

Arkansas Methodist



"SERVING THE"
Office

THOUSAND METHODISTS IN ARKANSAS"
Publication of Arkansas Methodism

VOL. LXXI.

LITTLE ROCK, ARKANSAS, NOVEMBER 13, 1952

NO. 45

We May Pay More Now

WE are approaching the end of another calendar year. For most people that means additional worry about the final statement to government concerning income tax.

There is a matter that people with sizeable incomes should remember before they complete their statement regarding income and expenditures. It should be remembered that the government now allows credit up to 20% of our income for gifts to charitable and benevolent purposes.

In this provision the government doubles the amount we normally think of as a tithe. While we talk of ten per cent for benevolent purposes, the government says in effect that twenty per cent should be our goal and it provides for a credit of twenty per cent on our income tax report if we desire to give that much.

In view of the increased cost of practically everything, the gifts normally made in earlier days are totally inadequate for present day needs for benevolent purposes. We may, and we should give more now.

High Spiritual Standards

WE have been hearing much during recent months about the high standard of living in our land, and by any comparison with standards of living of past generations ours indeed is high. Those who have had the opportunity of seeing the standard of living in other countries of the world can testify to the relative high standard of living here in America as compared to that of many other countries. More than that, those who make it their business to improve our standard of living assert that the years to come will see even higher standards of living reached. The danger is of course that America will become rich in things and poor in soul.

As we understand the mission of the Church, part of its task is to raise the spiritual standard of living among the people of the world. Few would argue that the Church has ever forsaken this holy mission. But even the most ardent churchman would not argue that the Church has altogether completed this task in any generation. The tragedy of many generations is that material standards of living have outstripped spiritual standards of living. Such a tragedy constitutes an indictment against the Church. The Church should never be a reflection of the good graces of any generation. It should, on the other hand, help to set the spiritual tone of that generation. This can be done by providing instruction in Christian living according to Christian principles, by seeking to correct existing evils in personal and social living, and ever keeping before Christians and the world challenging ideals.

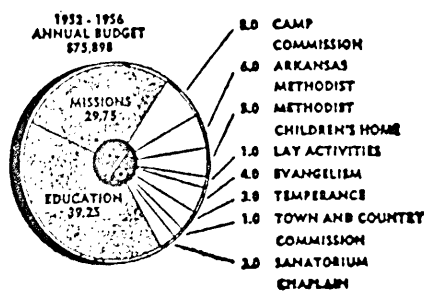
One of the great difficulties encountered in living in a land which boasts such a high standard of living is that too often this standard in material living becomes a poor and ineffectual substitute for a high spiritual standard of living. As a matter of fact, many people attempt to make the substitution complete, making the mistake of concluding that the abundant life is a life of material abundance. It was no coincidence that a large proportion of the recorded sayings of Jesus dealt with the subject of the material and spiritual aspects of living. Jesus was concerned lest man succumb to the illusion that the end of living is a higher and higher standard of living. Jesus was equally concerned that men commit themselves to a spiritual standard of living that would constantly increase.

Christian Education And Conference Benevolences

BECAUSE it so directly affects every other phase of our church program the work of the Conference Board of Education is vitally important to the balanced growth and progress of our church throughout the state.

It is because of the character of its work and the personnel required to promote its extensive program that the Board of Education of the Little Rock Conference receives 39.25 per cent and of the North Arkansas Conference 37.2 per cent of each dollar raised for Conference Benevolences. No other Conference Board sponsors and promotes such a large num-

DIVISION OF
THE LITTLE ROCK CONFERENCE
BENEVOLENCE DOLLAR



ber of important interests of the conference program as does the Board of Education. Some of these interests are conference-wide, some district-wide and many center back in the local church.

Those who have not had occasion to study the work of the Conference Board of Education, led by the Executive Secretary of the Board, would hardly realize just how extensive that work is. We would have room in a short article to do no more than mention some of the major interests the Board promotes. There are Bible Conferences, Workers' Conferences, Training Schools and Training Classes, Leadership Coaching Conferences, Vacation Church Schools, Literature Cultivation, Camps, Assemblies, Pastors' Schools, Youth Caravans, Evangelism in the Church School, Rally Day, Promotion Day, Church School Attendance and Enrollment and numerous other matters not listed here.

Hendrix College has its relation to the Annual Conference through the Board of Education. The Board is interested in the total work of the college but especially interested in its work of training Christian leaders, both lay workers and ministers. A portion of the amount received by the Board from Conference Benevolences goes to the support of the college.

Christian Education, as now promoted by the Board of Education, is a comparatively modern emphasis in our church life. The Board has given special study to the training of leaders and through these leaders the rank and file of our church membership have been led to a better understanding of vital religion and a better understanding of our church program than could be had in earlier days.

Payments In Full On Hendrix Endowment Campaign

WORD reaches our offices from campaign headquarters in Conway that payments in full on the Endowment Campaign for Hendrix College have been received in their office from Prairie View Circuit and Van Buren First Church, both in the Ft. Smith District. Rev. C. R. Nance is pastor at Prairie View and Rev. J. H. Hoggard is the pastor at Van Buren First Church. These are the first charges in the state to make payment in full on the percentage suggested. The report from Prairie View was first by about twelve hours. These charges, their pastors, and the Ft. Smith District is to be congratulated on this achievement.

We also learn that here in Little Rock Henderson Methodist Church, Rev. Kirvin Hale, pastor, has in hand for the campaign an amount equal to 80% raised in the former Hendrix Campaign, which is double the suggested percentage for this campaign. The pastor feels that an amount equal to 100% of the sum raised in the former campaign will be secured. Highland Methodist Church in Little Rock, Rev. R. F. Sorrells, pastor, raised more than the percentage suggested for his church in the morning service last Sunday. That amount will be substantially increased. We are sure that there are numbers of other churches that have also reached their percentage in the campaign.

People Are Interested

THE national election is over and the American people have made their choice of leadership. As is usual in an American election when there is an unusual amount of interest there is generally an accompanying amount of tension and excitement which all too often gives way to name-calling, attempts to belittle opposing candidates, and efforts to slander the cause of the opposition. But also, characteristically American, after the election is over and a choice has been made, ranks begin to close and, if the radio commentators will let the American people forget everything that was said during the heat of the campaign, differences of opinion about personalities and policies will all but evaporate. Thus, it is possible that the President and the President-elect, who were anything but complimentary about each other during the heat of the final weeks and days of the campaign, will meet in conference in Washington to make plans for an orderly transfer of the administrative branch of the government from one administration to another. Both men are to be congratulated for this expression of goodwill and sincere purpose.

Those who led in organized endeavors to "get out the vote" did a good job and they are certainly deserving of every commendation worthy of any person or group who urge the citizenship to do its patriotic duty. Sixty million votes are a lot of votes in anyone's reckoning and for that many Americans to register their preference during the course of one day is a magnificent expression of citizenship. We believe, however, that this record vote is indicative of a greater interest in the affairs of government by the American people. This seems all the more evident by the outcome of the election and the large number of popular and electoral votes recorded by the winning candidate.

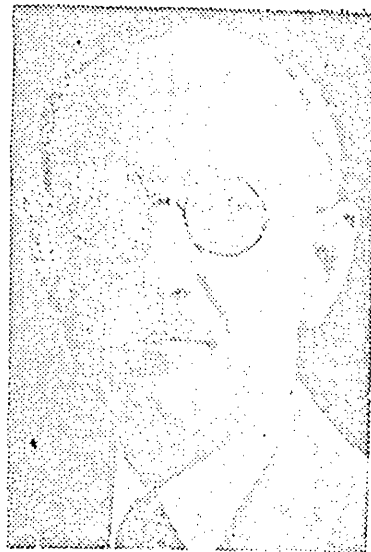
We would like to think that this interest is deeper than that which is simply aroused during a heated campaign when every move is calculated to help the undecided voter make up his mind.

(Continued on page 4)

Our Continuing Church Among Chinese People

By BISHOP RALPH WARD

Hongkong, China



BISHOP RALPH A. WARD
Hongkong, China

FOR over a hundred years one of the areas of largest investment of missionary personnel and money by The Methodist Church has been for and with the Chinese people. Today we must conserve the fruits of that investment both for their own sake and for the future. Our evangelism is for the Chinese people—not to a territory or merely to Chinese under some particular political regime.

There is a Free China as well as a Communist China. The spirit of Free China is still on the mainland. In each region our Methodist Chinese brothers and sisters live and struggle. Even recent Peking directives, given widely to their organization, state that two-thirds of the Chinese have yet to be won to the Communist program.

Upwards of twenty million Chinese live in various regions outside the new great wall which Communists have erected around the mainland. Between three and four million of them recently migrated to escape Communist rule. All of these twenty million Chinese live in the free world. What they have been, what they are, and what they may become is significant among the multitudes of Asia and for the world. They are an unusual opportunity for evangelism and service by our Church.

Over half of the twenty million live in Formosa and Hongkong. The other half are scattered in various other countries. A small percentage in those countries are emigrants who have recently escaped from the Communist regime. But most of them have been there for one or more generations. Some were lured back and regretted it when too late. Many of them give divided loyalties, part to the country of their residence and part to the country of their ancestry. To some of them, distance lends enchantment for the Communist regime. They are for China, whatever its government. Many of them send money to their relatives inside. But they prefer to live in the free world.

In the United States there are perhaps as many as two hundred thousand people of Chinese origin of whom about six thousand are students. Most of them will not return to live under a Communist regime.

Over two and one-half million Chinese now live in Hongkong. Eight million live in Formosa. The population of Formosa is larger than that of any one of more than half of the countries with seats in the United Nations. In other centuries before Imperial China annexed it, Formosa was a separate nation. Now it is a Chinese nation. Chinese in Formosa have a different status than Chinese who live under a colonial government or are a minority group in some other country. Formosa has the appeal to Chinese nationalism at this time when the Communists have so capitalized on nationalism. Formosa is the only Chinese nation in the free world under a Chinese government. Save for a relatively small number of hidden Communist agents, the eight million Chinese on Formosa are non-Communists or anti-Communists. They constitute the most nearly homogeneous non-Communist population in Eastern Asia.

The Church on the Mainland

Church organizations on the mainland, especially the more evident ones, must increasingly become subservient to and spokesman for the Communist Party or cease to exist. The Communists have taken over practically all educational and service institutions formerly maintained by the churches. But local groups of Christians, and Christian faith and fellowship continue.

No attempt to unite even all Protestant Communions into a single church organization on the mainland has yet gone so far as such attempts went under the Japanese Military during World War II. For the present there is strength from diversity. The Communist totalitarians would like to have one all-inclusive Christian organization which they could dominate and through it control all Christian activity. But the tenacity of the Chinese affects organized Christian life. In various typically Chinese ways, they resist regimentation. Moreover, there is an elasticity in our Methodist system which permits continuity without the full functioning of all our high-powered Methodist organizations. We found that out during the Pacific War when some of our annual conferences did not hold a session for years and bishops could not travel among the churches. Methodism has adjusted itself in other storms. It still persists on the mainland despite crafty Communist efforts to combine and control all Christian forces as they have so largely combined and controlled labor groups, banks, merchant guilds, and the like.

The previous leadership of the Christian church on the mainland is being liquidated by various processes, both in personnel and in type. Some do not yield and are dislodged or disappear. Some endeavor to compromise only to find that they have started on a road on which there is no turning

back. Others are used until they have served Communist purposes for a transitional period. Then they are cast aside.

A new leadership will arise if the processes continue much longer. But it will come largely from the now least-seen Christian groups which nourish personal spiritual values. We have learned that valuable as our institutions have been, they are expendable. Too often have we treated them as ends in themselves. That which is not expendable is the fellowship of people of Christian faith. This survives in Communist China. Hundreds of our local Methodist churches have their weekly meetings. More important is it that fellowship and cooperation continue. The less highly organized and fundamentalist groups like "The Little Flock", the "Jesus Family" and inter-varsity fellowships are more ardent and even are growing, but they avoid group activity in the economic or political fields.

Our Church and the Chinese D. P.'s

Our cooperation with our Christian Chinese in the free world should be greatly strengthened. We should not allow to go by default and neglect our fellowship and work with the large number who recently have migrated. The Communists have isolated from us our people on the mainland. Let us not leave in isolation from us those who have left the mainland and thus ourselves supplement what the Communists attempt in breaking connections on the Christian level between our Chinese folks and our Methodist people elsewhere. There is a serious Christian D.P. problem among these Chinese people. It has a high potential for the free world and for the Church.

Among Chinese who have migrated to Hongkong are thousands who have studied in Christian schools in China and thousands who have graduated from universities and colleges in Great Britain and the United States. There are one thousand and eight members of the American University Club of Hongkong alone and plenty of eligible Chinese avoid membership for reasons of personal safety. A significant number of these people who were trained in Christian universities in China or trained abroad are Christians. Quite largely they are not now actively affiliated with Christian churches and are unshepherded. There are additional thousands of young people whose secondary or college education on the mainland was interrupted.

Large numbers of graduates of universities on the Chinese mainland and of universities abroad have migrated to Formosa. The Taipeh Alumni Association of Soochow University alone has 450 members. Many of the other recent-comers who have attended Christian universities elsewhere are eager for the establishment of the same kind of institutions in Formosa. These people want better educational facilities for their children. Moreover, now that there is open to Taiwanese a far larger range of positions than under the Japanese, the Taiwanese are keen for higher education. Yet even the former system has been seriously weakened.

The educational authorities quite naturally would like to have missionary contributions made to their existing schools. The Roman Catholics have already acceded to this desire by allocating upwards of fifteen newly arrived foreign priests to teach in the government university.

While the educational authorities would prefer otherwise, yet they would not obstruct the establishment of new private schools under church auspices and the strengthening of existing ones. There have been no schools for higher education under Christian auspices. Christian secondary schools are very meager. Schools for training ministers and other full time Christian workers are vitally inadequate. The Nazarenes and similar groups are hastening to establish academically low grade schools for training evangelists. The standards which we Methodist cherish for our ministry are so evidently needed for Christian leadership in Formosa that no argument is required for us to see the opportunity.

EYE-WITNESS FROM COMMUNIST CHINA

By REV. SIDNEY R. ANDERSON, In Charge of
Methodist Work in Hongkong, China

WE have had as our dinner guests many new arrivals from "inside"—families just in from the borders of Tibet, from several parts of West or Southwest China, from Central and North China. Some of them had travelled more than a month with small children, by foot, horse (mule), river boat, bus and train; and it is a thrill to meet

(Continued on page 5)

THE DEVOTIONAL PAGE

REV. ROY I. BAGLEY, Editor

FROM THE BOOKSHELF

He (Wesley) sought an inwardly realized religion, but he was certain that the Scriptures and reason and the means of grace must be preserved . . .

He (Wesley) found that a trained will and disciplined mind do not mean perfection, for the emotions are unruly . . .

In prayer, in attendance upon the ordinances of the Church, in activity Wesley spent his saintly life, seeking that Christian Perfection which was to him the summation of religion . . .

In accord with his practical interests Wesley was concerned with theology principally as it bore on practical matters . . .

God is not a great machinist viewing his works with Olympian satisfaction . . .

Everywhere Wesley insists upon the goodness, the mercy, the love of God. However great, however far off according to human comparisons, God is the loving One whom men may love. To forget this is to ignore the heart of the Wesleyan message

Man is not a machine, however intricate and wonderful . . . —from JOHN WESLEY AND MODERN RELIGION, by Umphrey Lee.

FOR THOSE WHO PASS BY

VERSE FOR TODAY: And Jesus, when he came out, saw much people, and was moved with compassion toward them. Mark 6:34.

SCRIPTURE: Matthew 9:27-38

Some years ago I was a guest in a missionary's home in Mexico. One morning we heard the voice of three-year-old Margarita in prayer, and we paused by her bedroom door to listen. As usual, she remembered each one of the household by name. She paused a moment, as if in thought, and then asked the Father to "bless all the people who pass by my house."

I had been watching with deep interest and sorrow of heart the people who passed by that house. I had felt their great need but I had not consciously prayed for them until led to do so by little Margarita. How our prayer life would be enlarged if we would remember before the Father those who go up and down our streets and who come to our homes on errands of service! And as we pray, should we not offer to God our help in the answering of our prayer?

In these days, through newspapers, magazines and radio broadcasts, people from everywhere pass by our homes. As we read and listen, can we not hear the voice of Jesus speaking to us, bidding us pray for the leaders of the nations, for the misguided and the oppressed, for those leading lives of crime, for the hungry and homeless, the sick and the helpless, and for more laborers to minister to them.

PRAYER: Our Father, give us the

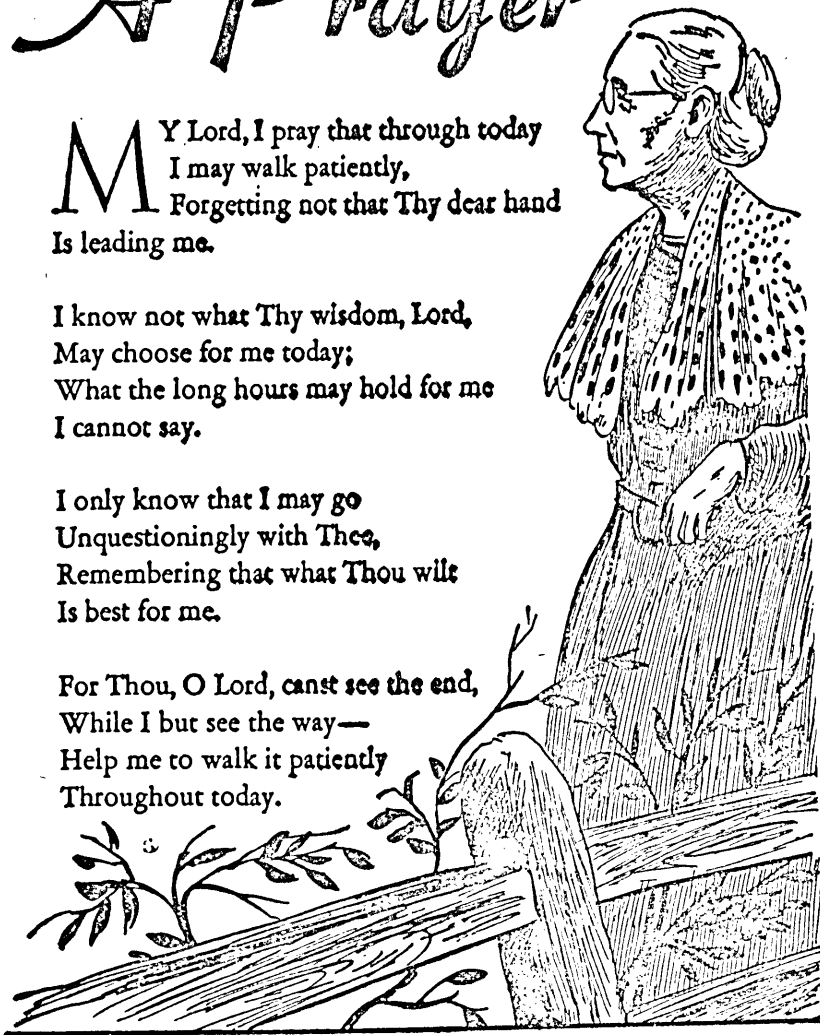
A Prayer by GRACE NOLL CROWELL

MY Lord, I pray that through today
I may walk patiently,
Forgetting not that Thy dear hand
Is leading me.

I know not what Thy wisdom, Lord,
May choose for me today;
What the long hours may hold for me
I cannot say.

I only know that I may go
Unquestioningly with Thee,
Remembering that what Thou wilt
Is best for me.

For Thou, O Lord, canst see the end,
While I but see the way—
Help me to walk it patiently
Throughout today.



UNACCEPTABLE OFFERINGS

"If thou doest well, shall thou not be accepted." (Genesis 4:7)

THIS old story in Genesis portrays a basic truth in our whole relationship with God.

The foundation for acceptability unto God and the joy of serving God is not to manipulate Him nor to buy off His wrath. The joy in serving God is to find His will and do it.

The joy of worship, of service, and of giving depends upon a right spirit in our own heart. Cain's trouble basically was not in the type of offering which he brought but it was in the spirit that controlled him as he came to make his sacrifice. Therefore, the question is a searching one, "If you do well, will you not be accepted?" Jesus had a further word to say in this relationship, "So if you are offering your gift at the altar, and there remember that your brother has something against you, leave your gift there before the altar and go; first be reconciled to your brother and then come and offer your gift." The responsibility for a right spirit is found in the heart of the worshipper. It is a matter of honestly, sincerely, and in an humble Christian spirit of bringing a right relationship, not only with God, but also, with your fellow man as you come to worship.

Why is this of such primary con-

cern? Does not part of our answer come to us when we realize that a spirit of unrighteousness takes us further than we ever intended to go. Dr. Walter Russell Bowie points out that Cain had not premeditated murder. His anger flared against his brother and he struck him. How often have we either said ourselves or have heard others offer the feeble excuse, "I didn't mean to do it"? Driven further than we have intended to go is one of the basic troubles when unrighteousness rules our spirits.

An act of devotion is unacceptable to God if it is "just to be seen of men". Now our influence ought to be felt in our community. All too many hide their disobedience and their failure in the feeble excuse that they have a fear of "making a show" of their religion. But of the weightier matter, the fear of disobeying God, the damage that comes to those who fear the charge of being a Pharisee rather than fearing the result of failure to do God's will is all too evident. That life becomes a reflection on Jesus Christ and His Church instead of a reflection of Him and the true spirit of the Church. Which is the weightier matter?

PRAYER FOR THE WEEK

Father help us that the words of our mouths and the very thoughts of our hearts may be acceptable in Thy sight. Forgive us when we have been rebellious and unmindful of Thy Spirit striving with us. We need Thy presence that our courage may be equal to the tasks that are before us. Save us from weakness. Grant us strength to walk in the way of our Lord. Amen.

submerge our influence to save the criticism that we are pharisaical in our attitude. Obviously, the answer lies in seeking the right spirit in our devotion and in that whether criticism comes or not we have the consciousness that God has accepted our devotion.

Gifts to "buy off" the "wrath of God" and to gain His good favor only adds to unhappiness and uneasiness in our soul. Giving based upon that spirit never generates much joy and enthusiasm. It is true that we hear it said, "God will collect His tithe in one way or another". The question always arises, "What good does collecting one way or another" do so far as the advancement of the Kingdom is concerned?

Plainly we see then, that this is no basis upon which to place our gifts unto God. Sometime ago I saw a placard that carried words like this, "Be fair with God and God will be fair with you", and then at the bottom of the poster were these words, "Pay your tithe". The question naturally came to mind, does the fairness of God depend upon me? Is His fairness prompted only by our fairness? What more can you say then of God than you can of the Pharisee? What more does God do than they? Is He fair, loving, and just only to those who bring with them that same attitude? I am persuaded beyond question of a doubt that God is eternally fair. Men can be unfair, unjust, and hateful but God remains unimpeachable in the heart of a devoted follower. The hardness of heart, the blindness of eyes, the stubbornness of will builds a barrier between us and God. But His love constantly seeks to tear that barrier down. Our gift to Him cannot be upon the basis of a "celestial landlord", but out of love to a heavenly father whose concern and love is constant and unchanged, we give our tithes; yes, and even beyond that.

Moreover, the joy of Christian service rests upon the same basis. The Good Samaritan helped his needy fellow without hope of personal remuneration. Out of the compassion of his heart he bound up the wounds of the unfortunate man and looked after his every need. Service upon this basis is never to be despised. It is not showing off. It is letting the compassion of Christ rule in our hearts. There is deep devotion in the heart of humble and sincere Christians. The offering of their lives is a joy unto the Father. In letting His Spirit rule in their heart there is joy and power. Each man, each woman, each boy, each

NEWS AND NOTES ABOUT FACTS AND FOLKS

REV. AND MRS. WILLIAM A. STEWART, JR., of Lepanto, announce the birth of a son, Jon Andrew, on October 30th.

REV. W. FERRELL PLEDGER, Methodist missionary to India, spoke at the Jackson Street Methodist Church, Magnolia, on Sunday, November 2. Rev. David M. Hankins, Jr., is pastor.

CHARLES STUCK of Jonesboro was Laymen's Day speaker at the First Methodist Church of Piggott on Sunday morning, October 26. Rev. Jesse L. Johnson is pastor.

THE METHODIST MEN of the Jonesboro Area will meet at Huntington Avenue Methodist Church on Friday evening, November 14, for a fellowship meal and program.

REV. CURTIS WILLIAMS, pastor at Carlisle, was guest speaker at the annual banquet of the Robert Moore Bible Class, Asbury Church, Little Rock, on Friday, October 24.

DR. MATT L. ELLIS, president of Hendrix College, spoke at the First Methodist Church, Hot Springs, on Sunday morning, November 2. Dr. E. Clifton Rule is pastor.

BISHOP PAUL E. MARTIN announces the change of appointment of Rev. Charles Wages from Centerton to Sulphur Springs and Rev. Kenneth Hatfield from Ola to Centerton.

ATTENDING the South Central Jurisdictional Council which is in session in Dallas, Texas, November 12 and 13, are Bishop Paul E. Martin, Mrs. E. D. Galloway of Hope and Dr. Guy M. Hicks of Shreveport.

THE NEW METHODIST CHURCH which has been organized in Benton has been named the Park View Methodist Church. The church is temporarily meeting at a location on Edison Avenue.

THE ANNUAL UNION THANKSGIVING SERVICE of the churches of Marked Tree will be held at the Methodist Church on Wednesday evening, November 26. Rev. Alvin C. Murray is pastor of the Methodist Church.

THE METHODIST MEN'S FELLOWSHIP of the West Memphis Methodist Church has elected the following officers: President, D. C. Neal; Vice-president, Dayton Sackett; Secretary-treasurer, Julian Vogel. Rev. Ralph Hillis is pastor of First Church.

THE STONY POINT METHODIST CHURCH on the Thornton Circuit of the Monticello District was destroyed by forest fire on Thursday afternoon, October 30. The church was an old landmark in that part of the country. Rev. W. W. Barron is pastor of the Thornton Circuit.

THE METHODIST MEN'S FELLOWSHIP of the Augusta Methodist Church has taken the responsibility of the attendance at the Sunday evening services through November. Fourteen men have volunteered, each one being responsible for filling one pew which holds eight people. Rev. H. Lynn Wade is pastor.

REV. J. ALBERT GATLIN spoke last Sunday in Augusta Church as the last speaker in a series of addresses and sermons requested by the pastor, Rev. H. Lynn Wade, from men representing the connectional interests of our church. The other speakers were Dr. I. A. Brumley, Dr. E. T. Wayland, Rev. T. T. McNeal, Rev. E. H. Hook and Professor Boyd Johnson.

BOB WATSON, Hendrix College, is in charge of the newly organized Junior Church at the First Methodist Church, Conway. The first service was held on Sunday morning, November 2. Miss Carol Upton, of Arkansas State Teachers College, is in charge of the music. Rev. Joel Cooper is pastor of First Church.

WORK of digging the foundation for the new Methodist parsonage at Corning was begun on Wednesday, October 29. The parsonage, to be located on the lot just west of the church will

have six rooms, two baths, and attached garage. It will be of frame construction and asbestos siding. Rev. A. W. Harris is pastor.

REV. JESSE L. JOHNSON, pastor at Piggott, writes: "The church has just recently had presented to it a lovely set of pulpit furniture. It was given to the church as a memorial by Mr. Leslie Biffle, secretary of the United States Senate in memory of his parents. On Sunday morning, November 16, a service of dedication was held at which time Mr. Biffle was presented."

AN ILLUMINATED CROSS was dedicated on Sunday, November 30, at 2:00 p. m. in the Ozan Methodist Church, near Hope. Mrs. E. D. Galloway was in charge of the dedication service and gave the address. The cross is a memorial which was given by Rev. W. C. Lewis, a former pastor, in memory of his wife who was a member of the Ozan Church at the time of her passing.

A STEWARDSHIP REVIVAL, by which funds will be raised to expand the physical plant, is being planned by the First Methodist Church of McGehee. Rev. Mouzon Mann, pastor. November 16 has been set as the date for beginning the revival. Fay Joyner has been named as the general chairman, and Dick Swantz, co-chairman. Rev. J. Edwin Keith, associate pastor of the First Methodist Church, Little Rock, is advisor of the group.

ALVIN KING, new instructor in music at Southern State College, Magnolia, has accepted the position as minister of music of the Jackson Street Methodist Church, Magnolia. Mr. King is a native of Ohio and received a Bachelor of Arts Degree at Ohio State University. He received a Bachelor of Music degree at Yale University and a Master of Music degree at the University. In 1950 he received a Woolley Fellowship for a year's study in France.

REV. J. CLAUDE EVANS has been elected editor of the *South Carolina Methodist Advocate*, succeeding Dr. D. D. Peele, who retired on October 26. Dr. Peele had been editor since 1949, and previously was editor from 1941 to 1947. Mr. Evans is a member of the South Carolina Conference, is a graduate of Duke University Divinity School and also studied at the University of Chicago and Union Theological Seminary, New York. He served two years as a navy chaplain in the South Pacific during World War II.

REV. J. W. THOMAS was honored with a surprise birthday party on Tuesday, November 4, during the monthly business potluck meeting of the Woman's Society of Christian Service of Portland. Members of the Men's Class also attended and presented Brother Thomas with the new Revised Standard Bible. The occasion was the commemoration of his 75th birthday and the 50th anniversary of his entering the ministry. Brother Thomas, who is a retired member of the Little Rock Conference is very active in the work of the Portland Methodist Church. Rev. Robert B. Moore, Jr., is pastor.

A CHURCH LOYALTY program was begun at the First Methodist Church, Searcy, on Sunday, November 2, when attendance at church services was emphasized. "Every member, every Sunday" is the slogan of the campaign. Every member is being urged to attend each Sunday in November. Special recognition will be given those who have a perfect attendance record at the end of the month. The program is being sponsored by the Commission on Membership and Evangelism, Joe S. Pierce, chairman. I. B. Van Patten, Jr., is chairman of the committee on membership cultivation which recommended the program to the commission. Rev. Lloyd M. Conyers is pastor.

A COMMITTEE which was set up by the Jurisdictional Board of Missions attended a South Central Jurisdictional Survey School on November 10-14 at Oklahoma City University. Representing the Louisiana Conference were Rev. Lu-



R. H. Dickenhorst, Morrilton
Layman Tells Why
HE IS SUPPORTING
THE
Hendrix College
Endowment
Campaign

EVERY Methodist in Arkansas should be proud of Hendrix College. In order to continue to maintain the high standards maintained by Hendrix and to advance with the trend of times, we must increase the endowment for teachers' salaries. Many instructors in the college have remained there because of loyalty and love for the college, even though they have been offered higher salaries elsewhere. The Methodists of this state must provide the necessary funds to meet the needs of the only Methodist College in Arkansas. We cannot afford to fail in the campaign to raise \$300,000.00, especially when it is to be matched by a like amount from the General Education Board of New York. In reality, this is not a contribution but an investment that is deductible on your income tax return.

man E. Douglas, Homer and Rev. James L. Stovall, Baton Rouge. Representatives from the North Arkansas Conference were Rev. Byron L. McSpadden, Truman, and Rev. John Bayliss, Pocahontas, and from the Little Rock Conference were Rev. J. L. Dedman, Pine Bluff, and Rev. Louis W. Averitt, Fordyce. Dr. Arthur Terry, pastor of Asbury Church, Little Rock, represented the South Central Jurisdictional Board of Missions. Dr. Frederick A. Shippey and Rev. Glenn F. Sanford represented the General Board. Rev. Marvin Judy attended from Perkins School of Theology.

PEOPLE ARE INTERESTED

(Continued from page 1)

We would like to think also that this interest will be more lasting than that which is whipped up by individuals or organizations that helped to "get out the vote."

When a large proportion of the people are interested in their government, then their government is interested in them. We have been living for the past 20 years under an administration which has professed interest in and has done much for people. We now will have government under the leadership of another party, a party which should never forget that it has just received the largest number of votes ever given by American people, and these voters are more than persons who had been over persuaded by others to vote. They are citizens who are vitally interested in GOOD government.

Arkansas Methodist

An Official Publication of
The Arkansas-Louisiana Episcopal Area
PUBLISHED EVERY THURSDAY
Except the Weeks of July 4 and December 25
SUBSCRIPTION PRICE, \$2.00 PER ANNUM
Retired Ministers and Wives of Deceased Ministers of the
Little Rock and North Arkansas Conference
Complimentary.
Office of Publication, 1136-1137 Donaghey Building
LITTLE ROCK, ARKANSAS
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EWING T. WAYLAND
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Editors and Business Mgrs.
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CONTRIBUTING EDITORS: H. O. Bolin, Mrs. Ewing T.
Wayland, Roy I. Bagley, Forney Hutchinson.
OWNED, MANAGED AND PUBLISHED BY
THE METHODIST CHURCHES OF
ARKANSAS AND LOUISIANA
COMMISSIONERS:
Little Rock Conference—O. C. Landers, E. Vernon Markham, Charles W. Richards, Fred W. Schwendemann, Arthur Terry, Aubrey G. Walton, Burney Wilson.
Louisiana Conference—R. R. Branton, J. N. Fomby, George Ivey, H. L. Johns, Virgil D. Morris, Charles W. Price, Harry Squires.
North Arkansas Conference—Joel Cooper, J. G. Moore, R. J. Rice, Robert P. Sessions, J. Frank Warden, J. William Watson, W. M. Womack.
Entered as second-class matter, January 31, 1908, at the Post Office at Little Rock, Ark., under the Act of Congress of March 3, 1879.
When asking for change of address, please include charge key number, former address, new address and name of pastor.
Articles other than editorials do not necessarily reflect the opinions of the editors of the Arkansas Methodist.

(Continued from page 2)

WHEN WE STAND IN OUR OWN WAY

In October 1842 Emerson wrote in his Journal: "Henry Thoreau made, last night, the fine remark that as long as a man stands in his own way, everything seems to be in his way."

How true that is! A tragic blunder of living is to blame others for blocking our path, when in reality we stand in our own way. We complain that our competitors are crowding us, or that fate is against us, when the fault is within ourselves.

Let us consider this condition of standing in our own way. By living too closely within himself, a person may avoid looking at himself. Thus he may not see some of his unpleasant aspects, and also some of the undeveloped possibilities of his own nature.

A psychologist once said that the average man uses only one-fifth of his possible brain-power—and even that sounds optimistic when we think of some people we know.

Many persons never wake up to their potentialities. Of such, Oliver Wendell Holmes said, "They died with all their music in them." They live in themselves somewhat as I have lived in this city of New York. When I came here fresh from school, the city was thrillingly new to me. I explored its nooks and corners, its historic spots and out-of-the-way places. But as years passed, I have become busier and have shuttled back and forth within certain limited sections, with the result that I know New York less completely than when I came. Similarly, by living too narrowly within himself, a man may allow the used area of his nature to shrink, until at fifty or sixty he is realizing only a fraction of the full rich powers which he enjoyed at twenty.

Or we may be standing in our own way by living too smugly with ourselves. Stiffly proud of our own opinions, and stubbornly loyal to our past errors of judgment, we often shut our eyes to the light which would reveal us to ourselves. A school boy of nine, who was once explaining a picture book to his little brother of six, came across an illustration of King Charles I on his way to the scaffold. "That," explained the lad, "is King Charles on his way to be block-headed." Well, the boy was not so far wrong. Because the monarch has been block-headed, he was on his way to being beheaded. Thus by living too narrowly or too shortsightedly with ourselves, we block the way to our own self-realization. When we are always looking out for ourselves, we seldom see ourselves because our gaze is focused on the externals around us, rather than on the resources within us.

Let's turn to another aspect of this business of standing in our own way. It not only blocks the way to an understanding of ourselves, but also it hinders our relations with others. It makes us seek alibis for our frustrations by blaming others. Not taking our own natures in hand, we take it out on someone else.

For instance, the spoiled and pampered child who has been allowed to have his own way soon comes to think that every rule of the household is a hampering restriction on his happiness. The more rope he is given, the more he complains that it is choking him. The housekeeper who dwells only on her own desires finds her duties seeming more burdensome, no matter how many labor-saving devices may be at her disposal.

The libertine who puts his own desires and appetites first soon comes to look upon all moral decencies and social codes as old-fashioned, narrow-minded, Puritanical blue laws. Breaking the rules of his own self-control, he blames all the laws of social control. The lawless individualist whose idea of personal liberty is license to do as he pleases considers every form of government a barrier to his freedom.

Constitutions may be amended or repealed, institutions of government may be liberalized or socialized or communized, but still the anarchistic egoist is not satisfied. The dictator who wants his own way will keep up the cry that others are blocking him, however much others may clear the way for him. Men like Stalin are not long silenced by concessions, as our world will no doubt ere long discover. Such men are not the only ones who are standing in their own way to the point of shutting out the view of God.

While not many of us would explicitly say, "I am a god," we must remember that a man's real god is not what he says he believes in, but what he puts first in his life. And so prevalent is the proneness to put oneself

them at the Border, and greet them as they walk across the bridge, out of the totalitarian control of international communism into the free world again. To see each weary, dirty, but happy group come in, makes one thankful that part of the world still offers freedom and Christian love. A few Chinese people manage to come out too, some of them old friends, but we won't give you details about them for many reasons.

We are stunned and grieved as these eye-witnesses tell about the conditions inside the Curtain. Of course there are various reports, but the composite picture is one of forced indoctrination, and of the most inhuman pressures on individuals and groups, which has developed into a reign of terror, inconceivable to the free mind, in what is known as the "Three Anti and Five Anti Movements," in which every one is threatened with accusation, charges of "corruption," and danger to self and family. A few details throw light on the picture.

All Christian churches and other organizations, even though permitted to continue, are being used as far as possible by the government for political purposes. Attendance at endless "study" (all political indoctrination and propaganda) is required, but fewer and fewer come to the regular church services, as even there they are compelled to hear "more of the same." All former Christian publications are now forced to follow the party line, and are used as textbooks for the indoctrination of so-called "religious cadres," who are trained and then sent back to their own sections of the country to train others. Only preachers and workers whose "thoughts have been changed" can preach or make public statements, and only congregations that have accused and put out all "imperialists" and have had a "new birth" can join the new Reformed Church. We are sure that Christians still maintain their inner faith, but public meetings are under the strict totalitarian control of communism.

Schools are no longer Christian, though some Christian fellowships are still witnessing to their faith. All graduates of high schools and colleges are assigned to jobs by the government, and transferred to other sections of the country, with no choice of work or location.

Primary school children are sometimes marched out to execution grounds to witness the execution of so-called "traitors", or taken to inspect the bones of babies "killed by Catholic nuns." We were also told how they were sent into the fields, near Chingtao, wearing masks, and with bottles and tweezers, to collect "infected insects" after "germ warfare air raids." (We only tell these things that you may have some idea of what is being done to the minds and hearts of children, and so that you may have understanding and sympathy for the Chinese people, caught in such tragic circumstances.)

Many mature individuals who disagree with the party line are sent to special indoctrination groups (really concentration camps or prisons) and held there for a year or longer. If their thoughts do not change, they may be "accused" of something, and sent to prison for a long term, or to hard labor, on the Hwai River Dam or some other project.

Heads of schools, hospitals, and service institutions, who have tried to protect the property and funds of the institution by economy and careful planning, are accused of "corruption," subjected to terrible public trials, and required to "confess" false crimes, and refund impossible sums. Reports of suicides, even among fine Christian leaders (many returned students) have recently grown in numbers, as accusations and pressures have broken the bodies and controls of over-burdened men and women.

If on the other side of the picture, there is some material progress, which is not always true, no material improvement could begin to balance the awful destruction of human and spiritual values. The people live in a world of calculated suspicion, fear, accusation, falsehood, hatred, cruelty, and enforced but subtle compromise of the things they hold dear. Much of this is brought about by exploiting the idealism and patriotism of the young and uneducated, and the very gradual involvement of leaders, who find themselves involved in a situation from which they cannot free themselves. While open resistance to these pressures would bring death, the inner prayer of the Chinese people is against them.

first, that the Ten Commandments begin with the words: "Thou shalt have no other god before me."

The person who becomes his own god becomes his own devil. "Blessed is the nation whose God is the Lord."

NEW INSIGHTS FROM THE REVISED STANDARD VERSION

By
DR. ROY L. SMITH

REDEEMED BY GRIEF

For godly grief produces a repentance that leads to salvation and brings no regret.

—2 Corinthians 7:10

For godly sorrow worketh repentance to salvation not to be repented of.—King James Version

It is one of the perversities of life that most of us resist with all the powers at our command

some of those things which hold the greatest promise for us.

We exercise every ingenuity in the hope that we may be able to avoid work, in spite of the fact that idleness is one of life's most terrible afflictions. We cringe in the face of criticism in spite of the fact that it may be our only hope of improvement. We resort to every subterfuge to escape grief in spite of the fact that it is capable of becoming one of our most valued instructors.

The Corinthian Church, raised up in the midst of the most wicked and wanton city in all the ancient East, was Paul's No. 1 problem. To it he addressed the most brutally frank letter in all the New Testament, and to his vast delight it produced results. The Church was humiliated, and in the process of its humiliation it undertook to reform. In response to the good news of the better behaviour, the great Apostle wrote them saying, "godly grief produces a

repentance that leads to salvation and brings no regret."

There are, of course, so many kinds of grief. There is the terror which overwhelms us when we suddenly discover that our evil ways are about to be discovered. And there is the paralyzing pain which follows so much sinning—spiritual as well as physical infections which destroy all peace of mind and body. But there is no suffering to be compared to the remorse which sweeps in upon us with the realization that we have been untrue to a trust, that we have violated our own sense of honor, that we have outraged a merciful Heavenly Father.

It is characteristic of godly grief that it produces action, not that we merely regret our failures and weaknesses without making any effort to clean out our lives. It also assumes responsibility, in striking contrast to that one, for example, who says, "My father was like this. I guess I inherit it from him."

HELENA DISTRICT CHILDREN'S WORKERS MEET

A large and enthusiastic group of leaders who work with and for children met under the leadership of Rev. Ethan Dodgen, District Superintendent, and Mrs. W. A. Gibbs, Director of Children's Work, Monday, October 27, in the Marianna Methodist Church, with Rev. and Mrs. Bill Scroggin as host and hostess.

Brother Dodgen delivered an illuminating lecture, emphasizing the merits of our new translation of the Bible, and the large amount of Biblical material in our excellent Church School literature.

Mrs. Gibbs spoke briefly, asking every church that had not yet done so to elect a Children's Division Superintendent to guide and coordinate the work of the four children's departments. She also invited workers to examine and use recommended books she had on exhibit.

The workers then divided into three separate groups for specialized study, with the following leaders: Kindergarten, Mrs. Henry Wenzel, Helena. Primary, Mrs. H. E. Tomlinson, Memphis. Junior, Mrs. Ira A. Brumley, Conway. Most of the churches of the Helena District were represented in the meeting.

Announcements were made that the Conference Vacation School Clinics will be held in Conway, February 9, 10, and that the Children's Workers Conference this year will be held in connection with the Pastor's School with Miss Mary Alice Jones teaching a course entitled, "Theology for Children's Workers," July 6-10.

HENDRIX COLLEGE NEWS

Film on Campus Life Completed

"This is Your College", a color film showing life at Hendrix College has been completed by a group of Hendrix students. The film, which runs about 20 minutes, includes campus scenes, class work in many departments, religious activities, dramatics, and athletics. The film will be shown in Methodist churches of the Batesville District in connection with the current \$600,000 Endowment Campaign for Hendrix.

William Wilson of Little Rock, a junior at Hendrix was chief photographer for the film. He was assisted by Elmo Knoch and M. L. Scott, also of Little Rock. The cost of producing the film was provided by Charles Barnett of Batesville, Methodist layman.—Public Relations Office

FOR ONLY A SMALL FEE

Athens, Ala. — By faculty action, all persons of sixty-five years of age or older in good health, may register for courses at Athens College without paying tuition. A very small fee to care for records involved is charged.

Many courses in social studies, foreign language, literature, music appreciation, some in the humanities, religion, and other fields will be open to such students if they desire to register and take the course for credit or as auditors.

In this action, stated Dean A. R. Mead, Athens College is recognizing that the region of the Tennessee Valley Authority adjacent to the college has an increasing number of these aged persons who may find great enjoyment and profit in such work. Methodist-related Boston

TRAINING SCHOOL AT COTTON VALLEY CHURCH

Officers and teachers of the Springhill Methodist Church School attended a school held in the Cotton Valley Methodist Church last week October 20-22. The Cotton Valley minister, Rev. J. P. McKeithen, was dean of the school, in which the Shongaloo, White Hall, Pleasant Valley, Cotton Valley, and Springhill Churches cooperated.

Five teachers in the Children's Division in the Springhill Church received course cards of recognition for having met all the requirements, including attendance every night. Those teachers were Mrs. Tom Harris, Mrs. Thomas C. Gray, Mrs. I. L. Park, Mrs. Abbye Freeland, and Mrs. P. S. Phillips. Others from Springhill who attended were Hubberd Boucher, Mrs. Earl Crews, Miss Vona Dunn, Earl Crews, Hugh Lide, N. J. McConnell, Mrs. D. D. Diehl, Mrs. Russell Nations, Mrs. Jack Crittenden, Mrs. Grover Brodnax and Rev. W. D. Boddie.

NEW ORLEANS TRAINING SCHOOL

Approximately 250 persons enrolled in the Training School for New Orleans Methodism, held in the Napoleon Avenue Church, October 20-24, Rev. Albert S. Hurley, host pastor.

The Dean, Rev. Henry A. Rickey, of Carrollton Avenue Church, reports that the new plan of having a five-night school, with each pupil taking two courses, was a success. Each pupil was asked to take the Bible course at one hour, and a methods course at the other.

The courses and instructors were: The Old Testament in the Life of Today, Dr. W. C. Davis, of Perkins School of Theology, S.M.U.

Stewardship, by Roy Farrow, of the Texas Methodist Colleges Assn.

Adult Classes, and Young Adult Work, Mrs. Estelle Blanton Barber, of First Church, Dallas.

Planning for Children in the Church, Mrs. C. E. Mahaffey, Beaumont.

The Intermediate Program, Mrs. Edgar Cayard, of New Orleans.

The Methodist Youth Fellowship, Rev. L. L. Booth, New Orleans.

Two hundred eighty seven first series credits were issued, and 65 were given recognition in the non-credit course on Stewardship.—Henry A. Rickey

HE SHOWS THE HEAVENS TO THE SCOUTS

John E. Shryock, lay missionary of the Methodist Church in Africa, has been appointed to work with Boy Scouts at the Elisabethville mission in the Belgian Congo.

The young Texan writes: "Although their uniforms are sometimes quite incomplete or ragged, they have a real pride in their organization and of the traditions of scouting."

Mr. Shryock says the African scouts want to learn more about stars. "They knew of the North Star and a few other constellations but had little practical knowledge of how they could be used for finding directions," writes the missionary. "Neither did they understand

University conducts a similar program.

KOREAN Y. W. C. A. STILL ACTIVE DESPITE WAR

At no time since the outbreak of war in 1950 has the Young Woman's Christian Association of Korea ceased to function, say that organization's international leaders. When Seoul was first occupied, the National Y. W. C. A. office was set up in Pusan, from which contacts were as far as possible maintained with local Y. W. C. A.'s. Many of the latter plunged into emergency work with the refugees pouring into their cities, until they too had to move south. Y. W. C. A. buildings have been destroyed, properties stolen, families scattered, separated or lost. The exceptions are the National and Seoul City Y. W. C. A. buildings which are reported still standing in the midst of devastation, though completely stripped and looted. Six Y. W. C. A.'s in cities and one in a rural area have now re-established their contacts with the National headquarters and two new Associations have been organized. The Pusan Y. W. C. A. is helping in the large orphanage that the U. N. is operating on the island of Koje. Y. W. C. A. student groups have been reorganized in many places, including a group at Ewha Woman's University and in six secondary schools. Schools are held in tents, the pupils standing or sitting on mud floors."

Methodist Bishop Visits Korea

Bishop Richard C. Raines came to Tokyo following a two-week tour of battle areas during which he visited front-line troops and held conferences with chaplains. "I was impressed by our soldiers in Korea," he said. "I also found the chaplains there to be men of real stature and for their men. I was impressed the generals and other officers and

why they could not see the North Star or other constellations common only to the northern hemisphere. This is typical of situations where the Africans need teachers to guide them in their study."

Mr. Shryock has obtained charts for identifying southern hemisphere constellations, and plans to teach these soon.

Mr. Shryock, from El Paso, Texas, went to Africa in 1951 under the "Africa-3" plan—three years of service in that country. He received his B. A. degree from Texas Western College in 1950 and took special summer training at Hartford Seminary Foundation before sailing for Africa.

by the real concern they showed for their men. I was impressed with the terror and suffering of actual combat. The attacks are almost universally at night and our men are always outnumbered, from two to one to fifteen to one. I was impressed by the vigor of the Korean people, their will to live," he said. "From everything that I heard and saw I was impressed by the fact that Koreans make good soldiers."

Bishop Raines left here for Formosa to investigate the need for sending missionaries there. The denomination has no work on the island although some 3,000 Chinese Methodist refugees live there. "If these Methodists need help I'll see that some of the former China Methodist missionaries are sent there," the bishop said.

FAMILY OF TEN JOINS CHURCH TOGETHER

Wilmington, Del.—(RNS) — McCabe Memorial Methodist church chalked up a record here when 10 members of a single family joined the church.

The Rev. Joseph B. Dickerson, pastor, reported that at no time in his long experience in the ministry has a family of this size affiliated simultaneously with the church.

The family comprises Mr. and Mrs. Charles B. Barton, their four sons and one daughter, and three daughters-in-law. Mr. and Mrs. Barton, who formerly lived in Altoona, Pa. and moved here recently, transferred their membership from the Jaggard Methodist church in Altoona, while a son, James, and his wife, transferred from Altoona's First Church of Christ.

For good measure, Miss Inez Simmons, fiancée of Samuel Barton, one of the sons, also joined the church with the family.

Mr. Dickerson credits the Fishermen's Club of the church, which conducts family evangelism, for the mass admission of the Bartons.



Little Rock's Favorite Eating Place "Quality Food at Popular Prices"

Stop in and enjoy our excellent variety of delicious foods at reasonable prices.

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615 MAIN STREET



JAPANESE PILOT WHO LED PEARL HARBOR ATTACK TO BECOME MISSIONARY

A Japanese pilot who led the attack on Pearl Harbor "with no real joy in my heart" will become a Christian missionary. Capt. Mitsuo Fuchida, 50, formerly of the Japanese Navy, told the Christian Businessmen's Committee at Vancouver, B. C., that since the war he has been converted to Christianity and will devote the rest of his life to preaching the Gospel. Mr. Fuchida, a slightly built man with a pleasant smile, spent three days there en route to San Francisco. He intends to take missionary training in the U. S. for a year, learn to fly a helicopter and return to Japan to preach throughout the country. Before the Pearl Harbor attack, Mr. Fuchida trained 360 pilots for a month and a half. As he attacked, he said, he was filled with love of his country and hatred of Americans, "but there was no real joy in my heart." Mr. Fuchida also led an attack on Darwin, Australia, and bombed Trincomali, Ceylon. At Midway, he was in sick bay aboard an aircraft carrier when it was bombed by U. S. forces and both his legs were broken. Later, he was sent to build an airfield at Iwo Jima. On August 20, 1945, Mr. Fuchida was to take part in a suicide mission against Guam but the war ended. He was later tried as a war criminal and acquitted but was a witness in many trials of senior officers. Mr. Fuchida's conversion was brought about by an American missionary, Timothy Pietsch, who accompanied him there.

Church Members Want To Eliminate Worrying

A questionnaire on sermon topic preferences submitted to members of the May Avenue Methodist church in Oklahoma City revealed that the congregation's first choice was "How Religion Can Eliminate Worrying." Interested in what sermons his congregation would like most to hear, the Rev. Allen Polen mailed out a suggested list of topics to the church's membership, asking them to state their preferences. Their second choice was "Ways to Increase Religious Faith." The topic "How Can I Take My Religion Into My Business Life" evoked the least response. Not a single vote was cast in its favor.

Reports Scientific Study Of Prayer Under Way

A scientific study is now being made to determine the power of prayer, it was disclosed at St. Paul, Minn., by Dr. Glenn Clark, author of several books on prayer and a well-known Bible teacher. He said that Dr. J. B. Rhine of the department of parapsychology at Duke University, Chapel Hill, N. C., has been attending five of Dr. Clark's Camps Farthest Out (Christ for Others) to explore the possibilities of prayer. "We are pretty close to breaking the thin wall of partition between the material and the spiritual," Dr. Clark said.

Youth Delegates Sail For World Conference

The vanguard of the American delegation to the third World Conference of Christian Youth, to be held at Kottayam in Travancore, India, Dec. 11-25, left New York aboard the S. S. Queen Elizabeth on the first leg of their trip. In the party were 16 of the U. S. delegation's 30 members as well as a Korean girl and a Canadian boy delegate. A. Wilson Cheek, director of youth work for the National Council of Churches and executive secretary of the United Christian Youth Movement, accompanied the group as adult leader. Other U. S. delegates will follow in smaller parties

at later dates, some flying to India because of commitments detaining them here until just before the conference dates. The advance group was scheduled to visit Christian youth centers in France, Belgium, Switzerland, Germany and England prior to sailing from Southampton Nov. 14 for Bombay.

Mission Churches Give Back Funds

Eighty new mission churches established within the Augustana Lutheran Church during the past decade already have given back \$250,000 in benevolences, it was reported at Minneapolis, Minn., at a denominational seminar on church finance. This demonstrates that establishing new missions is profitable financially as well as spiritually, declared Dr. S. E. Engstrom, director of American missions for the denomination, who made the report. The seminar recommended a special appeal for \$1,000,000 be conducted in 1954, with money to be divided equally between American and world missions.

Says Churches Need Cross-Fertilization

Christian churches, which have been "inbreeding" for centuries, now need a "vigorous cross-fertilization," the 150th annual meeting of the Massachusetts Baptist Convention

was told at Malden, Mass. The Rev. Edwin T. Dahlberg of St. Louis, former president of the American Baptist Convention, said the various denominations had kept their doctrine pure by inbreeding. But today, he said, they need cross-fertilization so they may receive "the strength that each has to give to the others." Dr. Dahlberg said Baptists need not fear loss of their liberty of conscience and church independence in joining ecumenical movements like the National and World Councils of Churches. Those organizations, he said, guarantee in their constitutions that participating bodies retain exclusive control over church polity and doctrine.

Duck-Hunting Stamps Help Finance Mission Work

Federal duck-hunting stamps are helping finance Roman Catholic mission work in the Diocese of Little Rock, Arkansas. Many of the duck-hunting, or migratory bird, stamps are included with the cancelled postage stamps sent in to the stamp department at St. John's Catholic Seminary here. The seminary sells the stamps and uses the money for missions. Duck-hunting stamps are snapped up by collectors at a good price. Requests for more have come to the seminary from all over the U. S. Federal law requires every duck hunter to have a migratory bird stamp. It is estimated that if the seminary received only one-fourth of the duck stamps sold in Arkansas and Louisiana every year, it would raise enough money to build a new church.

Finds Bible Study Increasing Among Students

An increase in Bible study is one of three significant movements in present-day student life, a Bradford Junior College instructor said in Haverhill, Mass. The Rev. Frederick B. Noss, religion and philosophy teacher, said another of the movements is a "new and encouraging interest in theology." Students are "a little bit afraid of the Word, but they

feel they want an understanding of it," he added. A third movement, Mr. Noss said, "is a new approach to theological concepts." He suggested that all three developments are "evidence of the place of faith in education."

Second Baptist Church Joins Congregationalists

The Judson Memorial church in New York, a Baptist congregation, has applied for admission to the New York City Congregational Church Association, the Rev. Robert W. Spike, pastor, announced. The church will maintain its connection with Baptist organizations, however. It is the second New York Baptist church to seek affiliation with the Congregational Association in recent months. Last May, Riverside church, long connected with the American Baptist Convention and the Southern New York Baptist Association took similar action. Both churches will be received into the New York City Congregational Church Association at a "Recognition Service" to be held on Nov. 6, at the Broadway Tabernacle church here. At that time, Dr. Spike and Dr. Robert J. McCracken, pastor of Riverside church, also will be recognized as Congregational clergymen, while retaining their present Baptist ministerial standing.

Church World Service Sets 1953 Relief Goal

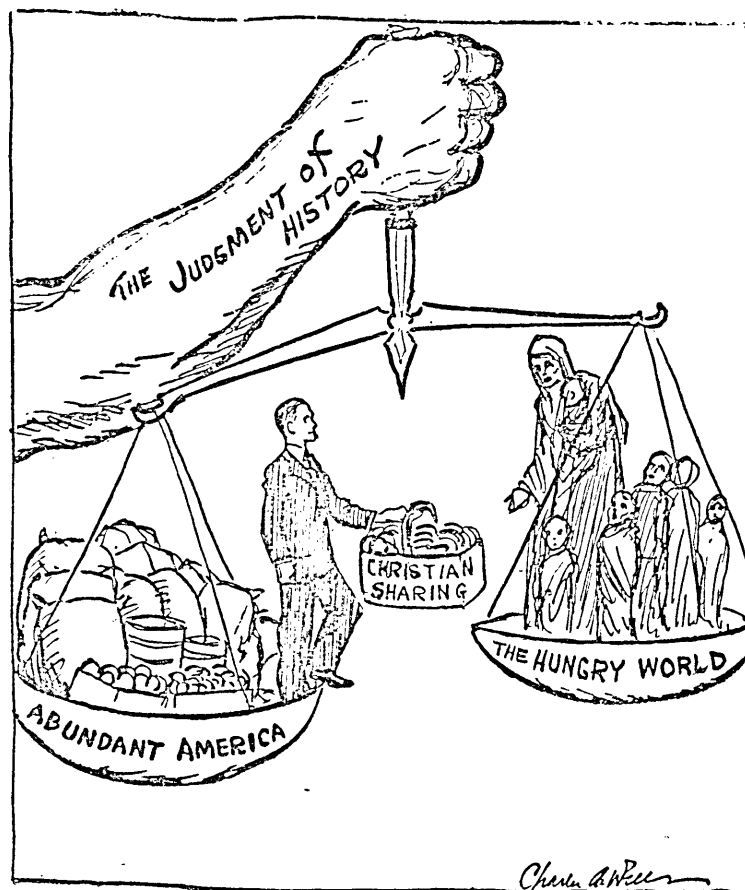
Some 10,897,500 pounds of emergency food, medicine and clothing will be sent to areas of distress in Asia and the Near East in 1953 by Church World Service, a department of the National Council of Churches. The agency's 1953 plans were announced here by Arnold B. Vaught, executive secretary of its committee on Relief and Reconstruction Services, who estimated the minimum dollar value of the emergency relief supplies at \$3,765,000. The relief program will be made possible through funds resulting from the "One Great Hour of Sharing" united appeal of Protestant Churches in America, the Christian Rural Overseas Program, and other denominational overseas relief and reconstruction programs. Mr. Vaught said that the major part of the emergency relief would go to Korea, with its 10,000,000 homeless refugees; India, which is suffering its sixth successive year of famine, and the Near East with its more than 1,000,000 uprooted Arabs.

German Steel Plant Gives Bells For Hiroshima Church

Some 18,000 West German steel workers and many high ranking religious, government and civic leaders jammed the large hall of the Rochumer Verein here for a ceremony in which four bells were donated by the steel plant to the Roman Catholic "peace" church under construction in Hiroshima, Japan. The bells were given to Father J. Lutterbeck, procurator of the Jesuit Mission for Japan, who will accompany them to Hiroshima. The \$170,000 peace church is located eight blocks from the center of the atom bomb blast which wrecked the Japanese city. The bells are expected to reach Hiroshima in time to announce the New Year from the church tower. All the bells are made of steel. The largest is dedicated to "Our Lady, Queen of Peace," and carries the inscription, "steel, basic element of war, calls the peoples to peace."

"DO YE EVEN SO TO THEM"

Chas. A. Wells



The November Special And Hendrix College

PURPOSES

Two major goals characterize the 1952 November Special for Ministerial Education and Hendrix College:

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

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

THE NOVEMBER SPECIAL

Once again Arkansas Methodists have an opportunity to contribute through the November Special to two of their major programs—Ministerial Training, and Hendrix College.

The dates for the Special this year are November 16 through 23. Many churches have already provided in their budgets for their contributions; others will take a special offering.

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

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

When the Special for Ministerial Training and Hendrix began there were only a relatively few ministerial stu-

dents in our state. The Special has been a continuous inspiration and financial aid, and this year there are more than 125 men from the two Conferences preparing for the ministry in various institutions.

WHY INVEST IN HENDRIX COLLEGE?

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

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

Because more than half the cost of operating Hendrix College has to come from enlightened philanthropy.

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

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

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

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

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

WHY CHRISTIAN EDUCATION?

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

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

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

"Every man who understands and loves his country must wish education brought to the highest point of development and efficiency and to be shot through at every point with Christian principles."—Woodrow Wilson

"A wealthy business man said to one of the professors of a small college, 'why do you stay here? You might have been a millionaire in business.' The reply was, 'I have had a hand on 3,000 or 4,000 students

to help shape their lives, and I think that is worth more than a million.' After a moment's thought the business man said, 'You are everlastingly right'."—C. R. Compton

"It is my considered conviction that there can be no enduring alleviation of the social and political ills which plague us, unless and until there is an essential change of ethical and spiritual attitude in the rank and file of men."

—James Rowland Angell, former President of Yale University.

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

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

Shown above on the steps of the Chapel-Auditorium are a large part of this year's Pre-Theological Fellowship at Hendrix. All are preparing for the ministry or some other full-time religious vocation.

The following members plan to become Methodist ministers: John O. Alston; Mena; Fred Arnold, Little Rock; Darell Bone, Strong; Allen Brockway, Fayetteville; Bruce Brollier, Plummerville; Russell Brown, Hot Springs; Howard Childs, El Dorado; James Conley, Conway; Tommie Cooksey, Jonesboro; Lamar Davidson, Trumann; Jerry Delleney, Dallas, Texas; Bob Edwards, Blytheville; Eugene Efird, Little Rock; Bill Elliot, Texarkana; Thomas English, Plainview; Palmer Garner, Sheridan; Jim Gatlin, Conway; J. G. Greening, Camden; Jim Gossett, Burdette; Jon Guthrie, Delight; Tommy Hall, Calico Rock; Wayne Hill, Somerville, Mass.; Gerald Hilton, Conway; Richard Hudson, Delight; Robert Irwin, Nashville; W. T. Johnson, Beebe; Robert W. Johnston, McRae; Lois Kennedy, Quitman; Elmo Knoch, Little Rock; Gerald Le Van, Oklahoma City, Oklahoma; Carlos Martin, Greenbrier; James L. Morell, Oklahoma City, Oklahoma; Thomas

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

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

or Ministerial Training

November 16-23



THE HENDRIX PRE-THEOLOGICAL FELLOWSHIP

Lamar; Ernest Nipper, Camden; Wayne Olmstead, Heber Springs; Vernon
 er, Evening Shade; Carr Dee Racop, Pine Bluff; Bobby Regnier, Crossett;
 Edward Rowden, Conway; Arthur Sears, Hot Springs; Bill Sargo, Hot
 Grady Sibley, Morrilton; Eugene Sharpe, Hot Springs; Charles Smith,
 Little Rock; Don Smith, North Little Rock; Bill Steel, Dallas, Texas; James
 on, Conway; George Tanner, Fordyce; Ed Thompson, Conway; Norman
 Benton; Bobby Watson, Tuckerman; Maurice C. Webb, Conway; Hilger
 Hurst, Heber Springs; Travis Williams, Jonesboro; Guy Wilson, Watson;
 Old Wilson, Quitman.

Members planning to become Methodist missionaries are John Coleman, Con-
 John Dodgen, Forrest City; and George Schisler of Brazil.

Members who plan to do work in religious education are Ruth Anderson,
 Mary Arnold, Little Rock; Carol Ann Bailey, Blytheville; Sybil Blank-
 Warren; Betty Bolton, Marked Tree; Anita Copeland, Hope; Betty Dry,

Cotter; Charlotte Felkins, Clarksville; Helen Pat Hamilton, Little Rock; Vivian
 Hilliard, Russellville; Sarah Ford, Cushman; Sarah Lee Horton, Morrilton; Sue
 Huffaker, Beebe; Betty Hurt, Paragould; Joan Jacoway, Little Rock; Betty Jane
 Johnson, Beebe; Loretta Johnson, Middlebrook; Patricia Lee, Little Rock; Kay
 McCord, Camden; Phyllis McDonald, Parkin; Martha Menees, Little Rock;
 Frances Patterson, Houston; Marie Petter, Stuttgart; Carolyn Rickets, Bauxite;
 Harriett Riddick, Morrilton; Dorothy Lee Sandage, Magazine; Mary Sue Smith,
 Pine Bluff; Nancy Grace Smith, Helena; Marion Sorrels, Little Rock; Betty Taylor,
 Osceola; Carolyn Tull, Little Rock; Carol Upton, Oklahoma City, Oklahoma;
 Ann Wilford, Paragould; Marthell Williams, Jonesboro; Sarah Workman, Conway.

Students belonging to churches other than the Methodist who plan to become
 ministers are Sanders Clatworthy, Little Rock, Episcopalian; Monte Tubb, Little
 Rock, Disciples of Christ; and Richard Ware, Conway, Baptist. Shirley Jean
 Sheehan, El Dorado, Episcopalian, is preparing for work in religious education.

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

TREASURERS FOR NOVEMBER SPECIAL

Little Rock Conference: Fred Gantt, 916 Hickory, Texark-
 ana; North Arkansas Conference; E. W. Martin, Hendrix Col-
 lege, Conway.



THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



IGNACIO'S THANKSGIVING

IGNACIO, chewing on the end of his pencil, stared gloomily at the words on the blackboard: Write A Story About Thanksgiving. Now if there was one thing Ignacio didn't like to do, it was to write stories—especially ones he knew nothing about.

"Ignacio!" Miss Johnson's voice sounded loud in the stillness of the room. "Why aren't you writing?"

Ignacio, standing up from his seat, faced the teacher. "Please, Mees Johnson, it is that I know nothing to write."

"What? Nothing to write about Thanksgiving? But surely, Ignacio. That is one of our real American holidays."

The boy's dark eyes in his dark face were serious. "But I do not know about your holidays." He straightened proudly. "Ignacio is an Indian."

By now all the pencils in 4A had stopped writing, and every eye was fastened on the teacher and Ignacio.

Miss Johnson's blue eyes were serious too. "Yes, I have not forgotten that you are an Indian, Ignacio. And that makes me even more surprised that you cannot write something about our American holiday." Turning, she faced the class. "Of all the boys and girls here Ignacio should be truly the most American."

Ignacio stood nervously on 'one foot, then the other, while the teacher continued: "Sometimes I wonder how if it hadn't been for the kindness of those American Indians our little band of Pilgrims would have lived during that first terrible winter. It was the Indians who showed them how to plant the corn, to pick wild berries, and to prepare for the cold. When that first Thanksgiving day arrived, it was the Indians who helped celebrate."

Miss Johnson's voice softened. "And I have a feeling that when the Pilgrims went to church and thanked God for his care their greatest thanks was for their red friends. Those Indians were very fine, Ignacio, and you and your people should be proud and try to help others as they did."

Ignacio blinked and nodded. "Yes, Mees Johnson."

"And now," said the teacher, going back to her desk, "I hope you will all write a good story."

But now it seemed there were so many things buzzing around in Ignacio's head that he didn't know which to put down first. Finally the bell rang and Miss Johnson said they might take their stories home to finish. All the way home, Ignacio kept thinking about that first Thanksgiving. He wondered if his father and mother knew that the Indians had helped to make it a real holiday.

Sometimes Ignacio was sorry that they no longer lived on the reservation. There were lots of Indian holidays and fiestas then and always there were people to enjoy them with you. But here in the town, Ignacio had been shy and had made few friends. What use was there for holidays if there was no one to enjoy them with you?

It was after supper that he remembered the story that must be

finished. So, once again, he started. But soon he was chewing on his pencil and writing nothing.

"What is the matter, my son?" asked his father. "Your face looks dark with trouble."

"It is, father." And then Ignacio told him. "I think I could write a good story, Father, if I could be like those first Indians and help to make someone glad on Thanksgiving day."

Now his father's face was dark with trouble too. "Yes, it is bad that we Indians have forgotten we are Americans and that Thanksgiving is our day."

Then the door opened and in came Ramona, Ignacio's mother. "But what is the matter? Did not my supper make you feel good?"

"Oh, it is not that, my wife," said Ignacio's father. "It is only that we were wishing to celebrate Thanksgiving."

Suddenly Ramona's eyes were bright. "And why not? Only today they told me I should not need to work on Thanksgiving, and so we shall have a real fiesta in our own little house."

"Oh, my son, we shall show you what a feast those Pilgrims and Indians had."

After that, when the other children spoke of their plans for the day, Ignacio, too, smiled and thought of the fat hen and the pumpkin pies.

The night before Thanksgiving, however, when his mother was making the pies and his father cleaning the fat hen, all the excitement left Ignacio.

"What is it, my son?" asked his father. "There is again the dark look on your face."

Ramona stopped her mixing. "Are you not happy about the feast?"

Then Ignacio tried to explain. "It—it seems there should be more than

just eating for so great a day."

"Oh, I know!" exclaimed Ramona brightly. It is because we have no guests. Did not the Pilgrims have guests?"

"You are right, Ramona. Others should eat with us."

"But—but who will come?" asked Ignacio.

"Come, we shall see." Father reached for his hat.

Ignacio had little hope of finding anyone to share their dinner with, but he was sure that that would make it more like a real Thanksgiving. Up and down the dark streets they wandered.

Then, as they were about to turn into their own gate again, they heard a small voice say, "Please, sir, may my father rest a while on your porch?"

In the darkness the little girl's face was very white. Ignacio's father reached out a strong arm and helped them on to the porch.

Ramona, hearing voices, opened the door. "It is cold out there. Come in."

"Ach, you Americans are all so good," whispered the man as he sat down before the stove.

And in time, when the guests became warm and rested, there was much talk. They told of their hardships in Europe, of their coming across the ocean to America, of starting to visit the aunt in the West, and of how in this town, they had taken a little walk from the depot and missed their train.

"So," smiled Hilda, "we must wait until another comes tomorrow afternoon."

"Then you can be our guests for the Thanksgiving feast!" exclaimed Ignacio. "We'll have a real Thanksgiving."

But as he and Hilda helped decorate the table and Ramona stuffed the fat hen, the thought came to him that something was still lacking.

"We have a hen, and pumpkin



NATIONAL CHILDREN'S BOOK WEEK

November 16-22 will be observed as National Children's Book Week, the purpose of which is to bring all children the opportunity to read and enjoy children's books both old and new.

Listed below are some new books, published by Abingdon-Press, which will be of interest to children:

Poplar Street Park by Frances Fitzpatrick Wright. This is the fourth in a series of stories about Judy who goes from her farm home to visit her aunt in a sleepy southern town. She joins wholeheartedly in the summertime activities and helps restore an abandoned park. Judy is a normal happy little girl whose charm lies in her ability to find fun and excitement at home.

Speckles Goes to School by Grace Berquist. This is the story of a third-grade school project of caring for a setting hen and thirteen eggs. Jerry, a new boy at the school, becomes accepted as a member of the group during the three weeks of the project. The story is carried swiftly along by the breathless excitement with which the children anticipate the wonder of new life.

Tim Tomkins, Circus Boy by Rose Friedman. Four- to eight-year-olds will thrill to the adventures of Tim as he spends an afternoon behind the scenes at the circus. They will not overlook Tim's pleasure at returning to his own backyard trapeze after he tries out the real circus jobs and talks with interesting people there.

pies, and we have guests," said Ignacio to himself. Then suddenly he spoke aloud. "But that isn't Thanksgiving." Hilda dropped a spoon and Ramona spilled some dressing as they both stared at Ignacio. Slowly he went on. "It is giving thanks that makes Thanksgiving. The—the Pilgrims knew that. They went to church." Now his eyes were shining. "My mother—"

Ramona's eyes were shining too. "Yes, my son. You are right." Then she looked at the clock. "By the time the service is over our hen will be done. Tell your father to get his hat, Ignacio. And come, Hilda, I will tie the pretty ribbon on your hair."

It was in church that Ignacio whispered, "Next year, my father, you will see that I write the best Thanksgiving story in the whole class."—The Christian Advocate



ANN AND THE LITTLE PUPPY

PART 4

The Whine In The Doorway

Ann grew panicky. She had to find the money somehow! Taking off her mittens, she dug into the deep snow for the coins, dug until her little hands were stiff and cold. But all she could find was one penny. It was getting dark and turning colder. Her grandmother would be worried. So, crying softly, she pick-

ed up her soiled, wet dolls and started slowly home. She was only a block from home when she heard a faint and pitiful whine from a doorway. Ann turned toward the sound . . . and there, huddled on the doorstep, was a tiny puppy, the coldest, wettest puppy she had ever seen!

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. EWING T. WAYLAND, Editor

LOUISIANA EXECUTIVE COMMITTEE MEETING

The Executive Committee of the Louisiana Conference met October 28, 29, 30 at the lovely new Pineville Methodist Church with Mrs. Glenn Laskey, president, presiding. She welcomed the new members and the guests, who were: Miss Elizabeth Thompson, Conference Worker; Mrs. Charles Price, Baton Rouge District Vice-President, and Mrs. Walter D. Curtis, President of University Church Woman's Society, which will be the hostess Society for the Annual Conference Society.

Mrs. George Powell, Alexandria District President, gave the opening meditation.

Roll Call by Mrs. E. E. Stewart, Recording Secretary, was answered by twenty-seven members. The first afternoon, night and morning were given to reports and plans of the officers. The second afternoon to committee meetings, and the final night session to committee reports and business. Rev. G. W. Dameron, host pastor, presented the morning meditation.

Mrs. J. B. Pollard, Jurisdiction Secretary of Missionary Personnel, thrilled the group with the information that the Louisiana Conference had met its Missionary Personnel quota, and that a house had been bought and was in the process of renovation for a Methodist Student Center at the Tulane University, New Orleans.

Mrs. G. W. Dameron, Jurisdiction Secretary of Missionary Education and Service and newly elected to the Board of Missions and Church Extension, told of attending her first meeting of that Board and of some of the work of the committees and sections of which she would be a part.

Mrs. L. B. Kilpatrick, Vice-President, absent because of illness, sent her report that Mrs. S. J. Fairchild, because of her continued interest, had accepted the responsibility of promoting special memberships and would be a member of the Finance Committee.

Mrs. F. E. Kinnon, Treasurer, gave the financial statement, and urged that all local pledges be met so that the increased conference obligations might be paid again.

Mrs. Lee Tidwell, Promotion Secretary, had made an interesting comparative chart of all the district reports. She also distributed check sheets for the goals.

Mrs. Warren Constant, Secretary of Missionary Education and Service, told of the fine Conference School of Missions in August and the eight Seminars in September. She said much of the planning for the School of Missions at Centenary College, August 24-28, 1953 has already been completed.

Mrs. C. F. Goldthwait, Secretary of Christian Social Relations and Local Church Activities absent due to illness, sent a report of her work. Her department will continue to sponsor the Alcohol Fund for another year.

Secretary of Children's Work, Mrs. J. C. Whitaker, stated that she had helped in several Training schools, that much good work was being done, but she regretted that it was not all reported. As Chairman

BETTER, WISER, HAPPIER

*Do you wish the world were better?
Let me tell you what to do:
Set a watch upon your actions,
Keep them always straight and true;
Rid your mind off selfish motives,
Let your thoughts be clean and high,
You can make a little Eden
Of the sphere you occupy.*

*Do you wish the world were wiser?
Well, suppose you make a start,
By accumulating wisdom
In the scrapbook of your heart;
Do not waste one page on folly,
Live to learn, and learn to live.
If you want to give men knowledge
You must get it ere you give.*

*Do you wish the world were happy?
Then remember day by day
Just to scatter seeds of kindness
As you pass along the way;
For the pleasures of the many
May be oftentimes traced to one,
As the hand that plants an acorn
Shelters armies from the sun.*

—Ella Wheeler Wilcox

of the Program Committee for the Annual Conference of the Woman's Society at University Church, Baton Rouge, March 1953, she said that much of the planning was under way.

Mrs. J. T. Folk, Secretary of Youth Work, has kept in close touch with her district secretaries through correspondence. She urged that the Youth be allowed to make their own pledges to the M. Y. F. Fund.

Mrs. W. E. Trice, Secretary of Student Work, absent because of illness in her family, sent her report. One of the highlights of Student Work this year was the work camp at McDonnell Methodist Center. At Mrs. Laskey's request, Miss Elizabeth Thompson supplemented this account, saying it had been such a success that it would be continued and in a year or two increased to a National Work Camp. Miss Thompson then showed pictures of the beautiful prayer room, or small chapel, at the McDonnell Methodist Center, completed now, to honor the long years of service rendered by Miss Ella Hooper.

Miss Mary Gladys Page, Secretary of Wesleyan Service Guild, reported on their splendid meeting at Camp Brewer, this summer, and told of their plans for the meeting in Baton Rouge in March, on the week-end preceding the Annual Meeting of the Woman's Society.

Secretary of Supply Work, Mrs. Sam Dunbar, has visited all except one of the centers of work in the Conference, some of them several times, and she expects to visit the other one soon. She has sent to each local Supply Secretary letters from workers in these Institutions.

Mrs. W. W. Paxton, Secretary of Spiritual Life, attended Jurisdiction and Conference Schools of Missions, holding a clinic in the latter; four Seminars, Guild Week-ends at Camp Brewer; and held a retreat at Bluff Creek of the Baton Rouge District.

Secretary of Status of Women, Mrs. F. C. Haley, said their outstanding work had been helping in the

National Citizens Roll Call. Many societies had reported 100% registered voters.

Mrs. C. I. Jones, Secretary of Missionary Personnel, told of her recent visit to the N. Y. office, where she had received copies of the new colorful literature. She said some changes had been made in the Local Personnel Committee.

Mrs. P. D. Lambert, Secretary of Literature and Publications, commended the District Secretaries for the attractive literature displays at the Seminars, where the sales averaged about one dollar per person attending.

The Rev. and Mrs. G. W. Dameron, Mrs. John Galloway, Promotion Secretary of the Alexandria District, and the women of the Pineville Methodist Church, said "Welcome" in every way possible: the coffee and cokes always ready; the dinner prepared Tuesday night by the Wesleyan Service Guild, Mrs. George Dunbar president; the two luncheons served by the Woman's Society, Mrs. R. S. Randow, president; the dinner given by Mrs. J. H. McTwee, District Treasurer of Alexandria, in her lovely home; and the many hosts and hostesses who entertained the committee in their homes.—Mrs. P. D. Lambert.

The Woman's Division of Christian Service of the Board of Missions of the Methodist Church has re-elected Mrs. Frank G. Brooks, of Mount Vernon, Iowa, as its president for the second term of four years. Mrs. Paul Arrington, of Joels, Miss., was elected first vice-president. Vice-president of the Division and chairman of its Foreign Department is Mrs. Charles E. Wegner of St. Paul, Minn.; vice-president and chairman of the Home Department, Mrs. J. N. Rodeheaver of Winona Lake, Ind.; vice-president and chairman of the Department of Christian Social Relations and Local Church Activities, Mrs. J. Fount Tillman of Lewisburg, Tenn.

NEWS IN BRIEF

Wynne Methodist Church had an extensive observance of the Week of Prayer. On Sunday afternoon, October 26, the Wesleyan Service Guild sponsored a program at the church, with Mrs. Harold Womack as leader, and Mrs. Robert Dillpoint and Miss Louise Coffin, musicians.

On Monday, October 27, the three circles observed the day at their individual meetings; Circle No. 1 at the home of Mrs. T. B. Murray, with Mrs. T. M. Ellis as leader; Circle No. 2 met with Mrs. G. G. Dorris, with Mrs. Dorris leading the service; Mrs. L. A. Wallace was hostess to Circle No. 3, and Mrs. A. O. Chastain was program leader.

On Wednesday, October 29, four members of Circle No. 2, Mrs. Harold Womack, Mrs. V. E. James, Mrs. Faye Vann and Mrs. G. G. Dorris visited the Cherry Valley Society and assisted in the Week of Prayer service there.—Mrs. G. G. Dorris.

The Woman's Society of Christian Service of the Norfolk Church was awarded a ribbon on its display of a booth emphasizing the need of Christian worship, service and recreation for the peoples of the world, at the Baxter County Fair in October. Norfolk church is one of the churches on the Mountain Home parish. Rev. Lee Anderson is the pastor.

The Wesleyan Service Guild of Piggott has undertaken and successfully carried through with a number of projects recently for the purpose of raising funds, in addition to its regular program each month.

During the month of August and September the Guild promoted a Parcel Post sale. This was done by soliciting the cooperation of former members and friends of the church, along with a number of non-resident members, many of whom responded by sending articles for the sale, with some sending cash. The sale was held during a family night supper meeting during Christian Education Week in early October. Proceeds from the sale amounted to better than \$100.

Another project has been the selling of 12 dozen plates, with the picture of the church on the inside of the plate engraved, along with a brief history of the church on the back. Again, the response has been excellent.

At the present time delivery is being made on a large order of Christmas cards. The proceeds from each of these projects are to be used toward the purchase of new furnishings for the parsonage.—Reporter

At a recent meeting of the Executive Committee of the North Arkansas Conference Wesleyan Service Guild, the following officers were elected for the remainder of the year, 1952-53; Conference Secretary, Mrs. Velma Oakes, Siloam Springs; Associate Secretary, Miss Thelma Pickens, Batesville; and Secretary of Christian Social Relations and Local Church Activities, Miss Mildred Scott, North Little Rock.

Mrs. Oakes succeeds Miss Gertie Stiles, who is now Jurisdiction Secretary of the Wesleyan Service Guild.

CURRENT NEWS IN ARKANSAS METHODISM

LITTLE ROCK DISTRICT CONFERENCE

The Little Rock District Conference opened at 9:00 a. m. October 28 at Oak Forest Methodist Church, with the singing of the Hymn, "O Worship the King," Dr. Francis A. Buddin, presiding. The Devotional was conducted by Rev. Wesley Reutz. Kirvin A. Hale was elected Secretary and Rev. Clyde T. Parsons elected assistant Secretary. Registration recorded as follows: Ministers thirty-five, Delegates sixty-five, and Visitors seventy.

Announcement of Committees was made by Dr. Francis A. Buddin. The program for the District Conference including list of Committees named. The Rev. George G. Meyer, host Pastor, announced place of meeting for Committees.

THE ARKANSAS METHODIST: Was presented by Dr. E. T. Wayland Editor. The emphasis placed upon the importance of "The Arkansas Methodist in every Methodist Home."

THE METHODIST HOME FOR CHILDREN: Presented by Rev. T. T. McNeal Superintendent of the Home. Added facilities and continued support for the care of a larger number of Children being the greater emphasis.

EVANGELISM: Rev. H. O. Bolin District Director of Evangelism, and Rev. Cecil R. Culver Conference Executive Secretary of Evangelism led us in our thinking concerning our District and Conference Program of Evangelism.

CHRISTIAN EDUCATION: Rev. Roy E. Fawcett Executive Secretary of The Little Rock Conference Board of Education presented this phase of our Church Program, and was assisted by the following: Dr. Aubrey G. Walton Pastor of the First Methodist Church Little Rock, Arkansas, Mrs. W. F. Bates Conference Director Children's Work and Mrs. Maude Monday District Director of Children's Work, J. Russell Henderson Conference Director of Youth Work, and Roland Shelton Conference Director of Adult Work.

HENDRIX COLLEGE: Dr. Matt L. Ellis President of Hendrix College led us in our thinking concerning the high standard set by Hendrix College, and the place of the College in the life of the Methodist Church.

BOARD OF MISSIONS: Following the singing of the hymn "Jesus Shall Reign" Rev. Charles W. Richards presented the cause of Missions. Mrs. Joe L. Simpson, President of the District W. S. C. S., brought greetings to the District Conference. Dr. Arthur Terry president of the Conference Board of Missions presented the Conference program of Missions. Rev. C. Ray Hozendorf Secretary of the Conference Board of Missions was introduced and presented to the Conference Dr. W. Farrell Pledger Missionary from India who gave an inspiring message on the work of the Methodist Church in India.

The Benediction was given by Rev. C. Ray Hozendorf.

(Adjournment)

Lunch was served by the Ladies of the Oak Forest Methodist Church.

AFTERNOON SESSION

1:30 P. M.

Prayer by The Reverend Charles

H. Giessen.

DISTRICT TREASURERS REPORT: The report of District Treasurer Mrs. Inez B. Whyte was given by Dr. Francis A. Buddin.

REPORT OF DISTRICT PARSONAGE COMMITTEE: The report of the District Parsonage Committee was given by Roland Shelton, Chairman. Effective, that a new District Parsonage was to be secured. The motion to adopt the report of the Committee was made by Mr. Shelton and seconded by Rev. Willard R. Burks. The motion passed by a unanimous vote.

ALDERSGATE CAMP: The report was given by Mr. Mike Willis Director of the Camp, outlining the work of the camp and the variety of interest in the camp and the progress made in buildings constructed.

LITTLE ROCK METHODIST COUNCIL: The work of the Little Rock Methodist Council was presented by Miss Grace Thatcher.

GOODWILL INDUSTRIES: The work of the Goodwill Industries was presented by Mrs. Robert F. McKee.

BOARD OF TEMPERANCE: Rev. Fred W. Schwendimann a member of the Conference Board of Temperance very ably presented the cause of Temperance.

DISTRICT BOARD MISSIONS AND CHURCH EXTENSION: Mr. B. F. Albright, President of our District Board, gave the report. Attention was called to the progress made in the following new developments in Church building: Mountain View, West Markham, St. Paul and the new Church at Benton.

W. S. C. S. REPORT: The District President Mrs. Joe L. Simpson gave the report of the W. S. C. S. for the Little Rock District Conference.

QUALIFICATIONS OF LOCAL PREACHERS: The report was given by The Rev. Jeff E. Davis Secretary.

LICENSE TO PREACH: The report was given by Rev. Charles W. Richards, and there were no applications for license to preach. Robert W. Trieschman and Corlas E. Martin were recommended to the Little Rock Annual Conference for admission on trial.

LAY ACTIVITIES: A report was made by Roland Shelton, Conference Lay Leader.

SALEM CAMP GROUND: In the absence of the Chairman of the Committee, W. A. McAllester, Dr. Francis A. Buddin gave the report.

An invitation for the Little Rock District Conference to meet at Henderson Methodist Church 1953 was extended by The Reverend Kirvin A. Hale Pastor. The invitation was accepted.

The following Committees were elected: District Trustees, Ad Interim, Salem Camp Ground. (The Little Rock District Conference Program gives membership of Committees.)

The report of the Committee on resolutions was given by J. Edwin Kieth.

The Benediction was given by J. Kenneth Shamblin.—Kirvin A. Hale, Secretary

WARREN CHURCH READY TO BE DEDICATED

The Warren church was completed a little more than two years ago, but there was a debt of approximately twenty thousand dollars on the building at the time it was opened for worship. By this year the amount had been reduced to ten thousand dollars. The Board of Stewards designated the month of October as the time for a special campaign to retire the full indebtedness remaining on the church. This campaign was very successful, and we are able to report that the entire amount, and all interest, has

been paid and the church is now free of debt. Many people had a part in this, but the church is especially indebted to Mr. P. E. Garrison, member of the Board of Stewards and mayor of the city of Warren, who gave excellent leadership and diligent effort in the successful completion of this project.

Bishop Martin will give us a date in the near future, possibly in January, when he will come to dedicate the church. Our people look forward to this occasion with great anticipation.—J. Ralph Clayton, Pastor

THE 1952 CHRISTMAS SEAL

The red Double-Barred Cross, which is featured with a lighted candle on the 1952 Christmas Seal, is today a half century old as the international symbol of the war against tuberculosis. Judge Guy Amsler, Seal Sale Chairman of Greater Little Rock and Pulaski County pointed out today in an interview at Seal Sale headquarters, 414 West Second Street.



Pulaski County residents will have a chance to see the new Seal on November 17th, the opening day of the campaign, when sheets of Christmas Seals will be delivered to homes throughout the county. Proceeds from the 1952 Christmas Seal Sale, which will continue until Christmas Day, will be used for the 1953 tuberculosis control work of the Pulaski County Tuberculosis Association.

"The use of the red Double-Barred Cross, an adaptation of the historic Cross of Lorraine, as an emblem of the modern crusade against tuberculosis, was first proposed and unanimously accepted on Oct 23, 1952, Judge Guy Amsler said. "The proposal was made during the first international conference on tuberculosis in Berlin, where medical and lay leaders from 20 nations including the United States, met to join forces against TB, then the leading cause of death in many nations. Tuberculosis has been forced down from first to sixth as the cause of death in this country since then, but TB is still the leading disease killer among young people in this country between 15 and 35."

On May 17, 1906, the National Tuberculosis Association made the red Double-Barred Cross its official emblem and in 1920 the NTA officially registered the symbol as its trademark, Judge Guy Amsler added. The Double Barred Cross is

MINISTERS WIVES' FELLOWSHIP MEET AT FORREST CITY

Eighteen members of the Ministers Wives' Fellowship of the Forrest City District met at the First Methodist Church, Forrest City at 10:00 o'clock, September 22.

The meeting opened with a devotional service. This was followed by a business meeting. The group then enjoyed a time of fellowship while hemming cup towels for our Bear Creek Camp. An enjoyable pot-luck dinner was served at the noon hour.

Plans are being made for our Christmas party about the middle of December. The entire families of the ministers of the District are to be invited to this meeting.—Reporter

also the insignia of the 3,000 associations affiliated with the NTA, including the Pulaski County TB Association.

"Regardless of the general design of the Christmas Seal," Judge Guy Amsler pointed out, "the red Double-Barred Cross appears on it each year, assuring those who purchase Seals that they are contributing to the support of an organization dedicated to fighting tuberculosis. The Cross on this year's Seal is unusually prominent, covering roughly about half the Seal."

A brightly lighted candle in an old-fashioned, brass candlestick, the Seal's second feature, glows slightly to the right of the international symbol, Judge Guy Amsler said, with both Cross and candle standing out against a green background.

"This year's Seal will make the familiar insignia of the ceaseless war against tuberculosis better known than ever before," Judge Guy Amsler concluded. "It will point up the fact that under the emblem of the red Double-Barred Cross, tuberculosis associations in this country and throughout the world will fight TB until the disease is no longer a threat to our nation or to any nation in the world."

"We are determined to pursue the battle with ever-increasing vigor. TB kills an estimated 5,000,000 people in the world each year—about 34,000 annually in this country alone."

"Every one of us can join in the battle against tuberculosis. Every one of us can buy and use Christmas Seals which support work designed to rid this community and this nation of the disease," Judge Guy Amsler declared.

ARKANSAS METHODIST



"Along A Country Road"
The North Arkansas Conference
The Town and Country
Commission

The Methodist Church
Hendrix Station, Conway, Arkansas

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

SPRINGFIELD CHURCH HAS PIONEER DAY

The enterprising and earnest pastor of the Springfield church, Vernon Paysinger, Hendrix College student, sponsored an outstanding service in his church on Sunday, October 12, which was known as pioneer day. It was a great homecoming experience. Loved ones and friends who had not had personal fellowship with one another in many years were back to rejoice in this outstanding event. Brother Paysinger and the fine people at Springfield and along with multitudes of others are rising to the challenge of revitalizing church life in the small communities. The following article from Brother Paysinger gives an idea of the splendid service that was held. Friends of the Springfield church over the Conference will be delighted to hear of this program and will be glad to help in this enterprise.—J. Albert Gatlin

The survival of country churches in some areas has become a serious problem to Rural Methodism. Buildings made to accommodate large congregations now only serve as a meeting place for a few, since rural America has become depleted in population in many areas. The small groups have difficulty in maintaining their building, and yet, they are not willing to forsake that part of their heritage and drive to church in town.

The Springfield Methodist Church congregation is doing something about their problem, and their task is a rather large one, for this beautiful old building which sits upon the south side of a hill needs a general repair. The roof is not drooping, the floor is not sagging, and the walls are not bulging, but the building needed a new roof, a new outside paint job, an inside finish, a new heating plant, the building underpinned, a walk, and a bridge. So do a lot of other church buildings, but this one is about fifty by sixty-five feet with an eighteen foot ceiling and a sharply inclined roof. This task is made more acute by having only a small congregation of about twenty people.

This spacious old building was erected in 1879, three years after the county seat was moved away from Springfield. At that time Springfield boasted a college, and the population was much greater than at present. In those days it was not unusual to have a congregation of one hundred fifty.

To help solve the problem of renovating the building the local people have called on friends who have some of their fondest memories in connection with the church. These friends have moved to other communities, but they come back to every home-coming and enjoy here at this church the fellowship of those who have meant so much to them in past years.

building. The Rev. Robert L. Armor, a native of Springfield, who is now in San Antonio, Texas led the last "home-comers-get-together" in a devotional and an appeal to restore the building. This home-coming was held October 12, 1952. Some two hundred fifty people responded immediately to the appeal by contributing \$175.00, and signing pledge cards for additional amounts. Others are making regular contributions to the fund. It is estimated that there will be enough money to complete the program within a year.

Work on the building has already started. An entire new roof has been finished. The outside painting will start in the near future. Each successive job of refinishing the building is started as soon as funds are made available by contributions.

Through the inspiring efforts of a loyal and devoted group of Methodist along with a group of friends, this historical church will soon be completely reworked. It will continue to serve in a great way in the years ahead. It will be a rallying place for those who live in the community as they meet for study and worship. It will be a place of home-coming for many who have gone out from the community in days gone by and for those who shall continue to go out in the world in the days ahead.—Vernon Paysinger



SPRINGFIELD CHURCH



HOMECOMING AT OAKLEY CHAPEL

SUNDAY, November 2, was a "Red Letter Day" for Oakley Chapel. Our newly elected superintendent, C. A. Johnson, opened the Sunday School at ten a. m., while the pastor was conducting the worship service at nine-thirty at the New Home Church, eight miles away. Arriving at the church in ample time, the pastor conducted the morning worship service at Oakley Chapel at the eleven o'clock hour, with a well filled sanctuary.

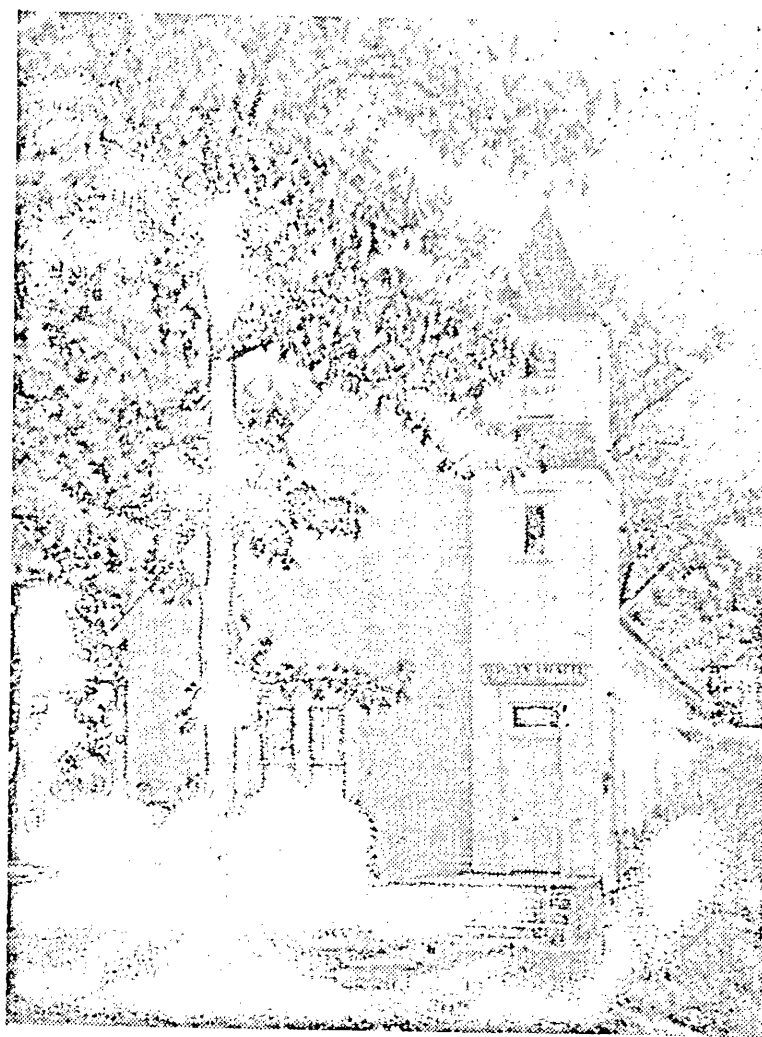
Following the worship service the congregation assembled in the annex for the noon hour. There was not room to receive them. It seemed like everyone who had come for the first home coming in the history of this church, had brought along enough food for themselves and several others. It was one of the most bountiful "feasts" I have ever witnessed. The fellowship at all the services of the day was just what any one would enjoy at a church gathering.

At 1:45 the congregation re-assembled in the church for the homecoming service. Brother Albert Brogan led the congregation as we sang, "Gathering Home." The last two pastors preceding were present: Rev. Kenneth Hatfield of Centerton, and Rev. Robert Ritter of Springtown. Brother Hatfield led in prayer. Several vocal numbers were given. A poem, "Bring Back The Old Country Church" was read by Mrs. J. E. Britt. The oldest member, Mrs. Cora

Maberry, was honored, as well as the youngest, Miss Carolyn Anne McFall. A testimony meeting followed with testimonies from people who found the Lord at the altar of this old church, and with many other fitting testimonials. One couple had been united in marriage at its altar. Mrs. Della Wood gave the history of the church, which dated back to 1872. Mrs. Audrey Rakes read a number of letters from former pastors and members expressing their regret at not being able to attend.

A goodly number came long distances to attend this gathering, and many from nearby communities expressed their delight at being able to enjoy the fellowship of the day, and the blessings of the Lord at this old church that stands on highway 71, three miles west of Rogers. Some of Methodism's really great preachers have served this congregation, and have out run us and gone on to await our coming. About one year from now another date will be announced in this paper for the second of these "Home Comings". Watch for it and be there.

This is the second time I have served this church, which is a part of the Bentonville Circuit, and it is a blessing to be here. May the Lord see fit for Oakley Chapel to stand long and serve well the people who live in this locality, and all visitors who chance to come this way for worship.—W. C. Hutton, Pastor



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ARKANSAS-LOUISIANA

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NEWS

LITTLE ROCK CONFERENCE YOUTH COUNCIL MEETING

The Little Rock Conference Youth Council met at Asbury Church, Little Rock, on Saturday, October 11. The meeting was called to order by Rev. Roy E. Fawcett, executive secretary of the Board of Education of the Conference, who made a statement of the purpose of the meeting which was to organize the council and to outline the program for the current year.

The following recommendations were made by the group after a discussion of plans for the Conference program:

1. Increase in enrollment and attendance throughout the Conference. Suggested that each district should conduct a youth census of all churches prior to Annual Conference.

2. Recommended that each district hold at least a week-end conference or camp for leadership training of adults and youth.

3. Youth to cooperate in the district-wide evangelistic program by planned visitation.

4. It was recommended that the Conference be asked to set up observance of youth day.

5. Encourage churches to have a "Youth Activities Week."

6. Urged that the Sub-Districts develop a well-planned recreational program that will help the local church in this phase of its activities.

7. Recommended vocational guidance clinics for Sub-Districts and local churches.

The need to increase pledges and payments to M. Y. F. Fund came in for a round of discussion. Individual M. Y. fund pledge services and Sub-District pledge services were recommended. Payment of all district pledges to the cottage fund was urged. Several districts have paid in full.

The summer camping schedule was then worked out for the Conference. The schedule will be available at a later date.

An election of conference officers was held with the following officers

METHODIST YOUTH FELLOWSHIP AT DIERKS RE-ORGANIZED

The Methodist Youth Fellowship at Dierks was re-organized on October 19 and the following officers were elected:

President, Sue Glasgow; vice-president, John Williams; secretary, Janis Bonnett; treasurer, Charlotte Lovell; reporter, Mary Graves. Janet Bonnett was named program chairman and Joe Hobson, recreation chairman. Betty Lovell is pianist and the sponsor is Ernestine McClistler.

We believe the new organization will be a success due to the interest shown by the young people.

The church has provided a miniature bowling alley, ping pong and other recreation is being planned to hold the interest of the young people.—Mary Graves, Reporter

and committee chairmen named:

President, Joe Stroud; Vice-president, Sunshine Dillard; Secretary, Diane Morrison; Treasurer, Mrs. Dewey Derrick; Publicity, Martha McOsker; Worship and Evangelism, Elinor Sandborn; Recreation, Barbara Orr; World Friendship, Lorene Eagle; Community Service, Kelvin Byrick; Jimmy Cheatham; Virginia Williams; Board of Education, Mary Sue Smith; Board of Missions, Amanda Black.

The following were in attendance at the meeting: The district directors of Youth Work, Rev. R. O. Beck, Rev. Charles Baughman, Rev. Howard Williams, J. R. Henderson, Rev. Dan Robinson and Rev. Barry Bailey. Four of the District President, Charles Cook, Jack Wallis, Bill Hays and John Titus. Other Council members were Sunshine Dillard, Barbara Orr, Martha McOsker, Elinor Sandborn, Joe Stroud, Diane Morrison, Rev. Roy E. Fawcett, Mrs. Edward McLean, Miss Margaret Marshall, deaconess from the Arkadelphia District, Mrs. Sam Sargo, District Secretary of Youth Work of the Woman's Society, Arkadelphia District, Miss Betty Wallis, Adult Counselor from Rison and Eugene Rushing, officer in the Wesley Foundation from Southern State College.—Martha McOsker, Publicity Chairman

WITH THE SUB-DISTRICTS

The Searcy Sub-District meeting was held at the Beebe Methodist Church, October 27, with 300 young people and sponsors present. About 20 churches were represented. The Beebe group had charge of the program with James Jackson leading the devotional service, followed by an impressive drama under the direction of the pastor, Rev. Floyd Villines, Jr. and Mrs. Frank Garrison, Counselor, on the Methodist Youth Fund. Those taking part were Wanda Jackson, Lonnie Campbell, Carolyn Fryar, Bill Neal, Beverly White, Cora Ann Abington, Josephine Moore, Francis and Patsy James, Milton Eoff, Billie Devore and Elizabeth Sheppard. Miss Nancy Patton was organist. Billie Hill assisted with the colored lighting. The business session was in charge of Cecil Alexandria of Heber Springs and Carolyn Fryer, Secretary of Beebe. Plans were made for a committee to find a way to break down into smaller groups since it has, and is still growing. A period of recreation and group singing led by Brother Villines was enjoyed by every one in the Fellowship Hall where refreshments were served.

The Monticello Sub-District met Monday night, November 3, at 7 o'clock at Greenhill. The title of the program was "Community Service." After the devotional service, Rev. R. E. Darrow showed two films titled "A Line Is What You Make It" and "A Main Street Merchant". Vice-president, Hubert McKeown presided over the business session. Rev. Dan Robinson of Crossett sup-

SIBU MYF GETS UNDER A PROGRAM

By LOUISE MCGRAW

THE story of the activity of the Methodist Youth Fellowship in faraway Sibu, in Sarawak on the Island of Borneo, all began when Miss Ivy Chou—a *Crusade Scholar* with a Master of Arts degree from Columbia University—was forced to flee before "the People's Government" in her native China. She had been principal of the large Methodist Girls School in Foochow, Fukien Province. So she decided to come to Sibu and help us with the young people.

Young, pretty, intelligent, enthusiastic, Miss Chou quickly gained the confidence of the youth in Sibu and filled them with some of her eagerness for the cause of Christ.

"We shall continue to have our regular weekly devotional meetings and our monthly social," the M. Y. F. decided, "but we must do more. Every member must have a definite job." So they made a list of the things that needed doing: church ushering, junior church services, gospel team to visit rural churches, hospital visitation, and a night school. Every member of the Sibu M. Y. F. signed up for one of these activities, and, what is more, the activities were faithfully carried out.

The ushers—two boys to receive the offering on the men's side of the congregation and two girls to receive the offering on the women's side—learned a new sense of order and reverence in this important part of the morning church worship service.

There had been a great need for the starting of a Junior Church. Many Chinese "small fry" either came to church and wiggled or wandered about restlessly during the service, or played outdoors in the yard—not always quietly. So the M. Y. F. decided to undertake the project of organizing and directing a Junior Church. Some members met regularly on Saturday morning with Mrs. Muriel Pilley, a missionary to prepare handwork materials for the youngsters. Then on Sunday morning they took over the Junior Church, taught songs, told Bible stories, and helped the youngsters in their handwork projects.

Aw How Chee, one of my students, was responsible for the third project—the gospel team. How Chee is

plied the group with small booklets called "Forests and Flame in the Bible". There was a total of 96 present. The next meeting will be at Rock Springs, December 1.

The Harvey Spillman Sub-District held its monthly meeting at Bethel on October 27. The Bethel choir sang the Call to Worship after which three girls from Live Oak Sub-District sang a special number, Rev. O. A. Jernigan, pastor of the Student Center at Louisiana State University, spoke on his experiences as a missionary in China. A recreation period was held on the lawn. Refreshments were served and a Friendship Circle was formed. The next meeting is to be held at Blackwater.

The Hot Springs Sub-District ended its study on Home Missions with a Booth Festival at the First Methodist Church in Hot Springs on November 18, at 7:00 p. m. Each church in the Sub-District chose a project to follow up its study, and made a booth centered around the school or mission chosen as its project.

a splendid young fellow—bright-eyed, intelligent, good-looking, always spotlessly clean, the kind of fellow who would be the idol of all the girls in an American high school. He kept asking me to come out to his home and visit him, and so one day I went out on my bike—about five miles from town on a bumpy path, part of which was only one foot wide and deep mud on either side—way out amidst the rubber trees. It was a tiny poor home with attap roof and broken floor and walls. I marveled that such a boy could come from such a home. Yet this boy came this distance—three-quarters of an hour each way on his bicycle—to our mission English school every day, rain or shine, and was never late; he taught in a Chinese school in the afternoon to help with his own and family expenses; and once a week had to come back over that road to school for an evening science class.

"I have my difficulties," he said, "but others do, too. My parents have sacrificed much for me so that I could have a Christian education and an opportunity to learn English. I must succeed so that I can be worthy of the faith my parents have put in me."

Then he went on to tell about his neighbors out in the rubber gardens. "None of them are Christians," he said, "and they all laugh at our family because my father and mother stop tapping rubber on Sunday and go to Sibu to church. They think we are foolish to take off a day for worship that could better be spent in earning more money. I hope we may be able to reach these people with the Christian message."

The idea grew. Village churches needed strengthening. And so the M. Y. F. gospel team was born. Nearly every Sunday this team sets out from the Sibu M. Y. F. to go up and down the river visiting and encouraging the young people of the various village churches.

The biggest undertaking of all was the Night School. In Borneo education is not compulsory, nor is it free. When families are big, some children are left without the advantage of schooling. Instead they are forced to work as apprentices or in some shop at an early age. There had been a free communist night school in Sibu, but for some unknown reason this school was closed. The M. Y. F. members immediately seized this opportunity. "Now we have a chance to open a free night school to which employed boys and girls may come," they said. They got permission from the government and opened the school.

Now these M. Y. F.ers were high school students — themselves preparing for difficult examinations in Chinese and in English. But they volunteered their services as teachers in this free night school. They taught Chinese, mathematics, English, the Bible, and Christian hymns to anyone from the town who cared to come. About 75 students enrolled, and some of these for the first time in their lives, through this M. Y. F. night school, heard the story of Jesus Christ. Several students of this free night school have become active members of the M. Y. F. and of the Sibu Methodist Church—students who would never otherwise have heard of a Christian way of life.

When I first went to Borneo as

(Continued on page 15)

SIBU M. Y. F. GETS UNDER A PROGRAM

(Continued from page 14)

a missionary, someone said to me, "Why ever do you want to go to that God-forsaken land." After living for five years among the people of Borneo and getting to know and love them, after seeing the earnestness and sincerity with which these young folks are working in the cause of Christ, I know that God has not

forsaken Borneo. There is much to be done, but there are eager hands and willing feet and earnest hearts.

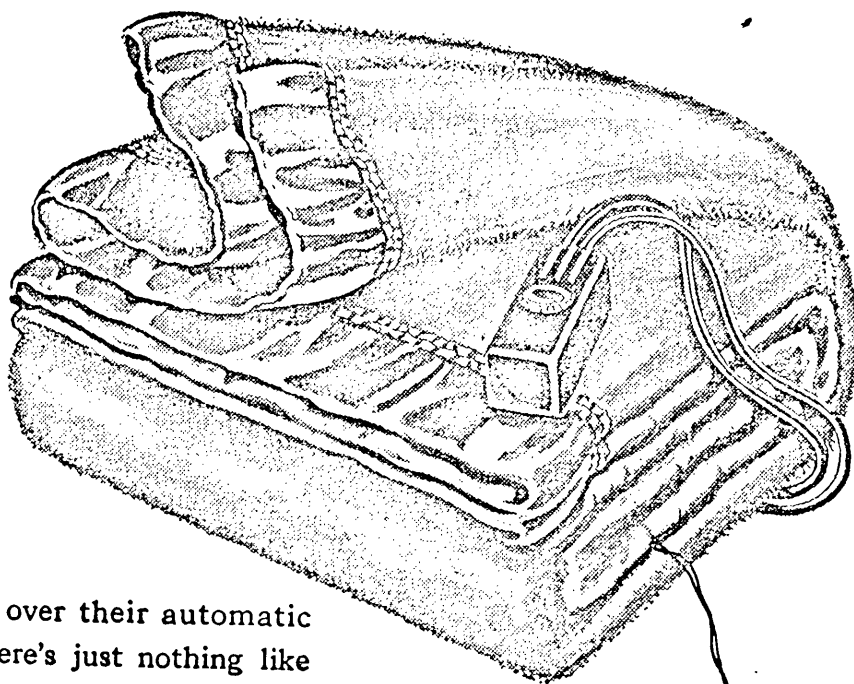
Belgian Priest Tells Of Torture by Chinese Communists

From his sickbed in a Roman Catholic hospital in Hong Kong, a Belgian priest described the torture to which he was subjected by Chinese Communists before being ex-

pelled from the country. The priest, Father Joseph Schyns of Brussels, told how his persecutors had ripped off his beard and hung him by his arms until his shoulders were dislocated. He said that his arms were chained behind his back and he was placed on a pile of bricks with his chained wrists roped to a spike in the wall. One by one, the priest related, the bricks were taken from beneath him until he was left sus-

pended with his weight pulling his trussed arms above him. Father Schyns said that the action forced his arm bones from their sockets. After fifteen minutes he was taken down and his arm bones roughly snapped back into position. Communist officials carried out this torture 12 times over a period of months, the priest said, and tried to force him to confess various alleged crimes.

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The Sunday School Lesson

By REV. H. O. BOLIN

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



LESSON FOR NOVEMBER 23, 1952

ARE WE THANKFUL FOR THE CHURCH?

READ THE ENTIRE LESSON FROM YOUR BIBLE:
Matthew 11. Printed text: Matthew 11:2-6, 25-30.

GOLDEN TEXT: The Lord had done great things for us; we are glad. (Psalms 126:3)

We are finishing Unit II today. It consists of four lessons. We note these lessons very briefly by way of review. The themes of all these lessons are in the forms of questions. The first is "SHOULD THE CHURCH HEAL?" The Church is the Body of Christ and as such it must carry on the work that he engaged in while here in the flesh. He taught, preached, healed, and served. He carried on these activities through his physical body. The Church is now that Body. The Spirit of the Lord lives in the Church and works through it. The Lord is interested in the whole man; body as well as spirit, therefore, he is just as anxious about the physical health of man as he is his spiritual health. The Church as his Body must assume the same attitude as he did while here in the flesh.

Most healing today is carried on through medical science and the great hospital system. Knowing the interest Christ showed in physical health while here in visible form, we cannot doubt that he is deeply interested in this work. It is our conviction that most of it has come about through the leadership of his Spirit.

Another field of healing is rapidly coming to the forefront. Men of science and religion are coming more and more to see the relationship between the body and the spirit of the individual. They realize that many physical as well as spiritual ailments come from spiritual trouble. This is opening up a whole new science of psychiatry. Much good is already coming from this science.

Our next lesson had to do with evangelism: "SHOULD THE CHURCH EVANGELIZE?" Again the answer is "yes". As is the case with healing, the Church cannot be true to Christ without evangelizing. Christ himself was an Evangelist. He came to seek and save the lost. His chief object in coming into the world was to save humanity. All of his other activities were looking toward this one great objective. The Church must choose between one of two alternatives; it must evangelize or die. We are all acquainted with the various methods of evangelism: teaching, mass revivals, personal, and visitation. Christ used all of these methods. The Church must follow in his footsteps along this line.

The third lesson raises the question: "WHAT DOES THE CHURCH DEMAND?" The answer is clear and simple; it demands undivided loyalty to Christ and his way of life on the part of all who wear his name. Even family ties must not hinder a person's duty toward the Lord and the Church. In expressing this thought Christ went on to say that he had not come to bring peace on

the earth but rather a sword. The sword stands for division. If need be one must be willing to forsake his family, if remaining with them interferes with his loyalty to Christ. He must be willing also to sacrifice life itself if the occasion so demands.

This brings us to our theme for today: "ARE WE THANKFUL FOR THE CHURCH?" This is our annual Thanksgiving period. There are many things for which we should stop and thank God. We should thank him for whatever health we enjoy, for the peace of mind that is ours, for our citizenship in this great Nation, for our homes, our relatives, our friends, the beauties of nature all around us, the comforts of life that we enjoy, and most of all we should thank him for the Church; a place to work along with others in his Kingdom.

A Look at the Scriptures

Our printed text begins with the doubts of John the Baptist. John had previously expressed great faith in the Lord. It was he who first pointed Christ out as the Lamb of God; the Messiah. He was the forerunner of Christ; the one who was sent to prepare the way for him. We might raise the question, "How did John, above all people, come to reach such a state of doubt?" Some two or three things working together produced these doubts in John's mind. First, Jesus had not turned out to be exactly the type of Messiah that John expected. John was thinking primarily of the judgment side of the Messiah's activity. He warned the Jews who came out to hear him in no uncertain terms. He told them that the axe was already laid at the root of the trees. It was there for the purpose of cutting down and destroying all fruitless trees; all useless lives. He felt that the Messiah was ready to make division between the good and the bad. His winnowing fan was in his hand. He would fan out the chaff from the wheat. The wheat would be gathered into the Lord's store-house while the chaff would be burned up with unquenchable fire. In the place of the Lord condemning and judging as John felt he would, he came showing patience, love, and mercy. It seems that John got a bit mixed up on the Old Testament prophecies. He failed to understand that the Messiah would first come in love and mercy and later in judgment.

Another thing that made John doubt was the fact that his imprisonment had broken his spirit; torn down his morale. He was a great outdoor man but here he was fastened up in a prison cell. This cell was a dungeon beneath the ground and away from the light of day. John was imprisoned in Machaerus on the Dead Sea in the southern part of Palestine. A few months after

this event he was beheaded here in this dungeon.

John acted very wisely with his doubts. The best thing any doubter can do is to take his questions directly to the Lord. John couldn't go to the Lord himself so he did the next best thing; he sent some of his disciples to him. John wanted a direct "yes" or "no" reply to this question concerning the Messiahship of Jesus. The Lord knew that this would not be a satisfactory way of dealing with the situation. He might have assured John by word of mouth that he was the promised Messiah, and this might have satisfied John's mind for a brief period but not for long. It would have never reached and convinced his heart and the doubts would have returned later in double force. In the place of replying in this manner he simply had the disciples of John to tarry with him and observe his work for a few hours. When the day was over he sent them back to John with the command that they report to him what they had seen and heard. It seems that on that occasion the Lord performed many miracles. The blind were made to see, the deaf to hear, the lame to leap for joy, lepers were cleansed, and the dead were raised back to life. Not only so, but best of all, the poor and neglected masses had the gospel preached to them. In calling attention to these miracles the Lord used the words of Old Testament prophecy, which words referred to the work of the Messiah. It is as though he said to John, "Go back and restudy what the prophets have said concerning the work of the Messiah. I am really fulfilling those prophecies."

Jesus Gave Thanks

In our next passage (Mat. 11:25-27) we find Jesus giving thanks to God the Father. He thanked God for the revelation of Knowledge to the unlearned as well as the learned. In the matter of understanding the simple truths concerning the Kingdom of God the common people outstripped the educated scribes. These great truths seem to have been revealed to them while the scribes were left in the dark. Christ speaks of these common people as babes, while he refers to the scribes as the understanding. Many of the great truths of God's Word can only be understood by those who are spiritually minded. Formal education does not seem to help a lot in coming fully to know these truths. They must be sought with a spirit of humility and open-mindedness, and the common people rather than the elite possess these two characteristics.

Again, Jesus thanked God for his oneness with the Father. Because of this oneness the great resources of God's wisdom and power are placed at the disposal of Jesus his Son. The Lord claimed full and complete knowledge of God. This enabled him to reveal him to others. No one fully knows the Father but Christ and no one fully knows Christ but the Father. The Lord's heart bubbled over with gratitude for these wonderful privileges of fully knowing God, being able to reveal him to others, and to draw on the great resources of the Father as he blessed others. This whole passage has been called Matthew's pearl of great price, and verse 27 is the high point of the passage.

With the consciousness of the resources of God being at his disposal Christ (verse 28) extended his invitation. Invitations to participate in that which is good are always beau-

tiful. This particular invitation is the most beautiful in the entire Bible. The Lord here invites those who labor and who are heavy laden to come to him for rest. Some women were discussing the Bible. The question arose as to what was the most beautiful word in it. One woman said the word "God" was the most beautiful; another said "love" was the most beautiful. A blind woman in the group insisted that "come" was the most beautiful. She went on to say that she would have never known God, or that he was love had it not been for the word "come" which invited her to have fellowship with the Father.

This is a universal invitation. It is given to all people in all ages of the world. The Lord was thinking primarily of those who were laboring under the burden of Jewish legalism, but it also applies to those who are laboring under the burden of fear, the burden of sin with its guilt, the burden of disease, and the burden of confusion. What a wonderful thing that Christ promises rest to all the burden bearing people of the world. This is not always rest from toil or rest from the things that afflict. Many times it is rest in the midst of these difficulties.

Verse 29 goes on to speak of the yoke of Christ. Men cannot escape bearing some kind of yoke. Life must be regulated. One gives up other yokes to bear that of Christ, but the Lord's yoke is easy and his burdens are light, made so by the love that one bears to the Master and with a consciousness of the fact that whatever he does for one is always for that particular individual's good.

Thankfulness for the Church

As we come to a conclusion may we take another look at our theme: "ARE WE THANKFUL FOR THE CHURCH?" It is well and good that the Church has been selected among all of our many blessings as the one thing above all others for which we shall give thanks during this Thanksgiving season. How thankful do you feel for the Church? Would you like to know how to reach a greater state of gratitude for this wonderful institution? This is not a difficult matter. The state of gratitude is reached by meditating upon the benefits that have come to this generation and to others in the past through the Church. Those who think, thank. We are not very thankful because we are not very thoughtful.

Down through the years the Church has been the builder of civilization. The greatest civilizations on earth have taken root and grown where the Church has preached and practiced the Gospel. Our great public school system was born in the Church; our hospitals had their origin in this institution. The ideal of Democracy was also born there. The inspiration for building homes for orphan children, the old and helpless, and the poor came from the Church.

We also thank God for the Church because it furnishes us a place for public worship; for fellowship in service; and for building Christian character both in ourselves and others.

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