

Arkansas Methodist

Serving One Hundred and Sixty

Thousand Methodists in Arkansas

"The World Is My Parish" — John

Go ye into all the world — Mark 16:15

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ARKANSAS DECEMBER 7, 1950

NO. 15

Have We Gone Too Far To Stop?

FREQUENTLY we hear from national figures in Washington statements about measures that should be taken for the good of the nation and the world, "now that the election is over."

This expression of a willingness to give attention to issues essential to the survival of our nation, "now that the election is over," is in effect a confession that national leaders have deliberately postponed definite action on measures vital to national and international welfare until issues of party politics and personal ambitions of party candidates have been settled.

While the political pot was boiling at home through those pre-election months, we were constantly facing the most delicately balanced, dangerous crisis in international affairs in the history of our nation. During that time the situation abroad deteriorated so rapidly that, "now that the election is over," it may be too late to do much about it. We have drifted so far in the direction of war that there is now a serious doubt in the minds of many that we will be able to stop.

The present international complications may have been unavoidable because of the underlying purposes of Communism. Nevertheless, the rank and file of the citizens of America would be much better satisfied if they knew the present explosive situation had come in spite of a sincere, undivided, all-out effort to avoid it.

Eight Protestant Groups Form National Council

LAST week, in Cleveland, Ohio, eight interdenominational agencies united to form the National Council of the Churches of Christ in the U. S. A. This new interdenominational Council consists of twenty-five Protestant and four Eastern Orthodox groups which represent a total church membership of 32,000,000.

The eight agencies which merged to form the National Council are: Federal Council of the Churches of Christ in America, Home Missions Council of North America, International Council of Religious Education, Missionary Education Movement of the United States and Canada, Foreign Missions Conference of North America, National Protestant Council on Higher Education, United Council of Church Women and United Stewardship Council.

The organization of the National Council of the Churches of Christ is another evidence of the trend toward unity and cooperation of efforts among Protestant churches. The interests represented by the eight merging agencies should be more adequately cared for through this one great, central organization than could have been done by each agency working independently.

As would normally be expected, The Methodist Church is one of the twenty-nine sponsoring denominations in this effort to combine the Christian powers of Protestantism in the battle of right against wrong. We understand, of course, that no church has limited its powers for independent action by becoming a part of this new movement. The National Council has no powers except those delegated to it by the sponsoring denominations. The Council is in no sense church union; it is church cooperation. The Methodist Church has always been ready to join hands with Christian people of any church in a united effort to do good.

Universal Bible Sunday

THE second Sunday in December is observed annually as Universal Bible Sunday. The second Sunday of December, this year, falls on December 10.

Universal Bible Sunday comes near the climax of the Worldwide Bible Reading plan being sponsored by The American Bible Society for the seventh time this year. This plan for special Bible reading, as our readers know, consists of a selected Bible passage for each day from Thanksgiving through Christmas. Last year thirty-four countries participated in this plan for Bible reading. All who are interested in a wider reading of the Bible are indebted to The American Bible Society for



originating and promoting this special plan for Bible study.

While the Christian church owes a debt to this great Bible distributing agency for giving us a plan for creating a special interest in Bible reading, it owes to it a deep and lasting debt, it can only partially repay, for the worldwide distribution of the Bible itself. Since 1816 The American Bible Society has been distributing the Bible at home and abroad, printed without note or comment and without purpose of profit. More than forty different denominations are represented on its Advisory Council. It possibly receives regular financial support from more different denominations than any other independent religious agency.

Without a question the Bible plan for life and living is the only satisfactory way to solve the perplexing international problems that now confront us. That does not mean that the willingness of one group of nations to follow this plan can settle our problems despite the response to that attitude by conflicting groups. We are saying, however, regardless of the plans that may be followed temporarily in an effort to avoid world disaster, that the only satisfactory way to solve the problems of human relationships is by following the Bible plan for life.

Because the Bible is so vital in personal life and in international relationships, we should make Universal Bible Sunday an occasion for a new emphasis on the place the Bible should have in our world's life.

There Is An Answer

ONE question in the thinking of many supporters of missionary work has been lifted out for a moment's consideration.

We heard that question asked by a sincere person honestly looking for an answer. He could not understand why and how Communism had made such inroads in China when for these years the forces of the Christian church, Protestant and Catholic, had been spending time and money in an effort to help that nation become Christian. This person went on to say that as far back as he could remember he had been giving money to missions in China and had comparatively short time. Communism had only made headway, it has politically and morally taken over China. This has been done in the face of all that has been done by the Christian church.

It is quite likely that this person has a question that is more easily asked than adequately answered. We do not feel competent to adequately answer the question, but of one thing we are certain there is an answer. If there is no satisfying answer then the worth of the Christian missionary enterprise may be questioned.

For one thing, China's religious heritage, her religious heritage, was not the very fabric of her history, it was a part of it. It was difficult for the individual Chinese to turn away from that past for a new religion. That, even though the Christian missionaries have been at work in China for decades, only a comparatively small percentage of the Chinese are Christians. Frequently in the past China's government had changed hands but her religious heritage had not. The old religions do not have all the answers and Communism with its promise of material benefits, land and power, quickly gained followers in numbers. For as long as that was not unified when the Republic was proclaimed. Her people were not united. It was only the Nationalist government, Army and Navy, a show of strength and a big of power, proposed to meet the needs of the people. They have gotten a following.

Communism has captured China, at least, at the present time. The Christian church has won Chinese converts by the challenge of the cross and the cross. One thing to submit through fear to a new ideology which holds out needed material fits as bait; it is quite another thing to win through love to a new religion. They are in the realm of the spirit. Communism can rule without making promises. Communism promises is another question.

Students of Chinese history agree that the social revolution has been overdue in China for sometime and that the present situation is a part of a larger whole which can be understood only in the larger perspective of time. Conditions were such that Communism, with promises of a materialistic Eden, could hold, especially if the sword were employed and it was. The resulting upheaval with its accompanying bloodshed represented the transfer of governmental responsibility from one group to another. Those who advance this point of view suggest that certain reforms were long overdue in the "Nationalist" government. The need of these reforms prompted the Communists to promise them to the people, and in the strength of these promises to take over from the Nationalists.

Without passing judgment on the United States's State Department for the U. S. policy regarding China, it must be said that the cause of

(Continued on page 4)



The Advance Helps Hawaii Methodism



By ELLIOTT L. FISHER, Executive Secretary
of the Section of Home Missions

"BUDDHA loves me; this I know..." The present religious situation in Hawaii sees a reversal of the usual pattern. There is a resurgence of Buddhism in the Islands, and the younger generation, which has been strongly influenced by Christian missionary efforts is being approached through use of Christian hymns with Buddhist sentiments.

The work the "Advance for Christ and His Church" is doing with young people in Hawaii is needed more than ever today. A recent trip to our outpost mission in the Pacific convinced this home missions official that here is an area where *Advance* funds are being wisely used to meet an urgent situation.

One conspicuous need at the crossroads of the Pacific is a new building for First Church, Honolulu. Funds have not been provided for this undertaking which merits church wide support of Methodists in the states. We must be able to offer to our people in this city as beautiful a sanctuary as those of other denominations. As this church goes, so goes Methodism in the Islands.

In Honolulu the program of youth work at Harris Memorial Church carried out by the religious education director, Miss Isabel Kennedy, who is supported by *Advance* funds from Ohio Methodists, and the pastor, the Rev. Harry S. Komuro, stands out as one of the exceptional jobs being done under Protestant supervision in the Islands today. There are eight youth groups which attract youngsters of the crowded neighborhood in which the church is located. These include, in addition to the usual Methodist Youth Fellowships for various age groups, Boy and Girl Scouts and 4-H Clubs.

As a pioneer in English-speaking services for young people, Harris Memorial has done much to train present church leaders. For more than twenty years it has conducted a kindergarten which operates five days a week. Diverse racial groups and economic levels are served. At present a strong Men's Club is meeting.

At Camp Kailani, beautiful beachside recreational and religious centers for Hawaiian Methodism, the *Advance* giving of Methodists in Colorado and Montana has strengthened the program of youth work. In recognition of the excellence of the singing of young people in the Islands, a Choir School was held at Kailani this summer. Dr. Russell Cook, conductor of the Portland (Me.) Symphony Orchestra and member of the Princeton University faculty, directed the school.

Ministering to the college youth of the Islands is the Student Center at the University of Hawaii for which funds are being asked in the 1951 *Week of Dedication*. Previously there has been little religious emphasis in the University where nearly 5000 students of nine races are enrolled. This experiment in interracial brotherhood is being directed by the Rev. James Mc-



ELLIOTT L. FISHER

Giffin. The program at the Student Center has a triple stress on fellowship, recreation, and Christian nurture.

Dr. Leonard Oeschli, superintendent of the Hawaii Mission, is particularly enthusiastic about the "H-3" missionary program made possible by the *Advance* support of the California-Nevada and Southern California-Arizona Conferences. Three young women now working with youth in the Islands are Miss Irene Protheroe, Sayville, Long Island, New York; Miss Irene Helgeson, El Monte, Calif.; and Miss Helen Stephenson, Downs, Kansas.

The test of any missionary work is as to whether it is taking root, Superintendent Oeschli says. To illustrate his belief that our work in Hawaii is spreading of itself he tells the story of Mildred Terada. Brought up in the Lahanina Japanese Methodist Church on the island of Maui, she went to Honolulu to continue her edu-

cation and became an active member of Wesley Church. From there she went to a position in a high school on the island of Molokai where she met another young teacher who had been Methodist trained at Wahiawa. Miss Gladys Mizuno, now Mrs. Otsuji, had received her degree from Southwestern College in Kansas.

Finding only Catholic and Mormon churches on the island where a huge sugar plantation is located, the young woman decided to organize a Sunday school. They obtained permission to use the Community Hall. After securing materials from Honolulu, these young Christians began their school with a few children. In a short time the quality of the work and the character of the teachers became known. Included among the many children were those of plantation manager and personnel director.

On the big island of Hawaii, Methodists are to assume responsibility for Protestant work in Honokaa and surrounding sugar plantations. Funds from the 1951 *Week of Dedication* are to help in purchase of the Congregational property which includes combination sanctuary and social hall and a new parsonage. Here, as elsewhere in the mission, emphasis is on youth. Superintendent Oeschli is seeking churches on the mainland to help with support of an H-3 worker imperatively needed here.

In the fast growing community of Kailua from which many Honolulu business people commute daily, the church is expanding rapidly. Construction of the new educational building was aided by *Advance* gifts from Ohio. The Virginia Conference has a stake in two churches in the Islands: the Filipino Church at Makaweli on Kauai which serves pineapple workers and the Aiea Community Methodist Church just above Pearl Harbor.

More and more other Protestant denominations are leaving this important field to Methodism under comity agreement. Presently mobilizing forces for an all-out effort to obtain converts are two quite different groups: the Catholics and the Mormons. In addition there is the revival of Buddhism and other Oriental faiths.

There are dozens of plantation camps which stand in need of the Christian message. In one community of 2000 only the Catholic Church serves although the responsibility by comity is ours.

Hawaii stands for democracy in action to all the Far East. The harmony in which people of many races live is our best propaganda against communism.



MISSIONARY SHOWS NEED FOR CARE AID TO INDIA



MADHURAI, India—They were pinched, ragged: Children with bloated stomachs and toothpick legs; men with haunted eyes and protruding ribs; emaciated women who, unable to obtain enough food for themselves, were unable to breast-feed the infants they held in their arms.

Yet here they were on World Communion Sunday gathered in their tiny Church of South India chapel, in the village of Naratampatti about 40 miles from this South Indian city, singing the 23rd Psalm in the Tamil language:

"The Lord is my Shepherd, I shall not want..."

And ending the short service with the Lord's Prayer, again in Tamil:

"Give us this day our daily bread..."

One of the women, Nalla Muttu (Good Pearl), whose father had built the little church, wept quietly. The lay missionary who conducted the service, Mr. Lloyd Lorbeer, explained to the CARE representative, who was surveying the need for the CARE packages that can now be sent to India, that it had been many weeks since most of the congregation had had an adequate meal. They earned their living chiefly by tilling the fields of other people—and since South India has been in the grip of a devastating drought for three straight years, there has been little work

for them.

Lorbeer, a native of Pomona, Cal., who has been a missionary in South India for 35 years as a teacher at Pasumalai High and Training Schools on Madhurai's outskirts, used his excellent command of the Tamil language to translate for CARE's representative—

The villagers claimed that in recent weeks six of their number had died of starvation. A white-haired woman, named Puranam, sobbed that two of her grown daughters had been among the victims.

Stopping at a chapel of the Church of South India (an amalgamation of several Protestant churches) in the village of Mandapasalai, Missionary Lorbeer and CARE's representative spoke to three men: Pastor John Navaratnam (meaning Nine Jewels) and two village teachers, Lukas, 18, and Muttu, 17, both graduates of the Pasumalai Training School. They gave harrowing reports of hunger in nearby villages and said that for two weeks the nearby ration shops had been without rice or any food grain.

"And what are you doing to help the villagers, Pastor John?"

Again, the hopeless answer: "What can I do?" he replied wearily. "We have nothing to give. I write letters to the ration authorities."

But the worst conditions found that World

Communion Sunday morning were in the village of Melramnathi, a part-Christian, part-Hindu settlement of some 70 mud-walled, thatched-roof huts, like so many other of India's 550,000 villages in which the greater part of her people live.

Of the village's 350 population, about 100 turned out to greet the visitors. The others? An old man nodded toward the palmyra-fringed horizon: "Some are looking for food." His head turned to the huts: "Others are lying inside. They are too weak to come out."

Once more, the same story. No work, no money for food. Even when they had money, the rations—six ounces of rice per day per person—were too often unavailable. What did the villagers eat? The old man walked slowly away, then returned bearing two handfuls of small roots—

Lorbeer translated: "It is the root of a weed. They call it 'Sarnar.' That means 'useless' in Tamil. He says it's poisonous. They grind it three or four times and ferment it. That is supposed to extract the poison. Then they eat it."

CARE's representative wanted a sample for analysis, but the old man shook his head violently: "No, no. We have so little. We've used up all there is near the village and we must go a long way for it."

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Anchors That Hold



By FORNEY HUTCHINSON

"Then said Jesus unto the twelve. Will ye also go away? Then Simon Peter answered Him, Lord, to whom shall we go? Thou hast the words of eternal life. And we believe and are sure that Thou art the Christ, the Son of the living God."—John 6:67-69

OUR text introduces us to one of the most dramatic scenes in all our Lord's earthly life. He had reached the peak of His popularity, and the people sought to take Him by force and make Him a king. He slipped away across the blue waters of the Sea of Galilee to the little village of Capernaum, where He made His home. His followers were sorely disappointed that He had not accepted the leadership offered Him and established a temporal kingdom. They turned their backs upon Him and walked away. He turned to His twelve disciples, saw how dazed and puzzled they were, and said, "Will ye also go away?" Peter, as usual, was spokesman, and replied in the language of the text, "Lord, where will we go?"

Beloved, upon all of us sometimes in our Christian lives there arises a storm. It may be a physical affliction; it often is a sore bereavement or a terrific disappointment. It may come in the form of an intellectual difficulty, a perplexity concerning our faith, or our creed. Whatever it may be, it results in a tragedy if we have no anchor that will hold it until the storm be overpassed. Such an anchor these disciples had, and that anchor held them true to Christ in the midst of the storm. If we can locate that anchor and utilize it in our own lives, the purpose of this sermon will have been accomplished.

What was it that in this time of storm held these apostles steadfast and loyal to Christ their Lord?

I

First of all, they faced an "imperative alternative." As far as they could see, there was nowhere else to go. Where else could they have gone? Once they had been fishermen. They had a little boat, and no doubt a few customers. Could they go back to their old fishermen's lives again? It would seem so empty and hollow now, after three years of constant fellowship with this wonderful Man, this masterful Teacher.

Once they had been loyal Jews. They had sat in the synagogues and had heard the Scribes and Pharisees philosophize and theorize about meaningless points of law, while their hearts gnawed with hunger and their spirits thirsted for the water of life. Could they go back and ever be content again? Now that they had thought it over, Peter spoke the sober truth when he said, "Lord, we don't understand, but there is nowhere else to go."

I want to ask my readers this question: Suppose you should turn your back on the Christian faith, where under heaven would you go? I wonder if anybody who has ever known the Christ and has turned away from him has ever found satisfaction elsewhere. Can anyone who has drunk the wine of God's love ever be content to drink the brackish waters of this old world? Can one who has known His fellowship ever be satisfied with any other this world affords? Suppose you turn away from Him, where will you go?

Many things offer themselves. The highest promise of infidelity is only to kick the crutch from under the cripple and take away his only hope. Out from the first World War there came this striking statement from the French poet and atheist, Lavreseau:

"I laughed at faith and held myself a wise man. But there was no gaiety in my laughter when I saw France bleeding and weeping. I stood by the road and looked at the soldiers. There they marched cheerfully onward to death. I asked: 'What makes you so calm?' And they began to pray: 'I believe in God.' How frightful and burning are the wounds of a people in which not a drop of that Mystery flows as a healing balsam! How hard it is, in this national cemetery, to be still an atheist! I cannot, I cannot! I have received myself, and you too, who

have read my books and sung my songs. France, O France, turn again to the faith of your most glorious days! To forsake God is to be lost indeed. I know not whether I shall survive tomorrow. But I must say to my friends: Lavreseau dares not die as an atheist. It is not hell that dismays me, but the thought oppresses me: there is a God, and you stand so far from him! Rejoice, O my soul, that I am permitted to know this hour when I can kneel and say: 'I believe in God; yes, I believe.' This word is the morning song of humanity. Whoso knows it not, for him it is night."

Surely there is no hope in atheism, no help in agnosticism, no strength in infidelity. To the man who is lost in honest unbelief my heart goes out with deepest compassion.

Would you turn to the world? Many have sought to assuage their grief and satisfy their hearts in meaningless rounds of pleasure. Paul



DR. FORNEY HUTCHINSON

said of his friend Demas: "Demas hath forsaken me, having loved this present world." I wish I might call Demas forth as a witness. "Demas, were you ever satisfied with the world after once you had known the companionship of that mighty Apostle to the Gentiles, and had been initiated into the fellowship of Christ?" I think he would say: "Oh, no; it was all vanity; it never satisfied my heart. I died a hungry, disappointed soul." The world never satisfies.

Would you turn to some of the fads and fancies of a religious nature that are held out to men who forsake the Christian religion today? How can a man who has known the Christ of our hopes ever be satisfied on the dregs of these superficial vagaries that call themselves religions?

You may say what you please and bring up all your criticism, but so far as I am concerned, I am absolutely sure that the best thing in this world for a human heart is a personal knowledge of Jesus Christ. Personally, I propose to cleave to Him in spite of the world, the flesh, and the devil. The least any man can say about Him is that He is the best the world has.

II

I am glad Peter didn't stop there. He said: "Thou hast the words of eternal life." In other words, Peter rose to testify that his heart was satisfied in Jesus. Jesus had shown him the way of life, and he said: "Master, I am satisfied in thee, and don't want to go anywhere else."

I recall out of the morning of my ministry a statement the old-timers used around the altar in the old-fashioned church. When a man was on his knees at the altar, somebody would bend over him and say: "Brother, are you satisfied?" I shall never forget how again and again I have seen strong men rise with a light on their faces that never fell on land or sea and say: "Yes, I'm satisfied; I have found Him." That is what Peter said.

There never had been a time Peter could remember when there wasn't a yearning in his heart, and no doubt many a night on the sea when his companions had fallen asleep Peter would commune with himself and say: "Lord, God, what's it all about? Where did I come from? What am I here for? Where am I going?" There was no answer, no explanation. One day he found the Savior, and they sat down together, and Peter asked Him questions about God and man and the hereafter, and what it all meant, and that day Peter had questions answered that had never been answered before.

I desire now to ask this sober question: Will you hear me? Are you satisfied? Is your deepest nature being fed? Is your spiritual thirst being slaked? Is your soul weariness finding rest? If so, it must be that you have found Him, for He alone can satisfy.

III

I am glad Peter took still another step. "Lord, thou hast the words of eternal life, and we believe, and are sure." I am so glad for Peter's certainty and his assurance. He wasn't cocksure. There was no boastfulness about it. He moved to that position hesitantly. He said slowly: "We believe, and, Lord, we are sure."

John Wesley preached much on the text, "The Spirit itself beareth witness . . ." and he went out to tell the world, "It is your privilege to know that you are a child of God."

Paul said: "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." Beloved, if one had been born blind, and one day some wonderworkers should lead him into a picture gallery and stand him there amidst the masterpieces of all the ages, and open his eyes, would he know it? If one had been born deaf, and some miracle man should lead him into a vast auditorium, where some great orchestra was playing, and unstop his ears, would he know it? If one's life had been lost in sin, and one day the love of God should break over his soul, and redemption through Christ should become his experience, would he know it? It is every Christian's privilege to know, and he should not stop this side of a blessed assurance that he has passed from death unto life, and has felt the ring of sonship on his poor, unworthy hand. Let us all steadfastly cleave to Him. Listen to no siren's song. Give no heed to those who would rob you of your faith. Only He "has the words of eternal life."

*If Jesus Christ is a man,
And only a man, I say,
That of all mankind I will cleave to him,
And to him will I cleave away.*

*If Jesus Christ is a God,
And the only God, I swear
I'll follow Him through heaven and hell,
The earth, the sea, and the air."*

MISSIONARY SHOWS NEED FOR CARE AID TO INDIA

(Continued from page 2)

As the visitors drove off, Missionary Lorbeer looked back at mothers in ragged saris, holding their crying babies; at youths whose ribs showed through the skin drawn tightly across their chests.

"I am sure that in God's eyes we have been in communion with Him today," he said, "for I do not believe you can be in communion with God without understanding the needs of your fellowmen . . ."

En route at the time to the Rt. Rev. Leslie Newbigin, Bishop of the Diocese of Madhurai, were 100 CARE Indian food packages for distribution in the area. They had been designated by the Congregational Christian Service Committee, New York City, through CARE, 20 Broad St., New York.

But many, many more of the \$10 food packages available through any CARE office in the United States, and many of CARE's \$8.50 cotton textile packages to provide clothes, are needed to ease India's great hunger and want.

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THERE IS AN ANSWER

(Continued from page 1)

Christian missions was not helped greatly by the attitude which the government of the United States took toward Nationalist China. Many persons high in the Nationalist's government of China, including Generalissimo and Madame Chiang Kai-shek, were Christians, and encouraged the work of Christian missions in China. Indeed, it was during the Nationalist's regime that Christian missions reached its high point in the amount of work being done by the Christian church in China. It is not strange that the work of the Christian church could be identified at least in part with the Nationalists. Then came the difficult days for the Nationalists, and its leaders were forced to face the future without the extensive help and encouragement which they had been receiving from the United States. When the Nationalists leaders were forced to leave the mainland in the hands of the "liberators" the organized religious forces of the defeated nationalists did not gain in stature. Administrative leaders here in the United States get repeated assurances that the work of missionaries, mission schools and churches in certain sections of Red China continues almost as usual, and the appeal is for continued support. Just how long that opportunity to continue will prevail is not known.

There is one helpful aspect of the U. S. present foreign policy regarding China. If the Chinese in the past have suspected that Christianity and the democracy of the West were synonymous, they will certainly be less likely to do so now. When the United States as a nation no longer aids in any appreciable amount any Chinese group but organized religion continues to offer help, then organized religion is above national lines and boundaries. This will have the effect of internationalizing and universalizing the Christian gospel in the eyes of the Chinese.

Thus, a partial answer to the question under discussion is that the organized Christian forces are still at work in China. The Red regime has not made Communists of the Chinese Christians. The hospitals are busy, many of the schools are overcrowded, and the churches have their services. The work of generations in China, the gifts to China missions by American Christians of yesterday and today, the many years of unselfish service by devoted Christian missionaries, all this expenditure of life and means is not in vain. The Christian church in China is alive and at work. True, the present regime is not noted for its friendliness to organize religion, but as long as the Christian church is permitted to continue its work religious forces should have unlimited support from the home base. As long as there are Mary Mitchells who chose to remain in the face of danger and be spent to glorify Christ then it is a small asking to continue to support such as she.

NEWS AND NOTES ABOUT FACTS AND FOLKS

CHAPLAIN GILBERT F. HYDE has been transferred from the Veterans' Hospital in Fayetteville to the new Veterans' Hospital in Little Rock where he is full-time chaplain. He and Mrs. Hyde are at home in their new home at 1911 S. Taylor. Chaplain Hyde is a member of the North Arkansas Conference.

MARRIED at the First Methodist Church, Hope, on Tuesday, November 28, Miss Ruth Hamilton, daughter of Rev. and Mrs. J. M. Hamilton, and Frederick Paul O'Neal of Hope. The father of the bride who is also pastor of the church performed the ceremony. Mr. and Mrs. O'Neal will make their home in Hope.

REV. JOE H. ROBINSON, pastor of the Strong Methodist Church, left on Wednesday, November 29, for Fort Dodge, Iowa, to attend an all-state evangelistic advance. The Des Moines area-wide movement includes 641 churches with 1200 invited preachers. In each church one minister will preach and one instruct selected lay visitors. Sixteen thousand laymen will be visiting in the homes.

MARRIED on Saturday, November 25, at the First Methodist Church in Conway, Miss Martha Virginia Stewart, daughter of Rev. and Mrs. A. D. Stewart, and Donald Waddell, son of Mr. and Mrs. Gordon R. Waddell of Houston, the father of the bride performing the ceremony. The couple will be at home in Ithaca, N. Y., and Washington, D. C., until March, when they will sail for Costa Rica, where they will make their home.

DR. JESSE LEE CUNINGGIM, age 80, president emeritus of Scarritt College and a distinguished leader in religious education for half a century, died on November 25 in Nashville, Tennessee. A former minister in his native North Carolina, Dr. Cuninggim had served as professor of religion at Vanderbilt and Southern Methodist Universities and was president of Scarritt for 22 years prior to his retirement in 1943.

DR. JAMES W. WORKMAN, pastor of the First Methodist Church, North Little Rock, announces that the new church for that congregation will be used for the first time on Sunday, December 17. Dr. Workman will preach at the opening service at 8:30 a. m. and Bishop Paul E. Martin will be the preacher at the 10:50 a. m. service. At 5:00 p. m. Dr. C. M. Reves, district superintendent, will deliver the message at a Vesper Service which will also feature special Christmas music. The regular Fellowship Hour will follow Vesper Services. The Sunday School will meet as a body at 9:30 a. m. in the new sanctuary for a brief period of worship and direction.

REV. J. KENNETH SHAMBLIN, pastor of the Pulaski Heights Methodist Church, Little Rock, announced on last Sunday that the new sanctuary of that church will be formally opened for use by the congregation on Sunday, December 24th. Congregational worship services will be held at 9:30 and 11:00 a. m. with a service of choral music on Sunday evening. A series of services follow during the week with the following ministers as guest preachers, Tuesday evening, Rev. E. D. Galloway, former pastor; Wednesday evening, Rev. Fred R. Harrison, former pastor; Thursday evening, Dr. C. M. Reves, former district superintendent; Dr. E. C. Rule, former district superintendent. Other former pastors have been invited to participate in these services. Bishop Paul E. Martin will preach in the new sanctuary, Sunday morning, December 31, and will be assisted in the service by Dr. Francis A. Buddin, present district superintendent, Little Rock District.

It is possible that eventually Chinese Christians may have to go "underground." We are confident that there are thousands of such underground Christians in Russia today. Christianity in its very beginnings had to go underground but even then it continued to grow. In any event it will eventually triumph as will the regime of righteousness and peace.

CHURCH SURVEY COMMISSION QUESTIONNAIRE FOR PASTORS

Recently the Church Survey Commission (par. 2010, 1948 Discipline) sent a questionnaire to a representative cross-section of pastors in all parts of the country soliciting their comments and suggestions. Any pastor who did not receive one of these questionnaires, who would like to answer it, is invited to write to the consultants, George Fry & Associates, 135 South LaSalle Street, Chicago 3, Illinois, requesting a copy. A questionnaire will be mailed immediately in response to such requests.—Church Survey Commission of the Methodist Church,
Bishop J. Ralph Magee, Chairman
Bishop Clare Purcell, Vice Chairman

CLOTHING FOR KOREA URGED BY CONFERENCE

Faced with reports of tragic suffering among the millions of people in Korea and with the news that "a new war" may be in the making on that peninsula, an appeal for immediate collection and shipment of warm clothing to that land was made at the closing session of the Foreign Missions Conference of North America in Cleveland on Tuesday afternoon.

Church World Service will be the agent for shipment overseas.

The resolution adopted by the Conference reads:

"In war-stricken Korea, tens of thousands of men, women and children are without shelter and clothing in severe cold. Top priority relief need now is winter clothing and blankets. The Foreign Missions Conference of North America calls upon all American churches and organizations to make clothing collection and to forward preparations in December to the nearest Church World Service Centers. Ten cents per pound for processing must be sent under separate cover with notification of dispatch of packages. Speedy response during December will save lives in Korea this winter. Other relief and rehabilitation needs will be met later in this historic field of Protestant Church responsibility. The need of the moment is for warm clothing."

The principal Church World Service department to which clothing should be sent is New Windsor, Md. Clothing may also be sent to the Church World Service Center, c/o Pacific Ports Industries, Inc., 10901 Russet St., San Francisco, Calif., and to the Church World Service Center, 3146 Lucas Street, St. Louis 3, Missouri.

REV. F. P. DOAK PASSES AWAY

Rev. F. P. Doak, age 89, retired Methodist minister, passed away at the home of his daughter, Mrs. Andrew Johnson at Nashville, Arkansas, on Friday, December 1. Brother Doak was a member of the Little Rock Conference for 47 years. He served as pastor of the Henderson Church, Little Rock in 1931 and 1932 and served many other pastorates over the state.

Funeral services were held on Saturday at the Nashville Methodist Church by Rev. S. K. Burnett.

Brother Doak is survived by two sons, Horace and Walter Doak of Little Rock; another daughter, Mrs. Edgar Noyes of Shreveport; eight grandchildren and a great-grandchild.

DISTRICT CONFERENCE DATES

Ft. Smith District, Friday, December 8, at Paris
Forrest City District, Tuesday, December 12, at Holly Grove
Jonesboro District, Wednesday, December 13, at Lake Street, Blytheville

CURRENT NEWS IN THE RELIGIOUS WORLD

Selected from Religious News Service Releases

Girl, 13, Leads Capitol In Peace Prayers

A suggestion by a 13-year-old girl that radio stations pause daily at noon and that listeners everywhere pray for American servicemen in Korea has been adopted by five radio stations in Washington, D. C. and is rapidly spreading to other parts of the nation. The suggestion was made on a postcard written to President Truman by Linda Keller, a junior high school student in suburban Hyattsville, Md. The President sent the card to Rear Admiral S. W. Salisbury, chairman of the Armed Forces Chaplains Board, with a letter expressing hope that "such a devout and thoughtful program" could be carried out. Chaplain Salisbury immediately contacted radio stations in the Washington area and met with good response. Young Miss Keller herself broadcast the first such noontime prayer over Radio Station WGAY, Silver Spring, Md. Radio Station WRC announced that it would have a moment of prayer every noon in the future with the prayers delivered by service chaplains. Station WWDC and Station WEAM, Arlington, Va., will observe a moment of silent prayer each noon. Station WMAL announced that it would have a moment of prayer at 1:00 p. m. and also that service chaplains and local ministers will present prayers for American servicemen every evening at 11:30 p. m. Awed by the response to her simple suggestion, Miss Keller told newsmen, "There have always been wars and people just seem to talk about peace without really doing anything to bring it about." Chaplain Salisbury said that "the idea seems to be catching on all over. I think we will have a wonderful response to it throughout the country."

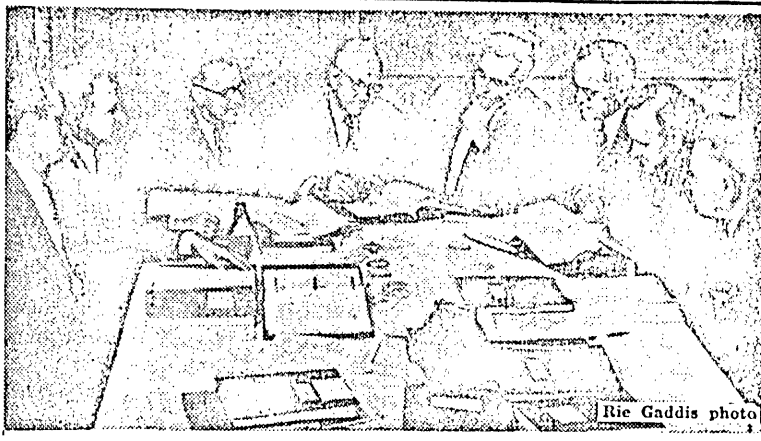
Bishop Garber Reports On Christianity In Europe

Bishop Paul N. Garber, in charge of Central and Southern Europe for the Methodist Church, said in High Point, N. C. that "Christianity has a solid footing in most European countries, but principally by indirect methods." The Communists, he added, "are clamping a lid on the work of many Christian groups." Addressing a Missionary Institute sponsored by the Greensboro District of the Methodist Church, he said Communists do not openly deny the Christian the right to worship but are making it difficult, by devious means, for the Church to carry on its work. "For instance," he said, "Communist governments require that every person give the State one day's free labor a week. More often than not the government chooses Sunday—the day of Christian worship." Another "stumbling block" for the churches, he said, is the fact that all youth programs in Communist nations must be run by the State. "If the Church is unable to reach the youth, think what the situation will be a generation from now," he said. "One of the lifebloods of the Church is the cultivation of Christian youth."

Urges World Conference Of Religious Leaders

A world conference of religious

THEIRS IS A BIG ASSIGNMENT



Going into a huddle at their recent meeting in Chicago are some of the members of the Church Survey Commission. The 26-member body was authorized by the 1948 General Conference to spend the current quadrennium in making an impartial, over-all survey of The Methodist Church's general boards, commissions, and agencies, with the purpose of finding "ways and means to reduce duplication and overlapping and to increase their efficiency and economy of operation." The commission will report its findings before Dec. 1, 1951, in order that delegates to the 1952 General Conference may study the report and be prepared to act upon it at that time.

Shown in the picture, left to right, are: Julian C. Smith of Chicago, staff member of George Fry and Associates, business management consultants engaged to assist in the survey; the Rev. Roland P. Riddick, Norfolk, Va., pastor; the Rev. B. Brooks Shake, Warsaw, Ind., district superintendent; Bishop Clare Purcell, Birmingham, Ala., vice chairman of the commission; Judge V. M. Mouser, Columbia, La.; John R. Van Sickle, Rockford, Ill., publisher, secretary of the commission; Alexander Nunn, Loachapoka, Ala., editor of The Progressive Farmer; and W. Rady McCormack, of Corinth, Miss., of the U. S. postal service finance section.

leaders and scholars to supplement the United Nations as an instrument for peace was proposed by Nelson A. Rockefeller, former Coordinator of International American Affairs, in an address at a Thanksgiving convocation of the Jewish Theological Seminary of America in New York.

Says Church And State Can't Be 'Wholly Separable'

"Although the Church and State are and ought to be separate entities," they are not "wholly separable," Dr. Frank Bell Lewis, president of Mary Baldwin College (Presbyterian Church, U. S.), Staunton, Va., declared in an address in Raleigh, N. C. A Christian, he said, cannot discharge his obligations solely in the realm of the ecclesiastical "without betraying his culture." Speaking at North Carolina State College, he asserted that "the Church and State are based upon the same act of convictions and propositions about man, about government, and about the ultimate reality of things. Because," he said, "the interests of the State and the Church frequently coincide, and Church and State stand on the same foundation—both deal with people, and often have the same ideals, aims and interests—there cannot be a complete categorical and unconditional division."

Adventists Designate \$50,000 For Korean Institutions

A special appropriation of \$50,000 to meet the immediate needs of

Adventists institutions in Seoul, Korea, was voted by the Seventh-day Adventist General Conference executive committee in Takoma Park, Md. The largest part of the fund, the committee said, will be used to re-equip and supply the Adventists' Seoul Sanitarium and Hospital which escaped destruction although it was stripped of blankets, mattresses, and medicines. The hospital has continued to operate, it was reported, although half of its staff of Korean nurses is still missing. Adventists are also working against time in Seoul to get some of their damaged buildings, including a church, publishing house, and an office building under roof before winter snows set in. Further appropriations will be made later for rehabilitation after a survey of damaged Adventist mission properties in Korea is completed.

Mission Boards Still Sending Funds To China

Protestant foreign mission boards are having no difficulty in transmitting funds to Churches and other Christian institutions in China, according to a statement issued in New York by the China Committee of the Foreign Missions Conference of North America. The statement, unanimously adopted by the Committee which represents 29 major Protestant bodies of this country, said that one group alone had sent \$200,000 to China in the last two months. The Committee branded as "misleading" press reports suggesting that "the day of foreign part-

nership in the work of the Chinese Church has come to an end. It is significant," the statement said, "that there are now in China over 1,000 missionaries, many of whom have made no plans for immediate withdrawal from their work. In the relations of Chinese Christians with their missionary colleagues there is cordiality and appreciation."

Church Commission Justifies Use Of Atomic Weapons

The United States would be justified in using atomic weapons if such weapons, or others of parallel destructiveness, are first used against this country or its allies. This view was presented in a report made public in Cleveland by a special commission of sixteen Protestant theologians and laymen, headed by the Rt. Rev. Angus Dun, Protestant Episcopal bishop of Washington, D. C. The report warned that for the United States "to abandon its atomic weapons, or to give the impression that they would not be used, would leave the non-Communist world with totally inadequate defense." It further warned that for Christians "to advocate such a policy would be for them to share responsibility for the worldwide tyranny that might result."

Lumber 'Cast On The Waters' Builds Church

The little Oregon fishing village of Charleston, near the entrance to Coos Bay, will soon have a new church, because of a shipwreck there six years ago. It was early in 1944 that the lumber schooner, George Olson, hit the rocks near the north jetty while outward bound and drifted back into the bay to ground on Guano rock. The deckload of lumber was jettisoned and salvaged. After two attempts to salvage the ship, she was towed across the bar and cast loose north of the entrance, to drift ashore a mile north of the bar. Storms did their work on the hull, and it broke up to spill the lumber from her holds onto the beach. Then Charleston residents went to work. John Porter had been conducting services in the school gym, and he saw in the lumber "cast on the waters" a chance to obtain material for the start of a church. It took the people about a year to work the timbers across the sand spit to the bay. From here they were rafted and towed over to Charleston, where construction started. The structure was framed and exterior building paper and roof applied. Then it was partly finished inside to allow the holding of services. Charles Lyman took over the pastorate four years ago. He attended Western Baptist Theological Seminary in Portland and devoted his spare time to work on the church. Mr. Lyman now works a night shift at a plywood plant. Daytimes, he works on the church when not sleeping. Each Wednesday a work party is held for church members, men and women. First job was to apply shingles to the end of the parsonage so the Lymans would have additional space in the upper story for their family of three. At present shingling on the main church building is under way, and windows are being added to the unfinished portions.



THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



IN STORYLAND

BECAUSE SHE WHISPERED

"Hurry and get your coat on, Judy, or you'll be late for school. It's a quarter to nine."

Judy had only three blocks to go, but it seemed all she could do to make it. She wondered how Marie, who lived half a mile away, always got to school on time. And she was sure that if she lived as far as Jack, she never would get there at all.

But in spite of it all, Judy was never late. Of course, there might have been a different story to tell if it hadn't been for her mother's help.

As she was running down the sidewalk—Judy never walked—she caught up with Sandra. Now, Judy and Sandy were good friends and always found plenty to talk about. So they chatted all the way into the classroom and to their seats.

Sandra sat right in front of Judy. The last bell hadn't rung yet, so it was perfectly all right that they should still be talking.

The tardy bell rang. Everyone sat up straight and faced Miss Bailey.

"Good morning," said the teacher cheerfully. "Will you stand and salute the flag, please?"

Judy and Sandra joined the thirty-five others in the usual morning salute. "I pledge allegiance to the flag—"

"Does Elaine have a new dress on?" Judy whispered to Sandy.

"I don't know. Looks like it."

Judy had begun the day by whispering the very first chance she had.

Miss Bailey called the roll.

"Wayne Adams."

"Here."

"Margery Anderson."

"Present."

"Judith Bateman."

There was a pause; then Lewis poked Judy to warn her, as he often did when she was busy talking.

"Oh! I'm here."

Miss Bailey said nothing. She had talked to Judy many times about whispering, but it never did any good.

It wasn't that Judy didn't like Miss Bailey. She liked her teacher very much, indeed. And she liked school, too. It just seemed that she couldn't learn to keep still.

The telephone rang at ten minutes to three. Judy took that as a signal to talk to Victoria, across the aisle.

She was still busy talking when Miss Bailey read a list of five pupils who were to report to the office after school. So she didn't hear.

At three o'clock Judy hurried home because Aunt Anna and Grandmother were there.

Four of those whose names had been read went to the office and were told why they had been sent for.

The next morning Judy hurried off to school as usual, at seven minutes to nine. As the tardy bell rang, she was surprised to notice



FRIENDS

*My dog and I are really friends,
He's learning to do tricks,
He runs and carries things to me
Like leaves and balls and sticks.*

*We have such happy times each day,
In a race he keeps ahead,
And he's the first to greet me
When I jump out of bed.—A.E.W.*

that Sandra was not in her seat.

"Judith, where were you last night after school?" asked Miss Bailey.

"I went right home."

"Didn't you hear me tell you that you were to stop at the office after school?"

"No, ma'am."

Now Judy was afraid. One usually didn't have to go to the office except for having done something wrong, or for being tardy.

"I looked for you, but you must have hurried home. Five of the pupils from this class were asked to go to the City Hall to represent our school district in a conference. The bus left at eight-thirty, so the other four couldn't wait for you. I'm very sorry this happened."

I don't need to tell you how Judy felt. You can guess.

Neither Miss Bailey nor Judy said anything about why Judy hadn't heard the announcement. They both knew why. And Judy knew that Miss Bailey knew.

Judy had other faults besides whispering. She was not a perfect little girl, by any means. But I can tell you one thing—she had learned that it is wiser not to talk in school.—Evelyn Carlson, In Exchange

"Young feller, yore shore brave to come down in a parachute in an awful cyclone like this."

"I didn't come down in a parachute. I went up in a tent."

IN THE WORLD OF BOYS AND GIRLS

THE WALK

By Anna Medary

*Sometimes my daddy asks me if I'd like to walk with him.
And then he says, "Run get your cap, your coat and mittens, Jim."
We start along the city street, at first we walk quite slow,
But after while my daddy's legs with mine don't seem to go.
He looks just like a giant man, the kind I used to see
In my old ragged story book my mother read to me.
I like to go out walking and I like the things we see,
But sometimes I wish daddy dear would keep in step with me!*

—In Zion's Herald

SQUIRREL CAFETERIA

By Caroline McNeill

Caroline runs a squirrel cafeteria. Since she is only two, she might seem a bit young for a business venture. But the dividends are enormous.

Every morning, as soon as she tumbles out of bed, Caroline runs to the window to set out the squirrels' breakfast. They are always there waiting for her, sitting up on their haunches to beg, or if Caroline is a little late, peering into the room anxiously, as if they simply could not understand such sleepy-headedness, when they, of course, have been up for hours.

Once three fat pigeons waddled across the lawn, lifted their wings to stand on the window sill, ate their fill, bowed politely to Caroline, and waddled off again. Caroline laughed aloud with glee.

Caroline's mother and father furnish the food and consider the cost a trifling price to pay for such a happy start to a little girl's day.

But things are not always so serene. One morning we heard a great commotion outside the window, and saw squirrels scattering in all directions. With much flapping of wings, a pair of blue jays had landed and were devouring everything in sight. When the last morsel was gone, they chased each other off the window-ledge, and into and around the trees, screaming their shrill caw-caws. Then, as suddenly as they had come, they flew away, as if it had all been a huge joke really, and they hadn't intended any harm.

Next morning the squirrels were back, tapping on the windowpane, and since Caroline was a bit late, craning their necks to look for her. for all the world as if they were trying to say, "Where are you anyway, Sleepyhead?" — Our Dumb Animals.

alone before."

Mother: "Do you know what happens to little girls who tell lies?"

Small Betty: "Yes, they grow up and tell their little girls they'll get curly hair if they eat their spinach."

—Watchman-Examiner

JUST FOR FUN

Professor: "Too bad. One of my pupils to whom I have given two courses of instruction in the cultivation of the memory has forgotten to pay me, and worst of it is, I can't think of his name."

"Mrs. Smith, did you say, in the hearing of my little girl, that I was a great rusty cat?"

"No, my dear Mrs. Jones; I said you were a great aristocrat."

Smith: "My wife asked me to take our old cat off somewhere and lose it. So I put it in a basket and tramped out into the country for about eight miles."

Jones: "Did you lose the cat?"

Smith: "Lose it! If I hadn't followed it I'd never have got back home."

Poet—"This is an unfair world."

Friend—"How so?"

Poet—"A banker can write a bad poem, and people think nothing of it. But just let a poet try writing a bad check!"

While his mother was filling out the enrollment papers, the teacher described the kindergarten to Billy. She asked if he had any questions. "Yes," he whispered shyly, "Can I bring my mother? She's never been

THE CHRISTMAS MONTH

By Evelyn Craw Mathews

"When will December be here?" is a question often asked by our small son and daughter. It is a great moment when November can be pulled off the kitchen calendar. Even the baby enters into the happy anticipation which the first of December brings!

The Christmas books are brought out. The carol book with its gay red cover is a bit shabby, but it is too well loved to be replaced. We have found that an excellent time to gather around the piano to sing carols is after an early supper on Friday night. We take turns in choosing our favorite song. Little Rosemary wants "Away in a Manger." David, who is in second grade, has learned "Jesus Our Brother Kind and Good" at school and he is eager for us to share his song.

There are two copies of "The Night Before Christmas"—a durable one with large colored pictures for a small child, and a fascinating book for an older youngster with charming drawings and "things to do," such as opening the shutters and throwing up the window sash. Santa Claus, it seems to us, is best told to children in this poem, which suggests that he is a "jolly old elf."

What parent can produce a better answer to that when questioned, "Is Santa real?"

We have told our children that the true meaning of Christmas is the baby Jesus' birthday, but on Christmas eve all over the world little children are hoping that Santa, who represents the spirit of giving, will visit their homes. Mothers and fathers are expected to leave money out on the mantel for Santa along with his Christmas cake and glass of milk. Santa does the best he can with the money the parents can afford to give him. This helps in explaining unequal gifts. It also rules out impossible ones, such as a full-size airplane!

A Christmas book with beautiful colored illustrations of the baby

THE SEASONS

By George A. Freeman

*O Winter is a brave and hardy thing
Though chill its welcome, and its visage grim
It breathes a pure and vitalizing air
Nor can the blustering storm its courage dim*

*The hues of Autumn are of lovely tint
It sings of reapers and the harvest home;
But Winter lights the fires on household hearths
That call the wanderer through the twilight gloam.*

*And so can age be brave and hardy too,
Though time may change its hues to dull and sere;
Though summer days have passed, and autumn gone,
It speaks the coming of another year,
For Age, like Winter, bears the seeds of Spring
And waits but for its brilliant burgeoning.*

(Written at my home on Highway 25 between Conway and Quitman as I near my 74th birthday)

Jesus, Mary, Joseph, the wise men and the shepherds also makes its annual appearance. The prose poetry of the story of the first Christmas quoted from the Bible is unsurpassed by modern writers. There is a place here too for some of the best known legends. The large picture in the center of the legend book shows animals and birds coming to adore the baby in the manger.

The first of December brings a very special—and fast—trip to the attic (it's cold). The oldest child knows the exact corner in which the Christmas boxes are stored and he hurries to the kitchen table.

One box is filled with old Christmas cards. The children take turns in picking out the ones they want to use for homemade cards. The pictures are cut out with blunt scissors and mounted on lightweight red or green cardboard, to be given to friends or relatives.

Another box is overflowing with decorations, and material from which decorations can be made. Some decorations are set aside for the Christmas tree, but others are tacked up in the hall, living room and dining room. Many happy hours

are spent making bells, rosettes, popcorn and tissue paper strings. On Saturday afternoons only the best decorations are judged worthy of use—the others are just "practice" ones. The most ambitious "decorations" is a tissue paper cut-out in two colors, either of the wise men or of two or three shepherds and at least one lamb.

The box in which the creche has been packed away has a sloping top and is covered with brown paper in order to convert it into a stable. With the greatest of care, the tiny figures of the baby Jesus, Mary, Joseph, the wise men and the shepherds are unwrapped. The three children gather in front to watch the assembling of the Christmas scene. Our smallest child exclaims delightedly as she stands on tiptoe to see the tiny lamb. That lamb is given a place of honor in front of the cows, with his chin on the edge of the manger, where the baby Jesus rests on the hay.

Our youngsters are sure that the last weeks in the year are the best of all—and we are inclined to agree with them. — The Christian Advocate.

MOODS OF PRAYER—
CONFESSION

Read Isaiah 6:1-8.

Awareness of what God has done for us naturally leads us to the mood of confession and to an awareness of how little we have done for him. It leads us to search our inner selves in order to adjust ourselves to him.

The Bible gives us help: *Against thee, thee only, have I sinned, and done that which is evil in thy sight.*

Create for me a clean heart, O God, and renew a steadfast spirit within me. Forgive us our trespasses.

It is not enough to stop with the use of such familiar words. Our trespasses are very personal matters. Our trespasses are laziness, irritation, jealousy, desire to be in the limelight, pettiness, compromise, and discouragement.

A general confession will not be sufficient for those. In private prayer we ought to take time to see ourselves as bad as we really are against the clear light of God's holiness. Then we will feel the need for God's mercy, and we will become humble enough so that he can use us. Blunders, mistakes and sins, when ignored, clog up the channels of power and life.

We must remember that the standard we measure ourselves against is the standard Jesus set. When we remember him, it is no wonder that Christian praying has always given a prominent place to confession of sins.—Power.

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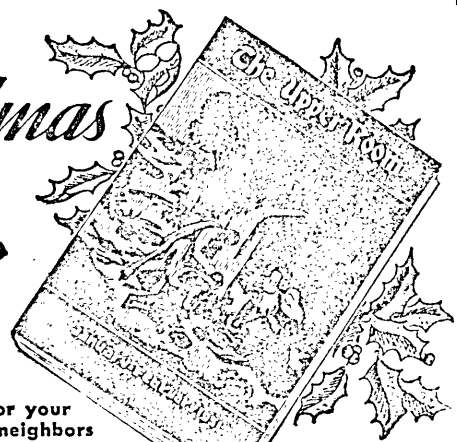


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Signed _____

Address _____



It's Christmas!



BISHOP MARTIN

A LETTER TO THE METHODIST CHURCHES IN ARKANSAS

Dear Friends:

At Christmas time our thoughts turn not simply to the Christ Child, but to all children. Thus it is appropriate that the offering for the orphan children in our Methodist Home be before our people during the Christmas season.

We have now four beautiful new buildings in one of the loveliest locations to be found in Methodism. The children there are receiving through the Methodist Church the blessings of a Christian home. When one gives to the support of that institution, he is truly following the injunction of Christ in ministering to little children.

You can well realize that with the increased cost of food and clothing the expense of operating such a Home is larger than ever before; thus our response should be greater.

In the spirit of Christ you will place this cause before your people, and I am confident the response will be a liberal one.

Sincerely yours,

PAUL E. MARTIN

THE LIGHTS ARE ON AGAIN

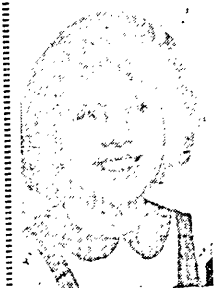
Few of us will forget the dark days from 1941 to 1945. In all war-torn countries, the "black-out" of lights made necessary as a war measure had prevented the turning on of Christmas lights all around the world. In the midst of hunger, want, and loneliness, turning on the lights brought to many thousands of children their first sight of the Christmas lights.

Long ago, in the eastern sky, the light of a star gave a sense of direction to those

purpose-filled seekers and they found not only their way; they found the Child.

The imperative for us at this season is to find the way. Many children are hungry and in dire need. They must be fed and comforted. Our children are threatened by the dislocation of the family and oftentimes the permanent breakdown of the home — they must be protected and provided for.

THIS IS OUR CHRISTMAS CHALLENGE.



It's Christmas!

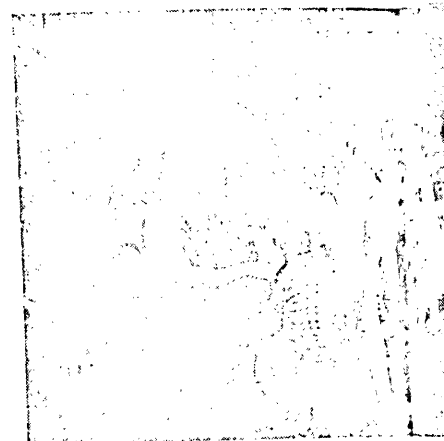
The Two Annual Conferences

Dear

Is Methodist Churches

And The For

The Christmas Offering



OUR CHILDREN

"It's as slow as Christmas," they say.
"I know Christmas will come, but it's slow."
This is a pre-Christmas Conference, and it has tremendous importance to the children.



Help Us Build a New

PROPOSED NEW BUILDING

Here is the most important task. Thirty-seven children have been in the Home since September. This cottage will replace the old children's cottage. It will be built by the children.

The children now in our home are doing things that delight the hearts of the community. We are making an all-out effort to provide for the children at our doors for admission.

dren!

It's The Church!

es Have Said

s Home Month

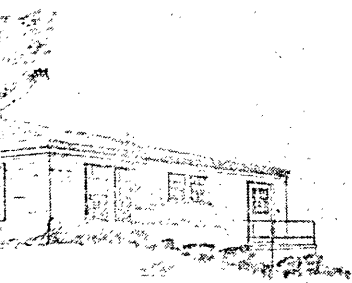
For

fering



R. CHILDREN

can wait. One youngster said, "I don't know what I'll get." Yes, this is the only thing that may come of it, it is the only ones.



e Next Year

G FOR 16 BOYS

ace at this Christmas season. away since the first day of the latest and best design in a case sixteen children.

well provided for in all the ones. Let's turn our thoughts to those who are continually knocking

ANOTHER MARY AND CHILD

She had brought her baby into the world, but Joseph was gone. The little carpenter shop was closed. There was none to provide. "I will go to my friends," said this Mary. "They will take my little child and provide for him."

"I'm sorry," said all her friends, "but we do not have room for the child. Take your child to a home for homeless children."

And so this Mary took her child to the home for homeless children. She walked in faith to this home built, so she had heard, on the teachings of the Master. "Surely," she thought as she led her child by the hand, "surely I can find love and shelter for my little one here."

New hope welled in her heart as she glanced at the happy, laughing children around the home. New courage strengthened her hand as she knocked at the door. "This time," she said to her child, "we'll not be turned away."

But when the door opened, a friend whose voice was as full of compassion as He who spoke to the first Mary, said, "There is no room."

Yet as they talked together, they looked up to discover a star hovering over their heads. A star full of promise for a time when there would be room for that little child. A time when the loving arms of the people in this home could gather in all the little children who needed care. A time when one and all could say with a new meaning:

"Of such IS the KINGDOM."



A GROWING INTEREST

"There is a growing interest in the care of children. Society faces no more tragic and humiliating spectacle than that of the mounting number of homeless children. Poverty, drunkenness, divorce—these are the tragedies for which children are not to blame but for which they suffer in body, mind and spirit. But during the last twenty-five years, only four new children's homes have been reported among Methodists. Here is the opportunity for the consecration of Methodist money and Methodist personality to the GREATEST NEED that confronts the Christian spirit today." — The Christian Advocate, Oct. 19, 1950.

ONE OF THE LEAST

With stubby sandals scuffed and worn
Upon his busy feet;
The little Christ-Child romped and played
Along the Nazareth street.

But when he came all stained with dust
And tears from childhood's harms
His mother knelt to catch him,
As he ran into her arms.

I think she did not see the dirt
Which stained her robe of blue
From those small, stubby sandals,
Nor heeded, if she knew.

And still in laughter or in tears
Down alleyway and street
The little Christ-Child comes again
On every child's feet.

And still he looks through childhood's eyes
Beset by childhood alarms,
And still the Mary spirit kneels
And takes him in her arms.

—Marian Ellen Kimble

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

CHRISTIAN EDUCATION

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

HENDRIX COLLEGE NEWS

Pre-holiday Christmas celebrations of the Hendrix campus begin Monday, December 11 when the Varsity Band, under the direction of Ashley R. Coffman, coordinator of music, presents its annual Christmas concert. The concert will be held in Axley Gymnasium at 8:00. This program, as well as all of the Christmas activities, is open to the public.

The 10:00 o'clock chapel program for December 12 will be a choral reading presentation by the Speech Department entitled "Child of Peace." It will also be in the Gymnasium.

Wednesday, December 13 will mark the beginning of what should become a traditional Hendrix Christmas ceremony. Immediately following supper at 6:45, the Hendrix Christian Association will be in charge of the lighting of the Hendrix Christmas tree, which will be decorated by the social committee. Special music by the Choristers, singing of Christmas carols, and the reading of the Christmas scriptures will mark the occasion, which will be in Hulen Lounge.

On Thursday, December 14 Martin and Galloway Halls, men's and women's residence halls, open their doors to students, faculty, and friends of the college at 7:30 and 9:00 respectively. A large crowd is expected to attend these open houses.

Hendrix Choristers will have their annual Christmas concert Monday, December 18 at 8:00. Directed by V. Earle Copes, assistant professor of music, the concert will be in Hulen Lounge.

Winding up the holiday activities before the Christmas holidays begin on December 20 will be the annual Christmas Candlelight Carol program at the 10:00 o'clock chapel service, December 19. Christmas music and a cantata, "The Word Made Flesh" by Clokey, will be dedicated to the late Miss Katherine Gaw of the Hendrix music faculty, who originated this annual program. The music will be by a special group of students under the direction of Mrs. Catherine Murphy, assistant professor of music.

Original Musical Comedy

Tomorrow and Saturday nights "Shotgun 16" or "The Shooting of Backlash Larsen," an original 3-act musical comedy, will be produced by the Hendrix speech department.

The play was written by three seniors, John Cooper of Paragould, George Steel of Conway, and Al Tredway of Marianna. Starring are David Dickens of Nashville, Tenn., as Backlash Larsen and Alicia Bell of Lepanto as Annie Nanthub.

The musical is the product of an idea the three authors got this summer. The play is a satire on western movies. The plot deals with the conflict between two rival movie companies and the trials and tribulations of Backlash Larsen, a typical western hero.

Initial Band Trip

The Hendrix Varsity Band will make the first of four band tours December 13. Stops at Malvern, Benton and Carlisle will mark the band's first concert appearance of the year outside of Conway.

The band, conducted by Ashley

HEADS NEWLY CREATED POST

CHARLES P. TOMLINSON on December 1 was named to the newly created post of assistant manager of the church school literature department of the Methodist Publishing House, it is announced by Sewall B. Jackson, department head. Mr. Tomlinson, who for the past two years has been assistant manager of the advertising department, will have particular responsibility in the field of promotion and interpretation of the literature in terms of use. The new job was created as a service to the church in view of the increase of Methodist literature circulation to six million copies per quarter. As a part of the duties connected with the assistant managership, Mr. Tomlinson will handle the syndication of Methodist church school materials for newspaper use.

The church school literature department of the sales division of the Publishing House is the point of coordination between the editorial division of the Board of Education, which creates the literature, and the Publishing House, which is responsible for its circulation. In addition to Mr. Tomlinson and Mr. Jackson, the department is staffed by Joseph Cline, who acts as typographic editor for those who create the literature.

Mr. Tomlinson has been with the Publishing House since January, 1948. Prior to that time he was news editor for the Nashville Ten-



CHARLES P. TOMLINSON

nessean for three years, news editor of the Fort Worth Star-Telegram, and on the copy desk of the Louisville Courier-Journal.

Taking over Tomlinson's job of assistant manager of the advertising department is James T. Holt, who came with the Publishing House in February, 1947, as production manager of that department. He was formerly connected with a Nashville printing concern and served three years in the Navy during World War II.

R. Coffman, will present a variety program featuring assorted band music, twirling, and the Hendrix Chieftain portrayed by Ed Hollenbeck of Pine Bluff.

Display of Hendrix Art At Little Rock

Thirteen paintings from the Hendrix collection of Arkansas art are now on display at the recently dedicated Veterans Hospital in Little Rock, according to Frank H. Govan of the art department.

The exhibition, which will last about two weeks, is the first in a series in the hospital library and recreation room, according to Mrs. Mary Elizabeth Upton, new librarian at the hospital. The paintings were bought by the college at Arkansas Artists' Exhibitions from 1945 to 1948.

Oil paintings, watercolors, and lithographs are included in the display.—Cynthia Brown.

It's 40 times easier to be tolerant of someone you don't like than of someone who doesn't like you.—Oakland (Calif.) Tribune

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METHODIST SUNDAY EVENING FELLOWSHIP "MANUAL"

Nashville, Tenn. — The "Source Book for the Methodist Sunday Evening Fellowship" has reached another stage in its development.

Beginning with the second quarter 1951 the "Source Book" will become one of the regular issues of the Editorial Division of the General Board of Education, with the Rev. Walter N. Vernon, of the editorial staff of church school publications, as editor.

The Methodist Sunday Evening Fellowship "Manual" will soon be issued the Division of the Local Church. It will contain helps on organization, administration and promotion. The division will also continue to have an advisory relationship to the "Source Book."

"The launching of the Methodist Sunday Evening Fellowship has been a great adventure, thanks to God's guidance and to the cooperation of Methodists everywhere," said the Rev. Walter Towner, director of the Department of General Church School Work, who has been related to the project from its inception.

Beginning with the April-May-June 1951 "Source Book" church schools may include this periodical in their regular quarterly order for church school literature, or it may be ordered separately as in the past.—Division of the Local Church.

"Perseverance," said the old Negro preacher, "means, first, to take holt, second, to hol' on, and third, to nebber let go." — Man's Shop, hm, House of Ensign. (Cape Town S. Africa)

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WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

DUMAS HAD TENTH ANNIVERSARY

In observance of the Tenth Anniversary of the W. S. C. S., members of the Dumas Memorial W. S. C. S. were guests of Vantrease Society.

There were beautiful fall leaves and flowers in the room where the group gathered for the meeting, which opened with soft music played by Mrs. A. B. Sellers.

Health Through The Brotherhood of a Nation was the topic of the program led by Mrs. Claud Baker from circle No. 3. Topics on this subject were presented by Mrs. John Rickey and Mrs. E. E. Baggett.

The worship setting was a white cross on one end of the table and a lovely bouquet of white flowers on the other.

Mrs. Sellers, president of Vantrease welcomed the visitors and introduced Mrs. Emon Flournoy, who introduced the visiting ladies to the group.

Mrs. Bertha Griffing gave a brief history of the organization of the Ladies Aid at Vantrease. Three of the five charter members were present, Mrs. Griffing, Mrs. J. T. Tomlinson and Mrs. H. H. Mitchell.

Past presidents were introduced and each gave highlights of her work while serving. These were Mrs. J. T. Bolding, Mrs. Hop Ward, Mrs. J. D. Hackworth and Mrs. R. R. Martin. Mrs. Sellers gave reports of work and progress made the past year and half.

Mrs. Joe Sanders read the roll of members in 1940 and those present were recognized.

Mrs. Flournoy, spoke briefly on "Lift Thou Thy Cross O Christ" and conducted the impressive candle lighting service which followed.

The visiting ladies brought a large cake adorned with eleven candles. Ten representing phases of W. S. C. S. work whose function and fulfillment were explained in the responses given by officers representing the different lines of work. All the candles were lighted. The eleventh which signified the future work of the W. S. C. S., was lighted by Mrs. Sellers.

Following this service the cake was placed on the beautiful table where the color scheme of white and yellow was carried out. The table was centered with the yellow and white flowers with the figures of 1940 and 1950 on either side.

Mrs. Bolding and Mrs. Sellers served punch and cake, and each plate held a tiny yellow candle in a white holder tied with yellow ribbon.

Others assisting in serving were Mrs. Montgomery, Mrs. Sanders, Mrs. D. Starritt, Mrs. Chas. Adams and Mrs. Chester Davidson.

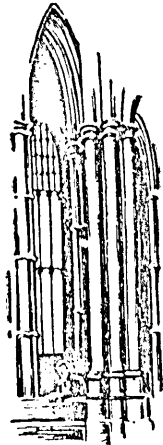
WALNUT RIDGE WOMAN'S SOCIETY AND THE WESLEYAN GUILD

At least ninety per cent of the ladies of the Walnut Ridge church are members of the W. S. C. S. or W. S. G.

The societies have been very active in recent weeks. Two helpful services were held during the Week of Prayer period. The setting of the

(Continued on page 15)

A GUILD PRAYER ROOM



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

of the Prayer Vigil, and Miss Allis wishes to give her due credit for the inspiration that prompted the Vigil the Guild is holding.

Complete plans were made and Miss Allis sent out a letter to each member of the Guild outlining these plans for the worship service and Prayer Vigil. A book of worship was prepared by Miss Allis after much prayerful thought and research, containing prayers, meditations, quotations and references for scripture reading.

The first Vigil was held at 5:15 at the Chapel in the Y. W. C. A. Monday, November 27, prior to the regular Guild meeting. The chapel was a place of beauty and quiet restfulness filled with reverence, as nineteen members entered there and worshipped for a thirty minute period. Not a word was spoken and the worshipful atmosphere was an inspiration to all who attended. New Testaments with Psalms were provided by Miss Mary Florence Scobey for scripture reading. Burning candles were symbolic of the continual light of Christ which never goes out no matter how much violence is abroad in the world. The nineteen who attended received a real blessing and spiritual strength for the days ahead.

The next Vigil will be held January 22, 1951 at the Chapel of the Y. W. C. A. at 5:15. Members are invited to drop in at any time between 5:15 and 5:45. Anyone who will is invited to come. They may enter quietly and be seated without disturbing anyone, and if it is necessary for someone to leave before 5:45, that is also permissible.

Those assisting Miss Allis on her committee are Mrs. J. L. Simpson, Mrs. Walter Herron, Miss Annie Winburne, Miss Edwina Ratcliffe, and Miss Scobey.—Alice Henderson, Publicity Chairman

NORTH ARKANSAS CONFERENCE W. S. C. S. FINANCIAL STATEMENT FOR SEPT., OCT. AND NOV., 1950

Receipts:			
W. S. C. S.—			
Pledge	\$ 9,142.78		
Special memberships:			
17 Adults	425.00		
15 Baby	75.00		
"In Remembrance"	26.50		
Youth	14.64		
Children	22.41		
Missionary Projects	372.64		
Narcotic Education	527.12		
Week of Prayer	2,498.52		
Miscellaneous	5.73		
Supplies	1,423.30		
	14,557.02		
W. S. G.—			
Pledge	1,580.71		
Projects	473.95		
Adult Membership	75.00		
Narcotic Education	75.25		
Week of Prayer	427.69		
Picture Fund	2.00		
Supplies	60.75		
	2,695.35		
Otherwise—			
M. Y. F.	180.90		
Refunds	184.25		
TOTAL RECEIPTS	\$17,617.52		
Balance Sept. 1st 1950	\$10,167.92		
Total funds to be accounted for	\$27,785.44		
Disbursements:			
To Division:			
W. S. C. S.—			
Pledge	\$ 9,443.84		
Missionary Projects	523.64		
"In Remembrance"	26.50		
Special Memberships:			
17 Adult	425.00		
15 Baby	75.00		
	10,493.93		
W. S. G.—			
Pledge & Projects	1,900.00		
Special Project	24.00		
3 Adult Memberships	75.00		
Youth	185.54		
Children	22.41		
TOTAL ON APPROPRIATIONS	\$12,710.93		
Week of Prayer:			
W. S. C. S.	2,498.52		
W. S. G.	427.69		
Supplies Home	1,200.00		
Supplementary Gift	150.00		
TOTAL SENT DIVISION	\$16,987.14		
Otherwise—			
Arkansas Legislative League	\$ 29.00		
Narcotic Education	250.00		
Nat'l College Student	100.00		
Jurisdiction Cult.	409.86		
District Cult.	550.51		
Printing	945.02		
Miscellaneous	694.31		
	\$ 2,978.70		
TOTAL DISBURSEMENTS	\$19,965.84		
MRS. BEN DeVOLL, Treasurer			
SPECIAL MEMBERSHIPS			
BATESVILLE DISTRICT: Adults: Mrs. Walter Tucker, Miss Bess Maxfield, W. S. G., Miss Vela Jernigan, W. S. G., Batesville First Church; Mrs. B. C. Jackson, Calico Rock; Jamie Irby Hinkle, Newport First Church; Baby: Jane Lorine Shirell, Batesville First Church.			
CONWAY DISTRICT: Adults: Mrs. H. C. Minnis, Atkins; Mrs. Odessa Lynch, Dover; Mrs. J. H. Horton, N. Little Rock, Washington Ave. Baby: Sandra Jane Conley, Conway Wesley Memorial.			
FORREST CITY DISTRICT: Adults: Mrs. Frank B. King, Forrest City; Baby: John Francis Twist, Jr., Nancy Catherine Twist, Earle; Mary Glenda Vickery, Rebecca Lewis Crawford, Franklin Allen Fogleman, Marion.			
FAYETTEVILLE DISTRICT: Adults: Mrs. Clay Jenkins, Gravette; Mrs. G. A. Bond, Bentonville; Mrs. Ruth Goss, Siloam Springs W. S. G. Baby: Reva Kay Simpson, Gravette; Randle Crawford, Rogers; Sue Ellen Stewart, Eureka Springs.			
FORT SMITH DISTRICT: Baby: Richard Allen Bandy, Goddard Mem., Ft. Smith.			
JONESBORO DISTRICT: Adults: Mrs. W. P. Gordon, Mrs. Kate Slaughter, Jonesboro First Church; Mrs. S. J. Norsworthy, Weiner; Baby: Claudia Ann Cathcart, Jonesboro First Church; John S. Mosby, Jr., Lepanto.			
PARAGOULD DISTRICT: Baby: Jeanetta Lanier Bayliss, Pocahontas.			
SEARCY DISTRICT: Adults: Mrs. Dora Hollabaugh, Harrison; Mrs. J. A. Casey, Heber Springs; Mrs. J. A. Casey, Joe Pierce, Mrs. Erby Blackburn, Searcy.			

PLAINVIEW W. S. C. S. HAS ANNIVERSARY

The Plainview Society celebrated its tenth Anniversary with Ola Society as honor guests.

There were fifteen present from the local society, and nine from the visiting society.

The church was beautiful with fall flowers when the group gathered for the service, which opened with the playing of soft music by Mrs. Winfred Hopper, after which the entire group joined in singing "America The Beautiful." Health through the Brotherhood of a Nation was given by Mrs. A. L. Riggs and Mrs. Ben Hunt.

Ten candles representing the ten years of service for W. S. C. S. was arranged on the Birthday cake by Mrs. Frank James, then placed on a table in front of the altar.

The candles were then lighted by members from the society, each candle represented a phase of W. S. C. S. work, whose function was explained by the members as the candles were lighted. The group then stood and sang "Happy Birthday."

The guests then met in the annex where refreshments and fellowship were enjoyed. The cakes were furnished by the Ola ladies, which were served with hot coffee. The benediction was given by Rev. A. L. Riggs, the pastor host.—Reporter

PARAGOULD DISTRICT FALL SEMINAR

The W. S. C. S. of the Paragould District met in Pocahontas for their Fall Seminar meeting for the study of the 1950-51 Approved studies, with enrollment of seventy-five present.

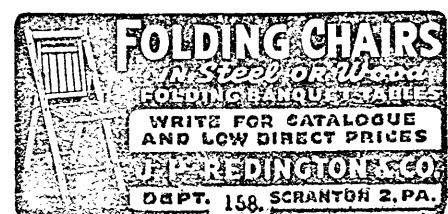
Mrs. Franklin Wilbourn, district secretary of Missionary Education, was in charge of the program. The worship service was in charge of Rev. John Bayliss, pastor host. There was a solo by Mrs. Bruce Choate.

The following subjects were discussed: Special announcements on the program, Mrs. Wilbourn, Toward a Christian Community, Mrs. R. E. Connell, Corporate Worship, Mrs. Oscar Evanson.

Following the lunch hour, remarks were made by Mrs. H. H. Fulbright, Promotion secretary of the North Arkansas Conference, Mrs. Jimerson, Conference Secretary of Christian Social Relation. Mrs. Notray Harrington spoke on "A Christian Vocation."

The following conference officers were present. Mrs. H. H. Fulbright, Mrs. Walter Jimerson, Mrs. R. E. Connell, and Mrs. Ben DeVoll, also Mrs. W. O. Wofford secretary of Missionary Education of the Jonesboro District.

Heated arguments do not warm the fireside.—In Ex.



CURRENT NEWS IN ARKANSAS METHODISM

LITTLE ROCK DISTRICT CONFERENCE

The fiftieth session of the Little Rock District Conference met on November 28th at Bauxite, with Dr. Francis A. Buddin presiding. Devotional service was conducted by Rev. W. L. Arnold. Rev. Roy E. Fawcett led in prayer, and Rev. Fred L. Arnold had charge of music. Rev. O. L. Thompson was host pastor.

One hundred fifty-four delegates, members and visitors registered. The report of Mrs. Inez B. Whyte on District Fund was given by Dr. Buddin. The various committees were appointed by Dr. Buddin.

A report by J. S. M. Cannon, superintendent of the Methodist Children's Home, was given, pointing out the need for increased interest in the case of homeless children. Dr. E. T. Wayland, editor of the *Arkansas Methodist*, gave an interesting report, expressing gratitude for support given by churches and pastors in securing subscriptions.

Rev. Fred L. Arnold spoke on the need for greater evangelistic effort by both laymen and ministers. Mrs. E. B. Matkin spoke emphasizing the importance of women in the program of evangelism, followed by a stirring address by Rev. Cecil Culver, Conference Director of Evangelism, on "Is Evangelism Imperative?"

The program of the Little Rock Methodist Council was presented by Mrs. J. Russell Henderson, Mrs. J. N. Monday and Mr. Mike Willis.

The program of Christian Education was presented by Rev. Roy E. Fawcett, Executive Secretary of the Little Rock Conference. Mrs. W. F. Bates gave a report and challenged every Christian to give greater attention to the work with the children in the local church. Miss Imogene Dunlap called to our attention the need for guidance in helping youth in the making of important decisions, and the need for a greater interest in Conference Youth Camp. E. W. Martin of Hendrix College spoke concerning the Hendrix, or November Special for Hendrix College, stating that there are fifty-nine ministerial students enrolled in Hendrix College.

Rev. C. Ray Hozendorf, Rev. F. A. Lark, Rev. S. K. Burnett and Rev. Noel Cross were presented to the Conference. An offering was presented to defray expense of the Conference amounting to \$45.12. Rev. George B. Workman, missionary to China, brought the message of the hour.

During the lunch hour a recording was given by Rev. H. O. Bolin stressing the need for a greater interest in our Endowment Fund for Retired Ministers and their families, and urging conclusion of the Endowment Campaign by June 1952.

Dr. Aubrey G. Walton led in prayer in the afternoon session, after which Dr. Buddin presented to the Conference Rev. J. L. Dedman, district superintendent of Pine Bluff District, and Rev. Otto W. Teague, pastor of Lake Street Methodist Church, Pine Bluff.

Mr. Ashbaugh, District Lay Leader, presented the work of the Laymen.

The program of missions was very ably presented by Rev. Doyle T. Rowe, Rev. Edward Dunlap and

BISHOP MARTIN SPEAKS AT ARKADELPHIA

"The future of Asia depends in large measure upon the role which India will play," Bishop Paul E. Martin told a large audience at the Arkadelphia Methodist Church Sunday afternoon, November 19, at 2:30.

Ministers and lay leaders from throughout Southwest Arkansas gathered to hear the presiding bishop of the Little Rock Conference lead an "Advance for Christ" rally.

Basing his remarks upon a four-months tour in Asia, Bishop Martin described the subcontinent of India as a land of "jeweled princes and emaciated beggars," where 83 per cent of the people are illiterate and the average salary is five dollars a month.

After portraying the misery of a people degraded by poverty, disease, religious warfare, and the vicious caste system, he pointed out the progress which has been made in recent years, including independence for India and Pakistan, and the abolition of untouchability.

Much credit for reform in India, he said, must go to American missionaries who have preached, taught, and healed millions. Although there are still only six and one half million Christians in India, this nucleus has wielded great influence as evidenced by the selection of two Christians to the Indian cabinet and the popularity of Christian leadership.

Through adequate support for missionaries, Americans can help to spread Christianity and also support the spirit of democracy in the Orient though the recognition of the dignity and importance of men.

Bishop Martin also occupied the pulpit of the Methodist Church during the morning service, at which time he offered a prescription for a world sick with warfare, pessimism and insecurity.

He said man is a creature of destiny and worth because he is a child of God. Man comes into his true nature when he discovers his role in God's plan for the universe.

The great need for our age, he asserted, is for Christians to reconcile their conduct with their ideals and aspirations.

Also participating in the special services were Rev. R. B. Moore, superintendent of the Arkadelphia

Rev. Arthur Terry, who spoke on the importance of the "Advance for Christ and His Church."

Joe H. Arnold was voted license to preach.

The Conference endorsed the general program of our Church, and many interesting reports were made concerning the improvement of Church property.

With report from committee chairman, W. A. McAllister, concerning Salem Camp Ground, Dr. Buddin announced recent interest and arrangements for the Camp Ground and the revival meeting next year.

Rev. W. L. Arnold asked that the next District Conference be held at Highland Methodist Church, Little Rock.

Rev. F. A. Lark closed the session with prayer and benediction.—Kirvin A. Hale, Secretary.

NEWS FROM WASHINGTON CHARGE

We have a new W. S. C. S. organized at Columbus and it is doing a monumental piece of work under the leadership of Mrs. Ernest Delaney, president. They are doing all an auxiliary is supposed to do. We also have a charge organization and they met here in Washington in a regular session on November 26. This promises to be a great move on this charge.

We also have a Methodist Youth Fellowship in Washington which is an inspiration. It is drawing the adults to its services. Mrs. Lilla Porterfield is the sponsor. We had with us in the M. Y. F. meeting on November 19, Rev. H. W. Worthey and his traveling M. Y. F., and after the M. Y. F. program Brother Worthey preached an inspiring sermon. He is the associate pastor on this charge and his large number of lovely children constitute his traveling M. Y. F.

We have joined Ozan and St. Paul churches together for a revival which began at 11:00 a. m. on November 26 at St. Paul Church with Rev. George Meyer of Nashville, assisting the pastor. We often receive members into the church at our regular services. We will have a splendid report at District Conference on December 7. The W. S. C. S. is doing well as are all the Church Schools on the charge.—W. C. Lewis, Pastor.

District, and Rev. John B. Hefley, pastor of the Arkadelphia Methodist Church.

HOMEcoming AT ST. JOHN'S CHURCH

The people of St. John's Church had a full day on Sunday, November 19. The pastor, Rev. Ray Edwards, preached at the 11:00 o'clock hour. This day was a combination of homecoming and Thanksgiving services. After the preaching service lunch was served at the church. The invocation was given by Rev. F. M. Sweet of Manila. A song service was held at 2:00 and then a praise service was conducted by Rev. G. A. McKelvey, our pastor at Monette. We were also glad to have Rev. B. W. Stallcup, pastor at Lake City.

Members told of the life of Brother Dale, who had been instrumental in starting St. John's Church.

The picture, "The Daughter of Jairus" was shown by Brother Davis of Blytheville.—Ray Edwards, Pastor.

Courtesy is always a vital part of holiness.—In Ex.

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"Along A Country Road" The Town and Country Commission

The Methodist Church
The North Arkansas Conference
Hendrix Station, Conway, Arkansas

Paul E. Martin, Bishop
Rev. Floyd G. Villines, President
Mr. Lester Hutchins, Vice-President
Rev. N. Lee Cate, Secretary
Rev. J. Albert Gatlin, Executive Secretary

PLEASANT PLAINS CHARGE

Rev. B. M. Sullivan is the pastor of the Pleasant Plains charge. Brother Sullivan entered the active ministry late in life though having felt the call to serve God in this capacity early in life. His preparation was interrupted because of the World War I. Because of some of the rigorous experiences of the war his physical condition did not allow him to pursue his educational preparation at that time. A 117 pound lad carrying an 85 pound pack and keeping in step with a hard-hitting and fast-moving army was indeed a great load for this American youth. Brother Sullivan and Mrs. Sullivan are serving their Lord on the Pleasant Plains charge in love and interest. It is a pleasure to work with them this year.—J. Albert Gatlin.



B. M. SULLIVAN

built. Diversified farming and the poultry raising industry marks a great advancement in the economic life of the people. With splendid lay leadership in all the churches we look forward to greater days ahead.—B. M. Sullivan.

The Midway Mark

THE work on the Pleasant Plains Charge is moving along splendidly this year. We have had thirty-two additions to the church thus far, and there are many more prospects. A live prayer meeting has been organized at Pleasant Plains, and the Sunday night services at Pleasant Plains have been greatly improved. The Woman's Society of Christian Service has been reorganized at Pleasant Plains, and plans are being made to complete the organization of the W. S. C. S. over the charge. We have had good revivals in every church. We are enjoying the relationship in the Conference Parish program and look forward to the months ahead as the charge will be completing organization, improvement of buildings and doing the other work necessary in carrying on the program of our church.

This is truly a great territory to serve. The four fine communities on this charge offer a great opportunity for service in the Master's Kingdom. Many new homes are being

I wish to say "Me too" to the fine editorial in the Arkansas Methodist last week relative the District Conference. There is no greater promotional opportunity in the work of our church than that afforded in the district area. The District Superintendent is on the immediate field where he can give sacrificial, tireless and effective labor in a small area. In this realm the more consecrated effort can be made in the total program of the church. Leadership can be discovered and developed in a fine way. Fellowship can be lifted to a high point. The great causes of the church may be interpreted and re-

lated in a direct manner to the largest and the smallest churches alike through the District Superintendent who makes direct contact with the church on a national level. The inspiration and information gathered can then be brought to the smallest unit in his District. Other representatives of the church who also have privileges of contact on a Conference and General level are privileged to look in on the District Conference.

Many laymen who never have an opportunity to attend an Annual or General Conference can get a first hand glimpse of the Methodist Church in action above the local level. Therefore Methodists look forward to District Conference time. The fellowship is fine, the programs well-planned and carried out and the reports inspiring to all who attend. Many are the fine advantages of a District Conference. All of us look forward to that happy occasion.—J. Albert Gatlin.

Organized research has become the dominant competitive weapon. —Erwin H. Schell, quoted in Industrial Bulletin

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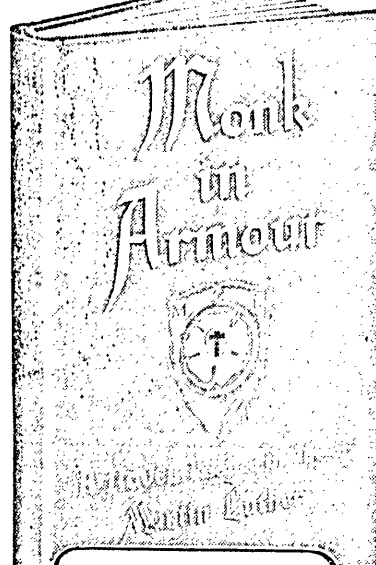
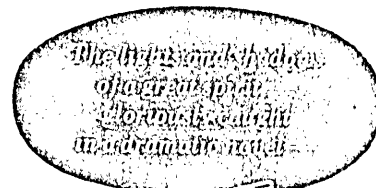
H. H. Norris, Proprietor

FOURCHE VALLEY YOUTH MEETING

Anna Ruth Carpenter, vice-president, presided over the fourth Fourche Valley youth meeting on November 12, at Fourche Valley high school auditorium at 2:30 p. m. There were 26 present.

Brother Davis was in charge of recreation after which the business session was held. An entertainment will be held in the high school auditorium on December 11 to buy song books for our youth organization.—Maggie Cooper

Sorrow is sometimes our most rewarding experience.—In Ex.



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NEWS

SPECIAL HELP FOR YOUR OLDER YOUTH M. Y. F. NOW AVAILABLE

Is your church one of those many churches in Methodism which has young people in its community (and even on your church rolls) between the ages of 17 and 23, but does not have a definite program or place for them in your Methodist Youth Fellowship, unless perhaps they are willing to fit into your senior high group? If this is true, you'll be glad to know there is some special help available now to assist you and your leaders in setting up a program for Older Youth. It is the *Older Youth Notebook* which you can order from the Division of the Local Church, P. O. Box 871, Nashville, Tennessee—just order the notebook, no. 2330-B, and send along twenty-five cents (25c) to cover cost of handling, etc.

WHO IS AN OLDER YOUTH?

1. A *working youth* who . . .
—has interests with older youth rather than young adults or seniors.
—works away from home but returns for an occasional week end.
2. A *youth* who . . .
—is out of school but not yet working.
3. A *college youth* who . . .
—lives at home and commutes to college.
—returns home for the week ends.
—participates while at home for holidays and vacations.
—attends school away from home and takes part in the youth program of a church in the college town.
4. *Young married couples* who . . .
—have been active in the M. Y. F. and feel more at home there for a brief time until they make the transition to young adults.
5. A *youth in the armed services* (man or woman) who has older youth interests and . . .
—is stationed in a nearby camp.
—is stationed in other parts of the country or overseas but needs to be kept in touch with the home church.
—returns home and wants to be with older youth.
Even if your church has only two

CONCERN OFFERS SPECIAL CHRISTMAS SUBSCRIPTION PREMIUM

CONCERN, our National Youth Newspaper, has worked out a plan to help you keep those resolutions in 1950 (remember the one you made to do your Christmas shopping early)—and to solve a lot of your gift problems at the same time!

HERE'S HOW: From now until December 20 CONCERN will accept orders on a special gift plan. You can purchase CONCERN for your friends (\$1.44 per year), and they will send, with each subscription, a special personalized card, telling the new reader that YOU are sending him the Newspaper for Methodist Youth for one year as a Christmas gift.

BUT THAT'S NOT ALL! In addition, this offer is made to subscribers only. It might be called CONCERN'S Christmas gift to you, but it's something you could pass on to someone else if you wanted to.

Until December 20, they'll send a FREE copy of *Pleasure Chest*, the fun packed recreation handbook by Helen and Larry Eisenberg, to each reader who orders four Christmas CONCERNS. (And not only for four, but for each group of four you order! —Incidentally, one of the four orders could be a one-year extension of your own subscription.) Get busy now and place your order for special gift subscriptions, one dollar per year. Write CONCERN, 810 Broadway, Nashville 2, Tennessee. HURRY! HURRY! IT'S LATER THAN YOU THINK! This Newspaper for Methodist Youth is your CONCERN!

Ignorance or error in designing a social system is far more dangerous to mankind than ignorance or error in the assembly of an atomic bomb. —Arthur H. Compton, chancellor, Washington University, Science Digest

of three such persons, there is a special place for them in the Methodist Youth Fellowship—you need an older youth program in your church for them. Order your notebook now!

LOS ANGELES AREA ASSISTS JAPAN CENTER

A Japanese citizen, whose Tokyo home was bombed and burned during World War II, has been living in a shabby house in Taura, Yokosuka, and commuting three hours each day to and from his work in Tokyo.

When he found the home in Yokosuka, he had definite hopes of returning some day to live in Tokyo. Recently he told a friend: "I have no intention of leaving Taura. There is no place where my children could find the opportunity like that offered by the Christian Community Center here."

The Yokosuka Christian Community Center, a formal Naval Officers' Club is under the direction of the Rev. and Mrs. Everett W. Thompson, missionaries from Jefferson, N. H., and Trout Run, Pa. There are a Well Baby Clinic, Day Care Center for children of working mothers, and various interest groups to provide recreation, spiritual guidance, and education.

Methodists of the Los Angeles Area plan to send \$10,000 to Japan to help pay for the Center property, which was loaned to the United Christian Church of Japan by the U. S. Navy.

OUACHITA SUB-DISTRICT M. Y. F. MEETS

The Ouachita Sub-District M. Y. F. met Monday night, November 13th, at the Hamburg Methodist Church. The Hamburg Methodist Youth Fellowship had charge of the program.

A movie, *A Boy and His Prayer*, was the feature of the program. Immediately following the program a business session was held with Jill Malone, president, presiding.

Refreshments were served by Circle No. 2 of the W. S. C. S. and the group assembled in the sanctuary for a meditation by Rev. Dan Robinson of Crossett. The meeting was closed with the M. Y. F. benediction.

Eighty members were present, representing Wilmet, Parkdale, Strong, Huttig, Crossett and Hamburg.—Pauline McClain, Reporter

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WALNUT RIDGE WOMAN'S SOCIETY AND THE WESLEYAN GUILD

(Continued from page 11)

sanctuary; the quiet music; and the earnest presentation of the program were of great value. The self-denial offering was \$60.00.

The November meeting was a dinner meeting in the church. The worship setting was very impressive. The tables were very pretty in flowers, center pieces and napkins of gold and green. Circle number one was responsible for the lovely luncheon. Mrs. Faye Ray, county health director, was guest speaker.

The ladies with the help of the pastor and some men of the church have newly decorated the basement of the church, in which are the W. S. C. S. room, kitchen, serving room, fellowship hall, nursery. The Wesleyan Guild has had a kitchen shower for the church. The money for these improvements has been secured by rummage sales, food sales and free-will offerings.

Flowers are furnished each Sunday for the church service and refreshments are prepared for the M. Y. F. group.

The following officers will serve the Paragould District 1950-51: President, Mrs. John Thiel, Paragould; Vice-President, Miss Rose Kaufman, Walnut Ridge; Recording Secretary, Mrs. A. L. Wright, Pocahontas; Treasurer, Mrs. Notray Harrington, Paragould; Missionary Education, Mrs. Franklin Wilbourn, Paragould; C. S. R., Mrs. Hubert Daugherty, Hardy; Youth Work, Mrs. J. L. Bledsoe, Pocahontas; Student Work, Mrs. Henry Alstadt, Rector; Childrens Work, Mrs. A. N. Storey, Paragould; Supplies, Mrs. L. A. Scrivner, Corning; Literature and Publications, Mrs. J. H. Holt, Paragould; Missionary Personnel, Mrs. Oscar Evanston, Walnut Ridge; Status of Women, Mrs. Earl Beaton, Schugtoun; Spiritual Life, Miss Fern Cook, Marmaduke; Wesleyan Service Guild, Mrs. Chas. Pettit, Corning.

MONTICELLO DISTRICT CONFERENCE

The 81st session of the Monticello District Conference was held Wednesday, November 29, in the beautiful new church at Crossett. Rev. T. T. McNeal, district superintendent, presided, and Rev. Dan Robinson was host pastor.

Committee reports were heard as follows: Camp Keener, by Rev. Clem Baker; Hospitals and Homes, Rev. Fred Schwendimann; Evangelism, Rev. C. M. Atchley; Christian Education, Rev. Dan Robinson; The Advance For Christ and His Church, Rev. J. Ralph Clayton; Retired Ministers Endowment Fund, Rev. Clem Baker; Missions and Church Extension, Rev. J. E. Cooper; Quarterly Conference Records, Rev. Joe Robinson; Lay Activities, T. A. Prewitt; Temperance, Rev. R. A. Teeter; Qualifications of Local Preachers, Rev. Clem Baker, and Resolutions, Rev. George W. Warren.

Guests introduced to the Conference were: Mrs. Frank Ragan of the Children's Home, Rev. E. T. Wayland of the Arkansas Methodist, Rev. R. E. Fawcett of the Conference Board of Education, Rev. and Mrs. Coy Whitten, and Rev. Alfred Knox.

The Conference renewed the licenses of the following local preachers: A. C. White, J. E. Griner, Mrs. S. N. Adams, and J. H. Ross. It also recommended the following

as accepted supply pastors: W. E. West, local Elder; P. D. Alston, Local Elder; and J. C. Van Horn, local Deacon.

Rev. Louis W. Averitt was the Conference preacher, bringing an inspiring message. Rev. Robert O. Beck brought the morning devotional.

Rev. Dan Robinson presented the recordings made for the Conference Board of Claimants by Rev. Otto W. Teague and Bishop Paul E. Martin. He led the ministers and laymen in a service of Commitment at the altar to the raising of the Retired Ministers' Endowment Fund.

Rev. Clem Baker presented a resolution commending the district superintendent, Rev. T. T. McNeal, for his faithful, brotherly and efficient leadership during the past six years on the Monticello District. The Conference gave Brother McNeal a unanimous vote of thanks and appreciation.

The women of the Crossett Church served a bountiful potluck meal at the noon hour for the members and visitors of the Conference.

The Conference voted to take the 82nd Session of the Conference to the First Methodist Church, Warren, at the invitation of the pastor, Rev. J. E. Cooper.

This was a great session of the Monticello District Conference for everyone present. The reports were optimistic and challenging, a fine spirit of brotherhood and inspiration was present, and each one left the worshipful atmosphere of the Crossett sanctuary with a feeling

that the Church of Christ must and will advance on every front.—Robert O. Beck, Secretary.

Liberty means responsibility. That is why most men dread it.—George Bernard Shaw, Irish playwright

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The Sunday School Lesson

BY REV. H. O. FOLDS

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HOW DOES THE CHURCH HELP US TO MEET TRIALS?

LESSON FOR DECEMBER 17, 1950

READ THE ENTIRE LESSON FROM YOUR BIBLE: II Corinthians 11:16-33, 12:7-10; Philippians 3:4-11; II Timothy 4; James 1:2-4.

GOLDEN TEXT: "Count it all joy, my brethren, when you meet various trials, for you know that the testing of your faith produces steadfastness. And let steadfastness have its full effect, that you may be perfected and complete, lacking in nothing." (James 1:2-4)

Paul and The Judaizers

During all of his ministerial life Paul had trouble with other Jews. Many of them followed him from place to place and tried to undo the good he was doing. These Jews were known as Judaizers. They claimed to be Christians, but they contended that Gentiles had first to become Jews—that is religiously—before they could become Christians. They taught that it was necessary for Gentiles, who wished to become Christians, to first be circumcised and keep the ceremonial law of Moses. They were trying to make Christianity a sect of Judaism. Paul fought this with all the earnestness of his spirit.

The first printed passage of our lesson (II Corinthians 11:18-33) throws some light on the method that these Judaizers used in trying to discredit Paul. They tried to set themselves up above Paul in the matters both of birth and authority. They knew that if they could succeed in doing this the Corinthians would listen to them rather than Paul. Many of the Corinthians believed these people, and this put Paul in a very embarrassing position. He was humble and had an aversion to boasting of himself and his attainments. He was forced, however, to boast. He had to answer these people on their own grounds. He prefaced his remarks over and over again by insisting that he spoke as a fool or a mad man. He proved beyond doubt that he was not only equal to these men in every way but superior to them. He called attention to the fact that he not only was a Hebrew; a descendant of Abraham, but that he was also a strict Pharisee and as such had been a careful keeper of the law of Moses.

The Standard of Religion

After showing his equality with his detractors at the points that they were emphasizing, Paul proceeded to show that the standard of true religion is measured not by these accidents of points. He made a brief but strong statement concerning the trials he had undergone. He told of the various beatings he had received and the stonings. He recounted the dangers he had faced. He then closed this memorable passage by calling attention to the burden he carried in his heart for all the churches.

Paul's Thorn In The Flesh

The next printed passage of the lesson has to do with Paul's thorn in the flesh. Many have speculated as to just what the thorn was. Some think it was eye trouble which Paul had contracted at the time of his conversion. It is known that the

light blinded him and that he remained blind for some four days. Others contend that it was epilepsy. They tell us that Paul was in the habit of having fits, and sometimes these spells would come upon him in public, a thing which was a source of great embarrassment to him. Still others say that he had contracted malaria in his travels and that attacks of this disease kept coming upon him. We will never know exactly just what the trouble was, but we do know that it was embarrassing and painful and Paul was anxious to get rid of it. He besought the Lord three times concerning the matter. The thorn remained nevertheless God answered his prayer. The answer was "My grace is sufficient for you, for my power is made perfect in weakness." From that day forth Paul never again asked for the removal of the thorn. He rather rejoiced in having it for he realized that the very weakness of his thorn in the flesh drove him closer to Christ where he received greater strength than he could have ever otherwise had. In speaking of this weakness he went on to say, "When I am weak, then I am strong." His enemies had greatly reproached him for his thorn in the flesh. They had used it as a means of persecuting him and discrediting him, but all of this simply drove him closer to Christ where he became stronger than ever.

Trials May Produce Character

Trials may produce character. They do not always do so. Many people break under trials and are ruined by them. Others accept them and by the grace of God overcome them and use them as stepping stones to higher things. Thus it was in the life of Paul. It has been so in the lives multiplied thousands of others. The Bible even tells us that Christ himself was made perfect in suffering.

James—in the Golden Text of our lesson—insists that Christians not only accept trials but rejoice in them. He was not thinking, however, merely of the trials themselves. He had in mind the goal toward which these trials lead the individual. The chief end and aim of life is not merely to keep out of hell and go to heaven. That is incidental to life's highest purpose. The highest goal is to become Christ-like in character. Anything that helps one reach that goal is a blessing. It may be hard to see it as such. These trials may be in the form of losses—the loss of friends and loved ones; the loss of property; the loss of health; even the anticipated loss of life itself, but these trials lead us to become more Christ-like in character and are blessings

in disguise. These trials may be in the form of failures and disappointments. Our dreams fail to come true. But even our disappointments and failures in life can become stepping stones to the greater goal of becoming more like Christ. Our disappointments can become his appointments.

Trials Are Certain To Come

There is one thing certain and that is the fact we cannot get through life without some wear and tear. These trials come to individuals and they come to families. There is an old Spanish proverb which reads, "Every home has its hush." A Buddhist lady once lost a little child. She was prostrated with grief. She went to her priest for consolation. She insisted that she could not give her child up. He told her to go and get a handful of mustard out of the garden of a family which had never suffered a sorrow and when she returned all would be well. She went far and near seeking for a home where there had never been a sorrow. She did not find the home and could not secure the mustard, but nevertheless she was consoled. She learned that what had happened to her was the common lot of all.

These trials will sooner or later come upon all. It is for each one to decide whether or not he will be helped or ruined by them. No great trial ever leaves an individual the same. He will either be driven closer to the Lord or he will cynically turn his back upon him. He will either feel that he has been mistreated and will be driven further away from God or in his weakness he will feel a greater need of God and will come closer to him. Those who come closer to God will find that his grace is sufficient for them even in the dark hour.

How The Church Helps

The church is one of our greatest sources of help in the time of trial. It does at least three things for the individual who is carrying a great burden.

The church brings the individual into contact with God. A consciousness of the presence of God in a time like this is the individual's greatest need. He realizes that he is up against problems that are too much for him in his own strength. He also knows that his friends are often powerless to help him. It is then above all other times that he needs to feel a power divine thrown around about him. We like the hymn "Leaning on the everlasting arms." We like to flee to the Rock of Ages until the storms of life are past. We like to follow the admonition of the great Apostle, "Cast all of your cares upon him, for he cares for you."

Again, the church brings us into contact with our fellowman. A man had come through a great trial. Another asked, "How did you stand it?" He replied, "I had a friend." As a pastor for the last 30 years, the writer has noted over and over again the help that has come from other members of the church to member who were carrying great

burdens.

Since all are subject to trials, no family should try to live outside of the church. We know that life does not end at the grave, but if this life were all, it would pay to belong to the church for the services it renders here and now. Note how the loyal members of the church get under the load when people are sick. No family is sufficient unto itself when serious illness comes. It helps a lot just to have warm-hearted friends around when the going is hard.

The various members of a church make up a large family. When sorrows come the loyal ones are always there. Recently, the writer knew a family which suffered a terrible loss. A sorrow that would make the angels weep came to a home. The loyal members of the church were on hand to do all they could to help bear the burden. Let all of your trials come—losses, disappointments, failures, diseases, and death—and the faithful members will be there to do what they can to alleviate pain, sorrow, and suffering.

Lastly, the church helps by giving a task. It is not sufficient merely to get under the burdens of life. All must be made to feel that there is something in life worth living for; without this life becomes dull, drab, and monotonous. One feels that he is in a vicious circle. He goes round and round like a donkey to a molasses mill. He has movement but no real progress. The church comes in with its challenge; a task that is so big and valuable that it is worth a man's life. The man accepts the challenge and loses himself together with his burdens as he goes out to live for others rather than for himself.

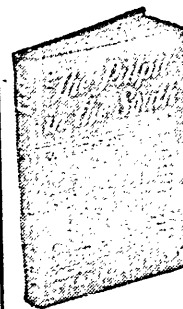
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