

## The Book To Live By

UNDER the slogan "The Book To Live By" the American Bible Society is again sponsoring the observance of Universal Bible Sunday. December 11th has been selected as Universal Bible Sunday this year.

In connection with Universal Bible Sunday, which has been observed for a number of years, the American Bible Society is, for the sixth consecutive year, promoting also a World-wide Bible Reading program which begins on Thanksgiving and continues through Christmas Day.

A carefully chosen passage of scripture has been selected for each day through the period, as a suggested lesson for the day. This list of selected scriptures is publicized through the press and in various other ways. This year the list of daily readings will be available for distribution on a book mark, which the individual may use as a reminder of the passage to be read each day.

Regular Bible reading is profitable at all times and has its intrinsic value for the individual regardless of the circumstances which may prompt the reading. However, there is cumulative, inspirational value in a daily Bible reading when one knows that, around the world, millions of people are joining that day in reading the same passage from God's word. It should be of inestimable value for God, through his word, to be able to say the same thing to millions on the same day over a period lasting from Thanksgiving through Christmas.

The American Bible Society will use its twelve foreign agencies to promote this program across the world which guarantees an emphasis that could not be had in any other way.

There has possibly never been a time in the Christian era when the people of the world need more to study the Bible than at the present time. Despite all human wisdom and human planning the world seems to be drawn by some irresistible force toward a new international crisis which could mark the end of civilization as we now know it.

Regardless of what anyone may think about the origin of the Bible, it remains that there is no other plan for world peace in sight or in prospect except the emphasis on human brotherhood and neighborly human relations outlined in the Bible. Let us hope and pray that this emphasis on Bible reading will help the world to see and appreciate that plan for peace as never before.

## Campaign Preparations Begun

BY action of the Little Rock and North Arkansas Annual Conferences the Eighth Annual Arkansas Methodist Circulation Campaign is scheduled for the week of January 8-15. Preparations for this campaign have been underway several weeks in the Arkansas Methodist office, assembling lists of subscribers in each pastoral charge, preparing report blanks, working out charge and district quotas, etc.

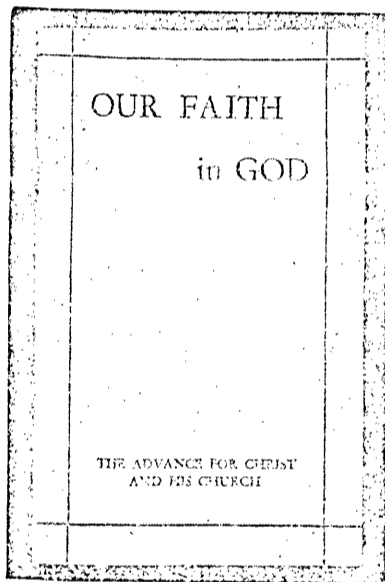
Within the next few days there will be distributed to the pastors their charge quotas, based, as in previous years, on the ratio of one subscriber for each seven active members reported to the last Annual Conference session. Any pastor desiring a list of the subscribers to the Arkansas Methodist in his pastoral charge may secure such list by writing the office of the Arkansas Methodist, 1136 Donaghey Building,

## We Believe God Has Revealed Himself To Us

THE Christian's faith in God includes the faith that GOD HAS REVEALED HIMSELF TO US. The existence of our world, with the changeless laws which govern it and the numberless forms of life it contains makes faith in a Supreme Being inescapable.

It is not enough for the Christian, however, to merely believe in the existence of God. Because of many evidences about us and many personal experiences within us, the Christian goes a step further and believes that God is personally interested in man, the crowning achievement of His creative powers.

If the Christian believes that God is personally interested in man, it is perfectly normal and natural for him to



believe that such a God has revealed himself to man. We could not but believe that a God of this character would reveal to us something of what He wants to do for us, and something of what he wants us to do for Him.

Some seek a revelation of God through nature. We may learn much about God in nature. Nevertheless, such a search soon reveals to us that nature speaks a confusing language which often leaves us more bewildered than enlightened. We may hear the musical laughter of little children mingled with the hiss of deadly serpents. The peaceful calm of a great ocean, under the beautiful blue of a clear sky, may change, in a brief period, into a raging monster which seems bent on the destruction of everything in its pathway. A majestic, snow-capped mountain may suddenly become a belching volcano. The poet, Bryant, was correct when he wrote, "To him who in the love of Nature holds communion with her visible forms, she speaks a various language." The difficulty for the individual who is searching for God lies in the fact that the "various languages" of Nature leave us more baffled and mystified than informed.

There is but one source to which we may go for a satisfactory revelation of God. That source is the Bible.

## Advance Program Meeting Good Response

AS the Advance For Christ and His Church program develops in the local churches it is becoming increasingly evident that the response by Methodists to its challenge is most encouraging. Early in the program there was occasional doubt in the minds of some church leaders that the Advance Movement would find a ready response in local churches, but now these fears are being rapidly dispelled. More and more local church leaders are growing confident that the ultimate outcome of the movement will result in a spiritually quickened Methodism.

The doubts just referred to were well-meaning and sincere, arising not so much from a lack of faith in the program but rather from the feeling that another program in addition to Methodism's already heavy program load would be too much for the pastor and his people. It is becoming more understandable now that the Advance Movement is not so much another program but rather an emphasis on certain aspects of the established Methodist program which need a fresh approach. This, we feel, accounts for the ready response which the Advance program is now having.

For example, Methodists for a good many years have been emphasizing the social phase of the Christian gospel and have given little more than passing emphasis to the faith which is the basis for Christian social action. Methodists have not done all they should have done socially, and certainly need to be no less concerned with the social conditions of this and future generations. However, any helpful diagnosis of Methodism's need today would point out a spiritual deficiency in the individual's personal experience, a hunger for a satisfying faith that keeps the individual sure and strong. We are suggesting that the present emphasis on "Our Faith" is meeting a wholesome response because Methodist people are aware of their need at this point and are accepting the challenge to experience more deeply the gospel of Christ.

Another example of this emphasis of the Advance Movement where the need for emphasis is acute is seen in the "expressional" phase of the Advance. No other single denomination has a program that can be compared in size and scope to the World Service program of The Methodist Church. This program is made possible by the gifts of individuals in local churches as a part of the regular local church program. But many of our people are not sufficiently aware of the scope and magnitude of this program they are supporting. We were made conscious of this unawareness by the number of expressions of appreciation for the recent series of articles on this page concerning the World Service program of The Methodist Church. Many Methodist Churches have already selected an Advance Special. Other churches are now in the process of making a selection. So far as we know this phase of the Advance has also met good response.

It has been our observation during recent weeks that when the program of Advance Specials is presented to local churches in a challenging manner there is a quick response to "take a special." This response has been observed in churches of all sizes, from the smaller rural churches to the larger churches in the cities. We are suggesting that there was and is a definite need to personalize and individualize missionary and world service giving. The Advance Program will help greatly to bring this fresh approach to such giving and thus make it more meaningful to Methodists.



# "The Book To Live By"



## SIXTH ANNUAL WORLDWIDE BIBLE READING

**T**HE Book to Live By" is the theme of the sixth annual Worldwide Bible Reading program which is sponsored each year by the American Bible Society. The program, starting on Thanksgiving Day, November 24 will end on Christmas Day.

The high point of the program is Universal Bible Sunday which occurs this year on December 11. Dr. John Sutherland Bonnell, pastor of the Fifth Avenue Presbyterian Church, New York City, and well-known writer and lecturer, has written the brochure, which is prepared especially for this service. Packets containing the brochure, an attractive poster featuring the theme, "The Book to Live By" and other appropriate material will be mailed to over 120,000 pastors early in the fall.

For the 32-day reading program, the Bible Society has prepared a list of daily Bible readings in the form of a bookmark, which fits conveniently in the Bible. Last year more than twelve million of the bookmarks were distributed. This year, in response to requests from industrial organizations, a bookmark in a special size, has also been prepared. These will be enclosed in salary envelopes, statements, etc.

"We feel that many people form the habit of daily Bible reading the use of these bookmarks," declares Dr. James V. Claypool of the Bible Society who is in charge of the Worldwide Bible Reading. "I base this statement on the fact there has been a substantial increase in the calls for lists of daily Bible readings which the Society prepares for the entire year. An advance at the rate of 25 per cent each year since 1946 has been noted."

The Worldwide Bible Reading program is also observed in those areas covered by the Bible Society's twelve foreign agencies. The bookmarks are printed in the languages spoken in those countries, which include Chinese, Arabic, Portuguese and Spanish.

### OPEN THE BOOK AND READ!

For a few years before World War I, one of the most popular songs was

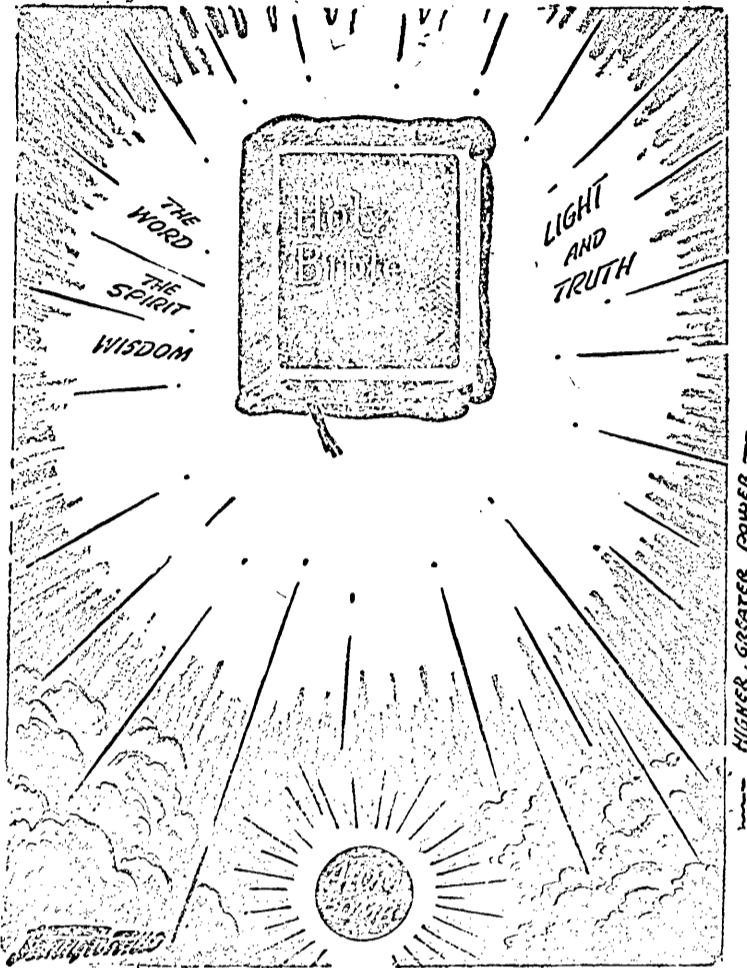
getting many people to do the same entitled "Everybody's Doing It." The song had little merit but its title has a meaning 'way beyond its own day. For who does not know the value of

dual and every activity in a congregation or society. Promotion of Bible reading in a local church interferes with none of the usual on-going activities. It undergirds them

that Bible reading is not suffocated by daily chores or the cares and pleasures of the world.

May every believer in Bible reading take to heart seriously the truth that wider use of the Bible starts with himself. One who does read the Bible daily, does by his very regularity demonstrate his conviction that the Scriptures are a healthy, vital and strategic element in his personal life.

The ultimate translation of our Bible (now available in 1,108 tongues) is its translation into our personal lives. The Bible must be opened reverently, yes—but also regularly and expectantly. There is no substitute for conscientious Bible reading. Open the BOOK and read!



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things at the same time? Specifically, the fact that millions of people across the world are reading identical Bible passages from Thanksgiving to Christmas causes other people to join the procession. The impetus of concerted reading is a powerful lever to encourage people to start.

Encouragement of Worldwide Bible Reading helps every indivi-

and invests them with new spirit and with divine life. It is the most valuable supplement possible to any other emphasis of the church, regular or special. But we want the seed of Bible reading to be sown so as to bear many fold, not to sprout up quickly from Thanksgiving to Christmas and then wither away by the time 1950 has come. After a good start let us be sure

### WORLDWIDE BIBLE READINGS

#### November

Thanksgiving, Nov. 24	.....	Psalms	23
Friday	.....	Psalm	27
Saturday	.....	Psalms	103
Sunday, Nov. 27	.....	Isaiah	35
Monday	.....	Romans	12
Tuesday	.....	Isaiah	55
Wednesday	.....	I Corinthians	13

#### December

Thursday, Dec. 1	.....	John	14
Friday	.....	Psalms	8
Saturday	.....	Revelation 21:1-7	
Sunday, Dec. 4	.....	II Timothy	2
Monday	.....	Micah 6:1-8	
Tuesday	.....	Acts 17:16-34	
Wednesday	.....	Revelation 22:1-7	
Thursday	.....	John 3:1-17	
Friday	.....	I Thessalonians 5:12-28	
Saturday	.....	Mark 4:1-20	
Universal Bible Sunday,			
Dec. 11	.....	II Chronicles 7:11-18	
Monday	.....	John 4:1-14	
Tuesday	.....	Luke 10:25-37	
Wednesday	.....	Matthew 25:31-46	
Thursday	.....	Exodus 20:1-17	
Friday	.....	Matthew 6:5-15	
Saturday	.....	Psalms 119:33-40	
Sunday, Dec. 18	.....	John 1:1-14	
Monday	.....	Matthew 5:1-12	
Tuesday	.....	Isaiah 9:2-7	
Wednesday	.....	Romans 8:12-39	
Thursday	.....	I Corinthians 15:35-58	
Friday	.....	Isaiah 40	
Saturday	.....	Isaiah 53	
Christmas, Dec. 25	.....	Luke 2	



## A Message From Bishop And Mrs. Martin



(This article, dated November 7, was written by Bishop Martin as they were en route to Honolulu, Hawaii; they arrived in Honolulu on November 9, sailing again on the 10th; next stops: Yokohama, Japan, on November 20.)

"There's a wideness in God's mercy, like the wideness of the sea." One never truly senses the meaning of these words until he travels day after day on the ocean with only the vast expanse of the sea before him. As we held our first service Sunday morning, upon invitation of the ship's officers, we were again conscious of the great love of our Heavenly Father.

The service was held in the Main Lounge of the "President Monroe." I presided for the worship service, and Bishop Arthur J. Moore preached. He brought a message that blessed each person present. We found that The Cokesbury Hymnal

was provided and that there were also at least half a hundred copies also the Methodist Book of Worship. The captain of the ship and several of the officers were among the worshippers.

We met Bishop and Mrs. Moore in San Antonio, Texas, on Monday night before we sailed on Friday. They had flown there that day from Atlanta in the beautiful plane of Mr. and Mrs. Asa G. Candler. All of us attended revival services that night in Travis Park Methodist Church, where Bishop Angie Smith was preaching. We met a number of friends, including the pastor, Dr. Kenneth Copeland, and Mrs. Copeland.

At six o'clock the next morning we were at the airport for our flight to San Francisco. The twin-motored Lockheed plane carries 14 passengers in addition to the two pilots. Mr. Candler begins each flight by reading a passage of Scripture and

offering a prayer. The morning was a beautiful one, and we started early enough to have breakfast in El Paso. By 3:30 p. m. we were flying over the city of San Francisco. We had experienced perfect flying weather the entire day, which gave Mrs. Martin a delightful experience for her first long flight.

The hours in San Francisco were crowded ones. Bishop and Mrs. Donald Tippett had the four of us for a most enjoyable meal in their lovely home; we had a dinner at a Chinese restaurant, with dishes that even the Moores, who know so well the Orient, tasted for the first time; we had a trip about the city that gave us an excellent picture of its unusual aspects; we attended services in our Glide Memorial Church, and we had an opportunity for last-minute shopping. At the Chinese dinner, we were with two missionaries who have just returned; you can imagine how we listened to

them. They told us George Workman was well.

We stayed in San Francisco at the Hotel Californian, which is owned by the Methodist Church. It is a very lovely hotel. When it was purchased, through the Glide Foundation, experienced hotel men predicted that a large hotel could not be successfully operated without the sale of liquor. That has not been true, but instead it enjoys a very profitable patronage. We were interested to learn that the turn-over of the help is very small, as the employees say they get larger tips from people who do not drink liquor.

Our boat sailed at noon Friday. It is a lovely ship, and our room is a most attractive one. Indeed, the entire boat has just been completely done over and presents a pleasing appearance. Our stateroom possessed added beauty because of the profusion of flowers and fruit sent by

(Continued on Page 15)

# THE DEVOTIONAL PAGE

REV. ROY I. BAGLEY, Editor

## FROM THE BOOKSHELF

This is no day for controversy over secondary matters; this is a day for constructive leadership at the center of our faith where it must also most fully meet the world's need . . .

Christ should be a power, not a problem . . .

Can we, as Christians, face intelligent and honest people and show them concretely what Christ does, and how?

We are most anxious about indefinite might-be's. Our specific fears we can do something about . . .

Man feels responsible for something, or, better, to someone . . .

We have a right to a faith that saves only if God is love, only if the light behind that curtain is wholly for us . . .

Jesus lived love and taught it as God's very nature come to earth . . .

Sometime we can best see what people believe by what they assume . . .

There is also a close connection between lovelessness and lifelessness . . .

Without the security of love, children become problems or youth become delinquents . . .

We do not know how evil we are until we meet up squarely with Christ . . .

Love is first of all a person. His life is our law . . .

The frozen heart can think warmth, but cannot find it or feel it . . .

Happy is he who can at least feel deeply guilty . . .

—Nels F Ferre, **PILLARS OF FAITH**

## NOT BY WORDS ALONE

*O merciful and gracious Christ, we are not able to understand all experiences or answer all questions which strain our faith but we shall abide in thy presence and learn through the example of thy patience and thy trust in the hours of trial. Amen.*

The words of Jesus are marvelous springs of comfort. They furnish "life and beauty and teach faith and duty." They answer many painful queries of mind and heal many hurts of heart. "No man ever spake like this man." His words truly are "spirit and life."

Yet even the words of Jesus and the words of others, like poets, prophets, teachers and singers, do not remove every interrogation point nor every doubt or wound. No language is sufficient to express love or compassion or truth adequately. The mother caresses her little child in addition to offering words of consolation. Tears add to the eloquence of words. A grip of the hand often carries a better message of sympathy or encouragement than phrases. Jesus hinted at least of something more than words, even

## POEM FOR THE WEEK

O God, beneath thy guiding hand,  
Our exiled fathers crossed the sea;  
And when they trod the wintry strand,  
With prayer and psalm they worshipped thee.

Thou heard'st, well pleased, the song, the prayer:  
Thy blessings came; and still its power  
Shall onward, through all ages, bear  
The memory of that holy hour.

Laws, freedom, truth, and faith in God  
Came with those exiles o'er the waves;  
And where their pilgrim feet have trod,  
The God they trusted guards their graves.

And here thy name, O God of love,  
Their children's children shall adore,  
Till these eternal hills remove,  
And spring adorns the earth no more.

—Leonard Bacon

## TWO PRAYERS OF THANKSGIVING

*"In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight." (Luke 10:21)*

*"The Pharisee stood and prayed thus with himself, God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this publican." (Luke 18:11)*

words of the Scriptures, when he said to his enemies: "Ye search the Scriptures; but ye will not come to me that ye may have life." He was giving emphasis to the truth that in his presence, in his example, more than by words, inquiring minds would find wisdom, guidance and life.

Many troubled, trembling hearts are seeking definite and immediate answers to piercing questions or asking direction in the bewildering labyrinths of these fateful days. Relief may not come always in words. Jesus did not depend upon words alone, wonderful as they were. The towel that he took when he served his disciples, and the cross which he bore so heroically and nobly, equaled if it did not surpass in vividness and persuasion all that he ever said about humility.

The multitudes whose hearts are tormented by fears or wounded by afflictions may not hear at once the words which they crave, or discover quickly the paths or methods in life they should follow. They can, however, find grace to help in time of need, simply by keeping close to Jesus in thought and prayer. Something strong and exultant, sweet and soothing, comes to those who wait and trust in the silence of fellowship with the Comforter he promised or, as one has defined it, "the promise of his other self."

Not by words alone, however precious, but by keeping in his presence, in any garden of agony, on any road or field of peril, through any night of grief, shall the pilgrims of faith find the wisdom and the guidance for which their hearts long. —Owen W. Fifer.

Can there be a wrong spirit in a prayer of thanksgiving? If we read the prayer that Jesus prayed as recorded by Saint Luke we get the feeling of deep concern and a true spirit of gratitude. In the prayer that the Pharisee prayed we can hear nothing except self praise. How repulsive is the prayer of the Pharisee! All the things for which he was thanking God that he did not have in his life were things to shun; yet, as we read his prayer we get the feeling that he is the greediest of all. His selfishness is shocking even to the crude person who gives little thought to religion.

The Pharisee may not be guilty of the sins he enumerates, but there is a deeper sin in his life. He has let his religion blind him and make him selfish and self-centered. He does not have the milk of human kindness flowing warmly in his veins. He has become smug in his self-righteousness. He bubbles over telling God Almighty just how good he is. This kind of piety never touches the depth of need in the life of a fellow traveler. As the Pharisee enumerates his personal goodness to God there is a shallowness that makes us suspicious from the outset. We do not condone the things that he condemned in his own life, but it is a far more detestable spirit in his condemnation of a man who has come in earnestness and humility seeking help. He has separated himself from the need of this publican.

Our true spirit of thanksgiving can never be brought through the misfortunes of another. To thank God that we are not as other men may be only an indication that there is something tragically wrong in our own lives. That cold, austere person who sits in judgment upon someone else rarely has the warmth of Christian character to draw a needy person to Christ. We oftentimes thank God for the blessings that are ours, yet, we scarcely realize how those blessings have come.

Now turn to the prayer of Jesus. This prayer follows the return of the 70 who went on an evangelistic tour and came back with glowing accounts of God working through their lives, "Master, when we use

## PRAYER FOR THE WEEK

*Hear our prayer, our Father, as we come in gratitude for the many blessings which are ours. Thou hast blest us in our unanswered prayers by showing us a new depth to Thy will. Thou has strengthened us through Christian fellowship. The tasks of each day challenges us and inspires us to live nearer to each other and to Thee. Our talents large and small have been used to the glory of Thy name. Thou has shown us new depths to Thy love in the needs of those about us. Grant us humility of spirit that our lives may be empowered through Thy presence to serve those that cry to us for service. Arouse Thy Church to a new sense of her power and grant that by constant devotion she may lead our world to a new day. In our gratitude for Jesus Christ may we feel the depths of his compassion and may we be compassionate. Grant to us His spirit. Amen.*

your name the very demons submit to us." This declaration brought the prayer of gratitude to the lips of Jesus. It is a prayer that reflects His concern for the needs of men; the man indeed that the Pharisee so lightly overlooked in his prayer. It is a concern for that humble publican that the Pharisee shunned for fear of defilement. Jesus' concern was for that adulterer and that adulteress that Pharisee would seek to shun rather than to save them. All of these are recipients of a father's love and for that reason Jesus lifted His cry of praise and gratitude. These have been touched by the use of His name and the powers of darkness put to flight. This prayer of gratitude was inspired through the knowledge that these 70 men, simple in their lives, unlearned so far as the world counted learning, poor so far as earthly riches were concerned, could be used in such a wonderful way by the Father to bring blessings to other people. The prayer of gratitude that misses our part in the preaching of the gospel is stamped with insincerity. Their prayer that fails to take into consideration the use that God can put our talents to, does not have the basis for true thanksgiving.

To illustrate this turn to the Book of Acts and read the prayer of the early church amidst their persecution. It was not a prayer asking to be shielded from the dangers that beset them. They prayed for the opportunity and courage to fulfill their mission as Christians. Their prayer was answered with great power and great joy. It was their greatest concern that the message of Jesus Christ should be brought to the hearts of men, in that they found the basis for their joy and thanksgiving.

The true prayer of thanksgiving must be free from all selfishness. The wells of gratitude do not spring up in the heart that is made barren by self-centeredness. When Jesus prayed His prayer He was thankful that the humblest man could grasp the message of love and redemption and tell it to somebody else. We do have true thanksgiving when the concern for those who are in need burns deep within our heart.—R. B.

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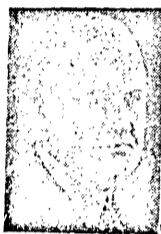
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## A WEEKLY MESSAGE

By FORNEY HUTCHINSON

### REVEREND J. W. SIMS

(Continued from last week)

When I returned from Washington, D. C., and was assigned to Boston Avenue Church in Tulsa, Oklahoma, Brother Sims had retired and was living in Okmulgee, which is not far from Tulsa. I had the pleasure of a number of visits with him and his good wife and found them to be very happy in the quietude of their own home. Brother Sims did much reading and kept in touch with the church and his many friends connected therewith.

A year or two later he rather unexpectedly passed away. He left behind a written statement of his wishes in the event of his death. He asked that the pastor of the church and I have charge of his funeral, and made request that the Stewards of the church act as pallbearers. Said he, "They have carried me all my life and will carry me to my grave." Contrary to the custom, he also requested that there should be no memorial service for him at the Annual Conference following his death. Some of the brethren thought it was an unusual idea and urged his wife to follow the established custom. She asked me about it and I advised that his requests, deliberately made, be carried out. His wish in the matter was carefully regarded.

Brother Sims was much beloved by his clerical brethren and by the congregations which he had served from time to time. His wife still lives in their home and awaits with tender yearning her reunion with him in the sweet bye and bye. Their children have been a credit and joy to their father and mother. I counted him among my dearest friends. I hope to meet him again. He will enjoy heaven!

*"O land of rest for thee I sigh,  
When will the moment come,  
When I shall lay my armor by  
And dwell in peace at home?"*

### NOTICE REGARDING "OUR FAITH" BOOKLETS

The first edition of "Our Faith" booklets in paper covers (500,000 sets, 4 million individual copies) has been exhausted. A new edition will be ready for mailing from 740 Rush Street, Chicago, about Thanksgiving time.

There are still some 2,000 sets of the cloth-bound booklets. Orders for these, at \$2.00 per set, will be filled promptly from the Chicago office. If received not later than December 5, they should be delivered before Christmas.

## NEWS AND NOTES ABOUT FACTS AND FOLKS

REV. J. A. GATLIN, pastor of First Church Searcy, was the evangelistic preacher for a series of services at LaFayette Park Methodist Church, St. Louis, Mo., November 8-18.

REV. C. E. WHITTEN, district superintendent of the Searcy District, writes: "Rev. Charles A. Simpson has been assigned to Newton County and his address is Jasper, Arkansas. He has been well received. He is happy in his new home and the people are delighted."

THE following ministers of the Little Rock Conference will attend the week's Methodist Evangelistic Advance, sponsored by the Board of Evangelism, in Philadelphia beginning November 26: Rev. C. M. Atchley, Dermott; Rev. Louis W. Averitt, Dumas; Rev. W. T. Bone, Watson; Rev. Alfred Doss, Stephens; Rev. L. O. Lee, Mineral Springs and Rev. C. H. Farmer, Fairview, Texarkana.

DR. RALPH W. SOCKMAN, minister of Christ Church, New York City, will participate in the discussion of the question "Do Our Churches Offer A Sound Basis For Faith and Living?" on America's Town Meeting of the Air, Tuesday, November 22. The program may be heard over the American Broadcasting Company network stations from 7:30 until 8:30 CST. Joining Dr. Sockman on the affirmative side will be Miss Virgilia Peterson, lecturer and book reviewer. The negative team is composed of Professor Irwin Edman of Columbia University and Dr. Frederic Wertham, a psychiatrist of New York.

BISHOP ROY H. SHORT of Jacksonville, Fla., will be the speaker on CBS's "Church of the Air" on Sunday morning, November 27. Originating from Station WCAU, Philadelphia, the service will be heard from 9:30 to 10:00 CST. Bishop Short will speak in connection with the Methodist Evangelistic Advance in Metropolitan Philadelphia where more than a thousand Methodist leaders, pastors, district superintendents, and bishops will meet during the week. The senior choir of St. James Methodist Church, directed by Miss Eleanor C. Thompson, will sing "Seek Ye the Lord" on the broadcast.

THE Federal Council of the Churches of Christ in America says: "We are grateful to Almighty God for the abundant mercies shown this past year to the children of men. Fear, confusion of purpose, and the economic destruction left by the war have been lessened by constructive measures of cooperation within the United Nations and among the free societies. Tensions between the Soviet Union and the Western nations have been eased somewhat, and new, though limited, efforts to negotiate have been made. Fresh hope has stirred the hearts of anxious men, and released new energies of the spirit for the tasks ahead. For this present victory of peace, the churches of Christ rejoice."

IN thousands of communities across the United States, people are being told in newspapers, by radio, by outdoor posters, and by car-cards that religion is an important ingredient of American life and that they should attend the churches of their faith. The movement known as "Religion in American Life" is being impressed upon the nation's people during November (the month of Thanksgiving and of the Mayflower compact), and the large-scale publicity of all media is being given free of charge through the Advertising Council which was created during World War II by American businessmen. A major goal is to have the American people support the churches of their faith and attend their services regularly. The campaign has the support of the Federal Council of the Churches of Christ and the Synagogue Council of America, while many Roman Catholic leaders promote it also. "Our purpose is to help strengthen the moral and spiritual foundations of the nation," says General Electric President, Charles E. Wilson, who chairs the sponsoring laymen's committee.

METHODIST SUPERINTENDENT ERNEST E. TUCK reports from Manila, P. I., "We have the same problem in the Philippines that you have in America—that of making the church

### A REQUEST FOR PRAYER FOR PHILADELPHIA MEETING

The largest evangelistic campaign ever held in a metropolitan area is being held in Philadelphia, Pa., from November 26 through December 4, by more than 300 Methodist Churches.

Under the direction of Bishop Corson and the General Board of Evangelism, nearly a thousand ministers from all over America will be engaged in preaching and visitation, and thousands of laymen will be visiting for Christ and His Church.

You are requested to pray daily for this great endeavor.

alive to its responsibilities in a changing world. We are seeking better training for leaders. Several schools have been opened, under the direction of the church, in order to meet the tremendous demands for education on the part of our people. We have five high schools and one college under the control of our own church while we are participating with other churches in at least two more. In addition, a number of other schools have been opened by Protestant laymen without any help from the church, and these are rendering a real service. Mary Johnston Hospital, destroyed in the war is now being rebuilt. Beautiful Central Student Church in Manila will be restored this year. Scores of churches and parsonages throughout the Area have been rebuilt and more are to be rehabilitated this year. The 'Crusade for Christ' which provided funds for most of this rebuilding was one of the great achievements of the church, during the last quadrennium."

### CHURCH CALENDAR

North Arkansas Conference District Conferences  
Fayetteville District, Eureka Springs, November 30.  
Jonesboro District, Fisher Street, Jonesboro, December 1.  
Conway District, Plumerville, December 2.  
Helena District, Elaine, December 6.  
Batesville District, Tuckerman, December 6-7.  
Paragould District, Walnut Ridge, December 7.  
Searcy District, Clinton, December 8.  
Fort Smith District, St. Paul, Fort Smith, December 9.

Little Rock Conference District Conferences  
Little Rock District, Carlisle, November 29.  
Arkadelphia District, Glenwood, November 30.  
Prescott-Texarkana District, Hope, December 2.  
Camden District, Vantrease, El Dorado, December 6.  
Monticello District, Lake Village, December 7.  
Pine Bluff District, Lodges Corner, Bayou Meto Circuit, December 8.

### WORLD SERVICE GIVING SHOWS SLIGHT INCREASE

Methodists have increased their World Service giving 7.55 per cent in the five-month period since the beginning of the fiscal year, according to Rev. Thomas B. Lugg of Chicago, executive secretary and treasurer of the Commission on World Service and Finance.

The \$2,150,562.54 sum contributed shows an increase of \$151,020.18 over last year's giving. Dr. Lugg pointed out, however, that the per capita World Service giving for all active members for the preceding year amounted to only \$1.08.

World Service receipts for the month of October are \$658,834.95—a gain of \$14,825.94 over last year's \$644,009.01 during that month.

On the headstone of one of the ministers of the 19th century, one Ezekiel Rogers, are these words: "With the youth he took great pains, and was a tree of knowledge laden with fruit children could reach."—Presbyterian Tribune.



# First Church Blytheville Begins New Sanctuary

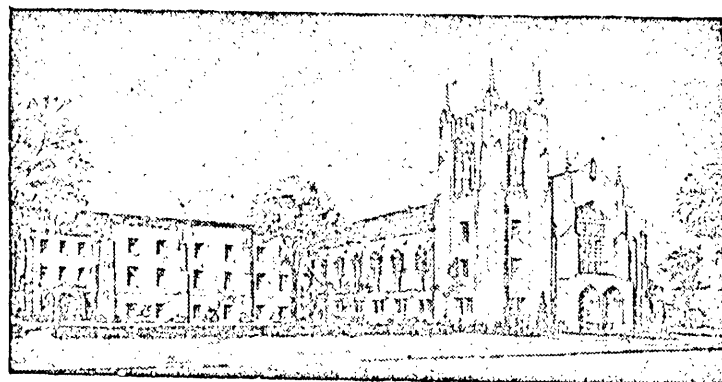


By EWING T. WAYLAND

WHEN ground was broken Sunday, October 30, for a new sanctuary at the First Methodist Church, Blytheville, another step was taken which brings this congregation nearer to the realization of a dream of many years. To replace the sanctuary destroyed by fire in January, 1926, the new sanctuary will complete a building program initially begun in 1927.

The recorded history of Blytheville Methodism extends backwards a good many generations. The city itself is more than a century old and Methodism has been at work through all these years. From a short history of the First Methodist Church, Blytheville, by the late Rev. P. Q. Rorie, the following paragraph summarizes the use of various buildings by Methodism in Blytheville: "The first building used as a church was Sycamore School House, erected of Sycamore logs in 1853. This building stood in the northwest corner of the old cemetery, and was torn down in 1893 and the logs given to Rev. L. M. Richardson, a Baptist preacher, to build his home. Blythe Chapel was the first church building in the town. It was erected in 1875 in the old cemetery. Blythe Chapel was burned in December 1891. The next building was erected in 1892 on Lake Street where the Sudbury School now stands. The old building is still standing on Lilly Street. In 1909 a brick church was erected at Main and Seventh Street. This building was burned in January, 1926. The present building was started in 1927."

Another paragraph of interest from Brother Rorie's account of Blytheville Methodism is that which deals more specifically with the development of the Blytheville pastoral charge. "In 1846 Blytheville was on the Osceola Circuit. In 1874 the Chickasawba Circuit appeared for the first time in the Annual Conference minutes. The post office was named Blytheville in 1879, a town with a population of 200 persons. In 1895 the name of the charge) was changed to the Blytheville Circuit. Blytheville became a station (charge) in December, 1901. And in 1912 the name was changed to First Methodist Church, Blytheville, Ark-



Architect's Drawing of New Sanctuary at the First Methodist Church, Blytheville

ansas." Interestingly enough, among the ministers who took part in the groundbreaking services October 30 was Rev. J. T. Self, who was the pastor of the Blytheville Charge when the Blytheville Church became a station appointment. Brother Self is now a retired member of the St. Louis Annual Conference and resides at Luxora.

Among the many ministers of the church who served this appointment before the meeting of the White River Conference in Blytheville in 1911, the names of at least two men have special significance at this point: Rev. H. T. Blythe and Rev. A. M. R. Branson. Brother Blythe was pastor of this appointment three times: 1861-1863; the year 1864-1865; and the years 1866-1868. The city today bears his name. Brother Branson, who was appointed to Blytheville in 1907 and 1908, was the father of the architect who drew the plans for the sanctuary now under construction.

Ministers who have served the First Methodist Church since 1911 are: 1911-1915, A. E. Holloway; 1915-1919, R. E. L. Bearden Sr.; 1919-1920, W. T. Thompson; 1920-1923, W. C. Watson; 1923-1924, G. G. Davidson; 1924-1925, J. M. Hughey; 1925-1929, Jefferson Sherman; 1929-1933, Paul Q. Rorie; 1933-1936, W. Vance Womack; 1936-1938, H. Lynn Wade; 1938-1941, E. B. Williams; 1941-1946 (summer), S. B. Wilford; acting pastor, three months, 1946, Roy I. Bagley; 1946-1949, Allen D. Stewart; 1949-, Roy I. Bagley.

Plans for the construction of the new sanctuary have been under discussion for a number of years. After the old brick church burned in 1926, the congregation under the leadership of Rev. Jefferson Sherman, pastor, constructed the present Educational Building (1927) which has served the dual purpose of Educational Building and sanctuary. Valued at more than \$70,000.00 the final payment on the debt on this building was paid in 1940 during the pastorate of Rev. E. B. Williams, present district superintendent, Jonesboro District. Plans were begun and a considerable amount of money for the new sanctuary was raised during the pastorate of S. B. Wilford, 1941-1946. Still more money was raised for the building fund during the three year pastorate of Allen D. Stewart. Since Brother Bagley's appointment in June, 1949, architectural plans have been completed, the financial drive intensified, and actual construction begun.

Present plans call for an expenditure of approximately \$270,000.00 for the new sanctuary. Of this amount more than half is in hand in cash and bonds. The present drive for funds is for cash and pledges over three taxable years for a total, including cash on hand, of \$300,000.00. There is also now under construction a new parsonage costing approximately \$20,000.00. The older parsonage has been sold and moved from its former location on the church property. The new

sanctuary will be built over the site of the older parsonage, extending toward Main Street from the Educational Building.

Former ministers who were present and took part in the worship service and ground breaking service which followed included Rev. Jefferson Sherman, Rev. S. B. Wilford, Rev. J. T. Self, Rev. E. B. Williams, and the pastor, Rev. Roy I. Bagley. Brother Williams delivered the sermon at the worship service. Immediately following the hour of worship, the congregation proceeded to the site of the new sanctuary where under the direction of the pastor ground was broken, officially beginning the construction of the new sanctuary.

Mrs. Eula Rutledge, wife of a former pastor, and representing a group of four women, Mrs. E. E. Hardin, Mrs. J. G. Sudbury, Mrs. A. M. R. Branson and herself, oldest members of the church, turned the first spade of dirt. Others in order who took their turn in breaking ground were Harvey Morris, Chairman of the Board of Stewards for the past eleven years; B. A. Lynch, Chairman of the Finance Committee which led in the clearing of the church debt, and who also served as the Chairman of the first drive for funds for the new sanctuary; Gus Eberdt, Chairman of the Finance Committee the past year; J. W. Adams, Chairman of the Construction Committee (Building); Mrs. W. G. Horner, president, W. S. C. S.; Mrs. Helen Steadman, president of the Wesleyan Service Guild; Miss Jackie Estes, MYF president; Roger Sudbury, representing the Children's Division; Rev. J. T. Self, Rev. Jefferson Sherman, Rev. E. B. Williams, Rev. S. B. Wilford, former pastors, and Rev. Roy Bagley, present pastor.

Following the morning services, church officials, guests and visitors enjoyed a dinner in the Mirror Room of the Hotel Noble.

The First Methodist Church has a membership now of 1435 members. Thirty-six persons have been received as members since Annual Conference. The Church School has an enrollment of 750. William Wyatt is superintendent.

Below: Mrs. Eula Rutledge, former pastor's wife, turns first spade of ground for new sanctuary.

Below: Rev. Roy I. Bagley, pastor, First Methodist Church, Blytheville.

Below: Brother Bagley takes his turn breaking ground for new sanctuary. Rev. E. B. Williams, D. S. Jonesboro Dist., and Rev. S. B. Wilford, D. S. Batesville Dist., are seen on the left and right.



# THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



## IN STORYLAND

### BOBBY FINDS THANKSGIVING

By Carolyn Towle

"Now, Bobby, tell us what Thanksgiving Day means to you," said Miss Robbins, the day before school closed for the holiday.

"It means turkey, cranberry sauce, pumpkin pie and all the fixings!" declared Bobby Baxter promptly.

His teacher seemed disappointed, for she added, "Are you sure it means nothing more to you than that?"

"Well, it usually means a stomach ache, Miss Robbins, for we always go to Grandma's and I just eat and eat!"

This answer didn't seem to be the right one either, for Miss Robbins didn't even smile when the children laughed so loudly, but as Bobby said to himself later that night after he had gone to bed, "I told her the truth, anyway, and that's what she wanted, wasn't it?"

"Of course she wanted the truth," spoke up a wee little voice seeming to come nearer and nearer to Bobby.

"Who could it be?" thought Bobby, who was a bit frightened, "I'm not even whispering, so how could anyone hear me?"

"Here I am, Bobby Baxter. Don't you see me now?" the voice continued.

Bobby looked and saw—yes! a real little PILGRIM GIRL. "Why, she's just like the ones in our book at school."

"I see you know me so I don't have to introduce myself really. You can just call me Priscilla," and the little Pilgrim Girl came very close to Bobby.

"Why have you come here to see me?" asked Bobby curiously. "I thought you belonged to the long-ago times."

"I do, but I still live, you see, and always will as long as people remember the first Thanksgiving. But there are plenty of children just like you who don't know what Thanksgiving means. I heard what you said in school this afternoon and so did all the other little Pilgrim boys and girls. I have come to take you back with me to a real Thanksgiving Day. Hurry, we must get started right away!"

Before Bobby realized what had happened, he found himself whisked away with Priscilla, and in a few moments he was standing with her in some deep woods in front of a log cabin.

"That cabin looks just like my Uncle Jim's down in Maine," began Bobby, but Priscilla interrupted quickly.

"Don't be silly. The Pilgrim Fathers built that cabin soon after we came over in the Mayflower. You and I won't go inside now, for the mothers are busy preparing a feast for our Indian friends."

"Indians?" shouted Bobby excitedly. "Are the Indians really truly coming? I've got an Indian suit at home and a big bow and arrow! I wish I had brought them. I could shoot an Indian chief without look-

ing," he boasted proudly.

"Oh, but you mustn't talk that way about the Indians. They are our friends! We like them, and, oh, here they come now! Oh, goody, goody!" shouted Priscilla gaily.

Bobby didn't feel quite so brave when he saw the big Indians approaching so swiftly. He moved up very close to his little friend, Priscilla. Several Pilgrims came out to greet them and before long all the Indians and Pilgrims were seated together at a great long table. They all began to pray. Bobby couldn't understand the Indians very well but he knew the Pilgrims were thanking God for everything.

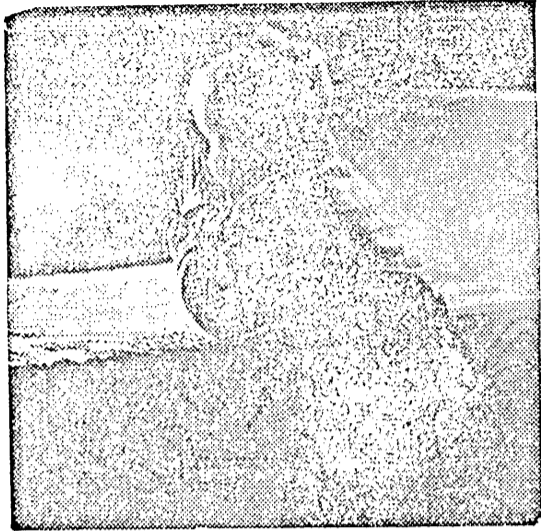
"I can't see what they can be thankful for," thought Bobby. "They don't seem to have much! No automobiles! No electric lights! No radios! No beautiful homes! No wonderful dinner with all the fixings! It seems pretty funny to me!"

"That's just why I brought you here, Bobby Baxter—to show you that a real Thanksgiving isn't just a day to eat turkey, cranberry sauce, pumpkin pie and all the fixings. It is a day to think about all your blessings that God has given you, like Mothers, Daddies, good health, and things you can't buy! These Pilgrims are helping the Indians who have helped them. They don't need to be thankful for just old turkeys! They eat them because they've got so many they don't know what else to do with them. You've got to leave this place now, Bobby, or it will be too late for you to go to your own Thanksgiving!"

"Come, Bobby, wake up, dear! You don't want to sleep all Thanksgiving Day, do you?"

Bobby rubbed his eyes sleepily and saw his Mother standing over him. "Is it really Thanksgiving Day? I thought I had had mine already."

"What! you dreamed about turkey,



## MY THANKS

*I thank Thee, Father, for my home,  
And for the clothes I wear,  
For food and friends, for Dad and Mom  
And for their loving care.*

*Help me to be a thoughtful boy,  
Cheerful, happy and gay*

*I thank Thee for Thy many gifts  
On this Thanksgiving Day.*

—A. E. W.

## JUST FOR FUN

"Are you laughing at me?" demanded the irate professor of his class.

"No," came the answer in a chorus.

"Well," insisted the professor, "what else is there in the room to laugh at?"

Hubby: "How did you make this cake, dear?"

Wifey: "Here's the recipe. I clipped it from a magazine."

Hubby: "Are you sure you read the right side? The other side tells how to build a rock garden!"

Little Bobby, aged six, after hearing his father mention, practicing law for a number of years, finally said:

"Daddy, did you ever really get to be a lawyer, or did you always just practice?"

Little Mary was left to fix lunch. When the mother returned with a friend she noticed Mary had the tea strained.

"Did you find the lost strainer?"

cranberry sauce and all the fixings?" laughed Mother.

"Oh, no, Mother, you don't understand! I mean a real Thanksgiving Day, where everybody gives thanks to God for blessings like you, Mother, and Dad. I'm just glad I didn't sleep any more of this Thanksgiving Day away! There's so much to be thankful for I've got to think about it before I start eating that turkey at Grandma's this noon!" and Bobby jumped quickly out of bed.—Advance.

## IN THE WORLD OF BOYS AND GIRLS

### THANKSGIVING JOY

By Revah Summersgill

*Thanksgiving, Thanksgiving,  
Hurry and come!  
Suet pudding  
And apple and plum,*

*Raisins and citron  
And dark fruit cake,  
Pumpkin pies  
Put in to bake,*

*Chicken drumsticks  
Right down the line—  
Children all think  
Thanksgiving is fine!  
—In The Christian Advocate*

### FINGERPLAY

1. Five little birds all huddled together;
2. Said this little bird, "My what cold weather!"
3. Said this little bird, "The sky is so grey!"
4. Said this little bird, "That means we cannot stay."
5. But this little bird never opened his mouth,
6. And they all left the tree and flew away south.

Directions

1. Slightly cup one hand.
- 2-5. Raise a finger as each bird is mentioned.
6. Wiggle fingers rapidly as you raise your hand above your head and off towards the side, and down to your lap.—In the United Church Observer

### MY CHOICE

*The world is such a lovely place  
When I've been good  
And done through the livelong day  
The things I should.  
The sun is bright as bright can be,  
The birds sing too,  
And I can't help but just be glad.  
Now shouldn't you?  
And when I go to bed at night,  
The stars above  
Seem kindly eyes that shine on me  
With smiles of love.*

*The world is such a dreary place  
When I've been bad.  
The sun won't shine! The birds  
won't sing  
To make me glad.*

*My kite just will not fly at all,  
My horse won't go,  
My tower of blocks all tumble down.  
How do they know?  
And when I go to bed at night,  
The stars just seem  
To be glittering eyes of beasts  
That glow and gleam.  
I like the sunny days the best  
When I've been good  
And all through the day I've done  
The things I should.*

—The Youth's Companion

mother asked.

"No, mother, I couldn't, so I used the fly-swatter," Mary replied. Mother nearly swooned, so Mary hastily added:

"Don't get excited, Mother, I used the old one."—Selected.

## THANKSGIVING DAY FIRST NATIONAL PROCLAMATION

### FIRST NATIONAL PROCLAMATION

WHEREAS it is the duty of all nations to acknowledge the providence of Almighty God, to obey his will, to be grateful for his benefits, and humbly to implore His protection and favor; and where as both Houses of Congress have, by their joint Committee, requested me "to recommend to the people of the United States a day of Public Thanksgiving and Prayer, to be observed by acknowledging with grateful hearts the many and signal favors of Almighty God, especially by affording them an opportunity peaceably to establish a form of government for their safety and happiness;"

Now, therefore, I do recommend and assign Thursday, the 26th day of November next, to be devoted by the people of these States to the service of that great and glorious Being, who is the Beneficent Author of all the good that was, that is, or that will be; that we may then all unite in tendering unto Him our sincere and humble thanks for His kind care and protection of the people of this country, previous to their becoming a nation; for the signal and manifold mercies, and the favorable interpositions of His providence, in the course and conclusion

of the late war; for the great degree of tranquility, union, and plenty, which we have since enjoyed; for the peaceable and rational manner



in which we have been enabled to establish Constitutions of Government for our safety and happiness, and particularly the national one now lately instituted; for the civil and religious liberty with which we are blessed, and the means we have of acquiring and diffusing useful

knowledge; and, in general, for all the great and various favors, which He has been pleased to confer upon us.

And, also, that we may then united in most humbly offering our prayers and supplications to the great Lord and Ruler of Nations, and beseech Him to pardon our national and other transgressions; to enable us all, whether in public or private stations, to perform our several and relative duties properly and punctually; to render our National Government a blessing to all people, by constantly being a government of wise, just, and constitutional laws, discreetly and faithfully executed and obeyed; to protect and guide all sovereigns and nations (especially such as have shown kindness to us), and to bless them with good governments, peace and accord; to promote the knowledge and practice of true religion and virtue, and the increasing of science, among them and us; and, generally, to grant unto all mankind such a degree of temporal prosperity as He alone knows to be best. Given under my hand at the City of New York, the third day of October, 1789.

GEORGE WASHINGTON.

—Religious Press Committee.

## BY WHAT RIGHT?

By MOUZON MANN, Pastor, Oak Forest Church, Little Rock

A Conference Committee is at work on the proposal, among others, that the salaries of district superintendents be equalized. If this ought to be done, the salaries of pastors ought to be made more equitable.

The motives in taking either of these two steps should be the purest. The motive of simply cutting higher salaries because some may seem to be "making too much money" is based on a false assumption. We doubt that there is any preacher who is making money—from what we know of them, they give away what is not needed for a fair standard of living.

However, the question of salaries ought to be thoughtfully discussed. The preacher does not work for money, but salary is an issue. Salary can be the decisive factor in a man moving to another church or remaining at the same post. It should not be any time. Secondly, one's worth to the church is too easily confused with the amount of salary he gets. Such materialism is indefensible. Thirdly, the amount of salary a man gets is too easily accepted as a gauge of his worth in relation to other men. Imagine twelve men of equal ability and consecration and only seven places "commensurate" with their "worth". It's an untrue gauge. It's impractical. Finally, the fundamental question—"By what right has one minister received more salary than another?" ought to be answered. Let's find out the tenable basis, if there be any, of the present system.

1. By the right of training? There was once a day when a seminary trained man had a aura about him that no one else had. Real training does make a difference. But the day is rapidly approaching when everyone will have seminary train-

ing. Today, it is recognized that a seminary does not impart peculiar powers. This right, if it ever was tenable, is no longer so.

2. By right of his record? That's an illusive thing. What is meant by record? Additions to the church, for example? Well, here is one man who had 100 additions and another had 10. The latter's achievement was greater than the former's because of the difference in their situations. This is not tenable.

3. By right of experience? This has been a basis of the present system. For such a premium has been placed on activism that experience when it has been richest has not always been wanted.

4. By right of the size of the family? No. It is commonly known that some of the larger parsonage families have been on the lower paid charges.

5. By right of ability? It is risky to say that one is more able than another. Twelve men became chaplains—making twelve openings which were immediately filled as creditably as formerly.

6. By right of personality? No, this has not been primary and decisive of itself. All have known men who were pleasing and commanding and effective who received low salaries.

7. By right of serving a particular charge? Effectively, this has been a basis. But it should not be so. No charge has become what it is of itself, particularly with the movement of our people from the country to the city.

By right of amount of work being done? This is similar to the "record" idea. Too, there is about as much work in one charge as another, generally speaking.

Again, the question is raised—"Is there a fundamental right by which

a man ought to receive a larger basic salary than another?" There does not appear to be. Personality differences, yes; way of doing work dissimilar, yes; exposures to training varied, yes; one more able at one thing and another at something else, yes; but once a group of men have met the standards of the Conference and church and are admitted to the brotherhood of the ministry, no one can assume that individuals in the group, by any right, should be meted the symbol of peculiar usefulness—the larger salary; and concomitantly, some meted the symbol of less usefulness—the lower salary.

Consider the desirable effects of more equitable salaries.

1. A bishop and cabinet could make appointments with the good of the Kingdom as the sole consideration rather than being handicapped by accessory consideration such as "taking care" of someone, or seeing that someone did not fall beneath his bracket, etc. They could expect a man who was fitted for a particularly difficult work to go there—and he would go. 2. The morale of preachers, particularly at Conference, would be improved. A preacher would not have to wonder if he is going "to be taken care of". He could give himself wholeheartedly to girding himself, spiritually, for rendering a great service to God wherever his appointment. 3. Individual preachers would do better work. They would be inspired by the estimation made by their brethren of their work and usefulness and rise to the dignity of that position. 4. Real need would be met, in many cases. Some preachers would be better able to equip themselves for their work; some to send their children to college. 5. Young men would be attracted to the min-

## IF WE GIVE, THEY LIVE

### Authentic Translation

To Christian Rural Overseas Program (CROP) America

I wish to thank our friends in America in the name of our kindergarten children and also on behalf of the mothers, for sending the flour, which not only makes us very happy, but which is also of great help to us. When I told the children that starting tomorrow they would no longer be obliged to bring bread along to school, but that they would be given white rolls, their anticipation was high.

When the following morning "Auntie" came with a bag full of rolls from the baker, there was a rejoicing, almost like on Christmas. Only gradually it dawned on them that they were to receive those rolls every day now. Most of the mothers came themselves in order to see for themselves, because they could not imagine what their children were telling them about the white rolls. The mothers appreciate it very much that thanks to your help the children are now able to obtain such additional food every day. One child, who was seriously ill, pestered his mother until she came herself to ask for the roll. The child took no other food, but it liked the roll.

What induces me especially to thank you so much, is this: When I asked the children before saying grace: "How come that there are people in America who are thinking of you?" they answered: "God put it into their hearts." "But not all people listen to what God tells them?" "Those who have our Lord Jesus listen to HIM."

And thus your gift built a bridge for the children to say the right-kind of prayer, including people who are completely unknown to them, the Christians of America . . .

Therefore, I thank you once more for your readiness to help your neighbors, your neighbors who are so poor in this world.

Our children want to send you a little token of appreciation. The horseback rider is supposed to convey the messages of thanks across the land on horseback, and then the ship is to carry them across the ocean, and the duck and the pig are also messengers of thanks.

Thankfully yours,

Sister Greta Wackel and the Kindergarten Children

Lutheran Kindergarten  
Dusseldorf  
Bolkerstrasse 36

Someone has said that the Displaced Persons of Europe should be called "Delayed Pilgrims." That is what they are, for they are still on a pilgrimage seeking a place of rest and opportunity to live, work, and establish themselves again in family life and church life.—C. O. Johnson, president Baptist World Alliance.

istry and respond to the call of God, not because of the money involved, but because of the implementation, in another dimension, of the brotherhood of the ministry and the challenge of that greatness. Other effects might be stated.

Yes, there are difficulties in the way. Suffice it to say, change is always difficult. If the proposal for more equitable salaries is right, feasible, and timely, then, under God, it ought to be adopted in spite of the difficulties. The Methodist Church can do what ought to be done with God's help.

# The November Special And Hendrix College

## PURPOSES

Two major goals characterize the 1949 February Special for Hendrix College and Ministerial Education:

**1. TO HELP ENLARGE AND TRAIN OUR MINISTRY.** Part of the funds raised will be used to give direct aid to our Arkansas ministerial students, in whatever college they may be. The Little Rock Conference has set \$3,000 as its minimum goal for this purpose. The North Arkansas Conference this year has \$5,000.

**2. TO HELP SUPPORT HENDRIX COLLEGE.** The other portion of the funds raised will go to the current budget for Hendrix. Each Conference has set \$5,000 as its minimum goal for this purpose.

### THE NOVEMBER SPECIAL

By vote of the two Annual Conferences last spring, the annual drive for Ministerial Training and Hendrix College has been moved from February to November. It therefore becomes a November Special.

From Sunday, Nov. 20, through Sunday, Nov. 27, has been set aside for the November Special cultivation work. In most cases the offering will be made on Nov. 7.

In this year's drive the Little Rock Conference is raising a minimum of \$3,000 for Ministerial Training, and the North Arkansas Conference is raising a minimum of \$5,000. In addition, each of the Conferences is raising a minimum of \$5,000 for the current budget of Hendrix.

The amount going to Ministerial Education is used by each Conference to help its ministerial students in colleges and schools of theology, wherever they may be, to help men taking the conference courses of study, and to provide a scholarship by each

Conference at Southern Methodist University.

When the Special for Ministerial Training and Hendrix began there were only a relatively few ministerial students in our state. The Special has been a continuous inspiration and financial aid, and this year there are more than 125 men from the two Conferences preparing for the ministry in various institutions.

### Why Christian Education?

Because Hendrix College is the Methodist Church at work on the campus.

Because the church-related colleges like Hendrix are among the strongest forces for good in today's materialistic world.

Because more than half of the cost of operating Hendrix College has to come from enlight-

ened philanthropy.

Because money invested in Hendrix College cannot be lost. It is money invested in men and women, and this is the greatest of all investments.

Because the needs of the college are always real and pressing.

Because Methodism must have a college in Arkansas to train leaders for the church.

Because giving to a college is a constructive use of money and therefore a satisfying kind of giving.

Because if Methodists don't support their college, who will?

### Why Give To Hendrix College?

"I do not believe you are going to make the right kind of a citizen by a godless education and then adding in religion afterwards. The idea is wrong. Education and religion must go hand in hand."—President Hadley of Yale.

"Christian Education is education under Christian auspices for Christian ends. A Christian school is a school founded and maintained and conducted by Christian people in the service of the Kingdom of God."—Dr. E. M. Poteat.

"If I had a thousand dollars to give away, I would give it to a Christian college in America, where in building Christian character and in training young men and women for service, you are raising the seed corn of the earth."—Adoniram Judson, great missionary to Burma.

"Every man who understands and loves his country must wish education brought to the highest

point of development and efficiency and to be shot through at every point with Christian principles."—Woodrow Wilson

"A wealthy business man said to one of the professors of a small college, 'Why do you stay here? You might have been a millionaire in business.' The reply was, 'I have had a hand in 3,000 or 4,000 students to help shape their lives, and I think that is worth more than a million.' After a moment's thought the business man said, 'You are evidently right.'"—C. R. Con-

ton.  
"It is my considered conviction that there can be no enduring alleviation of the social and political ills which plague us unless and until there is a fundamental change of ethical and spiritual attitude in the rank and file of men."—James Rowland Angell, former President of Yale University.

"It is people that count; you want to put yourself into people; they touch other people; these others still, and so you are on working forever."—Alfred Freeman Palmer.

Methodism has always sought to have an educated ministry, feeling that "piety and education" must go hand in hand and that each is an indispensable asset for the preacher. Arkansas Methodism has increasing conviction and has labored through all the years of her history to give to her people a better trained ministry. This, for one thing, has caused the Methodists in Arkansas to build and maintain schools and colleges. Never was the conviction deeper than it is now that we must have a well educated ministry for the task to which the Church is called in these days.

More than 125 young men of the two Arkansas Conferences are now training for the ministry. An important reason for this is the annual Special for Ministerial Training and Hendrix College.

"The churches of Christ send their daughters to their colleges 80 to 90% of the church's

# For Ministerial Training ... Nov. 20-27



## The Hendrix College Pre-Theological Fellowship

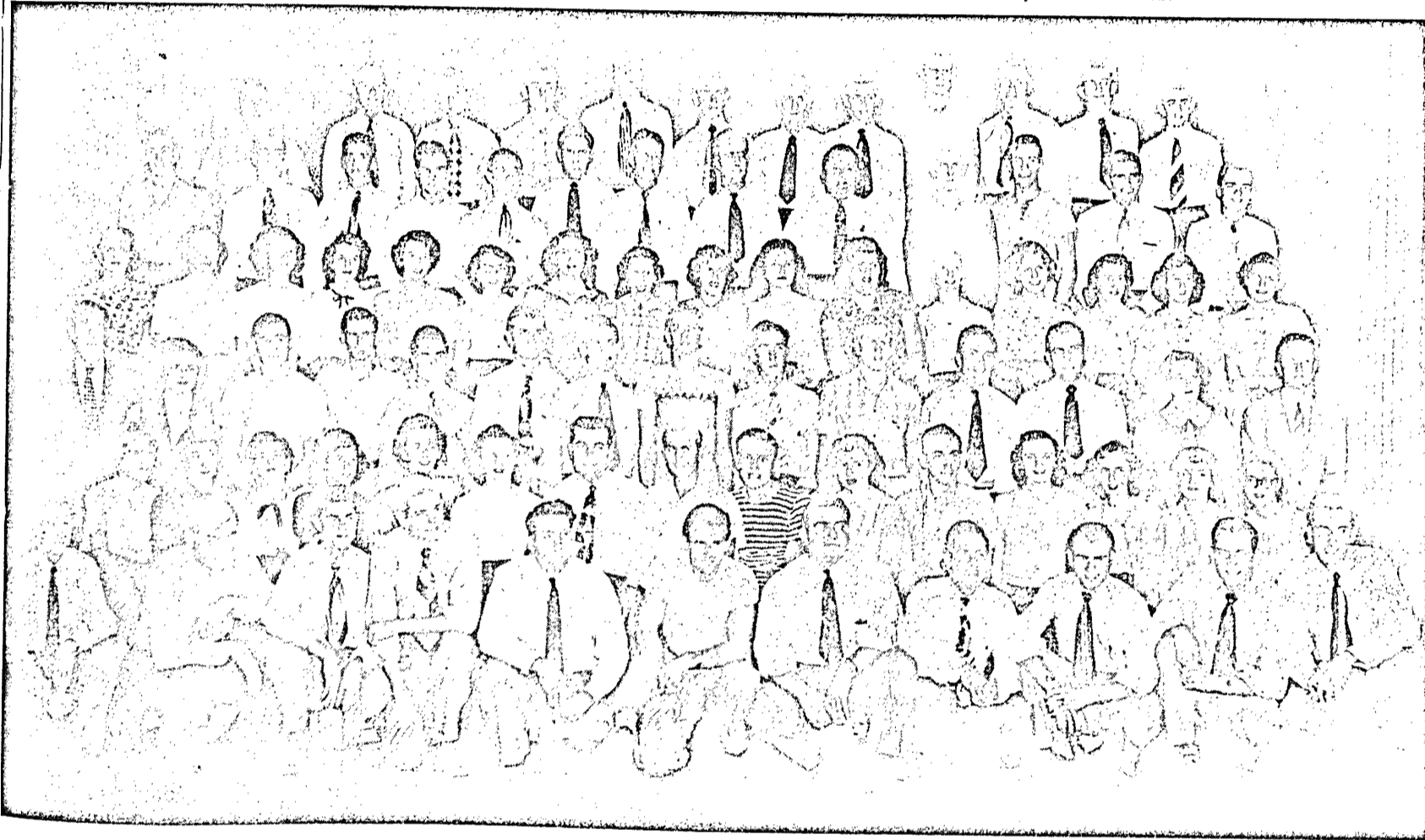


THE Hendrix Pre-Theological Fellowship this year is one of the largest in the college's history. Its membership is composed of more

than 90 students, all of whom have dedicated their lives to full-time Christian service, as ministers, religious education directors, or other

workers in the church. Rev. James S. Upton and Rev. George Avent of the Hendrix College religion depart-

ment are counselors for the group. Members pictured below are as follows:



**FRONT ROW**, left to right: Cannon Kinard, Thompson's Sta, Tenn.; Wesley Ross, Jonesboro; John Hayes, Little Rock; Frank Jones, Flat River, Mo.; Gerald Hammett, McRae; John Miles, Hot Springs; Robert Howerton, Morrilton; Marie Spurlock, Hardy; Robert French, Little Rock; Earl Hughes, Searcy; E. B. Jean, Smithville.

**SECOND ROW**: Minola Caplena, Brinkley; Mrs. Elizabeth Teague Workman, Conway; Bettye Moore, El Dorado; Frances Kelley, North Little Rock; Jean Dodds, St. Louis, Mo.; Gloria Mitchell, Searcy; Norris Steele, Plumerville; Allan Hilliard, Russellville; James Clemons, Wynne; Sue Plummer, Little Rock; David Crouch, Lexa; Sue Osment, Jonesboro; SuElla Anderson, Little Rock; Bonnie Smith, Clinton; Nancy Sanders, Little Rock.

**THIRD ROW**: Rev. James S. Upton, Mrs. Nell Bruner Barling, Branch; Bill Connell, Paragould; Wendell Evanson, Walnut Ridge; Roy Moyers, Beebe; Robert Simpson, Hot Springs; Paul Dean Davis, Manila; Ed Hollenbeck, Pine Bluff; Carl Tillman, Hot Springs; Arthur Sears, Hot Springs; Odis Cleaver, Clinton; Hal Sessions, Lake Village; Juanita Eberdt, Blytheville; Rev. George Avent.

**FOURTH ROW**: Mrs. Connee May Norton, Conway; Carolyn Ricketts, Bauxite; Marie Frances Pan, Washington, D. C.; Barbara Pettingill, Plummerville; Hallie Joe Hart, Camden; Marion Miller, Hamburg; Leita Ballew,

Jonesboro; Mary Moore, Conway; Lola Featherston, Paris; Helen Marie Warren, Conway; Regenia Watson, Imboden; Carol McWethy, Berryville; Marion Sorrells, Little Rock; Anne Tennyson, Smackover; Hettie Lou Wilson, Hot Springs; Martha Lou Turner, Conway.

**FIFTH ROW**: Ferris Norton, Pine Bluff; Jimmy Hendrix, Jonesboro; James Beal, Rector; Fred Arnold, Little Rock; Ralph VanLandingham, Humphrey; Bill Walker, Bentonville; Palmer Garner, Sheridan; Charles Wilhite, Mt. Vernon, Texas; Claud Stone, Malvern; Perry McKimmey, Little Rock; Joe Arnold, Little Rock; George Wayne Martin, Morrilton; Bob Ritter, Rogers.

**SIXTH ROW**: James Constable, Dumas; John Workman, North Little Rock; Leo Fong, Widener; Stanley Reed, Jonesboro; Bill Holmes, Little Rock; Martin Martin, Fort Smith; Donald Jones, Little Rock; Aaron Barling, Branch; Howard Cox, Huntsville; J. G. Greening, Camden; James Mosley, Conway; Gerald Fincher, Waldo.

Not pictured are the following members: Willis Harl, North Little Rock; Fred Holt, Warren; Loyd Turner, Greenbrier; Carolyn Hopson, Mountain Pine; Marian Ragsdale, Newellton, La.; Mary Lee Wann, Batesville; and Pat Baber, Little Rock.

given 1% of their sons and  
the colleges have given back  
and missionaries."

### TREASURERS FOR NOVEMBER SPECIAL

Little Rock Conference: James H. Johnson, Worthen Bank & Trust Co., Little Rock; North Arkansas Conference: E. W. Martin, Hendrix College, Conway.

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

# CHRISTIAN EDUCATION

Ira A. Brumley  
Contributing Editors:  
Pryor Reed Cruce

## NORTH ARKANSAS CONFERENCE NOTES

By Ira A. Brumley

### Thanks For High School Lists

Several days ago we sent out to the pastors of the North Arkansas Conference a request for the names of all Methodist young people in the senior and junior classes in high school. Many of these lists have reached our office. We want to express our appreciation for this fine cooperation. Should any pastor have been delayed in getting this list ready we hope he will send it in as soon as possible.

This is one of the ways which we can serve Hendrix College each year by helping them secure a good student group. The Methodist churches of Arkansas can fill Hendrix College each year with a group of fine young people.

### Church School Membership Report

The Jurisdictional office of the South-Central Jurisdiction has just sent out a report showing the progress made by the Annual Conferences on church school enrollment and attendance. This office was requested by the Jurisdictional Board of Education to make such a report.

This report shows that the conferences have a total church school enrollment equal to 90% of the goal set to be reached by 1952. The goal for the Jurisdiction is 1,216,279 church school membership by 1952.

The North Arkansas Conference after losing church school membership as far as reports go due to the change from making a report only of those on roll at time report is made shows 68,175 enrolled for the past conference year, or 97% of the goal set for North Arkansas Conference. Our goal is 70,101 to be reached by 1952. We should be able to reach this goal this year.

### Church School Extension Departments

The two points at which our conference should make great gains in church school enrollment are in the Nursery Home Program and in the Adult Home Program. Many of our church schools seem to be doing nothing about these very important programs.

It is not just a matter of getting some names on a roll, but there is very important work to be done by the Nursery Home Visitor and the Adult Home Department Worker.

There is a leaflet on the Nursery Home Visitor's work, leaflet No. 101-B, The Nursery Home Visitor at Work. This leaflet suggests many other helpful materials in planning the work of the Nursery Home Visitor. Should your church need this leaflet please write our office for it.

There is a leaflet on the Adult Home Work, leaflet No. 406-B, Home Members of the Adult Division. This leaflet gives the plan for reaching adults who are not in the church school classes and can be expected to become Home Members. Should this leaflet be needed please write us.

The Executive Secretary will be out of the office during all this week after Monday and part of next week, attending the National Conference on Christian Education.

A four unit training school is be-

## NEWS ABOUT HENDRIX COLLEGE

Alumni Recognized

A large number of Hendrix College alumni and friends attended the college's annual homecoming celebration November 5.

Five of the homecoming alumni were honored with corsages at the party following the Hendrix-Ouachita game. For traveling the farthest distance to attend homecoming, first prize went to Mrs. Don Marquette of Tokyo, the former Florrie Harton of Conway, who graduated from Hendrix in 1942. Lieutenant Marquette is with the intelligence service of the army air corps.

Miss Myrtle E. Charles, professor of French at Hendrix, was the member of the earliest graduating class who was present when the awards were given. Miss Charles graduated from Hendrix in 1908.

Prize for the Hendrix couple who have been married the longest time went to Dr. and Mrs. J. W. Workman of North Little Rock. Dr. Workman, '19, was president of Henderson-Brown and is now pastor of the First Methodist Church in North Little Rock. Mrs. Workman is the former Sue Sparks, '22, of Fordyce.

Mrs. Charles R. Moose of Morrilton, '28, is alumna having the most children who are future Hendrix material. The former May Hope McClurkin, Mrs. Moose has six children, ranging from Charles, 17, who will enter Hendrix next fall, to Kathryn Elizabeth, the only girl, 14 months.

Large groups of alumni and friends of the college attended the coffees at the three college dormitories and the first public showing of Georgia Hulen Hall, new dining hall-student center, and witnessed the crowning of Queen Pat Wood of Pangburn by Dean W. C. Buthman preceding the game.

Among the many alumni attending the festivities were Judge Duval L. Purkins, '14, of Warren, Charles A. Stuck, Sr., '21, and Mrs. Stuck, GWC, '22, of Jonesboro, George Heister, 71-'20, of Pine Bluff, J. Dan Clary, '22, of Stuttgart, Willis H. Holmes, '21, of Little Rock, and Dr. Aubrey G. Walton, '28, of Little Rock.—Barbara Noble.

ing planned for the Marked Tree Area of the Jonesboro District, which includes the following churches: Marked Tree, Tyrnza, Whitten - Dyess, Turrell - Gilmore, Weona, Harrisburg, Lepanto, and Truman. The list of courses and instructors will be listed later. The school is to be held December 12-14.

### Conway District Institutes

The four sub-district institutes for the church school leaders of the Conway District were completed on Friday night, November 10, at Morrilton. These institutes had a total attendance of about 250.

"Prayer, like radium," scientist Alexis Carrel once said, "is a luminous and self-generating form of energy."—Norman Vincent Peale, minister, Pageant.

No one objects to how much you say, if you say it in a few words. Brevity is the child of silence, and is a credit to its parentage.—Wesley News.

## WOMEN'S BIBLE CLASS GUESTS OF MEN'S BIBLE CLASS

A fish fry was held at the Cave City Methodist Church Wednesday night, November 2. The members of the Women's Bible Class were guests of the members of the Men's Bible Class. The men served fish, french-fried potatoes, bread, and coffee. There were fifty-six people present. This supper was the climax of a contest begun October 1, between the two classes. Each member was to work hard to bring up the Sunday School attendance. During the contest we had a fifty per cent increase in attendance. We are praying that our attendance will climb even higher.

The women of the church enjoyed the fish fry immensely and are looking forward to another supper, served by the men, on the first of December. Rev. Vann Hooker is our pastor.—Reporter.

## LITTLE ROCK DISTRICT PARSONETTES

The Little Rock District Parsonettes met November 10th at the Methodist Children's Home for their regular monthly meeting. There were about thirty present and they were served a delicious lunch at the noon hour by Mr. and Mrs. J. S. M. Cannon, assisted by the other members of the staff.

Mrs. Arthur Terry, president, presided at the business meeting. Reports were heard from the different committees. Mrs. Alfred DeBlack distributed the hand books for next year's work. The December meeting will be held in the home of Mrs. Aubrey Walton.

The guests made a tour of the buildings.—Reporter.

## ECHO LUTHER'S THESES

Methodists played conspicuous parts in the nation's observances of Reformation Sunday. Among speakers at city-wide services were Dr. E. Stanley Jones of India, who pointed out to 5,000 people in Detroit's Masonic Temple that where authoritarian religion prevails, there also are large amounts of skepticism and atheism.

Dr. Ralph W. Sockman of New York, speaking to more than 12,000 in the Municipal Auditorium of Kansas City, reasoned against any interpretation of the idea of the separation of church and state which might result in the divorce of religion from the national life.

Bishop G. Bromley Oxnam addressed mass meetings in the Cathedral of St. John the Divine in New York City and in the County Center in White Plains, New York, on the subject "Protestantism and the World Crisis." He asserted Protestant belief in religious liberty, in the right of private judgement, and in a freedom from external authority which puts the final decision on the conscience of the individual.

Contentment is wealth. A contented man is one who occupies his leisure with pleasant pursuits. Idleness produces neverousness, and nervousness is a breeder of discontent. Discontent is poverty of mind.—Hobbies.

## SCHOLARSHIP STUDENTS IN TRAINING ENTERPRISES

Nashville, Tenn.—Total of 132 scholarship students participated in special training enterprises held during the summer by the Department of Leadership Education, General Board of Education, in cooperation with six theological seminaries.

Included in the enterprises were two schools for directors of Christian education—one held at Chandler School of Theology, Emory University, Atlanta, Georgia, and the other at Perkins School of Theology, Southern Methodist University, Dallas, Texas. Leader for the former was Miss Clarice Bowman of the Youth Department staff, General Board of Education, and for the latter, Dr. L. F. Sensabaugh, former director of Christian Education at Highland Park Church, Dallas.

"Teaching through Preaching" was the title of the course offered at Garrett Biblical Institute, Evanston, Illinois. Leaders were Dr. Merrill R. Abey, pastor of First-University Methodist Church, Madison, Wisconsin; Dr. Leonard A. Stidley, professor of philosophy and religious education, Oberlin Theological Seminary, Oberlin, Ohio; and the Rev. Hoover Rupert, director of youth work for the General Board of Education. This class was composed of young ministers who were chosen to attend the seminar because of their outstanding ability.

Enterprises in the Northeastern Jurisdiction were conducted at Drew University, Madison, New Jersey, and at Westminster Theological Seminary, Westminster, Maryland. Subject of the Drew course was "World Environment and Christian Teaching," while a school for town and country ministers was held at Westminster. Leaders at Drew were Dr. Edward R. Bartlett, president Iliff School of Theology, Denver, Colorado; Dr. Hugh C. Sturtz, president Scarritt College, Nashville; and Dr. Paul B. Maves, of the Federal Council of Churches staff, New York City. Westminster leaders were: Dr. Frank A. Lindhorst, director Christian Community Administration, College of Pacific, Stockton, California; T. Wilson Longmore, Social Scientist, Division of Farm Population and Rural Life, U. S. Department of Agriculture; Rev. Dutton S. Peterson, pastor Catherine Cayuta Parish, Odessa, New York; and Rev. John Baxter Howes, professor of Rural Church, Westminster.

Held at Iliff School of Theology was a seminar on "Christian Education in the Church and in the Community." Leaders were Dr. Robert J. Taylor of the Iliff faculty and the Rev. Howard E. Tower, director of the Audio-Visual department of the General Board of Education.

Seventy-five annual conferences were represented at the seminars.

The program of cooperation between the Division of the Local Church and the theological seminaries has taken many forms, of which the group of special summer seminars is an outstanding feature, it was said by the Rev. M. Earl Cunningham, director of the Leadership Education department. The seminars afford to professional workers special opportunities for training in their chosen fields of Christian education.

# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

## NORTH ARKANSAS CONFERENCE EXECUTIVE MEETING, WOMAN'S SOCIETY

Russellville was host to the fall meeting of the Executive Committee meeting of the Woman's Society of the North Arkansas Conference, on October 25 and 26.

The meeting was called to order at 10 A. M. by the President, Mrs. J. E. Critz. Roll call found the following absent: Mrs. J. A. Bretherick, Mrs. Hamlin Conditt, Mrs. J. E. Lalman, Mrs. E. E. Sexton, Mrs. R. A. Dowdy, Mrs. Rife Hughey, Mrs. J. E. Irby, Mrs. Mac Martin, Miss Estelle McIntosh, and Miss Mildred Osment.

Mrs. Dismukes led in the opening devotional, after which the business meeting was held. On Wednesday morning Mrs. O. J. Evanson led the group in a very stirring devotional.

The Annual Meeting is to be a spring meeting coming around the 21st of March, 1950, to be held in Morrilton, with designated delegates to be the President, or her alternate, and the Vice-President, whose work is to be emphasized. The following program committee was appointed: Mrs. James S. Upton, chairman, Mrs. W. F. Cooley, Mrs. James Bell, Mrs. Johnnie McClure, and the President, Mrs. J. E. Critz.

The Scholarship Committee presented recommendations for Study-grants, and introduced Miss Norma Jewell Hargrove, who was approved for a Study-grant.

Miss Virginia Guffey showed slides of her work at Booneville.

The Committee approved of us participating in the work of the Arkansas Council on Youth and Children.

Miss Ethel Millar and Mrs. W. Henry Goodloe reported on the Kansas City Seminar, which they had attended; Mrs. H. H. Bumpers reported on the Jurisdictional Student Conference held in Wichita, Kansas, which she had attended; and Grace Badgett told of Crossville, Tenn., and its meeting, which she had attended.

Reports were heard from the following missionaries: Miss Nellie Dyer, Miss Mary Mitchell, Miss Eloise Butler, Miss Edith Martin, Miss Ruth Sutherland, and also Sunny Kim, a Korean student who is now in school at La Grange, Ga.

Reports were heard from each officer. The District Presidents and Secretaries told interesting stories of the caravans, which are nearly finished.

The meeting closed with a challenge from the President.

Mrs. James S. Upton, Secretary  
Mrs. J. E. Critz, President

## EMMETT SOCIETY OBSERVES WEEK OF PRAYER

Mrs. J. B. Youmans, chairman of the Spiritual Life Committee, was in charge of the Week of Prayer and Self Denial program on October 26th. A pot luck luncheon was enjoyed after which Mrs. Youmans presented a very interesting program.

Several members of the Society took part on the program which proved to be helpful and inspiring.—Reporter.

## "LORD OF THE HARVESTS, THANK THEE!"

The Rev. Charles R. Britt, missionary of the Methodist Church in Ganta, Liberia, Africa, has penned a "Hymn of Thanksgiving," expressing his faith in the "harvests that shall be" in missionary work in that Republic. The Hymn is:

*"Lord of the Harvests, thank Thee!  
For fields of rice that stand  
All new and green and shining  
In this beloved land!  
And praise to Thee for palm trees  
That life do freely give,  
That men and women, needy,  
Might take and hold and live!"*

*"Lord of the Harvests, thank Thee!  
For the harvests that shall be!  
When like the waving palm trees  
And fields with golden sheen,  
Liberia's sons and daughters,  
Shall, giving, set her free!  
When sins' dominion passing  
Shall leave us praising Thee!"*

## HARMONY GROVE WOMAN'S SOCIETY

The Harmony Grove Woman's Society on the Texarkana Circuit met for an all day program for the Week of Prayer.

Mrs. A. D. Goss was leader of the program. The song "Did You Think to Pray" was sung and Rev. Cleve Gilliam led in scripture reading, and prayer was given by Mrs. R. R. Woolard.

Mrs. Addie Carter discussed the Maynard-McDougall Hospital. Mrs. W. G. Wardlow gave a topic on the Hiroshima College. Bro. Gilliam dismissed the group with prayer for for lunch hour.

The afternoon program opened at 1:00 p. m. with the song "Sweet Hour of Prayer." Scripture was read by Mrs. Callie Skinner, and prayer by Mrs. W. A. Yates. A reading was given by Mrs. J. C. Chapman.

Mrs. W. L. Drumheller discussed Songdi Social Center, and Mrs. F. W. Wardlow spoke on the Tai Wha Christian Community, and Mrs. R. R. Woolard gave the topic "Center Dormitory in Manila."

The meeting closed with singing "Blest Be the Tie that Binds," and the dismissal prayer by Mrs. Addie Carter.—Reporter.

## HELENA DISTRICT OFFICERS MEET

The officers of the Helena District met in West Memphis Methodist church on October 29th with twelve members present.

The meeting was called to order by the local president, Mrs. J. E. Lalman. Mrs. G. G. Dorris of Wynne led the devotional speaking on "What Do We Expect from God."

All officers reported progress in their Lines of Work.

Mrs. Emory Sweet read recommendations to apply to Scholarship Fund.

Mrs. J. W. Glass reported on her recent trip to Russellville to attend the Executive Meeting of the North Arkansas Conference. Plans were discussed for the District meeting to be held in West Memphis in November, and the program for that meeting was outlined at this time.

## CAMDEN HAS STUDY ON JAPAN

The W. S. C. S. of First Methodist Church, Camden, Arkansas, held an all day study on Japan, Monday, October 31, under the direction of Mrs. Nelson Thornton. A real attempt was made to understand more clearly the Japanese people through their nation's history, the people's customs, and the great opportunities now open for the Christian message. Different phases of the program were presented by Miss Lalla Thornton, Mrs. B. T. Fooks, Mrs. Joe McLemore, Mrs. Howard East, Mrs. K. B. Hughes, Mrs. Frank Russell, Mrs. Ed Horton, Mrs. Robert Copeland, and Mrs. Conner Morehead.

Mrs. Charles Giessen, former missionary to Japan, was the resource person who added enrichment to the day with first hand experiences, human interest stories and incidents, and a display of many examples of Japanese art. During the fellowship meal, she explained many illustrations of her teaching table manners when she taught in the Girls School in Hiroshima, Japan. At the close of the day's sessions, Mrs. Giessen dressed Miss Olivia Bradley in typical Japanese attire.—Reporter

## WOMEN IN THE CHURCH

Union Theological Seminary, which is being associated with Columbia University on its campus in New York City, has elected the first woman to its faculty, and she is one of the very few women who have ever held full professorship in American theological schools. The woman so honored is Dr. Mary Eli Lyman, now dean of Sweet Briar College. Dr. Lyman is not new to Union. She received a Bachelor of Divinity degree there in 1949, after graduation from Mount Holyoke College, and she later taught English Bible at the Seminary. After teaching biblical literature at Vassar College for six years, she was married to the late Dr. Eugene W. Lyman, professor of religion at Union.

The group was dismissed with prayer by Mrs. Glass.—Reporter.

## FT. SMITH DISTRICT GUILDS MEET

The Wesleyan Guilds of the Ft. Smith District met at Greenwood October 16th with Miss Marcelle Phillips presiding. A chorus sang "For The Beauty of the Earth," scripture was read and a solo, "The Lord's Prayer," was sung.

The roll was called and the following Guilds responded: Booneville, President, Mrs. Raydus James, and five members; Greenwood, Mrs. Herbert Russell, President, and fifteen members; Mansfield, President, Mrs. Mary Jo Halbrog, and seven members; Paris, President, Mrs. Monta Harrison, three members; Van Buren, President, Miss Eugenia Swearingen, one present; Ft. Smith, First, President, Mrs. J. A. Day, twelve members.

Mrs. Monroe Scott, W. S. C. S. District president and Mrs. E. E. Sexton, Conference Secretary of Missionary Personnel, and also Treasurer of the district were introduced. Miss Gertie Stiles, Conference Guild Secretary, was the guest speaker, and brought the group a very comprehensive talk about the importance of the Wesleyan Guild Work.

Mrs. Julia Freeman was elected Associate Director Secretary. The next meeting will be held in First Church, Ft. Smith.

Mansfield reported completion of an interesting study course.

Booneville President reported that they give 75 per cent of their pledge to missions and 25 per cent is used locally. After the meeting adjourned a beautiful tea was given in the home of Mrs. Mae Lewis.

## THE GUILDS OF THE FAYETTEVILLE DISTRICT MEETS

The quarterly meeting of the Fayetteville District Wesleyan Guilds was held at Prairie Grove October 20th, following lunch served by the Prairie Grove Guild in the basement of the Educational Building.

The meeting opened at 1:30 with a prelude of organ music, Mrs. Earl Cates presiding at the organ.

Ora Couch and Grace Strain gave a devotional consisting of the Apostles Creed in unison and the singing of "Come Thou Almighty King" by the group, and responsive reading on Missions.

The business session was opened by reading the minutes of the previous meeting. The following Guilds responded to the roll call: Fayetteville, Prairie Grove, Lincoln, and Siloam Springs.

Mrs. J. E. Critz, Conference president, Mrs. Gertie Stiles, of Ft. Smith, Mrs. Sam McNair, Mrs. Clarice Brotherton of Charleston; Mrs. Lois Chrodt and Myrtle Snider of Ft. Smith were guests at the meeting.

Various Guild projects of the local Guilds were discussed. Mrs. McNair talked on duties of Presidents and Promotion secretaries, and Mrs. Gertie Stiles discussed the duties of other officers.

The meeting closed with singing "Blest Be the Tie that Binds," and prayer led by Elizabeth Hefflinger.—Opal Morton.

# CURRENT NEWS IN ARKANSAS METHODISM

## SCOTT COUNTY HARVEST DAY FESTIVAL

The annual Harvest Day Festival for Scott County was held at Square Rock Methodist Church, October 30. The event was outstanding in many ways as the following may indicate. The morning program began at 10 o'clock with Mrs. Monroe Scott, district president of the Woman's Society of Christian Service, as first speaker. She has been greatly interested in the work of Scott County for some time. Her message was concerning the women's work in rural communities. Every word came from the heart, making gracious commendations for the work in Scott County. Her presence, along with her genial husband, added much to the spirit of the occasion.

The next speaker on the morning program was Raymond Fisher, assistant superintendent of the Methodist Children's Home in Little Rock. His message was devoted to what is happening at the Children's Home. Since Mr. Fisher was originally from Scott County his presence was warm and friendly with his relatives and old friends. His message was sincerely appreciated by the many who heard him.

Rev. Felix Holland, pastor, brought a very thoughtful and timely message on "Our Homeless Children." The morning program was crowned with many blessings because of these splendid messages.

The day had just begun when the noon hour came for many new faces showed up to bring baskets of food. Outstretching the church lawn were the many benefits of the noon day. Food in generous amounts, wonderfully prepared was before the multitude of people who had come from all parts of the county. Rev. Robert E. L. Bearden, Jr., of Ft. Smith, gave thanks after which a delightful hour of fellowship began.

Rev. Elmo Thomason, pastor of the Methodist Church in Waldron, had charge of the afternoon program. After a short worship program Rev. Robert E. L. Bearden, Jr., of Goddard Memorial Church in Ft. Smith was introduced as the speaker for the afternoon session. He brought a most gracious message on the Advance as it is related to our heritage.

The church was decorated with the beauties of harvest time. While in the midst of this decoration along the altar were the many products of canned goods, apples, pumpkins, squash, potatoes, etc., beautifully arranged.

With all of this before the altar there came the event of presenting them to Mr. Fisher, who was representing the Methodist Children's Home. Mr. Fisher responded by giving thanks to all who had given to such a worthy cause.

The day was crowned with thanks unto God for the wonderful bounty of harvest this year. It was truly a day of devotion and in a spirit of self-giving.

The program ended as every one joined in the singing of America. Bro. Bearden pronounced the benediction.

We wish to express our thanks to our County Judge John McCraw for transporting these many commodities to our Methodist Children's Home in Little Rock.—Reporter.

Happiness is a thing to be practiced, like a violin.—Reubens.

## A FIFTY YEAR ROMANCE

A little more than fifty years ago a romance sprung up in Grenada County, Mississippi, which is still a romance. Samuel L. Durham, a promising young man and Miss Mittie Lewis, the beautiful daughter of John W. Lewis of Mississippi, were

On November 20 at 11:00 a. m. they will celebrate their golden wedding and assume anew the marriage vows in the Springhill Methodist Church near Hope, with Rev. E. D. Galloway, district superintendent of the Prescott-Texarkana District



REV. AND MRS. S. L. DURHAM

married at Charleston, Mississippi, on November 19, 1899, by Rev. J. H. Herrin. They have reared a large family and their children call them blessed and they in turn rejoice in their children.

In 1910 they began to serve the church, he preaching the gospel of Christ and she working with the women of the church and the children and keeping the parsonage home. While he is a devoted and faithful pastor she is an immaculate housekeeper and looks well after her family.

They are both strong and vigorous and are still leading the people of God on his charge in a beautiful way.

"Six days shalt thou labor" and the fifty years, I believe, bring them to the Sabbath morning of life when they can retire or rather enter upon a larger field of labor. In this they can do the many things they have always wanted to do for themselves and others. Their hearts are young and gay as they start out on the Sabbath day of life.—W. C. Lewis.

## FAYETTEVILLE SUB-DISTRICT YOUNG ADULT FELLOWSHIP

The Fayetteville Sub-District Young Adult Fellowship met November 3 at the Central Methodist Church, Fayetteville, with Mrs. R. K. Bent as the principal speaker. Mrs. Bent related her experiences at "Camp Farthest Out" held recently at Mt. Petit Jean. She said quite a number of these camps had been held over the nation with a view to reviving an interest in religion and the application of Christian principles to personal and group living. The name itself signifies the reaching out of God's love to all races and nations to the farthest parts of the world.

The following churches were represented with number indicated present: Bentonville, 17; Central, Fayetteville, 13; Wiggins Memorial, 11; Prairie Grove, 11; Springtown, 1.

The following ministers were present: Rev. E. H. Hook, Rev. Alf Eason and Mrs. Eason, Rev. Harold Womack and Mrs. Womack, Rev. Paul Bumpers, Rev. Wayne Banks and Mrs. Banks, Rev. D. L. Dykes and Rev. H. W. Jinske.

Rex Bair, the president, conducted a business meeting and Leroy Brownlee, the local president at Central, presided. Milton Scott led

## A THREE SCORE AND TEN SERVICE

Since the 10th of November falls on Sunday and is the Rev. Boone L. Wilford's 74th birthday, he is planning a rather unique service. It will be for everybody, but especially for the older people. The choir is to be made up of those who are three-score and ten or older. There will be duets, quartets, congregational singing, etc. Space will be reserved for the older people. He will have dinner in the basement for all who are 70 or older. He is expecting a number of out-of-town friends. If convenient drop me a card telling us you are coming, if not convenient, just come on. Ample provision will be made for you.

"Growing Old Gracefully" will be the sermon subject. We are in fine health and having a good time. We are praying for a spiritual uplift in our service. It is not a birthday picnic or party, but an old-time worship service for our old friends.—B. L. Wilford, Salem, Arkansas.

in group singing. Delicious refreshments were served after the program.—H. W. Jinske, Reporter.

Politeness is to human nature what warmth is to wax.—Arthur Schopenhauer.

## HUNTINGTON-MANSFIELD GROUP MINISTRY

The Huntington-Mansfield-Hartford Group Ministry met November 7th and reorganized. Rev. J. M. Harrison was elected chairman, Rev. C. J. Wade, vice chairman, and Clyde E. Crozier, secretary-treasurer.

One of the things that was discussed was that we plan and carry out a two-nights' visitation campaign in each of the larger communities by the three ministers and the local workers in each community, and that this program be climaxed with a Pre-Easter meeting in each church held by the local minister.

We decided that we could start this cooperative group ministry this year by first exchanging pulpits. On November 20th we are doing just that. Harrison will go to Huntington. Wade will go to Midland and Hartford, and Crozier will go to Shiloh and Mansfield.

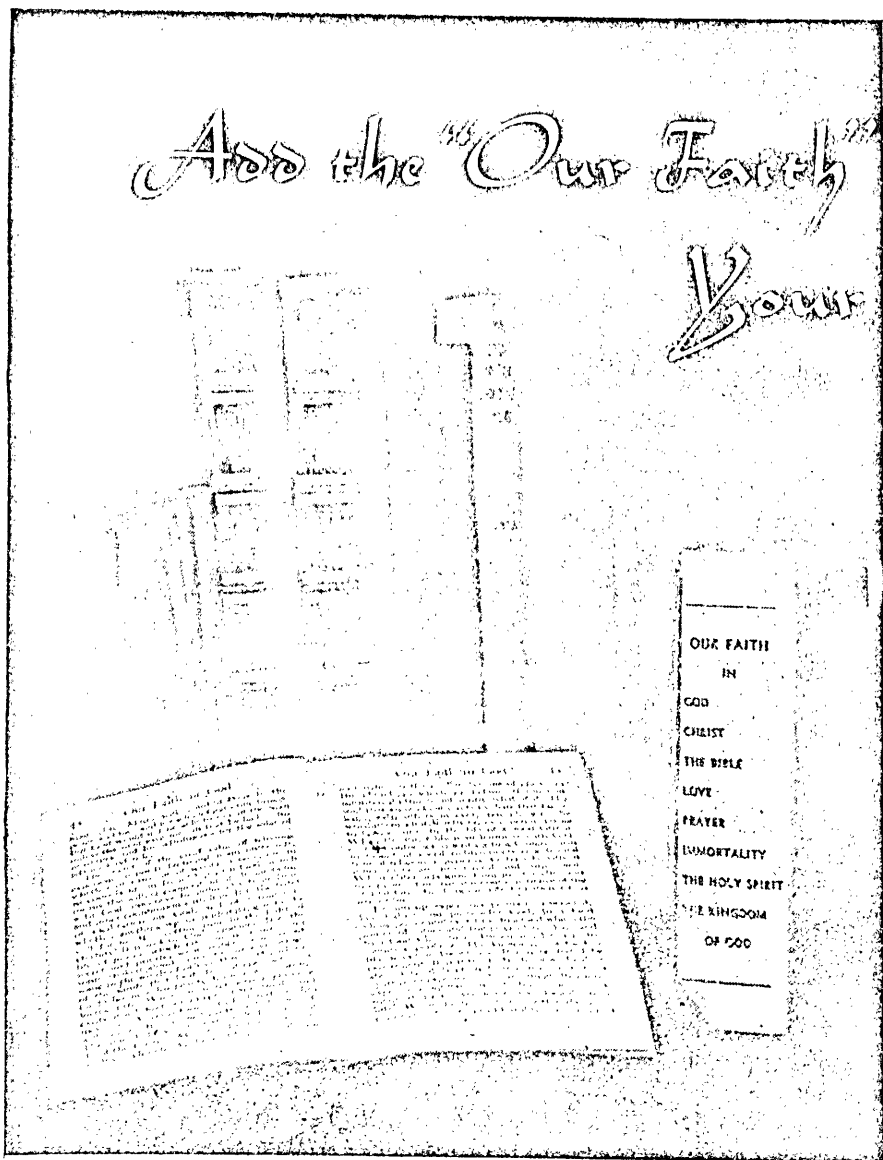
As we see our total responsibility, which extends further than our local community, and work together in a cooperative spirit to more nearly minister to the needs of the entire area, we ministers feel that our laymen will be glad to go with us in this cooperative movement to really advance for Christ and the Church.—Reporter.

One well-Cultivated talent, deepened and enlarged, is worth 100 shallow faculties. This first law of success in this day, when so many things are clamoring for attention, is concentration—to bend all the energies to one point, and to go directly to that point, looking neither to the right nor to the left.—Wesley News.

To give real service you must add something which cannot be bought or measured by money and that is sincerity and integrity.—Sales maker, Hardwick & Magee Co.

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All of these approaches will prove most meaningful to you if you provide the common denominator by faithful and thoughtful reading of the booklets at the suggested times and in the designated order.

If you do these things, there will come to you the greater poise which a rethinking and restatement of our glorious faith will bring. Among other things, this will give you a better sense of direction at a time when much of our world is tottering on the brink . . . for lack of confident, joyful Christian leadership. And there will come to you a deep gratitude for the anonymous writers of the booklets on *Our Faith*.

The booklets will be prized always. They shall enrich your Golden Treasury.

—O. L. Simpson

The price for the set of eight, in a cartor is 75 cents. Clothbound gift booklets are priced at \$2.00 per set. At your request, your pastor will place your order for you.

**I**N EVERY HOME there is a Place which occupies a level a bit higher than the surrounding bric-a-brac, gadgets, equipment, and tools. It may be a corner of the living room table, a shelf in bookcase, desk or cupboard. Or even the top drawer of the dresser in your room.

In this special Place you have those possessions which stand for your highest aspirations, your fondest hopes, your memories of fateful decisions when the tide turned Godward and you were in the turning.

Among them are some scarred heirlooms—books which still shout the confident faith from a simpler yesterday . . . your Mother's Bible, maybe, thumbed, stained, worn; the printed program of a meeting you journeyed far to attend, and which changed your life.

Be thankful that there is the Place in your home. Even though you may have been blissfully unaware of it for months on end, you could never permit it to drop out of your life, for it is a repository for the citadel of your soul.

Someday you doubtless will have in this special Place—the altar in your home—the set of eight booklets which Methodism's Advance for Christ and His Church produced in 1949 for your inspiration and guidance. That this prophecy may come true, you must, first, make sure that you have a set of booklets for your very own. Then you must read them; read them when and where you will, but also in step with your Church's great Preaching and Teaching Endeavor in the interest of the eight months emphasis on *Our Faith*—a cooperative search

## MOTIVE EDITOR GOES TO INDIA

Robert S. Steele, former managing editor of *Motive* magazine, sailed last week for India on a special writing assignment for the Board of Missions of the Methodist Church in cooperation with the National Christian Council of India. He will be a delegate for the American Service Committee at the World Pacifists Conference in December.

Mr. Steele will have offices in Nagpur and in Delhi.

A graduate of Ohio Wesleyan University, Mr. Steele took his graduate

degree at Hartford Seminary Foundation. He also studied at Columbia and Northwestern Universities. Before joining the *Motive* staff in 1945, he was a writer and announcer for an NBC affiliate radio station. He is now a contributing editor to *Motive*.

Habit is the whip which makes the man of today obey the boy of yesterday.—John Andrew Holmes, Telescope-Message.

If you can't write it and sign it—don't say it.—Earl Riney, Church Management.

## RECORDS FOR PARENTS AND TEACHERS OF NURSERY CHILDREN

Nashville, Tenn.—A new set of records for parents and teachers of nursery children has been produced by the Editorial Division and the Methodist Publishing House and will be released for sale on December 1. There are four recordings (on two records) and they are correlated *My Book for Fall*, *My Book for Winter*, *My Book for Spring*, and *My Book for Summer*. They are especially planned for three-year-old children, and each contains a

favorite story and song from the "My Book" series. Individual titles are: "The Church Bells," "Taking Turns," "Making a Garden," and "David's Pet Hen." The records sell at 75 cents for the album.

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**ACTIVITIES OF BUTTERFIELD M. Y. F.**

The Butterfield young people, accompanied by Mr. and Mrs. Frank Spurlin, Mr. and Mrs. Lee Efrid and Mr. and Mrs. Jim Wallace, had their annual autumn picnic on the banks of the Ouachita River just below Carpenter Dam on October 9. The meal was prepared on an open campfire near the water's edge. The table was spread in a setting of autumn flowers and brightly colored leaves. The centerpiece was autumn flowers.

On October 19 the group scrubbed the church and washed the windows. Refreshments were served.

The World Friendship Commission cooperating with the Worship Commission presented a most interesting personal pledge service on October 16. It was in the form of a play entitled "Whose World." Melvin Foster was leader. Alta Jean Efrid was the Girl from the Audience, Mrs. Frank Spurlin was the Voice and other Voices from Around the World were Betty Howard, Ray Rusher, Fay Rusher and Inez Dammann. Beverly Wallace was pianist.

The play which had a candlelight background ended with each member signing a pledge card.

On October 31 the young people were entertained with a Halloween party at the home of Mr. and Mrs. Roy Dammann. A treasure hunt was held after which refreshments were served by Mrs. Dammann and her daughter, Inez.—Reporter.

**MEETING OF TRI-COUNTY SUB-DISTRICT**

The Tri-County Sub-District met in the Fordyce Church Monday, November 7, at 7:30 p. m.

Forty representatives from Fordyce, Thornton, Bearden, and Hampton were present.

Pat Russell gave the devotional and Bro. Hall of Hampton closed with a prayer.

The group assembled in the recreation room for recreation and refreshments. Frank Wynne and Robert Gray are the new counselors for the Fordyce Group. The Fordyce Group held their Christmas Mission Program on October 25th and have already mailed their gifts overseas.—Ruby Hearne, Secretary.

**COLUMBIA COUNTY SUB-DISTRICT**

The Columbia County Sub-District met October 31 with Jackson Street Church serving as host. Betty Rogers, president, presided.

The group was served a potluck supper in the basement. After eating they went upstairs for the devotional and business meeting. Things discussed in the business meeting were how to raise money for the District Cabin and a different method of presenting the Banner. The Attendance Banner went to Jackson St. Church.

Next on the program was recreation. Several games and Halloween stunts were given.

The next meeting will be at Waldo on November 28.—Reporter.

**CARAWAY M. Y. F.**

The Caraway M. Y. F. has progressed rapidly this year. There are 27 members enrolled, 11 of whom have become members since June.

These members attended the "Advance for Christ and His Church" rally at Little Rock, October 17: Bette Krutz, Dorothy Hinton, Jennie Lou Hinton, and Lura Wheeler. The Miss Hinton and Miss Wheeler gave reports concerning the rally to the church congregation.

The group has decided that the "Our Faith" booklets will be used as additional program material. They will be studied and discussed at all regular M. Y. F. sessions.

The officers of the Caraway M. Y. F. are: Bette Krutz, president; Ann Jimerson, vice-president; Lura Wheeler, secretary-treasurer; Jennie Lou Hinton, social chairman; Tommy Riggs, program chairman; Ann Jimerson, pianist; Wilanne Stroud, song leader; Mr. M. D. Dennis, counselor.—Reporter.

**ANNUAL BOOTH FESTIVAL OF LITTLE ROCK SUB-DISTRICT**

The Fifth Annual Booth Festival of the Little Rock Sub-District will be held at Winfield Church, Little Rock, at 7:30 p. m., Monday, November 21. The theme for this year is "Thanks Be To Thee." All gifts of food and money will be given to Aldersgate for the Southwest Conference for Youth Leadership Training.

Booths are to be constructed in Fellowship Hall Monday, November 21, and will portray some version of the theme, "Thanks Be To Thee." Recognition will be given to the three churches whose booths are considered best by the judges, and basis for judging will be portrayal of the theme, originality, and attractiveness. Special recognition will also be given to the church with the most canned goods, and to the church with the largest cash donation.

Last year the food was given to

**CONWAY DISTRICT YOUTH RALLY**

The Conway District M. Y. F. Rally was held at First Church, Conway, Tuesday evening, November 8th, at 7:00 with more than 200 young people present. Joe Lee Fleming, district president, presided. The theme for the program was "World Peace." George Wayne Martin, ministerial student at Hendrix College and pastor of the Vilonia Methodist Church, led the prayer. Jim Clemmons, also a ministerial student, gave the inspirational address. The Hendrix Chapel Choir, under the very able direction of Rev. V. Earle Copes, organist and director of the host church choir, rendered two very beautiful numbers: "Let Thy Holy Presence" by Tschesnokoff, and Mr. Copes' own arrangement of "Steal Away."

The film strip "Your Nickels—Your World" was shown by Robert Sanford of Conway, to promote the MY Fund in our district.

Miss SuElla Anderson of Little Rock, a student at Hendrix, directed the recreation and group singing.—District Director Youth Work.

**ADVANCE! IN MY FUND GIVING!**

By George Rice

Emerson once said, "Nothing great was ever achieved without enthusiasm." Another very wise man said "It pays to advertise. Now I don't know exactly what these men had in mind when they expounded so brilliantly, but perhaps we can apply their thoughts today to the MY Fund.

How can we make an "Advance" in MY Fund giving? First, by applying the philosophers' maxim to generate a lot of enthusiasm in our own

the Conference M. Y. F. and \$200 cash was sent to Jim Major, missionary from the Little Rock District, to Chile.

**"New Light on Baptism"**

Reprinted by popular demand. Facts found in oldest records prove sprinkling was the Bible mode of baptizing ordained of God! 50c postpaid.

MAHAFFEY PUBLISHING CO.  
Spartanburg, S. C.

selves. MY Fund is great, its purpose is great, and we have got to be great also, for it is too late to be otherwise.

The business man says "advertise," and we can use a lot of that. One of the big reasons people don't give to MY Fund is that they haven't been reached by you concerning the need. Of course, you have probably realized that to be really effective in publicity one has to believe in and know the product he is selling—so that's the catch—it will take a little study and work on our part. In fact it will take a lot of hard work.

Someone is saying, "but posters are so hard to do," so before you get those ideas remember that though posters and signs are a very important phase of publicity, there are many others just as effective: direct mail, church bulletins, special programs in M. Y. F. meetings, and the most effective of all is just plain old "Word-of-mouth plugging,"—these are just a few suggestions, and if you try you can think of a dozen more. If you have thought of some ideas—use them. The point is—let people see that the need is really great, and by far the majority of the time they will come through and be really glad they did.

Remember always though that the big requirement is to know all about it yourself. From a recent issue of Workshop comes this slogan that sums it all up a lot better than I ever could:

*"Know your MY Fund;  
If you know, you'll care;  
If you care, you'll share."*

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**SALE OF TUBERCULOSIS SEALS**

Buy Christmas Seals



Help Stamp Out TB

**TUBERCULOSIS** Seals, traditional symbol of the Christmas Season, will go on sale in Pulaski County, November 21st, and the Annual Sale will continue through Christmas Day, C. C. Mundo, President of the Pulaski County Tuberculosis Association announced this week. A goal of \$30,000 has been set for Pulaski County.

Among the activities carried on by the County Tuberculosis Association in its never ending fight against the disease is a program of skin testing in Public and Parochial Schools; the finding of early tuberculosis by means of the X-ray Unit which goes to schools, places of industry, and factories throughout Greater Little Rock and Pulaski County searching for early tuberculosis. A program of Health Education, and Counseling with those who have recovered from tuberculosis is also an important phase of the tuberculosis program.

Progress has been made in the war that has been constantly waged against this disease by the National Tuberculosis Association and more than 3,000 affiliated local associations, however, tuberculosis remains Number One Killer of the important age group from 15 to 25. In Arkansas this year in the first six months of 1949, 10 per cent of newly reported cases of pulmonary tuberculosis in Arkansas occurred among students and school personnel. Tuberculosis takes a death toll of nearly 1,000 Americans a week and there are approximately one half million people with active tuberculosis in this country. These are only reminders of the tragic waste of tuberculosis because tuberculosis is a preventable disease.

We know that tuberculosis is a communicable disease which can be prevented. We have the weapons with which to fight it. It is up to a generous public to see that these weapons are kept in use. They can be used by your local association if you continue to supply your Tuberculosis Association with this ammunition through the generous purchase of Christmas Seals.

Tuberculosis Seals and Health Bonds are the sole support of the year in and year out program of the Pulaski County Tuberculosis Association.

**SUNDAY SCHOOL LESSON**

(Continued from Page 16)

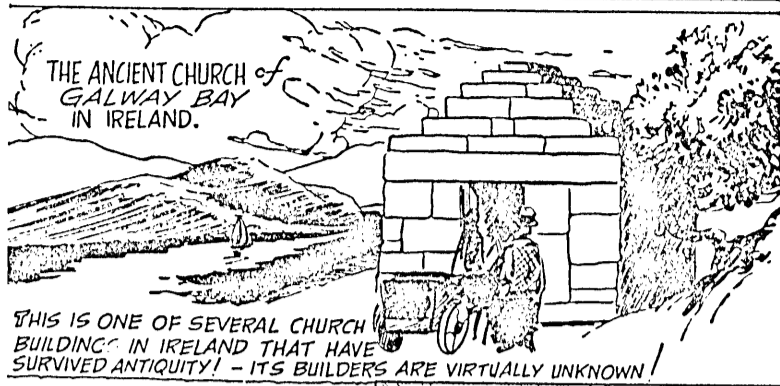
ter, but I am sure that you are wrong in your condemnation of Christianity. I haven't lived a long time, but my religion has meant a lot to me. Then, too, I have noted the effect it has had in the lives of hundreds of others." Not a man in all that distinguished group dared to answer him, and the conversation was immediately changed.

Probably, the greatest need of our time is some God-given convictions and then courage to live by them at any cost or sacrifice. The writer feels that this is the chief point of our Sunday school lesson today.

A people usually loses liberty by a process of erosion rather than by a single act.—Church Times. (England)

**LOOKING AT RELIGION**

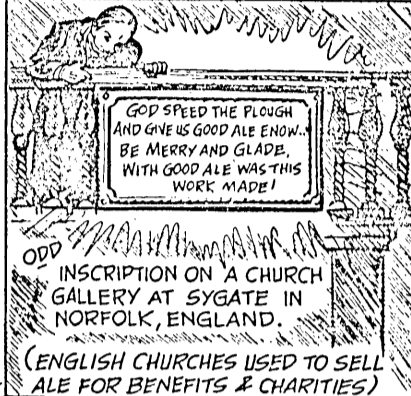
By DON MOORE



THIS IS ONE OF SEVERAL CHURCH BUILDINGS IN IRELAND THAT HAVE SURVIVED ANTIQUITY! - ITS BUILDERS ARE VIRTUALLY UNKNOWN!



APRIL FIRST IS THE DAY OF COMMEMORATION OF ADAM and EVE! (SOURCE: 6TH DAY OF MIAZIAH OF THE ETHIOPIC CALENDAR).



GOD SPEED THE PLOUGH AND GIVE US GOOD ALE ENOUGH. BE MERRY AND GLAD. WITH GOOD ALE WAS THIS WORK MADE!

INSRIPTION ON A CHURCH GALLERY AT SYGATE IN NORFOLK, ENGLAND. (ENGLISH CHURCHES USED TO SELL ALE FOR BENEFITS & CHARITIES)

**On A Wide Circuit**

By W. W. REID

**"GRATITUDE BY CONDUCT"**



IN these years, when it would appear that too many of us Thanksgiving Day is but another day to gorge, to play, and to boast of our surpluses and excesses, it may do no harm to consider the religious purposes of the observance as set forth by some of our earlier presidents.

In 1795, when all Europe was in the throes of war, revolutions, and counterwars, President Washington asked the nation to observe a Day of Thanksgiving for "our exemption from foreign war." He urged the people to gather in their churches "humbly and fervently to beseech the kind Author of these blessings graciously to prolong them to us; to imprint on our hearts a deep and solemn sense of our obligations to Him for them, to teach us rightly to estimate their immense value; to preserve us from the arrogance of prosperity, and from hazarding the advantages we enjoy by delusive pursuits; to dispose us to merit the continuance of his favors by not abusing them, by our gratitude for them, and by a correspondent conduct as citizens and men; to render this country a more and more safe and propitious asylum for the unfortunate of other countries; to extend among us true and useful knowledge; to diffuse and establish habits of sobriety, order, morality, and piety, and finally, to impart all the blessings we possess, or ask for ourselves, to the whole family of mankind."

Four years later, when it seemed as if there might be war between the United States and the French Republic, President John Adams called for a day of "humiliation, fasting, and prayer," with this introduction: "As no truth is more clearly taught in the Volume of In-

spiration, nor any more fully demonstrated by the experience of the ages, than that a deep sense and a due acknowledgment of the governing providence of a Supreme Being and of the accountableness of men to Him as the searcher of hearts and righteous distributor of rewards and punishments are conducive equally to the happiness and rectitude of individuals and to the well-being of communities; as it is also most reasonable in itself that men who are capable of social acts and relations, who owe their improvements to the social state, and who derive their enjoyments from it, should, as a society, make their acknowledgments of dependence and obligation to Him who has endowed them with these capacities and elevated them in the scale of existence by these distinctions; as it is likewise a plain dictate of duty and a strong sentiment of nature that in circumstances of great urgency and seasons of imminent danger earnest and particular supplications should be made to Him who is able to defend or to destroy; as, moreover, the most precious interests of the people of the United States are still held in jeopardy by the hostile designs and insidious acts of a foreign nation, as well as the dissemination among them of those principles, subversive to the foundations of all religious, moral, and social obligations, that have produced incalculable mischief and misery in other countries . . ."

President Madison set a day of prayer after the War of 1812. Said he: "If the public homage of a people can ever be worthy the favorable regard of the Holy and Omniscient Being to whom it is addressed, it must be that in which those who join in it are guided only by their free choice, by the impulse of their hearts, and the dictates of their consciences; and such a spectacle must be interesting to all Christian nations as proving that religion; that gift of heaven for the

**A MESSAGE FROM BISHOP AND MRS. MARTIN**

(Continued from Page 2)

thoughtful friends. We are saving some of the candy for missionaries. Our "bon voyage" letters and telegrams from so many friends have been read and re-read with great pleasure and appreciation.

It is a great joy to go as far as Singapore with Bishop and Mrs. Moore. We have a table together in the beautiful dining room, and we count ourselves very fortunate to be traveling companions with them.

We are using our time for preparation for the days ahead. We brought a number of books with us, and we can catch up on our reading. We will arrive in Honolulu on Wednesday, November 9. We will be glad to see land again and to visit that interesting Island. Years ago I read this intriguing statement from another traveler: "Beyond the horizon which every evening takes the sun into its arms, lies a world we are starting to explore." We, too, in confidence that our Heavenly Father goes with us, look forward with eager anticipation to the world we are starting to explore.

A miss portrait which, neither in part nor whole, will ever be bought for the whiskey ads ("Men of Distinction") is this one: the 14,151 persons (out of a total of 19,892 for all causes) committed to the District of Columbia jail for intoxication during the fiscal year 1949.—Christian Science Monitor.

good of man, freed from all coercive edicts, from that unhallowed connection with the powers of this world which corrupts religion into an instrument or an usurper of the policy of the state, and making no appeal but to reason, to the heart, and to the conscience, can spread its benign influence everywhere and can attract to the divine altar those freewill offerings of humble supplication, thanksgiving and praise which alone can be acceptable to Him whom no hypocrisy can deceive and no forced sacrifices propitiate."

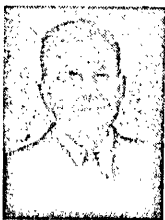
Could it be that Adams and Madison were speaking obliquely to the atheistic and swaggering France of their day? There may even be a word of caution here to modern Russia, especially if she reads with these messages something of French history!

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## The Sunday School Lesson

By REV. H. O. BOLIN



### JEREMIAH, SPOKESMAN FOR GOD

LESSON FOR NOVEMBER 27, 1949

SCRIPTURE: Jer. 1:9-10, 18-19; Jer. 22:1-3, 13-114; Jer. 37:15-17.

GOLDEN TEXT: "Woe unto him that buildeth his house by unrighteousness, and his chambers by injustice; that useth his neighbor's service without wages, and giveth him not his hire." Jer. 22:13.

With this lesson we are beginning another new unit of study for this quarter. All of these units are very important. The general theme of the first unit was RELIGION IN THE LIFE OF A NATION; the second, VITAL RELIGION; the present unit, THE RELIGION OF THE INDIVIDUAL.

#### The Call of Jeremiah

Jeremiah lived about a hundred years after First Isaiah. Isaiah had saved Jerusalem from Assyria. Jeremiah tried to save it from Babylon, but failed. The nation was in a pretty bad way even during the days of Isaiah. Later some very wicked kings came to the throne of Judah. The wicked king Manasseh came to the throne in 697 B. C. and ruled for 55 years. He was followed by Amon who ruled for two years. His reign was also noted for its wickedness. In 639 the good king Josiah came to the throne and ruled for 31 years. In 627 B. C., 12 years after Josiah came to the throne, he began a reformation. One year later (626 B. C.) Jeremiah received his call to become a prophet. His years of service continued through 586 B. C. when the nation was finally destroyed. This was the most trying period of all the history of Judah.

Jeremiah was a timid, sensitive, emotional personality. Like Moses, he tried to evade the call. He reminded the Lord that he was just a child. His call is described in verses nine and ten of our lesson. The Lord is represented as putting forth his hand and touching the mouth of Jeremiah and saying, "Behold, I have put my words in thy mouth: see, I have this day set thee over the nations and over the kingdoms, to pluck up and break down and to destroy and to overthrow, to build and to plant." In answer to the prophet's pleading of weakness and inability to carry out such a commission, the Lord went on to say: "For, behold, I have made thee this day a fortified city, and an iron pillar, and brazen walls, against the whole land." God warned him that the priests, princes and many of the common people would be against him, but that in spite of their combined efforts, he would prevail. The Lord promised to be with him and deliver him.

The Lord's prediction that Jeremiah would meet with serious opposition more than came true. He was the most unpopular, hated and severely persecuted man of his day. Many times his life was in danger. He was stoned, he was beaten and thrown into a dungeon to starve. Later, however, he was rescued by a Negro slave and continued his mighty work. In spite of his timidity he had a strength of conviction that was surprising and a militant courage that drove him straight ahead in the face of all dangers. In all of his sufferings he was constantly thinking of his people rather than himself. Many scholars say that he was the most Christlike man

of all the Old Testament period.

#### Jeremiah's Message

Jeremiah was sure that his message was from God. He did not hesitate to speak the truth regardless of the consequences. Three of the messages in the lesson of today were delivered to three different kings.

The false prophets of that time told these kings what they wanted to hear, but Jeremiah told them the truth. They both feared and hated him, and some of these kings tried to destroy him.

For a period of 40 years Jeremiah ceased not to warn the people and the rulers. During that time the nation suffered three defeats. She was again defeated in 597 B. C. The last and most terrible defeat took place in 586 B. C. at which time Jeremiah was burned. This was the end of Judah as a power. The family of Zedekiah, the ruler of that time, was slain in his presence and then his eyes were jabbed out. He was carried away to Babylon to spend the remainder of his life in captivity. After the terrible defeat of 586 B. C. some of the Jews who were not carried as captives to Babylon fled to Egypt. They took Jeremiah, apparently against his will, with them. Tradition has it that he died a martyr shortly after arriving in Egypt.

During his long ministry there were five points that Jeremiah kept emphasizing: First, Babylon is going to destroy Judah; Second, if Judah will repent God will save her from Babylon; Third, if Judah will surrender to Babylon, she will be spared; Fourth, Judah, destroyed, shall recover and yet guide the world; Fifth, Babylon herself will finally be destroyed and will utterly disappear.

The nation refused to heed the warning of Jeremiah and was destroyed as he depicted it would be. His prophecy concerning Babylon has also come true. She was utterly destroyed and has completely disappeared from the face of the earth.

#### Jeremiah The Pioneer

There are a few points at which the prophet was a pioneer. It has been said that he was the first individualist in the history of religion. Others had thought more in terms of national righteousness and group conduct. Jeremiah emphasized the personal element in religion. The individual is responsible to God and can have an inner contact with God.

Because of this discovery, made by Jeremiah, many scholars class him as chief among the prophets. Renan, the French skeptic, who belittled men of the Bible and said of Jeremiah: "Before John the Baptist, he was the one man who contributed most to the foundation of Christianity." Robert W. Rogers in his book entitled "Great Character of the Old Testament," has this to say: "Now we have come to a greater prophet than Moses, or Elijah, or

Amos, or Isaiah, for we have come to Jeremiah, the greatest of the prophets, and greatest on this very ground, that he was the prophet of the inner life."

#### Outstanding Qualities

There were certain good traits that stood out in the life of Jeremiah—traits, that as Christians, we will do well to emulate.

He was a man of great sincerity. He took his task seriously. He was sure that he was doing God's will. He had no question about the fact that he was called of God to warn his people. The warning was unheeded by them. It caused them to misunderstand the prophet. They even questioned his patriotism. But none-the-less for 40 years he kept pleading with them to turn from their wickedness as individuals and as a nation in order that they might be saved from the doom that was about to come upon them.

We have come upon a time when sincere people are being criticized and branded as unpatriotic, like Jeremiah of old. We have a system that we are proud of. We think that Capitalism coupled with freedom of enterprise is a thousand-fold better than totalitarianistic Communism. But we are foolish if we think our system is perfect. All man-made systems have their faults. Our hope is in continued improvement. Such improvement comes about largely through constructive criticism. It was this type of criticism that Jeremiah gave his nation. But the people and the rulers of the nation could not take it. History proves that they were wrong. After all Jeremiah was the most patriotic man of his day. His patriotism was according to wisdom, that of the others was based on unreasoning prejudice.

Again, Jeremiah was humble. All truly great people are humble. He gave God all the credit for whatever he was able to accomplish. Over and over again, he insisted that the message he brought was God's and not his own.

Jeremiah was a man of strong convictions and he stood by them at great cost to himself. Many times they almost cost him his life but he did not waver. By nature, he was timid and retiring. He was quite a student. He would have much preferred the quiet life of a scholar away from the publicity and turmoil of his day. But following his convictions brought him into the thick of the fight. When he felt led of the Lord to go before the kings of his day, he did not hesitate, though he knew that his message would greatly anger them and endanger him.

How badly in our day we need people who will stand fearlessly by their convictions. We are too much like the professed Christian who was about to make a trip to a certain logging camp. He was warned that if the fellows there learned that he was a Christian that they would embarrass him. On his return one of his friends asked him how he came out. He replied, "Fine; they did not find out that I was a Christian." Just such professions as that are not much help to the troubled age in which we live.

Some years ago a couple of young ladies wrote a joint-article for the People's Column of the Gazette in which they enumerated some of the habits of their associates and how these habits were affecting them. They went on to say that they did not smoke. Cigarettes nauseated them. They realized that smoking was a foolish, filthy, expensive habit. But they were learning to smoke because the crowd they ran with smoked. They did not like to drink. They did not like the taste of beer and liquor burned their mouths, but they were learning to drink because their crowd did. They had no desire to neck and pet with every male who came along. They felt that such procedure would cheapen their conception of virtue, and to a certain extent would incapacitate them for a future happy marriage. But they were permitting these familiarities because their crowd did.

The point here is that these young ladies had some convictions but lacked the courage to live up to them. They needed some good Sunday school lessons on the life of Jeremiah.

The trouble is not so much a lack of convictions on the part of modern professed Christians, it is rather a failure to live up to those convictions. All know that the Church, in its various branches, is the greatest public institution in the world, but many hesitate under certain circumstances to say anything about it. All realize that the hope of the world lies in Christ and his program of love and service to all mankind, but under many circumstances they keep quiet when they should let the world know where they stand.

Some years ago a distinguished group of men (including one U. S. senator) were in conversation. They were poking fun at the Christian religion. A young man sitting near overheard them. He felt that he should speak a word for his Lord. In much humility, he said, "Gentlemen, you are much wiser and more learned than I am and it may seem a bit presumptuous on my part to dare to speak to you about this mat-

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