



Arkansas Methodist

"TWO HUNDRED THOUSAND METHODISTS IN ARKANSAS"
Official Publication of Arkansas Methodism

How Foolish And Absurd Can We Become?

RELIGIOUS NEWS SERVICE announces that the School Board of Hattiesburg, Mississippi, has taken action which prohibits students from holding further prayer meetings in local public schools. These services were held last year in the auditorium of the Junior and Senior High Schools from 12:30 to 12:50 p. m.

There may be circumstances connected with the situation which do not appear in the report. However, on the surface of the report the action seems to be very unreasonable and almost incredible. Under normal circumstances the tendency of young people to give religion a vital place in their lives is given every encouragement. In Christian America it is impossible to draw fixed, arbitrary lines between the influence brought to bear on the lives of young people by the church and the state schools. If so it would be just as reasonable for the state to object to young people carrying the intellectual training received at school over into the church as to object to them carrying the influence of the church into their school life. Either attitude would be absurd.

We have come to a strange day in America if our young people cannot pray together in our public school buildings during the lunch period if they desire it.

We Are A Democracy

ON this Tuesday, as the forms for this issue of our paper are locked for the press, the Democratic and Republican parties are also locked in the battle of the ballots to determine which of the parties is to lead in governmental affairs for the next four years.

Thanks to the almost miraculously quick methods America has for collecting election results, unless the election is much closer than usual, the nation and the world will know twelve hours after the polls are closed who the next President is to be. There will be rejoicing in one camp and disappointment in the other. Nevertheless, a very important thing for our Democracy will happen. When the American people have expressed their will by ballot, disappointed as the losers may be, they will, with the rest of the nation, accept the vote of the people as final and the President-elect will be the nation's President for the next four years.

The character of the campaign this year must have been a disappointment to practically everybody, the candidates themselves included. It was not the character of campaign the candidates would have selected and it was not the kind of a campaign the great majority of our American citizenship expected, considering the type of men chosen as candidates.

It was a common feeling throughout America that each of the major political parties had chosen as its candidate for President a top-flight American worthy of any honor the nation could bestow, and each capable of serving with honor and distinction as leader of the greatest nation on earth.

Few Americans believed the ugly things the candidates said about each other in the thick of the campaign. Least of all did Americans believe in the impending, national failure and collapse which each candidate prophesied would follow the election of the opposition. Campaign wounds will soon heal and a united America will go forward to fulfill its destiny in the world's life.

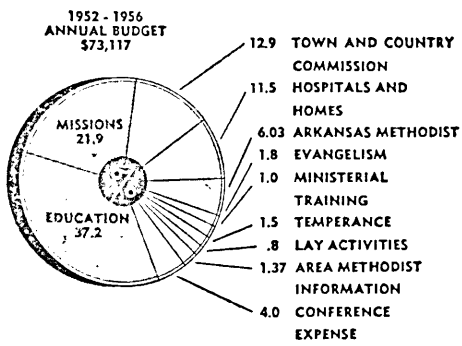
Conference Benevolences And The Interests They Support

AFTER discussing, for some weeks, the interests supported by the World Service Dollar, we now plan to publish a series of articles dealing with Conference Benevolences and the interests within the conference supported by this fund.

For the benefit of any of our readers who may not have studied the details of our program for World Service and Conference Benevolences, perhaps a statement here would be in order. Although money for these interests seems to be paid into a common fund in the local church, there is, of course, a distinct difference in the program of World Service and the program of Conference Benevolences.

First let us ask, "Who determines the

DIVISION OF THE NORTH ARKANSAS CONFERENCE BENEVOLENCE DOLLAR



amount the local church is asked to pay for World Service?" The total amount the church general is asked to pay for World Service is determined by a vote of the membership of the General Conference. The sum approved by the General Conference is then apportioned to the Annual Conferences on an equitable basis. The Annual Conference then has the privilege of accepting the amount apportioned, or it may fix a larger or smaller sum as its acceptance.

Who determines the amount of our apportionment for Conference Benevolences? Each Annual Conference, by a vote of its membership, determines the amount to be apportioned in that conference for Conference Benevolences. When that sum is fixed by the Annual Conference it is added to the amount the Annual Conference has accepted for World Service and the sum of these two items is the total the Annual Conference will apportion to the Districts for World Service and Conference Benevolences.

In our section of the church it is the common custom for the District Stewards to apportion to the charges in the District the amount apportioned to the District for World Service and Conferences by the Annual Conference. Here again the local charge has an option. While it is customary for the charge to accept the amount apportioned to it by the District Stewards for World Service and Conference Benevolences, it may fix a larger or smaller amount as its acceptance.

Organize For Peace

THE new Discipline of The Methodist Church makes provision for four Commission in the Local Church organization: Membership and Evangelism, Christian Education, Missions, and Finance. Among the committees which a church may have, with disciplinary approval, is a Committee on World Peace. We simply want to call attention to this committee and its place in the life and thinking of the church of today.

We have often thought of peace as not being an end in itself but rather as a by-product of a state of being. This seems to be true whether in an individual's experience or in the life of the world. But in a final sense no peace is possible unless it is rooted in the experiences of individuals in the world. Peace will not come from without, passed on to persons from governments or enacted by legislation. Peace will come from within individuals who collectively express themselves in various ways as desiring peace. The Church has a real mission at this point. It can help to bring that longing to the individual, helping that person to see that God's will is for all men to live together as brothers in Christ. The Church can help individuals to see that ultimately the choice is up to the individual, and that if enough individuals choose for the ways of peace God will honor such a choice.

Much of this conditioning for peace can be effectively done through organization in local churches where a Committee on World Peace takes its responsibility seriously. Here is a real opportunity for enlisting support in a crusade that can mean so much in these critical days.

Arkansas Should Better Protect Its Sober Citizenship

THERE are many disagreeable, irritating things about the sale of intoxicating drinks in Arkansas. However, one of the most disgusting and offensive features of our state licensing system is the utter disregard state authorities seem to have for the great mass of soberminded citizens of our state when they are deciding the location of places for the sale of liquor and beer.

In view of the nature of the liquor and beer business and in view of the feelings of tens of thousands of Arkansas citizens for it, it is reasonable to expect that in granting permits to sell liquor and beer some consideration would be given the great mass of our citizenship that, not only are opposed to its sale but who dislike to be around places where the sales are made.

In the election on the liquor question two years ago Arkansas voted to remain wet by only a small majority when the total vote is considered. Have the one hundred thirty-nine thousand six hundred twenty-three citizens of Arkansas, who voted against the legal sale of intoxicating drinks anywhere in Arkansas no rights at all when state authorities consider location of liquor and beer outlets?

Why should Arkansas insult a great body of its citizenship by granting a permit to sell beer to grocery stores and food markets? It happens often that a child cannot go to buy a loaf of bread without taking a chance of stumbling over cases of beer stacked high at the very entrance of the store.

Must we forever be forced to walk by a liquor establishment in a drug store in order to have a prescription filled? Must we forever be forced to be seated in our restaurants at the

(Continued on page 5)

Methodist Circuit Rider Memorialized

METHODISTS IN LOUISIANA PAY TRIBUTE TO RICHMOND NOLLEY, FIRST METHODIST PREACHER TO DIE IN STATE OF LOUISIANA. REBURIED IN JENA CHURCH LAWN AFTER 137 YEARS.

STAFF ARTICLE

LOUISIANA METHODISM paid tribute Friday, October 24, to its pioneer Methodist preachers in general and to one Richmond Nolley in particular as his earthly dust was removed from an all but neglected grave a few miles from Jena to the lawn of the Nolley Methodist Church in Jena, a church named in honor and memory of the first Methodist circuit rider to die within the bounds of the state. Several hundred persons representing many denominations were present for the services.

The program and arrangements for the day were under the general direction of Rev. Jolly B. Harper, District Superintendent of the Alexandria District, and Rev. Otis Spinks, Jena pastor. Disinterment of Richmond Nolley's grave began early Friday morning and several interested persons were present when part of the original post marking the grave, nails used in the construction of the coffin, and dust of Richmond Nolley's body were recovered from the grave, where this early Methodist itinerant had been buried in 1814. These materials were placed in a casket for reburial later in the day.

At two o'clock in the afternoon a motor cavacade left the Jena church to retrace the last events in the life of Nolley. The group first assembled at Ford Creek where Nolley was swept from his horse as he attempted to ford the swollen creek on a cold November day one hundred thirty-seven years ago. Rev. Mr. Harper pointed out the spot where this occurrence took place and showed the crowd the old trail, still plainly evident, which Nolley took from the creek as he walked on toward Jena. After a few minutes of devotion, the motor tour continued on to the spot where beneath a stately pine tree Nolley's body had been found the following day. Here the group heard W. B. Carter, Jena layman, recount the events leading to Nolley's death and those present joined in the singing of the hymn "Jesus Lover of My Soul", the hymn to which Nolley had turned to in his hymn book just before his death.

Next, the group formed a procession leading and returning to the Jena church. At the head of the procession was the Nixon Brothers funeral coach bearing the dust of Richmond Nolley. Upon arrival at the church, the memorial service was held and Richmond Nolley's dust was buried with appropriate honors.

Bishop Paul E. Martin was the principal speaker at the memorial service. Rev. Jolly B. Harper led the service and he was assisted by Dr. R. H. Harper, retired member of the Conference and authority in history of Louisiana Methodism; Dr. W. L. Doss, Jr., Bunkie pastor; Dr. E. L. Miller, Jena layman; and Rev. D. B. Boddie, Gueydan pastor.

Rev. Mr. Harper announced that plans were underway to make a Methodist shrine at the Jena Church as a tribute to all the early Methodist circuit riders. The Jena church is beautifully located on an elevation some one hundred yards from the street in front of the church entrance. Plans call for the laying of a concrete

walk from the street to the Nolley grave which is about two-thirds of the distance from the street to the church. The walk would then completely circle the site of the grave and continue on to the church entrance. A marker which marked the site of Nolley's grave for many years and in more recent years has been in the Jena cemetery has been moved to the new grave site. A large marble slab will be erected shortly, which will set forth certain historical information about Richmond Nolley. Contributions are now being received by Rev. Mr. Harper to cover the cost of the project as outlined.

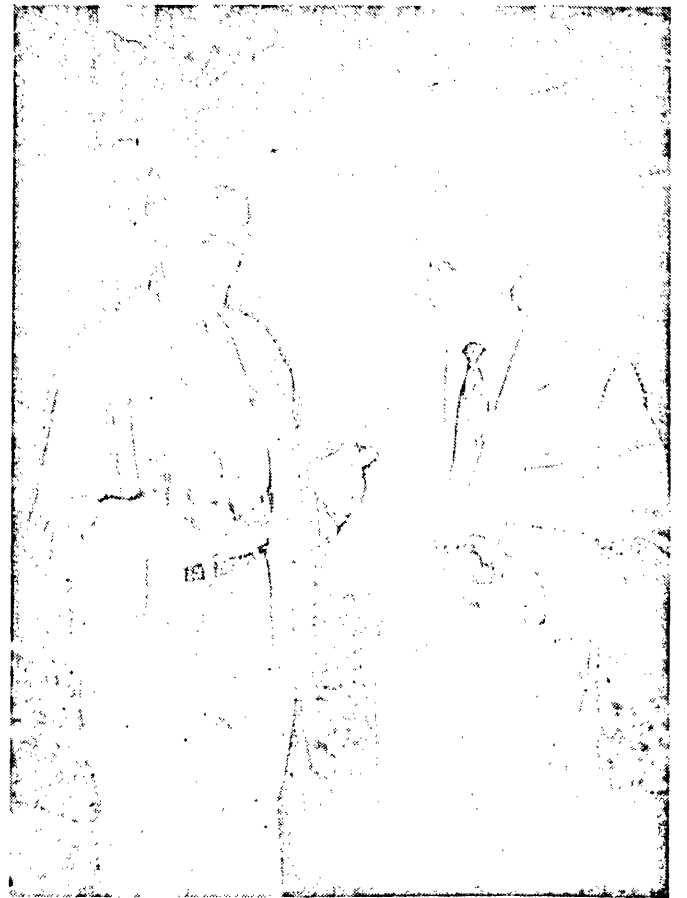
Accompanying pictures give a pictorial account of the activities of the day. There follows an historical account of Richmond Nolley which was prepared and delivered by Dr. E. L. Miller, Jena, at the memorial service.

Richmond Nolley was born in Brunswick County, Virginia, in 1784, in that transitional period of Colonial history between British domination and the formation of the Republic. This was five years before the beginning of Methodist history in Louisiana. The Nolley family moved to Georgia, where both parents died when Richmond was a boy. He was reared by one Captain Lucas, a merchant living at Sparta, Ga. He was converted under the preaching of Lovick Pierce and moved to South Carolina in 1807, becoming a member of the Mississippi conference six years later.

On his way to the Mississippi Conference he traveled by following wagon tracks. Thus it was that he came upon a family that had just reached the spot where they were to build their future home. The husband and father was unhitching the team when he looked up and recognized a Methodist preacher. He said, "What! Have you found me already?" The poor fellow was completely whipped. He had left Virginia and Georgia to be rid of Methodist preachers, and he told Nolley so. But the ever-prepared Richmond Nolley said, "You would better come to terms with Methodist preachers, for you cannot escape them in America, and you will find them in heaven." The man said, "I give up." He directed Nolley to the newly-kindled fire, where his wife and children were. There Nolley had prayer with them and moved on.

On this trip he was joined by John Shrock, and the two preached in homes along the way, per previous appointments. They were delayed in reaching one such appointment. When they arrived, the family and the assembled guests had retired for the night. All available bedding had been spread on the floor, and all had laid down without undressing. Shrock was for retiring but Nolley stood by a chair, prayed, led a hymn, and preached to the congregation lying prostrate on the floor.

He was assigned to the Attakapas Circuit, sometimes referred to as Appalouzas, and later



W. B. Campbell, Jena, and Rev. Jolly Harper, Alexandria District Superintendent, examine nails recovered from grave of early Methodist circuit rider of Louisiana, Rev. Richmond Nolley.

Opelousas. This circuit covered a large area being partly in Mississippi and partly in Louisiana. Near the headwaters of the Amite River it fell to Nolley's lot to conduct the funeral of a wicked man. He did not speak in a manner to assuage the feelings of his listeners, but made his sermon an effort to save souls. He took his text from Luke 16:23, "And in hell he lifted up his eyes, being in torment." He assured his listeners that he did not wish to add to their bitterness, but wished to warn them against a fate like unto that of the deceased.

While serving in Attakapas, Nolley stopped at a sugarhouse to warm himself and was ordered away. At St. Martinsville ruffians were going to duck him in the Teche, when a strange Deborah appeared, black of skin, but stout of heart. Brandishing a hoe, she drove the ruffians away, and then saw Nolley back to the courthouse. Aside from these two incidents, Nolley fared well in the Attakapas country. The people desired his return to the circuit, and the Annual Conference of Nov. 1814 appointed him to return.

He left the conference on his way back to Attakapas in company with Thomas Griffin; and they rode together to Sicily Island, where they spent the night in the home of a friend. The following morning they parted to meet no more. Nolley rode westward through rainy weather. It was his fasting day, and he probably did not taste food that day. He reached Ford's Creek late in the afternoon at a point about one and three quarter miles from Jena as the town was then located. The creek was swollen because of the heavy rain. He attempted to cross at a point about 50 feet up-stream from where the present Routon road crosses the creek. The swift current carried the horse and the rider down-stream. Nolley caught an overhanging branch, and was dragged from his horse in the cold water. He managed to reach the opposite bank; but the horse turned back and reached the east bank, and was taken in charge by a friendly Indian. Nolley asked the Indian to take care of the horse, and to bring him to Mr. Carter's the next morning, adding that he would pay him for such service.

Nolley then set out on foot to go to Mr. Carter's, about a mile away. He had ridden very hard all day, he was hungry, and he was very fatigued. His body was not equal to his indomitable will. His strength was spent. The weather was cold, and he was wet, his clothes entirely saturated with cold water. He had walked but

six-tenths of a mile when his endurance ended completely. He had reached the end of the way. The following morning, November 25, 1814, the friendly Indian was on his way to Mr. Carter's when he found Nolley's body near a tall pine tree, an open hymn book still in his hands. Knee-prints were seen in the soft earth. He had started to Mr. Carter's house, and found himself in the House of God. Instead of entering Mr. Carter's front gate, he had entered the Gate of Heaven. The body was carried to a spot about a mile east of Jena, and interred in a lonely grave. Mrs. Polly Francis made the shroud, and Mr. Young drove the nails in making the crude coffin. The little cemetery near that lonely grave at this time is the Pentecost Cemetery.

Nolley's intense devotion to his work in saving souls drove him to superhuman efforts that hastened his death. He might otherwise have lived many years to continue his work among men. But he never ceased his preaching. His consecrated life is today calling to a lost world. His spirit is still inspiring Christian workers. Consecrated men have been drawn to his grave. Rev. Robert Parvin and Mr. Young guided the Mrs. Polly Francis to Nolley's grave. Thomas Clinton was guided to the grave by an aged negro at night, the negro bearing a torch. Twenty years after Nolley's burial Rev. Joseph Sneed sat near the grave and wrote a letter to B. M. Drake. Dr. Jones visited the grave in 1836. In 1856 three members of the Louisiana Conference visited the burial spot. Bishop Hoyt M. Dobbs in 1921, the late J. D. Harper, father of our own Dr. B. H. Harper by invitation of the preceding Conference, read a paper on the life and death of Nolley. No, Richmond Nolley has not ceased to preach to both sinners and Christian workers. His congregation is becoming larger as the years go by. Richmond Nolley lives;—he lives in the hearts of Christian people wherever his name is spoken. A tribute to his memory is the Nolley Memorial Methodist Church in Jena.

CHURCHES ENCOURAGE HALLOWEEN AID TO NEEDY CHILDREN

Minneapolis, Minn.—Churches took the lead in urging Minneapolis area children to celebrate Halloween for the benefit of the world's needy boys and girls.

Instead of asking for sweets for themselves, the children were encouraged to collect money to be used for providing food, milk and health services for children overseas.

Explaining the purpose of the plan, Mrs. Gerald H. Burgess, chairman of the Minneapolis "Halloween for the World's Children" committee, said:

"The committee heartily endorses the happiness children experience in costuming, ringing doorbells, parties and refreshments.

"It only wants to eliminate the unwise collection of unwanted sweets and to direct the cost of these into food and milk for children who desperately need them."

Money collected by the children here will be turned over to the United Nations International Children's Emergency Fund (UNICEF).

The committee announced that a dollar given through UNICEF would provide enough powdered milk to give 15 children a glass of milk a day for a week. Containers bearing the UNICEF emblem were distributed from the Minnesota Protestant center.

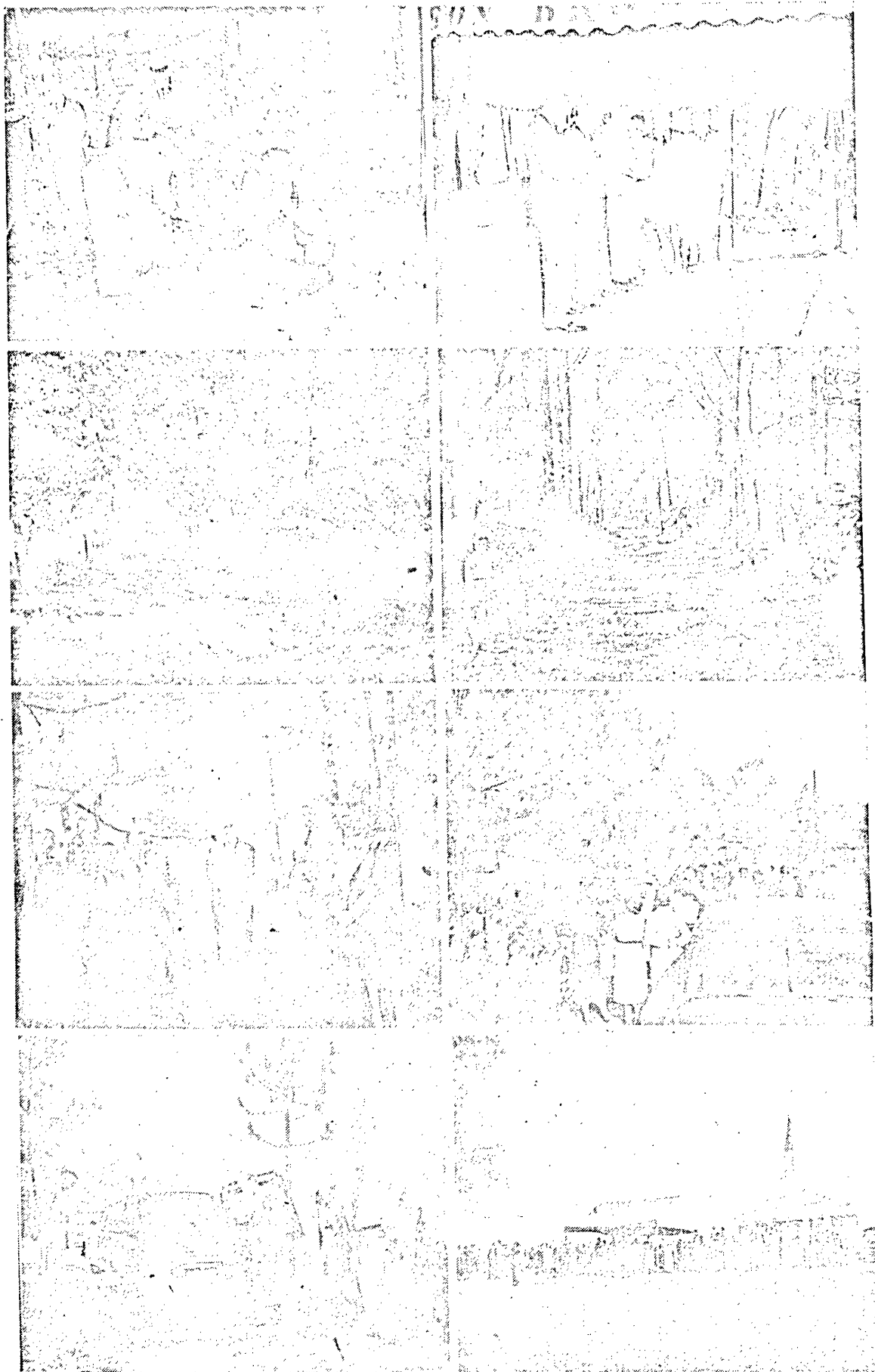
EDITOR ASKS MORE RURAL CHURCH ACTIVITY

Greenville, S. C. — Church activity must be intensified in rural and small urban communities as a way of "saving democracy," the annual meeting of the South Carolina Methodist Conference was told here.

Alexander Munn of Birmingham, Ala., executive editor of The Progressive Farmer, said no entirely urban civilization ever had survived.

"If we want to save democracy," Mr. Munn said, "rural and small town church work will help do it." He said the rural community had contributed an essential honesty and morality to American life and a "closeness to God" that resulted from its close relation to the soil.

Intellectual dishonesty is more apt to exist in big cities, Mr. Munn said. He deplored the attitude of some pastors that the "big city church"



BELOW: first row, l to r: Rev. G. W. Pomeroy, Ruston, Rev. R. W. Vaughn, Ruston, Rev. J. E. Hearn, Ruston and Rev. C. B. White, of Ruston, examine dirt taken from Richmond Nolley's grave. Bishop Martin can be seen at extreme left in background conversing with Jena layman. Group standing by site from which Nolley's dust was removed. The group includes Rev. Jolly Harper, Alexandria, Bishop Martin, W. B. Carter, Jena, Rev. Otis Spinks, Jena, Dr. R. H. Harper, Alexandria, and Rev. R. W. Vaughn, Ruston. Second row: Scene of Ford Creek near spot where Nolley was swept from

horse 137 years ago shortly before his death. Picture of lane which Nolley travelled from Ford Creek. Third row: part of the large group which gathered at the site where Richmond Nolley's body was discovered. Group sang the hymn "Jesus Lover of My Soul", hymn to which Nolley's prayerbook was turned when his body was found. View of large crowd gathered at the same site. Fourth row: Bishop Martin led in prayer before Nolley's dust was removed to the Nolley Memorial Church lawn in Jena for reburial. View of the final rites at the Jena church.

is the ultimate ambition in the ministry.

Dr. J. P. Stafford, a Delta, Miss. layman, told the Conference that men must be enlisted in the Church in greater numbers. For too long, he said, ministers have preached only for women and children.

A plea for greater Church efforts in textile communities of the state was made by the Rev. R. C. Griffith of Bennettsville.

"Are we," Mr. Griffith asked delegates, "go-

ing to be a satisfied middle-class Church not appealing to the man who works in the mill or on the farm?"

In other action, the Conference:

Asked the establishment of state clinics to treat alcoholics, with the cost to be charged against alcoholic beverage tax funds.

Recommended "adequate" state financial support for the alcoholic education program in South Carolina schools.

NEWS AND NOTES ABOUT FACTS AND FOLKS

B. T. FOOKS of Camden was the Laymen's Day speaker at the Jackson Street Methodist Church, Magnolia, on Sunday, October 19. Rev. David M. Hankins, Jr., is pastor.

ROBERT M. GANNAWAY, of the First Methodist Church, Little Rock, was the Laymen's Day speaker at St. Paul Methodist Church, Little Rock.

A JOINT Thanksgiving service by the churches of Marked Tree will be held at the Methodist Church of Marked Tree on Wednesday evening before Thanksgiving.

DR. W. FERRELL PLEDGER, Missionary to India and at present on furlough, will speak in the Vantrease Memorial Methodist Church, El Dorado, on Wednesday evening, November 19.

THE GLEANERS CLASS of the First Methodist Church, Fort Smith, will celebrate their seventh anniversary with a dinner at the church on Friday, November 7. Mrs. Elmer Cook is teacher of the class.

DR. W. F. PLEDGER, missionary to India, was guest preacher at both morning services at Asbury Church, Little Rock, on Sunday, November 2. He also spoke to the Senior High Fellowship. Dr. Arthur Terry is pastor at Asbury.

REV. R. E. L. BEARDEN, Conway District Superintendent, reports that the amount of \$18,284 apportioned as World Service and Conference Benevolences to the Conway District has been accepted in full by the churches of the District.

THE METHODIST MEN'S CLUB of Almyra has been having an average of eighteen men in its monthly meetings. Speakers have been Representative Gathright, Pine Bluff, Rev. A. J. Christie, Stuttgart, and the pastor, Rev. C. V. Mashburn.

THE PRIMARY CLASS of the Methodist Church of Rondo had a Halloween party on Saturday afternoon, October 25, at the home of their teacher, Mrs. Henry Lee McClemens. Miss Mary Rutherford assisted in entertaining the small guests. Refreshments were served.

THE JONESBORO COUNCIL OF CHURCH WOMEN will sponsor the observance of World Community Day on Friday, November 7, at the First Presbyterian Church. Mrs. Rudolph Morris will lead a panel discussion on "Building Lasting Peace."

OPEN HOUSE was held at the new Methodist parsonage at Vanndale on Sunday afternoon, October 26, between the hours from two to six. The new parsonage replaces the one which was destroyed by the tornado in March. Rev. J. H. Richardson is pastor of the Vanndale Church.

REV. HAROLD D. SADLER, pastor at Hazen, was the preacher in evangelistic service at the Murfreesboro Methodist Church, which ended on Sunday evening, October 19. The meeting ran for eight days. Rev. A. W. Hamilton is pastor.

REV. OSBORNE WHITE, pastor at Mt. Ida, was the preacher in a series of services at the Amity Methodist Church, October 19 through October 26. Services were held at 10:00 a. m. and 7:30 p. m. each day. Rev. Forney Harvey is pastor at Amity.

THE FRIENDSHIP CLASS of the Huntington Avenue Methodist Church, Jonesboro, has elected the following officers: President, J. D. Lamberth; vice-president, Mack Barrow; secretary, Mrs. John R. Parks; treasurer, Mrs. Murray Willett.

A CHURCH USHERS' SCHOOL was held in Little Rock, October 26, 27 and 28, sponsored by the Greater Little Rock Ministerial Alliance and the University of Arkansas, Adult Education Department. The course was taught by Dean Everett M. Hasman, professor of Education at the University of Omaha.

DR. AND MRS. P. L. HATHCOCK, SR., of Fayetteville, will celebrate their fiftieth wed-

ding anniversary on Sunday, November 9. A reception honoring them will be given at the Fayetteville Country Club from 3:00 until 6:00 o'clock. Dr. and Mrs. Hathcock are members of the Central Methodist Church, Fayetteville.

THE OAKLEY CHAPEL METHODIST CHURCH, located four miles west of Rogers, observed Home-coming Day on Sunday, November 2. The property on which the chapel and adjoining cemetery is located was donated in 1872 by Haywood and Elizabeth Oakley. Rev. Tom Smith was the first pastor. The present pastor is Rev. W. C. Smith.

REV. BILLY VERNON DENNIS, graduate of Hendrix College, and now a student in the School of Theology at Duke University, was ordained deacon by Bishop Paul N. Garber in the Virginia Conference at Norfolk, on October 12. Mr. Dennis and his wife, the former Esther Hollowell of Russellville, were returned to their charge in the Danville District.

DR. IRA A. BRUMLEY, executive secretary of the Board of Education of the North Arkansas Conference, was the speaker at the Family Night service on November 5 at Winfield Methodist Church, Little Rock. Dr. Brumley spoke on "The Work of the Connectional Man in The Methodist Church." Rev. Cecil R. Culver is pastor.

DR. W. HENRY GOODLOE, District Superintendent of the Fort Smith District, presided at the laying of the cornerstone of the new Altus Methodist Church on Thursday, October 23, at 3:30 p. m. Assisting in the service was Rev. Eric Reaves of Fayetteville, conference evangelists, who is serving as pastor during the building program. The church was destroyed by fire during the Christmas holidays last year.

BISHOP PAUL E. MARTIN preached and conducted the formal opening service for the new building of Wiggins Memorial Church, Fayetteville, on Sunday evening, October 26. The new construction, extending the original church, increases the sanctuary 13 feet and provides a new choir loft and seating capacity for 80 more people. The four classrooms of the original building have been increased to 14, and also included in the new structure is the pastor's study.

AN ALL-DAY PRAYER SERVICE was held at the First Methodist Church, Stuttgart, on Tuesday, October 28, from 7:00 a. m. to 7:00 p. m. The sanctuary of the church was opened all day with the service aimed at a deeper spiritual life for individuals and the church at large; increased power and influence of the church in the community; for the people of the United States to be divinely guided in the selection of the next president in the November 4 election. Rev. A. C. Carraway is pastor.

RADIO STATION KTHS, Hot Springs, is presenting a daily devotional service each week, Monday through Friday from 4:30 to 4:45 p. m. The Ministerial Alliance of Hot Springs supplies the minister for the services. Dr. E. Clifton Rule, pastor of the First Methodist Church, Hot Springs, was the speaker last week. Rev. Noel Cross, pastor of Oaklawn Church will be the speaker November 10-14; Rev. John A. Gannon, chaplain at the Army and Navy Hospital, November 17-21; Rev. R. S. Beasley, pastor of Tigert Memorial Church, November 24-28 and Rev. C. Ray Hozendorf, pastor, Grand Avenue Church, December 1-5.

THE MARKHAM STREET METHODIST CHURCH, Little Rock, was dedicated on Sunday, October 26, by Dr. Francis A. Buddin, Little Rock District Superintendent. Dr. Aubrey G. Walton, pastor of the First Methodist Church, Little Rock, preached the dedicatory sermon. Assisting in the service were the pastor, Rev. Art A. Kidd, and Rev. Kirvin Hale pastor of Henderson Methodist Church, Little Rock. Organized fifteen months ago, the congregation of Markham Street Church has managed to erect a \$28,000 frame building with asbestos siding for less than



Wilbur D. Mills, Kensett Layman Tells Why HE IS SUPPORTING THE Hendrix College Endowment Campaign

I heartily approve of the \$600,000.00 Endowment Campaign for Hendrix College because: I believe in Hendrix College. I believe in it because of its high ranking scholarship. It ranks with the best. Hendrix College provides leadership that is needed in our country; in business, in professional life, in vocational life, in civic, city, county, state and national leadership. A large number of our doctors, lawyers, business men, teachers, and preachers are Hendrix men and women. Hendrix needs a larger endowment, a larger income, that she may continue to carry on even in a larger way the work she is doing. The General Board of Education makes the unusual offer to contribute dollar for dollar in this campaign. If we, the friends of Hendrix, will contribute \$300,000.00, the General Board will contribute \$300,000.00. Therefore, I favor the campaign. —Wilbur Mills.

\$5,000 because of materials and gifts and work by members of the congregation.

DR. ROBERT W. GOODLOE, professor of church history in Perkins School of Theology, Southern Methodist University, was guest preacher at the Pulaski Heights Methodist Church, Little Rock, on Sunday, October 19, at both 9:30 and 10:50 a. m. services. Dr. Goodloe taught the course "Doctrine and Discipline of The Methodist Church" in the Little Rock District Training School at the First Methodist Church, Little Rock, last week.

THE JUNIOR DEPARTMENT of the First Methodist Church, Little Rock, on Sunday morning, October 26, presented to the Arkansas School for the Blind five copies of the New Testament and Psalms in Great Primer type to be used by the partially blind boys and girls, a book to be placed in each dormitory. The giving of these books by the Department was the culmination of a project which began when the classes were studying the unit "Finding Our Way Around in the Bible". In comparing translations of the Bible and Bibles in other languages, Everett Satterfield of the Intermediate department of First Church, shared his Braille Bible with the Juniors by bringing the Book of Psalms and reading to the group. It was in appreciation for his sharing with the Juniors in this way that the books were given.

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Articles other than editorials do not necessarily reflect the opinions of the editors of the Arkansas Methodist.

ELECTION DAY

To a small boy of my generation a presidential election was almost as exciting as the Fourth of July. For weeks before the great day there were torch parades in which even the youngsters participated. We listened to neighbors and friends engage in acrimonious discussions until one suspected that affectionate family ties might be severed. Men of normally placid and kindly dispositions lost their tempers and stomped angrily out of the general store.

Children, ignorant of the issues, parroted their parents' political views of the competing candidates. Invectives were hurled about with an abandon which prevails to this day.

This year we have some noted visitors from abroad present to view our election. The General Assembly of the United Nations is now in session. Among the delegates are Mr. Vishinsky and Mr. Gfomyko. I am glad they are here to see Americans voting. I wonder what memories this election will stir in the mind of Mr. Vishinsky. Will he recall the purge trials of the 1930's when he prosecuted the opponents of the Stalin regime and sent dozens to their death? He will learn that here in America we may criticize our opponents but we do not shoot them.

Since 1946 I have been in four of the world's dictator-led lands—Russia, Spain, Argentina, and Yugoslavia. In each one I learned that if the people could hold a free and secret election, the government would be changed, but the people are helpless.

It is a sobering moment when a citizen goes into the voting booth alone, but is he alone? Edmund Burke, the British statesman, said that "society is a contract between the dead, the living and the great unborn." If this be true, then the spirits of the departed will be in the election booth with the voters. He is fulfilling his contract with those who fought and died to give us this free country. He must think of the principles on which our nation was founded and the ideals cherished by those who fell on Flanders Field and at Okinawa.

And the man in the booth must keep his contract with the living. He is not voting for himself alone. He is a representative of those boys in Korea who are old enough to fight but not old enough to vote. He must think of the children in our schools and of the hungry and oppressed of the world who look to America for hope and leadership.

Also in the election booth the voter should feel the presence of the yet unborn. Just as our fathers left us a land richer than they found, so we must leave our grandchildren a country richer in resources and a people stronger in character.

No little short-sighted considerations of self-interest or class-interest are good enough to determine the vote of a man who feels himself representing the dead, the living, and the great unborn. The man in the booth represents a constituency just as truly as the man in Congress.

Yes, and another is present in the election booth. On Inauguration Day the victor will stand on a lonely height and place his hand on the Bible. By the oath of office that he there takes, he will acknowledge his responsibility to a sovereign God. Higher than the voice of the people is the voice of God.

The new president will need Divine help. The burdens of the office are too great for a man's own strength. Only one ex-president is alive. Only four lived to be 80 or over. Our three assassinated presidents were in their 50's, three died natural deaths in their 50's and 10 in their 60's. I might cite the ages of others, but that is enough.

Let us pray for guidance in electing our president, and then pray for the president we elect.

ADVOCATE READERS EXPRESS
OPINIONS

DO you favor all-out military action in an effort to end the Korean war? Should legislation make labor unions accountable for their acts? These and other questions of foreign and domestic policy of the United States were answered by readers of *The Christian Advocate*, official Methodist weekly newsmagazine, in a poll of readers, reported in the Oct. 30 issue.

Advocate editor, the Rev. T. Otto Nall, of Chicago, explained that the magazine has taken no stand on the candidates in the presidential campaign, but the ten questions were asked to indicate what Methodists are thinking about campaign issues. Readers answered from all 48 states.

Fifty-eight per cent of the people were against all-out military action to end the Korean war. Similarly, 82 per cent approved plans through the United Nations to ban atomic weapons and progressively reduce "conventional" armaments under effective international control.

Many agreed that the United States should give economic aid to other nations, but scratched out the words "military aid." The total was 82 per cent favoring aid, 18 against it.

Eighty-nine per cent approved continuing help (through public funds and private capital) to underdeveloped countries by means of the Point Four program. Some approved only a "limited" aid.

On domestic issues, only 26 per cent of the voters approved government aid to hospitals orphanages and other church-supported institutions engaged in public welfare. Nearly 80 per cent favored a federal fair employment practices law for all races.

Highest percentage given was 95 per cent who answered "yes" to the question "Should legislation make labor unions accountable for their acts?" Several added that labor should be accountable as much as management is answerable for its acts.

Again affirmative were 84 per cent of the answers to the question, "Should the federal government legislate in cases (like that of the workers in the mines) when the states fail to provide adequate safeguards?"

On the tidelands oil question, 54 per cent of the replies favored federal control instead of state control of oil lands under the ocean and beyond the limits of the tide.

Temperance Issue Figures
In Some State Elections

Only two states have state-wide liquor issues on the November 4 ballot that are of major interest to temperance groups, a nation-wide survey conducted by the National Temperance League disclosed. In both the states, North Dakota and Oregon, church groups are taking an active interest in the campaigns. North Dakota voters will decide whether to close all liquor stores at 10:30 in the evening. They also will decide whether towns shall be allowed to establish municipal liquor stores. Voters in Oregon face a constitutional amendment to permit the sale of liquor by the drink. It was placed on the ballot by "wet" forces who have been unsuccessful in at-

taining their objective by legislation. The outstanding success so far this year has been in North Carolina where in five country-wide battles on the question temperance forces were successful in every case.

Texas Baptists Seek Day
Of Prayer For Rain

Gov. Allan Shivers was urged by the Baptist General Convention of Texas to set aside "a Lord's Day" for Christians to "join in earnest prayer that God will send rain." The action was taken by the Convention in a resolution adopted at its annual meeting in Fort Worth. The resolution noted that "most of Texas and much of the Southland is suffering from a prolonged drought."

NEW INSIGHTS
FROM THE
REVISED STANDARD
VERSION

By
DR. ROY L. SMITH

HELPLESS GODS

Let your collection of idols deliver you.
—Isaiah 57:13

Let thy companies deliver thee.
—King James Version

Military might, political power, emperors on gilded thrones, tribute, loot, booty, spoils—these were the great facts in the ancient world.

The Hebrew governments had gone collaborationist. With a cynical disregard for the ancient faith, near-Quislings had sold out to the conquerors, lived riotously, and installed pagan dieties even inside the sacred precincts of the Temple in Jerusalem.

But the spirit of prophecy was not dead, and no nation is lost if that survives. At least one

man of God continued to declare that "our God is not through."

Tyrants and totalitarians have always had a way of making themselves to appear final and unbeatable. While they ride the crest of the wave they seem so completely victorious. But there has always been another day!

With all of Europe almost within his grasp, and with a hundred battlefields strewn with his enemies dead, Napoleon seemed to have conquered the world. But that was yesterday.

For a time it appeared that Hitler would move his legions across North Africa, take the Suez, cut the jugular vein of the British Empire, and bring the Allies to their knees. But at Alamein he was strangled in a dust storm. And now all that was yesterday.

Call the roll of the tyrants who have ridden rough shod over the rights of men made in the image of God. Sargon, Pharaoh, Alexander, Genghis Kahn, Caesar, Hannibal, Mussolini! Where are they now? Entombed in yesterday.

How helpless are our idols—political power, military might, economic resources, atomic bombs, juggernauts, invincibles!

Just because communism is of the same essence its fate will be the same. Technological processes, scientific methods, economic determinism, impersonal materialism, the dictatorship of the proletariat. Such gods can never deliver the race. They have failed too many times and so pathetically! Our God is not through!

ARKANSAS SHOULD BETTER PROTECT
ITS SOBER CITIZENSHIP

(Continued from page 1)

counter or at tables next to beer guzzlers when we want a bite to eat?

In view of the vote, small as was the majority, the dries of Arkansas recognize the legal right for the sale of intoxicants in Arkansas. We do not recognize the moral right of state authorities to issue permits to grocery stores, drug stores, eating places, hotels and other such places which must be patronized by wets and dries alike. It is unwholesome, it is unfair and we should find a remedy for it.

BISHOP ENSLEY ON CBS

Bishop F. Gerald Ensley of the Des Moines (Ia.) Area of The Methodist Church will be the preacher on Columbia's "Church of the Air" Sunday, Nov. 16, at 10:30 a. m., Eastern Standard Time (9:30 a. m., Central Standard Time). The broadcast will originate in the studios of Station KRNT, Des Moines.

Music for the service will be provided by the Simpson Choir of Simpson College, Indianola, Iowa, under the direction of Professor Hadley Crawford.

Bishop Ensley, second youngest bishop of the denomination, is known for his outstanding pulpit ability.

THE DEVOTIONAL PAGE

REV. ROY I. BAGLEY, Editor

FROM THE BOOKSHELF

The hope for the immediate future lies in the work of the local churches within the community . . .

Today there are totalitarian forces at work in the world. They want to destroy much more than the organization of the church. They want to capture the very souls of men . . .

The entire spiritual structure of the Church is under attack . . . The organization of the Church is under attack . . . The Church is under attack just where it hurts the most—in the area of its basic principles of Christian service . . .

While world wide opinion is an important factor in the ongoing program of the Church as a whole, the 'success' of the local churches depends a great deal upon what their public thinks of them . . .

It is not enough simply to tell the story of the saving power of Christ. It must be told with conviction and with authority . . .

Public relations is only a means to an end—the end in our case being the extension of the Kingdom throughout the world, beginning in each home town . . .

Think what would happen if by some miracle of the spirit every local church throughout the world were to become a demonstration center for the principles of Christ! This is exactly what we need to restore full confidence in the gospel.

—Public Relations Manual For Churches, by Stanley I. Stuber

ONE MORE STORY

Verse for today: *Now therefore are we all here present before God, to hear all things that are commanded thee of God.* Acts 10:33
Scripture: Acts 10:33-43

We had traveled nearly thirty miles over the rough terrain of the Navajo reservation to a hogan—a rude-Indian hut—at Low Mountain. As we neared the hogan of our friends, we could see groups in wagons and on foot gathering to spend the day. Men, women and children, they all were coming to make quilt tops for their winter use.

When all had arrived, we sat down on the hogan floor, and my interpreter told them that I would tell a Bible story. Afterward, the quilt blocks were distributed and sewing began. At noon we sat in a friendly circle and had lunch. When lunch was over, I gave out more sewing material and prepared to start for home. But a wrinkled old woman turned to the interpreter with a request which he passed on to me: "She says, 'Won't you tell us another story about Jesus?'"

So I told another story, while the children sat absorbed and still, and the older ones laid aside their sewing to listen. On our way home, we were stuck four times in deep, sandy washes, but as we dug ourselves out, those words, "Tell us another story about Jesus," kept ringing in my heart. How good it is to be able to tell his story! Let us tell it every day, in every way we can.

Prayer: O God, we thank thee for

THE WORD

(I Samuel 2:1)

"The Word of the Lord was precious in those days; There was no open vision." O dear Lord, May every heart today with prayer and praise Lay earnest hold upon thy blessed Word And find it precious—more than lands or gold, And thus equipped, be guided by its light, Holding the same gift given men of old, Walking as they, by faith and not by sight.

The Word of the Lord was precious. It still is The only lasting thing on earth today. Cling to it, men and women, it is his Great gift—it will not pass away. Although there be no vision, it will be Your map for time and for eternity.

—Grace Noll Crowell

WHAT ARE YOU LOOKING FOR

"But you shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses . . ." (Acts 1:8)

DR. RUSSELL CLINCHY in his little book, *Faith and Freedom*, makes this penetrating observation, "The real spiritual quest of man is how we may overcome the world and achieve spiritual poise and power in the midst of the turmoil of the world." There is, there has been, and there always will be many answers to that quest. Some of them are satisfying while others are disillusioning and produces a deeper thirst than was formerly known. Some have peddled "patent religion" as the panacea for life's problems. If we will follow their prescription then our quest will be realized. The trouble in such an answer is usually found in the fact that it does not face up to life. Prayer becomes a manipulation of God; the Bible becomes a good luck charm; and the sacraments of the church are a secret formula whereby God is forced to work the pleasure of the participant. Religion does satisfy the deepest longings of man; it does have something to say on life's problems, but not in worn phrases and peculiar doctrines that coerce the power of God.

We are questing people, this is not to be denied. Witness the number of magazines flooding the American home that pretend to answer this question. Hear the number of people who place their confidence in a particular administration to correct the moral turpitude that has fastened itself upon us. We have not arrived at our moral slackness through just a candidate. Neither will we restore the moral fibre through political manipulation. So on we go, tramping up and down strange and unfamiliar highways and never stopping to look at a Road Map to guide us in our search.

In what direction then shall we take as we make our quest? One answers, "Be noble, and the noble-

ness of others, sleeping but not dead will rise in majesty to meet thine own." This is not a new idea. It has been clothed in different speech but goes far back in the skepticism of men. These would tell us that all we can know in this world is the existence of man and a part of the nature of the world he lives in. This is not a strange doctrine even to those who stand in Christian pulpits. Insofar as it goes there might be much help; but, it does not go far enough. As man searches the nobility of his soul he finds that he stands in need of redemption. The sacredness of his own life has been violated both by the things that he has done and the things that he has left undone. His nobility fades and then he begins to know that there must be that beyond himself which would redeem him.

The other extreme is just as serious and that is, that man can realize his quest only as he ceases his strivings and leaves everything to God. These contend that we are at our extremity and this is proof sufficient that it is God's world and we ought to leave everything to Him. Man's striving is futile and what we must do is to save our own souls. It is God's world; not one of us would want to usurp his power. We are in a critical position, but have we not arrived at this stage in life by failure to yield our all to God and work earnestly that "His will may be done on earth"? It is our responsibility to let God have His way.

We do get in places where we are at the end of our rope. An alcoholic must realize that he is at the end of his rope before he can receive help. But then, he is responsible to do what he can in overcoming the dreadful habit. Of course, it would have been far better had he absolutely abstained and then he would not have come to this state. Here is a home that has come to the end of its rope. It is realized that the divorce court will be the inevitable end and suffering of the innocent will result. On the other hand, if that home instead of turning to the divorce court, turns to spiritual power they will find the confidences

upon which happiness can be restored.

Yes, we must trust in God with all our heart, we must surrender our all to Him, but we do this so that through us He may bring His will on earth.

Moreover there is another way in which we may pursue our quest and that is to realize that God has made His world in such a way that it is a partnership between Himself and us. It is a spiritual truth that God and man both have responsibility for life and for the world. It is through this partnership that man comes to the highest realization within his own heart and life. To become arrogant and to feel that he is the sole captain of his fate is to become unusable. Laziness and the refusal to cooperate with God places us beyond the spiritual blessing that comes from this rich association. We cannot explain why God chose this way, but from the earliest day until now it seems that the Bible and human experience directs our quest along this way. It is life's central search.

Our quest is not for peace but for power to see life through to God's purpose no matter what the obstacles may be. It is within the soul of each one of us that eternal values are reborn and these control our action. Our quest is a continuing quest, but power each day comes as the Eternal Spirit of God dwells in the heart of each one of us.—R. B.

WAR . . . "BECAUSE WE DID NOT SEE GOOD IN OTHERS"

"There are times when missionaries wonder how much they are accomplishing," says the Rev. Lee B. Hughes, of Wheeling, West Virginia, Methodist missionary in Tokyo, Japan. "But now and then we find ourselves in the center of intimate personal experiences which attest to the work we are doing. To refer to one's own experience and accomplishments may be construed as lacking in humility, but unless we do refer to them we may not otherwise know what success, if any, has been achieved . . .

"The other evening I was having dinner with one of the Japanese teachers at Aoyama Gakuin. This teacher told me that he came to our school about four years ago with strong feelings against all people except the Japanese. He said that he didn't think there were any good people in the world except his own. As he looked upon the faces of the American teachers here at our school he said that he experienced nothing but resentment. Soon thereafter he met me, and it was not long before we became intimate friends. He went on to state that soon after he met and talked with me he began to change his mind about all people and come to a realization of the nature of my mission in Japan. He said that he could understand now that Japan went to war because there were so many people who did not have that degree of outreach which would enable them to see some good in all people. When I first met this man I knew nothing of his attitudes, and it was not until four years later — the other night — that the whole story was unfolded to me."

World Conference On Faith And Order

LUND, SWEDEN, AUGUST 15-28.

WE who were fortunate enough to be asked to represent The Methodist Church at the Third Conference on Faith and Order held at Lund, Sweden August 15-28, believe that some report of this highly significant gathering will be of interest to Methodists.

In August 1954, the eyes of the Christian world will be focused upon Evanston, Illinois. There the Second Assembly of the World Council of Churches will be held, the first since the World Council was formally constituted at Amsterdam in 1948 and the first major ecumenical gathering of any sort in the United States. The Lund Conference was in part preparatory for this, yet had distinctive functions of its own. When The World Council of Churches was created by the merging of the "Faith and Order" and the "Life and Work" movements, the former maintained its identity as an important commission of the World Council. Lund, as the "Third Conference on Faith and Order", stands in direct succession from the Lausanne Conference of 1927 and Edinburgh of 1937.

What is "Faith and Order"? The particular task of this movement has been to study the agreements and differences in the theology and nature of the churches, especially those which present barriers to organic union, and to explore channels for coming together. The knottiest problems have proved to be those in regard to what the Church itself is, leading to diverse views as to the authority of its ministry, the sacraments, and forms of worship. Hence, we have to acknowledge that the Lund Conference did not get far in the solution of these problems. The three main foci of the Lund studies were the nature of the church, ways of worship and intercommunion. Of late there has come a new recognition of the "non-theological factors" which keep churches apart, and the functions of the Commission on Faith and Order as stated in the revised Constitution adopted at Lund are "to study questions of faith, order and worship, with the relevant social, cultural, political, racial and other factors, in their bearing on the unity of the Church."

A picture of what happened at Lund can perhaps best be gathered, not from a detailed report of addresses or findings, but in terms of what bound us together in worship, work and fellowship. The Conference met in a hospitable, lively old university town in southern Sweden, fifteen minutes by electric train from Malmo, which lies just across from Copenhagen. All sessions for business and discussion were held in the main building of the University. Meals were served with lavish abundance (smorgasbord fashion) in the university dining hall; and worship services were held in the beautiful 12th century cathedral (the Domkyrkan) a few yards away. Unlike Amsterdam, therefore, the physical setting was conducive to fellowship in work and worship.

The Conference personnel was made up of 200 official delegates chosen by their churches, many of whom brought their wives, and with the consultants, accredited visitors, fraternal visitors, youth group and staff, the number came to 420. One Hundred Thirty-five communions from forty five countries were represented. As in all ecumenical gatherings, the flowing robes and richly-hued raiment of the Eastern Orthodox, High Anglican and Oriental delegates attracted much attention from the town's people and added color to the gathering. The Conference rejoiced that it was possible for delegates from East Germany, Czechoslovakia and Hungary to be present, but greatly regretted the enforced absence of any from Russia, Romania, Yugoslavia or China. For the first time the Roman Catholic Church sent several official observers, and a message of

friendly greeting, was received from the German Catholic Congress meeting in Berlin.

Both the highest dramatic moments and the ongoing life of the Conference centered in the services of worship at the Cathedral. The Conference was opened on the first evening by a moving service conducted by Bishop Holt. And no one present will ever forget the great Swedish Lutheran Communion service on the first Sunday morning open to all by invitation of Archbishop Brilioth, Archbishop of Uppsala and Chairman of the Conference. An event of great moment to the town's people, as well as the Conference, which could have been a mere spectacle but was instead a deeply worshipful experience, occurred on the second Sunday evening. After a colorful robed procession of the delegates had filed into the Cathedral, a service was held at which the King and Queen of Sweden were present. Of equal importance, however, were the daily morning services of worship held in the Cathedral led by the representatives of diverse religious traditions but with a common loyalty to our one Lord. One of these was led by Dr. Oscar Thomas Olson. The services, though conducted in French, German or English, could easily be followed by prepared translations and the Holy Spirit spoke across all language barriers.

The Lund Conference did not begin at Lund, for the theological commissions had for many months been gathering material on its three main themes, and brochures and books had appeared dealing with the nature of the Church, ways of worship and intercommunion. The Conference program was based upon these studies as background. After some introductory addresses on the present status, tasks and functions of the Faith and Order Commission, the Conference settled down to its main job, the interchange of ideas in the sections. The official delegates and invited consultants were allocated to sections of fifty to sixty members each, three on the Church and one each on the other topics. The sections, small enough to permit any member to speak freely, were a fruitful source of the interchange of ideas and a means of growth in common understanding. The reports drafted by each section to summarize its agreements and differences were discussed by the Conference as a whole, were returned to the sections for revision, and again brought to the plenary session for discussion and adoption.

What comes out of these discussions? The main ecclesiastical families represented were the Eastern Orthodox, Anglican, Lutheran, Reformed and the free churches, and it cannot be said that any made significant concessions. Yet there was present a mood of sensing our common need for union and the tragedy of our divisions. There was certainly a growth in mutual understanding, and an awareness that while deep convictions cannot be compromised and the road to union is long, it is a road which must be earnestly followed. There was an increasing recognition of scripture as the common basis of our faith. The official recognition of non-theological factors as grounds of disunity was pleasing to most Americans. American churchmen, though still conscious of being regarded as a minority segment in the world church, took a larger part and were more favorably listened to in this Conference than in any previous one of its kind.

This report should not end without a reference to our fine fellowship, not only with the fellow-delegates of many communions, but with Swedish and World Methodism. Some of the "highlights" of the Conference were the fine excursion into the country provided for all, and the dinner and reception for official delegates and their wives given by the city and parish of Lund. But to many of us the high point of fellowship was the



BISHOP IVAN LEE HOLT
Chairman Methodist Delegation

evening at St. Marks Methodist Church of Malmo, which was a World Methodist Council in miniature. Our hearts were warmed by the hospitality of pastor Mansfield Hurtig and his congregation, and the good words of Bishop Holt, Rev. Dr. Watkin Jones of England, Professor Huber of Germany, Bishop Allen of the A. M. E. Church, and Hobart Amstutz speaking for southeast Asia.

We were delightfully entertained at tea in Lund one afternoon by the Swedish Methodist Board of Pensions. Rev. Gideon Hendrickson of Stockholm was untiring in his concern for the comfort and pleasure of all Methodist delegates.

On the second Sunday a number of Methodist pulpits were filled by members of our delegation. Dr. Oscar Thomas Olson and Dr. Robert Cushman preached in Malmo and Professor Georgia Harkness in Lund. Under the call of Bishop Holt, who is President of the Methodist World Council and recognized as leader by all other Methodist Churches of the World as well as ours, the Methodists present spent a very profitable evening together discussing the Methodist emphasis in the ecumenical movement. It was the conviction of all that Methodism has a witness which is in contrast with the dominant note in continental European theology and which is likewise at variance with the current trends of Neo-Orthodoxy. The despair and the extreme eschatological emphasis of Neo-Orthodoxy can not be reconciled with Arminian Evangelicalism.

Methodists are taking a significant part in the Faith and Order movement. Bishop Holt was not only leader of our delegation, but is a member of the Faith and Order Commission and of the Central Committee of the World Council. Walter Muelder is a member of the very important "Committee of 25" who are preparing for the Evanston Assembly, and goes from Lund to a nine day deliberation on its theme at the Chateau de Bossey near Geneva. Albert Outler was appointed a member of the new Faith and Order Commission. Oscar T. Olson is a member of the Commission on intercommunion. The entire Conference regretted the absence, because of illness, of Clarence Craig, who has long had a vital part in the Theological Commission on "The nature of the church." Dr. Craig was elected Vice-Chairman of the Faith and Order Commission and named as a member of the Working Committee, indicating his important leadership in the whole movement.

The ecumenical movement is bound to grow slowly, and more slowly in its theological and ecclesiastical roots than in its action. Yet it is unmistakably moving forward. In the steps taken at Lund, we rejoice to have had a part as your representatives.

The Methodist Delegation
at the Lund Conference on Faith and Order
Ivan Lee Holt, Chairman
Oscar T. Olson, Secretary
Robert Cushman
Georgia Harkness
Walter Muelder
Albert Outler
W. Aiken Smart
William Cannon (representing the
World Methodist Council)

• (Dean Clarence T. Craig was not present because of illness.)

NORTH ARKANSAS CONFERENCE NOTES

A two unit school is being conducted at Augusta this week with the following courses being offered:

Understanding Children, Mrs. Waldo Wettengel.

Adult Classes at Work, Rev. I. L. Claud.

Mrs. Waldo Wettengel is in a one unit three day school this week at Tuckerman.

There is to be a three unit three day school at Hartman for the churches of the Arkansas Valley Area of the Ft. Smith District: Ozark, Alix Charge, Altus Charge, Hartman Charge, Clarksville, and Lamar Charge. The following courses are to be offered:

Christian Beliefs, Rev. Paul Bumbers.

How to Teach in the Church School, Rev. Robert Paul Sessions.

A Preface to the Bible, Ira A. Brumley.

Mrs. Eric J. Reaves is conducting two schools on the Altus Charge, one at Grenade's Chapel and one at Altus.

Rev. E. J. Holifield reports that he has completed a one-unit school on Teaching in his church at Helena, with twenty-two completing the work for credit. He reports a very successful school.

Supply School

The Supply School of the North Arkansas Conference closed on Wednesday, at the First Methodist Church, Batesville, November 5, having had perhaps the best session held to date. There was a total of twenty-nine men enrolled in the school as follows: Uriah Smith and Vann Hooker from Ft. Smith District; J. Hillman Byram from Fayetteville District; Oscar Hicks and Will Yarbrough from Conway District; Albert Gibbs, Ray Edwards, and Kenneth Renfro from Searcy District; Loyd Turner, E. A. Poindexter, J. F. Wilson, T. B. Parmenter, Kern Johnson, Gail Anderson, and W. A. Abee from Paragould District; Aubra Hayes, Dave Smitherman, M. J. Pollard, and W. M. Womack from Jonesboro District; James Linam, Burnell Stephens, James H. Sewell, Carl Strayhorn, A. Marvin, A. Thompson, B. W. Stallcup, Lee Anderson, and Ray Burrow from the Batesville District; Myron C. Pearce and W. W. Barron from Little Rock Conference.

The following courses were offered for the Supply Ministers and undergraduates: The Story of Protestantism and New Testament by Dr. J. T. Carlyon, Perkins School of Theology, Dallas; Church Music by Dr. Fred Gaily, Perkins School of Theology; Old Testament by Rev. Ralph Ruhlen of Hendrix College; Christian Beliefs by Rev. E. J. Holifield of Helena; Meaning of Methodism by Rev. Roy I. Bagley of Blytheville. These courses were open to the local church people with two other courses being offered at same time: Understanding Children by Mrs. Waldo Wettengel of Rush Springs, Okla; and Choosing a Voca-

HENDRIX COLLEGE NEWS

Registrars Elect Hill

Victor Hill, Hendrix registrar, was elected president of the State Association of College Registrars at a two-day meeting of Arkansas college deans and registrars held in Conway last week. Nearly all the state's institutions including the university were represented at the meeting, which is held annually.

Hendrix Influential to Growth of Conway

Hendrix has probably been the greatest single reason for the growth of Conway, according to W. D. Cole, president of the Conway Chamber of Commerce.

Cole is chairman of a drive to raise \$19,000 locally as part of the state-wide campaign to raise \$600,000 for Hendrix. The drive will get under way November 3.

Mr. Cole is on familiar ground when he talks about Hendrix. Both he and the college have been in Conway since the town was a one horse village.

"And Conway might still be just a one-horse town," Cole said recently, "if it hadn't been for the big boost it got from Hendrix in the early days."

Cole stated that Hendrix was largely responsible for the growth of downtown business interests and the location of Arkansas State Teachers College in Conway.

Hendrix Graduate Publishes Book

"Ersatz in The Confederacy," a volume recently published by the University of South Carolina Press, is dedicated to Dr. Thomas S. Staples of Conway.

Author of the full-length book is Miss Mary Elizabeth Massey, 1937 graduate of Hendrix College. A native of Morrilton, Miss Massey is now on the history staff of Winthrop College in Rock Hill, South Carolina. The book deals with the many ways in which southerners found substitutes for scarce necessities during the Civil War.

On the fly leaf of an autographed copy of her book which Miss Massey presented to the Hendrix library she gave credit to Dr. Staples, formerly dean and professor of history at Hendrix, and to Dr. W. C. Buthman, now dean and professor of history,

tion by Rev. N. Lee Cate of Manila.

Discussion groups were held daily each morning led by Rev. Allen D. Stewart, Rev. L. M. Conyers, Rev. David Conyers, Rev. R. E. Connell, Rev. E. G. Kaetzell, and Rev. Harold D. Womack. A Communion Service was conducted by Rev. Ralph Ruhlen.

There was a daily worship service at which times the following ministers preached: J. Hillman Byram, Lee Anderson, Aubra Hays, Albert Gibbs, Kenneth Renfro, John Floyd Wilson and Walter Abee. These periods were high points in the program.

This program was made possible by the cooperation of the ministers and local Methodist Churches of Batesville, the Board of Ministerial Training, the Board of Evangelism, and the Board of Education.

This program is one of the many services made possible through our "November Special" funds.

RECOMMENDED BIBLE COURSES

Nashville, Tenn.—In promoting the current emphasis on the Bible, the Department of Leadership Education of the General Board of Education is cooperating with conference, district and local church workers, with pastors and district superintendents and with the Division of Christian Education of the National Council of Churches in providing leadership and materials for teaching the Bible effectively.

In this connection the department is urging every local church in Methodism to have a leadership course in the area of Bible, in addition to those Bible courses that are offered in community leadership schools.

Among the Bible courses recommended for use in leadership classes in local churches are: "How the Bible Came to Be," "Old Testament: Content and Values," "New Testament: Content and Values," "Teachings of the Prophets," "The Life of Jesus," and "Teachings of Jesus."

Two plans are suggested whereby one of these courses may be offered in a local church: (1) A non-credit class taught by the pastor (or other experienced person); (2) A one-

as people in whose classes her love of history was born.

Six Hendrix Students Named to Who's Who Group

Six Hendrix students have been named to "Who's Who Among Students in American Universities and Colleges." They are Mary Moore, Mary Buthman, and Jo Fleming of Conway, Patsy Bennett of North Little Rock, Tom DuPree of England, and Richard Moose of Heber Springs.—Public Relations office, Hendrix.

BIBLE PICTURES NEEDED

Nashville, Tenn.—Many Bible pictures are wanted and needed by missionaries and Crusade scholars in their work. Some of the pictures are furnished by Primary and Junior children in Methodist Sunday schools in addition to their regular offerings.

Miss E. Mae Young, assistant for Children's Work, Joint Department of Missionary Education, estimates that from November 1951 to September 15, 1952, more than \$738 was received from more than 200 groups. These groups were in vacation church schools, weekday schools of religion and other additional sessions of the church school.

The money was used to buy sets of the large teaching pictures and the small picture folders (The Primary Class) and to pay the postage on the packages. "We send those sets which have a majority of Bible pictures since these are most needed," Miss Young said.

Last year about 450 sets of the large teaching pictures and about 100 sets of The Primary Class were sent to these countries: Germany, England, Italy, Borneo, Japan, Philippines, Angola, Algiers, Belgian Congo, Portuguese East Africa, Southern Rhodesia, India, and Pakistan. It is impossible to send such pictures to Latin America, due to exorbitant duty and to China because of the world situation.

teacher school taught by a certified instructor.

The Rev. M. Earl Cunningham, director of the department, said that a gratifying large number of Christian Workers' Schools has planned to use the courses "The Use of the Bible with Children" and "Interpreting the Bible to Youth." The new leadership course "The Use of the Bible in Teaching Adults" will be ready by the last of December, it was said.

Information about the Bible courses may be had by writing to the Department of Leadership Education, P. O. Box 871, Nashville 2, Tennessee.

TO ASSUME PRESIDENCY IN 1953

Macon, Ga.—Dr. B. Joseph Martin was elected by the board of trustees at their October 16th meeting to serve as president of Wesleyan College, according to an announcement by Dr. William F. Quillian. Dr. Quillian, who has been serving his second term as president of the college since the death of President Silas Johnson in 1951, will become president emeritus when Dr. Martin assumes his new duties on January 1, 1953.

After completing undergraduate work at Pasadena College, Dr. Martin received the B.Th., Th.M. and Ph.D. degrees from the University of Southern California. He has served churches in the Pacific and California annual conferences and is at present a member of the Western North Carolina Conference of The Methodist Church. Before coming to his present position as executive director of the Methodist College Foundation of North Carolina, Inc.

QUARTERLY CAMPING BULLETIN OFF PRESS

Nashville, Tenn.—Due to the rapid growth in the number of camp sites and persons served by them, the Division of the Local Church of the General Board of Education has increased its service in this field of Christian education.

One of these services is a quarterly camping bulletin, the first issue of which is just off the press. This particular issue is planned primarily for camp managers and superintendents. Later issues will have other emphases. Mailings will include chairmen or members of camp committees, conference executive secretaries, and conference age-group directors.

The consultation service in the matter of campsite selection and development will be expanded. Miss Elizabeth Brown, who has acted in that capacity for the past several years, will advise with boards and committees on camp site selection and development, and provide information on trends and standards, and on technical assistance needed.

The age-group departments of the Local Church Division will continue to provide help on program, materials and procedures through Miss LaDonna Bogardus, Department of the Christian Education of Children; the Rev. A. Argyle Knight, Youth Department; and the Rev. Robert S. Clemmons, Department of the Christian Education of Adults.

CHURCHES GET MORE ALLOCATIONS OF BUILDING MATERIALS

WASHINGTON, D. C.—Churches received more allocations of scarce building materials during the third quarter of 1952 than any other category of civilian construction, a government report disclosed.

Thirty per cent of all applications for civilian construction approved by the National Production Authority during the July-September period were for religious groups. These comprised 29 per cent of the total value of new construction authorized for all purposes other than military.

A total of 154 new churches estimated to cost \$29,000,000 received allocations of steel, copper, and aluminum during the three-month period, the report stated. On the other hand, only 77 retail stores and 31 office buildings throughout the nation were given a go-ahead. Twelve additional building projects estimated to cost \$1,583,000 were authorized for religious groups.

Although the allocations were granted during the third quarter of this year, only half of the scarce materials promised actually will be delivered this year, the NPA said, the remainder constituting commitments for the first half of 1953. The allocations are being made well in advance so that builders can make plans on the basis of materials they will get, the NPA explained.

Meanwhile, officials of the government agency held out hope that controls on church construction may be greatly eased on May 1, 1953, if supplies of steel and other metal come up to expectations in the spring.

Specifically, contractors engaged by religious institutions will after that time be able to purchase in each calendar quarter, without special government authorization, up to 25 tons of carbon and alloy steel, and up to 5,000 pounds of copper and 4,000 pounds of aluminum.

Church Bingo Banned In San Jose, Calif.

Bingo games sponsored by churches in San Jose, Calif., have been ordered discontinued by San Jose police on the grounds that they violate state anti-gambling laws.

German Protestants Hold Prayer Week for War Prisoners

Special prayer services for German prisoners of war were held in Protestant churches throughout Western Germany in connection with "Prisoner of War Week of Prayer." The observance was sponsored by the Evangelical Church in Germany and German Free Churches, Oct. 20-26. Offerings taken in churches during the prayer period will go to Hilfswerk, relief agency of the Evangelical Church in Germany, for use in aiding prisoners of war and internees.

Baptists Oppose Private School Supporters on Education Boards

The New Orleans Baptist Association went on record at its annual meeting in New Orleans as opposing candidates for school boards who do not send their children to public schools. "We feel we cannot endorse any candidate for the office of public school board who sends his children to non-public schools, thus indicating that he does not believe in the very school system which he proposes to direct," the association said in a resolution.

Urges Religious Leaders Consider Chaplains Missionaries

A plea that American religious leaders think of chaplains in the armed forces as missionaries rather than military men was made in

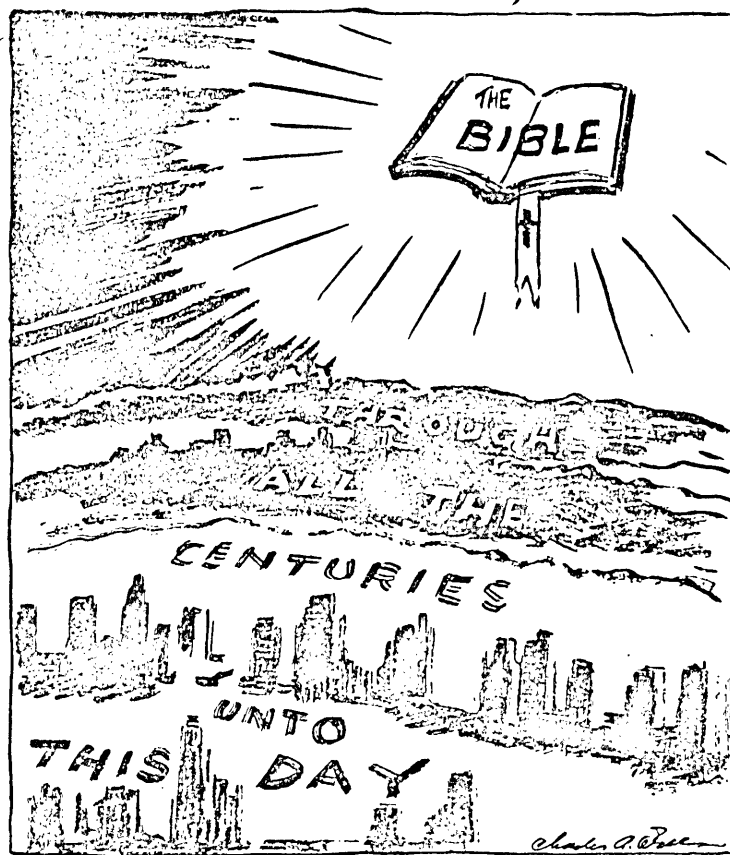
Washington to a conference of churchmen at the Pentagon. Chaplain Merel N. Young of the U. S. Naval Academy, Annapolis, Md., voiced this appeal to more than 80 Protestant, Roman Catholic and Jewish leaders attending sessions on the moral welfare of men in the armed forces. The orientation conference was directed particularly toward the work of chaplains. Chaplain Young complained that many church leaders "are always scratching off the chaplain as the one who has somehow forsaken church or synagogue for a military career." "The chaplain has no more forsaken his high calling than has the missionary who goes out from his home church to some far land," he said, "and there dresses in native garb in order more effectively to reach those about him."

Launch Experiment In TV For Sunday Schools

The Church Federation of Indianapolis and 10 local churches have launched an experiment in the use of television for church school classes. For seven weeks, at least one class in each of the "test" churches will gather around a 21-inch TV set at 9:30 a. m. each Sunday. They will see the family comedy-drama "This is the Life" on WFBM-TV. At 10 o'clock, each class will spend half an hour discussing problems presented by the telecast. In effect, said the Rev. Leroy Hodapp, chairman of the project for the church federation, TV will be the "teacher" and the regular class instructor will become a discussion leader. RCA-Victor, which has a large plant in Indianapolis, is donating the 10 television sets for the experiment.

Western Michigan Methodists Add 6,030 Members

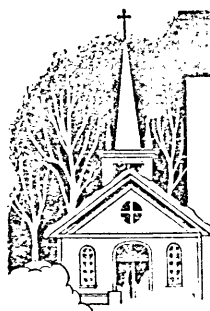
Western Michigan Methodists added 6,030 members to their rolls in a week-long evangelistic mission staged in cooperation with Eastern Michigan co-religionists. Pastors of Methodist churches in the Eastern section of the state left their own posts for the week to assist Western Michigan pastors in organizing the mission. Two-person visitation teams of laymen conducted more than 22,000 interviews with families or individuals to reactivate memberships and obtain new members. In Grand Rapids alone, 4,160 joined the Church of profession of faith and 1,879 were reactivated. The Rev. William A. Meadows of Grand Rapids, publicity chairman of the mission, termed it "the greatest accomplishment in the 100 years of service in Michigan by The Methodist Church, the largest denomination in the state."



Church Trustees Fined In Building Permit Case

Trustees of the Purcellville Pentecostal church were fined \$6,000 after a hearing in Mayor's Court in Purcellville, Va., on charges of starting the construction of a church on this town's main street without a building permit. Trustees Oliver Rhodes, Ralph Rhodes, A. H. Peyton, Kenneth Lemon and C. M. Wood received fines of \$1,200 each. The trustees said they had tried for more than two years to get a building permit from the town council but had been successful. They blamed prejudice for the failure of the authori-

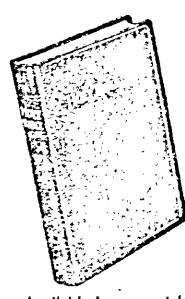
ties to approve their plans. Their attorney, Stanley Owens, immediately filed a notice of appeal. In nearby Washington, D. C., Dr. Donald G. Scott of the Committee on Christian Liberty of the National Association of Evangelicals, said the case will be fought all the way up to the Supreme Court if necessary. It was testified that no prosecution was made when excavation for the church was begun in June, but that 12 days after carpentry work on the frame structure began this fall the trustees were served with warrants. They were fined \$100 apiece for each day the construction work had been carried on—the maximum penalty of the law.



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THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



BIDDY BROWN THRASHER'S SONG

BIDDY Brown Thrasher had been hatched out in a nest high in a pecan tree in front of a beautiful Church. His brothers and sisters went away as soon as they learned to fly, but Biddy Brown Thrasher stayed on. Every since he was old enough to peep over the edge of the nest he had enjoyed watching people go in and out of the great church. He often wondered what they did there, they seemed happy when they came out. One day he had watched a lady and a Junior boy go in, then come out and race off up town. Pretty soon they came back with a package, and then they spent some time in the Church. After they had gone Biddy Brown Thrasher's curiosity got the better of him. "I think I will go in and see what happens there," he said, and he flew straight in at the door and right up the steps that he had seen them climb. When he was upstairs he didn't know which way to go, there were so many rooms. "I'll just hunt until I find something new, 'cause they didn't bring the new package out with them." In and out of the rooms he went. Finally he came to one where several tables were cluttered up in the floor and some paint cans sitting around them; the tables smelled of fresh paint, "Aha, I'm sure this is where they worked. I wish I could have helped paint these beautiful tables, but they are finished now and there's nothing I can do?"

Biddy Brown Thrasher decided to see what was in the other rooms nearby and just as he was about to leave he heard the big front door close; he knew what that meant. There would be no one around again until morning. "Oh what shall I do?" wailed Biddy. He scrooched up on a radiator that was painted nearly the color of his pretty brown feathers. "If anyone should come in they won't be as apt to see me here," he thought. It wasn't near dark but he was afraid, all alone here, and it was hotter in Church than in his tree-top home. How he wished he had never come into the Church. He wasn't having a good time at all. He bet if he got out he'd stay out from then on. All he was doing was sitting there all scrooched up.

Early the next morning he felt hungrier and thirstier than he had ever been before. He tried to fly out a window but when his wings struck the glass he fell back into the floor. "I give up; Church is no place for me. I'll never come in here again," he said, and he sat down and hid his head underneath his wing feathers. He was the most miserable bird on earth, he knew.

All of a sudden Biddy Brown Thrasher heard the great organ downstairs begin to play. Often he had heard it while he was in his tree top home and he always sang to its music. After listening a bit he took his head from under his wing and threw it back and began to sing with all his might. He didn't hear the door open nor see the lady of yesterday come into the room until she clapped her hands and said, "Oh you dear, dear bird, what



a sweet song you are singing. I was so unhappy when I came here but since I have heard you my heart feels glad once more. You are our state bird and should not be fastened up in this room. "I turn you out so you can be in the fresh air and then I'll be listening for your song outside every time I come to Church." When she raised the window Biddy Brown Thrasher flew outside, got himself some water and some worms to eat, then he went to his tree-top home. "Now I know why some of the people look so happy when they come out of the Church," he said, "they've been working for the Lord. As long as I sat scrooched up and did nothing I was miserable and wanted to stay out of Church, but when I began to sing and found out that it made someone's heart glad I was happy too. Even if I can't paint tables I can sing." And Biddy Brown Thrasher was really happier than he had ever been before.—Wesleyan Christian Advocate.

NEW NEIGHBORS

By Gertrude D. McKelvey

The big moving van backed right up on the front lawn of the empty house next door. Kenny's eyes popped with interest as he swung on his front gate. Kenny saw the new boy being lifted down from the front

FOR A BOUNTIFUL HARVEST

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

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

seat of the truck.

"There you are, Bobby," laughed the driver, as he swung the boy to the ground. "Take a look at your new home." Bobby looked at the house but he did not smile.

"What's wrong, son, don't you like it?" asked the man.

"Yes, I like it but I like my old house better," answered Bobby, and he looked as though he would cry.

Just then Kenny got a bright idea. He went over to the new boy, "Hi, Bobby," he said, "I'm Kenny."

"Hello," said Bobby, without smiling.

"Want to come over and see my dog?"

Bobby began to grin a little. "Have you got a dog, honest?" he asked.

"Sure have" laughed Kenny, and then he called, "Here, Skip, here Skip, come meet our new neighbor!"

In no time at all, Bobby, Kenny and Skip were playing like old friends. Soon Bobby's father and mother drove up in their car. Bobby and Kenny ran to meet them. Bobby turned to Kenny and said, "Thanks for showing me your dog." Then he looked at his parents and remarked, "Guess I'm going to like it here after all."

Now Kenny did not know it but he had just done what one of the verses in our Bible tells us to do. It is Hebrews 13:2.—In Exchange.

OUR PRAYERS

As Thanksgiving Day draws near, it makes us think about our own prayers of thankfulness.

There are some children who attend our Sunday Schools who never hear a prayer anywhere except in Church or the Sunday School. They not only never hear a prayer in their home but they never pray themselves.

Of course there are a great many who do pray, but even their prayers are prayers in which they ask God for things. "God bless Daddy on his trip, and bring him safely home again." "God help us to do the things we should." "God make baby well again." We are always asking. We ask God to bless us, protect us, and keep us from harm, and of course we should. God is the one who can protect us and make us well. But that does not mean we accept all these blessings without a "Thank You." How many have ever said, "Thank you, God, for this bright, sunny day," "Thank you, God, for making lakes and rivers and sand, because we had such a lovely time on the sand and in the water today," or "Thank you, God, for Dr. Davis, because he made Mummy well again?"

Perhaps you yourself have never thought much about saying "thank you" to God. So tonight and every night before you say your prayers, think first what you are going to say, and think particularly about something for which you should thank God. If you cannot do this alone, ask Mummy or Daddy to help you.

God gives us so many things every day that we just take for granted. Don't let us do that any longer, but form the habit of saying thoughtful prayers of thanks.—The United Church Observer.

A LITTLE BOY'S PRAYER

Dear Lord, look down from heaven
And hear me while I pray;
I am just a little child, Lord,
Who plays about all day.
And if I have been naughty, Lord,
Or said a wicked word,
I hope you will forgive me
And forget you ever heard.
Forgive me when my parents say
I worry and annoy;
I am so glad you picked me out
To be their little boy.
And if I try real hard, Lord,
And you will help me, then—
Tomorrow I am sure I'll be
A better boy. Amen!

Annabelle Stewart Altwater,
in The Christian Advocate.



ANN AND THE LITTLE PUPPY

PART 3

A Sad Happening

Yes, people had been very nice to Ann today! Perhaps their hearts were touched by the way she stood smiling in the snow, saying "Please buy my dolls." At any rate, Ann had sold most of them. She had more than two whole dollars! Now she could buy her grandmother a

Christmas present. She stood counting her money happily . . . but suddenly two boys ran by. They knocked Ann over and her remaining dolls fell into the snow. But worst of all . . . her precious coins flew out of her hands and were lost in a deep snowdrift beyond recovery.

JUST FOR FUN

He became very ill and was rushed to the hospital. Next day, his boss was among the first to pay the sick man a visit. "Now, Henry," he pleaded, "you just don't worry about a thing. Everyone down at the office is going to pitch in and do your work—as soon as we can figure out what you've been doing." —Peninsular Light, hm, Peninsular Life Ins Co.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. EWING T. WAYLAND, Editor

FORT SMITH DISTRICT MEETINGS

Executive Board

Thirteen women of the Executive Board of the Woman's Society of Christian Service of the Fort Smith District met in the home of Mrs. W. J. Spicer, Booneville, October 17, for a luncheon meeting with Mrs. Sam Roberts as co-hostess.

Mrs. O. J. Evanson, Waldron, Secretary of Student Work and Mrs. Paul Bumpers, Clarksville, Conference Secretary of Literature and Publications, were introduced as new members of the board.

Mrs. Evanson used the scripture from Second Timothy 1:6 as a challenge to the women to go forward in this new quadrennium.

The following women answered roll call, and gave reports on the work she is doing to promote the work of her office with that of the local societies: Mrs. T. C. Chambliss, President; Mrs. Donald Pal, Vice-President; Mrs. George Calville, Promotion; Mrs. Sam Roberts, Christian Social Relations and Local Church Activities; Mrs. D. G. Hindman, Spiritual Life; Mrs. Arrie Dickerson, Supplies; Mrs. Alex Mitchell, Youth; Mrs. O. J. Evanson, Student; Mrs. W. J. Spicer, Literature and Publications; Mrs. J. P. Chancey, Supplies; Mrs. W. H. Goodloe, Conference Missionary Projects; Mrs. Paul Bumpers, Conference Literature and Publications; and Mrs. W. H. Lewis, Recording Secretary.

After the meeting was adjourned, the hostesses served a delightful lunch.

District Area Meetings

The District Officers of the Fort Smith District have completed a very successful undertaking of launching the 1952-56 quadrennial program for the Woman's Society of Christian Service. The District was divided into 3 geographical areas in order that more women might have the opportunity to attend.

Booneville was host to the first meeting, October 17; St. John's Church, Van Buren, October 22, and Hartman, October 24.

Quadrennial Goals based on the Emphasis "That The Kingdom of God May Be Realized" was the theme of the program.

An interesting skit "Middle Village Woman's Society Charts Its Course" was presented by the local society at each meeting. The goals were presented by Mrs. D. G. Hindman, Mrs. Sam Roberts, Mrs. George Calville, Mrs. Alex Mitchell, Mrs. W. H. Goodloe, and Mrs. T. C. Chambliss.

The highlight of the program was the Covenant of Discipleship led by Mrs. Chambliss.

The meeting was closed with the host church entertaining the visitors with a social hour.—Reporter

LOUISIANA CONFERENCE GUILD COMMITTEE TO MEET

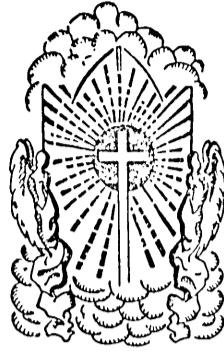
The Standing Committee of the Louisiana Conference Wesleyan Service Guild will hold its fall meeting at Camp Brewer, November 8 and 9. Miss Mary Gladys Page, Conference Secretary, will preside at the meeting. In addition to general

GUILD NAMED FOR MRS. J. A. NEWELL

THE Booneville Wesleyan Service Guild, at the regular October meeting, voted unanimously to name its organization the Katalce Newell Guild in memory of the late Mrs. J. A. (Katalce) Newell, wife of Rev. J. A. Newell of Booneville.

Mrs. Newell exemplified a fine Christian spirit in her guild work. She was an active member from the time she came to make her home in Booneville in 1948. At the time of her death she was chairman of the Spiritual Life Committee.

Mrs. Newell led a very busy life, having taught in both the Sanatorium Special School and in the Booneville public school in addition to her home duties. However, she was never too busy to take an active part in church work and was often heard to remark that her church work must come first.



Truly she lived a consecrated Christian life that is an inspiration to other Guild members. It is with great pride and in loving memory of her spirit that the Booneville Guild shall henceforth be known as the Katalce Newell Guild.—Ruby Hammond

NURSERY SHOWER RESULT OF STUDY

The Woman's Society of Christian Service of the Lake Street Church in Blytheville has just completed a very helpful study on "Home Missions and Human Rights". The textbook, "These Rights We Hold" by Fred L. Brownlee, was reviewed by the teacher, Mrs. Bob McMaster. Mrs. W. L. Green gave a report on our Biblical heritage and Mrs. Iverson Morris reported on important historical documents and their relationship to human rights. The "Ballad for Americans" by John Latouche was heard by the group. Mrs. George Shanks gave some incidents from the digest, "How Home Missions Work for Human Rights" and the following women reviewed leaflets concerning mission work: Mrs. Dulcie Wiggins, Mrs. C. T. Shamlin, Mrs. Minnie Vance, Mrs. Don Lutz, Mrs. C. M. Baxter, Mrs. Bill Magness, Mrs. Allan Van Winkle, Mrs. P. B. Jarrett, and Mrs. Joe Strickland. Mrs. Cecil Lusk reviewed the story "Tony Writes a Letter" from the book "Accent on Liberty" by Sheibley.

The Universal Declaration of Human Rights of the United Nations, its contents, its beginnings and its importance in the lives of everyone,

business, plans will be completed for the annual Guild Conference to be held in Baton Rouge on the week end of March 20-21. This will be the second Wesleyan Service Guild conference to be held just preceding the Woman's Society Annual Conference.

The Committee will also set up a program for the Guild weekend, which is held annually at Camp Brewer each summer.

The Alexandria District Wesleyan Service Guild committee will hold a meeting on Sunday, November 16 at 2 p. m. at the Pineville Methodist Church. The presidents from the 12 Guilds in the District and the Woman's Society of Christian Service members on the committee will plan the annual district meeting and nominate a District Secretary to be presented for election at that meeting.—Dorothy Dunbar

everywhere was discussed.

Mrs. Billy King reviewed the book "You Hold the Key" by Kaufer and Phillips.

The outstanding speaker of our study was Mrs. James White, Negro teacher from Blytheville, who spoke on Negro-White Relationships. An active discussion followed which led to a Nursery Shower project to be accepted by the group. Gifts will be brought to supply some of the needs of a Negro Day Nursery here in Blytheville.—Mrs. Bob McMaster

NEWS IN BRIEF

The Lula McSwain Woman's Society of Christian Service of the Emmet Methodist Church presented Mrs. John W. Rushing in a book review, "The Silver Chalice" by John Costain, on Monday evening, October 13, in the educational building of the church.

A social hour followed and delicious punch and cookies were served to the members and guests present.

Mrs. Bill Stainton was hostess to the Hampton Woman's Society of Christian Service October 22 at her home for a social and observance of the Week of Prayer and Self Denial Service. Mrs. Bob Springer had charge of the program and Worship Service entitled, "Ventures of Faith." The program was opened with the hymn, "The Beautiful Garden of Prayer," followed by a meditation of prayer led by Mrs. Springer with six intervals of silent prayer.

Talks were given by the following: Mrs. Searcy Harrell, Mrs. George Warren, Mrs. Harold Johnston, Mrs. H. O. Splawn, Mrs. Clem Bounds, Mrs. Victor Nutt, Mrs. E. C. Johnston, and Mrs. Jack Thomason.

The gifts and offerings were then presented and the program concluded with the hymn, "Jesus, Hear Us We Pray".

A social hour was then enjoyed when the hostess served elaborate and bountiful refreshments carrying out in an artistic way the Halloween motif.

The society decided to put out some shrubbery around the church as soon as it rains. Any member of the church or anyone else who

ALEXANDRIA ZONE NO. 1 MEETS

Sixty-seven registered delegates were in attendance on October 23 when Zone No. 1 of the Alexandria District met at Winnfield. Mrs. J. J. Russell, local president, greeted the guests, and ushered them into the reception room where coffee was served.

The meeting was called to order by Mrs. E. L. Richardson, Many, chairman. The opening hymn was followed by prayer by Rev. Carraway, host pastor.

Mrs. J. I. Guinn extended greetings, and Mrs. Rubye Idom, Robeline, gave the response.

The Roll and Minutes were read by Mrs. B. D. Weaver, Jr., Flora, Recording Secretary, and reports were given by local presidents, noting increased attendance, interest and general spiritual enlightenment from all departments.

District Officers speaking to the group were: Mrs. George Powell, President; Mrs. John Galloway, Promotion; Mrs. J. L. Grove, Spiritual Life; Mrs. B. L. Richardson, Youth Work.

Following the business session, Mrs. R. J. Lucic and Mrs. R. J. Petty of Many sang a beautiful duet, followed by meditation by Mrs. J. L. Grove. The morning session was dismissed by prayer by Mrs. J. B. Williams.

Natchitoches Society will be hostesses to the group on Thursday, January 29, 1953.

Mrs. Richardson and Mrs. Weaver were re-elected as chairman and secretary for 1953.

A delicious and beautiful lunch was served in the dining room, and the session ended by group singing of "Blest Be the Tie that Binds."—Reporter

has spirea, abelia, nandina, or any other shrub suitable, and would like to donate, please contact some member of the committee: Mrs. Walter Dunn, Mrs. Searcy Harrell, and Mrs. Victor Nutt.

The members of the Myrtle Hancock Guild of Harrison had their first quarterly supper meeting Friday night, October 17th, in Fellowship Hall. Mrs. Coy Jones was hostess, assisted by Mrs. Otis Wilson. Miss Eula Allbright conducted the worship service and Mrs. Rex Poynor was in charge of the program "Home Missions Winning Human Rights."

Guests included Mrs. Roy Hudspeth, sponsor of the Eula Hudspeth Guild, and Miss Lucille Marshall, president of the Eula Hudspeth Guild, and Rev. Earle Cravens.

It is the plan of the Guild to have dinner meetings once each quarter throughout the year. The next meeting will be December 19th in the home of Mrs. Len Jones, with Mrs. Earle Cravens, Mrs. Winford Gonce, and Mrs. Robert M. Craig assisting.—Reporter

Mrs. Odell Lewis, president of the Danville Wesleyan Service Guild, used a candle lighting ceremony and references from the World Outlook concerning the Week of Prayer projects. The meeting was held in the home of Mrs. J. Verle Pledger. A special offering was made.

CURRENT NEWS IN ARKANSAS METHODISM

METHODIST PARSONAGE FIRST CHURCH BENTON

Benton-made furniture is pre-dominantly in evidence in the furnishings of the new Methodist parsonage on Conway Street. The red brick, three-bedroom house is ranch-type in style and is now occupied by Rev. and Mrs. H. O. Bolin. Mrs. H. W. Anderson, Mrs. W. R. Kauffman, Mrs. John L. Hughes, Mrs. W. O. Young and Mrs. Ben M. McCray, assisted by Mrs. Bolin made up the committee to plan and select the furnishings for the house.

The furnishings, arrangement of furniture and decoration throughout the house show a great amount of study and planning and the results are a pleasing combination of charm and good taste. Many items of furniture and accessories were gifts from individuals, Sunday school classes, Missionary and social circles. The foyer and living and dining rooms as well as the north bedroom are carpeted in valley rose twist wall to wall carpeting and woodwork in the living-dining room is cocoa and the draw draperies are made of a nubby silk in a light olive green. Lighting fixtures are crystal and polished brass. Grouped in front of the fireplace is a Lawson-type sofa upholstered in rose beige fringe and manufactured by the local Jones Furniture Co. and a Gainsborough chair covered in block linen with green, blue and rose floral design, a mahogany coffee table with tooled leather top, crystal and brass lamp complete the group. In front of the picture window two large over-stuffed chairs done in a soft olive green are placed on each side of a mahogany book table, the tall china base hand painted lamp on the table has a light cream shade. China accessories and books fill the shelves of

the mahogany breakfast desk. Twin built-in book cases flank the burgundy-colored tile that faces the fireplace and the central ornament of the mantle is a large brass tole clock and two hand-decorated china vases imported from Portugal.

A solid mahogany dining room suite made by the Owosso Manufacturing Company includes a table and six chairs, with seats upholstered in green, cream and coral bengaline.

Two shades of soft green with red as the accent color are used in the large kitchen. The walls are lined with storage cabinets painted green and the inside of the cabinets are painted butter yellow. The grey in-laid linoleum has a spatterdash design. The Hot-Point Automatic washing machine and hot water heater are also in the kitchen.

A mahogany bedroom suite from the old parsonage has been refinished and is in the master bedroom. The room has its own blue and rose tile bath with tiled shower. Blonde wood bedroom suite, modern in design and made by McCoy-Couch Manufacturing Company is the feature of the south bedroom with its soft green walls white ruffled curtains and bedspread.

Typically colonial in theme is the front bedroom with its peach colored walls and sea-green floral draw draperies. It is furnished in Owosso's solid mahogany bedroom suit (Old Mansion). A green and cream colored bath with a sunshine yellow faille taffeta curtain is between these two bedrooms. Each bedroom has a storage closet. There are additional storage closets in the hall. The attic houses the central heating system and attic fan.



PARSONAGE AND LIVING ROOM, BENTON

HATFIELD METHODISTS HOLD A SUCCESSFUL REVIVAL

A week's revival closed at the Methodist church here Sunday at 11 a. m. Rev. L. A. Peters of Wickes is pastor.

Rev. C. E. Lawrence, pastor of the Methodist church at Taylor, who was pastor here three years prior to 1949, did the preaching, and it was a big success. They had a good attendance, with visitors from Cove, Vandervoort, Mena and Cherry Hill. There were seven additions to the church. A big dinner was served in the basement of the church Sunday at noon after which the crowd motored to the Liner ford on Six-Mile creek where immersion and sprinkling took place.

Bro. Lawrence is such a good mixer, he knows most people here in the church and out, and can call most of them by their given names. Christian Love and Fellowship was stressed in all his sermons, and he said "There can be no big 'I's' and little 'you's' in true Christianity."

The Hatfield revival was Bro. Lawrence's seventh one this year, with more to come before Christmas.

SYLVAN HILLS METHODIST CHURCH

The last few months have seen several activities instituted at the Sylvan Hills Methodist Church.

First, there has been organized a Wesleyan Service Guild, with about fifteen women as charter members. Mrs. J. H. Lawrence is president of this group. This group has done much to stimulate the activity of the Woman's work in our church.

Second, an organization of Methodist Men has been achieved. The charter will be forthcoming soon, and there will be a charter membership of about thirty of our men. Tilmon Waters is president of this organization, which meets once a month, and in which the members prepare their own dinners. The Rev. J. William Watson of First Methodist, NLR, was the speaker at the October meeting.

This year we are instituting a series of Family Nights, to be held on the first Wednesday of every month. The dinners will be pot-luck, and the drinks will be served alternately by the W. S. C. S. and the W. S. G. The programs will include hymn singing, devotional, and a film.

Also, we are observing the Methodist Sunday Evening Fellowship idea by having a two-hour program on Sunday Evening. During the first portion of the program, a Choir for the Juniors has been organized; the M. Y. F. carries on its usual program; and the pastor, Rev. William M. Wilder, teaches a Training School Course for adults on The Story of Protestantism. The second portion of the program is the All-Together Hour, which includes the evening sermon, and Altar Moments at the close.

Through these developments the spiritual life of the church is being enriched, and many people are being reached. The evening attendance on Sunday has doubled in the past four weeks.—Reporter

THE SIGNS OF THE TIMES

The Call Conference, if not proof of, is convincing evidence for the Fall Conference. Argument advanced for the Summer Conference was that it followed immediately the General Conference and made possible an early start on the program for the new quadrennium. Actually, several months are required to prepare the agenda for presentation to the Annual Conference as verified by the work of the Area Council meeting in Little Rock, October 14th and 15th, which resulted in issuing the call for a special session of the Annual Conference, December 11th, in Pine Bluff. Had the Annual Conference continued to convene about the week of November 11th, a called conference would have been unnecessary.

The summer conference has been no small factor in making the Pastor's School all but a thing of the past. Also, when conference convenes in June, it is most difficult to plan and carry on our summer camps and revival meetings.

School children of the parsonage, as a consideration for the summer conference, is a sentimental argument.

The harvest season is the best time for conference. We may change dates to suit our fancy, but "Seed Time and Harvest", like time and tide, change for no man. There is more money in circulation in the fall than in the spring time of the year. May is a more difficult month to put over a financial program, than the month of October. The Law of the Harvest has never been repealed.

Study this article. Let us go on record for the fall conference.—Robert S. Beasley

KINGSLAND METHODIST CHURCH

The Kingsland Methodist Church observed Laymen's Day on Sunday, October 19th, using their own laymen for the entire program. J. E. McCoy had charge of the program. He was assisted by several laymen in different parts of the service.

Mr. McCoy spoke briefly of some of the important issues confronting the church today. He discussed the place our local church has taken in the conference and the opportunities it has for taking its place in the work of kingdom building.

The Kingsland-New Edinburg Charge is leading the entire district in subscriptions to the *Christian Advocate* and has as its goal an *Arkansas Methodist* in every Methodist home in the January campaign. The Hebron Church is part of this charge and it also is doing a fine work.—Reporter

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The Town and Country
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Paul E. Martin, Bishop
Rev. Floyd G. Villines, President
Mr. Lester Hutchins, Vice-President
Rev. David P. Conyers, Secretary
Rev. J. Albert Gatlin, Executive Secretary

STATEMENT OF EXECUTIVE SECRETARY AT MEETING
OF TOWN AND COUNTRY COMMISSION

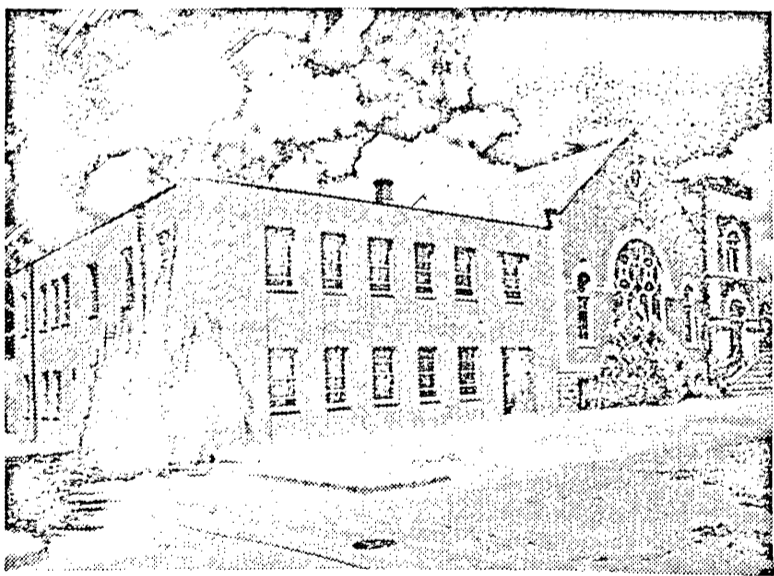
Out of the challenges of the many fields of service represented in the town and country areas throughout America, the church, after years of study and experimentation, arrived at the conclusion that a very definite program must be devised to meet these great opportunities. The Town and Country Commission, as created by the General Conference, is a co-ordinating body through which all agencies and persons may be given guidance in the channeling of their respective contributions of spiritual and material nature into the fields of service. The Discipline sets forth the nature and function of this body in paragraphs 1231-1232.

We find there that the Town and Country Commission is and is not a separate board or department at the same time. This seems to be a contradiction in terms, but properly understood it is a statement of fact. It is a separate department in that it has a personnel to guide and a program to direct, but its personnel is related directly to the personnel of the Bishop and the cabinet and all of the functional bodies of the Conference included in its membership, and to their programs.

As we come to this meeting of our Town and Country Commission, as we study our program laid out, and as we hear reports on work being done, we can rejoice to see how

the program of the Commission is the program of other agencies of the church, lifted up, emphasized, accentuated, expanded, and co-ordinated. We rejoice in the great things being done in such a wonderful way by so many people. We do not think of our work as being all that it should be, we do not think of ourselves as having nearly attained perfection or as having made full use of our opportunities. However, we can say that we honestly believe that any of our failures do not stem from inertia. We look forward to better work because of better co-ordination, more wisdom and understanding coming from further study, better planning, and more experience. As each phase of our work chosen for public presentation at this meeting is brought forth, we hope that there can come a clearer vision of the work of the Town and Country Commission and its connection in public relations to all agencies and institutions in the Conference, its work in a counseling and advisory capacity, its work in study and promotion, and its work in co-ordination and correlation. We hope and pray that the session will be helpful and inspiring as we meet here together. We trust that because of the meeting our work in the field will be better done.—J. Albert Gatlin

CENTRAL METHODIST CHURCH DEDICATES
NEW EDUCATIONAL BUILDING



A service of dedication of the educational building of Central Methodist Church in Rogers was held Sunday morning October 19th. Bishop Paul E. Martin delivered the sermon at the morning worship service and presided at the dedication. Rev. W. F. Cooley, the District Superintendent, and Rev. V. E. Chalfant, the pastor of the church, also took part in the service.

The Official Board of the church and the Board of Education present-

ed the building to Bishop Martin to be dedicated and to be given the name of "Randle Hall" of the Central Methodist Church of Rogers, Arkansas in memory of Rev. James T. Randle, under whose ministry the building was erected.

Randle Hall adjoins the church on the west, and contains twelve class rooms and six large assembly rooms. The cost of the building was approximately \$40,000.00.—V. E. Chalfant, Pastor

MEMORIAL SCHOLARSHIP FOR METHODIST
CHILDREN'S HOME



Richard Andrew Johnson



Mrs. Gladys Keywood Johnson

"Richard Andrew Johnson—Born July 16, 1932—Died May 29, 1951 while in the Service of his Country. A Memorial Scholarship has been established in his memory by his parents, Mr. and Mrs. Andrew Johnson, for a male student of this Home. Terms of the Scholarship are on record in the Office."

These words are found with a large picture of Richard Andrew Johnson in the Arkansas Methodist Children's Home and refer to the establishing of a scholarship for use in the Little Rock Junior College by one of the boys residing in the Home who meets the established requirements. This marks the first scholarship established for use by any resident of the Methodist Home and the story behind the scholarship is more than unusual.

In 1922 there came to the Children's Home a twelve year old girl whose home had been in Cherry Valley. Since Gladys Keywood had no home The Methodist Church in Arkansas provided her with one for the next six years during which time she completed her school work, graduating from the Little Rock High School in 1923. About a year later Gladys met and married Andrew Johnson, an artist whose home at that time was in Memphis, Tennessee. Four children came into the Johnson home and the family moved to Claremont, California in 1942, where Mr. Johnson was to develop an advertising agency.

Among the children, the first was Richard Andrew who was born July 16, 1932, in Memphis. He attended private and the Whitehaven schools of that city and later attended the Claremont High School in Claremont, California. In 1950 Richard volunteered for the U. S. Navy and made a remarkable record in his naval training, finishing among the highest twelve men in his graduating class of 3400 men. Because of this record he was one of twelve men chosen for further specialized training but during that period of further preparation tragedy struck. Richard was killed along with two of his classmates, on May 29, 1951.

The Johnsons wanted very much to do something which would be a living memorial to their son who had lost his life in the service of his country. It was finally decided that the finest memorial would be the establishing of a scholarship to be

awarded annually to a boy who was a resident in the Arkansas Methodist Children's Home.

The scholarship provides one year tuition and book allowance to the Little Rock Junior College and a second year tuition to the same school, to the same student, and book allowance under the following conditions. All male high school students, who are qualified residents of the Arkansas Methodist Children's home are eligible for the scholarship award. Any student intending to attempt to win the award must notify the donors of his intention at the start of the final high school year. More than one boy may try for the scholarship in which case the scholarship will be awarded on a competitive basis. If one student who has been awarded the scholarship qualifies for the second year of the scholarship, no new scholarship is offered during that second year.

Among the scholarship requirements for the first year need for the scholarship must be established, seriousness of purpose and character must be indicated, likelihood of profit from a college education must be shown, evidence of participation in student affairs in high school must be established, and a grade average in high school work must be exhibited that would lead the high school faculty to believe that the student would succeed in college. Scholarship requirements for the second year of the award is based on college aptitude, participation in college student affairs, evidence of a serious purpose, and a grade average worthy of continuing the scholarship.

Mr. and Mrs. Johnson now reside at 675 West 10th Street, Claremont, California. Mr. Johnson is now owner-director of the Pacific Western Advertising Agency and owner-manager of the Pomona Valley Advertising Company, both in Pomona, California. He is active in community affairs and is an Elder and Lay Leader in the St. Paul's Parish Church in Pomona.

Friends of the Arkansas Methodist Children's Home welcome this wonderful gift to the institution. It will become the means of enabling many boys over a period of years to get academic training which they otherwise would not get and thereby render a greater service to the world.



ARKANSAS-LOUISIANA

Methodist

Youth

Fellowship

NEWS

MIDYEAR INSTITUTES FOR METHODIST YOUTH

Nashville, Tenn.—As winter approaches, youth workers everywhere are thinking about midyear institutes for Methodist youth.

Planned for senior youth (15-17), older youth (18-23) and the adults who work with them, the institutes will have for their theme "Still He Calls," the Methodist Youth Fellowship theme for 1952-53.

The Rev. Joseph W. Bell, of the Youth Department staff of the General Board of Education, is "the man-who" promotes the midyear institutes. As a starter, Mr. Bell tells in a promotional bulletin what a midyear institute is—"It's an abbreviated summer institute or assembly in the middle of the year, for seniors and older youth."

The responsibility for planning the institute rests with the youth council of the area to be covered by the meeting—either district or subdistrict—and the Youth Department has prepared a packet of material to aid these leaders in their planning.

The major objective of the institutes, according to Mr. Bell, is to

train youth for the job in the local MYF and for activities for Christian service. However, "youth get much inspiration, fellowship and personal enrichment from the meetings."

Included in the packet is a suggested program and a time schedule—"time is precious, especially in a short midyear institute"—for the use of those districts and subdistricts planning institutes.

NEW M. Y. F. AT CHURCH POINT

A new Methodist Youth Fellowship is being organized at Church Point under the direction of Mrs. Willard Barnhill, Mrs. Leo Harmon, Jr., and Mrs. J. P. Frederick. The first meeting held on Monday, October 13. David Kirkpatrick was named temporary chairman and permanent officers will be elected at a later meeting.

FINDS INSTITUTES ARE RECRUITMENT CENTERS

Summer institutes and camps, where young people are "exposed" to Christian training and experience under inspiring leaders, are the best places for recruiting future leadership of churches and related organizations, believes the Rev. Mulford B. Simpson, of Port Jefferson, N. Y. As educational director of the New York East Conference of the Methodist Church, Mr. Simpson headed the conference-institute-camp program at Shelter Island, N. Y., this summer. He reports that from these gatherings five young men have decided to enter the Christian ministry; thirty young women were recruited for nurse training; fourteen have indicated an interest in some other form of medical work; eleven young people are planning to be missionaries, and three planning some form of social service activity.

WITH THE SUB-DISTRICTS

The Sub-District Youth Group met at the Many Church on Monday evening, October 20, for the regular monthly meeting with young people attending from Natchitoches First Church, Faith Church, Robeline Church, Oak Grove and Flora. During the business session it was voted to sponsor the project, "Meals for Millions" for the next two months. Plans were also made for naming the Sub-District. A picture on the Revised Standard Version of the Bible was shown by Rev. B. A. Galloway, followed by a panel discussion by Natchitoches M. Y. F. members. During the social hour the group was entertained by the host M. Y. F. in the recreation rooms where an arrangement of Halloween colors together with lighted pumpkins, black cats and an array of autumn leaves formed the background for the refreshment table.

Mrs. O. E. Williams, Mrs. Glen Phares, Mrs. Olin Moore and Mrs. E. L. Richardson presided at the table.

The Malvern Sub-District youth were the guests of the youth of the First Methodist Church of Gurdon on Tuesday night, October 21, with the president, Marion Black of Malvern, presiding. Frankie Crutcher of Gurdon presented a program on the Revised Standard Version of the Bible.

The Ozark Sub-District met in its first meeting at the Methodist Church in Harrison on Tuesday night, October 27. Officers were elected as follows: Winnie Henderson of Harrison, president; George Norris of Green Forrest, vice-president; Ann Lent of Eureka Springs, secretary; Betty Ramsey of Bergman, treasurer and Mr. and Mrs.

(Continued on page 15)

A DIFFERENT KIND OF HALLOWEEN

The Methodist Youth Fellowship of the First Methodist Church, Newport, celebrated Halloween in a different manner from the usual way of celebration. Lindley Williams and Dick Mahle, high school freshmen, were elected captains of a drive for the United Nations International Children's Emergency Fund. Over forty young people enrolled to help in the drive. The group was divided into teams who went from house to house seeking contributions for the fund instead of the usual "Trick or Treat". The co-captains previous to the drive stated "We're going to have a Halloween of tricks or treats for all of the world's child-

(Continued on page 15)



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WHEN BLOOD PLASMA ARRIVES AT WEMBO NYAMA

By DORIS CARY
Wembo Nyama, Belgian Congo, Africa

THROUGH centuries the African has been relying on the medicine man or the witch doctor when illness strikes his home. Many of these wise men and women have really been ingenious in curing some illnesses. They have gathered the bark of trees and the roots and berries of plants with which to mix their medicine. But of course, the power of magic always hovers over them as they stew and mix these drugs. Often the spirits have a tendency to intervene so substantially that the formula for making a drug has to be changed, maybe adding a bit of leopard's tooth, chicken bone, human hair, etc., many times the drug itself is totally lost because of the magic which dominates it. Some of these 'doctors' are purely witch doctors, having lost their knowledge of drugs which their fathers passed down to them.

But many of these wise men are effective and merciful people who had intelligently used the secrets passed down to them through the generations. The one drawback, and so frequently fatal difficulty, with their treatment is their lack of means of measuring the potency of the drug they want to prepare. The idea of sterile technique, germs, etc. must all be taught. Even with our "wonder drugs" of recent years we have been unable, as are these wise men, to deal with loss of blood, hemorrhage, burns, and the loss of body fluids through certain diseases and accidents.

It is because of this that we are profoundly thankful when Bishop Booth arrived at Wembo Nyama last year with this blood plasma he had brought from the States. With this plasma we strive to fight debility, disease, and accident here in Central Congo. Through the years we have striven to contrive substitutes for almost all the necessary equipment and even some drugs. For instance, we have found that some of the

common practices here are "just what the doctor ordered," such as making a good hot mustard plaster with native pepper. But we are baffled when it comes to contriving a substitute for human blood and body fluids. So far medical science has not found a method of making any commercial substitute for human blood, and yet without it there is no hope for many cases. After seeing the miracle of healing which follows the proper use of blood plasma, it makes the loss of human lives because of the lack of blood plasma seem more terrible.

Often, if not always, the accident cases which come to us at the hospital are their first contact with Christianity. Oftentimes they are brought in unconscious or in shock. How wonderful it is to see them brought back to strength and consciousness, not only to earthly existence but also to a consciousness of God, and His desire for the salvation of their souls.

Memphis, Betty Ann Harrell from Wynne and their sponsors, was appointed to select candidates for each office and present their selections at the next Sub-District meeting at Earle. At that time opportunity will be given for additional nominations from the floor.

The Eloise Butler Sub-District met in the Reyno Methodist Church on October 20th, with 67 present; Churches represented were Dean, Hoxie, Walnut Ridge, Pocahontas, Biggers, Sedgwick, Knobel, Maynard and Reyno. The meeting was presided over by Betty Nickle, of Pocahontas, Sub-District President. The following District officers were elected: Secretary — Mary Martin of Maynard; Reporter — Shirley Hambrick of Reyno; Commission on Worship and Evangelism — Bill Reynolds of Knobel. Other Council Members are Don Cox of Pocahontas; Kenneth Swan of Hoxie; Remona Smith of Knobel; Frederick Reynolds of Reyno; and Rev. Ed Coley of Rector, District Director. Rev. and Mrs. Paul Lanier of Biggers are Sub-District Councilors. Recreation hour was in charge of Pat Biggers of Pocahontas; followed by an inspiring program by the Pocahontas MYF. Refreshments were served by the Reyno group. Next Sub-District meeting is to be in Walnut Ridge on November 17th.

Fundamental honesty may be accepted as the possession of the great

majority of human beings of all races. Although the records of the Singer Sewing Machine Company in Manila were destroyed during the Japanese invasion, 50,000 Filipinos who had bought machines on the installment plan voluntarily resumed payments when war ended. —Wright Line, Wright Co.

Miss. Gov. Urges Rain Prayers in Churches

Governor Hugh White asked all ministers and churches in Mississippi to pray for rain to save the parched forest lands of the state. "We have a very distressing drought condition in our state at this time," the governor said. "I think that it would be very appropriate for people of

all denominations to pray for alleviation of the dangerous situation." Gov. White recalled that during his previous administration (1936-40) he made a similar plea for prayers "and we had rain days later."

A DIFFERENT KIND OF HALLOWEEN

(Continued from page 14)

ren instead of just running around soaping up windows and making a nuisance of ourselves."

It was pointed out that \$100 would enable UNICEF to provide milk for 1,500 children for one week.



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the trickle became a stream,
the stream became a tide

When Johann Gutenberg, in 1455 or 1456, completed the Mazarin Bible—the first known book printed from movable types—he gave an impetus to an art that has benefited mankind since man first learned how the thoughts of one generation could be preserved for the next. The arduous and painstaking labors of manuscripting a book, which replaced the even more arduous process of carving in stone or clay, rapidly became obsolete. The thin trickle of books produced in the world became a stream; the stream became a tide. All of the world's knowledge and most of its wisdom are now available to anyone—not just to him who has wealth.

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The Methodist Publishing House



The Sunday School Lesson

By REV. H. O. BOLIN

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



LESSON FOR NOVEMBER 16, 1952

WHAT DOES THE CHURCH DEMAND?

READ THE ENTIRE LESSON FROM YOUR BIBLE:
Matthew 10:1 through 11:1. Printed text: Matthew 10:1,
24-25, 34-39.

GOLDEN TEXT: He who finds his life will lose it,
and he who loses his life for my sake will find it.
(Mat. 10:39)

This is lesson three of Unit II. General theme of unit: "SOME FUNCTIONS OF THE CHURCH". Aim of the unit: "To help adults understand some functions of the Christian Church and to take an increasing part in them."

A Look at the Scriptures

The lesson begins with the fact that Christ called his twelve disciples to him for the purpose of sending them out to do special work. It will be noted that these twelve men were not the only followers Christ had at that time. They were a select group. They later became the twelve Apostles. The word "disciple" means learner; while "Apostle" means one sent. A disciple learns from the words and examples of a teacher while an Apostle is one who has already been taught and is ready to go out and teach others. These twelve went out to do what they had seen the Lord do and to teach what they had heard from his lips. We note from the passage that Christ "gave them authority over unclean spirits, to cast them out, and to heal every disease and every infirmity."

The next passage (verses 24 and 25) is a portion of a warning which the Lord gave his disciples concerning persecution. He informed them that he, as their Master, would suffer persecution and that they could expect the same treatment at the hands of their enemies. "A disciple is not above his teacher, and a servant above his master; it is enough for a disciple to be like his teacher, and a servant like his master." They were to be like the Master in that they too would suffer persecution.

The next passage (verses 34 through 39) seems a bit strange. All through the New Testament Christ is looked upon as the Prince of Peace. At the time of his birth the angels came singing of peace on earth to men of goodwill. But in the present passage we find him talking of strife and conflict rather than peace. On this occasion he insisted that he had not come to bring peace on the earth but rather a sword. He came to set members of families over against each other and cause conflict and division in the home. This seems a bit strange, but all is clear when we get the full force of the Lord's meaning. He is here insisting that man's highest loyalty belongs to him and his cause. There would be cases where certain members of a family would be for him and his cause while other members of the same family would be against him. Those who were for him must remain true to him though it might mean the division of the family. Those who do not love him better than they do members of their own family are not worthy of him.

This warning was well given for in the early days of Christianity this division of families over religion occurred again and again. It will be remembered that the Jews as a people never accepted Christ, but many individuals among them did. We are told in the New Testament that some of the priests themselves were obedient to the Gospel. The leaders of the Jews of that day looked upon Christ as an imposter and were bitterly opposed to him. As certain members of Jewish families accepted the Lord they were disinherited and disowned by their families. So, the warning that Christ gave came soon upon the people. Some scholars say that Saul of Tarsus was treated thus by his family when he accepted Christ.

The warning that Christ gave here on this occasion not only came true in the early days of Christianity, but it has been repeated on every foreign mission field from that time to this. All people have some form of religion. When our missionaries preach Christianity to these people some of them accept while other members of the same families stick with their old beliefs. This causes division in families. The ultimate goal of Christianity, however, is to bring peace. Christ is the Prince of Peace. During the early stage of this religion in any new country there is likely to be strife and division, but as time goes on this division gives place to a unity and a peace that passes understanding. This, of course, does not mean that there will not be differences of opinion over the interpretation of the teaching of Christianity, but these divisions are over non-essential points of doctrine. The time will come when these divisions will cease.

The 38th verse of our passage goes on to mention cross-bearing. In the strongest terms the Lord insists that they who refuse to take up their crosses and follow him are not worthy of him. Many give a wrong interpretation to this passage. They look upon their crosses as burdens they have to bear; for example, the loss of health, the loss of loved ones, etc. This is the wrong idea. All have to bear these burdens of life whether Christians or not. These are not crosses or burdens that people take up of their own accord; they are thrust upon them. The Lord is talking about something in the way of sacrifice that a person could escape but in the place of doing so he takes it up and bears it. Paul had a "thorn in the flesh"; some kind of physical ailment, but this was not his cross. This burden was thrust upon him. He could not escape it. Paul's cross was the burden he took upon himself when he answered the Macedonian call and went out to carry the gospel to Europe and that in the face of all kinds of persecu-

tions which finally ended in his death. That was Paul's cross rather than his thorn in the flesh. It was a sacrifice that he might have escaped but he took it up voluntarily.

The last passage (verse 39) is one of the most profound doctrines in the Bible. It sounds like a contradiction: "He who finds his life will lose it, and he who loses his life for my sake will find it." The Lord is here ringing the changes on the word "life". There are two levels of life—physical and spiritual. This makes man dual in his nature. He has a physical life in common with the lower animals, but he also has a spiritual side of his nature that the lower animals do not have. Each side of man's nature strives to predominate. The vast majority of the human race is living on the physical level. Christ said that man cannot be truly man and live on this level: "Man cannot live by bread alone, but by every word that proceedeth out of the mouth of God." But in spite of this fact men are trying to live wholly on this level, and in so doing they are losing their spiritual or eternal life. Paul was talking about this matter when he said, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life that I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

The Lesson Applied

Our theme today is in the form of a question: "What Does the Church Demand?"

Since the Church is the Body of Christ; the instrument through which his Spirit operates in the world, it makes the same demands upon the individual that Christ himself makes. It demands service. We note from our lesson material how Christ sent his disciples to seek and save the lost. They were given authority to heal, in his name, all manner of diseases. The Church still has the tasks of seeking the lost and healing. The healing in our day is carried on through our hospitals. The lost are sought through all methods of evangelism.

The Church demands loyalty on the part of all members to the fullest degree. Christ warned his disciples that they would be persecuted and many of them would even be put to death, but this was not to deter them. Their Teacher was to receive the same treatment and no pupil should expect to fare better than his teacher; no servant would be treated with kinder consideration than his Master. It was enough that the disciple be like the Teacher, and the servant like the Master. The Church is far more than a mutual aid society or a service club; an institution that one can join or not join at his own discretion and that without any evil consequences. Failure to become a part of the Body of Christ on earth means eternal destruction in the end. There is a possibility that one might be saved without joining some particular denomination, such as Methodist, Baptist, Presbyterian, etc., but certainly no one can be saved who is not a part of the Body of Christ. One gets into that Body by confessing and forsaking his sins, putting his past sins, as an example for future trust in Christ as a Saviour from conduct, and as an ever-present Companion to assist one in overcoming the temptations to evil and a source of power, for rendering helpful service. When we think of the

Church in this light, it demands that all people everywhere become members. No one can shunt this responsibility and live the most useful life on this earth and go home to heaven when he dies.

The Church demands that its members take a positive stand on the side of righteousness. This stand must be so definite and clear-cut that it sometimes leads to division of families. There are certain fundamental principles laid down by the Church upon which there can be no compromise. The Church must stand up courageously against every institution or influence that in any way prevents a definite decision for Christ and his way of life, or the growth of Christian character when such decision has been made.

Last, but certainly not least, the Church demands sacrifice. Christianity was born in sacrifice. John 3:16 tells of this sacrifice. God loved and gave; he made the greatest sacrifice the world has ever witnessed. To be a Christian means to follow in the footsteps of Christ. Those footsteps lead by the way of the cross. This sacrifice demands both giving-up and giving. One must give up those things in life that take the edge off of his spiritual appetite and that hurt his influence for good over others. Space will not permit us to mention all those things. Some of the most prevalent in our day are drinking intoxicating liquor, gambling, moral looseness, etc. There are social standards set by certain groups which made it impossible for members of those groups to live the Christian life. Those who are influenced by these groups are under great pressure to conform to these standards. The only hope for individuals in the groups is to break with them and refuse to be influenced by these standards. When we consider what Christ gave up for us, we surely cannot object to giving up a few things for him.

This matter of giving up certain evils, however, is hardly half of the Christian life. It deals only with the negative side. Its necessity is seen when one realizes that he must be emptied of evil before he can be filled with good. There is not much point in taking this first step unless it is followed by the second. Woe to the person who attempts to make Christianity only a negative affair. We recall the illustration Christ used along this line. There was a man whose house or life was emptied, swept, and garnished, but it remained empty. He finally returned to his evil ways, and his last state was worse than the first.

The Church, therefore, demands that its members make positive sacrifices. They must live the stewardship life. They must give of their time, their talents, their physical strength, their training, and their material possessions for the establishment of the Kingdom of God on earth. It is only as they live this type of life that joy unspeakable comes to their hearts, and a peace that passes understanding to their minds. The Church makes these demands of its members. Those who meet them will live successful Christian lives.

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