The Methodist Church is to have a reading book for all Methodists during the period of January-March, "The Endless Line of Splendor". This book has been prepared by Dr. Luccock to be used in the period on "Our Faith".

This book is to be secured in numbers by the pastors and sold to the members of the church.

Each pastor should receive a copy from the Advance office together with a card to be used in ordering additional copies. It seems that it is to sell at 75c per copy.

The suggestion has been made to me that it would be a good gift to use at Christmas time. Why not ask your pastor to order you a number of copies to give to members of your family and friends at Christmas time?

This is a very interesting book in that it has in it sixty brief chapters centered about persons and facts of the history of the church. This book would give the average Methodist a new appreciation of his church. Let us use this book to bring our children, youth and adults to catch something of the history and spirit of the Methodist Church.

"The November Special"

The time for the November Special for Ministerial Training and Hendrix College is just ahead of us. There is no program for our conference year that is more important than this "November Special" program. The next phase of the Advance program is on "Our Ministry." The North Arkansas Conference has been for many years doing a good job in the program of enlisting and training men for the Christian ministry in the Methodist Church.

We have more than thirty men in graduate school this year taking their work in theology.

There are ten men from the North Arkansas Conference in the Hendrix College senior class studying for the work of the ministry. There are many others in other classes at Hendrix and in other schools throughout the state.

Many of these men have been helped by this program of ministerial training. Many of the men are now serving in the pastorates of our conference have been helped by this program, as it is now more than a dozen years old.

Many of our supply ministers are given study opportunities through the supply school and through the correspondence school, where their courses are provided by this fund.

A number of students work during the summer and are paid for their work through this fund. A number of charges in the conference had splendid help this past summer because of this program.

The funds raised in this program are divided equally between the ministerial training fund and Hendrix College. The minimum goal is \$10,000; \$5,000 for ministerial training and \$5,000 for Hendrix College. Greater funds would mean a greater program.

The funds are to be sent to E. W. Martin, Hendrix Station, Conway, who is treasurer of this fund. He will send half of the funds to the

HYMN, 'ROCK OF AGES' ROLLS OUT BEHIND EBBING RED TIDE

By BEM PRICE, In the Chicago Sunday Tribune

HAMHUNG, North Korea (AP)—It was a bare little building just around the corner from a bombed out electric plant, beside the broad concrete highway running from Hamhung to the Sea of Japan.

A cross on top marked the building as a church—a place of Christian worship.

Curiosity impelled us to enter—two correspondents and a former Korean law student from Seoul. We expected to find it empty; religion rides rough seas in communists countries. North Korea had seen five years of Red rule.

To our amazement we heard the rich, resonant tones of an organ; then young voices lifted in a hymn.

Our eyes, adjusted to the dim light, took in an ancient pump organ, four bare benches and a pulpit.

A young man was seated at the organ. Ten little girls lined the benches. None was more than 12 years old.

The organ music and the singing stopped. The young man looked up, questioning. The girls looked up, too—and, like little girls everywhere, giggled.

Our Korean friend asked them to continue. The music resumed, softly. The organist nodded and the children began singing again.

There was no mistaking the hymn—their young voices rolled it out,

clear and strong.

"Rock of Ages, cleft for me. . . ." Before the hymn was finished, a scuffling noise was heard from the rear of the church. Through the door came an old man. The singing stopped.

The old man reached into a dilapidated briefcase and drew out a book. He began to read in Korean.

Our Seoul friend said the old man was reading from the New Testament.

Another man entered. He went from window to window with a mouthful of nails, tacking in window panes which had been removed to safeguard them during the fighting for Hamhung. The chilly October sun cast the pattern of a cross on the floor.

The two churchmen began talking. Our friend, San Ku Lee, translated for us:

This had been a Methodist church. During the Red Korean regime, the Communists had banned reading of the Bible. But they permitted singing.

And through the old hymns, like "Rock of Ages," Christianity lived on in hearts of these Koreans.

We took a last look. From the doorway the old man, the young organist and the little girls waved good-bye.

Above them the cross gleamed like a beacon in the light of a dying day.

Conference Board of Ministerial training and turn the other half over to Hendrix College.

The Board of Education of the conference has promoted the raising of these funds throughout the period of the history of this program. The North Arkansas Conference started the movement which has developed into this program. But the Conference Board of Education does not share in the funds.

The current budget of Hendrix College has been greatly helped through the years by this program. The total amount received from the two conferences annually equals just about the annual income from a half of a million endowment funds. We need to do even more for Hendrix College.

Hendrix College is carrying a big load in this program of training men for the ministry and helping other young people prepare for other types of service in the church. I doubt that most of our Methodist people realize the significance of the contribution being made through the college.

Fellowship Teams At Hendrix College

The annual program of Fellowship Team work at Hendrix College is no small factor in the life of Arkansas Methodism. This program is being carried on under the leadership of the Department of Religion, directed by Rev. James S. Upton.

This program makes its contribution to many groups of youth in local churches during a school year, but perhaps more important than what is done for the local church group is what is happening to the

young people who work on the teams. They are getting practical experience during their college days that will help them to do better work as leaders in the field of Christian education as they go out for full time or part time work in local churches.

The North Arkansas Conference has three local churches where were able to secure full time workers out of the graduating class of last May.

Many of our ministerial students are getting practical experience through this program that will help them to be better leaders when they take up work in their local churches.

Ministerial Supply

We have observed through the years that many local churches, which would not have a minister, but for this training program, fail to make any contribution to the fund.

Many churches are supplied with a pastor in the North Arkansas because the program of training of ministers has made possible a student pastor that can give part time to those churches.

Many local churches have a growing pastor because their supply pastor is given opportunities for special study.

Some ministers who are getting help from this program fail to get their charges to make any contribution to the program. Let us get all of our churches in on this important program.

Lord, grant that I may always desire more than I can accomplish.—Michelangelo.

HENDRIX COLLEGE NEWS

After the 1950 graduates of Hendrix received their diplomas in May, they left Conway to enter a variety of occupations and activities. Many of the 118 members of the class are now teaching, many entered miscellaneous businesses, a good percentage desired further specialized study, and many of the young ladies were married. This year, contrary to previous recent years, a number are found in the armed forces.

Ten of the class of 1950 are studying for the ministry at theological seminaries. Nine who are at Perkins School of Theology, Southern Methodist University, Dallas, Texas, are Howard Cox of Huntsville, Allan Hilliard of Russellville, Ferris W. Norton, Jr., formerly of Pine Bluff, Hal Sessions, Jr., of Lake Village, Bob Simpson of Hot Springs, Norris Steele, who formerly was pastor at Plummerville, John Workman of North Little Rock, Odis Cleavev of Clinton, and Bill Connell of Paragould. Charles Ashcraft of England, who entered the ministry last summer, is studying at Vanderbilt University School of Religion, Nashville, Tenn.

Four women of the class are religious education directors in Arkansas churches. They are Pat Baber at Clarksville, Mauzel Matthews at Forrest City, Sue Osment at Blytheville, and Sue Plummer at Hot Springs.

The teaching profession attracted 17 members of the class, all of whom are teaching in Arkansas' elementary, junior, or senior high schools. A number of these are coaches and band directors.

Twenty-seven are enrolled in graduate work in other schools. Ten of this number were accepted at the University of Arkansas Medical School, Little Rock.

The remainder of the class can be accounted for as follows: armed services, 9; business firms, 27; house-keeping, 8; miscellaneous other activities, 4. The occupations of a few of the graduates is not known as present.

FTA State Convention

Six Hendrix students attended the second annual convention of the Arkansas Future Teachers of America in Little Rock last week as official delegates of the Hendrix chapter. They were George Rice of Little Rock, Embury Wilson of Russellville, Ed Hollenbeck of Pine Bluff, Barbara Blackburn of North Little Rock, Mrs. Ruby Hutto of Conway, and Pat Holmes of DeWitt. Rice is vice-president of the state organization.

The Hendrix FTA was in charge of the Public Relations Clinic at one of the afternoon sessions, and Rice spoke during a morning meeting on the FTA convention held in Washington, D. C., this past summer.

The Arkansas FTA has a membership of about 2,000 Arkansas college and high school students who plan to enter the teaching profession. The chapter at Hendrix was established in 1948, the first senior college chapter in the state. The chapter now has 60 members. Clem Goode of Lonoke is president of the local chapter, and Dr. John S. Warren, professor of education, is the sponsor.

(Continued on page 15)

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

WALDO SPECIAL MEETING

Approximately 75 women attended the special meeting of the Waldo Woman's Society of Christian Service at the Methodist Church here. The church was bright with autumn flowers, yellow predominating. This affair was in celebration of the 10th anniversary of the W. S. C. S. and also to honor the older women of the community. Mrs. J. W. Rhea, president of the Waldo W. S. C. S., presided and the following program was given: Organ prelude, Julia Ann O'Daniel; scripture, Mrs. J. D. Scurlock, vice-president, Waldo W. S. C. S.; invocation, Mrs. J. C. English, wife of the pastor of Magnolia First Church; Introduction of honor guests, Mrs. Rhea; tribute to the pioneers, Mrs. Joe Elcan; response, Mrs. C. L. O'Daniel; Organ number, "Lost Chord", Miss Ruby Cook; vocal solo, "My Task", Mrs. R. C. Green of Magnolia; Address, Mrs. W. P. Reasons, El Dorado.

Mrs. J. A. Sage of Magnolia, one of the honor guests, was seated on the rostrum and a special tribute was paid to her. Her husband, the late Jesse Sage, was pastor of the Waldo church in 1898.

Mrs. J. W. Mann, wife of the Waldo pastor, conducted an impressive candle lighting ceremony in which the following life members of the Waldo W. S. C. S. participated. Mrs. Otis Fincher, Mrs. T. H. Jones, Miss Bernice Dickson, Mrs. C. L. O'Daniel, Mrs. George Kitchens, Mrs. J. W. Rhea, Mrs. D. C. Perry, Mrs. Oscar Fincher, with Mrs. Reasons of El Dorado, concluding the service.

Mrs. Rhea, on behalf of the society, presented a life membership to Mrs. Grady Fincher, with Mrs. Otis Fincher assisting. Gerald Fincher, son of Mr. and Mrs. Grady Fincher, is the first minister from Waldo church and mention was made of this in the presentation ceremony. The benediction was given by Mrs. Goode Renfroe of Magnolia.

Following the program the guests were escorted to the church parlors, where refreshments were served. The serving table was centered with a three-tiered cake flanked by silver candelabra with yellow tapers. Lacy fern and dainty yellow flowers were used around the cake. Punch was served by Mrs. Travis Jackson and Mrs. Otis Fincher. Mrs. George Kitchens and Mrs. Rhea served cake. Others assisting were: Mrs. Floyd Fincher, Mrs. Calvin Blair, Mrs. C. F. Taylor, Mrs. T. H. Jones, Mrs. Claud Hendricks, Mrs. J. A. Watons, Mrs. Paul Blake, Mrs. E. E. Franks, Mrs. Joe Elcan, Mrs. D. C. Perry, Mrs. C. B. King and Mrs. J. E. O'Daniel.

Mrs. D. C. Perry was in charge of registration and all present signed the Freedom Scroll. There were visitors from Magnolia and El Dorado. Mrs. R. B. Haskins of Kansas City. Members of the Waldo Baptist Church and the Church of Christ were also guests.—Reporter.

The reason we have no peace in the world, in society, in personal relations, is that we have no peace within ourselves.—Arthur W. Spalding, "War No More," Signs of the Times, 8-8-'50

THE TASK

By Ethel Morris Haley

One day along a winding path I saw
Some footprints marked in blood upon the clay;
And one who loitered by the roadside said:
"A Man who bore a cross has passed this way."

But when I cried: "Then I must hurry on
And help him bear his burden," he replied:
"You come too late; today upon a hill
The Man who bore a cross was crucified."

Yet three days after, one in white stood by
An open tomb outside a little town,
And said: "You are not late; tell all you meet:
The Man who bore a cross now wears a crown!"

—The Church School Magazine

STUTTGART OBSERVES TENTH ANNIVERSARY

The Woman's Society of Stuttgart First Church celebrated its Tenth Anniversary in a very interesting way. A special sermon, "A New Concept of Missions", was given by the pastor Rev. V. D. Keeley at the morning service, and the ladies had a program at the evening hour.

Mrs. Mark Townsend, president of the society, presided. Miss Mary Brain led the worship service that was prepared for the Anniversary program. Miss Mary Lou Malloy was the soloist.

Mrs. Townsend welcomed guests from Grand Avenue church, Mrs. Eric Jensen, president of their society, who is also secretary of the Little Rock Conference, F. E. Grantham, Mrs. W. E. Denhardt, Mrs. Gus Grabbie, Mrs. J. M. Spicer, Mr. and Mrs. A. A. Hartzel. The chairman also introduced Mrs. C. L. McNutt, vice-president, and also responsible for the program.

Past presidents were introduced and each was given a beautiful flower by Mrs. Bonner. They were Mrs. Leslie Anderson, Mrs. M. T. McCollum, Mrs. W. H. Clark, Mrs. C. L. McNutt, and Mrs. Bob Wilbanks. The chair announced the theme of the program, "New Attitudes and Life Begun in 1940."

The chairman of the original charter meeting, Mrs. A. F. Brummitt, was introduced and she told of the original meeting. Mrs. Verne Tyndall read the "Purpose" of the society. A playlet, directed by Mrs. David Knoll was given, entitled "The Very First Missionary Society in 1859." Members taking part and wearing authentic costumes were Mrs. David Knoll, Mrs. Robert Knoll, Mrs. Jim Ellis, Mrs. V. D. Keeley, Mrs. Max Denman, Miss Ana Boucher, and Miss Sue Guinn.

The historian, Mrs. A. F. Knoll, gave a very interesting and accurate history of the society from September 1940-1950. Little Mary Townsend, daughter of the president, read the names of the honorary Baby Members. They are as follows: Joan John, Mary Townsend, Nancy McCollum, Katherine McCollum, Mary Dianne Snodgrass, Linda L. Knoll, and Jennifer Jane Moll.

Mrs. Troy Trice presented a memorial service in honor of members who had passed on during the first decade of the society. As the following names were called a large

TEXARKANA COMPLETES STUDY

The Woman's Society of First Church, Texarkana, has just completed its fall study course, "Pamora of the Near East," with approximately forty members in attendance at each of the four sessions.

The program, under the direction of Mrs. O. M. Rufsvold, leader of the course, and Mrs. W. H. Oberthier, president of the local society, was in part as follows: Devotional, Miss Kate Cargile, Mrs. J. L. Arrington, and Mrs. A. P. Steele; "Contrast between the modern Near East and the Near East of Biblical History," Mrs. Rufsvold; "Biblical Times in Palestine," Mrs. W. A. Bengie; "The Life of Gloria Wisner," Mrs. Gus Orr; "Pictures from Pamorama of the Near East," Mrs. M. T. Self, Mrs. Fred Harrison; "Character Portraits," Mrs. Clayton Northcutt, Mrs. John Braden, Mrs. Maurine Vickory, Mrs. Godadrd Jarris, and Mrs. Harvey A. Nelson; "Near East Culture," Mrs. James Beasley.

A forum was given on the political and economic life of the Near East, participated in by Mrs. Has Owen, Mrs. Martin Watkins, Mrs. Hubert Shull, Mrs. Martin Yeager, Mrs. D. F. McLaurine, Mrs. Roy Autrey, Mrs. B. N. Wallace, and Mrs. Norma Day, and a discussion of the health and educational problems of the Near East was given by Watson Jopling, Mrs. O. B. Poland and Miss Annie Atkinson.

Concluding the course there was a lovely tea given by members of the Rosind circle. The table was beautiful with a lovely cloth and fall flowers. The following ladies presided at the table: Mrs. Watson Jopling and Mrs. A. P. Steele, assisted by Mrs. George Davis, Mrs. Caleb Hitchcock, Mrs. Loyd Sullinger, Mrs. William Richardson, Mrs. J. I. Conner, Mrs. Eugene Harris and Mrs. Tom Eason.—Reporter.

white chrysanthemum was placed in the floral basket by a relative in their memory. Mesdames: Ida Wyatt, J. I. Porter, W. P. Barnett, W. L. Carter, M. C. John, W. W. Lane, H. A. Bueker, Alice Holden, M. F. Denman, Augustine Harris, and E. W. Crandell. Appropriate music was played on the organ by Mrs. R. E. John during the service.

Charter members of the society were recognized. The officers of 1940 were introduced and they gave the highlights of their administration. The officers of 1950 were in-

WOMAN'S SOCIETIES HAVE JOINT STUDY

The Wilson W. S. C. S. and the society of Dyess enjoyed a very interesting study course conducted by Mrs. Hudson Wren. The "Rural Prospects" was the text book studied. The women gathered for one full day and three afternoon meetings to complete the study. Mrs. Roy Stobaugh opened the program with music and Mrs. Wren gave the devotional, followed by prayer.

Three visiting speakers were invited to participate in the all day session, Mrs. Redmond, of the County Health Education Department, gave a lecture on Rural Health Education. Mr. Hudson Wren spoke on "Rural Life Preferred." Mr. Ray Johnson talked on the Government agents of the county, listing the many agencies set up by the government for the rural families.

Dialogue by Mrs. John Enochs and Mrs. N. B. Ellis, Jr., on "Rural Life" was thoroughly enjoyed.

The afternoon session was opened by Mrs. Shell of Dyess, giving the devotional and presenting a story of "The Mustard Seed People."

Mr. Roberts of the Wilson School, talked on "Rural School Education." Rev. Frank Shell, discussed "What is a head for the Country Church." The all-day meeting was dismissed by Rev. Lynn Wade, pastor of the local church.

The other sessions were given in very interesting ways with much preparation having gone into them. At one of sessions a Daily News Cast was given by Mrs. John Enochs and Mrs. J. F. Mullins. A book review was given at another session by Mrs. Hudson Wren, "So Sure of Life." The studies have been most helpful and instructive and the groups feel that they owe a debt of gratitude to those who led in such a wonderful way.—Reporter.

BLITHEVILLE LAKE STREET OBSERVES DAY OF PRAYER

"Looking unto Jesus," was the theme of the Day of Prayer observance of the Woman's Society of Christian Service of the Lake Street Methodist Church, which met Monday, Oct. 30, at 10 a. m.

Mrs. Geo. L. McGhehey, Spiritual Life Secretary, was leader of the program.

Meditations were given by Mrs. W. L. Green, Mrs. C. T. Shamblin, Mrs. Don Lutz, Mrs. Joe Strickland, and Mrs. Billy King.

Mrs. McGhehey sang, "Oh Lord Most Holy."

A quiet time was observed at the lunch hour, when Mrs. Cecil Lusk read portions of the scripture while the participants ate their sandwich lunch.

The use of the day's offering was explained by Mrs. Jimmy Sanders. The worship service, "Let earth to Heaven draw near," was given by Mrs. McGhehey and closed with a dedication service and Communion administered by the pastor, Geo. L. McGhehey.—Mrs. Joe Strickland.

roduced and they spoke of their work now.

The program closed with an inspiring talk by Mrs. Townsend on the accomplished work and future aims of the society. Rev. V. D. Kee-

CURRENT NEWS IN ARKANSAS METHODISM

THE FAYETTEVILLE DISTRICT MINISTERS' MEETING

The ministers of the Fayetteville District met November 6 in the new Second Methodist Church of Springdale with Rev. W. F. Cooley, district superintendent, in charge. Rev. James Burris, the new chaplain at the Veterans' Hospital in Fayetteville, spoke briefly on "Why I Believe in Jesus." The chaplain pointed out that Jesus is the answer to world problems.

Rev. J. T. Randle presented the report of the District Committee on Evangelism. According to the report there will be a program of preaching and visitation in the Fayetteville District between November 27 and December 15. Insofar as possible each church will have a four-day preaching and visitation program of evangelism somewhere between these dates.

The key person in the all-day program was Rev. Roy I. Bagley. Brother Bagley spoke both during the morning and afternoon sessions. He said the church needs to recapture in a sane and wholesome way the spirit of mass evangelism, and that Church School teachers are there to influence life for Christ and should teach for a verdict for Christ. He also said that evangelism is a perennial endeavor and must proclaim an authoritative gospel with Christ as the center and as the answer, and the church must train selected laymen to win people individually. Jesus won people face to face and one by one.

Among others who made contributions to the program were Rev. E. G. Kaetzell, Rev. Kermit VanZant, Rev. Ed Dodson, Rev. William Stewart and Rev. Roy M. Parks, the host pastor. Rev. Elmer H. Hook was present during the morning session.

The ministers had lunch together in a downtown eating place and before the evening program they had an opportunity to relax in the beautiful parsonage with Brother and Mrs. Kaetzell.

At the evening hour Rev. Eric Reeves brought a helpful message on "Soul Winning."—H. W. Jinske, Reporter

DR. MATT ELLIS AT ELAINE

Dr. Matt Ellis, president of Hendrix College, was the speaker at the fall meeting of the Methodist Men's Club of the Elaine Charge held in the Elaine Methodist Church Tuesday night, October 31. Forty-five members and guests were present and heard Dr. Ellis speak on the challenge and opportunities presented to the Methodist laymen by the world today.

J. S. Lowrie, president of the club, presented Clay Bumpers, associate Lay Leader of the Forrest City District, who in turn introduced Dr. Ellis. The district superintendent, Rev. Ethan Dodgen of Forrest City, Rev. E. J. Holifield and four laymen of the First Methodist Church, Helena, were present as guests.

A delicious meal of roast turkey with all the trimmings was served by the W. S. C. S. of the charge in the dining room of the Elaine Church.—Glenn Bruner, Pastor.

Bishop Holt In Goddard Evangelistic Program



BISHOP IVAN LEE HOLT

The Goddard Memorial Church, Fort Smith, launched a church-wide visitation effort on October 15. The purpose of the three months program is to send teams of visitors into the homes of every inactive member, those not attending Church School, shut-ins and sick, new members, homes with new babies and prospects for membership. This is a total of more than 300 personal calls.

Large printed placards appeared

on Sunday, October 15, in the foyer and halls of the building, with places for volunteers to sign for visitation work. Those who signed were sent, the following day, a packet of names explaining the need in each particular home. Visitors were asked to report back in ten days. They were asked to return each card with a notation of needs, problems or circumstances in each home. Door cards were sent to each visitation team. When visitors found no one at home they were to leave cards hanging on the doorknob stating that this home had been visited by people of the church in the interest of Christ and His Church. In these instances each home will be visited until the members of the family are present. Cards are sent out each week to groups of inactives. Each Church School class reports every Sunday on personal visitation and contacts. Specially selected teams are visiting prospective new members. 42 new members have been received this conference year.

This effort will reach a climax on January 10 to 14 when Bishop Ivan Lee Holt of the St. Louis area will preach for five days at Goddard Memorial Church. Bishop Martin plans to attend some of these services. A cordial invitation is extended by Goddard Church to those in nearby areas to hear Bishop Holt during this time. — Robert E. L. Bearden.

SCOTT COUNTY LARGER PARISH

Waldron and Waldron Circuit celebrated their annual Harvest Day Festival Sunday, October 29, at Bird's View Methodist Church. The largest crowd ever to attend was present to give thanks unto God for the bounty of this year's material blessings.

The program consisted of morning worship with Rev. J. Albert Gatlin, Secretary of the Town and Country Commission, preaching at the eleven o'clock hour. At the noon hour a wonderful dinner was served by the women of the community. This was a delightful period with many visitors from other places renewing old friendships and discussing the church work of the county. The afternoon program was high-lighted with an address by J. S. M. Cannon from the Methodist Children's Home.

The church was decorated with the many products of harvest. Some 500 cans of fruits and vegetables, pumpkins, potatoes, peanuts and popcorn served as a background for a good service. These many products were presented to Mr. Cannon, representing the Children's Home in a service especially arranged for the occasion by Rev. Felix Holland and Rev. Elmo Thomason.

People from all the churches in Scott County joined in this program to make it a success and to present offerings to the Methodist Children's Home. Among the visitors were Rev. J. A. Gatlin, J. S. M. Cannon, Ray Bishop and Bill Jones, who came with Mr. Cannon from the Home, and Rev. and Mrs. R. L. Hanks from Wister, Okla.—Felix Holland, Elmo Thomason, Pastors.

A NOTE OF APPRECIATION

To the Bishop, the General Board of Temperance of the Methodist Church, the editors of the Arkansas Methodist, the Methodist pastors and laymen, laywomen, youth and children throughout Arkansas: I wish to take this means of expressing to all of you my sincerest thanks for the wonderful support given in our common fight against the liquor traffic. First of all, may I say that the vote as far as I can see is not a wet vote. A study of the returns from dry counties so suggests. Other involved issues and a lack of thorough understanding of our own issue was responsible for the majority against Act No. 2. Those of us who led the campaign were, of course, newcomers to the battle on a statewide scope. Therefore, we are saying to you 'It was not defeat but merely the postponement of victory.' As your representative on the Board of the Temperance League, in the State of Arkansas, and chairman of that Board, I want you to know that I was happy to serve you. Let us look forward to another day. After a thorough study of our campaign we will be able to discover our mistakes and plan for a more effective program in the future.—J. Albert Gatlin.

REPORT FROM PLAINVIEW CHURCH

Dr. C. M. Reves, our district superintendent, preached a very inspiring sermon on Sunday evening, November 5.

Our finances are up to date. This is our report for October: Active church members, 100; non-resident members, 20; average attendance at

REVIVAL AT PARKER'S CHAPEL

A ten-days' series of revival services closed September 19 at the evening hour at Parker's Chapel Methodist Church. The evangelistic preaching was done by our pastor, Rev. Robert W. Core.

The morning services were conducted at 10:00 o'clock at the Parker's Chapel high school and the evening services were held at the church. A series of sermons was brought to the church members on the home, community and church relationships.

Charles Ray Smith of El Dorado led the song worship services for both the children and the congregation and sang a solo each night, accompanied at the piano by Mrs. Jodie Cammack.

We had a total of twelve additions to the church, three by certificate and nine by vows and baptism.

During the revival the doors of the homes of the church members were thrown open to Brother and Mrs. Core and their daughter, Anne. These visits helped to build up a feeling of fellowship, friendliness and understanding among all of us. At the noon and evening meals the Cores were guests in the homes of the members.

We have been spiritually awakened by these services. Because of this awakening we have three more additions to the church by vows and baptism. We greatly appreciate the work Brother Core and his family have done, not only during the revival, but all he has done since coming to this charge.

The church has a class for every age group and we are growing in attendance as well as spiritually. We have an active Young People's Department and Children's Division as well.

The Children's Division closed a ten-days' Vacation School on June 16 with an enrollment of forty-five with thirty-six getting credit. Mrs. J. F. McKinnon, Mrs. Robert Love, Miss JoNell Keene, Miss Martha Hinson, Miss Mary Cammack, Mrs. H. P. Barnes and Mrs. Curtis Parks were teachers in the school. The school closed with a program and a display of articles made during the school.

A fellowship period was held when the new pastor of Parker's Chapel-Pleasant Grove, Brother Core, and family were introduced.—Mrs. J. H. Bell, Reporter.

church, 44; Sunday School enrollment, 71; Home Department, 24.

While we believe our Church School and church ranks as high as most churches we are not unmindful that we have plenty of personal work to do to win our six prospective members and to increase the attendance of both Sunday School and church.—A. L. Riggs, Pastor.

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

BETTER RURAL CHURCHES FOR BETTER AMERICA

By Paul Dean Davis

Paul Dean Davis is the pastor of the Gravelly Circuit and is a student at Hendrix College. His home is Manila, Arkansas. He was licensed to preach when fifteen years of age, and has been giving wonderful account of himself as a student and as a student pastor. He has a bright future in the Kingdom of God through service in the Methodist Church. It is a pleasure to be associated with him this year on the Gravelly Circuit.—J. Albert Gatlin.



PAUL DEAN DAVIS

Of course you know:

1. The 1940 census reported 57,245,573 rural population.
2. The 1950 census will report, according to tests, an influx to the cities of 4.7 per cent of the total population in ten years. This is 7,050,000 people who need to have a church background when they go to the city.

This could be enough, but you should know also:

1. Ninety per cent of the membership in metropolitan areas originated in rural districts.
2. In 1940 no city in the United States with a population over 100,000 had a birthrate high enough to maintain its population over the years. They received their population support from rural districts.

Can you add two and two? If so, you get the importance of the rural church in America. Instead of "pulling stakes" and moving to larger towns for our church program, we need to emphasize a rural program as well, one which satisfactorily serves and enrolls this 7,050,000 remaining people before they get into the cities, as well as the other 50,000,000 remaining in the rural districts. This is true because statistics, personal opinion, experience or anything else will agree that much more success will be attained while these people are in rural areas, so far as the church program and Christian service is concerned.

August 27 through September 4 was a very important date in the life of the Bluffton Methodist Church. Rev. J. A. Gatlin assisted

the pastor, Paul Dean Davis, in a series of eight services during which twenty-one members were taken into the church. Sixteen of these made their initial profession of faith in Jesus Christ. At the same time a vacation Bible school with fifty-two boys and girls enrolled, was carried on with good response from everyone. Following the series of services, an M. Y. F. and a W. S. C. S. were organized. And now these organizations are waking well.

October 1—World Wide Communion Sunday—in six services, the Sacrament of the Lord's Supper was administered in the churches of Gravelly Circuit for 150 people on this charge. Two of the services were held in homes for persons and their families who could not attend the services.

The people are happy with the success of such a program in the church. They meet us with a smile. The church of today is faced with many moral problems. And we are trying to answer to the call, but there is a call to the church for the service of millions of rural people to which the church must answer—or die!

CHURCH COOPERATION AT WORK IN A CITY

By Rev. R. E. Simpson,
Hot Springs

The week of October 15-22 was the occasion of church cooperation in a Spiritual Crusade at Topeka, Kansas. Some thirty of the city's churches united in this effort. The general chairman was one of the Supreme Court Judges. Newspapers and radio stations went all-out in publicizing the effort both before the date and during the week. The programs, most of the time, rated first page news.

It was a pre-view of what can be done when any city desires a

spiritual impact. Topeka is the approximate center of the United States, and may symbolize the "center" of our own spiritual desires. There were certain natural elements making this development possible, but most significant of all was the unity of spirit and purpose on the part of the religious leaders of the city.

This was the fiftieth anniversary of the novel, "In His Steps," written by Dr. Charles Sheldon, minister of one of Topeka's churches—Central Congregational. It was on this occasion of introducing a sequel to this

by Glenn Clark, a personal friend of Dr. Sheldon. Then too, the com-

munity prayer groups had prayed for a year for this "Spiritual Crusade," and a continuous prayer vigil was observed the week preceding the 15th of October.

Services were held at three places: Each morning meetings were at the huge and beautiful Episcopal Grace Cathedral; each afternoon at the Central Congregational Church; and each evening at the City Auditorium. At the last moment, A Men's Breakfast was arranged for 7 a. m. at different churches: First Baptist, First Presbyterian, Lowman Memorial Methodist, and Central Congregational. About 180 men attended these meetings.

Prayer was emphasized as the "Mightiest Force in the World" with power to change things and people. Each day an hour was given to meetings of prayer groups. Twelve groups were established, divided by the month in which one was born, and twelve leaders from among the out-of-town visitors were chosen to lead. Much personal help was given and many problems solved in these prayer groups. Each day the personnel of the groups remained the same, while the leaders were rotated. One came from these meetings with the thought of a prayer partner and one or more prayer groups in their own local church back home. The out-of-town people represented 21 states and several different denominations. Truly this was an Inter-denominational Group "with one accord in one place." The out-pouring of the Spirit was keenly felt and realized both by the speakers and hearers.

It was gratifying to see our own church in the forefront. An active prayer group composed of the Topeka Methodist preachers and their wives, meeting each Monday, is led by Mrs. Dana Dawson; and our own Bishop Dawson played a leading role in obtaining speakers, especially for the auditorium meetings; the pastor of First Methodist Church led the congregational singing each evening, and did a good job. But had one not known beforehand who these people were they could not have known during the meetings, so integrated was the spirit. Regardless of the leaders—Methodist, Baptist, Quaker, Presbyterian, Episcopal, Congregational—one felt perfectly "at home" and at ease in any assemblage.

The people of Topeka endeavored to "out-do" themselves in welcoming their visitors from the 21 states, and did many little things for their comfort and convenience.

The occasion will be long remembered by the thousands who attended, but the greatest joy will be in bringing back to local situations whatever things were of good report.

Topeka is even now planning for a more glorious occasion in 1951.

And any city in the United States can have just a spiritual crusade, IF ITS RELIGIOUS LEADERS ARE READY TO PAY THE PRICE—THAT OF UNITY OF SPIRIT AND ONENESS OF PURPOSE.

Hatred in a man's heart is like ice in a refrigerator—the sun may shine the thermometer may rise, but if a big lump of ice is in the refrigerator it will keep cold. Revival fires may be kindled, the religious atmosphere may grow warm, but if you have hatred in your heart, it will keep cold. — Dr. George R. Stuart

MONTICELLO DISTRICT HAS SUCCESSFUL EVANGELISTIC PROGRAM

Twelve churches of the Monticello District participated in a District Evangelistic Program November 5 through 8. The program was under the general direction and sponsorship of the Little Rock Board of Evangelism, Rev. Cecil R. Culver, director and the District superintendent of the Monticello District, Rev. T. T. McNeil.

The following ministers served as visiting preachers and visitation directors in the several participating churches: Dermott, Cecil R. Culver and C. Everett Patton, with Clint Atchley, pastor; Dumas, H. R. Holland and A. C. Caraway, with L. A. Averett, pastor; Eudora, Charles Richards and Otto W. Teague, with Owen Beck, pastor; Fordyce, J. L. Dedman and Doyle T. Rowe, with R. A. Teeter, pastor; Huttig, O. C. Birdwell and Eldred Blakely, with P. D. Alston, pastor; Lake Village, Ewing T. Wayland and Alfred Doss, with Fred Schwendemann, pastor; McGehee, Virgil Keeley and Mark F. Vaught, with J. Ralph Clayton, pastor; Parkdale, C. H. Farmer and M. W. Miller, with J. C. Van Horn, pastor; Strong, George Warren and Claude Hall, with Joe H. Robinson, pastor; Watson, Braska Savage and H. D. Ginther, with W. T. Bone, pastor; Warren, J. E. Dunlap and Arthur Terry, with J. E. Cooper, pastor; and Tillar, Kirvin Hale and Fred L. Arnold with O. L. Daniel, pastor.

The ministers met Monday and Wednesday mornings at Dermott and Tuesday morning at McGehee to hear reports and to worship and receive instruction. Rev. Cecil R. Culver, pastor of Winfield Methodist Church, Little Rock, and Conference Director of Evangelism, delivered inspirational sermons at these meetings and Rev. Arthur Terry, pastor, Asbury Methodist Church, Little Rock, delivered the instructional messages to the ministers following the noon meal.

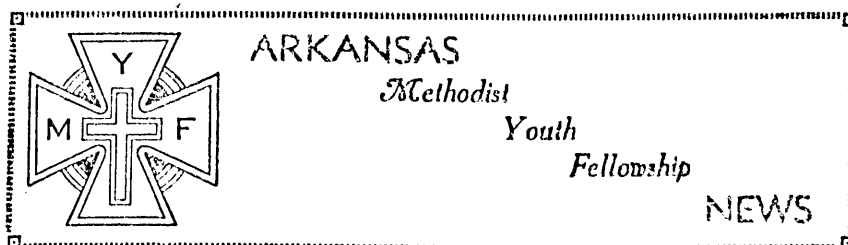
During the three evenings of visitation work there were 286 visitors working, who interviewed 448 persons, securing 112 first commitments, 108 transfers of memberships for a total of 220 commitments. During the four evenings of services in the local churches 3381 persons attended services and an offering of \$544.99 was received.

Dr. Robert Milliken, a winner of the Nobel prize and a great scientist, once said: "You know what is the greatest thing a boy can learn in college? It is that we have come from somewhere and are going somewhere. The great architect of the universe never built a stairway that leads to nowhere."—Grove Patterson, Editor, Toledo Blade, in recent address.

Few kindnesses are as warmly welcomed as sincere, objective interest.—Norman G. Shidle, Editor, S. A. E. Jnl.

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REPORT ON M. Y. F. CABIN FUND COLLECTIONS

THROUGH 10-21-50

Arkadelphia District	
Grand Avenue	\$ 176.40
First Church—Hot Springs	165.00
Magnet Cove	25.00
Gurdon	100.00
Malvern	250.00
Keith	37.50
Manchester	70.00
Shorewood Hills	3.00
Butterfield	50.00
Murfreesboro	75.00
Arkadelphia	225.00
Delight	20.00
Rockport	50.00
Tigert M. Y. F.	25.00
Amity	65.75
Pullman Heights	10.00
Malvern Sub-District	35.06

\$1332.71

Camden District

Union County Sub-District	\$ 75.00
Vantrease	5.00
Camden	48.00
Louann	4.00
Columbia County Sub-District	106.00
Stephens	15.00
Fairview	3.00
Chidester	14.00

\$ 270.00

Hope District

Emmet	\$ 18.60
First Church—Hope	125.00
McCaskill M. Y. F.	10.00
Foreman	27.00
Blevins	9.00
Olive Branch	30.00
DeQueen	15.00

\$ 334.60

Little Rock District

Carlisle	\$ 30.00
Mt. Tabor	5.00
First Church—Little Rock	88.00
Sardis M. Y. F.	10.25
Des Arc	10.00
Hunter	20.00
Geyer Springs	12.00
28th Street	5.00
Benton	25.00
Oak Forest	4.00
Maumelle M. Y. F.	16.00
Winfield	67.00
Primrose	20.00
Asbury	8.40
Concord	5.00
Scott Street	4.00
Mabelvale	22.50
Forest Park	10.00
Capitol View	7.00
Lonske	16.00

\$ 385.15

Monticello District

Delta Sub-District	\$ 50.00
Newton's Chapel	10.00
First Church—Monticello	7.00
Hamburg	14.20
Huttig	16.00
Dermott	37.85
McGehee	13.45
Crossett	62.91
John Wesley Sub-District	28.70
Green Hill	5.00

\$ 245.12

Pine Bluff District

Sheridan	\$ 10.00
Rice Belt Sub-District	605.00
Grady	13.50
First Church—Pine Bluff	226.00
Good Faith	33.00
Leola	15.00
Carr Memorial	30.00

\$ 933.50

GRAND TOTAL \$3551.08

October 20, 1950

ADDRESS ON "EFFECTS OF ALCOHOL"

"The Effects of Alcohol on the Human Body" was the subject of the address given by Dr. T. M. Price at a recent meeting of the Methodist Youth Fellowship organization at Strong.

"Not only does alcohol stunt the growth of the physical body of young people," Dr. Price pointed out . . . but it also affects the proper functioning of all vital organs and especially the brain of the human body."

Rob Burgess, president, presided at the meeting and Rev. Joe Robinson, pastor, presented Dr. Price. Adults were also invited to attend.—Reporter

MEETING OF SOUTHWEST DISTRICT M. Y. F.

The Southern Sub-District Youth Fellowship met at the Primrose Methodist Church on November 6.

Taking part on the program were Bobby Dixon, Bettie Lou Thomas, Helen Highley, Elna Pritchard and Joanne Highley. A large picture of Christ praying was placed in front of the church. A period of silent meditation was observed with all eyes centered on this picture.

Billy Joe Hogue, president, presided over the business meeting. There was a total of 160 present with Benton taking first place with 31 present and Salem second with 22.

Rev. Roy Fawcett, Emogene Dunlap and M. L. Scott were guests of the evening.

Miss Mary Sue Shepherd gave a brief summary of the film, "Again Pioneers."

Refecation was held in the basement of the church and refreshments were served.

The next meeting will be held at Salem on December 4.—Reporter

CONWAY-PERRY SUB-DISTRICT

Conway-Perry Sub-District was held on November 6 at the First Methodist Church at Oppelo. A worship program on the History of Thanksgiving was given by Carolyn Hessebrien, the leader, Sarah Horton, and Joyce Francis. Recreation was led by Sarah Horton and Joyce Francis. The ladies of the church served refreshments.

Miss Bobbie Sue Tarvin, president, presided over the business meeting.

There were 58 present.

The next meeting will be held at Morrilton First Methodist Church December 4th. A Christmas program will be given.—Reporter

MONTICELLO SUB-DISTRICT MEETS

A Sub-District MYF of the Monticello District meeting November 6 at the Thornton Methodist Church was attended by twenty-four young people. Miss Anne Stadler, Camden, presented the program, The Story of Ruth. The business session was in charge of the sub-district president, Pat Henry. Hampton won the percentage, banner for attendance. The group will meet next month, December 4, at Fordyce. Refreshments were served by the Thornton young people.

The professor often spoke of thoughts that came to him in his garden. His word pictures were so vivid that students came to visualize his garden as a spacious expanse of evergreen and bright flowers. They visited him one night and found him seated in a narrow, treeless space, shut in by walls.

"Your garden," one student exclaimed, "It's so very small!"

"Yes," smiled the professor, pointing to a sky sparkling with stars, "but see how high it is!"—Temple Baptist Messenger

REPORT ON METHODIST YOUTH FUND

Arkadelphia District	1949 Pledge	1949 Payments	1950 Pledge	1950 Pay'mts thru 9-30-50
AMITY		\$ 12.00		
ARKADELPHIA	50.00	23.00		
HOLLYWOOD		5.00		
DALARK CIRCUIT				
Manchester	18.00	15.50	24.00	4.00
DELIGHT	25.00	23.20		4.50
FOUNTAIN LAKE	15.00			
GURDON		43.05	35.00	
HOT SPRINGS CIRCUIT				
Bethlehem	10.00	10.00		
HOT SPRINGS CHURCHES				
First Church	50.00	67.18	60.00	25.00
Grand Avenue	25.00	58.69	100.00	
Oaklawn	25.00	25.00		
Pullman Heights	15.00	15.00	15.00	
MALVERN CHURCHES				
First Church	300.00	300.00		
Keith Memorial		7.32	50.00	16.50
MURFREESBORO	35.00	36.00	24.00	12.00
PINEY GROVE	10.00	10.00		
ROCKPORT CIRCUIT				
Rockport		5.00		
Magnet Cove		2.50		
Butterfield	20.00	20.00	20.00	
SHOREWOOD HILLS		8.73		
SPARKMAN		17.54		
TOTAL	\$598.00	\$704.71	\$328.00	\$ 62.30

Camden District	1949 Pledge	1949 Payments	1950 Pledge	1950 Pay'mts thru 9-30-50
BUCKNER	\$ 60.00	\$ 5.00	\$ 5.00	
BUENA VISTA				
CAMDEN CHURCHES				
First Church	30.00	55.15	75.00	
Fairview	25.00	76.91	30.00	15.05
Timothy	15.00	15.00	15.00	
CHIDESTER		10.00		
DUMAS MEMORIAL		38.00	24.00	8.00
PL DORADO CHURCHES				
First Church	80.00	86.57	125.00	
Vantrease		97.50		9.00
HARMONY GROVE				
West Side	5.00			
JUNCTION CITY	25.00	25.00		
LEWISVILLE		40.00	40.00	
MAGNOLIA CHURCHES				
First Church	75.00	75.00	75.00	12.50
Jackson Street	24.00	26.00	24.00	6.00
MARYSVILLE CIRCUIT		12.00		4.00
NORPHLET CIRCUIT		36.70		7.00
PARKER'S CHAPEL	15.00	30.00		10.00
PLEASANT GROVE	20.00	27.29		1.65
SMACKOVER	40.00	50.00		
ST. PHENS	25.00	30.00	25.00	
STAMPS	30.00			
VILLAGE CIRCUIT	25.00	25.00		
TOTAL	\$454.00	\$773.12	\$418.00	\$ 73.20

Little Rock District	1949 Pledge	1949 Payments	1950 Pledge	1950 Pay'mts thru 9-30-50
AUSTIN CIRCUIT				
Mt. Tabor	\$ 12.00	\$ 5.00	\$ 5.00	
SARDIS	75.00	78.86		
BENTON				
BRYANT CIRCUIT				
Salem	16.00	22.00	15.00	6.35
CARLISLE CIRCUIT			50.00	25.00
Carlisle	6.00	1.10		
DES ARC		5.00	20.00	
LONOKE		3.00		0.00
LITTLE ROCK CIRCUIT				
Walnut Grove			5.00	
LITTLE ROCK CHURCHES				
Asbury	60.00	98.70	120.00	
First Church	70.00	179.74	142.50	13.50
Forest Park	15.00	23.00		
Henderson	25.00	35.00	35.00	10.00
Highland	25.00	65.00	54.00	2.00
Hunter	35.00	65.00	50.00	10.50
Oak Forest			60.00	
Pulaski Heights	65.00	25.00	60.00	
Scott Street	55.00	55.00	55.00	15.00
Winfield	75.00	152.60	165.00	15.45
28th Street	10.00	10.00		
DEVALLS BLUFF	5.00		5.00	
MABELVALE	30.00	12.00	30.00	30.00
PRIMROSE		30.00		
TOTAL	\$579.00	\$901.06	\$826.50	\$133.30

Hope District	1949 Pledge	1949 Payments	1950 Pledge	1950 Pay'mts thru 9-30-50
ASHDOWN	\$ 30.00	\$ 36.00	\$ 30.00	
DEQUEEN		30.00		
DODDRIDGE CIRCUIT				
Olive Branch			30.00	
EMMETT		10.00		
FOREMAN		25.00		
HATFIELD CIRCUIT		10.00		
HOPE	50.00	25.00	50.00	
LOCKESBURG CIRCUIT	10.00	10.00		
MENA	50.00	50.00		
NASHVILLE	50.00	3.50		
PRESCOTT	50.00	32.00		20.00
SHADY GROVE	5.00	5.00		
TEXARKANA CHURCHES				
College Hill	20.00	20.00	30.00	9.00
Fairview	45.00	45.00		3.00
First Church	130.00	154.00		
TEXARKANA CIRCUIT	10.00			
TOTAL	\$450.00	\$475.50	\$146.00	\$ 32.00

Monticello District	1949 Pledge	1949 Payments	1950 Pledge	1950 Pay'mts thru 9-30-50
CROSSETT	\$ 25.00	\$ 40.00	\$230.00	
DERMOTT	20.00		20.00	
DUMAS	15.00			
FORDYCE	40.00			
HAMBURG	25.00	25.00	30.00	
HAMPTON	10.00			
FAUSTINA	5.00			
HUTTIG		10.00		
LAKE VILLAGE				2.00
McGEHEE	15.00			
MONTICELLO	50.00	50.00	60.00	
STAR CITY	10.00	15.00		
STRONG		3.00		
THORNTON		18.00	18.00	3.00
TILLAR-WINCHESTER				
Newton's Chapel		20.00		
WARREN	25.00	5.50	30.00	25.00
TOTAL	\$240.00	\$185.50	\$388.00	\$ 39.00

(Continued on page 15)

REPORT ON METHODIST YOUTH FUND

(Continued from page 14)

Pine Bluff District	1949 Pledge	1949 Payments	1950 Pledge	1950 Pay'mts thru 9-30-50
ALMYRA	\$	\$ 40.00	\$ 40.00	\$
ALTHEIMER	10.00			
MAYOU METO CIRCUIT				
Lodge's Corner	60.00	62.85	68.00	18.75
CARTHAGE		12.00		
DeWITT	75.00	75.00	75.00	
ENGLAND	15.00	10.00		
GILLETTE	15.00	15.00	15.00	
GOOD FAITH	24.00	29.00		
GRADY	25.00	25.00	25.00	8.00
HUMPHREY	16.00	25.65		5.50
LEOLA CIRCUIT				
Laola	12.00	12.00		
Hunter's Chapel		3.00		
LITTLE PRAIRIE CIRCUIT				
La Farsue		2.00		4.00
PINE BLUFF CHURCHES				
Carr Memorial	30.00	30.00		
Hawley Memorial	50.00			
First Church	120.00	25.00	54.00	25.00
Lakeside	75.00	75.00	75.00	
RISON	20.00	3.00		
ROWELL CIRCUIT				
Prosperity		10.00		
SHERIDAN		10.00		
ST. CHARLES CIRCUIT	0.00			
STUTTGART CHURCHES				
First Church	83.00	34.80		13.00
Grand Avenue	216.00	216.00	175.20	14.00
TOTAL	\$852.00	\$715.30	\$527.20	\$ 85.85
GRAND TOTAL FOR THE CONFERENCE:				
District	1949 Pledge	1949 Payments	1950 Pledge	1950 Pay'mts thru 9-30-50
ARCADEPHIA	\$598.00	\$704.71	\$328.00	\$ 62.30
CAMDEN	451.00	773.12	418.00	73.20
HOPE	456.00	475.50	146.00	32.00
LITTLE ROCK	579.00	901.06	836.50	133.83
MONTICELLO	240.00	165.50	388.00	39.00
PINE BLUFF	852.00	715.30	527.20	85.85
TOTAL	\$3173.00	\$3755.19	\$2643.70	\$426.24

HENDRIX COLLEGE NEWS

(Continued from page 10)

Hendrixites Win Art Awards

Past and present Hendrix students and staff members are well represented among artists displaying works in the Annual Exhibition of Arkansas Art. Seven prizes and honorable mentions went to artists who have been or are connected with the college.

First prize in the oil painting division was won by Louis Freund of Eureka Springs, a former art teacher at Hendrix, who entered "Basin Circle." Mrs. Freund, who has also taught art at Hendrix, won first place in the watercolor division with her "Eureka Springs."

Also in the watercolor classification, Carol Beth Cade of Pine Bluff, Class of '50, won second prize with "Arkansas Landscape." Jo Williams, Hendrix senior from El Dorado, won first honorable mention with her "After the Rain."

Juanita Lane of Conway won second prize in the graphic arts division. Her entry was "Autumn Mood." Third honorable mention for oil paintings was won by Frank Govan's "Dark Angel." Mr. Govan is now assistant professor of art at Hendrix.

European Traveler Addresses Chapel

Bill Cole of Conway, a graduate of Hendrix in 1943, spoke recently at the college on his experiences in Europe and impressions of the people there. He gave an interesting account of the typical European attitude toward America.

Cole went to Europe on a sight-seeing tour after the war. He has just recently returned from three years spent teaching, studying and writing in France.—Cynthia Brown.

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NEWS FROM LAKE STREET CHURCH, BLYTHEVILLE

The Woman's Society of Christian Service of Lake Street Church, under the leadership of Mrs. Billy King, president, has furnished a nursery for small children, the furnishings consisting of a baby bed, floor covering, drapes and toys. The Intermediate girls, under the direction of Mrs. Lusk, will have charge of the nursery during the church worship hour, both morning and evening.

The society has also completely redecorated two rooms at the parsonage and bought a new solid mahogany, seven-piece dinette for the parsonage.—Reporter.

Teaching is an art, not a science . . . Teaching is not like inducing a chemical reaction; it is more like painting a picture or making a piece of music, or on a lower level like planting a garden or writing a friendly letter. You must throw your heart into it, you must realize that it cannot be done by formulas, or you will spoil your work, your pupils and yourself. — Gilbert Highet, Art of Teaching. (Knopf)

THE 1950 CHRISTMAS TUBERCULOSIS SEAL SALE

THE Pulaski County Tuberculosis Association joins with the National Tuberculosis Association and its affiliates all over the Nation in launching the 1950 Christmas Tuberculosis Seal Sale. This, the 44th Annual Seal Sale, will open November 20th and continue until Christmas.

Paul L. Barnard, lawyer of Little Rock and member of the Board of Directors of the Pulaski County Tuberculosis Association, is general chairman for Pulaski County and Greater Little Rock. He will be assisted by other members of the Board of Directors and volunteers in an effort to reach this year's goal of \$30,000 for the 1951 budget of the Association.

The Pulaski County Tuberculosis Association is mainly dependent on the sale of Christmas Seals and Bonds to carry forward its program of Prevention and Control. Although the death rate for the United States, as a whole, is falling; has seen an 85% reduction since 1904, and has been forced down from first cause of death to seventh, yet the menace of tuberculosis is still enormous—there is no ground for complacency. Tuberculosis is a communicable disease. It can be prevented. It can be wiped out—its vast cost in health and property is sheer waste. If all individuals and our entire community will only join with the Local Tuberculosis Association in helping carry forward its program of case finding, education, rehabilitation and medical research, tuberculosis can be eradicated completely, however, it is necessary for the local Association to maintain unceasing activities on all four fronts.

With half a million Americans afflicted with active tuberculosis, we cannot afford to become complacent about this enemy to mankind. Last year tuberculosis claimed 40,000 victims—one death every five minutes. Tuberculosis leads all diseases still as cause of death between the ages of 15 and 35.

Your local association has waged unceasing warfare against tuberculosis for the past 31 years. The As-

Help Fight TB



Buy Christmas Seals

sociation's continuous program in Pulaski County of finding the "unknown cases" through the Moblie X-Ray surveys, and finding them early when it is easiest to cure their disease and safeguard their families and friends from contagion, is one of the outstanding phases of the local program of tuberculosis prevention.

May we urge you to buy and use Christmas Tuberculosis Seals in order to hold down and wipe out tuberculosis in this community. The expansion of chest x-ray services to reach every man and woman in Pulaski County, as well as, the other activities of the tuberculosis association program depends on the success of the Christmas Seal Sale. The greater the sale the nearer to complete eradication of tuberculosis in this community. Buy and use Christmas Seals is our earnest plea to every citizen of Pulaski County.—Pulaski County Tuberculosis Association.

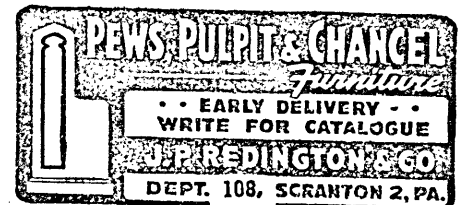
DR. HOLMES TO WRITE LAYMAN'S DAY LITERATURE

Dr. Harry N. Holmes, prominent Methodist layman, is writing the literature for Layman's Day, Feb. 25, 1951, announced Chilton G. Bennett, executive secretary of the General Board of Lay Activities.

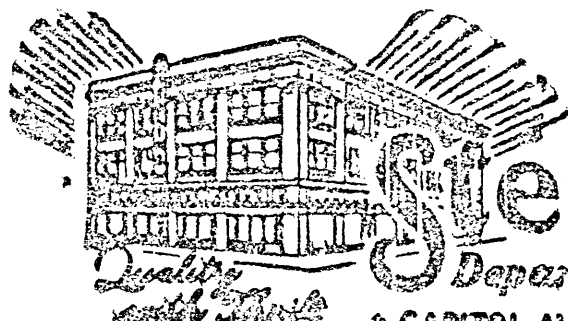
Entitled "When a Layman Worships . . ." the material will be available shortly after January 1. The topic was chosen to tie in appropriately with Dedication Day, marking the close of the Week of Dedication, Feb. 18-25.

Dr. Holmes, of Ridgefield, Conn., was born in Australia and is a former New York East conference lay leader and member of the General Board of Lay Activities.

Roger Babson, well-known statistician says: "Fifteen billion dollars of our annual income goes into the garbage pail in the form of liquor, narcotics, gambling, sex magazines, and other things which undermine the health and employability of our people.—Signs of the Times



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The Sunday School Lesson

By REV. H. O. BOLIN

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HOW DOES GIVING MONEY ENRICH OUR CHRISTIAN LIVING?

LESSON FOR NOVEMBER 26, 1950

READ THE ENTIRE LESSON FROM YOUR BIBLE: Psalms 50:10-12; Proverbs 3:9; I Corinthians 16:1-4; II Corinthians 9:1-8; Philippians 4:10-18.

GOLDEN TEXT: "Each one must do as he has made up his mind, not reluctantly or under compulsion, for God loveth a cheerful giver." (II Corinthians 9:7)

Notes On Bible Passages

We have some strong Scripture passages to undergird the lesson today. It is well that we do for the matter of giving is always a delicate subject, made so by the innate selfishness of people in general.

The first passage is from Psalms 50:10-12. Here we find the Lord making some strong statements as to who is the ultimate owner of all things: "For every beast of the forest is mine, and the cattle upon a thousand hills. . . . If I were hungry, I would not tell thee; for the world is mine, and the fullness thereof." Man proudly stakes out his claims and boasts of his possessions, but in the final analysis he does not own anything. Man brought nothing in the way of material possessions into the world and he will carry nothing out. Things that he appears to possess, he only controls for a brief time and then they pass into other hands. God is the ultimate owner of all things. He made and sustains all. Man holds these possessions only as a steward. He will finally have to give an account to God of his stewardship.

The second passage is Proverbs 3:9. There man is admonished to "Honor the Lord with thy substance, and with the first fruits of all thine increase." Though all things belong to God he has put the control of many things under man. When man honors God with his substance and with the firstfruits of all his increase, he is acknowledging his partnership with God. This makes man aware at every turn that he is not self sufficient. He must depend upon God and work with him in creating and processing the goods of life.

The third passage is found in I Corinthians 16:1-4. The passage begins with these words, "Now concerning the collection". One of the marvelous things about this passage is its position. The doctrine of the resurrection is one of the greatest and most spiritual themes in the whole Bible. The fifteenth chapter of I Corinthians makes the greatest statement to be found anywhere on this doctrine. Paul goes immediately from the theme of the resurrection to that of collection. It will be remembered that Paul's letter to the Corinthians was not originally divided into chapters as we now have it. We are inclined to treat the offerings as though it was not a part of real worship. Some even fuss about the church wanting money at all. Paul sees no incongruity whatever in mentioning the resurrection and the offering in the same breath.

Two other helpful lessons that come to us from this particular passage are the facts that we are to give both proportionately and systematically. The Apostle admonish-

es that each one give "As God prospered him." All may receive the same blessings from God but all do not give in the same amounts. We are supposed to give according to our abilities. The second idea here is that of system. It is to be done "Upon the first day of the week." If these two ideas were followed carefully the giving to the church would be increased at least fifty per cent. If all would give according to their ability and would do so on the first day of each week, that is weekly, much more money would come into the treasury of the church and greater joy and blessings would come to the givers.

We note also here that the Christians had already begun to worship on the first day of the week. Prior to the resurrection of Jesus the seventh day was kept holy in commemoration of a completed creation. After the resurrection of Christ the first day is kept in commemoration of his conquering of death.

The next passage — II Corinthians 9:1-8 — insists that one should be liberal in his giving. The Apostle is here teaching the great lesson that we get out of anything about what we put into it. He goes on to say, "The point is this: he who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully." One of the tragedies of life is the fact that we impoverish ourselves by our selfishness. Little wonder that many get so little out of their religion. They do not put much into it in the way of sacrifice and service. This bountiful giving is to be done cheerfully, "For God loves a cheerful giver." Now as a matter of fact, God loves all, but he loves a cheerful giver with a love that makes him glad. God is proud of his children who cheerfully and bountifully give to the furtherance of His Kingdom.

In the last passage — Philippians 4:10-18 — the Apostle shows his appreciation to a church that had helped him materially in the past and had recently made other contributions to his needs. Paul did not express his appreciation in terms of a beggar. He went on to say, "Not that I complain of want; for I have learned, in whatever state I am, to be content." That is a great lesson indeed. Satisfaction in life depends to a large extent on learning this very thing.

The greatest statement of the passage is found in the seventeenth verse: "Not that I seek the gift; but I seek the fruit which increases to your credit." This showed a great unselfish spirit on the part of the Apostle. He took more delight in the spiritual blessing that came to the givers who administered to his necessities than he did to their gift. In other words, he was thinking of

them and their good and not of himself.

Giving As A Privilege

We think too much of giving as an obligation and not enough as a privilege. The trouble is we do not stop to consider just what money is and what it represents. There is a sense in which money is a sacred thing. If an individual works an hour and earns a dollar, an hour of his life is tied up in that dollar. One of the great tragedies of wasting money in riotous living is that fact that the prodigal is wasting his life. He is truly and literally throwing himself away. On the other hand, when a person gives a dollar thus earned to a good cause, he is giving himself to that cause. For example, all Christians are supposed to aid in preaching the gospel of Christ around the world. All cannot go as foreign missionaries, but those who put their money into this cause are putting themselves into it. The writer knows a successful business man who pays the expense of a fulltime missionary yonder in China. This man is very active in his home church. He once remarked, "I am working for God twenty-four hours a day." He went on to call attention to the fact that it is night in China while it is day here. He and his missionary were, therefore, working for God twenty-four hours a day. He looks upon giving not merely as a duty, but as a great privilege.

All Are Debtors

"No man lives unto himself" alone. We are largely what we are because of the fact that others have gone before us and made sacrifices along the way. Then, too, people of our own day and generation have laid us under everlasting obligation to them. Paul was right when he said, "I am a debtor" for all are debtors. We have often heard people boast of being self-made. There is no such animal as a self-made person. In the Home Quarterly Robert E. Luccock tells of a man who boasted of the fact that he was self-made. He insisted that no one has any claim on him because he had made himself. A friend who had known the man all of his life heard him make the remark. This friend began to meditate upon this man's life. There was a father and mother in the background who had literally gone through hell on earth to keep the family together and give the boy a chance. There was a day school teacher who had gone far beyond the line of duty to give the boy special help. There was the director of the company where the boy had secured his first job who had given him every chance to make good and that in the face of the fact that the young man was not too promising when he began to work for the company. There was a wife with a beautiful Christian character who had proven a worthy helpmate to him down through the years. In disproving the statement that the man had made himself, Dr. Luccock went on to say, "Did he make the gift of life? Did he even understand the miracle of life? Did he make the food he ate, the medicine which kept his health? Did he make his wife? Was her lovely character his creation? Far from it. Indeed her character was one of the things that had molded his life. Yes, the man had worked hard. He deserved credit, and he had earned everything he had received. Moreover, he was a generous man, despite his unwillingness to concede that anyone had a claim on

him. But he was not self-made! No one is self-made. We are trustees of that which has been given to us. . . . We are God's stewards: those to whom God has entrusted his goods for administration. It is because we are not self-made ('It is he that hath made us and not we ourselves.') that we have a Christian obligation to give of our substance to God."

The Separated Portion

Back in Old Testament times the people paid the tithe. Since not much is said on the subject in the New Testament, many Christians feel that the tithe is not binding upon us today. The trouble is they have never stopped to consider just why the New Testament does not say more about the tithe. As a matter of fact the early Christians were giving far more than the tithe. A careful study of the first four chapters of Acts will prove this truth. The early Christians were giving all they had. There was not much point in preaching the tithe to people who were already doing far more than the tithe. It is a fact beyond dispute that Christ never lowered any standards. He dealt with much of the law in his Sermon on the Mount and in every case he raised the standard in the place of lowering it. If people who deny the doctrine of the tithe want to pay far more, as the early Christians did, that is fine. There could certainly be no harm in that. As a matter of fact there are literally thousands of Christians who should never stop with the tithe, for Christianity requires sacrifice and there are hundreds of thousands who could pay the tithe and never miss it.

Some try to argue against the tithe by calling attention to the fact that the church and state were one in those days and the tithe included the taxes. It will be remembered that most of the time the Jews were subservient to other people and paid half of their income to foreign nations. They were doing that at the time Christ was here in the flesh, yet this did not deter them from paying their tithes and making their offerings. We claim that we get more under grace than the Jews did under the law. It does not seem quite right that we would be willing to pay so much less for our blessings and privileges.

What a grand world this would be if we all did as well today as we expect to do tomorrow.—Hoard's Dairyman

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