

# Arkansas Methodist

Serving One Hundred or

and Methodists in Arkansas

"The World is My Parish" — J.

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

VOL. LXVIII

LITTLE ROCK, ARKANSAS, DECEMBER 8, 1949

NO. 48

## Editor Attends Meeting At Buck Hill Falls

THROUGH the courtesy of the General Board of Missions and Church Extension, the editors of Methodist publications are invited guests of the Board in its annual meeting in Buck Hill Falls, Pennsylvania.

Rev. Ewing T. Wayland, one of the editors of The Arkansas Methodist, is representing our publication this year in the meeting in progress this week. It is an experience one never forgets to be permitted to sit in on the various general sessions and committee meetings of this great Board.

The Woman's Society of Christian Service comprises one of the three Divisions of the Board of Missions and Church Extension. This means that, at the annual meeting of this Board, the millions of dollars raised annually by the Woman's Society of Christian Service and the millions of dollars raised annually for missions through World Service are appropriated for the various interests supported by our mission money.

One might think that a four-day meeting is a very short time in which to make appropriations of millions of dollars for missionary projects across our nation and in all parts of the world. Much preliminary work has been done, of course, by those in the leadership of the Board and its many Divisions and sections. Nevertheless, especially appointed committees carefully study their recommendations and make recommendations to their respective Divisions; the Division in turn makes its recommendations to the Board as a whole, which must pass on all appropriations.

There is no laxness anywhere in the process. Anyone interested in our missionary program, on attending one of these meetings, would feel that every dollar appropriated is prayerfully and wisely used for the building of the kingdom.

## "Christmas Comes But Once A Year"

PERHAPS you have often heard the expression, "Christmas comes but once a year." Unfortunately this expression is frequently used as a flimsy excuse for some shabby, moral conduct at Christmas time. When it is so used it is the result of some very shallow thinking by a distorted mind.

It is an unexplainable paradox that anyone can jockey his mental attitudes into such a position as to approve a lower standard of moral living, while celebrating the birthday of the Christ Child, than he commonly sets for himself at other times of the year. Christmas does come but "once a year." For that reason the normal reaction of every individual should be such as to lead him to make that season of the year the peak point of moral, ethical and spiritual living. To make Christmas time an excuse for a moral slump in conduct is a perversion of thought and action that is unworthy of anyone, most especially a professed Christian.

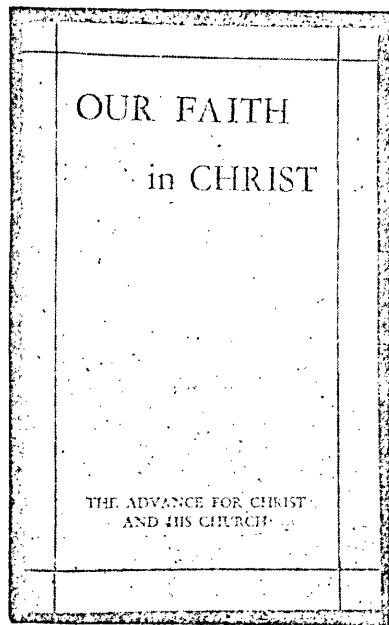
Let us find in the spirit of Christmas and in the message of Christmas an incentive to higher and holier standards of living. Let us find in the gift of Christ, by a loving heavenly Father, an inspiration to join forces with the best of earth in the purpose to make the kingdoms of earth the kingdom of our Lord.

"Christmas comes but once a year" with its spirit of good cheer, its message of "peace on earth" and its opportunity to promote the doctrine of the brotherhood of man, and above all the story of the Babe of Bethlehem.

## Our Faith In The Teachings Of Christ

OUR study of "Our Faith in Christ" would, of necessity, include a study of "Our Faith in the Teachings of Christ." Officers sent by the chief priests and Pharisees to arrest Jesus returned without Him to report, "Never man spake like this man." Matthew tells us that at the end of the Sermon on the Mount, "The people were astonished at his doctrine: for he taught them as one having authority, and not as the scribes." Such was the effect of the teachings of Jesus on the masses of people who heard Him speak.

After an exacting study of the teachings of all of the religious leaders of earth, the Christian believes today that the



teachings of Christ embody the most perfect standard for living that the world knows anything about. His teachings, by the example of His life and by the spoken word, are so perfect that man cannot add to or subtract from them without marring them. So perfect and so comprehensive were the teachings of Jesus that across these twenty centuries there has not been added to His conception of right living one basic, moral or ethical truth.

Some of our learned "Doctors" have attempted to discredit the teachings of Christ by declaring that practically everything Christ said had already been said by some teacher of earth somewhere before his day. After the scholars of earth have for twenty centuries read and re-read the musty pages of time-worn manuscripts found in the ancient libraries scattered over Europe, Asia and Africa they profess to find scattered through them the substance of much that Jesus said.

The amazing thing about the teachings of Jesus is that this untrained Galilean peasant without access to any of the great libraries of earth, could bring together in one concrete, dynamic, immortal statement the very cream of the teachings of all of the greatest teachers who had preceded Him.

## The High Cost Of Getting Something For Nothing

NO other generation in our American life has been so completely "taken in" by the idea of getting something for nothing as the generation in which we live. Despite the records of the past and the experiences of the present which prove that the "something-for-nothing" idea is unreasonable and disappointing, multitudes about us still follow the mirage and hope against hope that it may become real.

The wave of gambling that has swept over so many of our American people is born of the groundless faith that one can get something for nothing. It is not difficult to see that a gambler cannot win. If the game is honest and fair, by the law of averages the gambler will finally break even. If the game is not honest and fair the gambler who tries to win in such a game by fair means is simply a sucker who is being indirectly robbed. If the man who gambles is himself a crooked gambler then gambling has already cost him more than he can possibly get from it, his good name and character. A gambler cannot get something for nothing.

It is this hope of getting something for nothing that has given the radio give-away program such popularity. There are millions of Americans who daily miss the best radio has to offer and listen to the meaningless, incoherent chatter of the give-away program with the futile hope that their phone may ring and bring them the chance to get something for nothing. Of course the chances are about thirty-five million to one that they will not be called and the chances about as heavily against them that they will not get anything worth while if they are called and yet they hang on to a forlorn hope that something may happen. Their radio becomes a kind of one-armed bandit slot machine which robs them of their time and gives nothing in return.

It seems to be a long road, but eventually we will arrive at the place where the American people will see that they cannot get "something for nothing" from the government. The masses of America will eventually realize that the government has no money except what it borrows or gets from its citizenship by some form of taxation. Because of the high cost of collecting taxes and because of the cost of handling the taxes collected and because of the high cost of government itself it is folly to expect the government to give back more than a small fraction of the money it collects in taxes. The financial aid the average citizen gets from government usually costs more than anyone can afford to pay.

## The Same Old Story With Monotonous Regularity

ON the front page of last Sunday's Arkansas Gazette we have again the story of a double tragedy where apparently liquor again pulled the trigger.

A sheriff going about the duties for which he was elected warned a man who had already drunk too much to either go home or stop drinking. The warning came late in the night. A little after midnight the man who was drinking shot the sheriff. Liquor apparently made the difference between a normal mind that would appreciate a friendly warning from a sheriff and the abnormal state of mind that would cause one to shoot an officer of the law under such circumstances.

(Continued on Page 4)

# The County-Seat Church Should Serve Community Life

By PROFESSOR ROCKWELL C. SMITH  
Garrett Biblical Institute  
Evanston, Illinois

**P**OLITICAL scientists have long criticized county government for its sprawling formlessness and irresponsibility. A typical statement is that of the National Municipal League in its popular pamphlet, entitled *The County Manager Plan* (1945): "It (the county) is distinguished from the best practices in other governmental units by four characteristics: lack of any central executive, popular election of numerous administrative officers, dis-



PROF. ROCKWELL C. SMITH

person of the appointment power in many different hands and among several levels of government, and limited discretion of the board over allocation of funds and over policy generally."

Rural sociologists have pointed out the social competition and conflict and the social disorganization that follows from so unintegrated a community center as the county seat. Such competition and conflict mean institutional over-organization and over-activity for the few with a consequent sense of strain and pressure, institutional neglect and non-participation for the many.

More than three-quarters of the county seats of the United States are our responsibility by ecclesiastical assignment. If we do not show some concern about them, their problems will not be met.

And beyond the sheer weight of numbers there is a further cogent reason for concern here on our part. Farmers and small town folk are all governed from the county seat; from the county seat the welfare state reaches out to serve them if they are to be served at all. And the specifically agricultural programs, both governmental and private, which concern our people are directed from the county seat. If we want to serve farm folk, we must get the county seat in focus.

To the extent that there are significant regional variations, generalizations will be at least somewhat inaccurate. Nevertheless, there appear to be certain statements about county-seat churches in general which we can safely make.

To begin with, quite generally the county-seat churches we are concerned with are Protestant churches. A reasonable safe generalization is that the smaller the county seat the less apt it is to con-

tain a Roman church and the more solidly Protestant its several denominations will be.

### An Inefficient Church

Again we may say that the average county-seat church is a medium-sized church. But while the county-seat church appears to be a moderate-sized church with a generous budget and a good plant, judged by more vital and Christian measure of available people reached, it is an inefficient institution.

Apparently what happens is that the county-seat church, with its superior leadership and program, attracts from the surrounding hinterland the more alert farm population, leaving the less enterprising without the leadership or the resources necessary to maintain the smaller open-county churches. The smaller the county, the more apt the county-seat church is to destroy small churches, while at the same time it fails to serve more than a small fraction of their former membership. The county-seat church, then, by destroying the country church without serving its people, proves itself to be an inefficient institution in terms of the cause for which the church exists.

Finally, the county-seat church is a class church. There are definite class lines and a clearly observable class structure in county seats serving typical rural areas, and the work of the church is carried on within this class structure, with little consciousness either of its existence or its incompatibility with the Gospel, and with almost no attempt to transcend it. Indeed, the church often becomes a means for expressing class differentiation, so that in Jonesville a man who wishes to rise from the middle class to the upper class or within the middle class, from lower to upper segments, will move his membership from the Methodist or Baptist to the federated church.

The county-seat church then is a Protestant church, a medium-sized church, a church which is inefficient in serving its hinterland, and which reflects the class structure of which it is a part.

### The Church Often Opposes Change

The local church, then must be that fellowship for all the individuals which constitute its responsibility, first of all, to its own members. They are, all too often, complacent, smug, settled. Their typical attitude toward change is to repudiate it and to oppose it in every possible way. They need to be reminded of the Gospel that makes all things new, not simply because their positions of leadership in the community enable them to block progress, but for their own soul's sake.

In 1939, in a study I was privileged to make in rural Wisconsin, I asked a series of pastors of diverse denominations to name for me the outstandingly Christian families of their churches. I secured thus the names of 61 families. I then went to the county officials and asked them to list the persons in the same communities to whom they would go if they wished local leadership. They gave me a total of 38 names.

But the sad fact was that only five names appeared both on the list of best Christians and on the list of most effective leaders. Apparently we as churchmen either do not motive the persons with whom we

standards of prestige and power; if the church becomes the agency through which the class structure of the community comes to its final and definitive expression; and if, through church membership, the

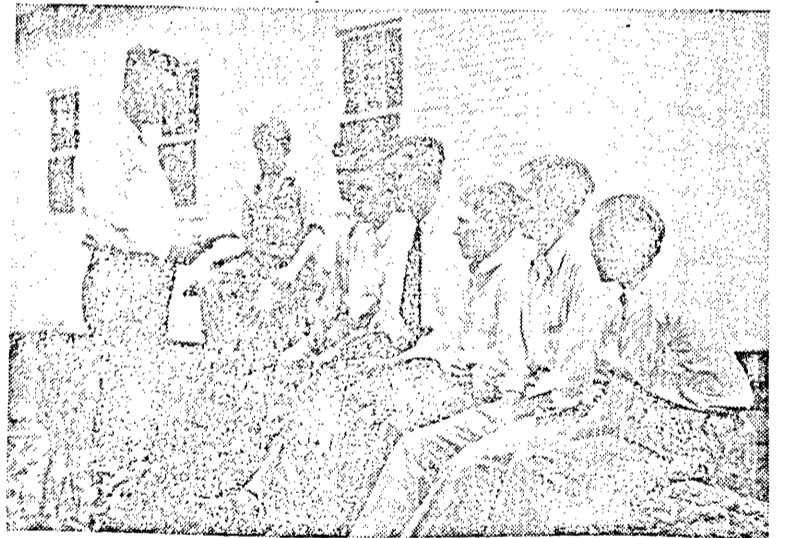


The minister must go out to where the people are.

feel most successful to accept responsibility for leadership, or else we do not reach and serve leaders. Either alternative explanation can give us little comfort.

The county-seat churches have a certain killing power. They reach out to the various neighborhood churches and take here and there a prosperous farmer into their membership. But the net result of this

niceties of class distinction are symbolized, then we must not be surprised if this same class system comes to fruition in the Farm Bureau or the C. I. O., in the Masonic lodge or the garden clubs. But let the intoxicating spirit of Christianity find expression in a church where the poor have the Gospel preached to them; then, invisibly but irresistibly the Gospel leaven



It is for the tomorrow of these boys that the church must build and plan.

sort of service, as we have seen, is to take away the best leadership from the open-country church, as well as its strongest financial support, so that it sickens and dies, leaving an un-churched and ultimately pagan population over vast regions of the countryside.

### "Christianity Must Find Expression"

In the county seat the farm cooperative has its headquarters; there all the governmental and social and recreational agencies have their facilities and their offices. If the standards which these institutions and agencies see in the church are

will infect and perfect every agency of our common life.

Our day needs the church and it needs of the message of the church registering effectively at the level of our significant social interactions. More and more the unit or rural life socially as well as administratively is becoming the county. That gives the county-seat church an unsurpassed opportunity but an opportunity that may be lost if it is not appreciated and used. Let us remove the grave-clothes of respectability and smug comfort with which this church has so long been shrouded and make her again the servant of the living God.

# THE DEVOTIONAL PAGE

REV. ROY I. BAGLEY, Editor

## FROM THE BOOKSHELF

The fall of Rome was, not the cause of the decay of their culture, but rather a symptom of that decay . . .

The recognition that something has gone wrong with our civilization is now so widespread as to be almost universal . . .

The surprising fact is that so many prophets saw the weakness of our civilization when it seemed strongest . . .

The awful truth is that our wisdom about ends does not match our ingenuity about means, and this situation, if it continues, may be sufficient to destroy us . . .

Our predicament is a commentary, not on instruments and instrument makers, but on the human inability to employ both scientific knowledge and technical achievement to bring about the good life and the good society . . .

Unless the spiritual problem is solved, civilization will fail; indeed, we already have a foretaste of that failure in many parts of the world.

The sober truth is that, as a people, we do not believe we are engaged in a race with catastrophe . . .

It is bad enough to fail to live up to humane standards, but it is far worse to glory in that failure . . .

Science, then, depends on ethical foundations, the chief of which is the unmercenary love of truth . . .

Democracy does not succeed by creating a system of counting votes. It depends far more on whether we retain the essential dignity of man.

From *The Predicament of Modern Man*, by Elton M. Trueblood.

## PRACTICE THE PRESENCE

If you will learn to practice the presence of God continually you may do two things, Dr. Frank Laubach says.

1. *Have a study hour.* Read and reread the life of Jesus recorded in the Gospels thoughtfully and prayerfully at least an hour a day. Find fresh ways and new translations.

2. *Make him our inseparable chum.* Try to call him to mind at least one second of each minute. You do not need to forget other things nor stop your work, but invite him to share everything you do or say or think. It is no harder to learn this new habit than to learn the touch system in typing.

These two practices keep a man's religion steady. If the temperature of a sick man rises and falls daily the doctor regards him as seriously ill. This is the case with religion. Not spiritual chills and fevers, but an abiding faith which gently presses the will toward Christ all day, is a sign of a healthy religion.

Practicing the presence of God is not on trial. It has already been proved by countless thousands of people. Men and women who had been slaves of vices have been set free. Catholics and Protestants find this practicing the presence of God at the heart of their faith. Con-

## IN THE CARPENTER SHOP

*I wish I had been His apprentice,  
To see him each morning at seven,  
As he tossed his gray tunic about Him,  
The Master of earth and heaven;  
When He lifted the lid of His work chest  
And opened His carpenter's kit,  
And looked at His chisels and augers,  
And took the bright tools out of it;  
When He gazed at the rising sun tinting  
The dew on the opening flowers,  
And He smiled at the thought of His Father  
Whose love floods this fair world of ours;  
When He fastened the apron about Him,  
And put on His working man's cap,  
And grasped the smooth haft of His hammer  
To give the bent woodwork a tap,  
Saying, "Lad, let us finish this ox yoke,  
The farmer must finish his crop."  
Oh, I wish I had been His apprentice  
And worked in the Nazareth Shop.*

Author Unknown—from *Quotable Poems*

## THOSE SILENT YEARS

*"As Jesus grew older he gained in wisdom and won the approval of God and men." (Luke 2:52)*

From the time Jesus appeared at the temple in Jerusalem at the age of 12 until His baptism is called "The Silent Years." There has been much written as to what happened in those 18 years. There is no trustworthy record as to what Jesus did do in that period of time. St. Luke gives the best picture of what took place, "As Jesus grew older he gained in wisdom and won the approval of God and men."

Sometimes we let the idea creep into our minds that because these were silent years they are not important. There was no unimportant period in Jesus' life. His years of ministry were possible because of these years of preparation. Too often youth and adults alike look on this period in life with too light appreciation.

During these silent years Jesus gained in wisdom. He sought and found the deep reality of life. When He said, "A man's life consisteth not in the abundance of things he possesseth," He was speaking from the wisdom He had gained in those 18 years. He saw the folly and destruction of covetousness and His declaration of spiritual reality carries not only the weight of His divine person; but also, the fact that He had hammered this truth out in actual life.

Jesus discovered the real well-spring of life—the will of man. It is the motives that control life and yields its richness or brings its barrenness. If these intersprings are controlled and nourished by the Heavenly Father then life has its fullest meaning. If the Eternal Source is neglected then life dries up at its very center.

These years are important because

servatives and liberals agree that here is a reality they need.

"Pray constantly," said Paul. "For all who are led by the spirit of God are sons of God." (I Thessalonians 5:17; Romans 8:14)—From "The Game With Minutes," in *POWER*.

Jesus won the approval of God and man. Jesus is our example, our guide. Any superficial bestowal of messiahship is colorless and unconvincing. His early life becomes more significant as we realize that He fought and won His battles and God's approval. Not that the Father was reluctant, or ever reluctant, to bestow His approval; but, that life was lived in such devotion that God could bestow His approval.

In the scriptures of His day Jesus came to know His Father and completely surrendered His will to Him. We see this surrender in many ways. There are two that will help us to see this as Jesus declares it Himself. As Jesus sat at Jacob's well with the crowd about Him He declared, "My food is doing the will of Him that has sent Me and finishing His work." This declaration was complete surrender.

In the Garden at Gethsemane when "His heart was almost breaking" He cried, "My Father, if it is possible let this cup pass by me. Yet not as I please but as you do!" This was the crowning moment as Jesus comes to the glorious end of an entire life that had done as the Father willed. It was not a decision of one moment but of an entire life.

The rejection and the cross did seem to point to disapproval of men. Only a very few stood by Him in the hour of His greatest pain. But stay for a moment. The centuries reach out for Him today. He lives! His life, His work, His message has been vindicated thousands upon thousands of times. Serious men of goodwill know that He is, "the Way, the Truth and the Light." Without Jesus Christ we are lost as individuals. Take Him out of the world and chaos reigns!

Just what all happened in those "silent years" we are not able to know, but out of those years came Jesus the Christ, the Saviour of the world. How penetrating are the words, "As Jesus grew older he gained in wisdom and won the approval of God and men." How sig-

## PRAYER FOR THE WEEK

*Our Father, help us to realize the importance of every period of life. May we be constantly alert to the possibilities that each day presents for the enrichment of our lives. Give us grace that we may follow in the footsteps of Jesus Christ. Help us that we may gain wisdom and understanding that life may be rich and beautiful. May we conscientiously seek the approval of our fellowman through the Christian spirit alive in our lives. Grant us courage to put first things first that we may gain Thine approval. Forgive us for seeking the approval of men without regard for Thy will. Cleanse our hearts that we may glorify Thy name through our living day by day. We pray humbly in the spirit of Jesus Christ. Amen.*

## DR. MILLIKAN ON SOCIAL DRINKING

Dr. Robert A. Millikan, world famed physicist, and winner of the Nobel prize in physics in 1923, recently received a delegation of college boys and girls of Southern California at his office on the campus of the California Institute of Technology in Pasadena. The young people had gone to find out how the noted scientist would answer their question, "How do alcoholic beverages hamper a person in his education?"

"Let me put your question in a little different form," said Dr. Millikan "and say that if you want to indict the intelligence of the people of the United States you can't do it better than by calling attention to the fact that according to the official statistics of the Department of Commerce for the year 1947, we spend per year in the United States \$9,640,000,000 for alcoholic beverages, and we spend on our public schools somewhat less than \$3,000,000,000 and on educational institutions of all types—private and public, elementary and advanced—\$5,200,000,000.

"So far as the health and economic well-being of the United States are concerned, it would have been far more intelligent to pour that \$9,640,000,000 worth of alcoholic liquor down the drain than to drink it.

"Moreover, I think it is unintelligent for anyone to take into his system regularly a habit forming drug such as alcohol. The biggest social force in the world is the force of example. What we do is more important than what we say. Again, the experts tell us that driving accidents can be caused by the consumption of even one glass of beer. Even small quantities of alcohol slow down the quickness of our reactions. In half of the automobile accidents on the roads, tests show that the drivers had alcohol on the breath."—Pasadena Star News.

nificant for us to follow Him to gain the wisdom and win the approval of God and men—God first and then men will see His truth in our life.

And they that be wise shall shine as the brightness of the firmament; and they that turn man to righteousness as the stars for ever and ever.—Daniel 12:3.

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

CONTRIBUTING EDITORS { O. E. Goddard Mrs. Sue M. Wayland  
H. O. Bolin Forney Hutchinson

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## A WEEKLY MESSAGE

By FORNEY HUTCHINSON

### RICE AND MOSQUITOES

During my presiding eldership of the Little Rock District the raising of rice in that part of the State was being promoted with all possible energy. Of course, it took a lot of water in the ditches to produce the rice.

In one section of the District everybody was raising rice and fighting mosquitoes. The very thought of it even yet, makes me feel like slapping one. On one occasion the preacher and I were spending the night in the country home of a rice planter. As yet, the place had not been screened and the mosquitoes ran rampant. We tried to go to sleep, but were making little headway. By and by, the old man who was the head of the house, came by our room in considerable distress, and said, "How are you sleeping? Are the mosquitoes troubling you boys?" I said, "They were for a while, but they have paralyzed us now." He thought that was a great joke, but I couldn't see the fun in it.

However, the screens came in due season and the mosquitoes were conquered. Now the rice belt in Arkansas helps to feed the world. I feel like I had my part in it.

### BISHOP MARTIN WRITES AFTER VISIT TO HONOLULU

(Continued from Page 5)

wife of one of our chaplains there, with the appropriate Hawaiian salutation! Mrs. Moore and Mrs. Martin were also given beautiful orchids. Doctor Oechsli, the superintendent of our Hawaii Mission, presided, and Bishop Moore and I spoke. We have 28 workers on these islands, and we number in the membership of our churches representatives of all the oriental races.

After dinner Bill and Betty Conger took us for a lovely drive in their car. We visited the Royal Hawaiian Hotel, Waikiki Beach and other places of interest. Best of all, we felt we were having a visit with some of our very own.

Thursday morning Chaplain Lovin and Chaplain Edwin L. Kirtley (who is an old friend of Dr. Ellis H. Hill, pastor of First Christian Church, Little Rock, a neighbor of ours on Colonial Street) came to take us to see the National Memorial Cemetery of the Pacific, of which I have already spoken, and the magnificent new hospital for our armed forces which is one of the finest in the world. The hospital will care for 1500 patients. Its commanding of-

## NEWS AND NOTES ABOUT FACTS AND FOLKS

WORD comes that Rev. W. J. Spicer, Pochontas, has returned to his home after spending ten days in the Methodist Hospital in Memphis. He is much improved and expects to be able to take up his work within the near future.

DR. W. HENRY GOODLOE, pastor of the First Methodist Church, Jonesboro, was the special speaker at the monthly meeting of the Methodist Men of First Church, Searcy, on December 7. He will also be the Conference preacher at the Searcy District Conference on December 8 at Clinton.

REPORTING to board members at the regular fall meeting of the Southern Methodist University Board of Trustees recently, President Umphrey Lee said that \$1,450,000 of a \$15,000,000 endowment and construction fund already had been raised "without any considerable effort." A year ago SMU announced plans to secure additional funds for endowments and buildings. "The committee on finance and development was not able to complete its organization during the last year," Dr. Lee said. "Nevertheless, if we can raise one and a half million of our fifteen million while we are getting ready to proceed, it would seem possible for us to raise a good deal more after we get started." Funds raised so far are being used in the construction of two buildings for a legal center at SMU and for construction of a new dormitory for girls, to be named Peyton Hall.—Campus News

THE Golden Rule Foundation, 60 East 42nd St., New York City, is broadcasting an appeal to American churches and churchmen, especially those in the rural areas, to contribute wheat in order to stave off the terrible conditions of hunger that prevail among the relocated or displaced people of India. In this appeal the Foundation has the approval of Premier Pandit Nehru, of India, now in the United States; he says what is today India's number one need. The proposal is that those who have quantities of wheat to give, or know where it may be secured from farmers and farm associations, give this information (including quantities) to the Foundation; it, in turn, will use the facilities of CROP (Christian Rural Overseas Program) to gather in the wheat and ship it to India. Says Foundation president, Robert M. Hopkins, "A recent visitor to India says that it is necessary to feed that nation's empty stomachs until next rice harvest if the people are to be saved from communism."

A call for fifty young men and young women to enlist for three years of missionary service in South America, Central America and Mexico, and to be prepared for their jobs by August 1950, has been issued by the Board of Missions and Church Extension of the Methodist Church. The call was signed by Dr. M. O. Williams, Jr.,

ficer, a splendid Methodist doctor, was gracious in his welcome to us. Then we visited Pearl Harbor, Schofield Barracks and Hickam Field—datelines of December 7, 1941. At Pearl Harbor a portion of the Battleship Arizona lifts itself above the water as a silent reminder of that dark Sunday. The bodies of 953 brave men have never been removed from the Arizona, and plans are for them to remain there and a marker be placed over their watery grave.

Our chaplain friends hurried us back to our ship for the noon sailing. Other friends were waiting also to tell us "aloha" which is used both to welcome you and to tell you goodbye. The band, the singers and dancers were in their places. Many times have we heard "Farewell to Thee," but never quite as tenderly and as beautifully as this time. The native Hawaiian boys were swimming about our boat, diving for coins that we pitched to them. Tradition says that if you throw your leis overboard they will drift back to shore, and that is a sign that you will return to Hawaii. As we threw our overboard we thought that when we returned we would also be returning home. Then "aloha" would mean Welcome, not Farewell.—November 18, 1949.

and Miss Kathryn J. Bieri, in charge of the Board's missionary recruitment at 150 Fifth Ave., New York City. In 1948 the Board sent fifty three-year missionaries to Japan and Korea, and this year fifty to India and Pakistan. The countries to which the 1950 group will be assigned are Argentina, Brazil, Bolivia, Chile, Cuba, Costa Rica, Mexico, Panama, Peru and Uruguay. The positions offered are high school teaching, youth work in churches and community centers, assistantships to pastors, adult education in night schools, religious education, health and nurse service, agricultural training. Applicants for these fifty places must be between 21 and 28 years of age, single, graduates of college, active members of some evangelical church—not necessarily Methodist.

### BISHOP AND MRS. MARTIN SEND GREETINGS TO FRIENDS IN ARKANSAS

The following cablegram has been received from Bishop and Mrs. Paul E. Martin from Manila:

"We hope our friends in Arkansas may have a blessed Christmas season.—The Martins."

### THEY HUNT SOULS, NOT HEADS, NOW

The native Dyak headhunters brought the Island of Borneo the first note that it had among the civilized peoples of the world. But that "art" is known no more, according to Methodist Missionary Hobart B. Amstutz, of Singapore, who reports that the Methodist Church has some fifty parishes and chapels up and down the central Rejang River.

Mrs. Hobart recently met with 113 Borneo women, representing the Woman's Societies of Christian Service of these 50 churches. And Mr. Hobart tells of a conference over which he presided in Borneo where, in addition to the Dyaks and the Americans, were two Malays, two Sumatra Batak Methodist pastors whose ancestors had been cannibals, and the Chinese wife of a Dyak missionary. Much of the evangelization of Dyaks in Borneo is being carried on by Batak Christians from Sumatra.

### METHODIST CHURCH SCHOOL SUPERINTENDENTS

Nashville, Tenn.—Suggestions for being a really good superintendent will be found in a revised leaflet, "Methodist Church School Superintendents" (502-BC) which discusses the work of the church school superintendent and the three division superintendents.

According to this leaflet the church school superintendent, with the aid of his three assistants, carries out the plans and policies of the church board of education, assumes responsibility for all sessions of the church school, discovers and trains the workers needed, and reports the work of the church school to the church board of education and to the quarterly conference. Moreover, the church school superintendent provides an adequate record system, sees that special days and occasions are observed, and that proper literature is provided.

Order from the Methodist Publishing House that serves your territory. Price, 15 cents.

### THE SAME OLD STORY WITH MONOTONOUS REGULARITY

(Continued from Page 1)

The other story came out of Memphis where a man killed his wife and eleven-year-old daughter and critically wounded a nine-year-old son. The story carried this significant sentence, "My brother said he had been drinking at the time of the shooting." You may read similar stories practically every day where it is evident that liquor pulls the trigger.

Matthew 6:31 gives God's basic solution to the problems of our machine age: "Seek ye first his kingdom and his righteousness and all these other things shall be added unto you."—Builders

# Christian Youth Help The Japanese

By NORMAN PARSONS  
Sendai, Hanshu, Japan

JAPANESE Christian students and missionaries held three international work camps this past summer: one near Tokyo, one in Hakodate on the northern island, and the third at Isahaya on the southern island of Kiushu. I was at the camp at Isahaya. There were about thirty of us in the camp . . .

A Christian work camp is composed of Christians, young people and students, who feel that along with worship and prayer in this day and age we must be out working. The aims of an international Christian work camp is to carry out in a very concrete way Jesus' two great commandments: "To love God and to love our neighbor," and loving him means that we will serve him in his needs. We endeavored to share the love of God for all people, the message of Christ, to promote the development of mutual understanding and goodwill among all people, and bring people new hope—the Hope which Christ has given us.

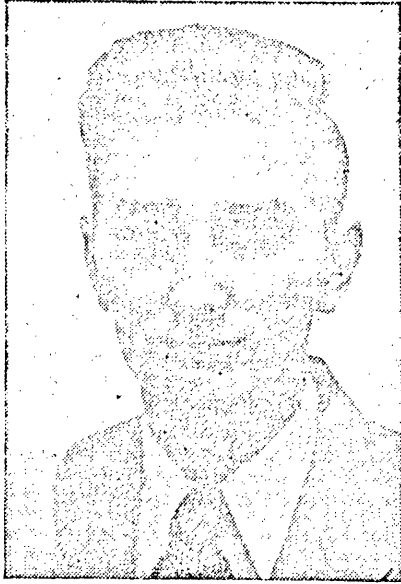
At Isahaya we helped to build a playground at Chinzei Gakuin. Chinzei, one of our Christian schools, was completely destroyed by the atomic bomb. It has changed its location from Nagasaki to Isahaya which is about fifteen miles away. We also made a playground in a nearby repatriate community and helped on a city playground. The work was quite primitive. At Chinzei in order to make the playground level, we had to dig away a hill and fill in a valley. The only available working tools were bamboo baskets, straw mats, shovels, and picks. We carried the baskets of dirt from the hill to the gully, some dragging the baskets along the ground, others teaming up and carrying the baskets suspended from poles on their shoulders. Back and forth, back and forth! The physical work was much the same, but it gave us considerable contact with the workers most of whom knew nothing of Christianity. It is difficult to say or even to know what impression it left because they knew why we were there.

For five days a week we worked from seven until one giving us six working hours. Under the hot semi-tropical sun of Kiushu it would have been unwise to work any later. After lunch groups of the campers went to school playgrounds and taught children games, told them kamishibai (Bible stories) and taught them choruses and songs. Often we would have 150 to 200 children in these afternoon gatherings. Some of the Chinzei senior high school boys helped us and were going to continue after camp ended.

One of the first evenings we were there the mayor and a local pastor gave us talks. It was encouraging to find the vision of this young pastor. His church has started work in hospitals, a nearby prison, a social service work, and now they have prospects of beginning a kindergarten

soon. Dr. Luman Shafer, from the Reformed church, spoke on Christianity and democracy. He pointed out that each of us are responsible not only to our government but to God.

Not only was the spirit of Christ felt in the camp but it reached out into the community. One evening each week we had a community meeting which was held in the town hall with an audience from primary school children to elderly men and women. The work campers gave talks on international friendship and the relationship



NORMAN PARSONS

of science to Christianity. One of the campers, who was Chinese, said this, "Science does not hold the complete answers, we must think about religion, too. We must know the love of Christ and practice it in our actions. Isn't it obvious what trusting in science has brought to the world? Let us turn to God for peace!" Each of these community nights was ended with a worship service.

World peace was a source of much discussion. An ingrained fear of war is in the hearts of these students. They have seen the horrors of war, they know the cost and sacrifice that they have already had to pay. Can social evils be destroyed or eliminated by war? War is itself a social evil. Because we are a part of society we become a part of war which is forced upon us through the greed and selfishness in the world. We debated whether or not Christians should support United Nations or other peace organizations. Though these organizations are far from perfect, we felt that Christians must not hold back and wait until we have a perfect

organization before we try to build for peace. Of course we were challenged by the Japanese students and we ourselves quite agreed: how can we be saying to the Japanese nation you should become a peace-loving country while we are constantly building up our armies and navy. This is not a day for complacency for Christians; we felt we should see that leaders who have feeling of responsibility to the people get into positions.

At the atomic bomb center in Nagasaki they are building a lovely little park. We worked there one day building benches and pulling weeds. After we had finished the work, the city gave us a tea at the Urakami Catholic Church. In the ruins of the old Chinzei Gakuin we held a service. Remembering the cruelty of war and all its destruction, but looking forward with hope to the future, we looked to God for guidance, to Christ for peace—world peace, eternal peace, peace—peace in the hearts of men. We have sought and found a way to destroy. Now we must seek and find a way to live. Christ, the Way—the hour is at hand.

On Sundays the work campers divided into groups of four, each going to different churches in Nagasaki and Isahaya. The group I was with went to church where a woman who has had very little training is trying to carry on the work. They had a fine minister before, but during the war he participated in some activity which was debatable and has been "purged" from the ministry. We found that most of the pastors were having to find other employment in order to make out financially. This allows very little time for pastorate duties; consequently, the young people are waiting for help but there is no one to give it. It really is a serious situation when one realizes the activities of the Communists. The Sundays we were there we taught Sunday school, preached in the morning service, and had English Bible classes. In the afternoons we tried to help the young people's group to set up an active program and to give them a vision of things they could do.

We trust that we were an inspiration to them and that they were somewhat revitalized. In some ways the Japanese young people have hopes and in other ways they can't seem to find themselves. Christian service seems like such an intangible thing to them!

Though the eternal values of the work camp can not be weighed as yet, it brought a greater reality to each of us of our living Lord. Each morning we began the day with morning watch and ended the day with vespers. For most of us it was the first time to experience such complete international friendship. Here we had lived, eaten, worked, played, sung hymns, prayed and grew in oneness with Chinese, Koreans, Japanese, and Americans—oneness in Christ.

## Bishop Martin Writes After Visit To Honolulu

"GOD hath made of one blood all nations of men"—we will probably never have that truth more strikingly illustrated than in the vivid picture spread before us of more than twenty thousand graves in the National Memorial Cemetery of the Pacific just outside the city of Honolulu. Through the years of history this place, now hallowed because of the heroes who sleep there, has been called the Punch Bowl Crater. But the ancient Hawaiian name—Hill of Sacrifice—was prophetic. It overlooks the site of the beginning of World War II: Pearl Harbor, Schofield Barracks, Hickman Field and the Pacific Ocean. Here on the Hill of Sacrifice are buried representatives of most of the nations of the earth who fought under the flag of the United States. The chaplain who stood by our sides, as through tear-dimmed eyes we surveyed the scene, said "Here is represented not only the unification of the armed forces, which in life also is being accomplished so well in the Pacific; but here also is found a symbol of true brotherhood." Later we stood by the

grave of Ernie Pyle, who brought a new sense of dignity and honor to the man in the ranks.

We cannot hope to enjoy a lovelier welcome than was given us in Honolulu. As the ship moved into the harbor we could hear the plaintive melodies from a band and singers. "Aloha" was played and sung beautifully. Soon we were meeting friends there who had gorgeous leis for each of us: Dr. and Mrs. Leonard Oechsli, Dr. and Mrs. Wm. H. Fry, Patricia McHugh (our own worker from Louisiana), Rev. and Mrs. Harry S. Komuro (her home is in New Orleans, and they were married in First Church there) and Betty Hicks. Betty is the daughter of Dr. and Mrs. Guy Hicks of First Church, Shreveport, and is with her husband, Lt. William Conger, also of Louisiana, who is stationed at Schofield Barracks. In cars furnished by these friends we toured the island of Oahu on which Honolulu is located.

The Territory of Hawaii is a group of islands totaling 6,535 square miles. Too many people mistakenly believe that Hawaii is a single island

—the one island of Oahu, locale of Honolulu, the largest city, and of famed Waikiki Beach; but nothing could be further from the truth. This volcanic-coral group of islands combines eight main islands and covers an area of approximately 390 miles. Mark Twain called Hawaii "the loveliest fleet of islands anchored in any ocean."

Hawaii's temperature is made especially for those islands, so they say, and is mild and the soil fertile for tropical fruits and vegetables. Ninety per cent of the world's pineapple is grown there. Cane sugar is also a principal product, but coffee, rice, cotton, nuts, bananas and potatoes are also raised there. At least 86 per cent of the islands' population, although racially heterogeneous, are native born.

The Hawaiian meaning of "Oahu" is "gathering place." That was appropriate for a lovely dinner given us Wednesday night at the Armed Services Y. M. C. A. by ministers and laymen of Honolulu. We were presented with more leis: I was given mine by Mrs. Charles W. Lovin, the

(Continued on Page 4)



# THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



## IN STORYLAND

### BOBBY'S SHADOW

By Margaret Jordan Sprinkle

"I'm going to stay up and see Santa Claus," declared Bobby when his mother started to put him to bed.

"So am I," Bobby's shadow whispered. "I always get put to bed with Bobby on Christmas Eve and never get to see Santa. Now I'm a big shadow and I'm going to stay up all night."

"Come, Bobby, you can watch for Santa Claus from your bed." His mother lifted him gently and tucked the covers around him snugly, but she left the light on so Bobby could see Santa Claus when he came.

Now, little Shadow had never left Bobby in all the four years since Bobby was born. When Bobby went upstairs, his Shadow climbed the steps right behind him. When Bobby played out of doors, his Shadow ran along beside him. He got up with Bobby, ate with Bobby, and lay by his side at night.

But now little Shadow was four years old and wanted some independence. So when Bobby's eyes closed and he had forgotten all about his determination to watch for Santa Claus, little Shadow slipped from the bed and moved silently towards the open window. Outside, the stars winked at him invitingly, but the snow on the ground looked cold.

So little Shadow tiptoed back past Bobby's bed, out into the hall and down the stairs into the living room, where the Christmas tree stood tall and proud in the bay window. "I think I'll just stay here until Santa comes," said little Shadow as he sat down on the floor among the bright packages under the tree.

Little Shadow waited and waited, but Santa did not come. And after a while he got tired of waiting. So he got up and went to the front door. It was unlocked because Bobby's mother was afraid old Santa Claus was too fat to come down their small chimney. Little Shadow peeped out the window, ran and looked up the chimney, and listened hard for the sound of the sleigh bells. But the house was as silent as the snow-flakes falling outside.

"Well," little Shadow stamped his foot impatiently. "I'll just go find him." And out the door he went.

Now, shadows are very, very light, and can move ever so swiftly. So little Shadow had no trouble walking on top of the snow without his boots on. He had not gone far when he met a great big Shadow.

"Hello," boomed the big Shadow.

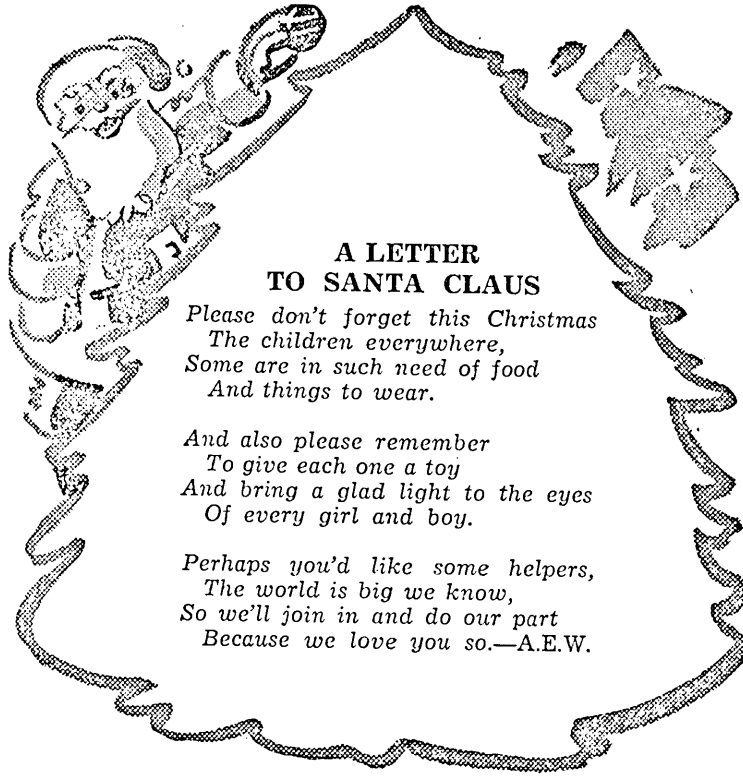
Poor little Shadow was too frightened to answer. He had never been anywhere without Bobby before, and he did not know what to do. He looked for a tree to hide behind, but not a tree nor a shrub was in sight.

"You are Bobby's Shadow, aren't you?" the big Shadow sounded less fierce.

"Yes, sir," little Shadow shook his head solemnly.

"What are you doing out at night without Bobby?" the big Shadow wanted to know.

"Bobby's asleep," said little Shadow.



### A LETTER TO SANTA CLAUS

Please don't forget this Christmas  
The children everywhere,  
Some are in such need of food  
And things to wear.

And also please remember  
To give each one a toy  
And bring a glad light to the eyes  
Of every girl and boy.

Perhaps you'd like some helpers,  
The world is big we know,  
So we'll join in and do our part  
Because we love you so.—A.E.W.

"And why aren't you asleep?" Big Shadow sounded so kind and jovial that little Shadow forgot his fears.

"I'm looking for Santa Claus," said little Shadow.

"Oh-oo-o," big Shadow threw back his head and laughed until he shook all over.

"Do you know who I am?"

"No," said little Shadow, "but if you had a pack of toys, you would look like Santa Claus."

"My, my," chuckled big Shadow, "you are as smart as Bobby. I am Santa's Shadow."

"But where is Santa Claus?" little Shadow looked all about him.

"You need not look for Santa Claus. He went on without me."

"You mean he has left you for good?" Little Shadow began to think how terrible it would be if Bobby should leave him forever and ever.

"Oh, no." Big Shadow's eyes twinkled reassuringly. "Santa Claus sent me to take care of you."

"Take care of me?"

"That's right. You see he was in a hurry to finish up at Bobby's house, and he was afraid you might come back before he finished."

"But I want to see Santa Claus. Bobby wanted to see him, too, but he fell asleep. So I'm looking for Bobby and for me, too."

"That's just what old Santa knew, so he sent me to look after you."

"But why can't I see Santa Claus?" little Shadow wanted to know.

"Have you ever listened to little boys and little girls and little shadows ask questions?"

"They do ask a lot of questions, don't they?" little Shadow grinned.

"Do you think Santa Claus would ever get around to see everybody if he stopped long enough to answer all the questions boys and girls ask?" laughed big Shadow.

"But—just one or two—"

"Would that be fair now?" asked big Shadow. "Santa Claus wants to treat all children just alike. So, if he can't talk to all of them, he

won't see any of them. Isn't that fair?"

"Yes," said little Shadow, "that's fair."

"Come," said big Shadow, "let's see what Santa Claus left at your house." He took little Shadow by the hand and together they flew over the snow to Bobby's house.

Under the Christmas tree the two shadows found a tricycle, an airplane, and a cowboy suit right in front of all the other gifts. Little Shadow jumped on the tricycle. "It's just big enough for Bobby and me," he shouted. But when he looked up big Shadow was gone and the room seemed cold and lonely without him.

Little Shadow rubbed his eyes sleepily, gave one last look at the toys at his feet and went slowly to bed. As he snuggled down by Bobby he murmured happily, "I have seen Santa Claus' shadow anyway. Tomorrow I'll tell Bobby all—."—North Carolina Christian Advocate.

## JUST FOR FUN

"Ever had a serious illness?" asked the examiner.

"No," was the reply.

"Ever had an accident?"

"No."

"Never had a single accident in your life?"

"Well, no, I ain't. But last spring when I was out in the meadow, a bull tossed me over a fence."

"Well, don't you call that an accident?"

"No, I don't. That bull did it on purpose."

Mrs. Jones had at last paid the final installment on her baby carriage.

"Thank you, madam, and how is your baby getting along?" asked the smiling collector.

"Oh, simply fine," replied Mrs.

## IN THE WORLD OF BOYS AND GIRLS

### THE LITTLE ANGELS

By Milly Walton

The little angels trooped around his bed

So humbly made within the manger place,

With starry eyes they gazed upon the Child

And shyly kissed his innocent, sweet face.

They tiptoed past the stalls of lowing cows

Into the sapphire wonder of the night

Where one great scintillating star hung low

To glorify the stable with its light.

The little angels spread their snowy wings

To bear the joyful tidings o'er the earth;

A whisper rippled through the olive trees,

Singing the praises of our Saviour's birth.

The lonely shepherds heard the wondrous song

Of "peace on earth, good will to men this day,"

And gently caring for the youngest lamb,

They trudged Judea's hills to where he lay.

The little angels flew to dawn's pink edge,

Then eagerly retraced the joy-strewn way

To warm the baby with their loving wings

And watch beside him in the fragrant hay.—In The Christian Advocate.

### THE LITTLE SHEEP OF BETHLEHEM

The little sheep of Bethlehem

Were not afraid that night,

When suddenly the gentle skies

Grew strange with song, and bright;

When swift their shepherds went away,

And left them, small and still,

All huddled in a woolly heap

Upon a lonely hill.

A peace was on the earth that night,

Oh, very wide and deep;

Perhaps they knew they need not fear,

Those blessed little sheep!

—In Exchange

Jones, "he's graduating from high school next week."

A small boy in a Chicago school protested against participating in a sewing class, on the ground that it was beneath his masculine dignity.

"George Washington sewed," said the teacher, assuming that every soldier has to use a needle and thread at times. "You don't consider yourself better than Washington, do you?"

"I don't know," replied the lad. "Time will tell."—Exchange.

## THE CHURCH WOMAN INFLUENCING THE NATION

(Continued from Page 11)

approach to meet the changing needs? Let me give you a glimpse of one settlement. Having worked in settlements for fifteen years I am familiar with them. (I would like to think that this is an exception.) In the latter part of the 19th century the settlement movement came into existence to meet the needs of the day. This was a plan by which the peoples who had advantages went down into slum areas to share their culture and way of life with those less fortunate. They sought in large part to work for the people with whom they lived. This continued through the years. No one can measure the good will and spirit of friendship which was created through the settlement program of leisure time activities, but too often the experience of one missionary is the rule . . . . When asked to visit a settlement as a part of a class assignment she thought she would not since she had visited before. Then realizing that much might have happened in the 20 years she went away. In evaluating the program she told of her fear and stated that as far as she could see nothing had changed.

Today, a new approach is developing. Instead of working for people it is realized that real growth can come only as people work together in bringing about change.

Then again we have thought that we were meeting our Christian responsibility by alleviating conditions. A gymnasium is built for a minority group in the city and supported by the Division, a kindergarten for thirty children is established in a neglected area of the city, the old-age pension folk are invited weekly for a period of fellowship and companionship. One, two, three, four, and more sometimes, workers, spend their lives promoting the activities together with the help of volunteers, but is that enough? Individuals are helped, yes, and that is good, but what of the mass of humanity?

Home missionaries and local church women alike have failed to get to the root of the disease. Not one settlement house in an underprivileged community alone, where women and children can escape from a shack of a house for a few hours a week, but organized efforts whereby all people can have decent homes. Not one kindergarten in a city, but kindergartens in every public school. Not one swimming pool or playground sponsored for a few children of a minority group, but adequate recreational facilities for all people under our professed democratic belief of equal opportunities for all. "To far too great an extent," says the Christian Church of America has been fighting a defensive rear-guard action. This is the time to advance and to take the offensive . . . . Too many church women as well as church groups have thought of missions as something that they were to enable someone else to do. They gave to it and prayed for its success with generosity and in deep sincerity."

Bishop Moore writes, "All boards of Missions cannot build a sufficient number of institutions adequate to make a Christian Country. But when 41,000 Methodist churches resolve to Christianize their own communities and eight million members become personal workers, success is assured." The church needs to feel a sense of urgency to right every

## An "Apron Brigade For" Pastors' Wives

By MARGUERITE L. BERKEY  
Tientsin, China

THE wives of the teachers in the Christian mission schools seem to be the group of folks most often neglected as we carry on mission work in North China. Yet they are vitally important in the life of pastors, and important

it. The attendance was not so large as last year, but the spirit was wonderful.

It is a great treat for these women to go away from home in the morning and stay till four o'clock in the afternoon! They took their children

their own ingenuity mounting them on construction paper. Each child was given a bright colored picture book which had been sent out by a Sunday school in Nebraska. There was cloth for each woman to have enough to make an apron, as the



in the influence of the parsonage family and of the Christian family.

So—for the first time—we last year held an Institute for parsonage wives in Tientsin, and then in some other centers.

This year, under existing circumstances, with scarcely any money coming in to help and with the missionary gone who last year directed the Institute, we wondered whether to attempt one again or not. But some of us went ahead and planned

of pre-school age with them, and they were cared for by competent folks. Other helpers prepared the noon meal so these mothers had a treat for four days. The day's program included devotions, Bible study, discussion of home problems, and health demonstrations. There were also games and singing. Then all women had a chance to choose some pictures from those often sent by American friends, and they used

picture shows. This cloth had been sent to one of the missionaries now in the States, but we used it anyway. The women could scarcely believe that the cloth had once been feed sacks! Closing the four days was a tea and program for husbands and other members of the families represented.

Such meetings as these are worthwhile in helping to make cleaner, more Christ-like homes.

evil in the community. Any long range constructive planning must seek to establish or strengthen these primary units of social action which are the real schools of democracy and of Christian living.

To make any impact for good in the nation today we must have organization and co-operation. Effective action will come only as we have team work. With our connectional system plus united concern to attack these problems at the grass roots the results would be unbelievable. But not only must we work as a Methodist corporation, but we must have unity within all churches in the community.

Today, because the Christian Church is facing an emergency, and the home missions enterprise has been challenged as never before, the Home Missions Council is making a study of "The Future of Home Missions" . . . . This is good but is it enough? Is it not equally important for the Woman's Division, the program of our church women, to analyze and evaluate its total program of activities? Since many organizations and institutions were established and policies made in the distant past, it is difficult for local groups to look at their program and approach it objectively. Since these two approaches, that of the work of Home Missions and Christian Social Relations are seeking to promote the same program, can not the lines dividing the Home Missions projects and the Bureau of Christian Social Relations be made in some way to converge, and the local church woman together with the Division come to see the total approach as one? Should not local Christian

Relations Secretaries see the Home Missions projects as a base from which increased action is possible?

### All Action Is Local

Pick up C. S. R. literature and you find these words in large letters "ALL ACTION IS LOCAL", and if it is picked up often enough, whether you will it or not, it begins to enter your thinking and makes you face up to its implications. At Kansas City, my roommate, a field worker for the Division came out with this exclamation, "How marvelous it would be if I could be a LOCAL CHURCH WOMAN!" What had happened? She had come face to face with the power of such a person who had received new directives.

Would that we too, gathered here tonight, could feel the same sense of importance! Baker says, "If you want a dynamic Christian Advance across the earth, the place to start is with yourself. The measure of your faith, the courage of your will, is for you the beginning of the march. The ordinary life you lead in your community with others in the home, school, office, shop, and church is the making of the world community, the neighborhood of man. The towers of prejudice, pride, and power, must crash before the onslaught of Christian weapons, even when they're ours."

Just as Christ touched the eyes of the blind and they came seeing when he was on earth, so can he open the eyes of church women today. Just as he looked into the soul of a tired woman and she went away to sin no more, so he can make us feel the importance of our lives under His direction, until we can

### "MISSIONS CAN SAVE CHURCH," SAYS BISHOP MOORE

In a message sent to the Board of Missions and Church Extension for its annual meeting in December, 1949, Bishop Arthur J. Moore—now on episcopal visitation in Malaya—said in part:

"The world mission of the Church is the one thing that can save it from the corroding influence of our secular civilizations. The history of the Church across the centuries discloses that its golden pages have been written when the missionary passion was strongest. Its power and influence in the homeland are inseparably linked with its passion for the ends of the earth. Either it takes all men into its love or it forfeits the right to claim Jesus Christ as the Universal Savior.

"One of Methodism's missionary leaders described this vital activity of the Church in these words: 'The missionary enterprise is the supreme adventure of history. It is the challenge of hope and courage in a world of paralyzing fears and demoralizing futility. It is the sole claimant as a moral substitute for war. It is the only accredited messenger of good news to a bewildered world and the lone champion of love and good will in a world of hate and war. Any lowering of its standards, or lessening of its power or cheapening of its motive is the betrayal of the race, and a yielding of the only fortress that flies the flag of brotherhood.'"

say with Paul, "I can do all things through Christ which strengtheneth me."

## COMMITMENT DAY THE THIRD

By BISHOP WILBUR E. HAMMAKER

**O**UR Methodist Commitment Day, to be observed for the third time, Feb. 26, 1950, marked the beginning of an era. It was the recovery of what had been a mighty instrument in the early days of the modern temperance reform movement.

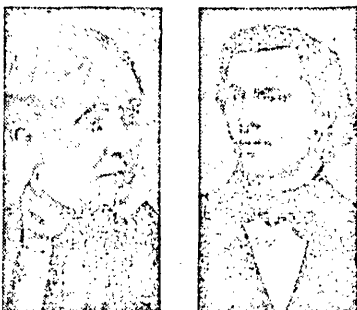
Incredible as it may seem, for nearly a half century, no major Protestant denomination had observed a church-wide abstinence pledge-signing day. Our fathers and mothers, led by Frances E. Willard and John B. Gough, had sowed down the land with basic truths about the evils always attendant on the manufacture, sale and use of alcoholic beverages. Everywhere and all the time they were warning against the first glass. They buttressed their appeals with strong arguments that inhered in the moral and spiritual well-being of their fellows.

Drinking, as they saw it, was not a matter of indifference to the great God and Father of us all. It was, they insisted, no mere personal and individual affair. There was right and there was wrong. Folks deluded themselves if they said there was no moral value involved.

But the twentieth century came, and we, their successors, forgot. We neglected the ways and means that had brought them power. We put our trust in lesser things. We leaned more on political expediencies, on economic advantages, on governmental short-cuts, on the wisdom of the world; less on the everlasting

and unchanging certitudes of the living God.

In 1946, The Methodist Church began to come alive on this subject. Slowly, painfully we read the story of our failure in the twenties and thirties. Distress of soul drove us to our knees. And as a church, on Sunday, June 1, 1946, at the call of



Frances E. Willard - John B. Gough

the bishops, we knelt humbly before the great God to confess our sins of shortcomings in this particular area and to beseech him for guidance and strength to take up again the fight against strong drink.

A second summons from the bishops in 1947 brought the whole church a second time to the altar of prayer on the first Sunday of June. We came before the Almighty recognizing the gravity of the situation and with the clear thought that we as a people, were once again marching against this great enemy of

humanity. Out of prayer and scrutiny of history and searching of revelation came the first Commitment Day on the first Sunday of Lent, in 1948.

The day came into our world of thought with a new name. It was altogether affirmative in attitude and purpose. It had none of the attributes of the negative. And the General Conference, meeting in May, officially adopted the day and made it an agent of the whole church. First Sunday of Lent each year was set apart as Commitment Day.

The first two observances have meant much. Almost 2,000,000 people, many of them youth and young people, have signed the pledge. The third Commitment Day, Feb. 26, 1950, will reach a higher point than either of its predecessors.

More preachers and laymen will be concerned than ever before. More congregations, more church schools, and more youth groups will be earnestly observing the day. Preparations will begin earlier and will be more thorough-going. Our people are seeing the day as a treasure near at hand and are determined to seize it as a priceless possession.

Families are becoming more and more interested. They are noting how shameful it would be if failure to observe the day in their church might mean that one of their boys or girls would take that first glass! They have seen the tragedy of the complacency which says: "It could

not happen to one of mine. It could not strike home to us in such cruel fashion. We are safe and secure."

No family group is secure! Not even that of the preacher or the church school superintendent, or the Woman's Society president, or the charge lay leader. Everyone of us needs to do everything we can to protect and safeguard those of our own immediate household and also those of our household of faith. We must see to it that we need have no vain regrets.

For the life of me, I cannot see how any responsible Methodist leader, lay or ministerial, can let the glorious opportunities of Commitment Day go by ungrasped and unused. It can become a mighty instrument to stir and shake to the depths every member of a congregation, or school or youth group.

This year many episcopal areas are going to be 100 per cent in their observance—also 100 per cent in the zeal and thoroughness of the preparation for, and presentation of the signing of the pledge. Quite a number of the bishops are determined to leave no stone unturned to the end that their areas shall be 100 percenters. District superintendents, conference and district lay leaders, church-school superintendents and youth leaders are manifesting interest and concern as they are facing up to the year 1950. The army of the Lord is really on the march.

Don't worry too much about what lies ahead. Go as far as you can see, and when you get there, you can see farther on.—Great West Life Bulletin.

### NO ROOM IN THE INN

The pastor said, "We have all we can care for." The Church school superintendent said, "The building is full." They both said, "This year we'll work on what we have." But what did the Master say?—"Fields white for harvest." . . . lest one of these little ones should perish." Everywhere you turn, people, people. Not being taught Christ's way. Have we said to Christ, "Nothing doing, Master, the building's full"?

Is your building full? Fine. Let's go out and get some more members. For more room—

1. Reassign our space. Put little groups in little rooms and big groups in big rooms.
2. Run two shifts. Doubles your capacity.
3. Build a bigger building. More people have more financial power.
4. Swarm. Start another Sunday school at another place. Clear with your district superintendent. Then go to it.
5. And you still have, Sunday

### GOOD TEN-MINUTE SERMON

One snowy day, a layman stood in a pulpit to preach an improvised sermon because the pastor had been "snowed in." There were only a few people present, and the sermon was only ten minutes long because the layman could think of little to say. But his text was, "Look unto Me and be ye saved, all the ends of the earth."

Down in the rear of the church, under the balcony, sat a youth who had slipped in because he could not travel farther through the snow to his own church. The lad was Charles Haddon Spurgeon, and in those ten minutes he was sold an idea.—Christian Union Herald.

afternoon, Sunday evening, and week days.

Don't be too sure your church is God's House, unless you are reaching the people. God's heart is out where His people are.—Division of the Local Church.



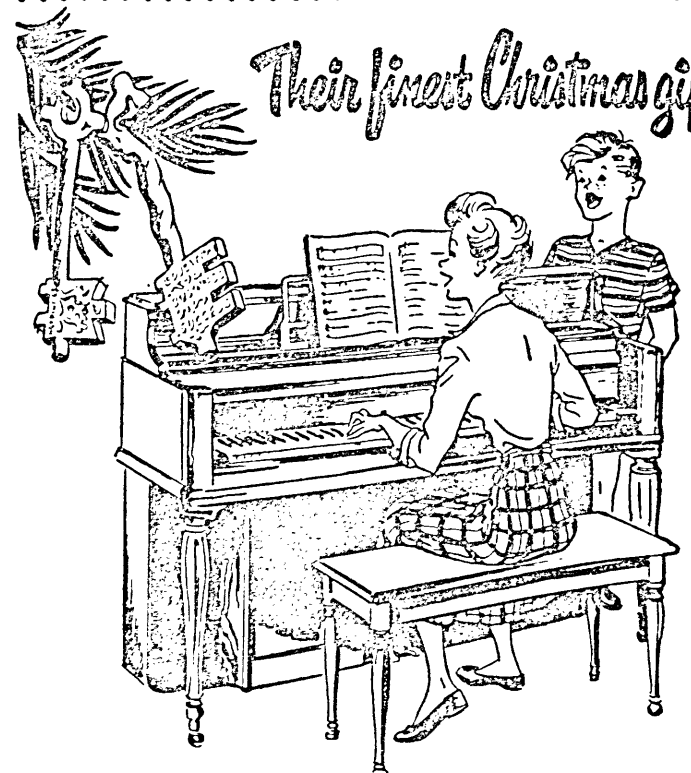
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### SAYS CHURCH MUST DEVELOP RURAL PROGRAM IN INDIA

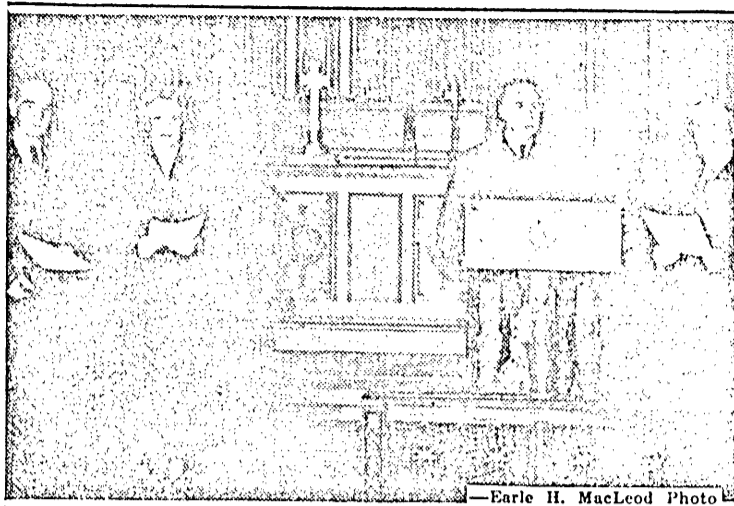
The poverty of the Indian farmer is scarcely believable to Americans—and perhaps especially to American farmers under national government price controls . . . But the Rev. Lester Finley, of Kingston, N. Y., serving in the Gujarat area, where 87% of the population live off the soil, pictures conditions thus: Farming is not remunerative, barely at subsistence level. The Christians belong to the landless labor category, for the most part. Many of them earn only the equivalent of 48c per day—a nine-hour day—from five to nine months of the year, depending upon what crop they cultivate. One hundred and forty-one babies die for every thousand born alive. What will happen when better medical knowledge keeps more of them alive, staggers the imagination. A reduction in birth-rate, and a more adequate food supply must come.

"The great abundance, and high standard in America is still in our minds as we discover that an American uses a daily average of nearly 40 ounces of milk products while the average here is five ounces," says Mr. Finley. "The native hen here only lays about 40 eggs per year, and the cow gives only 460 lbs. of milk per year, on the average. Here, the buffalo is the more usual supply of milk and gives about a thousand pound a year.

"This year, in Gujarat, the worst drought in fifty years holds the people in fear of starvation. Many villages have been abandoned, the people trek near the railroads where food is available in return for work on such projects as the building of dams. Cattle have to be driven to feeding stations set up by the government.

"It is a growing conviction with me as I see Indian rural church groups, that too often leaders give the impression that people exist for the church, rather than visa versa. We must minister to all of life. We must take more direct steps to help raise the earning power of the people. The disease of poverty will not be cured in any other way than by helping the people to help themselves to a better standard of living—spiritually and economically. Thousands of Christians own only the hand sickle with which they go into the fields. When shall the church in India have within itself the resources to convert India, unless the Christian community be lifted above the subsistence level? A great rural rehabilitation program, based on the driving power which comes through Christ, is a great need of the times. The ignor-

### Peace Commission Honors Memory Of Chairman



To honor the memory of the late Dr. Ernest Fremont Tittle, the Peace Commission of the Methodist Church united in a special worship service at its recent annual meeting in Evanston, Ill. Dr. Ralph W. Sockman (at lectern) of New York City was elected chairman to succeed Dr.

Tittle. Others who shared in the service were: Dr. Harry N. Holmes, (left), New York City; Dr. Georgia Harkness of Garrett Biblical Institute, Evanston; and Dr. Charles F. Boss, Jr., of Chicago, executive secretary.

ance of better methods of farming, of cottage industries, does not mean lack of intelligence, it means a lack of knowledge. We need trained and consecrated young people who will learn, then demonstrate the 'know how' of the abundant life in all its aspects."

For centuries men have kept an appointment with Christmas. Christmas means fellowship, feasting, giving and receiving, a time of good cheer, home.—W. J. Ronald Tucker, Pulpit Preaching.

### 70 YEARS OF METHODISM IN BURMA

The October meeting of the Burma Annual Conference, held in Rangoon under the presidency of Bishop Clement D. Rockey, marked the seventieth year of Methodism's service in that commonwealth.

"The severely disturbed conditions in Burma affected the attendance, as most of the country stations are in or close to areas of insurgent occupancy," says the Rev. Harry J. Harwood of Rangoon. "There was, a good average reporting of bap-

tisms and additions to church membership, on admission on trial and two into the full membership of the conference. Two Burmese men not yet in conference relationship are in training in the Baptist Burmese Seminary on the cooperative training scheme in practice.

"Largely featured in the reports was the seventieth anniversary of Methodist work in Burma. From 1879 to 1901 the Burma work was first a part of the South India, then of the Bangal Conference, and there was a brief period slightly over sixty years ago when the work in Malaya was just beginning when the Burma District of the Bangal Conference included the small points of beginnings in both Berma and Malaya.

"The Burma Conference in this session voted to utilize the enabling acts of General and the Southern Asia Central Conferences and join in the proposed Southeast Asia Central Conference now scheduled to meet on February 1 in Kuala Lumpur, Malaya. Part of the work at that meeting will be to elect a bishop for the area. The Burma delegates are: ministerial, U On Kin, H. J. Harwood, T. Thangaraj; lay, Dr. Nyon Thwin, Dr. Lim Kay Wan and C. F. Chu. This list is an interesting cross section of Burma Methodism, including two Burmans, two Chinese, one Indian and one American."

Bishop Rockey's area responsibilities for the Burma work extend to the date of the forming of the new Central Conference for Southeast Asia.

All the darkness in the world cannot put out the light of one small candle.—Church Manual.

The saints are sinners who keep on trying.—Stevenson.

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- "Silent Night, Holy Night"

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# CHRISTIAN EDUCATION

Ira A. Brumley  
Contributing Editors:  
Pryor Reed Cruce

## LITTLE ROCK CONFERENCE TRAINING SCHOOLS

### At Texarkana

A cooperative leadership school is in session this week at Texarkana, with churches on both sides of the State Line participating. Rev. Fred R. Harrison, pastor of First Church, Arkansas Side, is serving as dean. The following courses are being offered:

The Use of Lesson Materials in the Children's Division—Mrs. W. F. Bates

The Methodist Youth Fellowship—Emogene Dunlap

Personal Religious Living—Rev. R. E. L. Bearden

Music in Christian Education—Rev. V. Earle Copes.

### At Bauxite

Also, this week a Series One School for the Bauxite area of the Little Rock District has been held at Bauxite, with Rev. Orrie L. Thompson serving as dean. Courses have been offered as follows:

Teaching Children, Miss Fay McRae

The Methodist Youth Fellowship, Mrs. V. B. Story

Christian Adventuring (For Intermediates), Miss Margaret Marshall, Mrs. Duane Brothers

How to Teach in the Church School, Mrs. J. R. Henderson

The Church and Its Work, Dr. E. Clifton Rule.

### At Pine Bluff

Rev. W. Otto Teague, pastor at Lakeside, will be the dean of the Pine Bluff school, December 12-16. The following courses will be offered:

Guiding Kindergarten Children in Christian Growth, Mrs. W. F. Bates  
Guiding Primary Children in Christian Growth, Mrs. W. A. Wooten

Guiding Junior Children in Christian Growth, Miss Elizabeth Workman

The Methodist Youth Fellowship, Miss Emogene Dunlap

The Life of Jesus, Dr. James W. Workman.—Roy E. Fawcett.

## MEMBERS AND YET NOT MEMBERS

Many adults who are members of your church are not members of your church school.

Why? Do they say they wouldn't feel at home in any of the classes? Have the classes they used to attend bogged down? Are they just not interested enough to get up earlier on Sunday mornings? Their reasons may not be justified, but are you sure? It's doubtful that you'll overcome these people's prejudices without doing some of these things:

1. Start a new adult class. If you have as many as 15 people who should be at church school but aren't, you need a new adult class. Only 2 or 3 interested people can't get going.

2. Start another young adult group. Regular meetings can be any time—not necessarily on Sunday. They may be able to furnish their own leadership.

3. Take inventory in existing classes. Do they meet individual needs? Do they need equipment? Are recreation and fellowship events neglected? Are new members as-

## NEWS ABOUT HENDRIX COLLEGE

### Dramatic Production Staged

First major dramatic production of the year at Hendrix was staged last week with the showing of "The Summoning of Everyman," Dec. 1, 2 and 3. Wayne Tate of Conway played the lead role of Everyman.

An ancient morality play, "Everyman" is a traditional production at Hendrix, and was formerly produced every four years. This custom was revived this year for the first time since 1940.

The drama was staged against a symbolic background and acted on various stage levels.

Others who had lead roles in "Everyman" were Robert Hollis of New York, N. Y., as Death; Dixie Lea Childs of Brinkley, Cowardice; Klyde Stephens of Fort Smith, De-ciet; Joyce Harris Walker of Wynne, Fellowman; Norma Gene Powell of Stamps, Good Deeds; and Joy Lynne Buckley of Pine Bluff, Knowledge. Director of the play was Miss Geneva Eppes of the Hendrix Dramatic Department.

### Indian Collections Acquired

Two collections of fossils and Indian artifacts from the Jetit Jean Mountain area have been acquired by Hendrix.

One of the collections, a gift to the college, contains specimens collected by Dr. T. W. Hardison of Petit Jean Mountain during more than 40 years as a country doctor in that locality. The other collection is on extended loan from J. W. Tucker, mail carrier who lives at Casa a few miles southwest of Petit Jean.

Fossils from Dr. Hardison's collection include items dating from more than two hundred million years ago when Arkansas was largely ocean bottom and the climate was tropical. An outstanding example, President Ellis said, is a fossil seed of a fern, *trigonocarpum dawesii*, which Dr. Hardison found in solid sandstone 50 feet below the mountain's summit.

Mr. Tucker's collection contains more than 2500 pieces, most of them arrowheads and spear points. A number of hatchetheads and implements are also included. Arrowheads display a great variety of sizes, shapes and colors.

### Conway Exceeds Goal

Members of the Conway First Methodist church have exceeded their goal in the annual November Special drive for ministerial training and Hendrix College, Rev. Allen D. Stewart, pastor, has announced.

Goal of the church was \$1,000. Funds received to date have gone beyond \$1100, Mr. Stewart said. More than \$650 of the amount came from faculty members at Hendrix, he said.—Barbara Noble.

simulated?

4. Contact Adult Home Members. Take the church school to people who can't come to it. Except for regular meetings, the adult home members carry on many of the activities of a normal class.

The Adult Council will help you in planning to meet adult needs better. Pastor and church school superintendent are ex officio members of this council.—Division of the Local Church.

## NORTH ARKANSAS CONFERENCE NOTES

By Ira A. Brumley

### Marked Tree Training School

There is to be a three unit training school for the Marked Tree area, held at Marked Tree, Monday, December 12 through Wednesday evening, December 14. The following courses are to be offered:

Church and Home Working Together, George L. McGhehey

Christian Beliefs, W. Henry Goodloe

The Methodist Youth Fellowship, Ira A. Brumley.

The school will open at 7:00 p. m. on Monday evening, December 12. John A. Womack will be Dean of the school.

R. A. Dorman, Levy, has been certified to teach the Second Series course on Recreational Leadership.

### Church School Rally Day Offerings

A number of Church School Rally Day offerings have been received since our last report made on November 24. We are giving below the total per district reported through November 24 and any additional offerings received since that date:

#### BATESVILLE DISTRICT

Previously Reported .....\$304.90

#### CONWAY DISTRICT

Previously Reported .....\$236.55

Russellville ..... 100.00

Gardner Memorial ..... 40.00

Washington Avenue ..... 25.00

Cato ..... 2.15

Bethel ..... 2.85

Total .....\$407.55

#### FAYETTEVILLE DISTRICT

Previously Reported .....\$363.76

Decatur ..... 5.00

Total .....\$368.76

#### FORT SMITH DISTRICT

Previously Reported .....\$870.05

Hackett ..... 10.00

Plainview ..... 1.00

Mt. Salem ..... 1.00

Total .....\$882.05

#### HELENA DISTRICT

Previously Reported .....\$372.02

Turner ..... 5.00

Marion ..... 25.00

Lexa ..... 10.00

Total .....\$412.02

#### JONESBORO DISTRICT

Previously Reported .....\$320.73

Wilson ..... 10.00

Victoria ..... 10.00

Lepanto ..... 10.00

Garden Point ..... 5.00

Caraway ..... 5.00

Total .....\$360.73

#### PARAGOULD DISTRICT

Previously Reported .....\$281.61

Walnut Ridge ..... 40.00

Morning Star ..... 4.00

Biggers ..... 3.00

Reyno ..... 3.00

Mt. Zion ..... 4.00

Elnora ..... 2.00

Total .....\$337.61

#### SEARCY DISTRICT

Previously Reported .....\$233.59

Friendship Charge ..... 3.00

Total .....\$236.59

We want to express our appreciation for the splendid response made thus far on Church School Rally Day offerings. We know of a number of offerings that are yet to come in and there are probably a number of church schools which have not observed Church School Rally Day but planning to do so at an early date.

These offerings make possible a richer program in the districts of the Conference.

## SET YOUR THERMOSTAT

What's the temperature inside your church school? Does it give new folks a cold shoulder, or a warm welcome?

More than any other one thing, probably, true hospitality, a warm-hearted welcome, and genuine interest help to keep new members coming. Somebody should be at the door

## BISHOP CORSON'S ADDRESS IN LEAFLET FORM

Nashville, Tenn.—"Methodist education must proceed not alone toward its fragmentary objectives which often are born of novelty and are overemphasized because of a passing popularity. Methodist education to be a significant force in American life must see clearly its transcending purpose, with all who are a part of its organization working in understanding cooperation toward that end."

This is the way Bishop Fred P. Corson, of the Philadelphia Area, has summarized "The Significance of Methodism As An Educational Force in the Life of America," in a new leaflet by that name now being distributed by the Division of the Local Church, of the General Board of Education.

The leaflet is an address delivered by Bishop Corson at the last meeting of the General Board, of which he is president.

In distributing the piece of literature to the conference executive secretaries of Christian education, Dr. John Q. Schisler, executive secretary of the Division of the Local Church, described it as "an unusually clear statement of the philosophy and function of Christian education. It would, if thoughtfully read by pastors, give them an insight into this important area of their responsibility."

The leaflet is full of "quotable quotes." Some of these are:

"It (Christian Education) must get over to man that he is the builder and not the architect of the world in which he lives."

"We cannot produce social good form a pattern of evil design."

"Given a sound educational background in the basic doctrines of the Christian religion and their application to life, an exposure to anti- and unchristian ways of life quicken rather than destroy one's faith in Christianity."

"Now . . . we see that individual decision, forged in the heat of emotion and issuing in conviction, is deciding the character of the world's life and that education is the molding and directing hand in the process."

One leaflet is free to each pastor. Additional copies are 5 cents each or 40 cents per dozen, postpaid. Order from the Division of the Local Church, P. O. Box 871, Nashville, Tennessee.

to welcome people and invite them, as they leave, to attend other services.

The church school superintendent should send a special letter to each new member.

There should be a "sponsor" for each new member for six weeks to introduce him to people and make him feel at home.

Every person from the pastor down should spread genuine Christian fellowship and welcome throughout the whole church school.—Division of the Local Church.

Work is like many other good habits; you have to cultivate it to understand the satisfactions and blessings it brings in its wake—Expositor.

# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor



## The Church Woman Influencing The Nation



By MISS MARGARET MARSHALL

(The following address was delivered at a recent workshop held at Aldersgate camp. The Workshop was planned as a follow-up meeting of the Seminar held in Kansas City this past summer on the Subject "Church Women Building a World Christian Community.")

### The Church Woman—Her Christian Heritage

The church woman is that person to whom much has been given . . . . As she views herself in the light of Christian history she is aware anew of the heritage which is hers through Christ Himself. Through Him she became, no longer a slave or a subordinate, but an individual, equal with any other individual in the eyes of the Lord. However, just as has been true with other Christian principles, people with convictions have had to give of themselves in order that these principles might come into their own. So it has been through the years as women have sought to find their rightful place in society. Because of those leaders women of today in our nation have opportunities which are far greater than women in any other nation. But even yet, there are some areas in which equal status has not been reached. But the heritage is theirs—or ours.

As the church woman of this day comes to a fresh realization of the bonds which have been broken to set her free and as she seeks to follow in the steps of her Master, she is faced with a new sense of responsibility. Are there not people all about her whose bonds have been cut? Should she not become an active force in righting wrongs of the nation? Could she not become a vital member of that group known as the church women of the nation?

Who are the church women of the nation? . . . . In our own church we have the united forces of that group of business women organized into the Wesleyan Service Guilds and that host of home makers organized into the Woman's Societies of Christian Service numbering a MILLION AND A HALF strong. In addition there are almost THREE MILLION others, who although not members of these organizations, are members of the Methodist Church and have taken a vow to uphold the church by their prayers, their presence, their gifts, and their SERVICE. FOUR AND A HALF MILLION WOMEN STRONG. But "church women" includes that host of women in the other churches of the nation. All a part of the church women of the nation. People who have found through Christ in a Christian nation the release of body, mind and spirit, and who should recognize their trust to join together with Him "to set at liberty those who are oppressed and to proclaim the acceptable year of the Lord."

### A Look at the Nation

For years when the map of the country was spoken of it was seen in outline form, through which ran lines dividing the country into 48 states, marked lines of division. Gradually those lines have been

fading away because a "line is just an idea." In their place have come other lines, lines which can be the means of bringing unity. Picture the radio air waves which make it possible to feel that we are in Chicago, New York, San Francisco, New Orleans within the space of an evening. The airlines, the railroads, the highways are lines which bring us not only into the thought presence of the peoples of the country but into their actual presence.

Now as we see the United States we do not see lines but faces—people. As we see and hear these people we are sometimes aware of the country from which they come, but even these distinctions which used to be accurate are no longer sure measures. If people speak "soft and slow like" they are called southerners, and if R's are eliminated they are most likely from South Carolina or nearby state (that is, unless they are my missionary friend who learned Portuguese and now rolls her r's.) We know that peoples of some nationality and racial groups are congested in certain sections of the country. We used to think of Orientals on the west coast, of American Indians in the central states, of Negroes in the south, but no longer is this picture accurate. People who were not well dressed thought of as coming from the slums or the hills, but again this picture has changed.

Faces-faces-faces instead of lines on a map. When they were lines on a map that was one thing, now that they have become faces with voices, the map has changed. When we did not know them we thought that the differences were great. Now we have come to see that whether a person talks fast or slow, has blond or black hair, or even red, whether he wears overalls or the smartest cut, whether his skin is that of a "paleface" or a "red skin", underneath or inside, all people are essentially the same, with a desire for security, love, recognition, etc.

Through and with this revelation there is developing a feeling of interrelatedness, a consciousness that a nation is no stronger than its weakest individual. A new knowledge has come—that the circumstance of birth has placed many in their present status, and little individual effort on their part can greatly change conditions. We begin to question. Why do some persons have three meals a day and some year, many in the nation do not have one balanced meal. Why should some have a decent place to stay, when there are hundreds without homes? Why should have opportunities for schooling while many have little or none? WHY? WHY?

When we begin this questioning the concerns of the nation scream out to us in bold print through the headlines every morning—concerns from across the nation and our own part of the nation is no exception.

### Excerpts from Newspapers

"RADIO NETWORKS PLAN LIQUOR PLUGS—A recent decision to admit whisky advertising to radio network programs has not yet been

seriously challenged. The American Broadcasting Company has planned such a series, and both the National Broadcasting and the Columbia Broadcasting Systems are considering the contracts. Of course, The Christian Advocate says, the church people, 80,000,000 of them, could stop liquor invasion of our 40,000,000 homes, if they decided to do it. No business is more sensitive to its customers than the radio business."

**Church Woman's Concern:** A society where the present alcohol culture pattern will be replaced by a new understanding of the dangers of social drinking.

"DIVORCE SUITS"—Broken Homes No. 87236—Alleges indignities, asks for custody of child and maintenance.

No. 87240—Alleges indignities, asks for custody of child and maintenance.

No. 87241—Alleges indignities, asks for custody of child and maintenance.

One day, one paper, and seven divorce suits with 12 children involved.

Again we read: "At 3:55 p. m. Patrolman ——— arrested John Smith, Jr., 21 at the stock show grounds for drunkenness. He was placed in jail. At 4:40 p. m. Patrolman ——— brought in John Smith, Sr., 41 for driving while drunk."

**Church Woman's Concern:** A stable secure family where children may grow up normally and where adults and children alike may use their opportunities for individual and group enrichment.

### "SKIES DARK WHISTLES SHRILL AS STRIKE STARTS"

Pittsburg—"It was midnight. Shrill whistles pierced the foggy darkness. The midnight shift was over. Grimy men in grease smeared work clothes and carrying empty pails streamed from the sprawling homeworks of the ——— Steel Corporation. The gates clanged shut . . . The great strike of 1949 was under way . . . Said one picked soberly, "I hope it don't last as long as the 1946 strike. That one went 29 days." "I hope it lasts two weeks", said another, "that would be a nice vacation." . . . Behind it all there was the grim reminder that "pay days are far apart during the strikes."

GOVERNOR McMATH RECEIVES TELEGRAM FROM PRESIDENT TRUMAN requesting State cooperation with National Congress in planning for the Mid Century White House Conference on Children and Youth.

**Church Woman's Concern:** An evaluation of the child welfare program.

"WAR OFFERS NO SOLUTION TO THE TENSIONS AND CONFLICTS EXISTING BETWEEN EAST AND WEST. The way out of the present dilemma lies in statesmanship and diplomacy, backed by a genuine desire for and determination to obtain freedom for all people. Means must be found to get the truth . . . In the West it is high time we have done with both hysterical fear of communism and naive refusal to face the facts of Eastern

totalitarianism. Neither attitude is conducive to maintaining the peace."

**Church Woman's Concern:** A program of education that will prepare America's people for world responsibility.

### CHURCH WOMAN'S CONTRIBUTION TO THE MISSIONARY ADVANCE

Down through the years women have exerted influence, but it was in the 19th century when the united voice of women was heard through the woman's missionary movement. The concern of Methodist women, for the well being of people, especially groups with limited opportunities, resulted in organized groups for missionary endeavor as early as 1819.

The program took two directions now described as Home Missions and Christian Social Relations. In the part of the program called Home Missions the members of local societies and Guilds give money to be used for a special type of ministry through a given church or community agency. The administration of such a program stems from the Home Department of the Woman's Division. Methodist women in the community where such agencies exist contribute service, supplies and special interest to the project. Methodist women who live farther away contribute supplies, and special interest. **Three hundred organized pieces of work are maintained in the United States, including Hawaii, Alaska and Puerto Rico.**

Now, Christian Social Relations gears its program of education and action in and through local Woman's Societies and Guilds to help individuals and groups toward more Christian attitudes and practices in all human relations, to guide women into a larger participation in the general program of the local church, to work through local church channels and in cooperation with other community agencies to meet community needs, to work for the passage and enforcement of good legislation, and to cooperate with other agencies of the church in the promotion of those phases of Christian Social Relations and local Church Activities that concern the larger outreach of the church and community.

Does the church woman realize the tremendous influence she can have in both of these approaches at this period in the history of the nation?

Morse says, "The Church desperately needs those who will go out and find the way—not the old style of pioneering, to be sure, but the old spirit of courage and devotion, or readiness for adventure in principles and programs that are adequate for this day . . . . What was adequate—scope, program, method, and standards—one hundred years ago, fifty years ago, ten years ago, is not adequate for today."

What are some of the new ways and approaches in relationship to both the Home Missions and the Christian Social Relations program? Are Methodist women changing their

(Continued on Page 7)

## CURRENT NEWS IN ARKANSAS METHODISM

### METHODIST MEN'S FELLOWSHIP PROGRAM

The Heber Springs Methodist Church had a Methodist Men's Fellowship program at the church Wednesday night, November 30.

Eighty-six men attended the dinner which was served in the dining room. The four-course dinner was served by the Home Economic girls and was prepared by P. T. A. members. The tables and room were beautifully decorated in the Christmas motif.

Coach Ivan H. Grove of Hendrix College was the featured speaker. Music was provided by a boy's octette accompanied by Miss Elizabeth Chesbro.

The group also enjoyed singing various songs. Brief talks were made by Rev. Coy Whitten, District Superintendent, Joe Pierce, District Lay Leader and J. H. Wiseman, District Director of Adult Work, all of Searcy.

Other special guests included: Rev. Othar Smith and Derwin Ball, Conway; and Dwight Wilkins, Supt. of Heber Springs Schools. Introductions were made by the pastor, Rev. Hubert E. Pearce. Toastmaster was Gene Houston, local attorney, and president of the Men's Sunday School Class of the church. C. M. Reeves was in charge of arrangements.—Reporter.

### FAYETTEVILLE SUB-DISTRICT YOUNG ADULT FELLOWSHIP

The Fayetteville Sub-District Young Adult Fellowship met Thursday, December 1, at the Central Methodist Church, Rogers, with Rev. Floyd Legett, pastor of the First Christian Church, Rogers, as the principal speaker. Rev. Mr. Leggett spoke on the theme "Faith is the Victory."

Rev. James Randle led in group singing and Rex Bair presided. At the next meeting the group will consider a name for the fellowship. Mr. Bair wants each local group to have a name to present and the group as a whole will select one.

After the program games and refreshments were enjoyed by all.—H. W. Jinske, Reporter.

There is nothing that makes men rich and strong but that which they carry inside them. True wealth is of the heart, not of the hand.—John Milton, English poet.

### METHODIST MEN OF ELAINE CHARGE MEET

The Methodist Men of the Elaine Charge consisting of the churches of Elaine, Mellwood and Wabash met Friday evening, December 2, in the recreation room of the Elaine Church with Coaches Charles Ray and Dallas Roscoe and the entire Elaine football squad as their guests. The ladies of the Elaine Society of Christian Service, working under a committee headed by Mrs. Herman White, served a delicious meal in a room decorated for the occasion.

Dallas Roscoe was in charge of the devotional program. E. Clay Bumpers of Wabash, president of the local group of Methodist Men, was in charge of the program and gave a brief talk on the Layman's Creed. Gene Foreman, sports editor of the Helena World, gave a summary of the past season for the Elaine Panthers. This was followed with talks by Coach Charles Ray and Co-Captains Vance Ward and Bob Harris.

District Superintendent Ethan Dodgen was a visitor at the meeting and gave an interesting talk when called upon by the chairman.

The election of officers for the coming year resulted in J. S. Lowry of Elaine being elected as president replacing Mr. Bumpers and Eugene Thompson being elected secretary replacing John Deckelman.

Approximately seventy men and boys attended the meeting which was dismissed by the pastor, Rev. W. Glenn Bruner.—Reporter.

### RURAL CHURCH NIGHT

Sunday night, November 22, at 7 p. m. the new sanctuary of the First Methodist Church of Magnolia, seating 700 people, was practically filled for Rural Church Night. Country churches from Columbia County who were not having services were invited to attend the First Methodist Church for the evening service. Rev. C. B. Harris, local Methodist preacher, who is employed by the Carter Oil Company in Magnolia, was in charge of the service. The pastor, Rev. John M. McCormack, welcomed the group and turned the service over to them. Fifty-seven people from rural churches filled the choir. Special selections were sung.

Bro. Harris preached upon the subject: "The Value of the Church and Why We Should Go To Church."

New country churches are now being erected at New Era and Mt. Pisgah. The past three years several country churches have been re-

opened and remodeled. Teachers went out from the First Methodist Church to help reopen these churches. There has been a close tie of interest and friendship between the First Methodist Church and rural work.

Bro. C. B. Harris has gone out all during the summer each night in revival services, and has done physical labor on these country churches. He has also turned back funds paid to him to remodel and to rebuild. Electric lights have been put in. Butane gas has been installed in some of them. Electric fans have been placed in others. Sunday school rooms have been built.

The response Sunday night was so heartening and inspiring that it has been decided that one Sunday night each quarter it shall be repeated.

The entire morning service from the First Methodist Church is being broadcast over KVMA. This is being received by thousands of rural people. There is not a rural Methodist Church in Columbia County now without divine services.—Reporter.

A father once said to me, in speaking of his 12-year old daughter, "I want her to be good to live with. My mother was like that. Everyone in the community loved her." Not to get along with people means lack of success in business, lack of ease in society, and failure to reach the American ideal of friendliness, neighborliness and cooperation.—Helen Ross, "Learning

### RESOLUTION

(Adopted by the Little Rock District Conference in regular session, Carlisle, Arkansas, November 29, 1949.)

WHEREAS the city of Little Rock is building out westward, and will, in all probability, within the next four or five decades, cover most of that territory west of White City to the Joe T. Robinson school house, and between Highway No. 10 and the Arkansas River, and

WHEREAS the statesmanlike thing for Methodism to do is to prepare to care for the people before they arrive by securing lots for building Methodist Churches in the most appropriate places; therefore be it

RESOLVED, that the Little Rock District Conference most respectfully requests the District Superintendent, and the District Committee on Church locations, to look into this matter thoroughly and present to the next session of the District Conference recommendations looking to the achievement of this purpose.

Respectfully submitted,  
(Signed) S. T. Baugh

Roland M. Shelton  
Rufus Sorrells  
Harold D. Sadler  
J. S. M. Cannon  
Arthur Terry  
A. G. Walton  
D. Mouzon Mann

to Live with People," National Parent Teacher, 11-'49.

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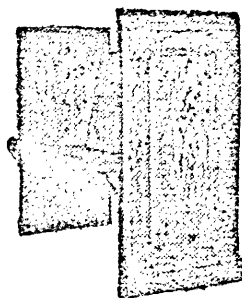
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**SO WE STAY IN CHINA!**

By F. Olin Stockwell  
Chungking, West China

We shall probably soon be under a new government in China. Reports show that the Central Government is dying; Canton will soon fall; and probably Szechwan, with its two important cities of Chengtu and Chungking, will surrender. We do not expect serious fighting here . . .

We do not expect to be martyrs. If we had had any information from other parts of China which indicated that missionaries were not able to work and were losing their property and their lives, we would get out now. But all the news that we have been able to gather indicates we will be able to go ahead with our work here, that we shall not suffer any serious trouble, and that staying here is a reasonable risk. So we stay.

We stay because there is a job to be done. (A few weeks ago Dr. and Mrs. C. B. Rappe who had had many years of fine service in West China went home to retire. Because of their departure, we are moving from Chengtu to Chungking). Chungking, with its six Methodist churches, high schools, hospitals, and other schools will give us plenty to do. During the coming days of transition to a new regime, we shall face many knotty problems which can be solved only through patience, prayer, and good judgment.

We stay because there are friends who need us. In former times of internal trouble, a strong anti-foreign sentiment increased the danger of those remaining. This time we find friendliness on every side. In such times of social unrest and economic stringency, our dependence upon our friends and their calls upon us become greater than ever. If you could spend one morning with me as I talk with person after person, hearing tales of woe, giving a word of assurance and help, providing a few dollars financial aid to some worthy project, planning for a youth conference, an evangelistic meeting, or a hospital board meeting—in other words, doing the routine task which is never just routine because it involves friends and their problems and opportunities—if you could spend one busy day with me, you would not wonder that we do not leave.

As I read the West China Peri-scope, I see: No harm to our persons or property; a new government within a few months; a temporary break in mail service which will last from one to three months; no lack of food or clothes and probably no serious financial difficulty; institutions and work, including evangelistic work, continuing as usual.

Social unrest has been normal in China for many years. The church grows in spite of it. People stand in deeper need of Christ because of it. The evidence of God's transforming power shines clearer against the background of it. This is the day to build—and we stay.

**HYMN OF THE MONTH**

The National Federation of Music Clubs is choosing a "hymn of the month" "to focus the attention of millions of Americans on the stalwart hymns of the faiths." The hymn chosen for December is

**O COME, ALL YE FAITHFUL**

*O come, all ye faithful, joyful and triumphant,  
O come ye, O come ye to Bethlehem!  
Come and behold Him, born the King of angels!*

Refrain

*O come, let us adore Him, O come, let us adore Him,  
O come, let us adore Him, Christ, the Lord!*

*Sing, choir of angels, sing in exultation,  
O sing, all ye citizens of heav'n above!  
Glory to God, all glory in the highest!*

Refrain

*Yea, Lord, we greet Thee, born this happy morning,  
Jesus, to Thee be all glory giv'n;  
Word of the Father, now in flesh appearing!*

Refrain

Anonymous, Latin 18th Century

Tune, source unknown, 18th Century melody.

**SUNDAY SCHOOL LESSON**

(Continued from Page 16)

fact that Israel would yet reassemble from all parts of the earth and would become the spiritual light of the darkened nations of the world.

**Modern Application**

The prophets have pointed the way. They have proclaimed a universal faith in one God. This force is of sufficient power, if properly used, to bind the hearts of the various groups together. Faith is one of the greatest powers that man can exercise. All accomplishments are made through faith; all achievements are won that way. Man lives by faith and even dies by it. Faith is the power that leads him to feel that the grave is not a blind alley that leads nowhere. Faith, when

properly exercised, can be the force that binds man to God and men to men and groups to groups.

Probably there has never been a time in all recorded history when the exercising of faith is more sorely needed. Doubts and fears and a feeling of insecurity and a state of confusion have all but damned this world. It is high time that faith was given a chance. This faith must reach up to God and from him reach out to the whole universe. It must overstep all boundary lines of color, of race, of nationality, of creed, and political philosophies. God is waiting for the Church, in its various branches, to point the way. Surely if the church cannot do that no other organizations can. It is well enough to have various denominations provided there is a

universal faith in God which binds all Christian hearts together over and above denominational lines. It is well enough to have various nations, different forms of governments and political philosophies provided there is a faith in God and through him in humanity that reaches over all dividing lines. There can be permanent peace without the world all being under one government provided such a faith is active in the world.

It is foolish to say that such a vision is a mere pipe dream; that universal faith can never obtain in this world. The prophets predicted it. Other barriers are being eliminated. Space is no longer a barrier. The radio and other means of communication will finally lead to a universal language. The screen will finally unite the world in customs and styles. Surely, if these surface matters of life can find universal expression, the deeper qualities such as man's hunger for God and faith in some kind of Supreme Being will find a universal expression.

There is no liberty to men in whom ignorance predominates over knowledge; there is no liberty to men who know not how to govern themselves.—H. W. Beecher.

Better to fall down on a job than to lie down on it!—Louie Morris.

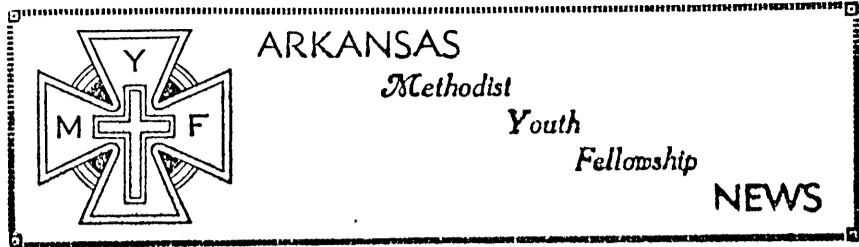
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### Worship And Evangelism In The M. Y. F.

By MINOLA COPLINA  
Chairman, Worship and Evangelism

(During the next two months the commission chairmen of the North Arkansas Conference will write articles that will help local MYF's in learning more about the commission areas. Read them for your own use and then send any unusually effective things that you have tried to the ARKANSAS METHODIST.—Lola Featherston, North Arkansas Conference President.)

#### What Is Worship?

WORSHIP is the upward reach of our soul toward God. It is communion with God. We worship to find God and his way for our lives. Through worship the spirit of God moves in us so that our lives take on new meaning in partnership with His cause. A worship experience is not complete until it is translated into everyday living. Worship can purify our motives. It can prepare us to go out in the steps of Jesus and make Jesus' way our way.

#### How Can We Improve Worship In Our Local MYF?

As Christian youth, we all need to realize that God is depending on us for leadership. We need to discover the power which will make us capable of leadership. It is important that each of us have our private devotions each day, through the use of our Bible, POWER, and other devotional aids.

We can improve our programs by preparing worship centers that may

be closely related to the devotional that is being given. Every individual should be encouraged to help plan or take part in the worship services. The chairman should encourage individuals to form prayer fellowships. The commission on Worship and Evangelism itself could become a prayer fellowship which would be a spiritual aid to the entire MYF group. Candlelight services can be very effective for special worship services. Some groups maintain a custom, such as the lighting of a candle at the time for worship to begin, to signify the living Presence. Some work out simple, yet meaningful "calls" to worship. Through establishing their own customs, it helps them to learn more about what worship means, and how to enter reverently into services of worship.

#### Aids To Worship

Music can be very effective in worship services. Through music, God can speak in a way that could never be put into words. The prelude helps prepare for worship; helps center thoughts; helps create an attitude receptive to worship. Soft music during a unison prayer may help deepen the feelings of the group. Hymns have different worship values and should be selected and used accordingly. Solos and special music can be used very effectively in worship services.

Prayer in worship should be natural. To overcome self-conscious-

ness, individuals may learn to pray in small class or committee groups before trying to do so in a larger group. In prayer we address ourselves to God and dedicate ourselves to him. Prayers should be brief. Sometimes silence is the best pathway of prayer. Silent meditation and sentence prayers are often used in worship services.

Talks, poems, stories, and meditations make a definite contribution to the worship experience. These can be used as some of the best means of stirring emotions and attitudes of the group. The way the Scriptures are used in worship helps to determine a group's attitude. The leaders should know the Bible well and know how to select passages to fit the needs.

The various items in a worship service should not be regarded as "parts on a program," but as steps a group may take toward God. Worship for youth can be a time when you are called beyond self-centered needs and interests of the present, into a divine relationship with God.

O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out!—Romans 12:33.

### MEETING OF YELL COUNTY SUB-DISTRICT

The Yell County Sub-District M. Y. F. meeting was held on November 14 in the Bellville Methodist Church with Plainview young people having charge of the program. A very interesting program on "The Next Voice You Hear" was given by Joan Basher.

The president, Dickie Thomas, presided over the business meeting. It was decided that Centerville have the next meeting in their church on Dec. 1 with Bellville having the program. We are to have a Christmas tree with all bringing a small gift costing from 20 to 30 cents.

There was a total of 81 present at the meeting with Havanna, Bellville, Ola, Centerville, Danville and Plainview represented.

Refreshments were served by the ladies of the Bellville Church. Joan Ober had charge of the recreation.—Geneva Weatherford, Publicity Chairman.

Habit, if not resisted, soon becomes necessity.—Gas Flame, Citizen's Gas & Coke Utility.

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**OBITUARY**

**FAUST**—Rev. Walter Julius Faust was born July 27, 1875 at Gleason, Tennessee. He was united in holy wedlock to Lucy C. Moss, June 9, 1901. To this union were born five children of whom one died in infancy. Surviving are: Dr. J. J. Faust, Tyler, Texas, Mrs. Mary F. Angus, Memphis, Tennessee, Dr. W. H. Faust, Little Rock, Arkansas, Dr. G. H. Faust, Cleveland, Ohio.

Brother Faust was licensed to preach at Dyer forty-five years ago. His first pastor was Alma. He served for forty-two active years well, his Lord, his church, and his fellowman. It was said of him that he commanded the respect of the highest, the love of and admiration of the people he served in a most excellent way. His long ministry has seen many people commit themselves to the Lord, and some have entered full-time service through his influence.

His funeral was held in the Mulberry Methodist Church November 26 with his pastor officiating, assisted by Rev. John Bayliss, St. Paul's Church, Fort Smith, Rev. J. J. Galloway, retired minister of Fort Smith, Rev. Floyd Villines, Sr., and Rev. Floyd Villines, Jr., of East Van Buren, Rev. Wm. Stegall, Dyer and Bethel, Rev. Eates Sturdy of Fifth Street Methodist, Fort Smith. His body was laid to rest in the same town where he received his license to preach.

Brother Faust was a good man in his home, in the church, in his community. He was faithful and loyal to the Kingdom of God and expressed it through the long service he rendered.

He was visiting with his pastor on Thanksgiving. The pastor had invited him to attend the community Thanksgiving service in the Presbyterian Church, and had invited him and Mrs. Faust to have Thanksgiving with his pastor and family. Just after dinner they had returned from an errand of the church and Bro. Faust had an attack. Dr. P. Q. Galloway, local physician, was called but in his own words, "I can only offer my love and sympathy, he has gone home."—J. Harmon Holt, Pastor, Alma and Mulberry Charge.

**PUCKETT**—Mrs. Rosa Lee Wilks Puckett was born in Louisiana on January 19, 1876, and came to Arkansas with her parents when a child and settled in Howard County, near Nashville. She was married to G. A. Puckett on October 17, 1897, and to this union one son was born, Emmet Puckett, who with the husband and father survives.

Sister Puckett professed faith in Christ when quite young and united with the Methodist Church. She was ever faithful to her church. She was a faithful wife and mother and was loved by all who knew her.

She was called home on November 16, 1949, and her funeral was conducted by the writer in the Bluff Springs Church in the presence of a large crowd of sorrowing friends and relatives.

Mrs. Puckett will be missed in the

**IT TAKES TIME!**

Dr. Frank Laubach estimates that less than ten minutes a week is given by one-sixth of the people of America to thinking about Christ. Selfishness, greed and hate are getting a thousand times that much thought.

**What a nation thinks about, that it is.**

We shall not become like Christ until we give him more time. A teachers' college requires students to attend classes for twenty-five hours a week for three years. Could

church, the community, and the home.—A. J. Bearden, a former pastor.

it prepare competent teachers, could a law school prepare competent lawyers if they studied only ten minutes a week?

Neither can Christ, and he never pretended that he could. To his disciples he said: "Come with me, walk with me, talk and listen to me, work and rest with me, eat and sleep with me, twenty-four hours a day for three years." That was their college course.

"He chose them," the Bible says "that they might be with him," 168 hours a week!

All who have tried that kind of abiding for a month know the power of it—it is like being born again from center to circumference. It ab-

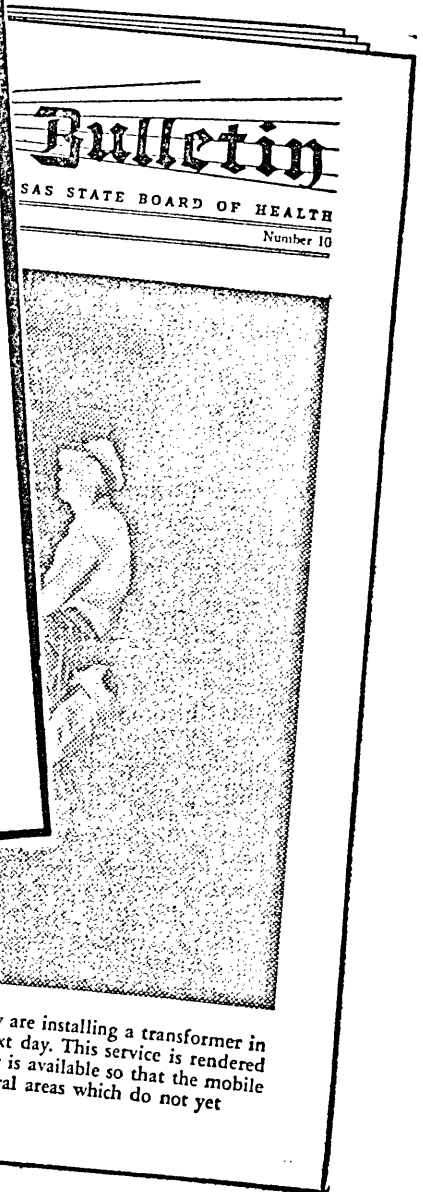
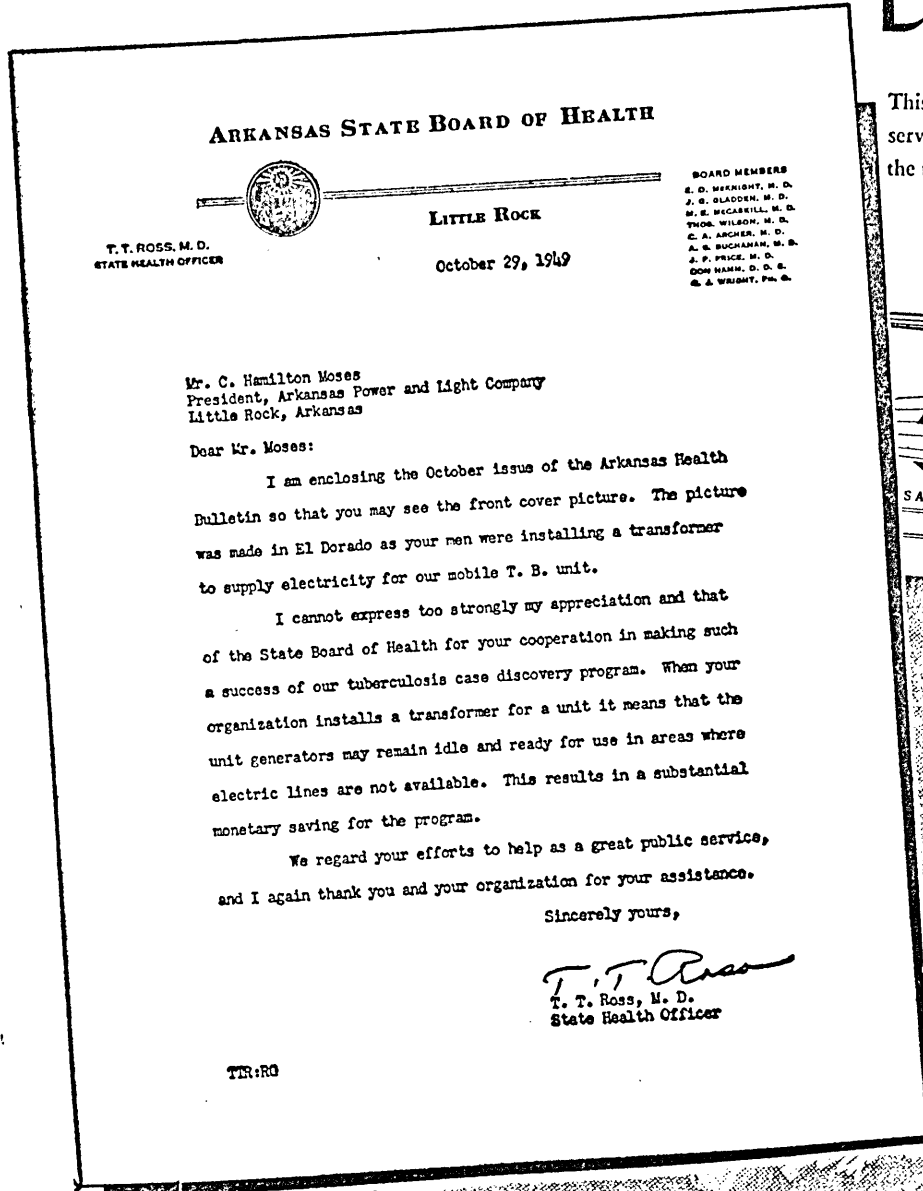
**YOUTH**

Youth is not a time of life—it is a state of mind. It is not a matter of red cheeks, red lips and supple knees. It is a temper of the will, a quality of the imagination, a vigor of the emotions; it is a freshness of the deep springs of life. Youth means a temperamental predominance of courage over timidity, of the appetite for adventure over a life of ease. This often exists in a man of 50 more than a boy of 20. Nobody grows old by merely living a number of years; people grow old by deserting their ideals.—Samuel Ullman, International Atrusan.

olutely changes every person who does it. —From Power.

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## The Sunday School Lesson

By REV. H. O. BOLIN



### A UNIVERSAL FAITH

LESSON FOR DECEMBER 18, 1949

LESSON TEXT: *Jeremiah 29:1, 4-14; 31:3; Isaiah 60:1-3.*

GOLDEN TEXT: "Ye shall seek me, and find me, when ye shall search for me with all your heart." (*Jer. 29:13*)

It is very fitting that during the Christmas season we are studying the excerpts from the prophecy of Jeremiah. He is the most Christlike character in all the Old Testament. Isaiah gives us more Messianic prophecy than does any other prophet, but Jeremiah more perfectly lived the Christ-life. It is interesting to note the similarity between Christ and this prophet. For example, both were priest and prophet. It was said of Christ: "Thou art a priest forever after the order of Melchisedec." Jeremiah was a prophet and he was a son of the priest Hilkiah which made him both priest and prophet. Both grew up in very religious homes. Both remained unmarried. We cannot even imagine that Christ ever thought of marriage. Both were greatly misunderstood by the people of their generation. The very people who should have received them with open arms persecuted and rejected their teaching. On more than one occasion Jeremiah was imprisoned. He was once thrown into a pit and left there to starve to death. He was tried before the princes of the nation and the religious leaders of the day clamored for his death. Tradition tells us that he finally suffered martyrdom in Egypt. The religious leaders of Christ's day (in the flesh) clamored for his crucifixion and did not stop until they saw him hanging on the cross.

Jeremiah died as a martyr to his cause but Christ died as a Saviour. He gave his life for the redemption of mankind. Both Christ and Jeremiah were individuals of strong conviction and great courage. They spoke the truth though they knew that in so doing they would make themselves very unpopular. Both of them thought more of the truth they spoke than they did of their lives. When Jeremiah was threatened by the priests and false prophets of his day he merely said, "I am in your hands; do with me as you see fit." Both of them deeply loved the people, even those who opposed them, and carried great burdens for their sins. They were truly men of sorrow and acquainted with grief. The similarity of the two is so great at this point that some of the scholars say that Isaiah chapter 53 applies to Jeremiah rather than Christ. We do not accept this, but it is an illustration of the likeness of the two characters.

#### A Letter To Babylon

We will recall that when the Babylonian King Nebuchadnezzar took Jerusalem he was very kind to Jeremiah. He gave him the privilege of either going with the captives to Babylon or remaining at Jerusalem. He chose to do the latter. Soon after the captives arrived in their new home trouble began among them. The false prophets who had caused so much trouble in Judah were still on hand. They caused a great deal of unrest among the people and were inciting them to rebellion. They

prophesied that the exile would be of short duration. Jeremiah wrote to put them straight on this matter.

#### Prophets—False And True

In his letter Jeremiah warned the people against these false prophets. He even went so far as to name these men—Ahab, Zedekiah, and Shemaiah. It will be noted that the first two mentioned here have the same names as did a king of Israel (Ahab) and of Judah (Zedekiah), but are not to be confused with these kings. There were true prophets among these exiles as well as false. Second Isaiah and Ezekiel, two of the greatest prophets of all time, were among them. It will be recalled that much of the Old Testament was written by prophets and others while in exile.

#### Good Advice

Jeremiah's letter contained some very good advice. He told the people that their captivity was to be a protracted matter. He even told them the number of years it would last—70 years. He advised them to be friendly and co-operative with their masters. He told them to go into business, build homes for themselves and rear families. He informed them that God had planned a great future for them and he was anxious that their numbers not diminish.

The exiles carried out this part of Jeremiah's advise and became very prosperous. In their homeland they had been an agricultural people and were poor. In Babylon they became business people and greatly prospered. This was the turning point in the economic outlook of the Jewish people. They transformed from agriculturalists to commercialists and they have retained this position. Today, they are among the great business people of the world. Their success, however, did not help them in a religious way. As their material possessions increased they became more and more materialistic and their interest in God and religion diminished.

#### Pray For Enemies

Jeremiah went on to remind the exiles that their captivity was providential. God was using Babylon as an instrument to punish Judah for her sins. The punishment was not with the idea of destroying the nation, but of disciplining it.

The prophet then made a statement that is unique. It is the only passage in all the Old Testament where the Jews are told to pray for their enemies: "And seek the peace of the city whither I have caused you to be carried away captive, and pray unto the Lord for it; for in the peace thereof shall ye have peace." This statement is only outstripped in the whole Bible in the doctrine of Christ in his Sermon on the Mount. This advice of the prophet might well be practiced in our day. It is only in universal peace—word-wide peace of both friend and

foe that our peace and security is to be found.

#### Treated With Mercy

The Jews were treated with considerable mercy by the Babylonians. They were granted much freedom and permitted to buy and sell at will. We talk of our enlightened age, but the Jews received much kinder treatment at the hands of Nebuchadnezzar than they did at the hands of Mussolini and Hitler in our own generation. Six millions of them were killed in recent years and other millions of them were placed in concentration camps and forced to do slave labor.

#### Broader Conception Of God

One of the finest things that the prophets did for the human race was to give a proper conception of God. Jeremiah played a great part in this matter. The Prophet Amos gave us the idea of God's righteousness; Hosea of God's love; Isaiah of God's holiness; and Jeremiah the universality of one God and the inwardness of religion. Lewis H. Christman says of him: "It would be hard to exaggerate his contribution to the thought-life of his own and succeeding generations. He purified worship, deepened the sense of sin, emphasized individual responsibility, destroyed idolatry, and endued his people with a faith which survived the destruction of temple, city and nation."

Students of the Old Testament will discover the fact that in the early part of its writings there was a narrow conception of God. He was thought of as a deity belonging to only one nation. He was interested only in Israel. Their enemies were his enemies. He fought their battles, exulted in their victories and suffered in their defeats. Other tribes

and nations were thought to have their own deities. When the nation suffered defeat at the hands of any of these other groups there was a temptation to feel that after all their deities might be greater than the one worshiped by the Israelites.

Along with this false conception of the Lord they also believed that God was more interested in ritual than he was in a holy life. Like the Pharisees in the time of Jesus, they elevated the form of religion above its inward power. The prophets eliminated both of these false conceptions of God. They emphasized the fact that there is but one God and he has universal power. He is interested in all people everywhere. This God's chief interest is in the righteousness of all people—the attitudes they assume, the words they speak and the deeds they do. He cares nothing whatever for thousands of sacrifices and rivers of oil offered in worship to him unless the worshippers are living in right relationships with him and with their fellowman.

#### The Promise Of A Great Future

So far as the writer can recall, all prophecies of the Bible have a happy ending. Jeremiah is thought to be the prophet of gloom and of doom, but he ends on a high note. Finally the exile of God's people will be over. They will have paid double for all of their sins. God loves his people with an everlasting love and will draw them with loving-kindness. People will see the folly of their evil ways and will search for God. They will not seek in vain: "Ye shall seek me, and find me, when ye shall search for me with all your heart."

Second Isaiah, inspired by this letter from Jeremiah, proclaimed the  
(Continued on Page 13)

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