

Arkansas Methodist

Serving One Hundred and Sixty Thousand Methodists in Arkansas

"The World is My Parish" — John Wesley

World — Mark 16:15

VOL. LXX.

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NO. 41

Better Understanding Of Town and Country Church

ONE of the most aggressive programs in Town and Country work of which we know is found in the North Arkansas Conference under the leadership of Rev. J. Albert Gatlin, the Executive Secretary of The Town and Country Commission. In keeping with that program the Commission had a special two-day meeting at Conway on Tuesday and Wednesday of last week. The purpose of the meeting, as stated by the Executive Secretary was "to have a better understanding of the conference program among town and country churches.

The membership of the Town and Country Commission includes the Bishop, the members of his cabinet and several other conference and district workers. Apparently the full membership of the Commission was present for the three sessions, Tuesday afternoon, Tuesday evening and Wednesday morning.

Every session had special significance in accomplishing the purpose of the meeting. Members of the Commission went away from these meetings with a more comprehensive understanding of the work being done than could have been had otherwise. A very meaningful meeting was held Tuesday evening. The Commission had a fellowship dinner at Hulen Hall to which pre-theolog students of the college were invited. Students, as well as members of the commission, had part on a program which was helpful to both.

This special concern for the town and country church, evidenced by meetings of this character, is a very hopeful sign. If Methodism is to continue as a great force in our midst, it is imperative that it give special thought to plans for strengthening our churches in small towns and in rural areas. Without these plans now, later efforts may be "too little and too late."

Youth In Impressive Conference Rally

ONE of the most impressive services it has been our privilege to experience in many days was the conference wide meeting of the youth of the Little Rock Conference in Little Rock last Saturday night. An estimated thousand young people with their adult leaders were on hand to participate in the evening of fellowship, worship and inspiration. It was no time of a manifestation of dragging spirits or a failing pessimism but from beginning to end the enthusiasms and hope of youth was evident on every hand. In short it was youth at their best.

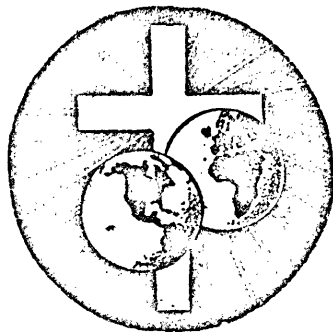
If anyone is beset with the notion that the Methodist youth of today are not busy at their tasks, he would do well to look into the program that our young people are promoting and how they are promoting it. Sincere, devoted to their task, inspired with a challenging vision and sense of mission, these youth are the budding churchmen of tomorrow. One is made to feel that as long as Methodism and Christendom have young people who can so capably conduct the affairs of a conference program there need never be any fear about leadership for the church of tomorrow.

As is usually true much of the credit for this significant conference youth program is due not only to the youth, but also the leaders of youth, especially the Board of Education staff personnel who work tirelessly at their tasks. Rev. Roy Fawcett and Miss Imogene Dunlap are especially to be commended for their leadership in this work.

Methodism's "Mission," To The Church General

LIKE every evangelical church Methodism's primary mission in the world is to help carry out the Great Commission to "preach the gospel to every creature." Along with this basic responsibility and privilege, The Methodist Church carries forward many other activities that are contributing factors to that major goal.

One of the very important results produced by the impact of Methodism on the religious world, however, is in effect a by-product of the spirit and attitude of The Methodist Church. Nevertheless, indirect and intangible as it may be at times, the liberalizing spirit of Methodism has been and now is a leavening influence in the field of denominationalism that has helped to point the church general toward



the goal of cooperation and ultimately church union.

The spirit of liberalism, tolerance and cooperation, always evident in the work of John Wesley, has characterized the Methodist movement throughout its history until today. Growing as rapidly as it has in America the spirit of Methodism could not but affect the ideas and ideals of other churches of the land. The example of "live and let live" as a church, the willingness to take good people by the hand, whatever their church affiliations, and call them brother and unite with them wherever possible in promoting the work of the kingdom has had a telling effect on denominationalism.

While the liberal attitude of Methodism is the result of basic beliefs that undergird our church and was not assumed with the idea that it might influence other churches to a more liberal attitude in relation to other churches, it is our feeling that Methodism's greatest contribution to the work of the church general is at this point.

We now have great agencies at work to unify and co-ordinate the efforts and activities of Christendom. The National Council of Churches and The World Council of Churches are outstanding examples of these unifying agencies. It is altogether possible that no other single influence has had so much to do with making such cooperative agencies possible as The Methodist Church. If along with its other ever-expanding program, Methodism can help an answer our Lord's prayer that we "all may be one" in kingdom building, it will have served a useful, holy purpose in the world.

National Conference Works For Better Family Life

LAST Friday, Saturday and Sunday, in Chicago, The Methodist Church held the first National Conference on Family Life in its history. It was reported to be the only such conference of a national scope ever held in America. Again Methodism pioneers.

This conference was planned and promoted by the Advance for Christ and His Church to give special emphasis to the last phase of the Preaching and Teaching Endeavor, "Our Mission." One of the major emphasis in the study of our mission is Our Mission To The Home. The registered attendance in this first Family Life Conference was over 2200 persons.

The platform addresses were by nationally known leaders who have made a special study of the home and family life. There were two general meetings daily at the Medinah Temple.

For intense practical study and discussion, the conference membership was divided into five work groups. These groups had three sessions of one and a half hours each. There resolutions and recommendations were formulated and presented to the conference for action. The following subjects were assigned to the groups for discussion: (1) The Family Living Its Religion; (2) Growing Mature Persons in The Family; (3) The Family Looks at The Church; (4) The Family Living in The Community; (5) The Family Living in A Troubled World. The findings and conclusions of the conference will be published in an early issue of this paper.

An interesting feature of the conference was the introduction of Mr. and Mrs. Glenn Burton and their five children of Tifton, Ga., chosen in a national contest as The Methodist Family of the Year.

A very hopeful thing about this conference is that our leaders have planned a continuation program which provides for carrying this emphasis of study of Home Life into district and sub-district conferences throughout the church and also on the local church level in many instances. The study guide and other materials from the Chicago meeting will be resource materials for these later meetings.

The Race Continues

PRESS reports within recent weeks quote President Truman as having announced a second atomic blast in Russia. This has been more or less confirmed by Russia's Stalin, who said that not only has there been a recent atomic bomb explosion but there would be an indefinite number of other such blasts in the future as experiments continue with "atom bombs of various calibers to defend Russia from the West." To the man on the street these reports mean at least one thing—the atomic warfare race is on in earnest, with both the United States and Russia insisting that these weapons will be used only as defensive measures in event of aggression against itself.

An interesting sidelight on the race is the attending publicity. As tension mounts, various announcements pertaining to developments in the field of atomic warfare are made by the contestants. To date, Russia has had, according to published reports, at least two bomb blasts, and has announced plans for considerable experimenting in the future with bombs of various sizes. On the other hand, besides the two-A-Bombs used against Japan, the United States has conducted repeated experiments in Nevada and in the Pacific. At the present the U. S. Army

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HERE is meeting at this present time in the ancient University City of Oxford in England, the Eighth Ecumenical Conference of the people called Methodists. It is fitting that they should be meeting in Oxford, for it was there, in a sense, that they began, and it was in Oxford—much more than 200 years ago—that they were first called "Methodists."

The term, of course, was derisive. John Wesley, their founder, and his early friends, were so methodical in their prayers and Bible study, in their times of fellowship, and in their visitation of the prisons, that the name had a certain inevitability. It began as a sneer, and ended as a badge of honour. The little band of graduates and undergraduates who were so serious about religion in 1729 have become a world-wide Communion of more than sixteen million full members and a vastly larger number of adherents. Ever since 1881—and at ten-yearly intervals—world Methodism has convened, though never before at their cradle city of Oxford. The earnest good wishes of all who believe in God and in goodness will attend them at this time.

Some people, who believe themselves to be deeply serious about religion, are impatient of all denominationalism. They seem to think it is possible to bury the past overnight, and all get together to-morrow morning. Most of that is nonsense. It is as impossible to join the visible Church of God today without joining a denomination, as it is impossible to join the army without joining some regiment or corps. People who are deeply serious and informed about religion understand and respect the people in Communions other than their own: Baptist and Catholic; Methodist and Lutheran. Most of the denominations of the world have already drawn together in the World Council of Churches in which the importance and preciousness of denominational witness is preserved, but common action and affectionate fel-

lowship is secured as well. Religious controversy does not exist today with any sharpness between the denominations: the fight is between those who recognize the existence and rule of God, and those who deny His Being and deride His Name. The World Conference of Methodists, therefore, is not without interest to all who believe in God.

What do the Methodists stand for? What is their contribution to the Universal Church?

Methodists claim to have no peculiarity of doctrine. That must not be taken as meaning that they hold doctrine lightly, and have no firm theological basis, but only that it was not on some novelty of doctrine that the Holy Spirit called them into being. Methodists claim to belong to the Holy Catholic Church. They proclaim "the faith which was once for all delivered to the saints." They have certain denominational emphases but not doctrinal peculiarities. Their ministers are required at ordination to affirm their conviction that the "Holy Scriptures contain all doctrine necessary for eternal salvation."

People, therefore, who are looking for something doctrinally new will not find a satisfying home in Methodism. The Methodist preacher recognizes that he must state the gospel in relation to the thought-forms of the age in which he lives, and meet the changing challenge of each generation as it comes, but the only change in his gospel will be a change in accent. His essential message is the same as his spiritual forbears offered more than 200 years ago, and the same as the Apostles offered nearly 2,000 years ago. The existence of Methodism and its persistence is not to be explained on the substance of the message. Both its origin and its present health must find their explanation elsewhere.

Perhaps the existence of this separate branch of the Church of God lies in a phrase of one who examined Methodism in its early years—never joined the Communion

THE NATURE OF METHODISM

By DR. WILLIAM E. SANGSTER

The following sermon, "The Nature of Methodism," by Dr. William E. Sangster of London, England, was recorded in Great Britain in connection with the Eighth Ecumenical Methodist Conference which met at Oxford, August 28-September 7 and was carried over the network of the Columbia Broadcasting System on September 2. Dr. Sangster is minister of Westminster Central Hall in London. He finished his term in July of this year as president of the conference of the Methodist Church of Great Britain and is the youngest man ever to have been elected to that office.

but came highly to respect it—and explained its sudden rise and rapid growth by saying: "It is religion in earnest."

Religion in earnest! It has passion in it. The men and women who pioneered this movement under God had awoken suddenly to the reality of religion: knew God by more than hearsay: knew Him for themselves: knew Him in experience: were utterly assured of the truth of what they found: discovered peace and joy in their hearts: ached to share them with other people: found that religion put a new song in their mouth: cheerfully suffered (some of them) the loss of all things to commend their Saviour to those who would hear.

A Scottish Elder was once asked about his new minister and he said that he was a "nice sort of man and preached a nice sort of sermon, but he never got in a state about things."

The typical Methodist gets in a state about things. That may be one reason why some people don't like him. Those whose approach to religion is contemplative rather than active: those who fear the expression of emotion: those who regard religion as a very private thing and the least said about it the better: those who don't particularly desire a faith that they can sing about, would not find Methodism their natural home.

John Wesley "got in a state" about England. He was never a ranter, and his zeal was always what his brother called "calmly fervent." His manner was invariably that of a scholar and a gentleman and, having presided—before his own awakening—at the philosophical disputations in Oxford, he approached truth rather in the manner of a logician than a mob orator. But he got in a state about things nonetheless! For more than half a century he contested the three Kingdoms for Christ. Unresting, unceasing, he was always on the move—and with one motive: he was offering Christ to the people. He saw the masses in England sunk in squalor, and scandalously neglected by the clergy. He took the whole world for his parish, and, while he kept to the British Isles himself, he sent some of his ablest lieutenants overseas. He had a particular regard for America. It had been the scene of his own poor missionary career, and he knew the needs of the Colonists as few of his contemporaries did. In his early years, he was mobbed by hostile crowds in town after town, and escaped with his life only as by a miracle, but the time came when he mastered England, and the very announcement of his name would pack the largest hall with the most reverent assembly. Eminent historians have said that he saved England from the horrors of the French Revolution. Calvin Coolidge

said of Francis Asbury, whom Wesley sent to his loved America, "He deserves to be ranked among the founders of our nation."

The whole-souled Methodist still gets in a state about things. He holds that if religion is real, it is the most tremendously important thing on earth. He gets in a state about himself. He doesn't just want to be a decent fellow. He believes—with the New Testament open in his hand—that it is possible by the help of Christ to live a life of holiness in the world and to live it without strain. He wants to live that life. He believes that the power of God can deal radically with the evil in him—not only at the conscious level but in the sub-conscious too. He holds before himself John Wesley's definition of a Methodist. John Wesley said:—

"A Methodist is one who has the love of God shed abroad in his heart by the Holy Ghost given unto him. One who loves the Lord his God with all his heart and soul and mind and strength. He rejoices evermore, prays without ceasing, and in everything gives thanks. His heart is full of love to all mankind and is purified from envy, wrath, malice, and every unkind affection. His one desire and the one design of his life is not to do his own will but the will of Him that sent him. He keeps all God's commandments from the least to the greatest. He follows not the customs of the world, for vice does not lose its nature by becoming fashionable. He fares not sumptuously every day. He cannot lay up treasures upon earth, nor can he adorn himself with gold and costly apparel. He cannot join in any diversion that has the least tendency to evil. He cannot speak evil of his neighbour any more than he can lie. He cannot utter unkind or evil words. He does good unto all men, unto neighbours, strangers, friends and enemies. These are the principles and practices of our sect. These are the marks of a true Methodist. By these alone do Methodists desire to be distinguished from all other men."

Not only does the keen Methodist get in a state about himself. He gets in a state about the world. Believing that all the ills of humankind can be cured by Christ, he takes a full share with his fellow-Christians in missions abroad. In a century and a half, Methodist missions have engirdled the globe. There is hardly a country in the world, and hardly a province in the larger lands, where Methodist missionaries are not at work.

But the Methodist concern over community life does not express itself only in Overseas Missions. From the time of Wesley himself, Methodists have had a sharp concern

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THE DEVOTIONAL PAGE

REV. ROY I. BAGLEY, Editor

FROM THE BOOKSHELF

Luther was much less concerned for the emancipation of the state than for the purification of the Church...

Luther replied, "Since then Your Majesty and your lordship desire a simple reply, I will answer without horns and without teeth. Unless I am convicted by Scripture and plain reason—I do not accept the authority of popes and councils, for they have contradicted each other—my conscience is captive to the Word of God. I cannot and I will not recant anything, for to go against conscience neither right nor safe. God help me. Amen."

The ultimate problem was always God and man's relationship to God. For this reason political and social forms were to him (Luther) a matter of comparative indifference. Whatever would foster the understanding, dissemination, and practice of God's Word should be encouraged, and whatever impeded must be opposed...

God demands not only acts but attitudes...

Good works do not make a man good, but a good man does good works...

This is the word which ought to be placarded as the epitome of Luther's ethic, that a Christian must be a Christ to his neighbor...

—From *HERE I STAND*, by Roland H. Bainton

FORBIDDEN WAYS

Verse for today: *After they were come to Mysia, they assayed to go into Bithynia; but the Spirit suffered them not.* Acts 16:7

SCRIPTURE: Acts 16:6-15

Most of us can look back upon roads we were forbidden to enter. As I review my early ministry, I remember that at the end of six years in my first pastorate I felt that a change would be wise. Good friends had recommended me for a vacant pulpit which seemed to me to provide the desired opportunity, and I had a happy visit with the congregation of the church. After what seemed a long wait a telegram came, telling me that the call had not been ratified. Those are disturbing words to a young preacher, and it was a keen disappointment.

A few months later, however, I received an invitation to the pastorate of another church, and with it the opportunity for further educational preparation in my chosen field. As I look back across the years, I know that the entire character and quality of my lifework were greatly affected for good by that temporary disappointment.

We often need to be reminded that when we turn from the forbidden way we always are entering upon a way in which the blessings of service are even greater. A life obedient to the guidance of the Holy Spirit will surely be brought to a place affording opportunity for high service.

PRAYER: *Our Father, help us to trust in thee. May we be responsive*

POEM FOR THE WEEK

Love for all! and can it be?
Can I hope it is for me—
I, who strayed so long ago;
Strayed so far, and fell so low?

I, the disobedient child,
Wayward, passionate and wild;
I who left my Father's home,
In forbidden ways to roam;

I, who spurned his loving hold,
I, who would not be controlled;
I, who would not hear his call;
I, the wilful prodigal.

To my Father can I go?
At his feet myself I'll throw;
In his house there yet may be
Place—a servant's place—for me.

See! my Father waiting stands,
See! he reaches out his hands;
God is love; I know I see,
Love for me—yes, even me.

—Samuel Longfellow, from *The Best Loved Hymns And Prayers Of The American People*

LOVE FINDS A WAY

TEXT: *There is no fear in love, but perfect love casts out fear.* (I John 4:18)

THE most exacting test that a Christian must face is the test of love. We talk so easily of love that we have made it a weak, emotional sentimental state without real strength. Love makes more exacting demands than law; yet, there is an entirely different spirit in which these demands are met. Law requires that we respect the rights of others, but love demands that we go beyond rights and share the burden that our neighbors must carry. Law demands a certain standard of conduct in marriage, but love fulfills a higher demand that goes farther than law ever dreamed of going. Law demands certain things of us as citizens, of a nation, but love of country demands a deeper interest than the exterior requirements. Therefore, when we face the last test that John offers, we come to the one that we must face honestly and courageously. It takes courageous people to love; anyone can hate.

Christian love finds a way in the life of every person who opens his heart because "God is love". It is the very nature of God to love. We are so familiar with John 3:16 that we quote it without ever stopping to think of the deep meaning. Read this verse again and ponder the depth of meaning contained in these words, "For God so loved the world that He gave His only Son, that whosoever believes in him should not perish but have eternal life." God, in His infinite love, takes the initiative; not only in revelation of

to the touch of thy hand and the leading of thy Spirit. We would walk with Christ the way of holiness, the way of service. In his name we pray. Amen.

—Charles B. Tupper, from *THE SECRET PLACE*

Himself to the world; but also, at the heart of each individual he stands and knocks seeking admittance. The writer of the Epistle declares that this is the way in which we know love that His Son laid down his life for us. "In this the love of God was made manifest among us, that God sent his only Son into the world, so that we might live through him." The more we study about Christian love the more we are convinced that it is not a sentimental attitude but that we must look deeper even unto the very nature of God our Father.

Christian love brings us into the family of God. We become "children of the heavenly Father," through His love for us. All who experience real Christian love in the family circle, grasps the depth of what this means for our hearts. We are not outsiders, but sons with a share in the eternal inheritance. Who has experienced the love of a good father or mother and yet does not understand what John is talking about. Even in the discipline of a good parents there is love. We may be rebellious against parental discipline at first but then in our quieter moments we can see the hand of love as we feel the weight of their correction. Even so, with our heavenly Father, we feel the weight of discipline but we are assured that we are still His children and have to admit that He knows best. Then we can in exultation, "See what love the Father has given us that we should be called the children of God." Christian love is the antidote for worldliness. "Do not love the world or the things of the world. If anyone loves the world, love for the Father is not in him." Our trouble and deepest heartache comes when we permit love of the world to take first place in our affection. We look at life on a horizontal level

PRAYER FOR THE WEEK

For Evangelism

Increase, O God, the faith and zeal of all thy people, that they may more earnestly desire, and more diligently seek, the salvation of their fellowmen, through the message of thy love in Jesus Christ our Lord. Send forth a mighty call unto thy servants who labor in the gospel, granting unto them a heart of love, sincerity of speech, and the power of the Holy Spirit, that they may be able to persuade men to forsake sin and return unto thee. And so bless and favor the work of thine evangelists, that multitudes may be brought from the kingdom of evil into the Kingdom of thy dear Son, our Saviour Jesus Christ. Amen. — From *THE BOOK OF WORSHIP*

and not perpendicular. We see only with the eyes of man and not by the spirit of God. Christian love does not demand that we hate the beauty of God's handiwork but that we get our values in the proper order. We can sing sincerely:

*This is my Father's world,
And to my listening ears,
All nature sings, and 'round me rings
The music of the spheres.
This is my Father's world:
I rest me in the thought
Of rocks and trees, of skies and seas;
His hand the wonders wrought.*

The physical universe is God's handiwork; and that which He has created is good. But we are not to hold this before the spiritual and the eternal.

Brotherly love is our assurance that "we have passed out of death into life." Hate destroys assurance because it is opposed to God. When we harbor hate we crowd God out. We do not have the assurance of Life unless God dwells in our hearts. There is no place where greater stress is given than at this particular point. In view of the love of God for us then we ought to love each other. When we think of God's love it becomes the height of foolishness to think that His love can abide in our heart in the presence of hate which is born of evil. There is no mistake as to the position that the author of our Epistle takes, "We know that we have passed out of death into life, because we love the brethren. He who does not love remains in death." It is only as Christian love controls our hearts that we really and truly live. We live then as God meant that we should live. We are not "walking dead people" but living children of the eternal Father.

In the beginning we said that Christian love is not a weak sentimental, emotional state. The evidence of Christian love is in what it causes us to do. It is not just passive pity but active good will that seeks to share a brother's load. John states it quite simply yet pointedly when he says, "little children, let us not love in word or speech but in deed and in truth. By this shall we know we are of the truth, and reassure our hearts before him..." Lip-service is easy, but actual sacrifice is a far different.

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A WEEKLY MESSAGE

By FORNEY HUTCHINSON

"I'M A NIGGER"

I grew up on a farm in Southwest Arkansas. Our money crop was cotton and we also ran a gin for the public. In addition to what we boys could do on the farm, we had sharecroppers, most of whom were negroes.

In one family there was a boy named Oscar, just about my age. We used to hunt and fish and work in the fields together. Oscar was a mulatto and was naturally a very bright boy. One day, when we were chopping cotton and had reached the end of the row, we lay down, side by side, under the shade of a big oak tree. As we lay there, I began to talk about my plans for the future. I said, among other things, that I was going to finish High School, go to Hendrix College, then to Vanderbilt University and prepare myself for the ministry.

As I talked, I heard Oscar sobbing. I turned toward him and said, "What's the matter with you, Oscar?" He said, "I can't never do nothing. I'm a 'nigger.' While you were talking about what you were going to do, I realized that I can't never do nothing because I'm just a 'Nigger.'" I tried to comfort him, but he only said, "You go on, Forney, and make something of yourself, but my future is hopeless. The doors of opportunity are all shut in my face. I'm a 'nigger'."

That day, as never before, I realized the pathetic plight of the negroes. Since then Oscar and I have drifted apart. I don't know where he is, nor even if he is still living. He was naturally as intelligent as I, but he was a negro; and at that time the future seemed closed to him. I have never outlived the impression I got from Oscar's pathetic confession and have had it in my heart always to do what I could to lighten the negro's burden and open the door of opportunity to him.

Since that day in the cotton patch, I have seen negroes suffer many injustices and there has always been in my heart an inward protest. I want him to have his chance. I hope Oscar found out that his case was not hopeless because he was born black, and that he entered into some field of service that was rewarding to him and beneficial to his race. May God bless the negro race and open the door of opportunity to them in this great land of which we are so proud! That I believe is coming to pass and I would love to make some contribution toward it. Oscar's sob is still reverberating in my heart.

NEWS AND NOTES ABOUT FACTS AND FOLKS

THE condition of Bishop Dana Dawson who suffered a heart attack at Salina, Kansas, on September 28, is reported to be much improved. He is out of danger and recovering rapidly.

THE teachers and officers of the Twenty-eighth Street Church Sunday School, Little Rock, were 100 per cent in attendance seventeen Sundays during the last Sunday School year. Rev. Clyde T. Parsons is pastor.

THE METHODIST MEN of Brinkley had as their speaker on Thursday evening, September 27, Joe Pierce of Searcy, lay leader of the Searcy District. Rev. James L. Johnson is pastor at Brinkley.

THE METHODIST MEN'S CLUB of the First Methodist Church, Russellville, met on Wednesday, October 17, with Rev. Floyd G. Villines, Jr., chairman of the Town and Country Commission, as guest speaker.

REV. W. A. STEWART, pastor at Eureka Springs, was the speaker at the vesper service at the Berryville Church on Sunday afternoon, October 14. Rev. Edwin B. Dodson is pastor.

THE ANNUAL FALL BIBLE CONFERENCE was held at the Wynn Memorial Methodist Church, Shreveport, Louisiana, October 15, 16 and 17. Dean R. E. Smith of Centenary College was the teacher. Rev. J. B. Grambling is pastor.

MRS. C. E. MAHAFFEY, Beaumont, Texas, recently conducted a training course for parents and children's workers of the Children's Division of the Church School of Henning Memorial Methodist Church, Sulphur.

RELIGIOUS CENSUS DAY was observed by the churches of Pineville last Sunday. Workers from different churches met at the Pineville Grammar School for lunch and to receive instruction for their work.

A daughter, Mary Catherine, was born to Rev. A. and Mrs. Jeff E. Davis, of Little Rock, on Thursday, October 4. Brother Davis is associate pastor of Winfield Church, and is a grandson of the late Rev. W. T. Thompson, longtime member of the North Arkansas Conference.

JOSEPH LOUIS MOORE, age 78, of Denham Springs, La., passed away at the home of his son, O. H. Moore, at Denham Springs on October 10. Mr. Moore formerly lived at Jacoby and was a steward in the Jacoby Methodist Church for twenty-two years.

MRS. PAUL E. MARTIN, wife of Bishop Martin, is in Abilene, Texas, to be near her nephew, Albert Fryar, who is ill with polio in an Abilene hospital. Encouraging reports have been received and there is a good chance for complete recovery.

REV. C. B. WHITE, Superintendent of the Louisiana Methodist Orphanage, Ruston, was the guest preacher at the Palestine Methodist Church, near Alexandria, on last Sunday morning and at the Spring Hill Methodist Church Sunday afternoon.

REV. BENTLEY SLOANE, Executive Secretary of the Louisiana Conference Board of Education, headed a delegation of approximately fifty persons from the Louisiana Conference attending the National Family Life Conference in Chicago, October 12, 13, 14.

REV. BEN OLIPHANT, associate pastor, First Methodist Church, Alexandria, was the guest preacher last Sunday morning at the Trinity Methodist Church, Alexandria, in the absence of the Trinity pastor, Rev. Ben Mayo. The Senior Youth Fellowship had charge of the evening service.

REV. MARI A. LOWER, of the Louisiana Moral and Civic Foundation, was the guest preacher at the morning and evening worship services last Sunday at the North Baton Rouge Methodist Church, in the absence of Rev. James L. Stovall, who was in attendance at the National Methodist Family Life Conference, Chicago.

THE LOUISIANA WOMAN'S CHRISTIAN TEMPERANCE UNION'S 61st annual convention will be held in Baton Rouge, November 6, 7, and 8. Mrs. H. A. Hall, state convention chairman, has announced. Mrs. Fred S. Amant, Zwolle, is state president. Headquarters for the group will be the First Baptist Church.

DR. LeROY VOGEL, Professor of History, Centenary College, Shreveport, was a recent guest speaker at the Methodist Men's club of the First Methodist Church, Shreveport. Dr. Vogel recently returned from a two year's leave of absence, spent with the military government in Germany.

THE MEN'S CLUB of the Rayne Memorial Methodist Church, New Orleans, met on Friday evening, October 12, in the first fall meeting of the year. Jimmy Arrington of Collins, Mississippi, was the guest speaker. Mr. Arrington is well-known as an after-dinner speaker. Dr. B. C. Taylor is pastor of Rayne Memorial Church.

REV. J. ALBERT GATLIN, executive secretary of the North Arkansas Conference Town and Country Commission, did the preaching in revival services at Choctaw Methodist Church, near Brinkley where Rev. Jesse L. Johnson is serving as pastor. The meeting ran from September 30 to October 7.

DR. AND MRS. DAVID BROWN and Mr. and Mrs. A. M. Hortman of Minden, La., attended the National Methodist Conference on Family Life, held in Chicago, October 12-14. In last week's issue it was stated that they were from Linden, La. The correct address is Minden, Louisiana.

YOUTH SUNDAY was observed last Sunday at the University Methodist Church, Lake Charles, Rev. William O. Byrd, pastor. Youth of the church assisted in the leading of the morning and evening services of worship. Women of the church will assist in worship services on Sunday, October 21, and men of the church will have charge on Sunday, October 28.

HAROLD N. CORNAY, member of the Carrilton Avenue Methodist Church, New Orleans, was recently elected president of an organization of Protestant laymen of that city. The next meeting of this group was set for November 9 at which time a name for the new organization will be chosen and additional details will be worked out.

THE following lay speakers from the First Methodist Church, Jonesboro, provided worship services at the churches indicated while the pastors were serving other points on the work: Shiloh, Mrs. Maude Melton and Miss Virginia Lowrie; Pleasant Valley, Dell Settlemyre, Jane Porter and Bobbie Lou Campbell; Lorado, William Gill and Arthur A. Henderson.

(Continued on page 8)

DISTRICT CONFERENCE DATES

North Arkansas Conference

November 26, Fayetteville District, Fayetteville
November 26, Conway District, No. Little Rock
November 27, Batesville District, Cave City
November 27, Searcy District, Beebe
November 28, Paragould District, Rector
December 11, Forrest City District, Helena
December 12, Ft. Smith District, Clarksville
December 13, Jonesboro District, Tyronza

Little Rock Conference

November 20, Highland Church, Little Rock
November 27, Pine Bluff District, Altheimer
December 12, Arkadelphia, Arkadelphia First Church
December 13, Hope, De Queen

Louisiana Conference

October 29, Monroe District, Grayson
October 29, Ruston District, Ruston
October 30, Alexandria District, Winnfield
October 31, New Orleans District, First Church, New Orleans
October 31, Baton Rouge District, Baton Rouge
November 1, Lake Charles District—Sulphur
November 1, Shreveport District, Shreveport

CURRENT NEWS IN THE RELIGIOUS WORLD

Selected from Religious News Service Releases

Protestant Laymen Plan Mass Meetings

Plans for a series of mass meetings of Protestant laymen in key cities throughout the United States were reported in Cincinnati to the inaugural meeting of United Church Men of America, a department of the National Council of Churches. The plans were mapped at a meeting of the new group's board of managers which preceded the inaugurating session. Purpose of the mass meetings will be to arouse the interest of Protestant churchmen at the local level in the development of church and community programs, John F. C. Merrifield, Portland, Ore., business man and UCM vice-president, told some 2,000 persons gathered at Taft Auditorium for the formal launching of the organization.

Peru Lifts Ban On Protestant Broadcasts

Peru's ban on non-Roman Catholic broadcasts has been lifted and Protestants have returned to the air with their programs, it was disclosed at a conference of Latin American Evangelical experts at Quito, Ecuador. Delegates to the conference expressed hope that broadcasting freedom might soon exist throughout Latin America. Protestants are now kept off the air only in Argentina, where a ban on non-Catholic broadcasts has existed for the past two years, it was said.

German Baptists Report Progress

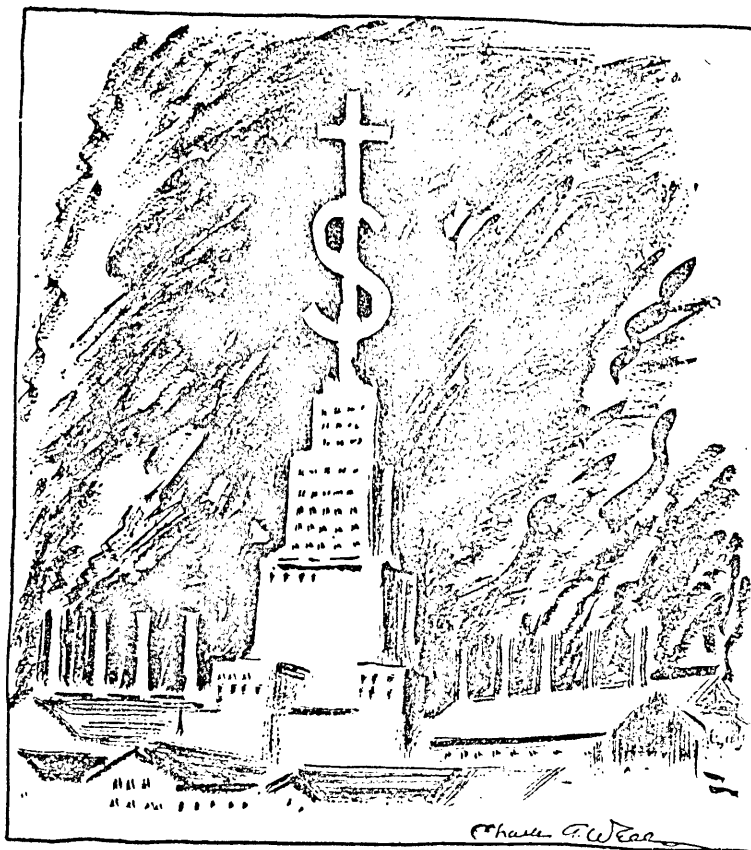
A favorable report on Baptist missionary activities in post-war Germany was made at Dortmund, Germany, at the biennial conference of German Baptists. The report declared that the "powerful stream of missionary work which was begun after the end of the war did not prove to be just a temporary wave, but is still on the increase." Particular praise was given the work of the Baptist tent mission which has toured all larger cities of West Germany, and West Berlin. It was announced that the activities of this mission have been extended to the Soviet Sector of Berlin and "there are prospects that the missionary teams will have the possibility of working in the Soviet Zone of Germany."

Says 'Reformation' Begun In Latin America

The Protestant Reformation has begun in Latin America, Minnesota Protestant women were told at the annual Minnesota School of Missions at St. Paul, Minn. "The Gospel is spreading faster in Latin America than in any other mission field across the world," declared Dr. W. Stanley Rycroft, chairman of the Protestant Committee on Cooperation in Latin America. "In spite of the difficulty, the opposition and even persecution in some places, the Protestant Church has taken root in the hearts of the people and is growing steadily," he said. He described the Reformation as coming to Latin America "with all the freshness and vitality of spring-time." Dr. Rycroft warned that "there is danger in this machine age that Latin America will think that the greatness of the United States lies in its machines, its gad-

THE BACKBONE OF THE DOLLAR

By Charles A. Wells



The fortunes of American business largely depend upon the nature of our dollars, and because of the demands of war and public welfare, we are spending as a nation more dollars in one year than the value of almost all the gold on deposit over the entire world. We can't get back on the gold base because there is not enough gold to hold us. Our economy now is supported chiefly by the character of our people. To an amazing extent the quantity in our pocketbooks will depend upon the quality in our hearts. The dollars can fall to pieces, our business economy quickly disintegrate if faith fails,—faith in our nation, faith in our people, faith in ourselves,—but all these depend on faith in God. Faith and character are two most important words in the economic vocabulary of today and tomorrow. The standard of Christian conduct is the backbone of the dollar.

gets, its automobiles, its washing machines rather than in its great religious tradition and Christian spirit."

Reports Britain Turning Back To Religion

There has been a "turn of the tide" in Great Britain back toward religion, the Anglican bishop of St. David's, Wales, reported at Minneapolis, Minn. "I don't want to give the impression that the tide is very full, but it has turned," declared the Rt. Rev. W. T. Havard. He said that "the people who think in Britain—the scientific and intellectual leaders—are moving back to God, which is the important thing. Bishop described Oxford University The other people will follow." The as a "barometer" indicating the people are again seeking God. "The general consensus of feeling is that until we get back once again to acknowledge God nothing but chaos and confusion will result," he said.

Services Televised From Oklahoma City Churches

Television came to the churches of Oklahoma City when WKY-TV officials launched a series of programs from the Oklahoma capital. Services of the Pennsylvania Avenue Christian church were the first to be televised. The 30-minute weekly programs will be aired at

10:30 a. m., and will include other churches affiliated with the Oklahoma City Council of Churches. The broadcasts will be on a rotating basis, station officials said. Church leaders said they expected the programs to bring services to Sunday late-sleepers and stay at homes and not to keep regular congregation members from attending church.

Methodists Form Anti-Leftist Group

A campaign against socialism, communism, and anti-American teachings in The Methodist Church" was launched at Chicago by some 50 laymen and ministers. The group, taking the name of the Circuit Riders, held a series of organizational meetings and elected William C. Perkins, of Baltimore, as chairman of an executive committee and M. G. Lowman, of Cincinnati as executive secretary. Their first target was the Methodist Federation for Social Action, which recently held its annual meeting in Evanston. A spokesman for the Circuit Riders said the group will seek to evict the Federation from its offices in the Methodist Building, 150 Fifth Ave., New York, and at the same time attempt to force it to drop the name "Methodist" from its title. Neither the Circuit Riders nor the Federation have any official standing in the church, denominational spokesmen

pointed out. Informed of the new group's aims, the Rev. Jack McMichael, executive secretary of the Federation, said the Circuit Riders apparently are "a small clique of laymen who are using scare words to try to silence or intimidate the social impetus that grows inherently out of the Gospel of Jesus." He belittled charges that the Federation had pro-Communist leanings.

German Confessional Group Fights Rearmament

Agitation by the "Confessional" wing of the Evangelical Church in Germany (EKID) against German rearmament has steadily increased, according to reports in Berlin. This section of the church was noted for its strong anti-Nazi stand during the Hitler regime. Activities by the Confessional group have included mass distribution of anti-rearmament leaflets, and campaigns by church leaders, pastors' and laymen's bodies to muster opposition against the creation of a West German army or any West German contribution toward an all-European defense force. Among church leaders chiefly responsible for the anti-rearmament campaign are Pastor Martin Niemöller, president of the Evangelical Church of Hesse and Nassau. The Confessional group holds that rearmament would divert billions of marks needed for social welfare projects, and would lead finally to war, making Germany a battlefield like Korea. They hold that the Adenauer government has no legal right to decide the question of West German rearmament since it was elected when the issue was not acute. Instead, they believe, a plebiscite should be held. Statements by the Confessional leaders have been utilized by Communist propagandists to bolster their "peace" campaign and anti-Western agitation.

Tree Of Peace Planted At Japan University

A Tree of Peace was planted at the site of the International Christian University near Tokyo, Japan. Princess Uchichibu, wife of the Emperor's eldest brother, took part in the ceremonies. The tree, a Japanese pine, was planted near University Hall, the administration building of the university which is due to open in April, 1952. Following the Princess in shoveling earth around the roots of the tree were Dr. Toyohiko Kagawa, Christian evangelist and author; Dr. Hachiro Yuasa, president of the university; Dr. Harold W. Hackett, vice-president in charge of finance, and forty other councilors who were attending their annual board meeting.

Dedicate Seoul Chapel To UN Soldiers

An interdenominational chapel was dedicated in Seoul, former South Korean capital, to the memory of United Nations soldiers who lost their lives in the Korean conflict. The chapel was designed and built by Korean workmen and enlisted men of a United States Army engineer battalion, and was formally opened by Chaplain John Simpson. Special music for the dedication was provided by a choral group made up of servicemen.



THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



IN STORYLAND

A PEBBLE MAY START AN AVALANCHE

By Carroll Van Court

"But, Uncle Ben," said Joe, "why should I do a favor for Jack? He never did anything for me."

Uncle Ben looked at his 10-year-old nephew a second, and then replied, "Because a pebble may start an avalanche!"

Little Joe wrinkled his forehead. This kind of talk was too much of a puzzle for him. "What has doing a favor for somebody got to do with a pebble and an avalanche?" he asked.

Uncle Ben put his tools down on his workbench, and smiled at Joe. "Just this, Joe," he said. "When you stand on top of a steep mountain that is covered with many loose rocks, and roll a pebble down from the top, this little pebble will gather speed as it travels. In a few seconds it will hit a larger pebble, and by its force knock the larger one out of its place. This second pebble will start a third one, perhaps much larger than itself, and as they all travel down the steep side of the mountain, soon they start big boulders rolling with terrific speed, and before long you have an avalanche roaring down the mountain side!"

"Yes, Uncle Ben, but what has all that to do with me and Jack?"

"I'm coming to that, Joe," answered Uncle Ben. "You see, when you do a small favor for somebody, that favor is just a little pebble—on the Mountain of Kindness. Down below, we'll say, is the Valley of Friendship, where you live. When you roll a little pebble, by your favor, this tiny pebble will touch another pebble of Kindness, which is the kind word or thought your friend will have for you, as he remembers the little favor you did for him."

"Then, every favor you do will start more pebbles or kind thoughts rolling your way, until soon there will be a great number of kind thoughts coming down the mountain toward the Valley of Friendship. As these stones come near your Valley, they turn into the precious gems of Friendship, which are a rare kind of jewel that no money can buy. Only genuine kindness, however, can change these stones into Friendship Jewels. But when they finally settle and stop in the Valley of Friendship, you will have a collection of treasures that any king would envy! Do you see what I mean now, Joe?"

Little Joe nodded his head. Then he stood up and started to go, his eyes sparkling with eagerness and understanding.

"Where are you going, Joe?" asked Uncle Ben, surprised at Joe's sudden hurry to go.

"I'm going over to Jack's house, and roll a pebble, Uncle Ben," he said, and then tore out of Ben's workshop like a duck after a June bug!—Sunshine Magazine



THE BIRTHDAY PARTY

*You want to know why I celebrate,
I'll tell you the reason, today I'm eight.
It's fun to share all of my joys
With some of the other girls and boys.*

*So if you're having a birthday soon
Just take a little advice,
Do something for somebody else,
You'll find it's twice as nice.—A. E. W.*

GRANDMA READS

*My Grandma came to visit me,
I love to have her here;
I hate to have her go back home—
I wish she'd stay a year.*

*She cuddles me up close and reads
My favorite book and rhymes,
And if I ask her she will read
My stories twenty times—*

*Of Daniel in the lion's den,
And Samson, brave and strong;
Of wise men following the star
And of the angel's song;*

*Of little baby Jesus there
Upon his bed of hay
Who brought to children everywhere
Their first glad Christmas day.*

*I like to have my Grandma here;
I think that there should be
A grandma in each home to read,
Just as mine does to me.—Ella Pearl
Allen, in The Christian Advocate*

TOO MANY DOLLS

*I have a little pussy cat;
I have a doggie, too:
And so many, many dollies
I scarce know what to do.*

*But—say! a little girl I know
Has not a single one;
I'm going to give her two of them—
Oh, it will be such fun.*

*To see how happy she will be
With these two dolls of mine.
I'll go right now and dress them up
So they will look just fine.*

—Jennie M. Tuttle, in The Alabama Christian Advocate

IN THE WORLD OF BOYS AND GIRLS

"THE PERFUME OF FRIENDSHIP"

By Carroll Van Court

Mother Carter was puzzled. When the minister had called at the house the night before, he had said something about "the perfume of friendship," and Joey didn't understand it.

Joey went out to the workshop in the back of the house, where Uncle Ben was working. He would know about such things. "Uncle Ben," he said, "what did the minister mean when he said something about 'the perfume of friendship'?"

Old Ben put down his tools, and thought a moment. Then he sat down on a bench near Joey, and said, "Well, Joey, you sometimes see a lovely flower in a garden, some distance away. Then when you come close to it, you can enjoy the fragrance of it. This perfume makes the pretty flower much more beautiful and wonderful. Don't you think it does, Joey?"

"Yes, Uncle Ben," said Joey.

"All right. Suppose you have a friend that you play with, a boy or a girl about your own age. You like each other very much, but one day you get sick, or hurt in an accident, and you have to stay in bed for a long time. Then your little friend takes time from his play to come over to see you, because he is sorry you can't get out and play like the others. He sits with you, and tries to make you feel better during the long hours in bed. He shows you that he likes you by really doing something for you. This, Joey, is what we call 'the perfume of friendship.' It's that little something that makes friendship so beautiful."

Joey stood on one foot, looking down at the floor and drawing lines in the sawdust with the other foot. He was thinking over this new thing in his mind, as Uncle Ben had explained it to him. Suddenly his eyes lighted up.

"Uncle Ben," he said eagerly, "there's a crippled boy I know down the street and I haven't played with him for a long time. Guess I'll go down and show him my Brownie Book. He's never seen it." And Joey was off on the run.

Uncle Ben smiled as he went back to his workbench. "That youngster learns fast," he said.—In Sunshine Magazine

The full meaning of Sunday School teaching apparently doesn't sink in all at once. One youngster was overhead saying to a playmate: "Share—share like the Bible says or I'll hit you on the head!"—Hastings (Neb.) Tribune

Two little girls were playing and one pretended that she wanted to rent the other's playhouse.

"Have you any parents?" asked the owner of the playhouse.

"Yes, two," was the reply.

"I'm sorry," said the tiny landlady, "but I never rent to children with parents. They're so noisy and destructive."—New York Times

JUST FOR FUN

"Tell me what you eat, and I'll tell you what you are," said the lunch-counter philosopher. Whereupon a meek little man, sitting a few stools away, called to the waitress, "Cancel my order for shrimp salad."—Sunshine Magazine

"What an interesting mountain! There must be stories about it." "Sure are. Once two people went up there from here and never came back."

"Goodness! What happened?" "Went down the other side."—Sunshine Magazine

Salesman: Well, I have shown you all the linoleum we have in stock, but there are other designs which I could order sent up from the warehouse.

Lady: That might be a good idea. You know I want a very small pattern—just a little square for the bottom of the bird cage.

Out in New Guinea a squadron observer was called in by his commanding officer after an air raid and asked whether he had been nervous during the attack.

"No, sir," the soldier replied, "I was as cool as a cucumber."

"Swell," the CO replied, "I was afraid you might have been a bit rattled when you called in that there were 27,000 bombers coming in at eighteen feet!"—Link

What's Right With The South

A YANKEE APPRAISAL
By LEROY H. WALKER

Editors' Note: Rev. Leroy Walker, Staff Member of the General Board of Evangelism, The Methodist Church, is serving at the present as Executive Director of the United Evangelistic Mission in the Arkansas-Louisiana Area, with an office at the First Methodist Church, Little Rock. Brother Walker has been in his present assignment in this Area since June and will continue through January.

UNTIL 1939 the churches and ministers with whom I have recently been working belonged to a different denomination. Since my entire ministry has been in Oregon, Idaho and Washington the invitation to join the staff of the General Board of Evangelism and move to Nashville, Tennessee, meant we would be fellowshiping with that "other denomination."

To my delight, all of my assignments since we came with the Board of Evangelism in June have been in Conferences South of the Mason and Dixon Line. These assignments have included work in Tennessee, Southern Missouri, Arkansas, Louisiana and Georgia. It is significant that my assignment in Georgia was with the Atlantic Coast Area of the Central Jurisdiction and those ministers and churches had been in my part of the present Methodist Church.

A few of the ministers in this section might modestly admit that if one looked hard enough and long enough he might find something wrong with the South. But my concern in this article is to lift up some of the things that are right with the South.

Not the least of these is the church consciousness of the South. Unquestionably, the Church is a significant factor in community life. Church steeples dominate the skyline. Religion is a common topic of conversation. It has long been a conviction with me that language is a pretty fair barometer of the moral climate of a community. It would be hard to exaggerate in expressing my satisfaction at how seldom I have heard rough, vulgar, or profane speech on planes, or trains, or buses or in hotels and restaurants. Newspapers give liberal space to church activities and I found people on the street and on public conveyances quick to acknowledge the influence of the city's leading ministers.

It would be a peculiar Methodist minister who would fail to appreciate the fact that people attend church in the South. One of the thrills of my life was attending church in Atlanta, Georgia, where I had to go a half hour before the service began to get a seat. It was the Sunday after Labor Day that I attended the evening service at Grace Methodist Church, served for the past three years by Dr. Charles L. Allen. The large sanctuary was packed. Extra chairs were placed in the wings, the aisles, and in the narthex. An overflow crowd was seated in a room behind the sanctuary where the message was heard through a public address system. At the morning service the worship-

pers in this room had also seen the service on a television screen. In addition to all of this, more than a hundred people stood on the sidewalk and heard the service through the windows. The chairman of the Board of Stewards told me that about one hundred people had been turned away.

Dr. Allen gave a simple, personal sort of message and at its close he invited all who might have something on their hearts to come and kneel at the altar. No less than six hundred persons responded. I was told that this sort of thing had been going on for three years and that the membership was growing by hundreds each year. I was also told that the budget had gone from \$18,000 three years ago to \$100,000 this year.

I had attended our First Methodist Church in the morning and had seen the sanctuary crowded to hear Dr. Pierce Harris. The members assured me that the church was always crowded for the evening service as well.

One is impressed that the rural church is far from dead in the South. Many of my preaching assignments



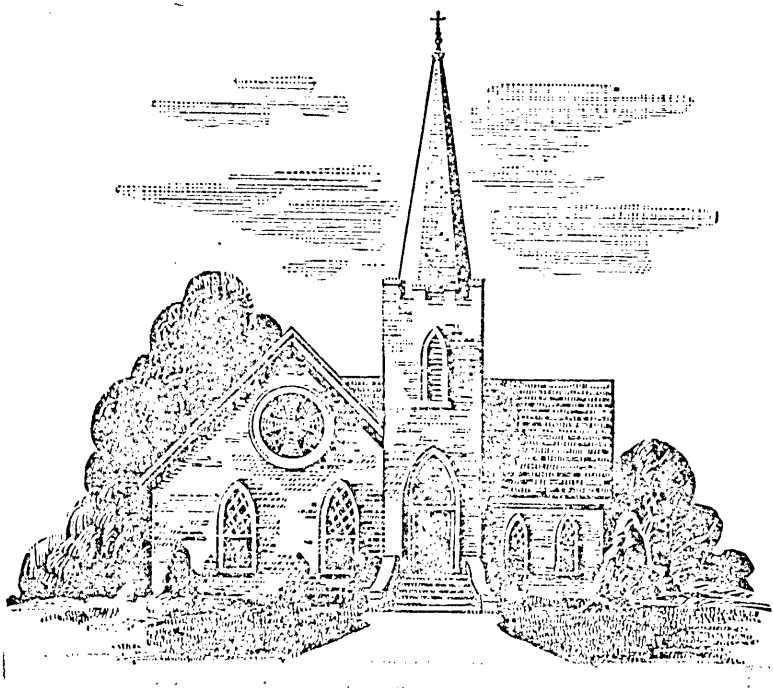
REV. LEROY H. WALKER

have been in rural churches in the open country. I have seen these churches crowded with whole families who are finding in their church a true center of community life.

It had been gratifying to note how frequently some young man is presented to me who is heading toward the ministry of our church. Unquestionably it is from these rural churches that our leaders of the work in the tomorrows will come.

Closely akin to this observation is the one that a visitor can not help but be impressed by the large number of lay people who will respond when asked to lead in public prayer. The laymen in the South do not expect the minister to do all of the praying or carry all of the responsibility for the promotion of the Kingdom task.

This lay interest is further reflected in the large number of adults who attend the church school on Sunday morning. All through the South I have seen adult classes made up of keen, alert, and devoted lay workers in numbers far out of proportion to those I have had in the



churches in the Northwest. In many cases they are organized classes which promote activities of magnificent proportions. I sometimes wonder what is left for the Board of Stewards or Official Board to do after the organized classes have completed their work for the benefit of the general church.

Although the Southern Methodists take a great interest in and assume much responsibility for the work of their church, they also hold the pastor in high regard and provide him with adequate support.

I know of one church in which a local automobile concern furnishes the pastor a new car. He is instructed to drive in every time the model changes. Four times already he has complied with this instruction and has driven away with the latest model, complete with a license and the tax all paid.

In another church, both of the pastors are driving cars which members have presented to the church for their use. In one case, a member, instead of turning his car in on his new one, gave it to the church and bought a new one outright.

We are a great connexional church. We are strongest when the largest number of ministers and

churches respond to the leadership of the Area, Jurisdiction or General Church organization. Throughout the South I have been delighted with the enthusiasm with which the ministers and churches get behind the programs adopted by their Conference, or their Area. It is also a delight to observe the enthusiasm with which they respond to the leadership of their Superintendents and Bishops.

Much has been said about the friendliness and hospitality of the South. It has been a delight to discover that this has not been exaggerated. Both inside and outside the church circles we have found people of all classes and races quick to come to the assistance of an ignorant and uninitiated Yankee as he blunders his way through their beloved section of the glorious United States of America.

All sections of the now United Methodist Church have much to contribute to the united movement. Surely the South is in no sense slack in making up its share of that contribution. Indeed, my own ministry is already immeasurably enriched by this brief contact with this vital section of our Methodist Church.

THE DAVIDSON CAMP- GROUND

(Continued from page 8)

noon at the tabernacle for the women and led by the women. The men held a prayer service daily in a nearby grove. Brother Watson and Brother McAfee helped in many ways in the various services.

The annual Love Feast was conducted this year by Harvey E. Moore, a city mail carrier in Arkadelphia. This service, held at the eleven o'clock hour on Tuesday was, as usual, a high point in the revival.

Another feature of this Camp Meeting is a memorial service. Every year sees the passing of some former campers. In the memorial service the Secretary reads the names of those who have passed away since the last meeting, and a memorial sermon or address is given. This year the memorial address was delivered by Lowell Logan, teacher at Ark-Tech at Russellville. The names of seven former campers, who had passed away since the meeting of last year, were read.

Special provisions are made each year at The Davidson Campground for the young people. They have special religious services and recre-

ational games each afternoon. Rev. W. H. Watson had charge of this feature of the Camp this year.

In this day, when mass evangelism is in general so difficult, it is remarkable how well the interest holds and grows in The Davidson Campground revival. There are at least three reasons for this situation. First, there are a host of fine people who stand ready each year to take time out for this ten-day camp. They are present in large numbers with their loyalty and devotion, their time and their means. They believe in the Camp and look forward each year to the time for its opening. Second, the type of evangelistic leaders invited to lead in the meeting from year to year are the best available for the work. Third the organization in charge of the camp gives to its work the time necessary to keep everything running smoothly. The chairman of the organization is C. B. Murray, a business man in Arkadelphia. Not only through the ten days the Camp is open, but all through the year.

It is our hope and wish that The Davidson Campground may live and grow and continue to serve well the people who meet there each year.

THE DAVIDSON CAMPGROUND

By E. T. WAYLAND, From Materials

Furnished By Mary A. Ballew

ONE of the oldest, best-loved Campgrounds in Arkansas, and possibly the best attended Camp Meeting in the state is to be found near Hollywood in Clark County at The Davidson Campground.

In 1884, sixty-seven years ago, this Camp Meeting was organized by Methodist leaders of a former generation. The first two of the annual meeting were held at Sulphur Springs, formerly county seat of Clark County.

Jerry Davidson, a staunch Methodist of that day, decided to The Methodist Church a plot of land on which the Camp has been located for sixty-five years. The Campground was named for this early benefactor. It is located now near Hollywood. With one exception, it has been the scene of an annual camp meeting every year since its location at the present site.

Many changes have come to the Camp and in the lives of those who annually gather there since The Davidson Camp Meeting was organized in the middle eighties of the last century. Living conditions, in that early day, were still somewhat primitive. The means of transportation and communication, housing, lighting, heating and clothing were about as they had been since the early days of our national history. It was truly a Camp Meeting where the widely-scattered population came together for fellowship and spiritual enrichment without even knowing that there ever would be what we now call "modern conveniences." Living conditions at the Camp even lacked some of the few conveniences that the homes of that early day had. The joy of meeting friends and the blessings of congregational worship, however, made the Camp a wonderful success from the beginning.

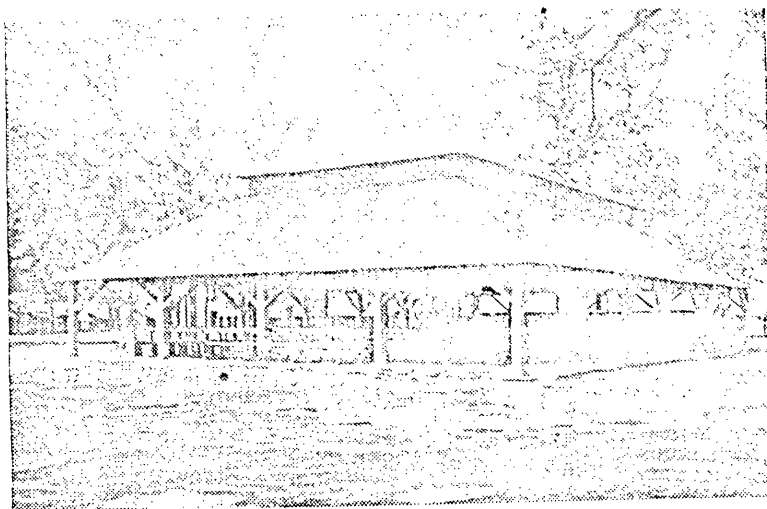
With the passing of the years good fellowship and the spiritual blessings have remained but practically

everything else about the Camp has changed. Covered wagons, brush arbors, make-shift tents, tallow candles and pine-knot fires are but a memory linked with the "good old days" of the earlier years. The beautiful grove in which the Campground is located is now beautiful and cared for like a park. A central tabernacle, that will seat a thousand worshipers, has been built. It is circled by rows of cottages for the use of those who wish to "camp" on the grounds. Many of the modern conveniences for lighting, cooking and general living are found on every side.

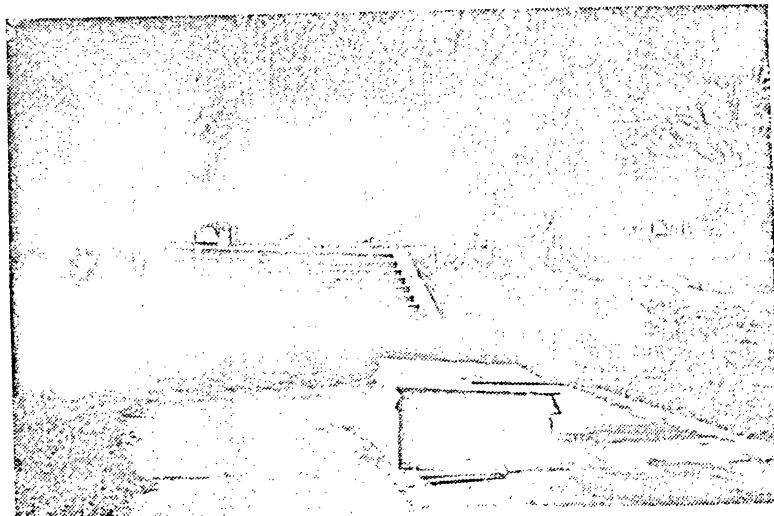
The Davidson Campground is located on the bank of Terre Noir Creek which all but circles the grounds. Only a few steps from the door of the Tabernacle a wonderful spring ten feet deep with a flow of five to eight gallons of water per minute furnishes water for all comers. An electric pump has been installed in the spring for the convenience of the campers. A commissary, let by contract each year to the highest bidder furnishes a general like of groceries, cold drinks, sandwiches, etc., for all who need its services. Parking lots and picnic grounds add to the attractiveness of the Camp.

Because of these added features, the great crowds that now attend the annual meeting at The Davidson Campground make it a time for relaxation and recreation as well as a time for spiritual refreshing. They find there many of the conveniences they enjoy at home plus companionship with friends of kindred minds.

The Davidson Campground is under the jurisdiction of the Arkadelphia and Hope Districts of the Little Rock Conference. The District Superintendents cooperate in plans for the Camp and the Annual Camp Meeting. The pastors in charge at the present time are Rev. W. H. Watson, pastor at Hollywood, and Rev. E. T. McAfee, pastor at Oka-



The Tabernacle



The spring with tabernacle and cottages shown in background.

lona, both in the Arkadelphia District.

This year the Camp Meeting, under the leadership of Rev. H. O. Bolin, our pastor at Benton, Arkansas, developed into one of the greatest revivals this old meeting site has seen for years. While eminently successful as a pastor, Bro. Bolin is one of the most effective pastor-evangelists our church has in the state. His gifts, as an evangelist, made it possible for him to lead in a great spiritual awakening at this old historical campground. He was ably assisted in the services by Bud

Morris of Gurdon who directed the large choir and led the audience in congregational singing. Bro. Morris made a valuable contribution to the spirit and effectiveness of the services. His granddaughter, Mrs. Billie Gene Miller, was the pianist. The Sunday crowds were estimated at fifteen hundred. The week-day services also were well attended.

In addition to the preaching services at the tabernacle at 11:00 a. m. and at the evening hour, there was a daily prayer service in the afternoon.

(Continued on page 7)

NEWS AND NOTES ABOUT FACTS AND FOLKS

(Continued from page 4)

REV. OAKLEY LEE, pastor of the Winbourne Methodist Church, Baton Rouge, will serve as commentator and newscaster of the Baton Rouge Ministerial Association in its all denominational radio program of religious events each Saturday at 10:00 a. m. The program will feature news of local and national interest pertaining to all religious sects.

BISHOP H. LESTER SMITH, age 75 years, passed away on October 7 at a Columbus, Ohio, hospital. Bishop Smith retired in 1948 after sixteen years as head of Methodist Church's Ohio Area. He became a bishop in 1920 and his first assignment was to Bangalore, India. He served on various boards and committees of The Methodist Church. He is survived by his wife.

BISHOP PAUL E. MARTIN preached at the morning hour at the First Methodist Church, Little Rock, on Sunday, October 21, in the absence of the pastor, Dr. Aubrey G. Walton. Dr. Walton was the guest preacher at a District mass meeting in Lampasas, Texas, which will climax the Southwest Texas Conference program of visitation Evangelism.

THE SEVEN CHOIRS of the First Methodist Church, Baton Rouge, presented a fall music festival at the church's evening service last Sunday. Fred Holler, musical director, conducted the festival, with Mrs. John H. Clemons featured as soloist and Mrs. Lucy Hudson as organist. Great hymns of the church and other religious music

were presented. Rev. Homer D. Vanderpool is pastor.

MRS. W. F. BATES, Director of Children's Work for the Little Rock Conference, attended the National Conference on Family Life in Chicago, which was in session from October 12 through October 14. From Chicago Mrs. Bates went to Cincinnati to attend the meeting of the Interboard Committee on Missionary Education October 15-17. She has served as a member of the Children's Sub-committee of the Interboard Committee for this quadrennium.

REV. AND MRS. WILLIAM ELDER, missionaries in Japan, announce the birth of a son, Timothy Clyde, on September 29. Mr. Elder, member of the Little Rock Conference, is a former member of the Forest Park Little Rock congregation and has been serving with Mrs. Elder as a missionary in Japan for the past three years. Mrs. Elder is formerly from Amarillo, Texas. Their address is Chinzee Gakuin, Isahaya Shai, Nagasaki Ken, Japan.

REV. LEROY WALKER, Executive Director of the Arkansas-Louisiana United Evangelistic Mission, represented the General Board of Evangelism at the Southwest Missouri Conference last week which met at the Grand Avenue Temple, Kansas City, Missouri, and brought to the conference an address on Evangelism. During his stay in Kansas City, Brother Walker also made an extensive tour of the flood damaged Methodist Churches in the Kansas City, Kansas Area.

THE RACE CONTINUES

(Continued from page 1)

with a thousand men is conducting experiments simulating atomic warfare, and the U. S. Navy has announced that plans are going forward for the construction of an atomic powered submarine. Experts place the West considerably ahead of Russia in the field of this type of warfare and as long as the motive is strictly defensive and Russia will not enter into an inspection agreement following outlawing of atomic weapons, there is scarcely one among us who want the West to lag behind in the race.

Now, it is reported that consideration has been given of late to the use of atomic weapons in the Korean affair, with the decision made that at least for the time being such strategy might work against prospects for successful peace talks about to be resumed. Although we are just as eager as anyone else to see the Korean dispute honorably settled at the earliest possible date, we can also imagine that the use of any atomic weapons in Korea by the UN Forces could have terrific propaganda repercussions. Communists in Russia and elsewhere would surely interpret this action as an act of aggression, attempting to justify its atomic armament program all the more as a program of defense. We have every confidence that those who must make recommendations and decisions affecting the use of our atomic weapons will continue to do so in a way that such actions will in every sense of the word be defensive.

METHODIST GAINS IN 1950

By ALBERT C. HOOVER, Director, Statistical Office of The Methodist Church

METHODISM, along with her contemporaries, climbs on an ascending plane in accomplishment. Increases again characterize most of her record of endeavor during 1950.

Active membership reveals an increase of 1.5% while inactive membership increased 1.9%. The overall membership increase then was 1.6%, with total membership now standing at 8,935,647.

It may be noted with all fairness that percentage increases in large bodies are not as marked as increases in smaller groups. It is sometimes difficult for a large individual church even to keep its membership from shrinking, the turnover there is generally so large.

The number of persons received on profession of faith or from preparatory membership was increased by 9.8% or 28,710.

Methodism's total church school membership increased 2.7% while her Sunday school enrollment increased 4.9%. Her average Sunday school attendance increased 3.7%. This increase has been gradual since 1946.

Sunday school enrollment is still a bit less than at the time of Unifi-

cation in 1939 when enrollment was suffering a long, continuous decline which set in about 1924.

The church school's fourth Sunday offering to World Service decreased 0.8% but this amount still represents one-fifth of the total giving of the church for this cause. And 55% of those received into the church on profession of faith came through the church school.

While the 1950 reports show an increase in the number of pastoral charges, there has been a considerable decrease in preaching places. This is explained in part, at least, by certain churches being discontinued, consolidated with other congregations or advanced in classification to that of a full-time charge.

Methodism's contributions to all causes have been quite generous. Her World Service giving was increased over the 1949 total by a bit over a quarter million dollars; total benevolences, over two million; pastors' salaries, by over 2½ million; current expenses, by four million; amount paid out for buildings and improvements, an increase of six million.

The grand total for all purposes increased over 15 million dollars and now totals \$244,676,675.

So the good wishes of a vast multitude will go out to the quiet City of Oxford welcoming, after more than 200 years, the children of one of her greatest sons. They are there from every corner of the globe. Assurance beams on their faces because, even in this bewildered world, they are sure they know. Their exuberant songs fill those ancient College Halls. They are—as Wesley told them they must ever be—"the friends of all and the enemies of none." They unchurch nobody. They link willing hands over the barriers of denominations with all who seek the Rule of God—though most especially with those who say with them that "Jesus is Lord." Great good may come from this great convocation. Christ and anti-Christ are at open battle in the world. All who love the righteousness must be glad to see the serried ranks of the Methodists "marching as to war" and echo the famous words of Abraham Lincoln: "Thank God for the Methodist Church."

Methodists In Kansas Flood Area Still Need Help

By EDWARD L. TULLIS, Associate Secretary, Board Of Missions and Church Extension

An eye-witness report of a survey of devastation to Methodist Churches. Some areas plan flood relief funds in October.

I have visited the flood-ravaged area of Kansas.

After the water had gone down, I went to view the damage to our Methodist property. With Bishop Dana Dawson of the Kansas-Nebraska Area, and the Reverend R. Ernest Gordon, superintendent of the Topeka district, I saw the terrific destruction left by the waters that had surged through the breaking dikes.

In order to sense the real devastation that occurred, one had to see the homes twisted off their foundations and collapsed in a heap of rubbish, as was our parsonage adjacent to Central Church, Kansas City, Kansas. Frequently we saw only a foundation remaining where a house had stood. That was all that could be seen of the parsonage of our Grace Church in the same city.

Immediate aid has been given to many of the pastors and their families who experienced heavy losses as a result of the flood. Churches of the Kansas-Nebraska area made funds immediately available to assist in the rehabilitation of parsonage families. The Section of Church Extension designated all of its available emergency funds for the reconstruction and renovation of the parsonages. The biggest task, however, will be the rebuilding of our churches. Many congregations have already begun to rebuild and renovate.

The Armourdale section suffered the heaviest damage in Kansas City, Kansas. Block after block of homes and places of business will have to be razed and rebuilt. Here our Central Church, which had just installed new pews and pulpit furniture two weeks before, had water within a few feet of the ceiling of the sanctuary. After the water went down, the mud was so deep in the sanctuary that the Rev. Clayton Pittman, pastor of Central Church, could not lead us down the aisles even though we were equipped with rubber boots. In this same general area our Grace Church, a Central Jurisdiction congregation, was almost completely submerged, and will require large funds for re-

storage. The Argentine Neighborhood Center, a project sponsored by the Conference W. S. C. S. for Spanish-speaking people, suffered a similar damage.

In North Topeka, the Kansas Avenue Methodist Church lost its sanctuary. The weight of mud caused the walls to bulge and the floor to collapse. The sanctuary is now being razed. The parsonage there was damaged almost beyond repair.

Town after town along the treacherous Kansas and Kaw rivers felt the impact of the flood. Heavy destruction came to Methodist property in Manhattan, Perry, Hays, Salina, Marion, and many other river towns and cities.

In all of these places the damage is the more tragic because of what has happened to our people. Mrs. Isabell DeLeon, director of the Argentine Center, Kansas City, Kansas, lost her home which she had recently purchased and all her personal possessions. Her home was completely swept away by the flood waters and has never been seen again. Many have lost all they possessed, and are now displaced persons living in trailer camps established by the government. Businesses have been destroyed and many are bankrupt. Hosts of our people have been robbed of their livelihood.

It will be impossible for the people of Kansas to complete the tremendous task that faces them unless large assistance is given from the entire Methodist Church. Be certain that your church has the opportunity to extend the hand of Christian helpfulness in a substantial way to Methodists in the Kansas flood area. Do it as soon as possible, for we must rebuild to continue the ministry of the gospel to our people who will need the stabilizing influence of the church in a difficult period of adjustment.

An encouraging response has already been received from the appeal for financial assistance. Periodical reports on receipts will be carried in Christian Advocate, Pastor's Journal and other church publications. Offerings should be sent to your Conference Treasurer or to Dr. Thomas Lugg, Treasurer, 740 Rush Street, Chicago, Ill. Special World Service vouchers will be issued to acknowledge the remittances.

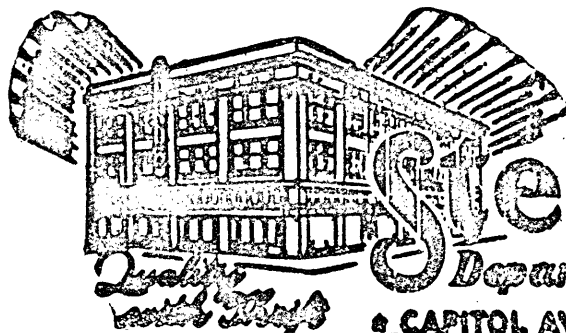
THE NATURE OF METHODISM

(Continued from page 2)

about the rule of Christ in society. They have asserted their Master's rule over all life. They have fought not only the evils of drink and gambling and the desecration of Sunday (those classical aversions of the Puritan conscience!) but, more positively, they have had pertinent things to say about industry, wages, conditions of labour, and the relations of masters and men. Methodism, in England, has never been tied to one political party, and Wesley himself was a convinced Conservative, but it was asserted without challenge at the International Socialist Conference at Copenhagen last year that British Socialism was 'Methodist, not Marxist, in origin.' No political capital need be made out of that. It is important only as a complete refutation of those shallow commentators who have said so often that Methodism was so concerned over the souls of men that it had no concern for their bodies at all.

The informed Methodist knows that the gospel is not just a message of individual salvation. It compasses all life. It is not just social in its implications: it is social in its nature. I have been at pains already to point out estimable people in the community who would not be at home in Methodism. Let me add to their number. Those men who fear a challenge to their political conviction, even from the Highest Source, because it might challenge those economic theories which cushion their comfort, should avoid this form of faith. It has things to say about the rule of Christ over all life which are searching to all, and will be uncomfortable, and even devastating to some. Methodism is not just a religion of personal piety: it passionately desires the Reign of Christ in all life. "He must reign till He has put all His enemies under His feet."

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Bentley Sloane
Ira A. Brumley
Mrs. Ira A. Brumley

NORTH ARKANSAS CONFERENCE NOTES

By Ira A. Brumley

North Arkansas Conference Training Period

The North Arkansas Conference in session at Paragould last June designated the period of October 14 to November 11 as a special period for formal training in the churches of the North Arkansas Conference.

One of the purposes back of this special period at this time was that it might be used in an effort to prepare leadership to take care of greater numbers of persons who would be coming into the membership of the churches and church schools through the Evangelistic Mission.

A large number of churches are having the opportunity of getting their people into training enterprises. A large number of persons have been enrolled in the various schools already held this fall. We have not had the opportunity of listing by churches these credits thus far this Conference year. Some districts have had a large number of training credits already.

This special period will show an enrollment of perhaps eight hundred in the various schools. There should be between 400 and 500 in training schools the week of October 21-26, as the people of the North Arkansas Conference will be taking part in three larger schools: Ft. Smith, Searcy, and Little Rock-North Little Rock. The school that is meeting only once each week on the Widener-Madison Charge will have a session this week.

The Jonesboro School is in session this week offering four units. Jonesboro has already had a good school at Marked Tree. Schools are being planned for Blytheville and Leachville Areas, to be held after Christmas.

A three unit school is to be held at Wynne, November 5-9, for the churches of that area. The West Memphis Area will have a school in early January.

Berryville Area is to have a school offering three units, October 29-31.

Should your church desire a training program write our office.

Courses On Christian Home

We are having a number of courses offered in our training school with emphasis on the Christian Home. This is in keeping with the "Advance" emphasis on The Christian Family.

We now have a number of persons certified for the courses in this field of the family.

Three new certifications have just been reported to our office: Robert Paul Sessions, Lee Cate, and Floyd Villines, for the course on Preparing for Marriage. Two of these persons are new members of the Training Council. Lee Cate had been certified for a number of other courses.

Study Your Church School Rolls

Every church school should make a careful study of the church school rolls at this time of year for the purpose of discovering the persons in the membership of the church

(Continued on page 15)

Instructor In Little Rock Training School

DR. WESLEY C. DAVIS, professor of New Testament in Perkins School of Theology, will offer a course on "The Book of Revelation" in the city-wide training school held here at Winfield next week.

Other courses and instructors are: Guiding Nursery Children in Christian Growth, Mrs. W. F. Bates; Guiding Kindergarten Children in Christian Growth, Mrs. Maudine Hutton; Guiding Primary Children in Christian Growth, Mrs. W. A. Wooten; Guiding Junior Children in Christian Growth, Miss Elizabeth Workman; Interpreting the Bible to Youth (For Adult Leaders), Rev. James Upton; Youth and Worship (For Young People), Miss Emogene Dunlap; Music in Christian Education, Rev. V. Earle Copes; The Church and Its Work (For Laymen), Dr. James Workman; Church School Administration, Dr. C. A. Choate.



DR. WESLEY C. DAVIS

The first session of the school will be at 2:30 next Sunday afternoon, October 21. The sessions will be at 7:15 each week-day evening through Thursday.

OBSERVATION SCHOOL FOR CHILDREN'S WORKERS

Little Rock's first Observation School for all departments of the Children's Division, will be held as a part of the City-wide Training School, October 21-25. All of the classes will meet on Sunday afternoon, October 21st, for their first sessions. On Monday through Thursday, the class for Nursery workers will meet in the mornings, and the Kindergarten, Primary and Junior classes will meet in the evening from 7:15 until 9:15. It is most important that all persons desiring to participate in the observation classes should be there on Sunday afternoon when instructions will be given for the observation. Monday through Thursday there will be fifty minute sessions with the children, where the adults in the classes will observe skilled leaders working with the children. Only a limited number of children can be accepted for these classes, and preference will be given those children who will have to come to the training school because their parents are in one of the classes. Only fifteen children can be accepted for the Nursery and Kindergarten classes, and not over eighteen each for the Primary and Junior classes. These classes will provide fine religious experience for the children, as well as help for workers with children, and if you have a child that you would like to enroll in one of the classes call either: Mrs. Herbert Monday, 4-0901, or Mrs. W. F. Bates, 2-1505.

Children will be enrolled in the order in which their names are received until all classes are full. An information sheet will be mailed to the parents of each child who is enrolled, and these sheets should be returned to the Little Rock Conference Board of Education office, before the beginning of the training school. Children from any of the churches who are participating in the training school will be eligible to attend.

The following list of instructors

will guide the observation classes: Nursery course, Mrs. W. F. Bates, Little Rock. Kindergarten course, Mrs. Maudena Hutton, Little Rock. Primary course, Mrs. W. A. Wooten, Memphis, Tenn. Junior course, Miss Elizabeth Workman, Conway. A nursery will be provided for

NEW ORLEANS TRAINING SCHOOL

The annual Methodist Training School for Christian workers, a project of the Methodist churches of the city, is being held Oct. 15-19 at Rayne Memorial Methodist Church, New Orleans, with Dr. Douglas E. Jackson, Emory University, Atlanta, teaching the course for adult workers on "The Meaning of Methodism".

The Rev. Henry Rickey, pastor of the Carrollton Avenue Methodist Church, is dean of the school. Sessions will begin at 7:15 p. m. Other courses include "Missionary Education of Children", by Mrs. Neill Hart of El Dorado, Ark.; "Teaching Children", by Mrs. C. E. Mahaffey, Beaumont, Texas; and "The Home and Church Working Together", by Dr. Neill Hart of El Dorado.

pre-school children during the second period of the training school and a study room for the older children.

Former Director of Children's Work To Be Honored

The children's workers of the Little Rock Conference are planning to erect a library building at Camp Tanako, the new conference camp near Hot Springs. This building will be called the Fay McRae library building, in honor of Miss Fay McRae of Little Rock. Miss Fay, as she is lovingly called by her

(Continued on page 15)

CONFERENCE DIRECTOR OF STUDENT WORK

MRS. EDWARD McLEAN has been made part-time director of student work, her services shared jointly with First Church, Magnolia, where she will give half time as local director of Christian education. The program is sponsored not only by the local congregation and the Conference Board of Education, but also by the Conference W. S. C. S. who gave leadership to the enterprise and without whose financial help this worker could not have been placed.

A recent issue of First Church Bulletin has this to say about the worker and her work: "Mrs. McLean is a graduate of Henderson Teachers College, Arkadelphia, and has ten years experience as a public school teacher in Malvern and Arkadelphia. She has served as District Secretary of Missionary Personnel for the Woman's Society of Christian Service and is now Conference secretary of Youth Work for the W. S. C. S. For the past two years she has been on the faculty of the Jurisdictional Youth Workshop at Mt. Sequoyah. Mrs. McLean has also been active in district and conference youth work giving full time the past two summers to camps, workshops, and assemblies."

"In addition to her work here, which is half time, Mrs. McLean will serve as Conference Director of Student Work, being employed by the Conference Board of Education and the Woman's Society of Christian Service. This work will take her to the college campuses and



MRS. EDWARD McLEAN

churches in college towns of this conference. For several years she has done similar work at Henderson State Teachers College. She will live in Magnolia, and have her office here."

While we have many students in schools elsewhere, for the present, Mrs. McLean will work only in student groups within the bounds of the Little Rock Conference. She will welcome the opportunity of being of any possible assistance to parents and interested friends of students in the college situations where she will be working. Her address is First Methodist Church, Magnolia, Arkansas. — Roy E. Fawcett.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

EDITH MARTIN IN MISSOURI

717 West 36th Street
Kansas City, Missouri
September 20, 1951

Dear Women of the North
Arkansas Conference,

I am deeply grateful to each of you for your letters, your interest in me and in our work, your love, and your prayers. I wish that I could answer all of your personal letters and thank you for all that you have done and are doing for me and for the Congolaise but this is impossible for the present. The Congolaise often marvel at your Christian faith and generosity and pray daily to be like you. I had a letter from the Congo this week in which the girls said, "We pray every day for our friends in America who are giving us the freedom and joy which they enjoy in the name of Christ. They never fail us but they have not sent us enough workers to reach all the girls in our tribe." Someone has said that the American people are the finest on earth; it is only necessary to mention a need and they jump to fulfill it. This is so true of you women in the North Arkansas Conference. Many times when I was up against a brick wall you came to my rescue and helped me to meet the needs of those about me.

The work of the church in Central Africa is going forward faster than workers are being trained to care for it. Many are giving up their fears and superstitions to follow Christ's way of life but there are still enough who have not heard and needed to challenge us to continue to help them.

A missionary from the Disciples of Christ Mission told this story which is true of so many people in Africa. "One day, after the cook had finished his work, he went to the missionary and said, 'Mama, give me a light!' The missionary was puzzled and exclaimed, 'A light! Look at the brilliant moonlight. Is that not enough to guide you to the village and keep you from all harm?' The missionary found out that Mbambo, the cook, was afraid to go to the village because a crocodile possessed with an evil spirit was in the water near the village and that he had called Mbambo. The people of that village believed that when a crocodile called the person had to answer. He was afraid that the crocodile would call him on his way to the village and he would have to go. He was sure that he would be called because a man in the village had a grudge against him and would like to see him out of the way. But Mbambo knew that if he had a lantern the crocodile would not call him. So with he said again, 'Give me a light.' He was given the light but the missionary knew that he needed more than a kerosene lantern. He needed a faith in a loving Heavenly Father who is greater than any spirit to dispel his fears. Those people need a light that never fails.

Will the Christian people fail to give these primitive Africans the Light that will blot out these sinister beliefs? Will we be so sluggish that the Light of the World will not have the opportunity to penetrate all of the Dark Continent?

New Vice-President of Woman's Division

MRS. CHARLES E. WEGNER of St. Paul, Minn., was elected vice-president of the Woman's Division of Christian Service at the September executive committee meeting of the Board of Missions and Church Extension of the Methodist Church, held in New York September 26-29. Mrs. Wegner succeeds Mrs. J. D. Bragg of St. Louis, Mo., who resigned because of illness in the family. Mrs. Wegner will serve as chairman of the foreign department of the Woman's Division.

Mrs. Wegner has been a member of the Board since 1948. She has held the office of local and conference president of the Woman's Society of Christian Service and was secretary of foreign work of the North Central Jurisdiction. She is a former president of the National Council of Woman's Auxiliaries to Goodwill Industries and is active in the Minnesota Interdenominational School of Missions.

Mrs. Wegner received A. B., A. M., and Ph.D. degrees from the University of Pittsburgh and also, a

May we "Pray ye therefore for the Lord of the harvest, that he will send forth laborers into his harvest."

"On with the Message! On with the Light!

On to the regions still shrouded in night.

On to the nations which never have heard;

On with the life-giving, soul-saving word.

"On with the Message! Message of power,

Message to meet every need of the hour,

On with the Message o'er land and o'er sea;

On with the truth that can set sinners free.

"On with the Message! Carry it on, Millions in darkness still pray for the dawn.

Millions for whom Christ's own blood did stone

Die in their darkness, unreached, and alone.

"On with the Message! Haste thee away;

Soon cometh night, haste thee on while 'tis day.

On with the Message, by love's passion stirred;

On till each creature of Jesus has heard.

"On with the Message! Strive more and more;

Soon will the days of proclaiming be o'er.

On to all lengths, to where none have yet gone—

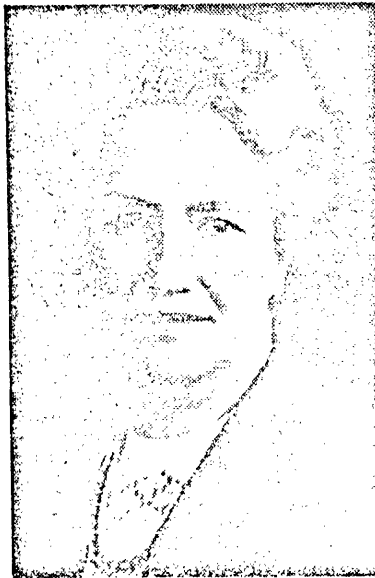
On with the Message! ON, ON AND ON!"

By Wesley Duewel

In closing, may I use the words of another which expresses my thoughts so well.

"I thank you for the letters, friends, and for the words you said

To urge me and inspire me and help



MRS. CHARLES E. WEGNER

in the university's department of classics for thirteen years before 1937. Her husband is executive secretary of St. Paul Goodwill Industries.

NEWS IN BRIEF

A Latin America luncheon featured the opening session of the study of that name at the Richmond, Arkansas, society, September 17, in the home of Mrs. A. B. High. In this atmosphere, Mrs. J. W. Mann, Secretary of Missionary Education, outlined the study and showed pictures of interesting places in these countries. Rev. J. W. Mann, pastor, was a guest.

Hunter Memorial Church, Little Rock, was the scene of the Progressive Visitation Tea on Monday, October 8. The women listened to the radio broadcast by Mrs. W. B. Landrum, and Mrs. J. C. Monan, president, gave an instructive talk to the new members.

The Ida Shannon Wesleyan Service Guild of Asbury Methodist Church, Little Rock, honored Miss Ida Shannon, retired missionary to Japan, with a reception after its regular meeting, Monday, October 1st. After the business session was

me forge ahead.

You have encouraged me to live a better life on earth

And in that humble way to do some greater deed of worth.

I may not ever see you, I may not answer you

But you will be in all my thoughts because your letter gave me strength, and confidence, and pride,

And revealed you as a friend forever at my side;

And so I say 'God Bless You' and I thank you evermore

For having sent that message through the mail right to my door."

I had hoped to see some of you this month but because of a ruptured varicose vein in my neck I shall have to rest a few days longer.

May God bless you every one!

Yours in building His Kingdom,

Edith Martin

CLARKSVILLE CELEBRATES BUILDING ANNIVERSARY

Celebrating the first anniversary of the Educational Building of the Methodist Church at Clarksville, the Woman's Society of Christian Service and the Guild held a combined meeting September 20 with a potluck dinner.

A silver bowl of pink variegated roses was the centerpiece of the table for the distinguished guests and officers. Tapers in crystal candelabra were on each side, and place cards seated the guest speaker, Mrs. H. H. Fulbright, Searcy, and the following officers: Mrs. Roger Bost, Mrs. Bruce Orr, Mrs. Everett Stumbaugh, Mrs. Charlie Bryant, Mrs. Will Hunt, Mrs. Fletcher Thompson, Mrs. Robert Manley, Mrs. Leslie Bryant, Mrs. Charlie Haigwood, Mrs. Bill Roberts, Mrs. Arlie Kraus, Mrs. C. N. Guice, and Mrs. W. C. Roberts. Circle chairmen present were: Mrs. Wert Wish, Mrs. John Cline, Mrs. Walter Blackburn, Mrs. Sammy Wish, and Mrs. Flora Mitchell, Wesleyan Service Guild President.

Following the dinner the group convened in the Chapel, where Mrs. Bost introduced Mrs. Fulbright, who gave an inspiring talk on "Christian Woman—My Concern."

Approximately 75 attended the dinner-meeting. Circle hostesses were: Mrs. A. J. Crown, Mrs. Anna Blackburn, Mrs. A. P. McKeithen, Mrs. Kate Metheny, Mrs. Vintris Clark, Mrs. Bruce Orr, and Mrs. Ruth Lemley.

over, Mrs. Roland Shelton gave an inspiring devotional. Mrs. Pauline McDermott, on behalf of the Guild, presented Miss Shannon with an orchid and an original poem of presentation; Miss Shannon responded with a few remarks about her work in Japan. From a beautifully decorated table, the hostesses served punch and fancy cakes, during which time Mrs. S. C. Johnson entertained the group with piano selections.

The Little Rock Conference Progressive Visitation Day, October 8, was observed in many local societies throughout the conference. The radio broadcast by Mrs. W. B. Landrum was the inspirational challenge that we all needed; for those societies who did not have their visitation, or for those who did have it, but were not able to have it at a time when they could hear the broadcast, the Conference is making the tape available for rent at one dollar. It would be splendid to use at a hostess luncheon, a follow-up meeting, or a Guild program. It will be necessary for the society to have a tape machine, as it is not a record, but a tape recording. Any one interested, in Arkansas or Louisiana, please write Mrs. Ewing T. Wayland, 4400 "I" Street, Little Rock, Arkansas.

No one must expect a miracle from this one day; there must be extensive visiting following the Visitation; many of the people we hoped to reach, did not come to our meetings; we must go to them again and again. Some groups reported that all of their links were already members; but no one is too

(Continued on page 15)

CURRENT NEWS IN ARKANSAS METHODISM

FAYETTEVILLE DISTRICT MINISTERS' MEETING

The Fayetteville District ministers and their wives had their noon meal together at one of the eating places in Springdale on Monday, October 8. After the meal the ministers reassembled in the sanctuary of First Church, Springdale, with Rev. W. F. Cooley, district superintendent in charge. The ladies met in a room in the education building.

In his brief message Brother Cooley emphasized the United Evangelistic Mission; the Fayetteville District Conference which convenes on November 26 in Centenary Church, Fayetteville, and the Fayetteville District Training School which will be held in Central Church, Fayetteville, in March.

Rev. Ed Dodson, pastor at Berryville, spoke on the theme "How I Receive a Person Into the Church."

Rev. D. L. Dykes, Jr., pastor, Central Church, Fayetteville, spoke on "How I Marry a Couple."

Rev. Allen D. Stewart, pastor at Siloam Springs, brought out some interesting ideas on "Infant Baptism."—H. W. Jinske, Reporter

METHODIST MEN'S CLUB ORGANIZED AT DARDANELLE

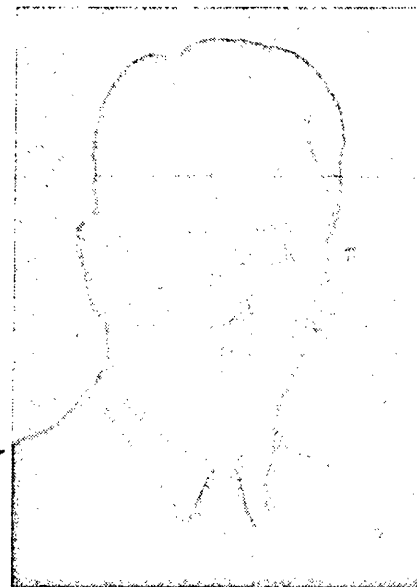
The Methodist Men's Club of the Dardanelle Methodist Church was organized Tuesday evening of the 9th with 22 members. After a general church fellowship with a pot luck supper the congregation was divided into two groups. Miss Lucy Clark, retired missionary, spoke to the ladies, while our District Lay Leader, Dr. P. K. Merrill, of the Arkansas Tech College, addressed the men relative to their relationship to their church and using the theme "Loyalty-Aggressiveness—Yielding" as Christian men.

After his address the men voted to form a Methodist Men's Club with Garland Nichols, President; Warren McGuire, Vice President, and Murrell Eikleberry, Secretary-Treasurer. Regular meeting time was set for the second Tuesday nights in

SPEAKER FOR RELIGION AND LIFE WEEK

DR. WARREN JOHNSTON, a graduate of Hendrix College and now pastor of the First Methodist Church in Ft. Worth, Tex., will be speaker for the Hendrix Religion and Life Week, November 4 to 8, it has been announced by the Rev. James S. Upton, religion professor at the college. Dr. Johnston is the son of the late Dr. F. S. H. Johnston, well-known Arkansas minister, and Mrs. Johnston.

He graduated from Hendrix in 1919, and received his B. D. degree from Southern Methodist University. In 1940 Hendrix awarded him the honorary D. D. degree. He served as pastor of the Central Methodist Church in Fayetteville and of the First Methodist Church Little Rock. He also served as district superintendent of the Ft. Smith District. For the past nine years he has served as pastor of the Fort Worth church, one of the largest churches in Methodism. Dr. Johnston recently returned from the Ecumenical Con-



DR. WARREN JOHNSTON

ference at Oxford, England, where he was a delegate.

LITTLE ROCK CONFERENCE CALENDAR 1951-52

Adopted By Interboard Council,
L. R. Conference

OCTOBER

- 21 Veterans' Day (special offering for Conference Claimants)
- 21-25 Little Rock Leadership School
- 23-Nov. 1 Pine Bluff District Leadership Program

NOVEMBER

- W. S. C. S. Executive Board meeting in Little Rock
- 13 Monticello District Evangelism Retreat
- 14 Camden District Evangelism Retreat
- 15 Hope District Evangelism Retreat
- 18-24 Hendrix College—Ministerial Education Special
- 30-Dec. 9 Area "A" Evangelism Mission (Hope, Camden, Monticello Districts, and the Louisiana Conference.)

DECEMBER

- 16-23 Methodist Children's Home Week
- 27 Little Rock District Evangelism Retreat
- 28 Pine Bluff District Evangelism Retreat
- 30 Arkadelphia District Evangelism Retreat
- 30 Student Recognition Day
- 30-Jan. 6 Arkansas Methodist Circulation Campaign
- 31 Watchnight Services

JANUARY, 1952

- 18-27 Area "B" Evangelism Mission (Little Rock, Arkadelphia, Pine Bluff Districts, and the North Arkansas Conference.)

GROUND BREAKING CEREMONY AT FIRST CHURCH, BATESVILLE

SUNDAY, September 30, was an auspicious day at the First Methodist Church in Batesville where the Rev. E. G. Kaetzell is pastor.

The special occasion was the breaking of the ground for the new educational building which is to be built on the lot adjoining the church. A two-story brick building with architecture in keeping with the present edifice will be constructed and the rear of the church will be remodeled to increase its sanctuary facilities.

The new building will provide adequate room for a small chapel, ladies' parlor, class rooms for the church school, and a fellowship hall.

The ceremony of ground-breaking followed the morning service hour

and was conducted by the pastor. The congregation assembled on the church lawn and seats of honor were provided for some of the church's oldest members in point of years as well as church membership. These were Emma Holmes, Mr. and Mrs. Granville Fugett, Mrs. I. N. Barnett, Mrs. R. A. Dowdy, and W. P. Jones.

Mr. Fugett at 94 is the oldest member of the church in point of age. Mrs. Holmes, in her 92nd year, is the oldest in length of church membership. She has been a member of this church since 1874. Mr. and Mrs. W. P. Jones, Mrs. R. A. Dowdy, along with a few others, hold memberships dating back to 1888 and 1889. Mrs. Barnett came into this church in 1892 from another church in which she had held membership since girlhood.

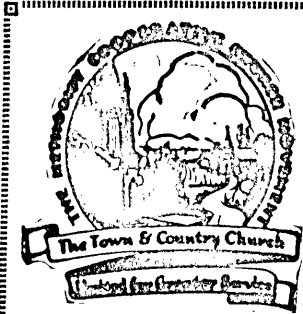
Charlene Prickett, daughter of Mr. and Mrs. K. W. Prickett, and Eddie Mabry, son of Mr. and Mrs. Charles Mabry, represented the "church of tomorrow."

Rev. Mr. Kaetzell read a passage from the scriptures and offered a prayer.

The first shovel of earth was turned by Nels Barnett, chairman of the church building committee, after which Mrs. Holmes and Mr. Fugett were photographed holding shovels as a part of the ceremony.

The doxology was sung and benediction pronounced by the pastor.

Members of the building committee are Nels Barnett, Harney Chaney, W. D. Murphy, Jr., Dr. O. J. T. Johnston, and John Polk. Ernest Jones of Batesville is the contractor. (Pictures by Bill Estes.)



"Along A Country Road"
The Town and Country
Commission

The Methodist Church

The North Arkansas Conference
Hendrix Station, Conway, Arkansas

Paul E. Martin, Bishop
Rev. Floyd G. Villines,
President

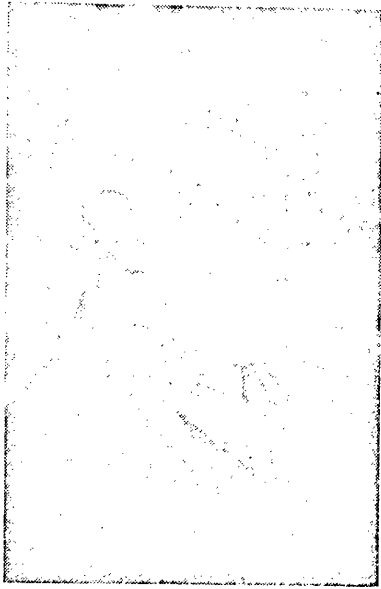
Mr. Lester Hutchins,
Vice-President
Rev. N. Lee Cate,
Secretary

Rev. J. Albert Gatlin, Executive Secretary

REV. E. J. REEVES AVAILABLE FOR REVIVALS

At the Annual Conference Session in 1950 Rev. Eric J. Reeves, received the official appointment as Conference Evangelist. Brother Reeves has had considerable experience as a pastor and evangelist during the past thirty-two years. He has done Evangelistic work in churches of all sizes and worked in many different types of communities. He is especially equipped for evangelistic work in our rural churches. He has a great interest and concern for the rural areas of the Conference. He has also had experience in the mission work of the Conference in the Madison County Project.

Brother Reeves has splendid references. He is highly recommended by those men with whom he has worked as a sensible, sane and consecrated preacher of the Gospel. Not only is he highly acceptable in preaching but also in personal work. He desires to be used by his church in the strengthening of our total program. As the Secretary of the Town and Country Commission, it is my hope that he may be kept busy over the Conference helping us bring new life and interest to the many rural churches in the Conference.—J. Albert Gatlin.



REV. E. J. REEVES

were present were high in praise of the possibilities of such a meeting each year. Reports coming from the Hendrix students present at the meeting indicate that there will be a deeper spiritual interest in their lives after listening to the ringing messages of those on the program.—J. Albert Gatlin.

BISHOP MOORE TO MAKE EMERGENCY TRIP TO KOREA

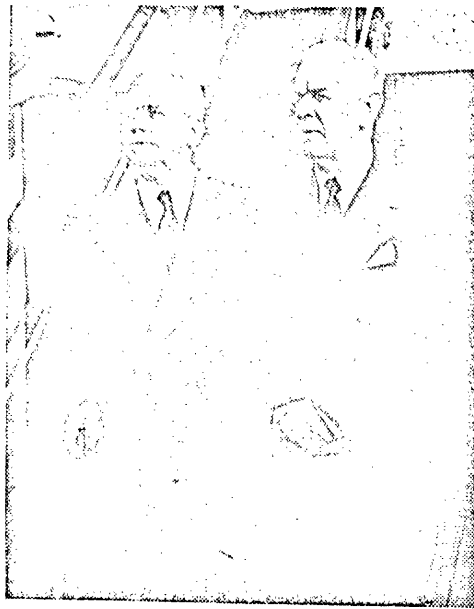
Nashville, Tenn.—In response to an urgent request from The Methodist Church of Korea Bishop Arthur J. Moore has been appointed by the Council of Bishops to proceed there on an emergency mission. He left by air for Korea October 16 and will be away from Atlanta approximately six weeks.

This is the fourth emergency post-war mission to which Bishop Moore has been sent since the end of World War II. In 1946 he was in Korea. In 1948 he was in the nations of Europe which were involved in the second World War. In 1950 he was sent to Malaya, Burma, Borneo and Indonesia on a similar mission. Now he returns to war-ridden Korea to give guidance to church affairs there.

Bishop Moore was for several years the Bishop of the Methodist Church with responsibilities in Asia, Europe and Africa. He is one of the very few American Bishops with first-hand knowledge of conditions in these countries.

The Methodist Church in Korea has been practically destroyed by the fighting of recent months. Practically all Methodist people and pastors are in emergency centers in Southern Korea. The Bishop of the Korea Methodist Church was taken away by the Communists more than a year ago and is presumed dead. The Church is therefore leaderless and without an official body to deal with the tragic situation. Bishop Moore will preside over an emergency session of the General Con-

Returning From Ecumenical Conference



Left to right: Bishop Charles C. Selecman of Dallas, Texas, retired, former president of Southern Methodist University and now special representative of the Methodist Church's Radio and Film Commission, is shown with Bishop Paul E. Martin of Little Rock, Arkansas, resident bishop of Arkansas and Louisiana Area of The Methodist Church, returning on the SS. Media,

September 22, from the Ecumenical Methodist Conference recently held in Oxford, England. Bishop Selecman was former bishop of Arkansas and Oklahoma. Bishop Selecman addressed the Conference on "Francis Asbury and the Advance of Methodism in America." Bishop Martin delivered the opening worship meditation.

HENDRIX COLLEGE NEWS

Religion and Life Week Planned

Speaker at the Hendrix College Religion and Life Week, November 4-8, will be Dr. Warren Johnston, pastor of the Ft. Worth, Texas, First Methodist Church, Rev. James S. Upton, Hendrix professor of religion, has announced.

A prominent Arkansas Methodist for many years, Dr. Johnston has served as superintendent of the Ft. Smith District and as pastor of Fayetteville Central Methodist Church, Little Rock First Methodist, and Methodist churches in Searcy, Wilson, and Holly Grove-Marvell. For the past nine years, he has been pastor of the Ft. Worth church, one of the largest in Methodism.

Dr. Johnston has recently returned from a six weeks' tour of Europe. He was a delegate to the Ecumenical Conference held in Oxford, England.

Dr. Johnston is the son of the late Dr. F. S. H. Johnston, long a well-known Arkansas minister, and Mrs. Johnston, who lived in Conway until her death a few years ago. Graduating from Hendrix in 1919, Dr. Johnston took his B. D. degree

ference of the Korean Methodist Church at which a new Bishop will be elected and consecrated.

Bishop Moore when interviewed said, "This is the call of duty. I hardly see how I can clear my schedule to be away six weeks but someone must go and that quickly. The Church in Korea into which so much of sacrifice and money have been poured is in danger of total extinction. If it ever needed sympathetic guidance and practical help it is now.

"For eight years I labored there; I know all of the leaders who are left and that, I suppose, is responsible for the Council of Bishops appointing me to carry this extra responsibility. It is a delicate and difficult mission and I sincerely ask all my friends to follow me with their earnest prayers."

at SMU. In 1940 Hendrix awarded him the honorary D. D. degree.

Evening worship services will be held by Dr. Johnston each night during Religion and Life Week at the college. He will also speak at morning chapel programs on Tuesday and Thursday, November 6 and 8. Visitors are welcome to all services.

Freedom Scroll Signed

More than 360 Hendrix College students and faculty members signed the Crusade for Freedom scroll circulated on the campus last week.

Contributions to the crusade, which amounted to \$53.10, were collected along with the signatures by members of the college chapters of Blue Key and Cardinal Key, national leadership organizations.

Football Players Lead Morning Worship

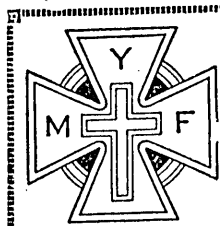
Members of the Hendrix College football squad were the featured speakers last week at the college's early morning worship services.

Hendrix Warriors who led the services are Bob Wilson, Greenbrier; Ed More, Dallas, Texas; Sherman Peterson, Kensett; Leonard White, Little Rock; Ed Thompson, Conway; and Bobby Sharpe, Greensboro, N. C.

Second, Third Generation Students Register

Students registered at Hendrix College include 90 who represent the second and third generation of their family to attend the college. The group is approximately the same size as last year.

The thirteen students who have had at least one parent, one grandparent at Hendrix are Virginia Botts, Warren; Janet Brown, Dassel, Texas; Betty Bumpers, Wabash; Anne Few, Paris; George Henry, Conway; Walter Hodges, Conway; Helen Hughes, Nashville; Jo Ann Jacoway, Little Rock; Charles Moose, Morrilton; James Mosley, Batesville; Bill Steel, Dallas, Texas; Walter Workman, North Little Rock.—Guy Shannon.



ARKANSAS - LOUISIANA

Methodist

Youth

Fellowship

NEWS

METHODIST YOUTH WORK
IN LOUISIANA

By Bettie Rea Fox

Under the leadership of Ed Lucas and Arnold King, Community Service chairmen of the Louisiana Conference and Shreveport Sub-District M. Y. F., Shreveport youth of all denominations are participating in the Youth Action Group. This group has issued an appeal to the voters to sign the petition for a local option election and to vote dry on election day. Approximately 3,000 youth under 21 have already signed the appeal. This same group had a parade with more than fifteen floats on October 13, as part of their campaign for a dry parish.

Methodist Heads Louisiana
U. C. Y. M. Committee

Lawrence Gilbert, president of the Cedar Grove M. Y. F. and the Shreveport Sub-District, is chairman of the Louisiana "Call Committee". The Call to United Christian Youth Action is a project of the United Christian Youth Movement. Tentative plans now call for a meeting of those interested in promoting the Call in their community. The meeting is scheduled for the First Christian Church, Alexandria, October 27.

M. Y. F. Workshops Help
Local Churches

One hundred M. Y. F. officers and counselors in the Alexandria District recently spent an entire day at Camp Brewer for training and inspiration. Groups met to study every phase of the M. Y. F. program and to make plans for the coming year. The workshop was under the supervision of the Rev. James Christie, district director of youth work, and the Rev. Jolly Harper, district superintendent. Officers of the conference M. Y. F. and ministers in the Alexandria District served as leaders and resource persons.

The Minden and Shreveport Sub-districts have each turned recent meetings into Commission Workshops. These have proved to be very worthwhile.

Christmas in October

Now is the time to send Christmas packages overseas, so why not have a Christmas party and bring gifts to send to a mission? Contact your local W. S. C. S. or the conference director of youth work if you need suggestions on what to send and where to send it. Remember, packages must be mailed not later than November 15.

At the October meeting of the Sam Steele Sub-District (Alexandria District) they had a real party. Gifts were wrapped and tagged carefully and sent to Japan. They also sent Christmas greetings on a record they made during the sub-district meeting.

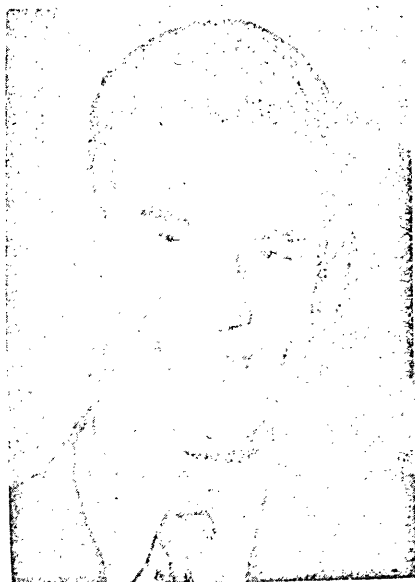
Vocation Program Helps

A new radio script on Christian Vocations is now available from the Youth Department, Box 871, Nashville. "Surprise Offer" is good to use at your local or sub-district M. Y. F. meetings. Copies are 10 cents each. Order your copy today.

WESLEY FOUNDATION
NEWSForeign Student of Wesley
Foundation

Guenther "Gus" Gottschalk, 22, of Berlin, Germany is attending the University of Arkansas on a tuition scholarship provided by the Wesley Foundation at the University of Arkansas.

Gus arrived a few days before registration this fall, after spending a month at Duke University in Durham, North Carolina becoming oriented to this country. His transportation was furnished by the United States State Department, and he is a guest of Sigma Nu fraternity while on the campus. His



GUENTHER GOTTSCHALK

tuition scholarship was provided by the Wesley Foundation.

Gus, whose home is in Western Berlin, attended J. W. Goethe University in Frankfurt and hopes to obtain a doctor of philosophy degree after returning to Germany. At the University of Arkansas he is taking courses in sociology, history, political science, English, and speech, and is auditing others.

While in high school, Gus represented his school in an all-city student group and wrote plays which were presented by students in Western Berlin. While in America he is taking notes for a book he plans to write on his impressions of this country. He plans to enter the teaching profession.

President Appoints Faculty Committee
To Promote University
Religious Life

Promotion of religious life on the University of Arkansas campus is the aim of a new faculty committee appointed by President Lewis Webster Jones.

Professor Robert Rowden is chairman of the committee, which will work with the Student Christian Council and the Religious Workers' Association on not only the annual Religious Emphasis Week but also a continuing year-round program of religious activity on the campus.

Mr. Rowden, a chemistry professor, returned to the University of Arkansas this fall after a three-year absence during which he worked

Little Rock Conference M. Y. F. in Annual Session

Over a thousand Little Rock Conference Methodist young people and their leaders crowded into the sanctuary of the Winfield Methodist Church, Little Rock, Saturday evening, October 13 for a conference wide Methodist Youth Fellowship rally. Meeting in a program under the direction of the Little Rock Conference Board of Education, with Miss Emogene Dunlap, Conference Director of Youth Work, the youth heard a special message by Bishop Paul E. Martin during the evening's service. Special music was provided by the Philander Smith College Choir of Little Rock.

The service of worship was under the direction of Howard Childs, Hendrix student, who has served as President of the Conference organization for the past year. Billy Joe Hogue and Rebecca Bell assisted Mr. Childs in the service. Preceding the worship service, Miss Dunlap had charge of an impressive installation service for the officers for the new conference year. Samuel Teague, Pine Bluff, is the new President of the group. Other officers installed with Mr. Teague included Ramona Smedley, Vice-president; Rebecca Bell, Secretary; Charlene Hillman, Publicity Chairman; Peggy Tull, Worship Chairman; M. L. Scott, Jr., Evangelism Chairman; George Tanner, World Friendship Chairman; Charles Cook, Community Service Chairman; Barbara Orr, Recreation Chairman; Jimmy Cheatham, Council Representative.

Before the Installation Service the young people enjoyed a period of group singing under the direction

of Miss Dunlap. During this time Miss Dunlap presented Mrs. Phyllis McLean, newly employed Little Rock Conference Director of Youth Work, and Miss Neewanna Smith, representative of the Youth Section, National Council of Churches of Christ in America, who spoke warmly to the gathering.

Bishop Martin in addressing the young people on the theme "Not to Be Despised" suggested that the age of youth was a wonderful time to have the courage to demonstrate the unconventional, to go against the crude, conventional custom of the day and become a part of great movements which would help to make the world a better place to live. He further pointed out that the age of youth was also a marvelous time to experience a faith, a confidence, a vision and hope for a tomorrow, and that much which spells gloom and dismay today will be the key to a greater tomorrow. The Youth of today are building a better tomorrow, Bishop Martin concluded.

The rally marked the conclusion of one conference year and the beginning of the new year in the conference program. Officers who had served the past year were given recognition in the service. The Conference staff includes Rev. Roy E. Fawcett, Executive Secretary, Little Rock Conference Board of Education; Mrs. Edward McClean, Conference Director of Student Work; Mrs. C. B. Nelson, Conference Director of Intermediates; and Miss Emogene Dunlap, Conference Director of Youth.

on his doctorate degree at the University of North Carolina. Other members of the committee are Ralph Jones, J. W. Thomas, Ralph Barnhart, E. S. Amis, Z. V. Harvalik, L. R. Heiple, F. G. Friedmann, and Miss Helen Graham. Ex officio members are Miss Jeanette Scudder, dean of women, and John E. Shoemaker, dean of men.

The SCC, composed of representatives of campus student church groups, and the RWA, an organization of ministers engaged in student work, requested formation of the faculty committee. It was felt that such an organization is needed to coordinate religious activities on the campus.

In the past, the only faculty members serving officially in religious capacities were the chaplain and the members of the plan-

ning committees of Religious Emphasis Week. — Jack Winegeart, Minister to Students.

The true greatness of nations is in those qualities which constitute the greatness of the individual.— Chas. Sumner, American Engineer.

EVANGELISTS



Brady and Irene Cook

SCHEDULE OF MEETINGS

Bradford, October 12 to 21
Rev. Pharis J. Hollifield

Brightwater, Pea Ridge Ct.,
October 22 to 31
Rev. George Kiech

Bald Knob, November 2 to 11
Rev. Pharis J. Hollifield

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National

OBSERVATION SCHOOL FOR
CHILDREN'S WORKERS

(Continued from page 10)

many friends, served as Director of Children's Work in the Little Rock Conference for twenty years. And she has given herself untiringly and unselfishly in the service of children for many other years. Miss McRae was long recognized as one of the best training school instructors for workers with pre-school children throughout the Methodist Church. And she has worked in the interests of children in her own community as well as own local church.

The camp library building will be an appropriate reminder of the unselfish service rendered by Miss Fay, as she was one of the pioneers in conducting camps for children's workers, and because of her interest in the study program of the Methodist Church. All who are interested in contributing to this fund will send the contributions to Mrs. W. F. Bates, 326 Exchange Building, Little Rock, Ark.—Mrs. W. F. Bates.

NEWS IN BRIEF

(Continued from page 11)

good a member, and everyone can use additional help. Many chains reported that they received "only" one or two members; think what would happen if every society reported two new members this quarter — over 400 new members would be added. Let no one despair of a seeming indifference, or smallness in numbers. Jesus did not stop at any point in his ministry, even though he met with every kind of discouragement.

The Wesleyan Service Guild, First Methodist Church, Monroe, La., is prepared for the first Guild Week-End to be held in this Conference. Heretofore, the Guilds have met with the Woman's Society in their Annual Meeting, but this year will meet during the week-end prior to the Society's Conference. Miss Ola Mae Pennington is president of this Guild, which has 65 members. The Conference Secretary, Miss Mary Gladys Page, of Amite and the District Secretary, Mrs. Minza Rabun, of Bastrop, are assisting in the plans. The theme for the meeting is "Being Christian in a Changing World."

The W. S. C. S. and the Guild of First Church, Texarkana, had their annual Joint Dinner on Monday, October 8. Mrs. T. S. Lovett, Conference President, was the speaker.

Miss Grace Thatcher, Deaconess with the Little Rock Methodist Council, will speak at the Little Rock District Guild at Benton, October 23.

LOVE FINDS A WAY

(Continued from page 3)

ent story. Loving in reality and in truth costs us something.

"There is no fear in love, but perfect love casts out fear" is the declaration of John. Our fears are born of lovelessness and hate. God loved us so much that he gave his only Son; therefore, we can experience true love as he is active in redeeming each one of us. Love does find a way to save us and bring us into the family of God. Do we pass this third test which is given in this little letter? In presence of love that knew no bounds can we still hate and hold petty grudges? Turn your gaze on Him as He died on the

CASE 53: "SWEENEY"

By EZRA M. COX

"GEE, it's cold this morning!" At the sound of a child's voice the minister turned in his chair and looked into the face of a dirty freckled Irish boy who looked as disturbed as Ireland itself.

The minister was busy placing a long list of fingers on a formidable report blank sent out by the Central Office. At the top of the blank was the bold statement that the report must be in by the first of the month, so he hoped that no one would disturb him. He had figured out that 264 children between the ages of six and eight had eaten 604 bowls of soup which was two and a quarter bowls each, while the same number of children between the ages of eight and ten had eaten 944 bowls of soup, which was three and a half each; therefore, it cost one-third more to feed the children between the ages of eight and ten than between the ages of six and eight. "I hope the Central Office gets lots of religion out of these reports," thought the minister as he placed the results in the proper column.

It was Good Friday morning and not very cold, so the statement and the face caused the man in charge to stop his work and find out what the trouble was about. Before him stood a boy of five, barefooted, ragged and dirty, rubbing his feet on the soft carpet.

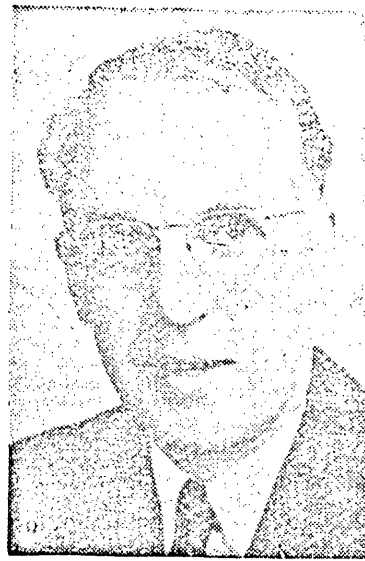
"Sen, why don't you run home and put on your shoes?"

"Couldn't find them," was the reply.

"Well, run home and ask your mother."

"She don't live at our house any more," replied the lad, as a dark shadow seemed to fall on the interesting face.

Little by little came the story of



DR. EZRA M. COX

a child who was missing his mother. The report blank was forgotten. That impulse which is born in every true Christian's soul to help Jesus give the more abundant life to his fellowman came welling up in the listener's heart.

"You must be rich to have a nice place like this," the boy said, as he dug his toes into the soft carpet.

"I am," the minister replied.

The minister was right. Behind him was the consecrated money of millions and millions of Methodist people. The church building itself was the gift of God-fearing people dedicated "to suffer little children to come." A Goodwill Industry had been established to minister to many material needs. Into such a "welcome" came this lonesome, mother-neglected, heart-sick child.

Down from the kitchen came the odor of steaming hot soup.

"Gee, something smells good!" said the boy as his face brightened up.

"Let's go up and eat," the minister said.

The two sat down and the boy ate his breakfast and dinner at one sitting. After dinner came the suggestion that almost severed the out friendship between the two. The minister suggested that "Sweeney" take a bath.

When it was all explained that it could be applied "without pain," and that a shower-bath was just like being out in the rain, he was willing to try it. Of course it took a scrub brush and a cake of soap to make the application successful, but half an hour later "Sweeney" emerged from the bathroom displaying at least 750 more freckles and the appearance of one emerging from a spell of sickness.

Next came a trip to the Goodwill Industries. New underwear, new stockings, new suit, new cap, new shoes, everything a boy needed was furnished to give a boy a new chance. The cloud was gone and the finest Irish smile lighted the boy's face. It was indeed Good Friday.

When "Sweeney" joined the other boys who continually play about the church, the minister walked back into the office and there lay the report blank. In the column under "Relief Cases," the minister rubbed out 52 and set down 53.

The case was now duly reported. As the minister mused over what little difference one more case would make to the Central Office his eyes fell upon a picture of Jesus pleading to the rich young ruler. Then came a still small voice.

"And whose shall receive one such little child in My name, receiveth Me."

The report was now in the Lamb's Book of Life.

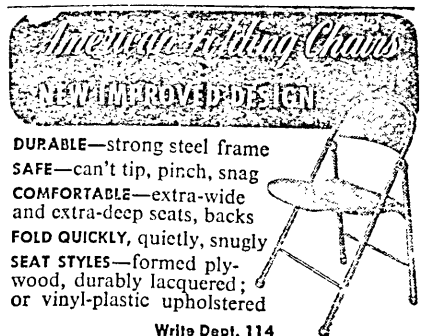
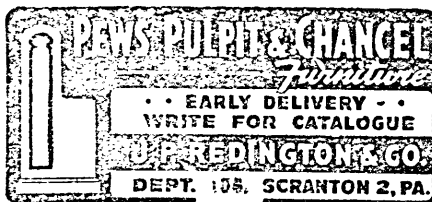
NORTH ARKANSAS CON-
FERENCE NOTES

(Continued from page 10)

school, junior age and above, who are not members of the church. This is important information at this time with the Evangelistic Mission just ahead.

It is also important to study the church school rolls to discover that certain people are not enrolled that should be in the church school membership.

Cross to reveal the Father's love to hate.—R.L.B.



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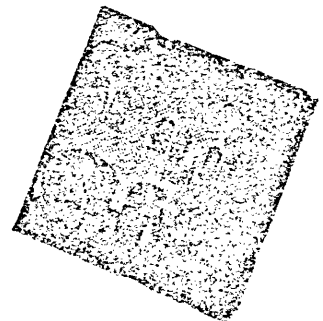
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The Sunday School Lesson

By REV. H. O. BOLIN

Lesson based on "International Sunday School Lessons; the International Bible Lessons for Christian Teaching," copyrighted 1951 by the Division of Christian Education, National Council of the Churches of Christ in the U.S.A.



OF WHAT USE IS TROUBLE?

LESSON FOR OCTOBER 28, 1951

READ THE ENTIRE LESSON FROM YOUR BIBLE:
First two chapters of Exodus.

GOLDEN TEXT: "Be strong, fear not: behold, your God will come . . . and save you." (Isaiah 35:4)

We have come now to one of the greatest books of the Bible—Exodus. The term means "going out." In Genesis we have the account of the beginning of all things with special emphasis upon the beginning of a family or tribe which was later to grow into a great nation through which all other nations would be blessed. Genesis deals more or less with individuals and families, while Exodus deals with the birth and growth of a nation. In Exodus we come upon the birth of one of the greatest characters of all time—Moses. He so influenced his own age and succeeding generations that his name is mentioned 119 times in books of the Old Testament subsequent to the Pentateuch, or first five books of the Bible. His name is also mentioned 79 times in the books of the New Testament. Moses and Abraham are easily the two greatest characters of the Old Testament period.

A Look At The Scriptures

Joseph lived 70 years after Jacob and the remainder of his family moved into Egypt. Some 300 years after the death of Joseph, Moses was born. Many things happened during the interval between these two great men. For example, during this period the number of the Israelites had grown from 70 to 600,000 men besides the women and children. It is estimated that the Israelites numbered from two to three million people when they left Egypt.

The printed portion of our text today begins with the account of the tremendous growth in the number of Israelites. It is said that these people had grown so in numbers that they had become as numerous as were the Egyptians themselves. This caused the Egyptians to greatly fear them. This fear was increased through the fact that these people lived in Goshen which was the gate-way into Egypt. Egypt was surrounded on all other sides either by mountains, water, or desert. Egypt had been conquered before this time by Semitic tribes which were related to the Israelites and which came into Egypt through Goshen. In fact these Semitic people had ruled Egypt for nearly 400 years. During this period they seated 11 pharaohs or kings. These rulers were known as the shepherd kings or Hyksos. One of them was on the throne when Joseph was sold into Egypt. That fact partly explains why Joseph and later his whole family were so well treated in Egypt. It will be remembered that the Israelites were in Egypt for 430 years but they were in slavery only during the latter portion of that time.

A New King On The Throne

Our printed text goes on to tell

that a new king who knew not Joseph came to the throne of Egypt. This was Ramses II. By this time the Egyptians had driven out the hated Hyksos and had set up a new dynasty. Ramses II was determined to do away with all that was dear to these hated people. Along with other things went this feeling of kindness toward the Israelites. These people were now enslaved and driven under the task master's whip. Ramses felt that harsh persecution would prevent the Israelites from multiplying so rapidly, but we are told that the more they were persecuted the more they multiplied. Ramses then ordered the midwives of the Israelites to destroy all male children born to them. Through the fear of God these midwives refused to do this and made excuses for their failure. Ramses then ordered his own people to destroy these children.

Birth Of Moses

It was under these circumstances that Moses was born. We recall how his mother first hid him in the home for three months and when she could no longer do this she then made a little ark or chest of bulrushes, placed him in it, and hid it in the Nile River in the weeds which grew along water's edge. There he was found by Pharaoh's daughter who later adopted him. We recall how through the efforts of Moses' sister his own mother was secured as his nurse. It is said that she, as Moses' nurse, went along with him to live in Pharaoh's palace.

In this event we have one of the greatest illustrations in all literature of the power of early training. These people had the greatest system of education in the world of that day. But in spite of all these influences Moses remained true both to his people and to their religion. They simply could not educate out of him the impressions made on his mind by his mother while he was a small child. Little wonder we have the promise in the Bible: "Train up a child in the way that he should go and when he is old he will not depart from it." Moses did not depart from his early training.

Moses felt that somehow he was called to liberate his people. We recall how he slew the Egyptian taskmaster; how the deed came to be known; and how he fled to the land of Midian. These Midianites were related to the Israelites. We recall how after Sarah died Abraham, though an old man, was united in marriage to Keturah. The Midianites came from this union.

The life of Moses is divided into three periods of forty years each. The first forty was spent in Egypt, the second in Midian, and the third in attempting to lead the Israelites

into the promised land, or Canaan.

Answered Prayers

The latter part of the printed text tells of Pharaoh's death. This naturally brought new hope into the hearts of the Israelites. They felt that maybe a king less severe would come to the throne. We are told that these slaves sighed by reason of their bondage and that they cried to God and he heard them and remembered the covenant he had made with Abraham, Isaac, and Jacob.

One of the most helpful thoughts of the lesson is the fact that God knows all about his people and he is interested in their welfare. Many times they feel that they are fighting the battles of life all alone but God is always with them. It is wonderful to know that God knows and that he cares and that when conditions are ripe and purposes have been attained he will do something about it. Suffering and persecuted people of all ages of the world can be assured of these great facts: God is with them, he knows, he cares, and in some way he will do something about it. This wonderful thought is also found in the Golden Text of the lesson.

The Importance Of Discipline

We must keep carefully in mind the general theme of this unit of study: "THE DISCIPLINE OF GOD'S WAY." We are studying the experiences of the Israelites to ascertain just how the sufferings they underwent fitted them to become a great nation. All of us are aware of the fact that many times, losses, disappointments, handicaps, and sufferings tend to make us better people. The writer of Proverbs was thinking of this fact when he said, "It is better to go to the house of mourning than the house of feasting." We like to be prosperous, healthy, and fortunate in all matters, but many times these conditions do not develop us spiritually as much as do the adverse circumstances of life. God has us here at school. The world is his great university. Ralph Parlett used to call it "The University of Hard-Knocks". Gold must be tried in the fire before the dross is purged. Steel must be tempered in the furnace. The true mettle of life can never be fully developed through experiencing fortunate conditions alone. The poet Alfred Tennyson was right when he said, "I doubt not through the ages one increasing purpose runs." God is at the helm of the Universe. He has a great goal for all concerned. He would like to bring us to that goal with the least degree of wear and tear, but many times these adverse things must come to fit individuals and even nations for the higher standards of life.

The Use Of Trouble

Trouble is useful in producing moral fiber. Without temptation and trouble we would all become moral jelly fish. In performing a daily task a man strenuously uses his arm. The muscle of the arm becomes strong through constant use. A man meets and overcomes the temptations of life. His constant struggle against these evil forces causes him to grow in spiritual strength. A man meets with trouble. He realizes his own weakness in coping with his problem. He is driven to God for help and strength. His very trouble has driven him closer to God. The greatest blessing that can come to any person is to live in conscious contact with the Father. Anything that helps him

to do that is not a curse, it is rather a blessing in disguise. A professor of one of our great universities became ill. It was known that he would never be well again. He realized that his life was to be short. A friend was trying to sympathize with him. He wisely replied, "This is no curse. It is no misfortune. It is rather a blessing in disguise. I was so busy with the material side of life that I had forgotten the great spiritual values. Now I have time to think of them. This lingering disease will prove a blessing to me throughout eternity."

Trouble never leaves one the same. It always does one of two things — it either weakens or strengthens the individual. It either brings one closer to God or drives him farther away. In the case of the Israelites it brought them closer to God. It could have embittered them and driven them away. They might have used their unfavorable circumstances in arguing that there is not a just God in the universe. If trouble is to prove a source of blessing one must take the right attitude toward the universe. He must believe that there is a personal, wise, loving, and just God. He must believe that the universe is so constructed that virtue will finally be rewarded and sin punished.

Our Present-day Troubles

Every generation has its troubles. Ours is no exception. In many ways we face the greatest problems ever experienced in the world. We have come upon a time when the human race can destroy itself. The cold chills of uneasiness are running up and down the spinal column of the world today as never before. There is so much corruption in the world today that nations can't trust their leaders, and the leaders of various nations can't trust each other. Treaties can be signed but they are not worth the paper they are written upon.

Along with this problem of fear and uneasiness there is the problem of hatred and misunderstanding. Some feel that if the common people about over the world could come to fully understand each other most of our international problems would be removed. To say the least, such understanding would be of much help. All of us realize that most of the friction between individuals and between nations is caused by misunderstanding.

Christ Is The Answer

Fear is born of doubt, and hatred of misunderstanding. The answer to these problems is found only in Christ. He set the world's greatest example of faith. He trusted men though they killed him. He trusted the Father though his face sweat blood in Gethsemane. He taught that God, at least by creation, is the Father of all and that all men regardless of color, race, or nationality are brothers. A world-wide realization and practice of these great facts will eliminate our present-day troubles. If the world could realize and practice these truths without discipline it would save itself a lot of suffering. Otherwise, the discipline must come for God is marching on toward a goal, and he will finally attain it.

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