

# Arkansas Methodist



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METHODISTS IN ARKANSAS  
Arkansas Methodism

VOL. LXXII.

LITTLE ROCK

ARKANSAS, SEPTEMBER 24, 1953

NO. 38

## "Pay Your Poll Tax Here"

THE caption of this article, "Pay Your Poll Tax Here" is a quote from signs to be found in or about most places where intoxicating drinks are sold. Just WHEN beer joint and liquor stores became the authorized agents for the sale of poll taxes is not so clear. Just WHY they have assumed this role is quite clear. They are not concerned that everybody vote in our elections. They are greatly concerned that their patrons and sympathizers be prepared to vote.

This special "drive" on the part of the liquor forces to bring out their vote should be a warning and an incentive to the better citizenship of our state to see that the great mass of people who oppose liquor also be prepared to vote.

OCTOBER 1ST is the last day for buying a poll tax that will enable one to vote in election from October 1st, 1953 to October 1st, 1954. If anyone else proposed to disfranchise us, we would raise a determined furor. We should not disfranchise ourselves by failing to buy a poll tax. If you have not done so, pay your poll tax by October 1st.

## Still Serving Well The Cause Of Communism

IN the numerous investigations of communistic activities being promoted in Washington, a new rash of testimony has broken out regarding infiltration of communism into the pulpits and clergy of America. It does not seem to make much difference that the ex-communists who testify on the subject profess to have quit the party some of them twenty, some twenty-five and some more than thirty years ago.

A very significant thing about this testimony is that most of it is coming from people who profess to be ex-communists. Whatever may be their actual relationship to the communist party today, by this testimony, wherever people are naive enough to believe it, they are still rendering the communist cause a valuable service directly in line with one of its basic objectives.

Prominent church men interned in China, in recent years, were told quite frankly that one of the basic objectives of communism, in its efforts to destroy America, is first to destroy the Christian church. They were told that our western civilization is founded upon and undergirded by the teachings of the Christian church. They feel that the first step to the fall of Western civilization is the fall of the church. Anything that creates suspicion or doubts regarding the leadership of the church would be directly in line with communism's purpose to destroy the church.

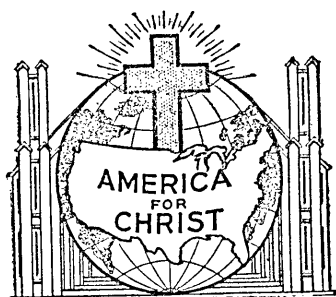
It would be quite consistent for the communist to attempt to discredit the clergy, in his fight against the church. However, we seldom accuse the communist of being stupid. In our judgment he would be stupid if he felt that he could do much to advance his cause by assuming the role of a clergyman in any one of the regularly organized churches of America. Communism is the avowed, deadly enemy of Christianity. The cause of the church and the cause of communism are diametrically opposed to each other. In our judgement it would be downright stupid for a sincere communist to assume the role of a clergyman in order to fight the church. As a minister, he is a public man and his every public act is open to the scrutiny and criticism of the members of the church he serves. He could do much more

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## The Pulpit Can Help To Create Positive Faith

WE said in this column last week that the pulpit can help quiet the fears that beset us. That is a very important service in our day. Nevertheless, we all realize that the quieting of fears would, at best, be a service of temporary value unless, our people also experience a faith that goes much deeper than a mere desire for a sense of security.

If people look to the pulpit simply as an agency to quiet fears it would be only a matter of time until it could not even do that. It is true, also, that any professed Christian who is willing to settle, in his Christian privileges, solely for a sense of security has missed the primary purpose and objective of the Christian religion. Such a conception of Christianity is quite selfish and results in a negative,



unattractive and largely useless type of life.

The minister in his pulpit has the opportunity, not only to help quiet needless fears, but also to help create a positive faith that will give to life the point and purpose, the motives and incentives that result in useful Christian living. The quieting of one's fears is not an end in itself. A sense of security is not an experience in which the Christian is supposed to rest in blissful peace; rather it is a base of operation from which, with courage, he moves out to "fight the good fight of faith."

In our day the pulpit has the high privilege, and faces the urgent necessity of preaching an aggressive, positive faith. A negative gospel, resplendent in "don'ts", has a rather limited usefulness today. The knowledge of that fact has been carried over into the field of secular education. Sometimes it has been carried to the extreme in child-training in the home where, for some, the word "don't" is strictly taboo.

In the training of children and youth, the positive approach on the part of the teacher and the positive attitude on the part of the pupil is considered essential to the larger development and character growth of our children and youth. This attitude is just as essential, possibly more so, in religious teaching and development as in any other experience of life. A positive faith and gospel in the pulpit will help to create a positive faith in the hearts of the hearers.

## Christian Education Insures Christian Development

LIFE is a constantly changing process, an inherent quality in the universal scheme of things. Anyone who possesses and uses the normal faculty of observation can arrive at no other conclusion. The seasons of the year fade away one into the other, rivers change their course, saplings become great trees, the weather wears away great rocks, and the vegetation of one age becomes the fuel supply for another.

This principle of change is likewise observable in the affairs of humans, individually and collectively. Civilizations come and go, governments and political administrations rise and fall, customs of one generation give way to new practices of a later generation, people pass across the stage of life, and new and better ways of doing things are forever being devised. Individually, the blaze grows through childhood and youth into adulthood, each person wears out several bodies during the course of a lifetime. The physical body is constantly replacing itself, completing a cycle each seven years, and the mental ability of a person can develop throughout the period of a lifetime, at a faster rate at certain times than at others.

People change their attitudes, customs, acquire new skills, make new acquaintances, adjust to new circumstances, and even have been known to change their minds.

In the realm of human affairs, individually or collectively, there is no guarantee that matters will change for the "better" or for the "worse" — that is, unless the individuals or groups concerned are conscientiously endeavoring to learn and put into practice a set of ideals and purposes which are known to be the keystones of a better way of life.

In this world of change the primary business of the Church, including each local Methodist Church, is the "edification of believers and the conversion of the world." The Church as a fellowship of believers seeks to provide through this fellowship ways and means, opportunities and responsibilities, which will lead to the development for the "better" of every individual that the Church can touch. One of the means which each local church employs as it seeks to guide people through this life of change is its program of Christian Education, a program that is essentially education in the Christian way of life.

In our opinion there is no surer way of insuring that life, individually or collectively, will change for the "better" than through individuals conscientiously participating in a program of Christian Education in a local church. There people are brought face to face with an interpretation of life which anticipates change for the better, based on the life and teachings of Jesus.

Parents have a fearsome responsibility in guiding their children through life in which one of the sure factors is change. They should be eager to accept every opportunity which will assist them in meeting their responsibility for their children. Thus, when a local church provides such assistance, parents should welcome this assistance and see to it that their children and youth have every advantage.

One of the fallacies of life hinges around the oft-repeated statement that persons mature in years are not subject to change. Every person of every age is subject to change, and who has not known persons of maturity who have not taken a turn for the "worse" spiritually, psychologically, or physically, in the prime of life or later. Here again the church's program of

(Continued on page 4)

Written August 2 Bishop Martin Tells About  
The Lands and the People

# South Of The Sun

**Editors' Note:** Bishop and Mrs. Martin are continuing their three-months tour of South America on an assignment of the Council of Bishops. The following paragraphs were written August 31 and this communication is the second to be published from Bishop Martin. Other articles will be printed as they are received. At the right is the schedule of mailing addresses where mail to Bishop and Mrs. Martin may be directed while they are on the tour.

## The First America

**D**URING the past few years more books, brochures, and magazine articles have been devoted to Latin America than to any other major area of the world. Latin America has become increasingly significant in world affairs and of great importance to the United States.

The people of Latin America are truly Americans. The word "America" was first applied, not to the northern continent, but to what is now Brazil, for it was on that coast that Amerigo Vespucci, a Florentine cartographer, had made the explorations that were the basis of his descriptive account printed in 1497. In 1507 the rector of a French university, believing that Vespucci was the discoverer of the New World, wrote a book in which he suggested that the continent be called America.

## Has Long History

We speak of our country as the New World. We could well call Latin America the old world. Empires rose and died there even before the British were skin-clad savages eating raw meat by the dismal North Sea. Empires rose and died there long before Emperor Caligula tore the wings off flies. Great stone monuments were built on the lofty highlands of Bolivia twenty centuries before Xanthippe chased Socrates around the public squares of Athens — in a dim past nearly ten times the span of what we call recorded literary history.

## Geographic Features

Nature has been lavish with our neighbors to the South. South America extends 6,925,976 square miles, as compared with the 3,026,789 square miles of the United States. The southern continent holds the Amazon River with the world's biggest drainage system and five times the volume of the Mississippi. It is navigable by ocean liners for nearly two thousand miles. The Amazon region, with its network of waterways, its great potential of hydraulic power, and the adjacent areas probably have more basic resources than are found in any other country on earth, except possibly Russia.

The most imposing mountain range in the world is the Andes, unsurpassed in its grandeur, its huge peaks covered with the eternal snows, and its many volcanoes glowing with their blankets of living coals.

## Resources And Races

Incredibly rich natural resources are available. The forests are rich in precious woods. Minerals (the richest iron-ore deposit ever found), wools, hides, oil, wheat, sugar, cotton, meat should bring prosperity to these people.

All the races of the world are to be found in this great melting-pot — white, black, brown, and yellow. Broadly speaking, Latin Americans derive from two original stocks, the Iberian (Spanish or Portuguese) and the Indian. The mixture of these two races immediately after the Conquest gave rise to the Mestizo. The first Spaniards who came to America brought no women with them, and so it was not long before the Mestizo became an important element, numerically, in the population.

In addition to the Iberians, the Indians, and the Mestizos, another

element was early introduced — the Negro. Immigration has brought representatives of all the national groups. Asiatics, particularly Japanese, are to be found in large numbers. John Gunther has suggested that the black and white tessellated sidewalks, familiar to all visitors to Rio de Janeiro, are symbolic of the mixture of the races.

## The Very Rich and Very Poor

It must be said that, strictly speaking, there is in South America no race problem in the sense of any bitter race prejudice. But there is another problem from which results misery difficult for us to imagine. Latin America is characterized by sharp class division — the very rich versus the very poor, with little middle class cushion. The Spanish and Portuguese colonists who followed the conquistadores did not come to till the land, but to enrich themselves through the forced labor of Indians. They imposed a feudal system upon the conquered population, and its effects still remain. Peonage exists to this day on many plantations, and the Indian, though enjoying theoretical freedom, lives in bondage. Seventeen million Indians are downtrodden, exploited human beings, living in extreme poverty and ignorance. Sad to say the religion most of them have known has not only failed to uplift and transform them, it has degraded them still further; for besides leaving them in

ignorance and superstition, it has exploited them. As Dr. Stanley Rycroft has pointed out, Christ is known in Latin America either as the helpless babe in arms or the dead man on the cross. In contrast, evangelical Christianity reveals the Living Christ as concerned with every human relationship. The first result of the hearing of the Gospel of Jesus Christ is the amazing discovery of what a man is worth to God. Life would not be so cheap in Latin America if that truth were known.

## Latin America Is Awakening

In spite of its problems and difficulties, Latin America is awakening. In the last few decades there have been swift developments in industry and trade. Education, health, science, the arts, indeed all fields of human endeavor, are evidencing a new, vigorous life. Men are beginning to see that God did not intend them to be impoverished, illiterate and unsanitary.

Carleton Beals has aptly said, "As elsewhere a race is on between the forces of growth and freedom and the forces of disaster." Latin America is on the march: its people, its industries, its governments, its culture. It is no exaggeration to say that these twenty years have witnessed in the lands south the most tremendous revolutionary change in methods of production, institutions, government, that has occurred in all the hundred years since Independence.

## Hope Lies In Evangelical Christianity

But Latin America (or North America, or the World, for that matter) will not solve the acute and basic problems that cannot be avoided with political or social formulas, with economic measures, with science or education. Latin America needs and the world desperately needs better human beings, characterized by sympathy and understanding. Such persons are only the product of Evangelical Christianity. We anticipate the opportunity of observing the creative program of the Methodist Church in this dramatic hour of the life of our Latin American neighbors.

Science alone cannot solve the problems of the world. In fact, the great state of fear in which the countries of the world now find themselves grows out of their belief that other men may use the fruits of science to destroy and to kill.—Henry I. Willett, "Revitalized Teaching in the Humanities," Nation's Schools, 8-53.

## MAILING ADDRESSES FOR BISHOP AND MRS. PAUL E. MARTIN DURING THEIR VISITATION IN SOUTH AMERICA

|   |  |
|---|--|
| September 21-26                                   | c/o Rev. Earl M. Smith<br>Calle Chile 3338<br>Villa del Cerro<br>Montevideo, Uruguay |
| September 27-October 7                            | c/o Bishop Sante Uberto Barbieri<br>Rivadavia 4044<br>Buenos Aires, Argentina        |
| October 14-16                                     | c/o Rev. Donald W. Waddell<br>Casilla 2-D<br>Angol, Chile                            |
| October 18-21                                     | c/o Carrera Hotel<br>Santiago, Chile   |
| October 21-22                                     | c/o Mirimar Hotel<br>Valparaiso, Chile   |
| October 28-November 4                             | c/o Rev. John E. Shappell<br>Apartado 240<br>Callao, Peru                            |
| November 4  | Isabel" of the Grace Lines<br>Arrive in New York                                     |
| November 16th                                     | Arrive in New York   |
| Allow one week for air mail to reach destination. |  |

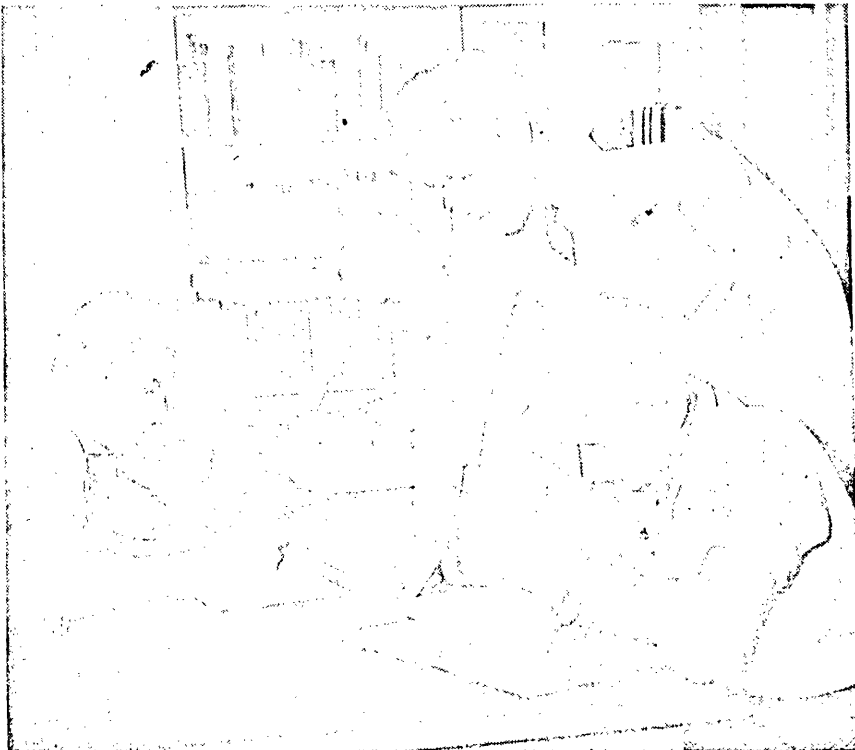


FAMOUS COPACABANA BEACH OF RIO DE JANEIRO, BRAZIL

World-Wide Communion Sunday Offering  
Makes Possible Spiritual Ministry to One  
Million Persons Away From Home

## Through The Chaplaincy

By MARY ELIZABETH FOX



**T**HE METHODIST CHURCH recognizes the need for ministering to people wherever they are, wherever they are, whatever they do. It often sends its ministers beyond the bounds of the local parish. That's where the chaplain comes into the picture.

A million Methodists are away from home. The chaplain's ministry is to those who are away from home, away from familiar surroundings, away from friends and away from the church. His congregation may be made up of those on duty in the Armed Forces, those who are ill in hospitals or sanatoria, or those confined in penal institutions.

Often the chaplain's services will not be held in a church or chapel. His "church" may be a gun replacement, the open deck of a ship, a spot on the line of an air base, a bedside, or a prison cell.

Through the chaplaincy, the church has one of the greatest missionary and evangelistic opportunities of its entire history. The chaplains minister to a cross section of all people . . . the religious and the non-religious, churchman and non-churchman.

A Methodist chaplain is a living symbol of the Methodist Church. He can go to places where missionaries cannot.

The Methodist Commission on Chaplains represents the church in the procurement, endorsement and general oversight of ministers who have been selected to serve as chaplains. The Commission is giving significant leadership in this specialized ministry, serving as liaison between church and government, holding conferences and retreats, maintaining contact with chaplains through personal correspondence and visitation, interpreting reports of duties performed, and providing special supplies not available from any other source.

The sole support for the Commission on Chaplains is the Fellowship of Suffering and Service of the Methodist Church, the device designed by the church for providing means of supporting emergencies.

World-Wide Communion Sunday on October 4 has been set aside as the day for an offering which goes to the Fellowship. Not only does all of the offering on World Communion Sunday go to the Fellowship, but "all or a part" of the offering taken at subsequent communion services should be designated for this combined ministry.

With 3,500,000 youths between the ages of 17 and 25 now in military service (totaling more than number of youths enrolled in colleges and universities in the United States), it is the responsibility of Methodists to provide an adequate spiritual ministry to them through the chaplains.

Abroad the "chaplain is the arm of the church reaching to the battlefield" or aboard ship. At home he ministers to men in training centers and camps, hospitals or sanatoria, penal institutions.

Statistics reveal that in 1952, with approximately 550 Methodist chaplains at work at home and abroad (Army, Navy, Air Force, Veterans Administration, Federal and State institutions) there were 4,405 baptisms, 4,280 professions of faith, 8,471 attending Bible classes 357,883 times, 438,717 personal interviews, 1,083,780 hospital calls, 32,771 preaching services with 2,939,315 in attendance, 10,675 communion services with 290,481 in attendance.

The church's ministry is carried on through the chaplains . . . in religious services, religious education, Bible classes, counseling, character guidance programs which stress citizenship, patriotism and morality. A tremendous influence is exerted by the chaplain who has such a religious responsibility for the morals and morale of those with whom he comes in contact.

In turn, the church has a responsibility to the chaplains and to its members away from home. People at home can help those away from home. The needs are apparent. Even the truce in Korea does not end the need but makes it more urgent.

### PASTOR'S SALARIES AND COST OF LIVING

New York—(NC)—Factory workers and store clerks have fared well in fighting the skyrocketing cost of living the past twelve years compared to members of one of the poorest paid professions in the world's richest nation—the clergy.

To find out if clergymen's incomes had kept pace, the research staff of the National Council of Churches delved into salaries of Protestant ministers. It found in a preliminary study that not only had clergymen not been able to keep up with the rising cost of living, but in terms of purchasing power, were nearly 13 per cent worse off in 1951 than twelve years before.

Comparative figures of official U.S. government agencies showed that during the same period, in terms of 1939 dollars, income of persons in manufacturing had increased 42 per cent and employees in service trades 33 per cent.

"The plight of the clergyman today is painfully obvious when his earnings are compared with others," said Dr. Benson Y. Landis, associate director of the Council's department of research and survey, which will publish the study in the 1953 Yearbook of American Churches.

Dr. Landis studied incomes of clergymen in three denominations whose figures were complete and comparable—Congregational Christian, United Presbyterian, and Protestant Episcopal. Constituent bodies of the National Council report 115,000 pastors and the Church Yearbook lists 182,000 local clergy, Protestant, Catholic and Jewish.

Dr. Landis then translated 1951 clerical incomes in 1939 dollars, to determine their purchasing power in terms of clothes and groceries, for example, and compared these with earnings of manufacturing workers, service employees, and those in government jobs, also computed in 1939 dollars.

Between 1939 and 1951 the average annual salary of a Congregational Christian minister rose from \$1769 to 3174, United Presbyterian from \$1979 to 3412, and Episcopal from \$2725 to \$4225 (including parish rent).

The Congregational Christian minister could thus buy in 1951 only what \$1700 would purchase in 1939, the United Presbyterian \$1832, and the Episcopalian \$2263. Altogether, for the average of some 9,000 in these three communions this represented a 12.8 per cent decrease in buying power in twelve years.

Now, let's see what the picture is for a few others. During this same period the average manufacturing employee's annual pay check jumped from \$1363 to \$3611. Even in 1939-dollar buying power this was \$1934, or 42 per cent more than he was making twelve years ago.

The worker in service trades who earned \$2342 in 1951, could buy 33 per cent more than his \$943 secured in 1939.

Similarly, the buying power of the average government employee rose 24.9 per cent in these same years. Many a minister could only struggle to get along as best he could, hardly understanding why his parishioners were faring so much better than he.

The Yearbook of American Churches, the only source of statistical data on the nation's religious bodies, is scheduled for release Sept. 14.

(The figures used in the study were taken from "National Income," 1951 edition; "Survey of Current Business," February, 1953, U. S. Department of Commerce; Yearbooks of the Congregational Christian Churches; Minutes of the General Assembly of the United Presbyterian Church; and the bulletin of the Church Pension Fund of the Protestant Episcopal Church.)

### CHRISTIAN EDUCATION GROUP NAMES NEW HEAD

New York—Coleman Burke of New York City was elected chairman of the North American Administrative Committee of the World Council of Christian Education at the committee's semi-annual meeting here. He succeeds Lewis L. Fawcett of Brooklyn who held the post for seven years.

Mr. Burke, a member of the law firm of Burke and Burke, had previously served as chairman of the North American section's business committee. He is a director of Methodist Hospital in Brooklyn and of the Goodwill Industries of New York and a trustee of Hamilton College, Clinton, N. Y., and Christ Methodist church in New York City.



## NEWS AND NOTES ABOUT FACTS AND FOLKS

**THE ANNUAL** Ft. Smith Area Training School will be held this year at the First Methodist Church, Ft. Smith, November 1-5.

**NEW COUNSELORS** in the Senior Department of the Church School of Central Methodist Church, Fayetteville, are Mr. and Mrs. Billy Wayne Batson and Mr. and Mrs. Nolan Williams.

**CHARLES STUCK**, lay leader of the North Arkansas Conference, was the principal speaker at a district meeting of Methodist Men held at DeQueen on Sunday, September 13.

**REV. I. L. CLAUD**, pastor of the Washington Avenue Methodist Church, North Little Rock, has been elected president of the North Little Rock Ministerial Alliance.

**REV. ROBERT BEARDEN**, district superintendent of the Conway District, is to be at the First Methodist Church, Russellville, September 28, 29 and 30 in a series of meetings on the work of the Church School.

**A RECEPTION** for students of the College of the Ozarks was held Sunday evening, at 6:00 o'clock, September 20, at the First Methodist Church, Clarksville. A buffet supper was served in the Rumpus Room.

**THE BREAKFAST MEETING** of the Arkansas Valley Ministers was held at the parsonage of the First Methodist Church, Clarksville, on Monday, September 21, at 8:00 a. m. Rev. Paul M. Bumpers is pastor of First Church.

**REV. ALFRED KNOX**, pastor of Goddard Memorial Methodist Church, Ft. Smith, has been re-appointed chairman of the TV and Radio Committee of the Ft. Smith Ministerial Association for the new year.

**DR. FRED G. ROEBUCK**, pastor of the First Methodist Church, Ft. Smith, is giving a series of travel talks at the Vesper services in his church. He is speaking each Sunday at 5:00 p. m. on his recent trip to the Holy Land.

**BISHOP PAUL E. MARTIN** announces that Rev. Bill Elliott has been assigned to the Park View Church at Benton. He succeeds Rev. Lamar Davis who has entered Southern Methodist University. Mr. Elliott is attending Hendrix College, Conway.

**REV. ROLAND E. DARROW**, pastor at Monticello, attended the Regional Methodist Student Movement Conference held at Jarvis Christian College at Hawkins, Texas, as one of the resource personnel. Representatives from the Arkansas A. and M. College were Billie Kathryn Kight and Mary Ellen Reaves.

**THE SYMPATHY** of friends goes out to Rev. and Mrs. R. A. Teeter of Dumas and Rev. and Mrs. J. W. Thomas of Portland in the death of Joe Greer of Oak Ridge, Tennessee, on September 14. Mr. Greer was a brother of Mrs. Teeter and the son-in-law of Rev. and Mrs. J. W. Thomas of Portland.

**REV. H. M. SANFORD**, pastor of Fourth Street Church, Rector, writes: "We have finished four revivals on the Fourth Street and Boydville Circuit with a total of thirty-nine additions to date. Thirty-five of these were on profession of faith. I did my own preaching and song leading. We have another meeting to be held at Fourth Street."

**REV. E. L. MCKAY**, pastor of the St. Francisville Charge, writes that he and Mrs. McKay will celebrate their twenty-fifth wedding anniversary on November 10. As an item of interest, he states that the Episcopal minister and his wife celebrated their twenty-fifth anniversary on August 13 and the Baptist minister and his wife on September 12.

**MRS. C. M. WHITE** of Little Rock, mother of Mrs. E. D. Galloway, wife of Rev. E. D. Galloway, district superintendent of the Hope District, passed away at the Missouri Pacific Hospital in Little Rock on Friday, September

18. Funeral service was held at 2:30 p. m. on Sunday by Rev. Guy Wilson, Rev. Marvin Faulkner and Rev. E. D. Galloway, and burial was at the Walnut Grove cemetery near Ferndale.

**DR. AUBREY G. WALTON**, pastor of the First Methodist Church, Little Rock, will be the conference preacher for the St. Louis Conference which is scheduled to meet in Popular Bluff, Mo., October 3-7. Dr. Walton will deliver the Ordination Sermon on Sunday evening, October 4, and is scheduled to deliver sermons afternoons and evenings October 5 and 6. Bishop Ivan Lee Holt is Bishop of the St. Louis Area.

**REV. JAMES FOGARTIE**, pastor of the First Presbyterian Church, Ft. Smith, was the speaker for the September meeting of the Methodist Men of Goddard Memorial Methodist Church, Ft. Smith. He spoke on his travels to Europe and England in 1952 and showed pictures of the trip. More than forty men were in attendance. Harold Dorton is president of the organization.

**REV. J. B. STEWART**, pastor of Oak Grove Church, writes: "Our Oak Grove Church in the Batesville District is being remodeled and some substantial repairs made on the building. Our Sunday School and church services are being conducted out under the trees. The fine shade trees that surround the church yard furnish ample room for the different groups and classes for study and teaching. The folks enjoy the worship in the open fresh air so well that they are wondering why we have not been doing this during all the hot summer months."

**REV. EUGENE SHOEMAKER**, 19 years of age, who was licensed to preach last March, served as associate pastor at Glover Memorial Church, Ft. Smith, for two months prior to his first pastorate at Devew Circuit, beginning in August this year. He held a one-week revival at Patterson on the Devew Circuit, closing on Saturday, September 5. There were thirteen rededications. Three united with the church by transfer and one youth dedicated his life to the ministry. The following Sunday night at Devew he had one conversion and two re-dedications. He has entered Hendrix College this year as a sophomore and will continue to serve the Devew Circuit.

**CHARLES W. BARNETT** of Batesville passed away at Barnes Hospital in St. Louis on Saturday, September 5, after an illness of several weeks. Funeral services were held at the First Methodist Church, Batesville, on Tuesday morning by Rev. E. G. Kaetzell, pastor, assisted by Rev. S. B. Wilford of Paragould, Rev. H. Lynn Wade of Augusta and Rev. R. E. Connell, district superintendent of the Batesville District. Mr. Barnett was a member of the Official Board of First Church of which he had been a member since childhood. He was vice-chairman of the Board of Trustees of Hendrix College and was active in the civic life of Batesville. He is survived by his wife, two daughters, one brother, one sister and four grandsons.

**REV. ITHIEL V. MASTER**, district superintendent of the Umreth District, Gujarat Conference, India, is bringing a series of messages at the First Methodist Church, Searcy. The meeting which began on Sunday, September 20, will run through Sunday evening, September 27. Mr. Master, who is now studying at Asbury Theological Seminary, after having received his M. A. degree at Southwestern University, Georgetown, Texas, has been in the United States since April, 1952, when he came as a delegate to the General Conference held in San Francisco. Preceding his visit to Searcy, Mr. Master spoke in the following churches in the Searcy District: Harrison, Clinton, Valley Springs, Marshall, Beebe, Cabot, McRae, McCrory, Augusta, Bald Knob and Heber Springs.

**THERE** are more than 150 young people—"products of Christian missions overseas"—and representing 5 different nations, now studying in 30 schools of higher learning and in ten

hospitals in the United States as "Crusade Scholars" with scholarships provided by the Methodist Church. These young people, many of them lending color to American campuses by still wearing the attire of their homelands, have been granted scholarships for one, two, or three years of graduate work preparing them for leadership in church-related and secular professions when they return to their homes.

**PART** of the "strategy" of the Christian churches in many parts of the world to cope with the official ban upon Christianity under the communists in China is to "surround" China with churches of faith. A large number of missionaries who have seen service in China but who are unable to carry on their ministry there at present, have been "deployed" for service among Chinese who are in Malaya, Borneo, Sumatra, and in hundreds of the smaller islands of the Pacific, and even within other nations on the Asiatic mainland. New attention is also being given to Christian work in the "Chinatown" of the United States. Recently the Mission Board of the Methodist Church of Australia asked Methodists (British) in Hongkong to select a well-qualified Chinese preacher from the many in that city to serve among the thousands of Chinese—some of them established in business and some of them refugees—in Rabaul, the seaport of New Britain. There are many Chinese youth there, and it is hoped that when China's mainland is open again to Christianity, some of these young people may go as missionaries to their own people.

### CHRISTIAN EDUCATION INSURES CHRISTIAN DEVELOPMENT

(Continued from page 1)

Christian education is geared to meet the need, for the church school program is for all ages, young and old alike. Thus it is that as life for all is a changing process, everyone should take advantage of this facility which insures change for the better—Christian education. To ignore participation in the church school activities is to take a needless chance that change in one's life will take a turn for the worse.

There will be no finer time for you and your family to begin regular attendance at your church school than next Sunday when in many churches the climax of the church school year will be observed.

### STILL SERVING WELL THE CAUSE OF COMMUNISM

(Continued from page 1)

effective work for his cause in almost any other field.

If, however, the communist can cause the church in America to distrust and suspect its leadership it has struck a telling blow in its purpose to destroy the church.

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## HOPE

Faith and hope are twin sisters and are often mistaken for each other. But there is a difference between them. Hope expects; faith inspects. Hope leaps out to what will be, while faith holds on to what is. Hope is concerned only with the future; faith regards things past, present and future.

We can understand the sunny hope which shines on unclouded days. When health is in the body and spring is in the air; when those we love are safe around us and our work is going well; when nature beckons with her beauty and birds fill the air with song and lilacs lean over garden walls to pour out their fragrance, it would be natural for our minds to fill with hope.

But even when we are taking our fill of tranquil days, the thought steals over us that all these are passing and the sunlight is touched with pain. And although we may try to live in an ivory tower from which we shut out all thought of others' suffering, and although friends may try to protect us from the unpleasant realities around us, eventually the cruelties, the heartbreaks of the world invade our fool's paradise and destroy our peace of mind. If hope has to be fed entirely by surface streams, thoughtful people today would be in despair. Who can shut out the thought of the multitudes in other lands who go to bed hungry and wake up in fear? Certainly hope, if it is to abide, must have some deeper source than the world's current conditions.

Nor can hope be sustained merely by temperament. There are persons so hopeful by nature that we call them "born optimists." Sir Thomas Lipton, the British yachtsman, who kept his boats in the races year after year despite many defeats, once said: "I am the world's greatest optimist. I am proud of the distinction. There is something buoyant and healthy in being an optimist. I am always in good humor and good fettle."

Optimists by temperament are good to have around in most places, but not at all times. I once belonged to an organization whose treasurer was a born optimist. He was always assuring us that everything was coming out right. He had such a rosy outlook that even his balance sheets ended in the red!

"Hope springs eternal," not because it is fed by pleasant surface conditions or native optimistic temperament. We must seek a deeper source.

A few years ago a picture caught my eye. The look on his face showed that he was following that train in his fancy to faraway places. He was seeing it arriving at the big cities of which he had read. He was dreaming of the day when he, too, would go forth to make his fortune. His eyes were alight with hope.

Years pass and that boy comes to the city. He throws himself into his work. He is filled with ambition. He pictures the position he hopes to reach.

Then comes a girl. He falls in love. They plight their troth. They plan the home of their dreams. Hope so fills his heart that he feels alive. He walks on air.

In that home children are born. The years pass. Shadows fall athwart the household. Disappointments come. Death invades. Yet through it all he and his family live and love and laugh and hope.

Yes, "hope springs eternal." Why? Because it springs from an eternal source—God Himself.

Hope implies three things: the desire for something good, something in the future and something attainable. It does three things for us: it sets us looking toward good things to come; it disposes us for them, it waits for them unto the end. Hope is a compound of desire, expectation, patience and joy. And as such it is the indispensable medicine of the soul.



### PRESBYTERIANS CONDEMN SALE OF LIQUOR IN MESSES

Los Angeles—The Presbytery of Los Angeles has unanimously adopted a resolution condemning the sale of liquor to commissioned and non-commissioned Army officers at their messes.

The resolution, copies of which were sent to the Joint Chiefs of Staff and President Eisenhower, said "the practice of drinking such liquor is debasing to the individual and to the nation as a whole."

It quoted press accounts reporting Army plans to allow liquor to be sold at open messes to bring "the Army into line with the practice already observed by Navy and Marine Corps and soon to be adopted by the Air Force."

The resolution urged cancellation

of the order for Army, Navy, and Marine Force messes and prevention of Air Force adoption of the practice.

### University of Wyoming To Offer Religious Courses

Thirteen courses in Bible and other religious subjects will be offered this year at the University of Wyoming. The courses are to be supervised by the religious education committee of the university, and students will receive full credit for them. Nine hours of religious credit are acceptable toward a college degree. In addition, the university will again hold its religious emphasis week during which outstanding leaders will appear for talks, panel discussions and personal counseling.

## On A Wide Circuit

W. W. Reid

### MUST THESE BE RELIGIOUSLY ILLITERATE, TOO?

There are two relatively new factors in American life that, considered together, make a rather ominous picture for tomorrow. The first is that our birthrate is reaching new "records"; the second, that fewer and fewer of our children are receiving any religious instruction.

If religion is something that concerned the "passing generation" only and has small place for the coming groups, then America is in real danger and so are all the institutions and freedoms that grew out of our faith.

We were not surprised when the post-war year of 1947 set an all-time record of 3,817,000 births. That sent many boards of education scurrying to plan new schools, builders and retailers to see more homes and more sales, and some few churches to enlarge educational plants.

But, to everyone's amazement, the record grew in 1952 to 3,889,000 babies; and in 1953 it promises to be still higher. Meanwhile—and while new homes are being built with fewer rooms than formerly!—the size of families is increasing. Three-child and four-child families are growing in numbers. "Extra children seem to be well ahead of extra television sets in consumer preference," says a salesman, not too enthusiastically.

The news is good—until we start to read it alongside the fact that there are now in the United States about 2,000,000 youth not reached by any direct religious training—Catholic, Protestant or Jewish. (This number is about equal to the number of babies born in the last seven years.) And there is no movement stirring in American life today, not even our evangelistic campaign, to assure us that most of the new babies will not be additions to America's religious illiterate. To be sure, they will "absorb" a degree of the religious mores (or religious inheritance) that have gone into the making of America "as is"—but even that cannot last many generations without re-strengthening at the roots.

Perhaps the greatest misfortune that has even befallen America is that we have so completely divorced church from state that the dependence of good government—and more especially democratic government—upon religious

principles is not acknowledged or even believed by a great mass of our people. The teacher can, of course, by a godly example of life, teach much of good to his pupil; but understanding of the Christian principles that underlie "a good life" are essential to its continuance—and that is forbidden in our public schools. Personally, I believe we are going to disastrous extremes in interpreting a clause that to its writers meant only a denial of the right to establish a state-supported church—and our over-zeal may cost us the best values in our national life.

Meanwhile, whatever religious guidance and instruction are given, rest upon the home and upon the church's teaching staff. Unfortunately most homes are no more able to prepare a youth religiously than they are to give him post-graduate college training. And most of the churches are but poorly equipped, staffed, organized, or trained for this ministry rather suddenly thrust upon them.

My own observation is that the young people in our homes and churches are educationally, idealistically, even physically, ahead of those of earlier generations, including my own. They will fail us only as we fail them. And for their sake, our own sake, America's sake, we must unitedly—church and home together—adjust our activities to lead them into a knowledge of religious and spiritual things.

# Building America's Health

By DR. KARL P. MEISTER

"THE maintenance of health must now be added to food, shelter, and clothing as one of the necessities of living. Health means more than freedom from disease, freedom from pain, freedom from untimely death." Thus the report by the President's Commission on the health needs of the nation begins its challenging message to the people. "A nation to be strong must be healthy."

The Commission believes that "the training of more personnel and providing of more physical facilities must start from the ground up."

"The increased importance of health services to the individual and the Nation, and the changed social viewpoint that has emerged as a result of the acquisition of procedures that are truly life-saving, necessitate a reevaluation of our attitudes toward providing them. . ."

The Commission believes that provision for adequate health services affects the individual's chance for survival and the strength and happiness of the nation as well. "When the very life of a man or the lives of his family may depend upon his receiving adequate medical services, society must make every effort to provide them."

Thus, this Commission has brought to the forefront the importance of good health. As it cannot be overlooked by the nation, neither can it be overlooked by the church in these days of progressive achievement toward a better world in which to live.

The appointment of the President's Commission in 1951 was brought about because of the surging demand in the world for better health and welfare in this decade. It calls for courage and advance by all agencies concerned with health in the nation, including the Church. If Christian health and welfare programs are to survive the secularism of our time, then Christ's followers need to awaken to the trends of our day. One needs only to read the daily press or listen to policies discussed in the nation's capitol to feel the impact of this surge.

Beginning with the World Health Organization, more than 70 nations are working to meet the needs of the hour. Forty nations now have some kind of national health schemes.

One national law illustrates something of what is taking place in the United States. The Hill-Burton Hospital Construction Act now in effect has made possible the approval of 1,980 hospital projects; 1,106 are completed; 713 are under construction; 161 are in preliminary stages. This program has provided 96,428 additional beds and 300 health centers throughout the nation. Many of these institutions are under the control not only of local communities but of organizations like the Catholic Church and, in some in-

stances, Methodist and other denominations. The total money expended for this forward movement in health is \$1,600,000,000, of which one-third is the Federal share. But even with this enormous expense in the expansion of hospital service to meet the surging demand throughout the nation, according to authoritative reports, there is still a demand for 700,000 beds to give good hospital care to those who are in need.

In the area of rural health in our nation, there are still more than 1,000 counties without adequate health service and facilities. Nurses, doctors and health centers are badly needed in out-of-the-way places. Millions of rural people have no immediate access to service in a hospital because of distance and lack of facilities.

There are 23,000,000 persons, old and young, in the United States, suffering from some degree of chronic illness. Very little, practically nothing, is being done to meet the situation; yet, according to the National Commission on Chronic Illness, 4,000,000 persons are suffering in such a way that "... some sort of community organization must be brought to bear on the solution of the problem. Of this group, nearly 2,000,000 can be rehabilitated." Thus the challenge goes on, and it faces our nation. *If we are to be strong, we must be healthy.*

The national and world emergency demands the best in health. There is no time, money or personnel for service of a questionable character. There is no time for delay—no one can look ahead and know what the future has in store. This, however, cannot and must not deter local voluntary agencies, including the church, from planning for progress and in the inevitable changes which will take place in the field of health service to humanity.

The first report of the President's Commission on Health says, "There should be an appropriation of Federal matching funds to help states finance plans for medical and hospital care for everyone; (2) The expansion of existing health insurance with the help of public funds; (3) Creation of a Federal Department of health and security and a Federal Health Commission; (4) appropriation of \$100,000,000 in Federal funds to help schools turn out more doctors, dentists and nurses; (5) Federal expenditure of an additional \$75,000,000 for hospital and other health facilities; (6) Federal expenditure of \$20,000,000 more a year for medical research; (7) elimination of race segregation in medical training and in hospitals; (8) appropriation of Federal matching funds to local health departments and to provide salaries for public health personnel in line with those paid in private practice."

Provisions have been made in the Eisenhower administration to add a

new Department of Government and a seat in the Cabinet for Health Education and Welfare, with Mrs. Oveta Culp Hobby as secretary. This is significant of the demand and trends toward a better program of health.

What does all this mean? It means that first of all we must be concerned with the problem of health, food and shelter in the nation. Secondly, we must be strong and keep our people well. Third, we must recognize the great needs and the work to be done in the face of (a) shortage of personnel, (b) necessity for more facilities in hospitals and homes, (c) greater development of mechanism so that none will be barred from health benefits, and (d) providing local health councils with adequate pro-

vision for assistance and grants-in-aid.

But above all of these things, the Church must move forward in its own right, insofar as possible, to meet these needs. The answer which the Board of Hospitals and Homes presents to the church for all of this is: first, adopt the highest scientific Christian standards in all services through Methodist hospitals and homes; (2) secure top administrative skill in all services and this means more Christian personnel; (3) emphasize the new methods and techniques in the total program of hospitals and homes; (4) note all the new vistas open by social health and welfare changes; and (5) place the "plus" of Christian service in everything for better health and welfare to humanity. This is Christ's call to the church in the present age toward "Building America's Health."

Several of the Episcopal addresses in the Jurisdictional conferences referred to the importance of this particular field of service. Governor Warren of California, in his fifteen-minute address to the General Conference, mentioned health and welfare service as a field of activity confronting the church. Now, in the light of the national report coming directly from the President's Commission, it seems only fair and right that the church must develop an increased interest in the nation's health if it does its share in making the nation strong.

## Many Churches To Observe Harvest Festival

New York—(NC)—Thousands of country and city churches are setting aside one Sunday for the observance of a Harvest Festival, one of the oldest traditions among the peoples and religions of the world.

Almost all American rural churches celebrate "harvest home" as a religious expression of the mystery and providence of seed, soil and harvest. With the current national trend toward stronger rural churches, the observances of the Harvest Festival this autumn during September and October are expected to be more widespread than ever before.

But the Harvest Festival is also observed by many city churches. And in cities, the celebration is a reminder that even the city-dweller's food in shining cans and neatly wrapped frozen packages comes originally from the bounty of the sun, the rain and the warm earth.

Some churches compose their own order of service for the harvest observance. Others use an order of service that is used each year by the department of the town and country church of the National Council of the Churches of Christ in the U.S.A. This year's service was prepared by the Rev. Joseph T. Jones, Presbyterian U.S.A., pastor in Charlotte, N. C.

Designed for use by a congregation either in city or country, the folder calls the attention of churchgoers to the opportunities for religious experience and expression in services of thanksgiving and dedication at the harvest season. It also carries a reminder of the ancient traditions embodied in the Harvest Festival.

In the Judaeo-Christian tradition, the celebration of the ripening crops goes back to the great Jewish Festivals and their associations with agriculture.

The Feast of Unleavened Bread in the "month of earing" celebrated

the appearance of the ripening ears and the beginning of the barley harvest; in consecration of the first fruits, each worshipper brought a sheaf of new grain to the service. The Feast of Weeks, or Pentecost, was the closing festivity of the seven weeks' joy of harvest. The Feast of Tabernacles, at the time of the harvest moon, was the crowning festival that celebrated the ingathering of fruits, oil and wine.

In Europe and Britain, under the auspices of the Christian Church, primitive folk festivals combined with the Hebrew tradition to give England its festive "Harvest Home" celebrations, Germany its "Erntedankfest," Scotland its "Kirn." These observances at the end of the harvest were both social and religious, with pageantry, sports, singing, feasting and comradeship as well as worship.

When the Pilgrims in New England kept their day of thanksgiving with feasting and religious exercises, they also expressed their feeling of gratitude for the harvest.

Thanksgiving, in late November, has come to be primarily a celebration of national blessings, but the "harvest home" observed specially by so many churches remains a service of dedication and thanks for the ripening crops.

Because decorations and offerings of fruit, flowers and other crops are so important in this festival, the services are usually held in September and October, whenever the local harvests are at their height.

The harvest fruits and other produce used as decorations and brought as thank offerings may be given to homes, hospitals and other charitable institution or may be distributed among the sick and needy in the community. Money offerings for missionary and charitable purposes may also be received at this service.



# Vantrease Methodists Completing Educational Building

THE Vantrease Methodist Church, El Dorado, has entered into the final phase of its building program, expanding its present facilities to meet the needs of its increasing Sunday School enrollment and its growing membership in the church. Completion of the two story brick and hydite block educational building is scheduled for the middle of November. This building, thirty-two feet wide and ninety-four feet long, will join a six foot extension of the present church plant, and will house eleven Sunday School rooms and two rest rooms. Provisions have been made for dividing the Sunday School rooms if further need should arise in the future. Constructed of brick, concrete, and steel (except for roof), it will be virtually fireproof, according to W. Fred Schwendimann, Vantrease pastor.

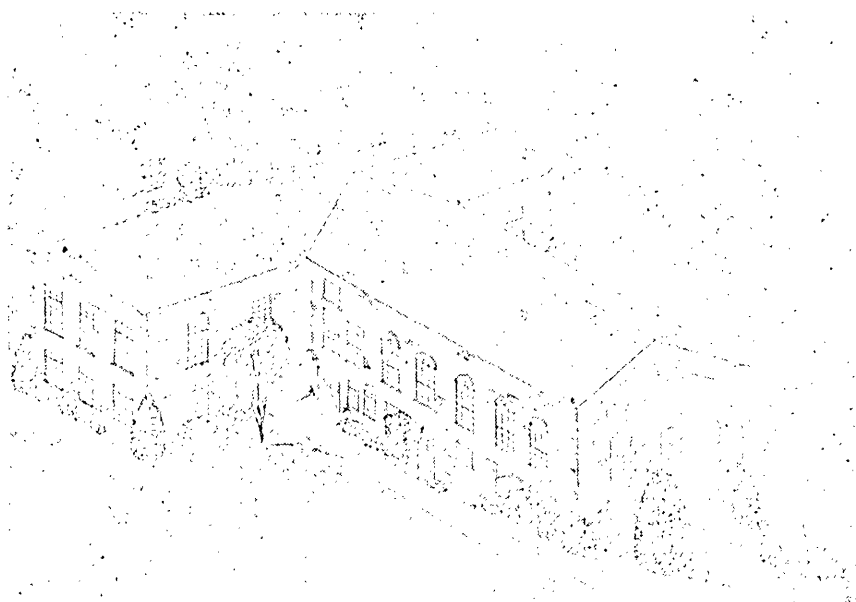
J. E. Reese is the Chairman of the Building Committee and has personally supervised the overall plans, specifications, and construction of the building. Representatives of various church organizations serving with him include Dwight Starritt, Treasurer; Mrs. Perry Bolding, Secretary; Mrs. A. B. Sellers, M. D. Carmichael, J. R. Wilkins, Frank Waller, Fred Rogers, Mrs. Charles Slaber, and Marcus Nesbitt. This committee has given excellent leadership in all phases of the building program, particularly in boosting the morale of the people from time to time. Because the Vantrease Methodist Church is blessed with a membership able to follow different trades and crafts, it has been its own architect and contractor. Much of the work has been done on a voluntary basis by men whose livelihood depends upon their work in the Lion and Pan-Am Refineries, Lion Chemical Plant, or daily labor in some other field. These men have come on Saturdays and at night to do necessary work which would have cost the church thousands of dollars under general contract.

Using the plans and specifications outlined by Mr. Reese and adopted by the church, Robert L. Walker made the blue-print drawings and accompanying sketch of the building. All plumbing, gas and water lines, were supervised by W. B. Self and Bill Hunter who had a voluntary crew of plumbers and helpers assisting them. Dale Booth, connected with the Arkansas Power and Light Company, suggested that his company might assist as one of their services in the drawing of the electrical plans and specifications; and this was done. Actual wiring of the building and the supervision of electrical work is being done by Charles Herrington. When it became known that about \$1,200.00 could be saved the church by providing the decking necessary for the pouring of the concrete second floor, some thirty-five came several hours each night for two weeks and donated their services. Leonard Scoggins has been in charge of the supervision of this voluntary carpenter work. Masonry and other such work is being supervised by Bruce Young. In all instances, material has been bought by the church; in some instances labor contracts have been necessary.

In most of the work, friends of the church have come to share their abilities in a common endeavor and enterprise.

The second Sunday of September marks the passing of the twelve months since ground-breaking service was held, and the people began this heroic undertaking. Approximately \$4,000.00 was in hand when work began with the pouring of the

campaign will close in early November with the receiving of pledges from members and friends of the church to be paid over a period of 150 weeks. Members of the Steering Committee include Fred Schwendimann, J. E. Reese, Dwight Starritt, J. R. Wilkins, Fred Rodgers, Frank Waller, M. D. Carmichael, Mrs. A. B. Sellers, Mrs. Perry Bolding, William O. Cheatham, W. M. Meeks, Jr.,



VANTREASE METHODIST CHURCH  
ARCHITECT'S DRAWING OF COMPLETE CHURCH PLANT  
VANTREASE METHODIST, EL DORADO

concrete foundation and first floor. The Building Committee led the church in two financial drives during the past conference year, and some \$11,000.00 was raised in cash. Contracts for steel work were let in March and the work completed. Brick and block work began in July, and workers have been on the job until this time. Gilliam Brothers will pour the concrete floor this week, and the brick masons will return to their work.

Included in the present building project will be the disposition of the frame educational building which was secured for temporary use a few years ago, and the remodeling of the basement of the church into a spacious fellowship hall. Partitions will be removed giving a fellowship hall of thirty-four feet by sixty feet. The present kitchen will be enlarged and re-arranged. Office space and the Pastor's Study will likewise be provided in the remodeling program. As noted from the architect's sketch, an additional entrance to the fellowship hall will be provided, making it more accessible for all age groups.

Soon after Annual Conference of this year, the Official Board of the Church agreed to follow the leadership of the Reverend J. Edwin Keith, Conference Director of Stewardship, in what will be known as "A Stewardship Revival . . . a Venture in Faith." Brother Keith met with the Steering Committee on Wednesday night, September 9, and the Committee adopted a Building Fund Goal of \$60,000.00 and a Budget Goal of \$15,000.00, making a total campaign goal of \$75,000.00. The Campaign goal of \$75,000.00. The Campaign goal of \$75,000.00. The Campaign goal of \$75,000.00.

Baker, Dale Booth, Clem Ingram, K. K. Cottrell, James Simpson, Frank Meeks, James Paschall, Gordon Morgan, Joe Burley, and Curtis Parks.

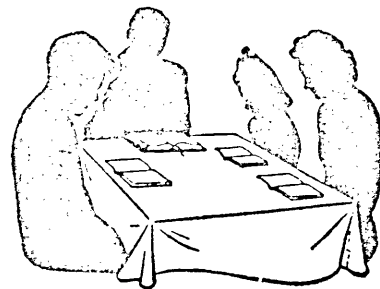
George Rea has been named General Campaign Chairman and J. E. Reese has been named Co-Chairman of the Revival of Stewardship now in progress at the Vantrease Methodist Church, according to announcement made Wednesday night, September 16, by Mr. Keith. Mrs. Rea has been active in the life of the church having served as Chairman of the Official Board and is currently serving as Co-Chairman of the Men's Visitation Committee of the church. Reese is leading the church in its building program as the Chairman of the Building Committee.

Other leaders announced by Mr. Keith include Horace Lay, Associate Chairman of Mechanics; Mrs. A. B. Sellers, Associate Chairman of Women's Work; M. D. Carmichael, Associate Chairman of Education; and W. B. Self, Associate Chairman of Solicitation.

According to Rev. Mr. Schwendimann, "Any statement about the building program would not be complete without an expression of gratitude to Almighty God for evidences of His power in the lives of men and women. Nor can it close without a word of appreciation for the former pastors of the Vantrease Methodist Church in their leading the people toward the fulfillment of this dream. Certainly, it must not close without a hearty thanks to countless faithful laymen and laywomen, some of whom are no longer in the church, for their sacrificial devotion to Christ and His Cause."

## Social Concepts

When asked, "What is the purpose of socialism, is it to create happiness?" he (Stalin) replied: "No. Society is a pile of wood blocks. Life's aim should be to rearrange it. Happiness is irrelevant. It is a middle class ideal."—Louis Fischer, *The Life and Death of Stalin* (Cape, England).



## FAITH IS A FAMILY AFFAIR

In your home a family altar can be the basis for a life-time faith for you and your children. For faith is a family affair.

The Upper Room encourages family worship by providing a fresh, timely series of daily devotions for family or for individual use. Even loved ones far apart are able to share the same prayers, the same Bible readings, the same meditations.

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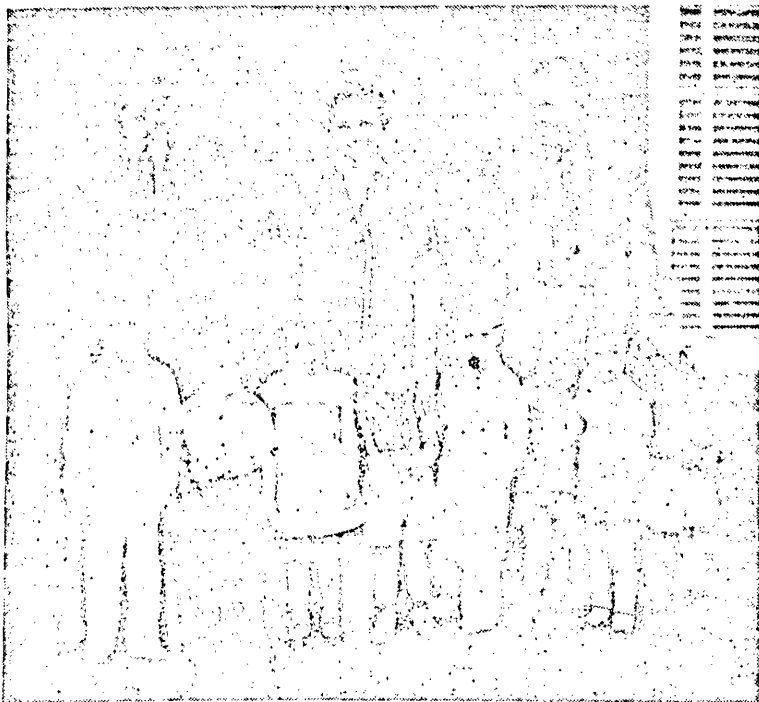
# The Upper Room

The world's most widely used devotional guide

1908 GRAND AVENUE

NASHVILLE, TENN.

## Nursery Department Has Man Superintendent



Left to right, standing: R. Earl Winters, General Superintendent; Mrs. K. M. Davis, recently appointed to assist the teacher; Tommie Tompson, teacher of the class for the past two years. The class has about twice the number on roll as pictured above.

Women in the class for Nursery Workers in the Shreveport Leadership School last year were startled to hear a man answer "present" when the roll was called. After curious investigation, this man turned out to be a true bonafide Nursery Department superintendent of the Wynn Memorial Methodist Church in Shreveport and had come to learn more about work with Nursery children. He is Mr. Tommie Tompson who has been superintendent

of the Nursery Department for two years.

Mr. Tompson does not think it strange that a man should be Nursery Department superintendent. It is as necessary for men to understand and guide children in Christian growth as it is for women. They are just more adept at dodging responsibility in the church.

May his tribe increase!—Bentley Sloane, secretary of the Louisiana Board of Education.

## NORTH ARKANSAS CONFERENCE NOTES

By Ira A. Brumley

### Experiment A Success

The fourth of the series of area institutes was held at Conway First Church, Tuesday, September 15, with splendid attendance from the Conway and Searcy Districts.

Something like 700 people attended the four area meetings. The responses we have had from those attending have indicated splendid interest in the meetings and the appreciation of the local church workers for this kind of institute program.

It is hoped that this program can be worked out on even a larger basis in the next conference year.

### Church School Rally Day

Copies of the Church School Rally Day program, "Take a Look," have been distributed across the conference. Should any church school have failed to receive copies of this program the conference Board of Education will be glad to provide a maximum of five copies of the program for any church school in the conference.

This program is built around the youth emphasis for this quadrennium. Every local church should use this program to bring the attention of the church to the importance of the youth situation.

The offerings taken on Church School Rally Day make possible

much of the district and conference program of Christian education. The extent to which the churches of any district respond to this opportunity to share in the financial program of the Board of Education, to that extent, will provide for the district cultivation program of Christian education in the respective district.

The first Church School Rally Day offering has already reached our office, a check for \$75.00 from the Harrison Church. This is an increase of \$25.00 over the offering made last year.

The pastors of the conference have been asked to provide the conference office with a list of officers and other Christian education leaders in the local church. Many of these lists have already been received in the conference office. We appreciate this fine response. We hope that pastors who have not sent in these sheets will do so at an early date. Should any pastor have failed to receive these sheets he should write us for copies.

### More Training Schools

Central Methodist Church, Fayetteville, is planning an outstanding week of emphases on Christian Education, September 27-October 4. During the week they are planning a three-evening training school on Christian Stewardship, to be taught by Rev. John Bayliss of Siloam Springs.

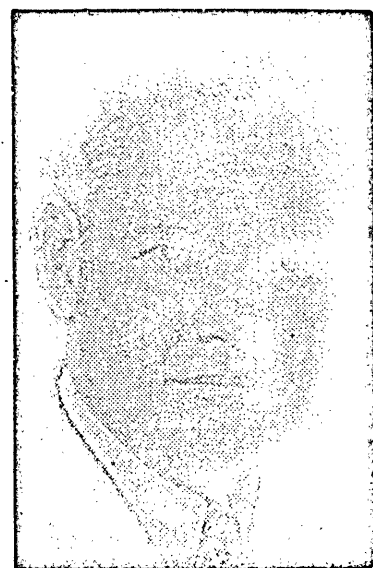
First Methodist Church, Conway, is planning to have a three-day

## ADULT CONVOCATION AT TULSA

A CONVOCATION for Presidents, Teachers, Officers and Members of adult and young adult classes in the South Central Jurisdiction will be held in Tulsa, Oklahoma, October 17-20. The Convocation is part of a church-wide training program for adults, and is a project of the Adult Division of the General Board of Education, the Jurisdictional and Annual Conference Boards of Education in the South Central Jurisdiction.

The purpose of the Convocation is to give particular help to the presidents and teachers of adult classes for developing more effective leadership, and also to reach other officers and members with plans and methods for improving the work of the Church school.

The program will consist of devotional and inspirational addresses, and discussion groups dealing with specific interests. The objective is to give definite help for improving the work of the Adult department. Every adult and young adult class should send its president or teacher or other members to the Convocation. The program is planned for an attendance of 2,000 persons. This is the largest jurisdiction-wide meeting scheduled for the quadrennium. Registration blanks can be secured from the Executive Secre-



BISHOP W. C. MARTIN  
One of the Platform Speakers  
at Convocation

tary of the Board of Education of each Annual Conference. Platform speakers are:

Bishop William C. Martin; Dr. E. W. Freeman; Bishop H. Bascom Watts; Dr. David Wesley Soper; Dr. Mack B. Stokes; Dr. Robert E. Goodrich, Jr.; Dr. Waldo E. Stephens; Dr. Eugene Smith; Dr. Gaston Foote.

training course on Christian Stewardship, November 1-3, to be taught by Dr. Matt L. Ellis of Hendrix College.

The Corning Church is planning for a three-day course on Christian Stewardship, November 15-17, to be taught by Dr. C. M. Reves of Hendrix College.

Rev. H. M. Sanford, pastor of Rector Fourth Street Charge, is planning a number of three-day training schools on his charge.

Rev. Robert E. L. Bearden, District Superintendent of the Conway District, is to offer the First Series Unit on Educational Work, Russellville Methodist Church, September 28-30. The churches of that section are invited to participate in this training enterprise.

## 103,000 STUDENTS IN JAPAN'S CHRISTIAN SCHOOLS

The school year in Japan begins in April.

This last spring seventy-two Christian schools opened their doors in nearly two hundred departments with 103,000 students. All of these schools are filled to capacity and the majority, through entrance examinations, accept only the number they can handle.

Sixty-eight percent of the student body is in senior high school, junior college and college departments. Though the secular curriculum and standards of these Christian schools are the same as the government schools, Bible study is given one hour per week as a part of the required curriculum.

One of the biggest problems in Christian education in Japan is the lack of Christian teachers. At present about one half of the teaching staffs of the schools are at least nominal Christians. It is anticipated that

## JUNIOR CAMP FOR NEWPORT AREA

Sixty-three Juniors from Tuckerman, Weldon, Swifton, Alicia, Umsted Memorial, Newport, and First Church, Newport, held their summer Junior camp at Wayland Springs, Methodist camp site, near Imboden, September 1-4.

A full and balanced program of play, worship, study and interest groups built around the theme "Discovering God in Nature," highlighted the week.

Rev. Pryor Cruce, Swifton, was the inspirational speaker at vespers each evening in the tabernacle. Rev. M. L. Kaylor, Umsted Memorial, was morning watch speaker.

Courses on "What It Means To Be a Church Member"; "Using My Bible" and "Worship" were taught by Mrs. Milton Umsted, Newport, Mrs. Lonnie Ethridge, Weldon, and Mr. Cruce.

Mrs. Pryor Cruce was recreation director and lifeguards were Mrs. Robert McDonald, Weldon, and Mrs. Ethridge. Junior counselors were Billie Anne Beaumont, Lindley Williams and Alice Lee Jarvis, members of the M. Y. F. from First Church, Newport.

Other counselors were Mrs. M. L. Kaylor and Mrs. Judy Frazier, Tupelo.

Each night after lights out, hymns were amplified over the camp. Climaxing the week was a candlelight communion service on Thursday night.

Miss Regenia Watson, Youth Director of Newport, First Church, planned and directed the camp.—Reporter.

the newly established Japan International Christian University will provide additional Christian leadership for the schools of lower grade throughout the country.



## NEW ORLEANS MINISTERS REJECT "CUT" FROM PROPOSED RACE TRACK

Ministers in adjacent Jefferson parish, New Orleans, have rejected a harness racing investor's offer to give them a cut from the proposed Magnolia Park track which they have opposed. The offer was made by Frederick Gearhart, New York investment banker, who told the New Orleans Item by telephone that the track should make large sums of money and that he is "perfectly willing" to have substantial amounts set aside regularly for the clergy. The Rev. Dana A. Dawson, executive committee chairman of the Jefferson Parish Civic League, told Item reporters that "if the churches were willing to sell out to the gamblers, we would have sold out when we could have got a million dollars. That was the amount that was offered by the gambling house operators several years ago when the churches started on their fight—ultimately a winning fight—to drive the gamblers out of the parish." The New Orleans Council of Churches, which represents most Protestant churches in the greater New Orleans area, has supported the stand of the Jefferson civic group.

### University of Virginia Expands Religion Program

The University of Virginia is adding next session an undergraduate degree with a major in religious education and will broaden its emphasis on religious education at the graduate level. Lindley J. Stiles, dean of the school of education, announced the program. He said its aim is to prepare students to take teaching positions in church schools and colleges, to become teachers of religion in connection with public schools, and to carry on other religious education activities. "This program will be unique in American state universities," Dean Stiles said. "It is evidence of the growing recognition of the importance of religion in American life. State universities have the responsibility for helping in the training of men and women to be leaders in religious education, and the University of Virginia is proud to be the first to accept this responsibility."

### Metallurgical Engineer Becomes Minister

A metallurgical engineer whose

name is familiar to heat treating and furnace specialists throughout the country has become the minister of a church in Toledo, O. He is the Rev. R. J. Cowan, pastor of the First Free Methodist Church. Mr. Cowan holds six patents in metallurgy and has read technical papers before seven national association meetings. After weeks of reading about world tragedies, bombings, machine gunnings and murders, Mr. Cowan stood amidst some of the engines of destruction which were being turned out in his plant for defense. Suddenly he decided to stop devoting the better part of his time to perfecting ways to annihilate his fellow men. So he took off his work coat, boxed up his office belongings and resigned from the research and development division of Surface Combustion Co., Toledo. Mr. Cowan studied for the ministry and was ordained. Today he is preaching the gospel of peace on earth and good will to men, far from heat treating furnaces—in a realm of "controlled atmosphere of my own making."

### Methodist Bishop Defies 'Pressure Groups' On Appointments

The Methodist bishop of the Louisville area has defied what he called pressure groups trying to influence his appointments of pastors to churches each year. "The Methodist system is breaking up," declared Bishop William T. Watkins. "It already is almost impossible to make proper appointments." But he called the system "the best in the world" and added: "This year, I am not going to yield to any pressure group, whether of the clergy or of the laity. I am going to set my face like a flint against pressure groups and make the appointments that ought to be made." Bishop Watkins made his statements in addressing the 108th annual meeting of the Louisville Conference of Methodists, which is part of the Louisville Area. In recent years, it has been no secret that churchmen have engaged in considerable "politicking" over pastoral appointments. In some cases pastors have been "hired" by lay delegations before their appointments. Pressure also has been exerted for the removal of pastors. And to some extent pastors have used one form of pressure or another to obtain better appointments. Bishop Watkins asserted all of these things are unethical (if not illegal) in The Methodist Church. He said that this year, except in "very special cases," no minister be told of his new pastorate until the day before appointments were read publicly.

### Organize 'Collection Plate' Fight On Crime

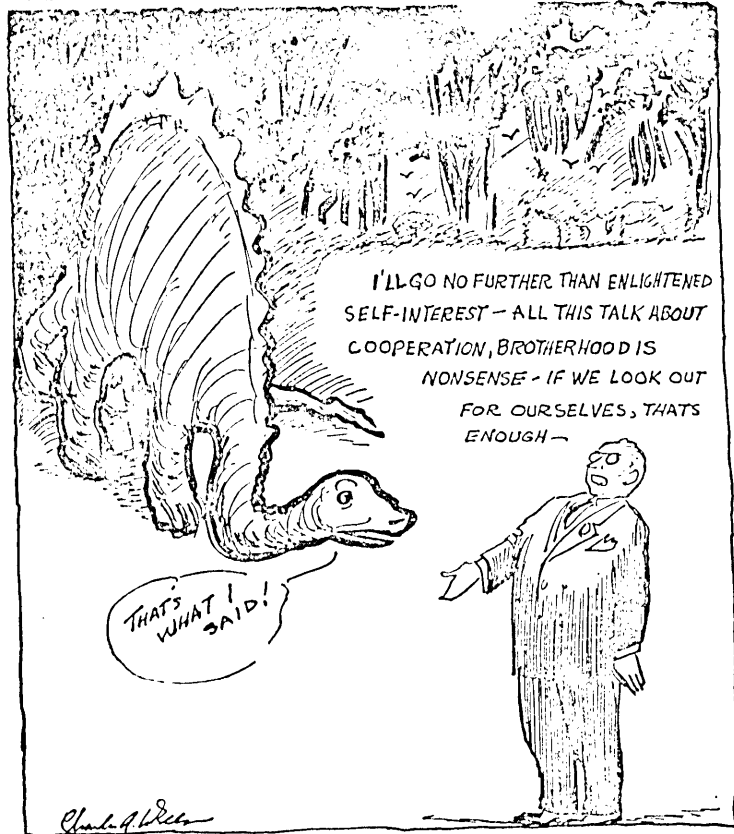
A "collection plate" fight on organized crime in and around Galves-

ton, Texas has been launched by church groups of the area. The Rev. Harry Burch, spokesman for Protestant clergymen in nearby La Margue, said "we are going to call on all our congregations to give funds toward stamping out lawlessness in our country." He said collections taken up at church services will be turned over to the Galveston County Citizens' Committee to give it needed financial support in its war on bawdy houses and gambling. The Galveston Ministerial Alliance also voted to seek clean-up funds from church members. The Galveston financial drive has been set for Sept. 27th. The crime fighters already have one victory to their credit: the city's red-light district has been closed.

### Providence Catholic Diocese Restricts Church Music

The Roman Catholic Diocese of

Providence, R. I., has banned any music of a worldly or theatrical nature from its church services, it was announced by the diocesan music commission. The announcement was made at the conclusion of a closed meeting of nearly 100 organists and choir directors at Our Lady of Providence Seminary in Warwick. Music of the theatrical type had been discouraged in the diocese in the past, but its use is now forbidden by church laws adopted at the diocesan synod last October. The meeting at the seminary was called by the Rev. Norman T. Leboeuf, diocesan music director and a member of the commission, to acquaint the organists and choir directors with the new laws. Specifically, the diocesan laws establish the "white list" of music compiled by the Society of St. Gregory of America as the official guide to approved church music for the diocese.



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# THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



## THE LOST LAMB

By Margaret G. Wilson

ONCE, a long, long time ago, in the country where Jesus lived, there also lived many shepherds. These shepherds had many sheep to take care of, and when Jesus was here upon earth it was a tremendous job looking after sheep.

The shepherds had no fences and that meant that his sheep could wander all over the place and unless they were watched carefully some would wander too far away and get lost. So every morning the shepherds would start off with their sheep and lead them over hills until they reached a hillside where the grass was fresh and green. One other thing they looked for and that was a little stream. Sheep need cool water to drink and the shepherd was careful that he always found some clear, cool water for them.

All day the shepherd watched his sheep. He didn't have much to do sitting there on the hillside but that was the time he would practice using his sling shot. He always carried a sling shot because the woods were full of wild animals and unless the shepherd was watching carefully one of those wild animals would come out of the woods and run off with a lamb or sheep that he would use for his dinner that night. But a shepherd was always looking about for these animals and if he did see one, out would come his sling shot and whizz would go the stone through the air. And if he had practiced, down would go the wild animal, for the stone would kill him instantly.

Other shepherds would take a flute on the hillside and play psalms and other sweet music when they tired of just watching or practicing the sling shot.

Then in the evening these shepherds would lead their sheep back home again. Every morning when he left for the hills, he would count them because he wanted to make sure none was missing.

One time a shepherd had one hundred sheep. That is a great many to watch. Some were big sheep and some were baby lambs, but altogether there were 100. Many times during the day he counted them and found they were all there. When evening came he gave his special call which meant that the sheep must come quickly and follow him.

There they were, he counted 100, so he started across the hills for home.

When he reached home he counted again. There were only 99. He thought perhaps he had made a mistake and counted the second time—95, 96, 97, 98, 99. No there was one missing!

He didn't even wonder what he should do. He knew. He thought of that little lost lamb on the hillside and leaving the others safely at home, off he started for that far away hillside.

He hurried along, calling as he went and listening carefully for the little lamb to answer. After a long time and after walking a long way he heard a weak "baa! baa!" He hurried along and kept calling and

listening to the tiny lamb's "baa! baa!"

Finally he reached the spot. The little lamb had slipped on some rolling stones and slid down the hillside. He hadn't fallen very far. He wasn't even hurt. He was only afraid. He was too afraid to move.

All the shepherd had to do was to reach down over the rocky ledge and pull up the little lamb. The little lamb was so glad to find his master that he lay very still and quiet, crying a little in his master's arms. And the kind shepherd carried that little lost lamb all the way home. As he neared home he called to his friends, "I lost one of my lambs today but I found him." He was so happy! Everybody was happy too, but I think the little lamb was the very happiest of all.—The United Church Observer

## AUSTRALIA

Australia has many strange animals and birds that we in Canada and the United States never even see in our zoos.

We do see kangaroos, those strong animals with the thick, long hind legs that help them to jump great distances. We know about the cunning koalas with their lovable little faces and unusual eyes.

But did you know that Australia also has flying foxes that sleep while hanging from a limb of a tree? It isn't a real fox. It is actually a fruit-eating bat that has a head like a fox and whose body is covered with red-brown fur. It is not a little bat such as we see about here. Its body is twelve inches long, as long as your ruler, and if you were to measure one from wing tip to wing tip it would be four feet wide. You would need a yard stick and a ruler to measure that.

These flying foxes hang from tree branches by hundreds, and leave during the early evening to hunt for fruit.—The United Church

## MR. CRAB'S CLOTHES

By Emma Florence Bush

Richard was sitting on a large stone on the beach one hot day, digging his bare toes into the sand and making it fly in all directions while he waited for his chum Edwin to join him.

It was hot and Richard was tired, for he had been playing hard all the morning. He knew he would be more comfortable under the shade of the big rocks not far away, but still he sat on the big rock, and dug his toes into the sand.

All at once he heard a little complaining voice that seemed to come from beneath him.

"I wish you would stop throwing sand in my eyes. It is hard enough to get off these clothes without having anything else to try my patience," it said.

Richard could not believe his ears. Looking closer, he found the voice came from a crab who was wriggling and twisting in a hollow under the stone on which he had been sitting.

"What are you doing?" asked Richard.

"Taking off my old clothes, of course," answered the crab crossly. "I have split them down the back and I am trying to crawl out of them, but my left front boot sticks and pinches so. O dear! Do give a fellow a lift, can't you?"

Richard was very much afraid he would hurt the crab, but he gently took hold of the old coat and pulled. He did not succeed in getting the crab out of trouble, however.

"Thank you just the same," said the crab. "I see there is no help for it. I shall have to part with that leg." He gave two or three violent kicks and his leg, still covered with the offending shell, fell off in the sand.

"Oh, you poor thing, you will be lame!" cried Richard.

"Don't worry," said the crab. "It will soon grow again, but as I am a little lame at present, and my new clothes are rather soft and thin, I shall have to hide under the stone

## GRACES FOR MEALS

Thank you, God, for milk and bread  
And other things so good;  
Thank you, God, for those who help  
To grow and cook our food.

Thank you for the world so sweet,  
Thank you for the food we eat;  
Thank you for the birds that sing,  
Thank you, God, for everything!

God, we thank You for this food  
For rest and home and all things  
good;  
For wind and rain and sun above,  
But most of all those we love.

Before I eat this food today,  
I'll bow my head and softly say,  
"Dear God, all good things come  
from Thee;  
Help me to thank Thee lovingly."

For health and strength and daily  
food  
We praise Thy name, O Lord.

God is great and God is good  
And we thank Him for our food.

—Anon.

for a while until my new leg grows  
and my clothes get harder and  
thicker."

He scrambled into the hole under the stone.

"Just pack a little sand around me," he said, "then my enemies will not find me. You might sit on the stone again if you wish. You will not hurt me and it will be safer for me."

Richard carefully tucked and patted the sand around his new friend, then he sat down once more on the stone. All at once he heard Edwin calling and ran to join him.

"I will not tell him about the crab," he said, "for he might want to look at him and the poor fellow is so upset now it would be a shame to disturb him."

A few days later, Richard looked carefully under the stone. There was no crab there. "I must have fallen asleep and dreamed it," he said. "for of course crabs don't talk. I know, though, that what he told me is so, for I looked it up in father's big encyclopedia."

But after that all summer whenever Richard saw a crab scuttling along the beach, he always wondered if it was his friend with his new leg and his new suit of clothes.—In Zion's Herald

## JUST FOR FUN

The 5-year-old, visiting the farm for the first time, was taken out to see the lambs. As he patted the first one, he exclaimed delightedly, "Why they make them out of blankets!"—Capper's Weekly

A Minnesota farmer was complaining to a traveling salesman about the heat.

"If you think this is hot," said the salesman, "you should have been down in Texas with me last August. Why, it was so hot that I saw a dog chasing a cat and they were both walking!"—Country Gentleman.



## A BEAUTIFUL FRIENDSHIP

He is such a little friend,  
My dog, I call him Spot.  
He's always kind and gentle, too,  
I love him just a lot.

Mother lets me out to play  
Because she trusts him so.  
She counts on him, he's right with me  
Most everywhere I go.—A.E.W.

# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. EWING T. WAYLAND, Editor

## FALL SEMINARS HELD

### Fort Smith District

One hundred seventy women registered for the Fort Smith District Fall Seminar which was held at Goddard Memorial Methodist Church, Fort Smith, September 9. "Christian Discipleship Around the World" was the theme of the program.

Mrs. Alfred Knox, District Secretary of Missionary Education, in charge of the seminar, introduced the guest speaker, Miss Mildred Osment, and opened the meeting with a worship service. Mrs. Knox gave a preview of the studies and introduced guests and leaders of the studies.

Rev. Martin Bierbaum introduced the church-wide study, and suggested that this study might be used as a joint study.

An interesting preview of the study "The Life and Task of the Church Around the World" was given by Mrs. Edgar Bethell. Mrs. M. R. Jordan was assisted in her presentation of "Jeremiah" by a group of people who presented a drama "The Realist." Those who assisted were Mrs. Garland Wells, Mr. Slater Mounts, Miss Sally Wer-nette, Miss Shirley Wolfe, and Mr. Carl Hawk.

Mrs. W. Henry Goodloe, Conference Secretary of Missionary Projects, presented "A Sower Went Forth," a discussion on program building and worship materials.

After lunch which was served to the ladies of the host church, Miss Osment as leader and a panel consisting of Mrs. Knox, Mrs. Paul Bumpers, Mrs. W. T. Bacon and Mrs. Robert Sessions presented the study, "Alcohol and Christians Responsibility."

A gay background gave color to the study "Spanish-Speaking Americans" given by Mrs. Alex Mitchell, assisted by Mrs. George Colville.

Miss Mildred Osment closed the meeting with a very meaningful worship service.—Mrs. W. H. Lewis

### Jonesboro District

The Fall Seminar of the Woman's Society of Christian Service and the Wesleyan Service Guild of the Jonesboro District met at the Huntington Avenue Methodist Church in Jonesboro on Tuesday, August 25. Mrs. H. C. Bush of Blytheville, District Secretary of Missionary Education was in charge of the program. The theme of the Seminar was "Christian Discipleship Around the World." Miss Mildred Osment, Jonesboro, gave the opening devotional.

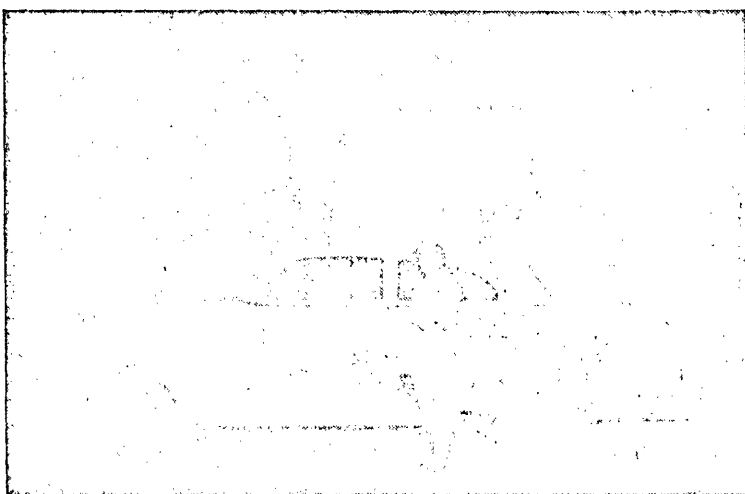
The approved studies for the year were introduced by the following: "The Life and Task of the Church Around the World;" Mrs. O. Shockley, Tyronza; "Jeremiah;" Mrs. Elmus Brown, Jonesboro; "Alcohol and the Christian Responsibility;" Miss Mildred Osment; "Spanish - Speaking Americans;" Mrs. George Disinger, Jonesboro.

The Church wide study, "Heritage and Destiny" was introduced by Mrs. Leroy Brownlee of Luxora.

Mrs. Eugene Shaneyfelt, Osceola, District Vice-President, presented the program and devotional material, "A Sower Went Forth."

The closing worship service was

## MISS KELLEY BEGINS RURAL WORK



Miss Dorothy Kelley, pictured above, is now working in the Arkansas-Oklahoma Cooperative Rural Work Projects, with headquarters at DeQueen, Arkansas. Her address is % General Delivery, and her office is at the First Methodist Church. Miss Kelley spent the summer helping in the Arkadelphia District and in the various camps and schools for the conference, but now she will devote the major portion of her time to the area of the Hope District.

led by Mrs. Alvin Murray of Marked Tree.—Reporter

### Hope District

The Woman's Society of Christian Service of the Hope District met for the annual Seminar in the Methodist Church at Nashville, Arkansas September 3rd with an attendance of 127 from 27 different local Societies.

The meeting opened with a devotional by Mrs. M. E. Scott, of Stamps, Conference Secretary of Missionary Education. Mrs. J. H. Rushing District Secretary, had planned the program and directed the activities throughout the day.

Mrs. James McLarity, Jr. of Hope presented some of the possible study plans for "The Life and Task of the Church Around the World." Mrs. Talbert Bowman from Foreman gave us a desire to study more closely the life and work of the prophet "Jeremiah."

The Vice-president, Mrs. J. M. Johnson, Emmett, lifted up in a most effective way, the program and devotional material for this year.

After the school-girl lunch, there was an opportunity to inspect and purchase all the new literature and study books.

The District President, Mrs. L. B. Tooley, brought greetings to the group at the beginning of the afternoon session, and announced that Mrs. Gus Orr was resigning as District Secretary of Spiritual Life, and she called for an executive session at the close of the Seminar. She also presented the six pastors of the District who were present. Mrs. John Glenn, Secretary of Missionary Education in the Arkadelphia District, presented in her vivacious and enthusiastic manner "Spanish Speaking Americans in the U. S. A."

"Alcohol and Christian Responsibility" was discussed by Mrs. E. D. Galloway, who had, as a part of her preparation attended an intensive study of the subject at Cornell University. She also brought greetings from our District Superintendent who could not be with the group because of a Cabinet meeting in Little Rock.

Miss Dorothy Kelley, the new Ru-

## NEWS IN BRIEF

The Woman's Society of the First Methodist Church in Chatham held its August business meeting in the home of the president, Mrs. J. A. Ewing; there were fifteen members present.

After the devotion and business were over, a white elephant sale was held which raised about ten dollars. Refreshments were then served by the hostess.

The First Church, Van Buren, society was represented at the district seminar held September 9 by: Mrs. J. H. Hoggard, Mrs. E. E. McBride, Mrs. George Crafton, Mrs. J. Y. Dollar, Mrs. Fay Williams, Mrs. O. W. Bohannon and Mrs. C. I. Brant.

The Woman's Society of Christian Service of the First Methodist Church, Little Rock, in its monthly luncheon meeting, September 14, had as their speaker, Mrs. Aubrey G. Walton. Mrs. Walton, who made a trip in August to the Holy Land with Dr. Walton, told of the women, children and homes in those countries that she visited. A card with pressed flowers from Bethlehem was at each place as a gift for each one present.

Preceding Mrs. Walton's talk, Mrs. Sangster gave the devotional and Mrs. U. A. Gentry sang, accompanied by Mr. John Summers. Mrs. Murray B. McLeod, Vice-president, presented the program.

## A NOTE FROM KOREA

Severance Hospital  
Seoul, Korea

My work as a Physiotherapist for the Amputee Rehabilitation Program Worker in the Hope District, closed the meeting with a soul stirring Quiet Hour.

In the executive session, Mrs. M. E. Drake, Mena, Arkansas, was selected as the new District Secretary of Spiritual Life. A District Board Meeting to be held at the home of Mrs. Raymond Harris in Foreman was announced, to be held in the future.—Mrs. W. R. Shackelford.

gram naturally brings me into close

## NEW ORLEANS DISTRICT TO HOLD SEMINAR

The Annual District Educational Seminar of the Woman's Society of Christian Service will be held Wednesday, September 30, at the Carrollton Avenue Methodist Church. Registration and Coffee time 9:15-9:45 a. m. The program begins at 9:50 a. m.

The District Educational Seminar is the link between the Jurisdiction and Conference Schools of Mission and the local Societies. Four Studies will be presented this year.

**Alcohol and Christian Responsibility** will be taught by Dr. Earl Hotallen, Baton Rouge, La., Moral and Civic Foundation.

**The Life and Task of the Church Around the World**, taught by Mrs. Sam B. Dunbar, New Orleans, Jurisdiction Secretary of Supply Work.

**Spanish Speaking Americans in the U. S. A.**, taught by Mrs. Warren Constant, Bunkie, La., Conference Secretary of Missionary Education and Service.

**Jeremiah**, taught by Mrs. George O. Willis, Gretna, La., District Secretary of Promotion.

A new phase of work will be added to the Seminar this year. Mrs. Warren Constant will conduct a class for Pastors concerning the Church Wide Study "The Evangelistic World Mission of Methodism." The Rev. Virgil Morris, District Supt., is urging all pastors of the New Orleans District to attend the class.

Representatives from each of the 42 Societies in the District and members of the Wesleyan Service Guild are expected to attend the Seminar to receive instructions of ways and means of teaching these studies in their local societies.

Mrs. J. E. Manis, District Secretary of Missionary and Service is director of the Seminar.

Mrs. C. J. Tackaberry, District Secretary of Literature and Publications will be director of the Book Room.

Mrs. Edwin S. Middleton is president of the N. O. District Woman's Society of Christian Service.

Miss Margaret McGowan is District Secretary of the Wesleyan Service Guild.

Mrs. Arlene Christian Hawkins, Director of Public Relations of the New Orleans District of the Methodist Church.

contact with many heart-breaking cases. They are transformed from that to heart-warming cases as they see a possibility of a normal life in spite of their handicap. Last week a little lad of eleven was fitted with two artificial legs — both below the knee. We could hardly keep the child quiet for a check-up. He was a whole person again! You should have seen his smile as he clapped his feet together. Yesterday, thanks to folks at home, his tattered clothes were replaced by a gay striped T-shirt, a pair of blue denim pants, gay socks and a pair of shoes that fit. To top it off, we were able to give him a rain coat which will mean that thru this rainy season he can make his trips back and forth to the hospital.

Of course, it is commonplace to see orphans every day and tho many are in orphanages, many are also trying to make their way. Take Chae

(Continued on page 15)



# METHODIST YOUTH

Georgia Daily, Editor

## PIONEER PARTY

Members of the MYF at Leecompte Methodist Church are shown in costumes they wore at a Pioneer Party. The party was held at Lloyd Hall, the antebellum home of Mrs. Frank Fitzgerald. The Rev. E. W. Sandel is pastor of the Leecompte church.

## Closing Worship Service Of Fellowship Team

By Rosemary Gaffney

Bishop Gore once said, "In the beginning Christianity was kept on a high level by its being dangerous to be a Christian."

Do you realize what that means? I think you do. As long as we had to risk our very lives to worship God, it was something very precious to everyone. Our religion was bought with the blood of many martyrs. . . . It was so precious that people were willing to die for it.

Now, think about today. How many of us even take our religion seriously?

Our country was also bought with blood. Men loved freedom so much that they were willing to die for it. And today many of us don't take our freedom seriously either.

But you just let someone say something against the United States, and just watch our all-American blood boil. However let someone say something about our church and maybe we shake our heads slightly, or let out some unintelligible mumble and that is all. "We don't dare say or do more, why we might be laughed at, shunned, or what's even worse, someone may even call us that nasty, nasty, name, Fanatic."

Men could die for us to have a religion and all we can say is "Thank you, people, it was very sweet of you to die for Christianity, but I simply can't take a stand on any religious issue; you see, someone must laugh! Religion is for sissies only. I wouldn't want anyone to know I pray because, well, I don't want to be called sissy."

Listen, and then ask yourself if these are the words of a sissy. "Unless I am refuted and convicted by testimonies of the Scriptures or by clear argument, since I believe neither the Pope nor the councils alone, it being evident that they have often erred and contradicted

one another, I am conquered by the passage of the Holy Scripture I have quoted, and my conscience is bound to the word of God. I cannot and will not recant. Here I stand. I cannot do otherwise. God help me. Amen." These are the words of Martin Luther.

Here I stand. I know what is right and with God's help I will not surrender my cause.

Oh, too many of us have surrendered our causes rather than stating flatly "Here I Stand." Instead of "I believe," it's too often, "Do you believe? Well, if you believe, then I guess I do too. But if you don't believe it, say so, because I won't believe it if you don't want me to."

Don't you feel sorry for a wishewashie person? I do too. They no

longer have to die for Christianity, but they are even afraid to worship God now that there is no longer any danger to life or property. If they happen to be with Christians, they pretend to be Christians. I say pretend to be, because there is no such thing as a part time Christian. If they happen to be with non-Christians, then they too will laugh at those "silly people that believe that a carpenter was the son of God."

*I will have faith  
However dreams are shattered,  
I will have faith that righteousness can live,  
I will have faith e'en when my heart is breaking,  
To work and pray and give.*

*I will have faith  
When troubled is life's ocean,  
When low blown clouds the Pilot's face shall hide,  
I will have faith when my fair ship is battered,  
I will await the turning of the tide.*

*I will have faith  
That God is still in heaven,  
I will have faith that He is by my side,  
I will have faith though every star is darkened,  
That He and truth abide.*

If we could have faith like Ralph S. Cushman, the writer of that poem, then no amount of laughing or name calling, no unkind looks would faze us at all. We could have faith that "He and Truth abide." And with that kind of faith, we would be proud of our religion, and stand up for it at all times. We would have the strength to live and die for it.

No, it is no longer dangerous, physically, to be a Christian, but it takes a brave person. It takes God's help, for without it, we could not possibly face the cynical world, without becoming a bit cynical ourselves. With God, all things are possible; without him, we can do nothing.

Lord, Help us to be strong, and

**Church Bell Foundries**  
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Box 665-Greenwood, S. C.

## HARRISON YOUTH BUILD TENNIS COURTS

The Methodist youth of Harrison have dedicated two tennis courts to the youth in Harrison in a gesture to foster Christian recreation. The story of the raising of the money and of the construction of the courts will tell of as much joy that came through the work as will ever be received from play on the courts.

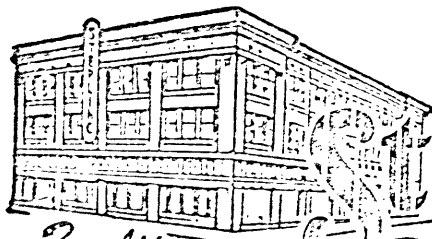
The youth chose one major project at the beginning of the summer of 1952 that was to be completed in two summer's work. Under the leadership of the Rev. Calvin Roetz, young assistant minister, the youth launched a money raising campaign on July 16, 1952. Through the remainder of the summer the youth sponsored many activities including a birthday cake sale, concession stands at the election polls, a dinner for the Methodist Men, a sunrise breakfast, rummage sales, car washing days, and a country store at a family night gathering. During the summer of 1953, Mr. Roetz led the youth in the completion of their project. During the summer the youth expended most of their energies in actual construction of the courts rather than in sponsoring activities; however, they did find time to serve as co-sponsors of an operetta, "Hansel and Gretel," to hold a rummage sale, and to sponsor a dinner and provide the entertainment for the Methodist Men's meeting.

"Little, big, old and young" participated freely in the actual construction of the court. The boys pushed wheel-barrows, the men of the church constructed the back stops, and girls of the youth group painted lines and swept the courts. Young people were in charge of the dedication service held on August 20 with Jeff Farris, head of the physical education department at Arkansas State Teachers College, as the principal speaker.

guide us, always, if your will. Teach us the way of kindness and inspire us to bravery both today, tomorrow, and through the rest of our lives. In Jesus' name. Amen.

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## OBITUARY

**CARLEY**—Rev. Henry T. Carley, rector of the Louisiana Conference, died at his home in Sattaria, La., on August 23, 1953, following a long illness. Funeral services were held at the Methodist church in Sattaria, the following day, with Rev. Charles R. Franklin, pastor in charge, assisted by Rev. O. Probst of Vicksburg, and Rev. W. L. Duren of New Orleans. Following the service, the remains were carried to Yazoo City and laid to rest beside the grave of his wife who died some years ago.

Mr. Carley was in his seventieth year and had been an itinerant minister for a little more than fifty years. He was a Mississippian, by birth, a graduate of Millsaps College in the class of 1899, and a graduate of Vanderbilt University School of Divinity, class of 1902. He spent the greater part of his ministerial life in Louisiana where he served as pastor, district superintendent, teacher of English and History at Calvary College, Shreveport, and as editor of the New Orleans Christian Advocate for a period of ten years. He was one of the delegates from the Louisiana Conference at the General Conference of the M. E. Church, South, in 1930.

He is survived by a daughter, Mrs. J. R. Pennington, Sattaria; two sons, Mr. Stephen S. Thomas and Mr. Clyde Wittenmayer, both of Houston, Ohio; and by a number of nephews and nieces. A host of friends also share the sorrow occasioned by his going.—W. L. Duren

him and allowed him to share a part of his room and he was fed by the hospital kitchen in return for running errands, etc. One of the nurses, missing her own family, began to take an interest in him and saw that what clothes he had were neat and clean and soon when it became necessary to have help in the Operating Room where he worked, he was allowed to go there. There is little aside from the work of the nurse's and the doctor's that he does not know. He cleans, he folds linen, helps make the packs, runs the errands and does anything he can to help.

Our work is not confined to children, for we treat hundreds of men and women. Sometimes it is street-car fare for an amputee who must come daily to the hospital for practice, sometimes it is rice for lunch for those who come from miles away for treatment and at times it is clothes for the needy or milk for the sick. One of our Bible women uses much of the milk that is sent as she goes about her work among the wounded ROK soldiers in the hospitals.

We do want you to know that gifts of all kinds have come. We need one gift to screen the nurses dormitory, another to Miss Piper who will build cabinets in the Operating Room, and I am having various pieces of equipment made as time goes on. So often the news of a gift comes just at the time we wonder how the project can carry through.—Thelma Maw

## A NOTE FROM KOREA

(Continued from page 11)

He was found one day, little over a year ago standing in front of the hospital in tears. He was lonely and cold and alone. It was this little ten year old fellow had come from the north and had no one, not even a friend to help him. Often in the experience of many generations, children are lost and this seemed to be his case. A free man took pity on



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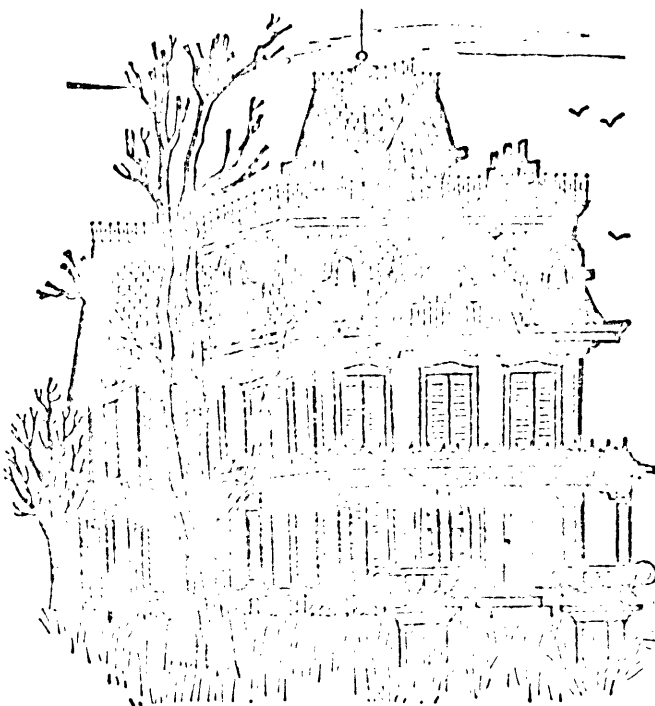
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