

Arkansas Methodist

—SERVING TWO
Official

—AND METHODISTS IN ARKANSAS—
Journal of Arkansas Methodism

VOL. LXXII.

LITTLE ROCK, ARKANSAS, OCTOBER 8, 1953

NO. 40

"Every Little Helps"

THE announcement has been made that 2,500,000 copies of the Revised Standard Version of the Bible have been sold since its publication a year ago. We are told that "no other book in the history of the publishing industry, fiction or non-fiction, has ever made such a sales record."

There are at least two understandable reasons for the remarkable sales record of this new version of the Bible. In the first place, for years, there has been felt a real need for a revised version of the Bible by capable, reputable scholars. This new version, in the language of our day, beautifully fills that need.

Another factor that likely proved a great aid in the sales record was the determined fight against the new version which was made by a few alarmists who professed to see a bugaboo of some character under every page. It is quite possible that the publicity they gave to the new version, among people who might not have paid much attention to it otherwise, was a very helpful factor in creating an additional demand for this usable, helpful version of the Bible. "Every little helps," and for the aid received from this source the publishers of the Revised Standard Version are likely thankful.

Town And Country Church Development Program

EMORY University and Sears-Roebuck Foundation are planning the second Annual Town and Country Church Development Program to find the "Rural Church of the South" for 1953-54. This competitive program is open to all churches of all denominations and races in towns and communities of five thousand or less.

Of the churches entering the program from the thirteen southern states that are eligible, ten top churches will be selected from each state. One of these will be named "Rural Church of the Year" for the state; four will be given second place awards and five will receive third place awards. Out of the thirteen churches named the "Rural Church of the Year" one will be selected as "Rural Church of the South" as was done at Atlanta this year.

In the 1952-53 program one thousand three hundred twenty-nine churches participated from the thirteen southern states. One hundred thirty of that number received recognition for outstanding achievements. Of the ten churches in Louisiana and the ten churches in Arkansas to receive awards, four in each state were Methodist churches. The churches in Louisiana receiving awards were: Bethel Methodist Church, Logansport, "Rural Church of the Year" for Louisiana. Holly Ridge Methodist Church at Rayville and Marion Methodist Church, at Marion received second place awards. Antioch Methodist Church, Simsboro received a third place award. In Arkansas the four churches receiving awards were: First Methodist Church, Bentonville, "Rural Church of the Year" for Arkansas. Lodge's Corner Methodist Church, Stuttgart and Sylvan Hills Methodist Church, North Little Rock received second place awards. Burt Pickens Memorial Methodist Church in Dumas received a third place award.

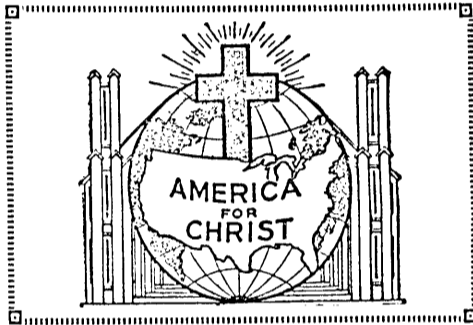
Churches desiring to enter this program for 1953-54 will receive necessary information for enrolling by writing Town and Country Church Development Program, Box 309, Emory University, Ga.

Leaders in our church are anxious that a
(Continued on page 4)

The Pulpit Can Help To Clear Religious Confusion

IT is quite possible that much of what we think is religious indifference about us is, after all, only a state of mind caused by the religious confusion so prevalent today. For this confusion the many denominations of the church, with their various interpretations of religion are largely to blame. For this reason the church has a large responsibility for helping to clear up such confusion.

In America we have two major political parties with their conflicting claims and promises, plus a very few "splinter" parties with their different political ideologies. These political parties—largely only the two major parties—cause so much confusion politically that it is quite common to hear people say that they really



do not know how to vote. It is likely that this conflicting, political confusion is the reason many people stay away from the polls on election day.

If people become confused, politically, because of the few, different political viewpoints expressed, what shall we expect when we turn to the realm of religion? Remember that, in America, there are more than two hundred fifty different denominations of the church with their "conflicting claims and promises." Each interprets the Bible and Christians living differently. These interpretations range from wild-eyed fanaticism and radicalism on through to extreme liberalism, with numerous shades of interpretations in between.

Today the radio is an open channel through which almost numberless groups project their appeals into our homes in the name of religion. Some impress you with the feeling that they are grafters exploiting the interest of people in religion. Some seem to exploit human suffering for selfish ends. Some, who apparently are very sincere, present a religious program and a character of worship that could appeal to only a limited few. Such appeals; and others that might be mentioned, are of course not confined to the radio. They come from every avenue of publicity about us.

One of the finest services a Methodist minister can render in helping to clear religious confusion is to help people to discover and give emphasis primarily to those things in religion that are vitally important in the development of Christian character. A religion of divine origin should certainly be practical, sensible, attractive and genuinely helpful.

Construction Awaits Funds

ARKANSAS leaders are very anxious to complete at the earliest possible date the fund which is being raised to build the Wesley Foundation Building at the Central Methodist Church in Fayetteville and local churches which have not finished their payments to this project should undertake to complete this matter as soon as possible. The beginning of the construction of the building is not to begin until funds are on hand to finance the building, according to leaders in Fayetteville and the two-conference committee which was named at the last sessions of the conferences to make plans for the finishing of the building program.

It was in 1950 that the two conferences of Arkansas Methodism adopted a program to raise \$50,000 to make provision for adequately housing the Wesley Foundation Program for Methodist students attending the University of Arkansas at Fayetteville. Each conference session since that date has reaffirmed the action taken by the 1950 sessions and it is anticipated that during the course of this conference year this obligation will be satisfied in full.

Quite a number of the churches throughout the state have already paid in full the amounts which were asked of them for this program. Several of the districts in each conference have likewise raised their quotas in full. Methodism has a peculiar responsibility for providing such facilities in the university city of the state, and we are confident that this responsibility will be met in full.

Dollar-A-Year Methodists

A RECENT caller at our offices was discussing the degree of participation in local church activities in the rural church where he has his membership. This layman had contributed generously of his time and means in supporting his church for many years and had seen its program develop into a mature, helpful asset in the life of the community. He diagnosed the trouble, however, which he felt was keeping the church from meaning all that it should mean when he remarked, "the trouble with our church is that we have too many dollar-a-year members." He was not being critical of the church nor of what the church had to offer to those who had found life in its fellowship. He was on the other hand pointing out a condition that exists in many churches. There are too many Methodists that take too lightly the obligations of church membership. His references to "dollar-a-year" members referred of course to those members who rarely frequent the worship services of the church and who just as seldom support it by their contributions of time and resources.

The phrase "dollar-a-year" came into use, as we recall, during the last decade when men of exceptional leadership were called to give service to their country in an administrative capacity for which they received no remuneration. These men were often referred to as "dollar-a-year" men and such a mark was one of distinction. These men were making an unusually large contribution to the total ongoing effort in a time of emergency. This is, of course, not the sense in which our friend was describing the relationship of some church members to their respective churches. Methodism does have too many persons among its members who for one reason or another, make the minimum contribution of time, talent and resources to the church where their membership is held. The

(Continued on page 4)

The Chicago Of South America

THE TRIP from Rio to Sao Paulo was one of the most delightful we have made. Rev. and Mrs. T. Thoburn Legg brought us in their car, and we were thus enabled to stop often along the highway to see interesting and unusual things. Brother Legg is the pastor of the Union Church of Rio de Janeiro, a church once served by Frank Tucker of Louisiana. I think Brother Legg is giving exceptional service and furnishing fine leadership to English-speaking people there.

Soon after leaving Rio we passed through a drab, dusty plain into rolling farms of fruit and eucalyptus groves. The orange trees were full of the delicious yellow fruit. At times we looked upon a wooded coast range, then we drove through a deep-slashed valley of barren red mountains. There was infinite variety to the trip. At noon we had lunch at a strikingly beautiful and modernistic club.

Sao Paulo is set on a green plateau flanked by purple mountains. It stands at an elevation of 2500 feet and has a more zestful climate than warm Rio. It is the greatest industrial center of all South America and is the fastest-growing city in the world. As a great industrial, commercial, and railway center, it is called "the Chicago of South America." The concentration of industry in and around the city is the chief reason for its spectacular growth.

Only ten years ago Sao Paulo was primarily the center for a vast coffee-producing region (there are 40,000 "fazendas" or plantations devoted exclusively to its cultivation), and more coffee still flows here than any other city in the world. In addition cotton, bananas, citrus fruits, castorseed, hides, leather, oils, and meats are raised and exported in considerable quantities.

Today coffee and these other products, though still of great importance, take a back seat in favor of industry in the city. Mills and manufacturing establishments are busy turning out textiles, furniture, processed food (by the way, modern food markets have been recently opened here), drugs (nearly all plants used in medicine are found here), chemicals, clothing and shoes, paints and cements, electrical apparatus and metallurgical products. This is the greatest industrial center south of the United States.

Sao Paulo is not a typical smoky, dirty industrial city. It is a beautiful city with spacious parks, fine public buildings, large avenues, and prosperous well-kept residential buildings. As I have already indicated, it is situated high in the mountains, and its climate is cool and invigorating.

Before mentioning our work in Sao Paulo, I should say something about our last few days in Rio. Sunday was almost like a day with Jolly Harper in Louisiana. We were in three services that morning. The third service was in our church at Campo Grande, where Rev. and Mrs. John R. Saunders are located. They are supported by the Men's Class of Noel Memorial Church, Shreveport, and that Class can well be proud of this remarkable couple and their outstanding work. The first unit of a magnificent new building is being completed. They are now in an old building that is inadequate for a very active and rapidly growing congregation.

We arrived in time for the closing period of the Sunday School. It reminded me of the schools when I was a boy. The whole school was together, songs were sung, golden texts repeated, and reports made. All of them stayed for the preaching service, and it was inspiring to preach even though I had to have an interpreter.

The other events of the day, including a visit to an orphanage, will have to wait until another time for description.

I must tell of a visit to Juiz de Fora. Mrs. Martin and I made the trip by way of Petropolis, where we spent the night in the most striking hotel we have ever seen and I imagine the most elaborate in the world. It was built to house a gambling casino. But when it was finished gambling was outlawed, and the government of Brazil now subsidizes the hotel. We will attempt to describe it more when we see you.

We were fortunate to be in Juiz de Fora during the period of the celebration of Independence Day in Brazil. The occasion was used as a homecoming day for Granbery Institute, a most excellent educational institution. Many of the outstanding leaders of the country are graduates of the school. We heard one of the leading physicians of Rio deliver an address during the celebration in which he paid high tribute to

Piracicaba School, oldest Methodist school in Brazil, founded in 1880's



Presentation of Bibles at Graduation of School at Lins

Granbery. I spoke to a chapel service and had the opportunity even to attend a football game.

Dr. and Mrs. Walter H. Moore are our leaders there. Doctor Moore was president of the school for many years and then went to our theological seminary for a period of years. Then he returned to Granbery to receive what was perhaps the most stirring reception a college president was ever given.

When the Moores arrived in the city, they were amazed to find that they were being given a hero's welcome. They were placed in an open Cadillac car, and a procession led by the State band and dignitaries of the government and leaders of the city drove through the main streets, which were decorated for the occasion. Florists brought out wreaths of flowers that covered the car. A banker in Juiz de Fora told me that no man had so influenced that section of Brazil.

What more can be said of Rio and that section of Brazil? I must speak of a delightful evening in the home of Dr. and Mrs. Ruie Ramos. They are friends of Dr. and Mrs. Edward Harris in Baton Rouge. They read to us from a letter from Mrs. Harris which told of the Ramos' new grand child: their daughter and her husband are at Louisiana State University, and they have a new baby.

Doctor Ramos is a member of the Congress of Brazil and a devoted member of The Methodist Church. He and his wife are lovely persons. Other guests for dinner with us were Dr. and Mrs. Oscar Machado. He is the President of Porto Alegre Institute, which is known as Little S.M.U. Doctor Machado is a graduate of Southern Methodist University and is a brilliant person who is an excellent conversationalist. He has been drafted by the government of Brazil for a few months to head a great experiment in rural education. We have not had a more enjoyable evening than the one spent with these charming persons. Such experiences are abundant testimonies to the greatness of the Christian gospel.

Back to our work in Sao Paulo: in addition to the churches, we have three outstanding institutions in Sao Paulo. The first morning we were here, Rev. and Mrs. Charles W. Clay took us to the Brazilian Theological School. Brother Clay is the Secretary for Education for Brazil Methodism and is the only person who has responsibility for the entire nation. What a responsibility he has; but in every way he is equal to it. His father helped to establish the Methodist Publishing House in Brazil. The father, a layman, now operates a printing establishment in the United States. He is a retired missionary.

At the Theological School we met Dr. and Mrs. Jalmar Bowden, who have been here for many years. Doctor Bowden was born near Fayetteville, Arkansas, and has a sister in Russellville. He is a graduate of S.M.U. and has his doctorate from Iliff. The Bowdens have not only given consecrated, devoted service to this nation, but their two daughters are missionaries here also.

We also met Rev. and Mrs. Lewistine M. McCoy and their children here. We first met

them in Hong Kong. Brother McCoy is the treasurer of our mission work in Brazil, and he already speaks the Portuguese language brilliantly. How enjoyable it is to be with all these friends and to enjoy the hospitality of their homes. I must not forget Mrs. Bowden's pumpkin pie!

I spoke at the chapel service of the Theological School to a most attractive group of young preachers. They were very responsive, and afterwards we had interesting conversations.

Brother McCoy had asked me to bring out four portable communion sets for some of these young preachers to use as they visited in the homes of members of churches they serve. When I told him that these sets were gifts of his former classmates at Duke—Luther Booth, Jack Cooke, W. D. Boddie, and Dana Dawson, Jr.—he was thrilled to know that they would have so thought of him.

In the afternoon we visited our Methodist Publishing House. Christian literature, including church and missionary papers, are published in Portuguese not only for Brazil, but also for groups in Portugal, Portuguese East Africa, Angola, the Madeira and Cape Verde Islands. We also publish literature for other churches in Brazil.

In the afternoon and evening we were privileged to see our Methodist Institute. The Institute was started in 1941, but it was moved in 1950 to a suburb of Sao Paulo. The girls here study not only Bible, religious education, sacred music, drama, history, and English; but they also learn to sew and cook and to raise vegetable and flower gardens. Each girl has a domestic responsibility, rotating each week, and the upper classmen have field responsibilities in the neighboring churches.

I believe that Mrs. Martin and I both thought this Institute was located in the loveliest setting we have ever seen for any school. The principal building was the home of a wealthy family, and the buildings that have been added are in keeping with the primary structures. The grounds are beautiful beyond words, and one is thrilled to see small plots with the names of the girls who keep them. We had corn mush for one of the appetizing dishes of the evening meal. We each spoke in the chapel service that followed.

Sunday in this section was most interesting. We drove about one hundred and twenty-five miles into the most rural of rural communities. On the way out we stopped for a few minutes in a church in a small city.

Seventy per cent of the population of Brazil live in rural areas, and this ride over dirt roads enabled us to see some of the rural section. On the way I threw out leaflets to people whom we passed. They were eagerly picked up.

At the church the teacher of the Adult Sunday School Class, a man of about fifty years of age, was barefooted. During the service another man announced that a doctor would visit his house one day in the coming week and would be glad to have sick persons brought there.

Bible verses were recited by the classes.

Just before I preached, they sang in their language, "At The Cross," and as we left they touched us by plaintively singing, again in their own tongue, "God Be With You Till We Meet Again."

What a contrast was the night service! We were in our leading church in Sao Paulo in a great building, and I preached to 1000 persons. They were as well-dressed as an audience in Arkansas or Louisiana. A Hammond organ was their instrument, and a very fine choir led the music. Calla lilies were used in profusion to decorate the church.

Dr. John O. Gross, after a visit to South America, said: "The Methodist schools are veritable oases in lands of educational barrenness. They furnish the windows through which the light of evangelical culture may shine. The public school program such as is found in North America is unknown in South America." If it were not for schools such as are conducted by our Church, the youth would have no educational advantages.

One of the greatest things Methodist missionaries have done in Brazil has been the establishment of character-building schools all over the country. Our schools are recognized by the government as being among the best in the land; in many cases, in fact, our schools have been the pioneers in new methods of education which the government has followed. Even the Roman Catholics admit openly that our schools give a firm Christian foundation to the students, without trying to be sectarian or make Methodists of the entire student body.

A trip in Brother Clay's station wagon gave us the opportunity to see one of these great schools. On the way to the city where it is located we stopped for a delightful visit with Bishop and Mrs. Cyrus B. Dawsey at Campinas, 65 miles from Sao Paulo. In Campinas is the language school for most of the missionaries who come to Brazil. Bishop Dawsey is a missionary. They were lovely hosts to us.

During the morning we passed through a community, now called Americano, established soon after the Civil War by unreconstructed Rebels of the Civil War in the United States who were so unhappy over the result of the War that they came to Brazil.

From Campinas we drove to Piracicaba, 122 miles from Sao Paulo, where is located the oldest Methodist school in Brazil; indeed, it is one of Brazil's oldest schools. Its founder, Miss Martha Watts, was sent out by the former M. E. Church, South, in 1881. It took her two months to get to Brazil, the only route from New York being via London and Lisbon.

On a September morning, with a faculty of three teachers and one pupil, her school started. For three months there was no increase in the student body. However, the parents were impressed by the unusual devotion of the three teachers to the one pupil, and prejudice began to break down. Pupils began to matriculate in larger numbers.

Today, from the kindergarten on through

the high school and normal course, there are 1600 students. The first constitutional president of Brazil, Dr. Prudente Moraes, sent his children to this school and took it as a model for the state schools. The motto for the school is "Ide e Ensinai"—"Go and Teach."

One of the attractive features of the school, the only one owned by our church in Brazil, is a beautiful swimming pool. A few years ago, by a fortunate purchase, the home of a wealthy man, who was much interested in the school, was secured, and on the grounds was this swimming pool. In this warm climate, it brings much pleasure to the students.

Another visit we have had from Sao Paulo was one by air to Lins. It is two hours journey from Sao Paulo, and we went on a splendid Brazilian plane. I have known of many adventures in faith, but the American Institute in Lins is one of the outstanding ones of them all.

Rev. Clement E. Hubbard, who with his lovely wife has given 32 wonderful years to Brazil, in 1928 opened this school. He has never received the large grants that some institutions receive, but by expert management, sacrificial devotion (sometimes he has put two-thirds of his salary into the school), he has attained the impossible. He now has the largest Methodist school in the nation. He has a larger enrollment than the two Catholic schools in the city, and a larger enrollment than a state-supported college there.

The city holds Doctor Hubbard and his school in such high regard that the city fathers recently gave him a plot of land 180 x 180 feet, right in the heart of town, on which is being built a very fine building to house a school of dentistry. Much of the equipment for this new school has already been received, and I was impressed by the high quality of it.

He uses his facilities morning, afternoon, and night, with different groups for each period. A tiny library in two rooms, one 10 x 13 feet and the other 8 x 10 feet, takes care of one group of 150 students; 200 students in a science laboratory use a single bunsen burner. But as I said, the quality of work is so good that 1700 students attend the school.

Incidentally, for \$8000 he could build a dormitory for 35 preacher boys. The amazing man can do more with a dollar than any man I have ever seen.

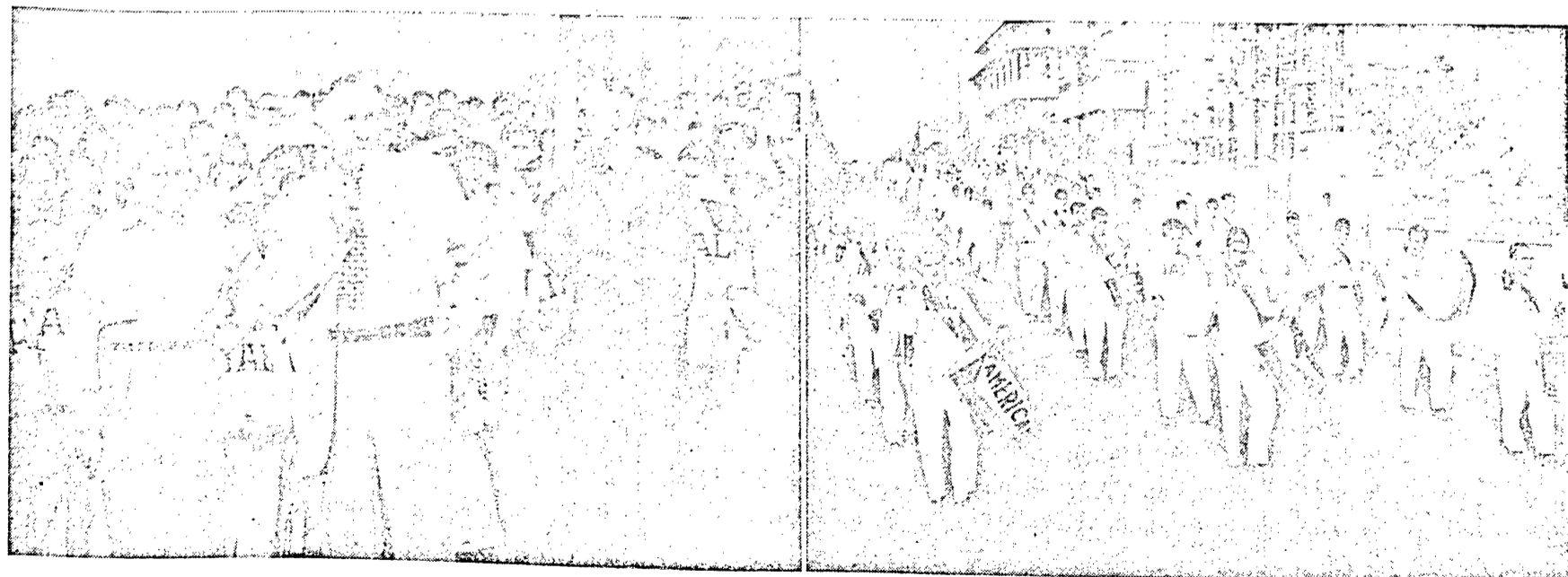
Bishop Lloyd Wicke's area is sending an agricultural mission, for they own several farms. On these farms we saw pineapple, orange, banana, papaya, and coffee trees. In addition, there were 400 hens. They produce their own milk and vegetables. Incidentally, they raised \$3000 from their coffee last year.

Doctor Hubbard took us to the church located nearest the school. It has 450 members and an excellent building, built and paid for by its local members. We were interested to know that Doctor Hubbard gave a Bible to each graduate of the school.

Doctor and Mrs. Hubbard are from Georgia,
(Continued on page 5)

Left, Dr. Clement E. Hubbard (at microphone) on occasion of cornerstone laying for School of Dentistry, at Lins American Institute, Methodist School at Lins founded in 1928.

Right, Parade of students at Lins American Institute, led by a smartly outfitted band.



NEWS AND NOTES ABOUT FACTS AND FOLKS

DR. WARREN JOINSTON, pastor of the First Methodist Church, Baton Rouge, Louisiana, is now able to be at his office in the church for several hours each day following his recent illness.

REV. J. WILLIAM WATSON, pastor of the First Methodist Church, North Little Rock, was guest speaker at the meeting of the Kiwanis Club of North Little Rock, on Monday, September 28.

MISS LOU DEAN GRAHAM of Stamps, a freshman at Southern State College, has accepted the position as Youth Worker at the Jackson Street Methodist Church, Magnolia, Rev. David M. Hanks, pastor.

HENDRIX COLLEGE FELLOWSHIP TEAM will be at the First Methodist Church, Russellville, on Sunday, October 11, to work with the youth of the church. It will be a day of instruction, inspiration and entertainment for the members of the Methodist Youth Fellowship and the entire youth program of the church.

MRS. FRED ROEBUCK, wife of Dr. Fred Roebuck, pastor of the First Methodist Church, Ft. Smith, spoke at the September meeting of the Methodist Ministers' Wives of the Ft. Smith Area on her recent trip to the Holy Land. The meeting was held in the home of Mrs. Alfred Knox.

THE COLLEGIATE SINGERS of the University of Arkansas furnished the music for the 8:30 a. m. service of Central Methodist Church on Sunday, October 4, and will continue to furnish music for this service throughout October. Herold Headley of the University Music Department, is director of the choir of sixty voices.

PREACHERS of the Ft. Smith District will meet at Shore Lake Camp on October 12 for their annual Work Week. The activity will last for three days. Each sub-district preacher's conference will work for one day preparing the camp for winter. An anticipated activity this year is the laying of a new water line in preparation for using a second bathhouse at the camp next year.

THE FIRST METHODIST CHURCH, FT. SMITH, Dr. Fred G. Roebuck, pastor, closed the Sunday School year with an average attendance of 1114 per Sunday for the past twelve months. This was a gain of 42 a Sunday. Large congregations are attending the vesper services to hear the pastor's travel talks on his European and Holy Land trip this summer.

REV. AND MRS. ROBERT B. MOORE of the First Methodist Church, Camden, are on a trip during which time they will visit friends in New Orleans, La., Winter Park Fort Pierce, Key West, Florida, and Havana, Cuba, after which they will visit their son, Chaplain Withers M. Moore, Parris Island, South Carolina. They will return to Camden about October 19.

AMONG representatives from six states in the Southwest region who met in Dallas on September 27 to plan for the study of topics for the National Conference on Family Life to be held at Cleveland, Ohio, October 8-10, 1954, were Rev. J. Kenneth Shamblin, pastor of Pulaski Heights Methodist Church, Little Rock, and Rev. Alvin C. Murray, pastor of the Marked Tree Methodist Church.

DEV. J. E. COOPER, former pastor of Scott Street Methodist Church, Little Rock, was re-assigned to the First Church, Nevada, Mo., at the fall session of the Southwest Missouri Conference which met in Joplin, closing on September 30. Brother Cooper spoke to the Conference in the devotional hour, Wednesday morning, September 30. Dr. Paul Galloway of Boston Avenue Church, Tulsa, was the inspirational speaker for the Conference.

REV. JOHN L. TUCKER, Smackover, chairman of the Board of Temperance of the Little Rock Conference, will be one of the speakers at the Convocation Briefing Conference to be held at Mount Vernon Place Methodist Church, Wash-

ington, D. C., October 14-16. The Convocation will be sponsored by the general Board of Temperance of The Methodist Church. More than 500 Methodist leaders from across the nation are expected to be at the meeting.

MEMBERS of the Intermediate Methodist Youth Fellowship of Central Methodist Church, Fayetteville, have collected about 175 eyeglasses and lens to be sent to Dr. Jaya Luke's missionary hospital in India where they will be re-ground and used by the patients there. The glasses will be sent in November as a Christmas-time gift. Dr. Luke will return to India in spring after a tour which she made of the United States.

A BRAILLE Bible dictionary will be published during the present year for 10,000 of the Christian blind in Japan by the Blind Evangelism Council of that country. This is a Christian group chiefly concerned with the evangelization of the blind in Japan. At its headquarters in the Helen Keller Memorial Building in Tokyo, the council also has under way plans for the publishing of two Christian monthly magazines in the Japanese language in Braille. The United Church of Christ in Japan is the chief factor in promoting this type of Christian work among the blind.

MEMBERS of the Mount Carmel Methodist Church took the first steps on Monday, September 21, toward the building of a new \$13,000 church when they began tearing down the old wooden structure which has housed the church for a number of years. In place of this building, a clay tile colonial church will be built on the same site. As soon as the old building is razed, construction on the new church will begin. The building will be a one-story colonial style church with the traditional steeple and columns of colonial buildings. The main part of the building will be made of buff tile brick, while the church will be trimmed in white. Mount Carmel Church is in the Jonesboro District and is a part of the Mount Carmel-Calvary Charge. Rev. W. L. Douglas is pastor.

DR. CONNOR MOREHEAD, district superintendent of the Camden District, preached at the First Methodist Church, Camden, on Sunday morning, September 27, while the pastor, Rev. R. B. Moore is on vacation. Various church workers were in charge of other services. On September 30 Al Rose was in charge of the Wednesday morning prayer services. On October 7 E. L. Mosley was in charge and October 14 Miss Lalla Thornton will have charge. On Sunday morning, October 4, Monroe Dixon was in charge of the Gideon service. At 7:30 p. m. the Woman's Society of Christian Service, with Mrs. N. S. Thornton in charge, showed a movie, "Like a Mighty Army." On October 11 at 10:50 a. m. Dr. Morehead will again preach and at 7:30 a W. S. C. S. will present a play, "They Made a Path" which will be given under the direction of Mrs. Roland Denny.

HOME COMING AT BEARDEN METHODIST CHURCH

On Sunday, October 11th, the friends and former members of the Bearden Methodist Church will celebrate their annual homecoming. The 11:00 o'clock worship service will be in the newly decorated sanctuary of the church. A dinner on the ground will be served in the annex. One item of interest for older members of the church will be a display of a name-quilt, newspaper clippings, and photos which were deposited in a chest twenty-five years ago. All friends are welcome. Rev. James Robert Scott is pastor.

BISHOP W. C. MARTIN TO BE AT HENDRIX

Bishop W. C. Martin, of the Dallas-Ft. Worth Area, will be the speaker at chapel exercises at Hendrix College on Thursday morning, October 15, at 10:00 a. m. The public is invited to hear Bishop Martin at this hour. He will also speak

at the dinner meeting which will be held at the college in the evening in connection with the Endowment Campaign for Hendrix for \$300,000.

Bishop Martin is also president of the National Council of the Churches of Christ in America.

FALL MEETING OF TOWN AND COUNTRY COMMISSION

The Fall session of the Town and Country Commission has been set for January 26-27 in order that Bishop Martin might be able to meet with us. Bishop Martin will speak to the members of the Commission and to the Hendrix Pre-Theolog Association on Tuesday evening January 26. The meeting will be open to others who will wish to hear his address.—J. Albert Gatlin

REPRINTS NEWSPAPER REPORTS OF OXNAM HEARING AVAILABLE

Word has been received from the general offices of Methodist Information that reprints of the twelve-page tabloid that featured the reaction of the newspapers of the country to the recent Oxnam hearing are available. One copy of this tabloid was mailed to each Methodist pastor in Methodism and the demand for extra copies of this issue has necessitated the printing of additional copies. These copies may be obtained in quantity for \$1.00 per hundred plus postage (wt. 9 lbs. per 100) from any of the following offices of Methodist Information: 150 Fifth Avenue, New York, N. Y.; 740 Rush Street, Chicago 11, Ill.; or Box 871, Nashville 2, Tennessee.

These offices are also making available as a service reprints of the five page article in October 6 LOOK by Dr. Ralph Sockman, WHAT IS A METHODIST? Single copies, free, 50 for \$2.00 postpaid; 100 for \$3.50 postpaid. Very good for an official board or men's, women's or youth meeting.

DOLLAR-A-YEAR METHODISTS

(Continued from page 1)

total program of the local church suffers because of this inactive status, but the real sufferer in every instance is one who is inactive. True it is that the church needs the loyal following and devotion of every member, but of even more importance every member needs what the local church has to offer. The person who makes a minimum contribution of time, talent and resources to a local church receives a minimum return. A dollar-a-year Methodist receives back his dollar and remember about the cheapest value we know today is a dollar.

TOWN AND COUNTRY CHURCH DEVELOPMENT PROGRAM

(Continued from page 1)

large number of our churches enroll for this program for 1953-54. While Sears-Roebuck Foundation gave a cash award of \$12,600 to the 130 churches receiving recognition, there are many other benefits that come to participating churches that are very helpful.

Arkansas Methodist

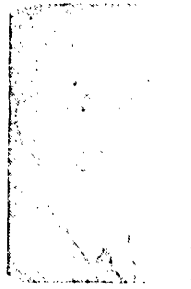
An Official Publication of
The Arkansas-Louisiana Episcopal Area
PUBLISHED EVERY THURSDAY
Except the Weeks of July 4 and December 25
SUBSCRIPTION PRICE, \$2.00 PER ANNUM
Retired Ministers and Wives of Deceased Ministers of the
Little Rock and North Arkansas Conference
Complimentary.
Office of Publication,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

LAYMEN IN NATIONAL RETREAT

WHAT IS SUCCESS?

We all want to succeed. The urge to amount to something is born in us. But what is it to succeed?

Certainly we can say first of all that success must be inspired by a good motive. Ambition, which is essential to zestful living, can be devilish as well as Godly. And when the desire to succeed is the urge to self-advancement, it does play the devil. Healthy self-assertiveness loses itself in the welfare of larger groups.



The normal child merges its interests first with those of the family. The baby is born a bundle of egoistic desires. It wants what it wants when it wants it, and if unchecked may try to get its way at the expense of the other members in the household. But the well-trained child ceases trying to win over the family and learns to win with the family.

Brother George is pleased when Helen makes A's in school, and Helen cheers when George makes the team. Of course, there may be occasional exceptions. But when a boy wants to win for the sake of the family rather than merely for himself, his ambition takes on a nobler cast.

The child enters into the life and interests of the school. If he trains for the football team, it makes a great difference whether he is out to be a star performer seeking glory for himself or whether he is a team player. The fellow that plays to the grandstand, however brilliant, does not become popular with those who know. The chief value of school and college athletics, in fact, of all school loyalties, is to expand the success patterns of youth to include interests beyond themselves.

Then, when George finishes his formal schooling, he sets out to get a job. In this he desires to succeed. He says, "I want to make something of myself." Surely that seems a worthy motive, but is it quite an adequate one?

Some years ago a middle aged Boston surgeon said to Dean Sperry of Harvard: "It has taken me half my life to find out that my task in life is not to make something of myself but to find a job that is worth doing and then lose myself in it."

Do we wish to succeed for the sake of ourselves? That is bad. Or do we wish to succeed for the sake of our family, our friends, our work?

Another mark of success is to survive defeats. A few years ago two men, Primo Carnera and Max Baer, were fighting for the heavyweight championship of the world. I don't go to prize fights, but this was told by a bishop, and bishops are supposed to be authorities on everything, including prize fights!

In the midst of the bout, each fighter swung at the other and missed. Both fell to the canvas, and the crowd witnessed the rather ridiculous spectacle of two fighters lying in the ring, facing each other. Before they could rise, Max Baer, who was given to bright remarks, grinned at Carnera and said, "The last one up is a sissy." The setting of that remark should not blind us to the truth of it.

A meeting can be small and still be significant.

One inevitable came to that conclusion after attending the National Laymen's Spiritual Life Retreat at Des Moines, Ia., Sept. 25-27.

Although it attracted only a hundred laymen from 17 states, the retreat offered immeasurable values through prayer and fellowship, inspirational addresses, and a balanced combination of study and practice in better ways of witnessing for Christ.

To those who count success largely in terms of standing-room-only crowds and impressive statistics, the retreat would have to be chalked up as only a minor matter, but to those who recall some of the New Testament gatherings with small attendance and large results, it can definitely be counted a success. In fact, there were many moments in the three-day retreat which were reminiscent of the Master's meeting with the Twelve or the Seventy or of the spirit-filled room where 120 met for prayer at Pentecost.

In a keynote message, Robert G. Mayfield of Chicago, executive secretary of the General Board of Lay Activities, called upon the laymen to sharpen their moral sensitivity and take a firm stand against corruption in public life.

"The church is on trial today," he declared, "not for its theology but for its ability to witness through the effective lives of its laymen."

Dr. Virgil D. Morris, superintendent of the New Orleans (La.) district, told the group that "laymen must think intelligently today because of false philosophies that clamor for their allegiance and the moral laxity of the times." He urged the men to give generously and to live spiritually.

Sounding a similar note, Bradshaw Mintener of Minneapolis, vice president and general counsel of Pillsbury Mills and a widely-known Methodist layman, urged laymen "to stand up against the social pressures of our day and to see to it that America becomes increasingly what she has always stood for."

"We must return to the spiritual heritage of our founding fathers," he declared. He denounced social drinking and false claims of liquor advertisers and urged courage on the part of churchmen against social pressures.

Dr. G. Ernest Thomas of Nashville, Tenn., director of the Board of Evangelism's department of spiritual life, was in charge of the retreat, which was jointly sponsored by that board and the General Board of Lay Activities in Chicago and the North Iowa and Iowa-Des Moines Conference Boards of Lay Activities.

How to pick oneself up from defeat when "one is too old to cry and when it hurts too much to laugh"—that is a very real test of success.

But to survive victories is even harder. We have a common saying that nothing succeeds like success.

That seems true in the short view. But in the long perspective of history, we see that nothing fails like success. Worldly men cannot stand success. Only Godly men can survive victories.

Why is this? Because victors so often become too self-confident. We need God to show us the true goals of success and to keep us humble in pursuing them. That is why the Master said, "The meek shall inherit the earth."

On A Wide Circuit

W. W. Reid

AFTER THE RIVETS ARE BOLTED

One of the unsolved human problems of modern industry is that of over-specialization of the individual worker so that his hand's labor gives little satisfaction to his spirit. "Each man bolts in five rivets, but has no pride in the finished machine."

But the problem is far wider and deeper than the mechanical trades. Every one of us is, in a sense, a "specialist"—trader, stenographer, wheat farmer, teacher, bus driver; yet there are whole areas of life, which vitally affect our well-being in body, mind, and spirit, in which we take no active part. We are buffeted about by conditions established by others.

True to the best advice they know, the cobbler sticks to his last, the seamstress to her sewing, the professor to his narrowing and deepening specialty. But they cannot live by that knowledge or skill alone. They may try, but society won't let them. The cobbler, the seamstress and the professor are affected in a thousand ways by the bill that a lobbyist induced the legislators to enact into law; by the added horsepower that competition has forced manufacturers to put into motorcars; by the action of the Senate in fortifying strategic bases in some remote Pacific isle; by a UN decision that may mean "unpleasantness" and the drafting of their sons for possible war; by trade barriers, or strikes,

or the dumping of food surpluses, or supported prices—all of which reach into every kitchen in the land. "But all I do is make and mend shoes!"

In the field of national and international relations—deeply affecting each of us—who does not have a sense of frustration? We want peace, but we don't make the decision; the makers of war or peace are in Washington, and London, and Paris, and Moscow. We believe the United Nations is the best hope for world order that we can see on the horizon: but note the legislators, the newspapers, and the radio commentators who say all manner of ill against the U.N. We believe in Christianity, we abhor many teachings and practices of the communists; we believe in the Four Freedoms—for ourselves and for others: but we find ourselves in a sea of fears, and hysterias, and lies, and of social and economic pressures that breed communism, negate Christianity, and undermine the foundations of freedom.

Is there nothing that you and I can do about all this? Must we stick to our restricted lasts? Must we leave these major decisions to "specialists" in war, in politics, in government, in diplomacy? Or is "the mess we are in" the result of dependence upon bungling "specialists", unresponsive to the heart and mind of the people?

I believe that each one of us must make an avocation (if not a vocation) of personal activity for peace, goodwill, brotherhood, Christian freedom. . . . We can read and think and be informed. We can attend political and civic meetings. We can vote and influence voters. We can agitate—in the best meaning of that word. We can speak on behalf of the understanding that brings peace as we meet our friends, in casual conversation (it's at least as good a topic as the weather!), and in organized discussion groups—civic, church, or parlor. We can write our views

to the newspaper and commentators. We can answer ignorance with fact—as Christian Scientists carefully and calmly answer every printed misinformation about their belief.

Perhaps we have to stay at the last or the machine for 4 hours this week. But we have 128 other hours this week—72 of them non-sleeping hours. Can't we give a tithe of them to doing our bit to make this world a better place for human life? That will put us in the stream of worthwhile achievement—and give us the spiritual satisfaction that sustains life.

THE CHICAGO OF SOUTH AMERICA

(Continued from page 3)

but the Alexandria District contributes to their support. We had hot biscuits with our lunch! During this meal with the Hubbards, we met some attractive young missionaries who are working with them.

I have spoken so much of our institutions that perhaps I have not sufficiently praised the work of our churches. I wish you could have worshipped with us in them. When a church in Brazil becomes self-supporting, it begins a Sunday School in another part of the city. Soon another Church is opened. There are churches in Sao Paulo only 15 years old that are grandparents! That is to say, a church established only 15 years ago soon helped establish another church, and in turn, in that short period, a third church, self supporting, has come into being.

The days are very busy for us here. We left yesterday at eight in the morning and returned at ten at night. Today, the limousine to the airport called at 7:15 a. m. This article has had to be written in two installments at night. We cannot write personal letters, but we carry you constantly in our thoughts and our prayers.

The Knowledge That Savours

By DR. JOHN C. APPEL, Jackson Street Methodist Church, Magnolia

Laymen's Day is scheduled for October 18 in Methodism. This Layman's testimony should help to make the day more meaningful for you.

"NOTHING is important unless it makes a difference." That was the sweeping conclusion I heard the Methodist bishop of the Philadelphia Area make fifteen years ago at a missionary rally in Lancaster, Pennsylvania. Long since I have forgotten what else he said: but those words hauntingly remain with me in everything I do. Maybe that is as it should be; for the bishop was addressing laymen. If we could have attended another laymen's rally nineteen hundred years earlier on a Palestine hillside, we would have heard Jesus saying something to that effect. "Ye are the salt of the earth; but if the salt have lost his savour, wherewith shall it be salted? It is thenceforth good for nothing but to be cast out and be trodden under foot of men." Nothing is important unless it makes a difference! Jesus had just been describing the qualities of life out of which God's kingdom is to be built on this earth. He was saying to that assembled audience that if the kingdom of heaven is ever to be achieved here, it must be done by you who are merciful, meek, peacemakers, seekers after righteousness, and pure in heart. You are the ones who will see God and know him as your Father. Indeed, it is no wonder that He calls you the salt of the earth; for those eternal and everlasting qualities are so basic to the good life that they make a difference in whatever life or community they appear. And I suspect that countless people in that crowd nodded their heads in approval: for their own experience could testify to the truth of those words. (After all, Jesus had not come to propose new theories; but rather to reveal new insights to some very ordinary experiences.) However, Jesus raised a question to which he gave no direct answer—"... but if the salt have lost his savour, wherewith shall it be salted?"

Paul found the answer for himself some years later; and he never tired of telling the good news, "Now thanks be unto God which always causeth us to triumph in Christ, and maketh manifest the savour of His knowledge by us in every place." That is the knowledge that savours! Knowing Him! But how can we know Him? Said Jesus: "If ye had known me ye would have known the Father." "I am the Way, the Truth, and the Life. No one cometh unto the Father but by me." That is why Jesus came into the world. Not so much to teach or preach; but rather to live and demonstrate the qualities of God. He was the Father become flesh; and "as many as believed on Him to them gave He the power to become the sons of God." Jesus was demonstrating a knowledge that savours. We, too, can be the salt of the earth, savouring in every place." But if the salt have lost his savour, wherewith shall it be salted?

If we would know our Heavenly Father, we must find His Word made flesh. Where shall we find the Christ who came to reveal the Father's love to us and give us a knowledge that will cause us "to triumph" and "to make manifest the savour of His knowledge . . . in every place" There are those who direct us to an organization called the church, saying "register your membership there and defend that institution. The Christ is there." There are others who urge us first to be convinced that Jesus was a real person who lived and walked this earth. They cite historical evidence to assure us that this peerless personality moved among men nineteen centuries ago. As a historian I am glad to say that the evidence is conclusive. The Christ is no fictional

character! They further refer us to the Book of Books where we read the marvelous prophecies of Isaiah concerning this One who was to come; and the witness of Matthew, Mark, Luke and John who saw Him. Theological schools give intensive and specialized courses explaining the place of Jesus in God's scheme of things. They make of Him a theological Christ. Where shall we find Him who will reveal the Father who will make us the salt of the earth? There are those who insist that there will be no savouring knowledge until we meet Him personally in our own experience.

Let us not have an institutional Christ! There is always the danger that we might leave Him there. There are people who know God only as a religious relic. They think of the church as a museum, a well-kept and beautiful place to meet God occasionally, knowing that He will be there for special occasions. The towering spire becomes their chief evidence that He is known in the community. Dr. Norman Vincent Peale, pastor of the Marble Collegiate Church in New York City, recalls an afternoon when a young couple came to the sanctuary down on Fifth Avenue to be married. The groom's parents were along. Before the ceremony they took time to reminisce. They eagerly told Dr. Peale that they had been married in that same church exactly twenty-five years before; and the further interesting fact that the grandparents one of them had been married there fifty years ago. "Where are you attending church now?" asked Dr. Peale. "O, we don't go anywhere," they replied with a surprised laugh. However, they were quick to remind him that the grandparents had been great servants of God and strong Christians. They added wistfully that they still had grandfather's high silk hat. Apparently they were preserving both his hat and his religion as family heirlooms.

Lots of people do that, don't they? Grandparents were pillars of the church. Their children dedicate a stained glass window in their honor. The grandchildren are baptized, enrolled as members, and married in the church. But it is the God of their grandfather. They keep his religion as well as his hat. Well that kind of knowledge of God does not make any difference to the kingdom of God. It is not the knowledge that savours. You cannot inherit experience. You must meet Him, know His love, and be



DR. JOHN C. APPEL

feel the spiritual impulse anew, religion will gradually cease to make a difference. The salt will lose its savour. It is good that every two or three decades our nation has experienced a revival of religion, relighting the fires of personal and public devotion. As we approach our series drawn to Him. Unless you of each generation of special services, let us come to Jackson Street Church, not so much to honour the God of our fathers as to know Him for ourselves. Then we will take him out of the church; and people will be persuaded as we "make manifest the savour of His knowledge . . . in every place."

There is much to be said for understanding the church organization and accepting responsibility for making it work. But let us not confuse a knowledge of the church with a knowledge of God. In our zeal to perfect God's temple we may become too busy to have any time with Him. Some years ago the newspapers printed a story of a doorman of a New York theatre who had guarded the stage door for seventeen years and in all that time had never seen a performance on the stage inside the building. He had been faithful in doing his duty. A very commendable trait; but he had missed the vital experience for which the building was erected. He was satisfied to keep the artists and their great plays on the stage inside the theatre instead of making them part of his life. Many Christians are like that, aren't they? Faithful keepers of the temple doors; satisfied with a God they can confine to the sanctuary, missing the inspiration of meeting Him and inviting Him to pervade their lives; and they are never able to say with Paul: "Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of His knowledge by us in every place."

Further, will you be satisfied with a God whom you can confine to the dimensions of an apostle's creed or enclose between the covers of a book? We must not think we know Him simply because we affirm Him. A recent poll by a religious magazine reveals that more than 98 per cent of the American people believe there is a God. Judging by American life, that is hardly the knowledge that makes a difference. It takes a personal acquaintance with Him to satisfy your deepest yearnings in life's profoundest and crucial experiences. No theological God will do then. We need a loving Father and a constant Companion. We may try to put into words what God means to us or what we believe about Him. The early Christians did that and called it their creed. When we recite the apostles' creed we must remember that we are reading someone else's experiences. David, however, was talking not about a theological God but about the God of his own life when he said "The Lord is my Shepherd." In that 23rd Psalm David was really telling us that God can be more than the God of a creed. In life's darkest hour we may know His presence as we walk through the valley of the shadow of death.

John knew Jesus personally and wrote his account of His knowledge so that others might know that love and mercy of the Father as seen in that matchless Friend. But, to try to bind such a personality between the covers of a book was utterly impossible. John felt the futility of it all and concluded his book by saying that if all the fine things that could be said about this master of Life were written down, the world could not hold all the books. No! If we know Him as our Constant Companion and our Savior, we will not find words to express Him. We will not be satisfied to think of Him as the Word. He will be the Word made flesh.

Sometime ago a magazine article was describing the worshipful atmosphere and inspiring architecture of the world's great cathedrals. The writer called them "frozen doxologies." They were solidified expressions of man's praise of God. There are countless other kinds of frozen doxologies, too. The apostles' creed has frozen the knowledge of the early Christians. The stained glass windows through which the sunlight streams in delightful colors are also a testimony frozen in glass. They are memorials to people here awhile and gone on to be with Him whom they loved. When I was a little boy I was awed by the huge window in our church picturing Jesus as the Good Shepherd and telling underneath the name of the one remembered. Jesus must have meant a lot to him, I thought in my

(Continued on page 7)

Holy Habits For Happy Living

By JAMES L. STOVALL, Pastor
North Baton Rouge Methodist Church



Editor's Note: The "Holy Habits" are being emphasized in the various Spiritual Life Missions in the Arkansas-Louisiana Area this year. The New Orleans Mission is in progress this week. Rev. James L. Stovall, writer of this sermonette on Holy Habits, is one of the Baton Rouge District ministers who is helping in the New Orleans District Mission.

who had come into Galilee in the power of the Spirit, a winged soul baptized with fire, went into the synagogue, like any common pedestrian, as His custom was. Perhaps we in our turn need to learn that there is nothing, no spiritual endowment, no exceptional experience, no gift of eyes or wings, which can lift us above our need of the steady religious habits which in by-gone generations have made men wise and holy."

What, then, are some of the holy habits for happy Christian living? Here are some of them:

1. Christians will have the habit of attending regularly the worship services of their church. We come to church not because we are perfect, but because we stand in need of God's help and forgiveness. Nothing can take the place in my life of worshiping God in His church with my family and friends. It gives to me the opportunity to learn more about God's will for my life. One cannot be a good Christian and deliberately stay away from the worship services of the church. Going to church is a privilege, but it is also an obligation. Your church expects you to attend its services as regularly as possible.

2. Christians will have the habit

of prayer. To pray is to talk things over with God. It is also to listen to Him. To pray is not simply to tell God what we want; it is giving God an opportunity to tell us what he wants. Prayer is a fellowship and friendship with God. Christians will pray as easily and as naturally as children talk with their parents. There are sixty references to prayer in Jesus' life in the Four Gospels. Jesus spent much time in prayer. Prayer anchored His life to God. His praying was a means of getting wisdom and power so that He could go back into the stream of life and be a friend to man and do the will of

God. Certainly, if Jesus in His life needed prayer, you and I need it a thousand times more. So cultivate the daily habit of prayer.

3. Christians will have the habit of helping others. To Jesus the most important thing in the world was a man in trouble. He was trained to help people. He went about doing good. He taught that the greatest person in the community is he who serves most—not the one who has the highest political office or who possesses the largest bank account. We, too, should have the habit of helping others. Let us be
(Continued on page 14)

THE KNOWLEDGE THAT SAVOURS

(Continued from page 6)

childish way; for the two were remembered together. A testimony frozen in glass! But, as my years have passed, I have felt a need to have Him come off that window and into my heart that he may be my Shepherd, too. Then with Paul I can say, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto Him against that day." That is the knowledge that savours!

Finally, come with me and see where seeking souls have always found the Christ. The institutional Christ is too small; the historical and theological Christ is too far away. Where, then, can we meet God so that we can say with Paul "Now thanks be unto God which always causeth us to triumph in Christ, and maketh manifest the savour of His knowledge by us in every place?" It is in every experience that He seeks to be known. It is there that we most need to find Him. We need some one who knows our joys and understands our sorrows, shortcomings, disappointments, and discouragements. No study of theology, no plans or programs of church activity, and no arguments will seem to make any difference in those trying hours. One of the highest tributes ever paid to Jesus was paid by the woman at the well of Samaria. Her life was steeped in sin. But to her friends she called: "Come, see a man who told me all things that ever I did." He did not start by announcing a plan of salvation. He was not selling something. Rather, he brought the insight of patient understanding and the mercy of His love to bear upon her life as it was. He recalled to her mind that she was not really satisfied with herself. She had a sour taste in her mouth; and he suggested that there is a water of life that does satisfy. She need not be the way she was. She went away a different person. Indeed, Jesus came that we all might have life and have it more abundantly.

When Paul's jailer saw how much the Christ

meant to Paul, his own life no longer satisfied him; and he asked "What must I do to be saved?" We don't usually state it that way. It is much more practical to say "What is the matter with this life? It doesn't taste good." What the psalmist out of his own experience answers: "Taste and see that the Lord is good." Not what the church says; not what the creed says; nor what some theologian says about God. But taste for yourself and see that the Lord is good. That is the knowledge that savours. That is the knowledge that saves; for it straightens out our attitudes, renews our faith, and relieves our burdens. Remember the blind man who met Jesus and departed with his sight restored? The Pharisees wanted to make sure that the man understood his theology and obeyed the law as they saw it. The Pharisees questioned the right of Jesus to heal in the name of God. They doubted the divinity of Jesus. "Give God the praise; we know that this man is a sinner." The theological God had not meant anything to the blind man; but he was sure that he had met the God of experience. "Whether he be a sinner or no, I know not; one thing I know, that, whereas I was blind, now I see." That is the knowledge that savours and saves. That is the knowledge that makes a difference. Could you say that? Maybe you could not pass a test on theology, the Old Testament, or the New Testament; but could you say "one thing I know that whereas I was blind to what God is like, now I see. Now I'm different." Nothing is important unless it makes a difference.

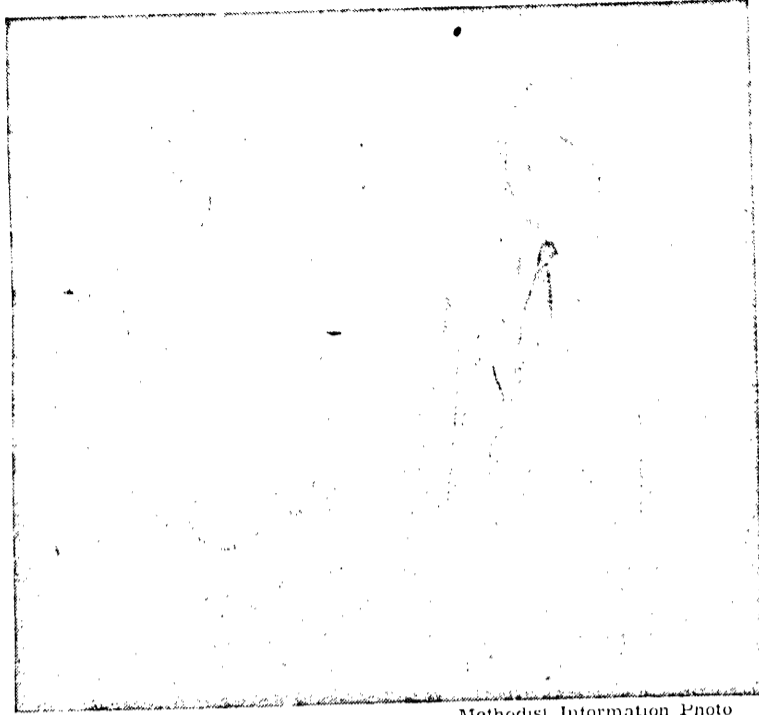
Jesus came to show us what God is like so that we could make a difference in building His kingdom of good. Jesus is the Great Revealer of God. And life on this earth has been different ever since. Thomas Edison, the great inventor, investigated the laws of energy which God has written into this universe; how electrical energy exists everywhere and needs but be harnessed. The world has been different because Thomas Edison revealed God in nature. Now we all share the God of nature as electricity lights up the

world and gives us power to turn the smallest kitchen utensil or move the mightiest machinery. Much more important, Jesus came to reveal the God of Spirit. Now we share the Power that strengthens us for right living and the light that shows us the Way.

Recently the bishops of the Protestant Episcopal Church wrote a letter to their pastors. But they could just as truly have sent it to us laymen. "A church which concentrates on its own existence is doomed from the start. It will never see beyond itself. A church which speaks of nothing except religion in the narrow technical sense has no mission to the secular world. We must bear a distinctive witness of God. We have not seen deeply enough the real needs and situations of men; we have not demonstrated the distinctive character of Christian discipleship." In other words, we have been a salt that has been losing its savour. We represent a knowledge that has not been making a difference. The letter went on: "To the degree that we have failed, the world has dismissed us and our faith with a shrug. We are passed by as irrelevant people, pleasant and well-meaning, whose God is optional, whose faith has no bearing, one way or the other, on the structure and meaning of life."

Those are not pleasant words to receive in a letter; but fortunately, we and our faith need not be dismissed with a shrug by the world; we need not be irrelevant; our God is not optional but at the very heart of triumphant living. We can be more than "pleasant and well-meaning people." We can make a difference. But we must find not the institutional God, not the historical and theological God; but the God of experience as revealed to us by Jesus of Nazareth. We must be able to say, "I live, yet not I but Christ liveth in me." We must be able to testify "I know whom I have believed." We must be able to report that we have tasted and know that the Lord is good. Then we will be able to manifest "the savour of His knowledge in every place." We will be important because we make a difference.

CHRISTIAN EDUCATION WORKSHOP AT TANAKO



—Methodist Information Photo

Dr. Walter Towner, left, of the General Board of Education, Nashville; right, the Rev. Roy E. Fawcett, executive secretary of the Little Rock Conference Board of Education.

A survey of Christian education in the churches of the Little Rock Conference was made by representative workers of the church's agencies in a week-end workshop September 25-26 at Camp Tanako.

The meeting was sponsored by the conference Board of Education and its executive secretary, the Rev. Roy E. Fawcett. Assisting him were Mrs. W. F. Bates, conference director of Children's Work, and Miss Dot Baber, Conference director of Youth Work.

Group discussions of the work of the three age groups — children, youth, and adults — were directed by Walter Towner, member of the staff of the General Board of Education, Nashville, Tenn.

Present at the meeting, in addition to those mentioned, were the six district superintendents of the conference, Dr. Francis A. Buddin of Little Rock, Dr. Connor Morehead, Camden, Dr. William E. Brown, Monticello, Dr. Arthur Terry, Pine Bluff, the Rev. E. D. Galloway, Hope, and the Rev. J. M. Hamilton, Arkadelphia, Mrs. T. S. Lovett of Grady, president of the conference Woman's Society of Christian Service; two district workers, Miss Margaret Marshall, Arkadelphia District, and Miss Dorothy Kelley, Hope District; Mrs. Fawcett, Mrs. Morehead, and Mrs. Buddin; and the Rev. George G.

Meyer of Little Rock, conference director of Young Adult Work.

All but one of the districts were represented by their district directors of youth work, including J. Russell Henderson of Little Rock, the Rev. Charles Baughman of El Dorado, the Rev. Dan R. Robinson of Crossett, the Rev. R. O. Beck of Gurdon, and Mrs. Clinton Patton of Pine Bluff.

Secretaries of children's work in the Woman's Society were Mrs. A. S. Ross of Little Rock, conference secretary, and the following district representatives: Mrs. W. C. Shepherd, Gould, Mrs. C. E. Patton, Eudora, Mrs. L. C. Thompson, Little Rock, Mrs. M. W. Miller, Hamburg, Mrs. Eugene Fohrell, Sparkman, Mrs. J. W. Rushing, Emmett, Mrs. J. C. Miller, El Dorado, and Mrs. W. L. Gephart, Arkadelphia.

Youth work in the Woman's Society was represented by Mrs. Edward McLean of Pine Bluff, conference secretary, and three district secretaries, Mrs. Sam Sargo, Hot Springs, Mrs. Frank Shanks, Benton, and Mrs. R. F. Marshall, Pine Bluff.

District workers with adults were B. F. Allbright, Little Rock, Jerry L. Patterson, Pine Bluff, the Rev. Louis W. Averitt, Fordyce, and Hershel Reed, Hot Springs.

CHURCH SCHOOL INSTALLS OFFICERS AND TEACHERS

The following officers and teachers were installed in an impressive service during the Rally Day program at the First Methodist Church in Melbourne on Sunday, September 27:

General superintendent, Bradford Govan; assistant superintendent, John Rosa; Adult Division superintendent, John Rosa; Youth Division superintendent, Miss Mary Chaffin; Children's Division superintendent, Mrs. Hayden Bursey; Home Depart-

ment, Mrs. Mary Rosa; Cradle Roll, Mrs. Mary Alice Govan; Men's Bible Class, Claude Perryman, assistant, Howard Jacobs; Women's Bible Class, Mrs. Elsie Byran; Young Women's Bible Class, Mrs. Vera Jacobs, assistant, Mrs. Janie Wilson; Young People's Class, Miss Mary Chaffin, assistant, Mrs. Mary Rosa; Junior and Intermediate, Mrs. John Ashley, Jr., assistant, Miss Shirley Guthrie, assistant, Miss Mary Sue Estes; pianist, Mrs. Lilly Glem, assistant, Mrs. Nina Blair.

Rev. D. G. Hindman is pastor.

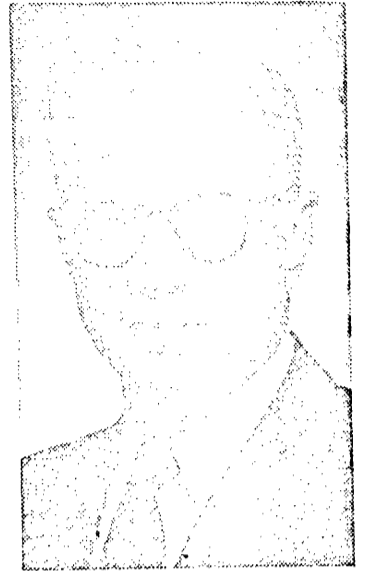
DR. SIMPSON TO BE IN TRAINING SCHOOL

Dr. J. Fisher Simpson, editor of the Texas Christian Advocate, will teach a course on Church School Administration at the annual leadership school for the Methodist churches of Greater Little Rock, October 18-22, in Asbury Church.

In addition to heading the Methodist publication, Dr. Simpson is also director of Methodist Information, the denominational news bureau. He has been with the Advocate since 1950, and it now has a circulation of about 50,000.

Dr. Simpson served as pastor, district superintendent, and executive secretary of Christian education in the Southwest Texas Conference. In 1930 he became director of leadership education with the Methodist General Board in Nashville, Tenn., and remained there until he was employed as director of education at Travis Park Church in San Antonio in 1948.

His home is in Dallas.



DR. J. FISHER SIMPSON

NORTH ARKANSAS CONFERENCE NOTES

Church School Rally Day Reports

Splendid reports on Church School Rally Day offerings have come into our office. The report given below is the report up to noon Thursday, October 1. The following is the report by districts:

Batesville District: Mt. View, \$10.00.

Conway District: Moreland, \$1.00; First Church, Conway, \$150.00; St. Paul's \$6.00.

Fayetteville District: Goshen, \$5.00; Wesley, Springdale, \$11.50; Winslow, \$7.25; Harmon, \$16.00.

Forrest City District: Turner, \$5.00; Round Pond, \$17.79; Vann-dale, \$10.00.

Fort Smith District: Paris, \$50.00; Mt. Zion (Hartman Ct.), \$5.00; Hartman, \$5.00; St. Paul's, Fort Smith, \$25.00; Branch, \$4.00; Goddard Memorial, Fort Smith, \$100.00; Cecil, \$4.40; Alix, \$5.00; Huntington, \$6.75; Lavaca, \$6.00; Booneville, \$50.00.

Jonesboro District: Blytheville, First Church, \$100.00; Manila, \$30.00; Garden Point, \$10.00; Keiser, \$12.60.

Paragould District: Dean, \$3.00; Scatter Creek, \$4.50; Rock Springs, \$6.00.

Searcy District: Harrison, \$75.00.

New Certifications

Three new certifications have reached our office this week. Rev. Jesse L. Johnson has been certified for the first series course on How To Improve the Church School.

Miss Sue Osment has been certified for Christian Education in the Church (second series); and the Educational Work of the Small Church (first series).

Rev. Alfred A. Knox has been certified for Understanding Ourselves (first and second series).

These are first certifications for Miss Osment and Brother Johnson. Brother Knox is the first person in the North Arkansas Conference to be certified for Understanding Ourselves.

Church School Rally Day Programs

While many church schools have observed Church School Rally Day already, there are some church schools which probably have not yet

PROMOTION DAY AT INGLESIDE CHURCH

The Sunday School of Ingleside Methodist Church in Baton Rouge observed Rally-Promotion Day on Sunday, September 27. A record attendance of 200 was present for the occasion.

A program of songs, a Bible quiz and a skit were presented by the Children's Departments. Promotion certificates were presented to the pupils by the teachers of each department.

Rev. W. R. Irving, Jr., is pastor of Ingleside Church and Floyd D. Richards is Sunday School superintendent.—Mrs. E. R. Nelson, Secretary.

A TEACHER'S PRAYER

"Lord, I thank Thee for the chance to work at a task which makes the hour so full. Let me use those hours to guide the precious lives entrusted to my daily care in ways of goodness. Help me to be calm in the face of disturbance, kind to all regardless of circumstance, tolerant when understanding is lacking, and faithful in duties great and small. I pray for the strength of mind and body to do what is expected of me without losing my willing spirit. Forgive the mistakes I make this day and give me wisdom to correct them. In the name of the Great Teacher I pray. Amen." —Frances H. Butler, Cooperstown, N. Y.

had their observance. The conference office has a small supply of Church School Rally Day programs, and will be glad to send five copies to any church school yet planning to observe the day.

We are concerned that this program be used in each of our local churches because it carries the emphasis on youth work which is very important in our local churches at this time.

Attention — Sub-Districts!

Each Methodist Youth Fellowship Sub-District in the North Arkansas Conference is not only invited but urged to send its president and council.

(Continued on page 9)

CHURCHES LEADING FIGHT ON COMMUNISM SAYS BISHOP MARTIN

The president of the National Council of Churches said in Omaha, Nebr., that "the churches are leading the fight against Communism." Methodist Bishop William C. Martin of Dallas, Tex., denied that the ministry has become infiltrated by Reds. "There is no man in any place of leadership in the Protestant Church who is related to any Communist-front organization," he said. Church leaders always have felt they were fighting Communism by teaching Christianity, Bishop Martin said. "The two are so opposed that you can't be one and teach the other," he added. The bishop agreed that the government has an obligation to find and expose the activities of subversive persons and agencies. "But we (the clergy) do not believe Gestapo practices are warranted in an effort to protect American liberties," he said. Concerning the controversial Methodist Federation for Social Action, Bishop Martin said: "It started as a research agency with a sound motivation. But in the last few years it has been under a leadership which, while I don't think it is Communistic, has leaned so far to the left that its usefulness is destroyed." He stressed that all Methodist bishops have severed connections with the Federation, and pointed out that it never has been an official Church organization.

Philippine Students Burn Obscene Books

Some 1,500 Philippine students gathered around a huge bonfire in Manila and burned scores of pornographic books. The rally, sponsored by the Manila Archdiocesan Union of Holy Name Societies, highlighted a campaign against indecent literature by the Union. An earlier bonfire rally had been driven indoors by bad weather.

N. Y. Presbytery Raises Ministerial Salaries

Ministers of the 42 congregations in the New Brunswick Presbytery in New Jersey secured an annual salary of at least \$3,600, plus manse or living accommodations, when the Presbytery adopted that figure as a minimum at its annual meeting here. The New Brunswick Presbytery also urged that churches provide their pastors with a "reasonable" expense account to cover automobile operation costs, purchase of books and special supplies. A mandatory assessment of 70 cents a year upon members of all congregations was voted to assure support of the Presbytery's new Home for the Aged at Haddonfield, N. J.

Pledges Government Support Of Relief Freight Costs

Harold E. Stassen, administrator of the Foreign Operations Administration, has assured leaders of the inter-denominational Heifer Project that government support for overseas freight on voluntary relief donations will continue. The assurance was given to Thurl Metzger, executive secretary, and other officials of the Heifer Project at a conference in Washington. Mr. Metzger said Mr. Stassen told the group that "in foreign lands the best good will exists toward the United States where relief and rehabilitation supplies have been distributed as a direct contribution from the American people." "Since ocean freight is frequently equal to the cost of the animals shipped, government aid is extremely important to our program," Mr. Metzger said.

Aged Nun Once Certified As Dead

An American-born nun who celebrated the 50th anniversary of her profession in the Little Sisters of the Poor recalled in Dublin how she was once certified as dead. Sister Del-

phine, de St. Paul, 94, said that 70 years ago when she lived in Detroit, Mich., she was declared dead from typhoid fever and put in a coffin for burial. When the funeral was about to begin, she said, her grief-stricken sister asked to have a last look at her. After the coffin lid was raised the nun's amazed family saw there was life in the supposed corpse. Sister Delphine said she decided to enter the religious life as an act of thanksgiving for her recovery.

Legion Launches 'Back To God' Program

American Legion units in Wisconsin have launched a "back to God" program in the state. The program, approved by the executive committee of the Legion's state department, calls for: Placing grace cards for all faiths in restaurants. Providing small cards for stores to place in packages at Thanksgiving and Christmas to stress the religious aspect of the holidays. Giving citations to children who have perfect attendance at Sunday school and other religious programs. Providing posters for billboards which are available for back to God messages.

Church Youth Visit Chicago's Skid Row

Twenty-four young church people from New Paris, Ind., went to Chicago's Skid Row to see firsthand the effects of alcoholism. All were members of the local Church of the

Brethren youth fellowship, which has been studying the alcohol problem. The young people were accompanied by eight adults, during their trip, which was conceived by Mr. and Mrs. George Neff, fellowship teachers, and planned with the aid of James Renz, temperance secretary of the Church of the Brethren. Taken to Chicago by chartered bus, fellowship members walked in small groups through the Skid Row sections, talking to a number of men. They also visited several church institutions, including those set up to help Skid Row outcasts. After their return here, the young people led a service in their church and reported their reactions. All had been impressed. "I never thought Skid Row would be that bad," said one. "It is the responsibility of everyone and every community," said another. "These men come from all over America — perhaps from our own community."

Seminary Professors Ask More Emphasis On Chaplaincy

Eight Protestant seminary professors have called the military chaplaincy a "strategic opportunity for a spiritual ministry" and recommended a four-point program to improve seminary training for service in the Armed Forces. After meeting with army chaplains in Washington the religious leaders issued a formal statement saying ministerial students should have more intensive training for the chaplaincy because "we feel the concern of American parents for an adequate spiritual ministry to the men and women in the armed forces, as well as to the families of military personnel." Protestant seminaries and churches were urged to: (1) Consider the military chaplaincy a strategic opportunity for a spiritual ministry. (2) Place renewed emphasis on a pastor's responsibility to serve military personnel and their families. (3) Give earnest consideration to the initiation of courses or orientation for prospective chaplains by qualified and experienced instructors. (4) Reaffirm to the nation complete de-

pendence upon God as revealed in the Person and work of Jesus Christ.

Report French Nun Discovers Leprosy Vaccine

A vaccine which may prove successful in immunization against leprosy was reported to have been discovered in Rome by a French Roman Catholic nun. She is Sister Marie Suzanne of the Marist Missionaries. The reports said that she had isolated a bacillus which in experiments on rats produced the same reactions as those found in individuals with leprosy. The nun has named the bacillus "chauvire." Until this experiment, it has been impossible to isolate the leprosy bacillus. An official of the Roman Higher Health Institute, in which Sister Marie carried on her experiments, said that the vaccine she discovered produced "a positive reaction" — the same reaction found in persons "who have won over leprosy." In other words, the vaccine produced in rats a mild case of leprosy immunizing them against the disease in exactly the same way as people who had leprosy in some form were immunized.

Eisenhower Urges Daily Devotion To God

President Eisenhower, in a message expressing support of Christian Education Week, urged daily devotion to God. The President said Christian Education Week, September 27-October 4, was "an observance through which we and our nation's children may heighten our awareness of the goodness and greatness of the Almighty in every deed and thought in our daily lives. Our need for this awareness and daily devotion is indeed great today," he said. "I hope that Christian Education Week will help each American child to realize this. I hope it will encourage Americans to redouble their efforts to shape their lives and to fashion their purposes in keeping with this." The message was sent to the Rev. Gerald E. Knoff, executive secretary of the Division of Christian Education of the National Council of Churches, sponsors of the observance.

THE GROWING CURSE OF LIQUOR

Chas. A. Wells



NORTH ARKANSAS CONFERENCE NOTES

(Continued from page 8)

selor to the Conference-wide meeting of the Conference Methodist Youth Fellowship Council and Sub-district leaders, to be held on the Hendrix Campus, November 27-28. The meeting is to begin at 2:00 p. m. November 27 and will close at noon November 28.

The district Superintendents of the North Arkansas Conference, together with the District Directors of Youth Work have been invited to be in this meeting.

The Conference Secretary of Youth Work and the District Secretary of Youth Work of the Woman's Society of Christian Service of the North Arkansas Conference have been invited to be in this meeting.

The purpose of this meeting is to strengthen the Sub-District program of the conference and to lay plans for a great promotion of youth work throughout the conference.

Training Schols Being Reported
Russellville Training School, which was held September 28-30, reports an enrollment of twenty-six with twenty receiving course cards.

The Manila School reports an enrollment of twenty-four with twenty course cards issued.



THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



TOO LATE

"SAY, Felton, how deep you think we can make it?"

"Oh, about as deep as the house is high. We want it to be an unfailling well, you know. I'll dig on this side while you dig on that." The two brothers, Felton and Alton, were making what they called a city in the backyard.

A water supply was one thing they felt necessary. They began to dig a well and had reached the depth of two feet when Nora's voice was heard calling. "Come in boys, your mother wants you to come to supper right away."

"It isn't time for supper," the boys called back.

"I can't help that," said the maid. "Your mother told me to get supper early, and I got it, and now she has sent me to call you in."

"Bother," said Felton.

"Don't let's go yet," said Alton. "A few minutes will not make any difference. We'll dig another foot. It may rain tonight, then there would be water in our well."

"But Daddy told us last night that we must go at once when Mother sent Nora for us, and if we didn't, we would have to wait for our supper."

"Oh, he's forgotten that by this time. Dig a little faster."

So Felton tried to dig faster, and he became more and more interested as he went on, and before either one of the boys knew it a half hour had gone. Then Alton began to feel somewhat tired and hungry, so he said that work would stop until the next day. He and Felton ran up the back stairs to wash their hands and faces, and then entered the dining room.

There was a part of an omelette quite cold. There was milk toast, quite cold also. There were berries and cake. There was a cup of cocoa by each of their plates, but that was cold too. "Nora, Nora!" shouted Felton, "where is Mother?" But then, through the window, he caught a glimpse of Nora taking down the clothes which had been drying, and knew that she could not hear him.

"I guess we may as well eat what is here," said Alton, "and find out where everybody is afterwards." So they began to eat, but they were not so hungry as they thought, and the food didn't taste good. So, after many attempts to regain an appetite, each boy took a piece of cake in his hand and went out to talk to Nora.

"Where's Mother, Nora?" asked Alton.

"Why, your mother said it was a pleasant evening to take a ride, so she and your sister have gone over to your Aunt Jane's, and your father has gone back to the office. They all said they would be back by nine o'clock."

Nine o'clock, and it was scarcely seven! What a long evening to wait! They were too tired to dig any more. They didn't know anything to do. Felton tried in vain to find his ball, which he had lost in the garden, and Alton spent the next half hour teasing the cat, and then he said: "I'll tell you Felton; just let's go to bed and surprise Mother. She won't know where to find us."

Felton agreed. It was rather diffi-

cult to undress without Mother's help, and then they almost choked when it came to saying their prayers alone; but it was finally done. Two tired, heavy-hearted little boys crept into their beds and covered themselves the best they could. A few tears fell upon their pillows. The stillness was so unusual they soon fell asleep.

At nine o'clock Mother and Minnie came home, and a few minutes later Father came.

"Nora, where are the boys?" asked Mother.

"I've not seen them recently. Someone came in to see me and I forgot the boys."

Minnie ran upstairs, where she found the boys fast asleep. Mother and Father followed her.

"Poor little fellows!" said Mother, gazing with pitying eyes on the forlorn children. "Yes, poor boys," said their father; "it was hard to get a cold supper and to miss a visit to Aunt Jane's, but they must learn to obey promptly." — The Southern Churchman.

A CHILD'S PRAYER

*Now I lay me down to sleep
I pray Thee, Lord, the souls to keep
Of other children, far away,
Who have no homes in which to stay
Nor know where is their daily bread
Nor where at night to lay their head
But wander through a broken land
Alone and helpless—
Take their hand!*

(Contained in a printed message of thanks from the German children we found the prayer printed above. We do not know the author's name. It was taken from a printed leaflet printed by Das Hilswerk, and addressed to "Dear Christians in America, dear helpers big and small."—Methodist Committee for Overseas Relief)

AUTUMN LEAVES

My, aren't the trees beautiful in the Autumn! They look so gay in their green, brown, red and gold leaves. Some look like red leather and others like thin yellow silk. They flutter about on the trees, in the air, or across the lawns and streets. All the leaves do not blow off the trees at the same time. My, I'm glad of that! Just think how dreadful it would be to see a tree all red and gold one day and naked and bare the next!

No, they fall off a few at a time. From day to day there isn't much difference in the bareness of the trees, yet some day soon the leaves will be gone.

The beautiful oak trees seem to dislike to give up all their lovely leaves, and often keep some through the winter snow and storms until the new leaves begin to form in the spring.

Small beeches do not lose all their brown-colored leaves either, but keep some until the new green ones develop in the spring. The older beeches lose the leaves on all the new little twigs first, while the birches and poplars keep those until the last and shake off all the older leaves first.

The autumn leaves will soon be covering up the flowers and seeds that lie hidden under the ground, but they are beautiful now, and let's enjoy them and appreciate them while they last.—The United Church Observer.

ON GOING TO BED

*Go to bed early, wake up with joy;
Go to bed late, cross girl or boy.
Go to bed early, ready for play;
Go to bed late, moping all day.
Go to bed early, no pains or ills;
Go to bed late, doctors and pills.
Go to bed early, grow very tall;
Go to bed late, stay very small.*

—Exchange

SEASIDE STORY

*We built a castle on the sand,
It was so big and looked so grand!
We made a garden all around,
With shells and seaweed that we'd found.*

*Then we went in to have our tea,
When we came back, the cruel sea
Had come much nearer, sad to say,
And washed our castle right away.*

—The Children's Newspaper

A MITTEN BAG

If you have lost a mitten and still have the other one, don't throw it away, because it can be used for many, many things.

First, of course, you must wash it and thoroughly dry it. Around the top, make a drawstring from a piece of yarn, string or ribbon.

Now it is ready for a holder for your marbles, jacks, buttons, shells, crayons, or anything that you want to use it for.

Of course, if you want it fancy, you can embroider your initial on the front, or write the word marbles, jacks, etc., by using gaily-colored yarn. This kind of a bag is not only easy to make and attractive too, but lasts much longer than one made out of a piece of cotton cloth. —The United Church Observer.

JUST FOR FUN

The woman approached the lost and crying boy of 3 or 4 in a large department store. He managed to blurt out that he was looking for his daddy. "Now what does your daddy look like?" asked the woman. "He looks," said the tot between great sobs, "just like Grandpa." — Omaha World-Herald.

Half way through her First Reader, and inordinately proud of a lately-acquired skill, little Eloise eagerly asked: "Mama, do I know more than I don't know?"

A small girl entertaining a visitor while her mother was telephoning, asked politely, "How is your little girl?"

"I'm sorry to say," replied the visitor, "that I haven't a little girl."

"How is your little boy, then?"

"I haven't a little boy, either."

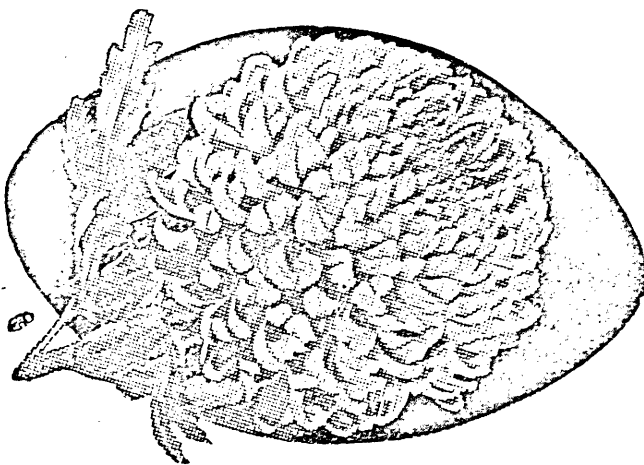
The child looked suspicious. "Then what are yours?"

One Sunday, as a Scotch minister was returning homeward, he was accosted by an old woman, who said, "O, sir, well do I like the day you preach."

The minister knew he was not very popular so he answered, "My good woman, I am glad to hear it. There are too few like you. And why do you like me to preach?"

"Oh, sir," she replied, "when you preach I always get a good seat." — Thomas H. Warner, Church Mgt.

Mother to frightened child in motion picture theatre: "What are you scared of? It's only a 3-D monster from outer space." — Geo. Clark cartoon, News Syndicate



A MESSAGE

*Beautiful flower in white, red or gold,
Saying Autumn has come as your petals unfold.*

*You speak of our Father, His love every day,
You bring joy and beauty so we all may say:*

*"Thank you, dear Father, for beauty and care
For all of Thy children, here, everywhere."*

—A.E.W.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. EWING T. WAYLAND, Editor

FALL SEMINARS

Monroe

Over two hundred women registered for the Monroe District Annual Seminar which was held at the First Methodist Church, Winnsboro, September 17, 1953.

"Christian Discipline Around the World" was the theme of the program. Mrs. J. T. Harris, Monroe opened the meeting with a worship service. Mrs. E. C. Ellzey, president of the hostess society welcomed the guests.

Mrs. D. F. Davis, District Secretary of Missionary Education, previewed the 1953-54 Study Plans.

The approved studies for the year were presented by qualified and inspiring instructors. Dr. Earl Hotalen, Director, Louisiana Moral and Civic Foundation presented the study, "Alcohol and Christian Responsibility." Dr. Hotalen showed many visual aids, and explained how they might be used in teaching the course.

The study, "Life and Task of the Church Around the World," was given by Mrs. C. K. McClure, District Secretary of Student Work.

The need of awareness to the "Spanish - Speaking Americans" in our area was stressed by Mrs. E. R. Timmerman, Monroe. She previewed the book, "Within Our Borders," and the methods that could be used in teaching this study.

Mrs. R. N. Baker, Shreveport, called attention to the purpose of the study of "Jeremiah" at this time, a prophet of old whose words hold true today. This approved study, "The Prophet Jeremiah," was outlined and various sources of references were discussed.

Mrs. Turner Reynold, District Secretary of Literature and Publication had an ample supply of books and pamphlets pertaining to the studies. These and the Louisiana Conference Outlines were on display and offered for sale.

Fayetteville

More than 100 members of the Woman's Society of Christian Service of the Fayetteville District met at the Methodist Church in Eureka Springs, September 11, for the annual seminar.

Mrs. M. L. Austin, District Secretary of Missionary Education, was in charge of the meeting and presided during the day. Miss Mildred Osment, Conference Secretary of Missionary Education; Mrs. W. F. Cooley, Jurisdictional Secretary of Literature and Publications, and Mrs. H. E. Pearce, Conference Secretary of Spiritual Life, were introduced. The meditation on Hope of the World was given by Miss Osment for the opening service. Mrs. Jessie Gilstrap gave the special music for the opening and closing meditations.

Previews of the four courses were given as follows: "The Life and the Task of the Church Around the World," by Mrs. A. J. Christie of Springdale; Jeremiah, Mrs. R. K. Bent of Fayetteville; Alcohol and Christian Responsibility, by Mrs. Jeff Brown of Springdale; Spanish Speaking Americans, by Mrs. Roy Ritter of Springdale. Mrs. Vernon Chalfant, District vice-president presented the worship and program

CHRIST CALLS TO MISSION AND UNITY - WHAT MUST THE CHURCHES DO?

"Christ Calls to Mission and Unity - What Must the Churches Do?" is the theme for the Sixth National Assembly of the United Church Women being held this week at Atlantic City, N. J.

Mrs. J. Russell Henderson, Little Rock, Secretary of Christian Social Relations and Local Church Activities of the South Central Jurisdiction, is one of the leaders of the Work Group of Christian Social Relations.

At the four-day Assembly, 3,000 delegates representing ten million Protestant and Eastern Orthodox church women in all states, Canada and Hawaii will consider and take action on several major issues relating to church and society.

The role of women as policy-makers in the churches will come up for special study and action, declared Mrs. W. Murdoch MacLeod, general director. For the past nine months, she said, a national committee set up by the organization has promoted a survey of the status of women in the 30 communions constituting the National Council of Churches, parent body of the women's group. A full report on the survey will be presented by Mrs. Douglas Horton, member of the board of managers of United Church Women and wartime director of the WAVES.

"Church women are also deeply concerned with current trends affecting America's traditional freedom of thought," Mrs. MacLeod asserted. "The Assembly will take up for adoption a Christian declaration of loyalty, which reaffirms our alertness to threats of Communist thought and conspiracy, but warns against irresponsible attacks that threaten to destroy confidence in our schools, colleges and universities.

Addresses on this theme are being delivered by Dr. Buell G. Gallagher, president of City College of New York, who will discuss "Freedom of Thought in Education;" and Pauline Frederick, NBC network commentator, who will speak on "Freedom of Thought in Communications."

Other issues facing action on the convention floor include: racial relations in the churches, non-segregation in the schools, juvenile delinquency activation of the UN Declaration of Human Rights, universal arms reduction, ways the U. S. can help achieve world order, a program of refugee aid, and expanding the world mission of the church.

These and other matters were placed on the agenda for action following preliminary study by work groups set up to consider Christian social relations, Christian world missions and leadership education.

The opening address, "Christ Calls

booklets and emphasized duties of the program committee. Other District officers appearing on the day's program were: Mrs. Lillian Holt of Springdale; Mrs. Lillian Fountain, Sulphur Springs and Mrs. Watt Carter of Fayetteville.

Following the luncheon, Mrs. Bent, District president, held a short business session when two new officers



MRS. J. R. HENDERSON

to Mission," was delivered by Bishop William C. Martin, president of the National Council of Churches. At succeeding sessions, Dr. Walter W. Van Kirk, director of the National Council of Churches' Department of International Justice and Goodwill, spoke on "The Christian Struggle for World Order;" Dr. Frank W. Price, moderator of the Presbyterian Church, U. S. and former missionary to China discussed "Convulsion in Asia;" Dr. Ralph W. Sockman, minister of Christ Church Methodist in New York and leader of NBC's National Radio Pulpit interpreted "The Challenge of the Church in the World Today;" and Dr. Henry P. Van Dusen, president of Union Theological Seminary, addressed the Assembly on "The World Council of Churches and Church Women of America."

Dean Liston Pope of Yale Divinity School and Professor Mary Ely Lyman of Union Theological Seminary presented interpretations of the study of the status of women, following Mrs. Horton's report.

Spiritual emphasis was given the Assembly in a series of morning worship services conducted by Dr. Nels F. Ferre, Nashville, Tenn., professor of philosophical theology at Vanderbilt University.

The Assembly began Monday evening with a colorful mass processional. Led by a choir of 200 under direction of Dr. G. Finley Williamson, delegates and guests entered the hall bearing flags of the states and the 30 denominations participating.

President Eisenhower addressed a general session of the Assembly, Tuesday, Oct., 6, at 11 a. m.

Presiding was Mrs. James D. Wyker, president of United Church Women.

were elected to fill vacancies. They are: Mrs. Carl Watson of Springdale, Secretary of Children's Work, and Mrs. Boyd Johnson of Berryville, Secretary of Student Work. The group voted to use the offering to care for mimeographing the study plans and towards the purchase of a film for district use.

The presence of Miss Osment was

NEWS IN BRIEF

The Nellie Dyer Unit of the Wesleyan Service Guild of the Central Methodist Church, Fayetteville, met Monday, September 14 with Mrs. Margaret Lee. The year's program and theme were presented.

Worship for the first meeting was led by Mrs. Pearle Trowbridge and the program, under the direction of Miss Mary Ellen Hill, featured "Testimonies from North Korea," a recording of interviews with Miss Nellie Dyer and the other six missionaries returned home in May from Red prisons.

A CALL

Mrs. F. M. Williams, 1115 W. 24th Street, Little Rock, Arkansas, would like to have some copies of her books, "Builders of a Kingdom," history of the Woman's Missionary Society, now the Woman's Society of Christian Service and "The Morning Glory," a story of the first deaconess in our state.

These are wanted for some libraries and thanks are extended to any who are willing to give these books.

an inspiration to the entire group.—
Reporter

Camden District Guild

The Wesleyan Service Guild of the Camden District met Sunday afternoon, September 20, at the First Methodist Church of Magnolia, in a combined quarterly district meeting and Fall Seminar, at the call of Miss Aurelle Burnside, District Secretary. Mrs. Green Mize, president of the Magnolia Guild, served as program chairman.

The invocation was said by Rev. David Hankins of Magnolia. Organ music was furnished by Mrs. Mary Jo. Christie, organist of the hostess church; and Misses Charlanne Weber and Markey Houston sang, as a duet, the Guild Hymn. The welcome was given by Mrs. Mize; and Mrs. R. H. Cole, the devotional, using the topic, "A Sower Went Forth."

At the business session Alice Morgan (Mrs. Gordon) of the Vantrease Memorial Church of El Dorado was elected district secretary; and Miss Eunice Cannon of the First Methodist Church of Magnolia was elected the associate. Camden was selected as the place of the next meeting.

Seminar speakers previewed the approved 1953-54 study courses as follows: "The Life and Task of the Church Around the World, Mrs. Glenn Martel, Magnolia; "Jeremiah," Mrs. David Dale Wood, Cullendale; "Alcohol and Christian Responsibility," Mrs. Jesse F. McKinnon, El Dorado; and "Spanish-Speaking Americans in the U. S. A.," Miss Florence Whiteside, Magnolia.

Following adjournment, there was a fellowship hour in the church patio at which members of the W. S. C. S. of the First Methodist Church, dressed in Spanish costumes, were hostesses and served refreshments.—
Aurelle Burnside

Little Rock

The Little Rock District held its annual Educational Seminar September 25 at the First Methodist
(Continued on page 15)

CURRENT NEWS IN ARKANSAS METHODISM

REV. LESTER FINLEY FROM INDIA TO LECTURE

The Rev. Lester Finley, Methodist missionary to India who is now on furlough, will speak in seven churches of North Arkansas during the week of October 16-23. His lecture will be illustrated by colored slides of his work.

Mr. Finley, whose home is in Rochester, N. Y., has been serving in the Gujarat Conference in India since 1947. The First Methodist Church of Jonesboro sponsored his five-year mission and paid three-fourths of his salary as an Advance Special.

He and Mrs. Finley and their three daughters, two of whom were born in India, returned to the United States in December and will return to Baroda next February.

The schedule of his speaking engagements follows:

Friday, October 16, First Methodist Church, Paragould.

Sunday, October 18, Wynne Methodist Church, Forrest City District.

Monday, October 19, First Methodist Church, North Little Rock, Conway District.

Tuesday, October 20, Gentry Methodist Church, Fayetteville District.

Wednesday, October 21, Springdale Methodist Church, Fayetteville District.

Wednesday, October 21, Springdale Methodist Church, Fayetteville District.

Thursday, October 22, Batesville District.

Friday, October 23, Goddard Memorial Methodist Church, Ft. Smith.

SANATORIUM CHAPLAIN'S REPORT

In the State Sanatorium the opportunities for Christian service are endless. In this great institution are people from over the State. From very young to the elderly they all yearn for recognition and friendship. This is a challenge to the Chaplain to be and give his best. Joy is had in ministering to these dear people.

Through the constant interest and help of friends in the Arkansas Conferences work at the Sanatorium is carried on. Your prayers and generosity are a blessing to folk in the Sanatorium.

As an instance of such help I call attention to the UPPER ROOMS which are made possible by friends. These come to me through the mail every two months. A copy is given each patient. There are close to twelve hundred patients in the Sanatorium most of the time. The daily lessons and inspiration received in the use of this worship guide is uplifting and enriching. I give a copy of the Upper Room to new patients entering the Sanatorium.

I was asked the other day if I could use church and church school literature of our church. Yes, much of it. Many send it all along. Thanks for the *Methodist Sunshine Fund* sent in by Methodists from many groups in the church.

If any of you have loved ones or friends in the Sanatorium I can do a service to for you, please write me.—Chaplain Bates Sturdy

WOMAN'S SOCIETY OF CHRISTIAN SERVICE, LITTLE ROCK CONFERENCE

The Little Rock Conference, which includes the Methodist churches of the southern half of Arkansas, now has 16 active organizations of the Woman's Society of Christian Service, according to a report by Mrs. Ewing T. Wayland of Little Rock, conference secretary of promotion. Total membership is 10,293.

The conference also has 63 organizations of the Wesleyan Service Guild, the society for employed women, with total membership of 1,425.

According to the first quarter report, new societies have been organized at Atlanta, Greer's Chapel, Oak Grove, Old Town, Sardis and Bethel in the Camden District; Columbus and Wickes in the Hope District; and Brasfield in the Little Rock District.

The report of membership by districts follows:

Arkadelphia, 40 societies, 1,311 members; eight Guilds, 150 members.

Camden, 47 societies, 2,172 members; eight Guilds, 160 members. Hope, 31 societies, 1,237 members; eight Guilds, 160 members.

Little Rock, 33 societies, 2,544 members; 23 Guilds, 541 members.

Monticello, 31 societies, 1,288 members; eight Guilds, 158 members.

Pine Bluff, 34 societies, 1,741 members; eight Guilds, 220 members.

REA IS CHAIRMAN FOR VANTREASE METHODIST STEWARDSHIP REVIVAL

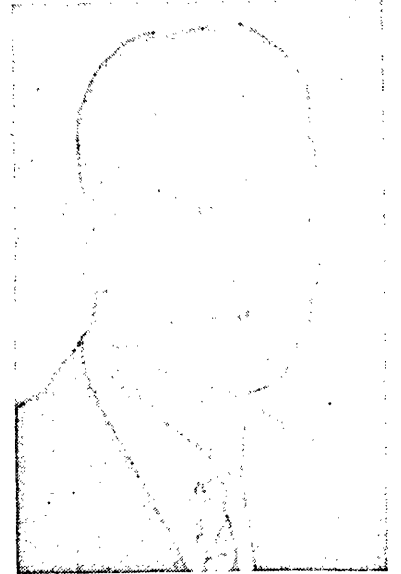
G. A. Rea has been elected to serve as Chairman of the Stewardship Revival now in progress in the Vantrease Church, El Dorado; as Chairman he will direct all phases of the general program. Serving with him will be J. E. Reese, Co-Chairman; and four Associate Chairmen: Mrs. A. B. Sellers, Horace Lay, M. D. Carmichael, and W. B. Self.

During the past week, personnel of the various committees for the Stewardship Revival were selected, and these committees had their first meeting Wednesday night under the direction of the Reverend Edwin Keith, Stewardship Director of the Little Rock Conference. Plans are being made for the successful culmination of the Campaign goal of \$75,000.00, of which \$60,000.00 is to be used for the building of the Educational Plant now under construction and other necessary remodeling of the present church building. Pledges will be secured from the membership of the church and its friends to be payable over a period of 150 weeks.

To aid with the work we have twelve committees with forty-three members who were in the meeting last Wednesday evening.

A "Kick-off" Dinner for the more than 125 workers will be held on

A man who never reads anything except that with which he agrees will make little growth.—Ex.



G. A. REA

Wednesday evening, October 21, and the week following will be given to solicitation and the securing of pledges. Section leaders of the Solicitation Committee include: Section A, Dale Booth, W. O. Cheatham; Section B, L. L. Herring, James Bradshaw; Section C, James Simpson, Hop Ward; Section D, Perry Bolding, J. R. Wilkins—Reporter

METHODIST MINISTERS' WIVES, FT. SMITH DISTRICT, MEET

A social-business meeting of the Methodist Ministers' Wives Fellowship of the Fort Smith Area was held Monday afternoon, September 28, at the home of Mrs. Alfred A. Knox, 1822 Dodson Avenue, Fort Smith. Officers for the year were elected. These were: Mrs. J. H. Hoggard, Van Buren, President; Mrs. W. J. LeRoy, Fort Smith, Vice President; Mrs. Earl Hughes, Fort Smith, Secretary; Mrs. J. H. O'Bryant, Fort Smith, Corresponding Secretary; and Mrs. Felix Holland, Van Buren, Treasurer.

The devotional was given by Mrs. W. J. LeRoy. Mrs. Fred G. Roebuck, speaker for the afternoon, gave an interesting account of her recent trip to the Holy Lands, via Rome, Athens, and other European cities, and exhibited a scrapbook of items collected on the tour.

Fourteen members of the fellowship were present, including three new members: Mrs. W. V. Womack, Mrs. M. C. Bevens, and Mrs. Earl Hughes.—Evelyn Hughes, Secretary

Hendrix through Rev. Alvin Murray, Methodist pastor at Marked Tree, who was recently an Army chaplain in Korea. Mr. Murray graduated from Hendrix in 1944 and has been instrumental in making it possible for Kang to come to America and to Hendrix.

Kang was an English-Korean interpreter for the American Armed Forces. His father, a minister, died in 1950, and his mother was a war-time refugee.

Kang's registration will bring the Hendrix enrollment for the fall term to 440, according to Miss Elizabeth Poole of the Hendrix admission office.

HENDRIX COLLEGE NEWS

Dr. Steel To Speak At Hendrix

Dr. Marshall T. Steel of Dallas, Texas, will be the featured speaker for Hendrix's annual Religion and Life Week, Rev. J. S. Upton, Hendrix professor of religion, has announced.

A former Arkansan, and Hendrix graduate, Dr. Steel has been pastor for seventeen years of the Highland Park Methodist Church in Dallas, the second largest church in Methodism.

Dr. Steel will first appear at Hendrix on Monday night, October 19. He will speak nightly through Thursday, October 22 and also at 10 o'clock on Tuesday and Thursday mornings of that week.

In addition to the scheduled services, special counseling periods for individual students will be arranged, Mr. Upton said. At those times students will be able to hold private consultations with Dr. Steel.

Dr. Steel graduated from Hendrix in 1927. He then attended Union Theological Seminary and graduated in 1931. In 1939 Hendrix awarded him a Doctor of Divinity degree. Later he received a Doctor of Laws Degree from Southern Methodist University. He and Mrs. Steel have two sons in Hendrix, Bill, a senior, and Bob, a freshman.

The Religion and Life Week is one of several events sponsored by the Religious Activities Committee of the Student Association. Chairman of the committee for this year is Freda Wilson. Mr. Upton is faculty advisor.

Major Dramatic Productions Announced

Rehearsals have begun for the Hendrix production of Shakespeare's comedy "As You Like It," Mrs. Capp Shanks, instructor of speech and dramatics has announced. The play will be presented in the Hendrix Auditorium on the nights of November 20 and 21.

Mrs. Shanks also announced that other major productions for the year will be "All My Sons," a drama in three acts by Arthur Miller, and "The Yellow Jacket," a Chinese play by G. C. Hazelton and Benrimo. The tentative date for "All My Sons" is February 27 and the tentative date for "The Yellow Jacket" are April 31 and May 1.

Hendrix will be host this year to the state speech festival on March 11 and 12, Mrs. Shanks added.

Dr. Ellis Speaks In Illinois

Dr. Matt . Ellis, president of Hendrix, has been in Bloomington, Ill., where he was the featured speaker at the annual rally for Methodist laymen of the Illinois Conference. Dr. Ellis spoke at the banquet session of the rally, held at Illinois Wesleyan College. Dr. Ellis spoke on "The Christian Layman — Co-Worker With God."—Chris Holmes

Korean Student In Hendrix

Rok Hyung Kang of Pusan, Korea, was scheduled to arrive in Conway last week to enroll in Hendrix College as a freshman.

Kang, who plans to either be a minister or a teacher, learned of



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

The Methodist Church
Hendrix Station, Conway, Arkansas

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

SIDELIGHTS ON OUR STEWARDSHIP STUDIES

For several years it has been my privilege to give considerable attention to the matter of the monetary support of the church. As a pastor, as a district superintendent and now as the director of our Town and Country program I have had the opportunity to give not only academic study to this matter but also some very close study from the field of action. There are many things that I have learned. Things that I already knew have been brought into clearer light. Since we are giving conference wide attention to this proposition and since I have been holding sessions in this field lately it seems to me that a few words through this column in more definite terms may be in order just now.

In our discussions in local churches we raise a number of questions. Some two or three of them are worth considering in this discussion. First of all, we lift the question as to motives in giving. Certainly that is basic. There is little desire to give to the church and its work unless there is understanding and knowledge which will lead to a deep desire to share in the work. This idea could be pursued at some length but time and space forbid my going all the way. There are other items that need to be treated at this point. Perhaps in taking them up we might be able to cause the readers to go back and do some meditation on the first mentioned.

When the question as to the place of the church in the budget of an average church family is raised and answered one stands in somewhat of a humiliating position, at least should do so. To be sure we find at the top of any such survey the matter of food, then there follows in many cases car buying and expense, then the home, clothing, after this the many other things considered necessary for living in our land. Certainly the American dollar as divided into percentages, of necessity will show a large share to those binding obligations which come under the head of a "living." That is indeed as it should be. However, when we discover the fact that the average churchman, mind you, I say average, so don't get hot under the collar if you are better than the average, puts many trivial things ahead of the church, one wonders just what the Almighty God is going to finally do with such. Of course we know that His patience is enduring and His ways past finding out but when a professed follower of the Christ sings long and loud about "Where

He Leads Me I Will Follow" and then throws away more money in one needless commodity than he gives to the Lord, we wonder how God stands it. The Church of Jesus Christ tails the list in the budget of many church people. I have made a study of this matter time after time in church groups and I find it nearly always the case that the Church comes a poor tenth or worse in many instances. One sometimes gets sick of heart but there is hope as we face these facts and try to make improvement. As the church is faced with the fact of deficit giving to the Kingdom of God there is the possibility that the situation may be changed for the better.

Another question raised in our discussions is that concerning support of the ministry. One is amazed at the negative attitude held by a goodly number of people. However, it is encouraging to note the progress being made at this point. In every case where an analysis is made among the laity there is a tendency to place the budget far above what the church actually pays. There are many people who have never taken the time to really inquire into the matter of pastoral support. When a group of laymen sit down together and give careful study to the support of the pastor they usually come out with more generous and Christian attitudes. Such careful study and evaluation will be of great help in adding strength to the church. In these days the demands of the church are such that men must give full time in order to keep up. One wonders at the fortitude and courage of our students who are carrying heavy school work and at the same time carry on the work of a charge. With a growing support of the churches it may be possible one day to give more cash scholarships and allow students to serve as associates without having the full pastoral load. One must also say a word of appreciation of the people on these charges who for the most part are understanding and sympathetic.

One comes to a definite conclusion that there must be a greater support of the church if we are to save our nation and our world from paganism. I believe that any simple minded person can realize that "Those who give the most of themselves and their means to the cause in which they believe will win out in the world struggle." — J. Albert Gatlin.

At 1:30 the afternoon program began, consisting of 16 of the 20 assignments previously given out.

A special song service was presented consisting of quartet music and congregational singing.

The Fifth Sunday meeting will convene with Ebenezer Church the fifth Sunday in November, and with Quinn Church the fifth Sunday in January.—Quinn Reporter

REV. JACK WINEGEART DISCUSSION LEADER IN STUDENT WORKSHOP AT ALDERSGATE

The Rev. Jack Winegeart, minister to students at Central Methodist Church in Fayetteville, will be the discussion leader in a student workshop planned by the Little Rock Methodist Conference at Aldersgate Camp, Little Rock, Oct. 30-31.

Mr. Winegeart, a member of the North Arkansas Conference, is Wesley Foundation director for students at the University of Arkansas.

The workshop will be the second sponsored by Little Rock Conference groups, the first having been held in April. It will be sponsored jointly by the Woman's Society of Christian Service and the conference Board of Education.

Purpose of the week-end session is to share through group discussions problems and achievements of Methodist student groups in college towns, in an attempt to improve Wesley Foundation work and to develop year-round programs.

Participants will be representa-

tives of the sponsoring agencies, pastors from the college churches, adult workers with students, and two students from each campus. Delegates will be invited from Southern State College, Magnolia; A. and M., Monticello; Hendrix and Arkansas State Teachers, Conway; Henderson State Teachers, Arkadelphia; A. M. and N., Pine Bluff; and Philander Smith and Junior College, Little Rock.

The planning committee for the workshop is headed by Miss Dot Baber of Little Rock, member of the staff of the conference Board of Education. Other members are Mrs. Mike Willis, hostess at Aldersgate Camp, and three representatives of the Woman's Society, Mrs. Louis Edrington, Jr., of Warren, secretary of missionary personnel, Mrs. Charles Primm of Smackover, secretary of student work, and Mrs. Edward McLean of Pine Bluff, secretary of youth work.

HOMECOMING DAY AT HUNTER'S CHAPEL

The oldtime religion, which was good for our Mothers, and our Fathers, and for Paul and Silas too, — according to the singing of the time honored hymn — was still good enough for those gathered at Hunter's Chapel on Sunday, September 13, to commemorate the memory of those — their parents and grandparents, and others, who made possible this place of worship long before the Civil War.

This little church located in Arkansas County, nine miles south of Roe, on highway 146, and named in honor of Dr. Andrew Hunter, patriarch of Arkansas Methodism, has throughout the years, watched generations of travelers go by.

"Dr. Hunter was born in Ireland, converted early in life, called into the ministry at the age of twenty-two; having in the meantime immigrated to America. He was assigned to a charge in Arkansas in 1836 — the same year that Arkansas became a state. Thus was begun a ministry that lasted for sixty-six years.

He served in the Pine Bluff District in the early 1800's, making regular visits to the charge. Dr. Hunter's death occurred in 1902, at the age of 89 years, his life having spanned the greater part of a century. Such men as Dr. Hunter who traveled back and forth across the land, sacrificing all in their zeal to preach the gospel, founded an institution which is the cornerstone of the Methodist Church today." Therefore it is most fitting indeed, that sons and daughters, grandsons and granddaughters, gather annually in this little chapel in the grove, by observing Homecoming Day.

Services opened with congregational singing of one of the grand old hymns, followed by prayer offered by the host pastor, Rev. W. C. Lewis, of Roe.

The choir from Shiloh Church led by Mrs. Cecil Hays, with Mrs. James Gunnell at the piano, rendered special music.

The eleven o'clock sermon was delivered by Rev. A. C. Carraway, pastor of First Methodist Church, Stuttgart. Bro. Carraway used as his text a brief portion of the Sermon on the Mount — "Blessed are the pure in heart, for they shall see God." — Assuring joy and peace to the faithful who keep this precious promise of the lowly Galilean.

Preceding the benediction a solo,

"Above the Hills of Time," was sung by Mrs. Otis Shelton of Little Rock.

At noon a delicious basket dinner was served in the grove.

The afternoon service began at two o'clock, opening with hymn and prayer. Music by the choir consisted mainly of favorite old hymns.

Perhaps the most impressive part of the service, was the address by Duke E. Trice of Texarkana, son of Mr. and Mrs. C. A. Trice, of Stuttgart, and grandson of the late W. A. Trice; who is 1860 came with his parents and other kin — the Prices, and the Dukes from McNairy County, Tennessee and settled in that community where he spent the remainder of his life.

A brief history of Hunter's Chapel was given by the speaker. Minutes of a quarterly conference meeting in the 1800's were read. Names of the Hinsons, Allens, Trices, Mayberry's and Englishes were mentioned. Descendants of these were present at the homecoming.

In speaking of his early recollections of the different ministers who had served this charge — which included Roe, Shiloh and Bethel churches — especially did Duke recall the ministry of Rev. F. R. Canfield, and his good wife. He recalled also that visitors in those days were not so frequent and it was with much pleasure that he looked to these overnight visits of the ministers in the home of his parents. He mentioned too, those of the congregation, whom he as a child remembered most vividly; among those were his own grandfather, M. A. Trice affectionately known as Uncle Matt, W. M. Trice, and C. P. Trice. He designated their particular corner and spoke also of the amen corner, which was regularly occupied by the faithful and devout, among whom was J. F. Simmons, known by all as "Mr. Jimmy."

Concluding the regular program of the day, a round table discussion was enjoyed. Some told of what the church had meant to them, others spoke of the joys that the day had brought; and as the pastor arose to pronounce the benediction, a worshipful calm seemed to settle upon the countryside, as mother nature sought to mingle her prayers of thanksgiving with those who strive to keep alive those sacred traditions to bless mankind.—Mrs. Alta M. Bateman.

CALION CHARGE HAS 5TH SUNDAY MEETING

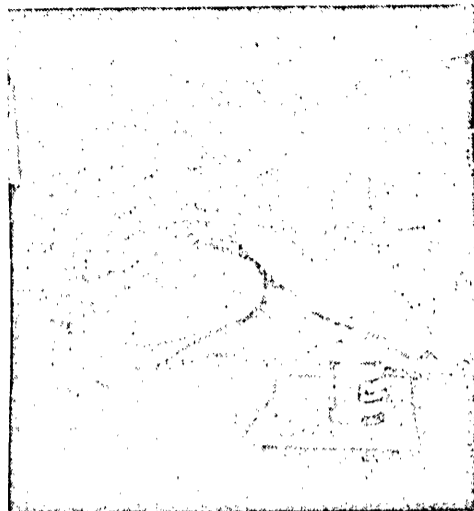
The Calion charge, consisting of Calion, Quinn and Ebenezer, met at the Calion Church August 30, for an all day program.

Rev. S. B. Mann, pastor of the charge, brought the eleven o'clock message, which was very fine. A basket lunch was served at noon, followed by an hour of fellowship.

METHODIST YOUTH

Georgia Daily, Editor

FOURTH GENERATION ACTIVE IN CHURCH WORK



James Russell Smith painted the chancel rail in the Methodist Church at Selma in August when the members got together and painted the church at very little cost.

Jimmy's grandfather, John D. Smith, and his brother, Bill Smith, built the chapel in the church shortly after it was purchased from the Baptist Church in 1891. His great-grandfather, Dock Blalock, was on the Board of Trustees at the time the church was purchased. Jimmy is the son of Mr. and Mrs. M. B. Smith of Selma and is a freshman at A. and M. College in Monticello. He is very active in the Methodist Youth Fellowship where he is song leader.

SUB-DISTRICTS

The Ashley Chicot Sub-district met at Camp Keener for the regular monthly meeting on September 29 with 127 present. Churches represented were Eudora, Lake Village, Dermott, Portland, Parkdale, Hamburg and Crossett. John Noble Barnes, president, presided over the business meeting, after which the group assembled around a large cross which had been erected on the grounds by the Parkdale group who led in an inspiring devotional service. The group then assembled in the dining hall for a fellowship supper. The group wishes to thank the Monticello District officials who have made it possible for this camping area to become a central meeting place for these meetings. The sub-district was named the Keener Sub-District and the following officers were elected: President, John Noble Barnes, Parkdale; vice-president, Sammy Jones, Hamburg; secretary, Sallie Smith, Eudora; treasurer, Ann Foster, Parkdale; reporter, Bo Waltman, Dermott.

Arkansas Valley

Attendance topped 100 at the Arkansas Valley sub-district meeting August 10 at Hartman Church.

The program was presented by Elizabeth Baskin, Phyllis Johnson, David Tucker, Marilyn Patterson and Hoyt Ann Estep of the host MYF. Pinkey Reeves of Clarksville directed folk games.

It was announced that the sub-district was sending Don Stumbough, president, to the jurisdictional youth workshop at Mt. Sequoyah.

Central

The Marshall MYF, which recently joined the Central sub-district, led the attendance at the August 11 meeting at Leslie with 16 youth present. Leslie was represented by 12 young people, Clinton by 15, and Damascus by five.

In the absence of the president, the vice president, Sammy Rhodes, presided. The evening program included games, refreshments, and a worship service.

THE YOUTHFUL ACCENT

By HOOVER RUPERT

WHAT kind of a church member are you? Every now and then someone comes along and classifies church members. One of the most interesting of such classifications is one I ran across the other day. There are six categories of members it says. Place yourself.

1. Sponges. This kind soaks up all the blessings, reaps all the benefits, gets all it can from the church. They are glad to have the church there, but they never darken the door for any kind of responsible service. The extreme of this I saw one time in a city where there was a brother who went to all the church suppers in town—a different one every night (of the potluck or catch-as-catch-can variety). He brought a ten-cent loaf of bread and got a dollar dinner. Pretty good racket, even for a sponger!

2. Annuals. These are they who are called Easter Birds. They never miss church—on Easter. Nothing, no nothing, prevents their attendance on that day. As one of these easter-beavers (as distinguished from eager-beavers) said to me, "I'm a regular in this church." As I beamed at the prospect of seeing him in church each Sunday, he modified my anticipation a bit by adding, "Yeah, I'm here every Easter, rain or shine." These annuals dress up fit to kill (no comment), look real serious, and oblige the Lord and the minister (they think) by showing up for the annual show.

3. Specials. These are better than the annuals because they help out occasionally for something that has particular appeal for them. Maybe it's the church bazaar, or an ice cream social, or infrequently something that really involves sustained effort. But it must be something special to warrant their interest and effort.

4. Leaners. This group uses the church for funerals, baptism, weddings, but give no time or money to support the church, let alone accept responsibility to make its witness

stronger. Their fair-haired boy is one who was in church only once at his baptism and his funeral. He was carried in both times!

5. Supporters. These are those who give time and money, if they like the minister. If they have a feud with the minister, they withdraw their support too. These are fine folks when going is smooth and suits them. Beware that you don't cross them!

6. Pillars. These are those whom every minister and every MYF president longs for. They are the person who worships on Sunday after Sunday, who carries the leadership load of the church with a keen sense of responsibility who honestly seeks to practice Christian stewardship of people, time, talent, and service.

Well, where do you belong in the line-up? While you are at it, had better apply the yardstick to your church membership and your MYF leadership. Don't suppose there is a youth group where that doesn't have its share of sponges, annuals, specials, and spasmodic support. It takes pillars to build a MYF structure. Don't look at your next fellow, take a look at you belong in this!

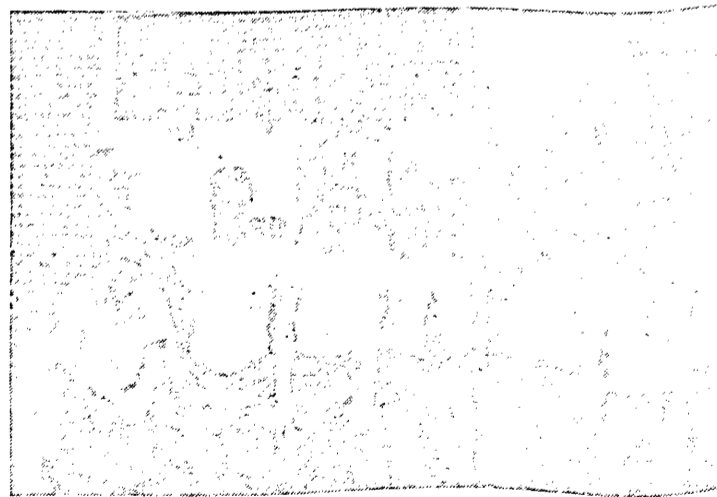
M. Y. F. REORGANIZED AT JOINER

The Methodist Youth Fellowship was re-organized this week. Mrs. A. L. Eifling as counselor, Mary Etta Ralph, social leader, James Wayne Brownlee, recreation leader.

New officers are Marian Eifling, president; Dickie Dickson, vice-president; Linda Sue Felts, secretary; Sue Wilson, treasurer; W. Seymour, sergeant-at-arms.

The group meets each Sunday night at 6:30 at the church.

JACKSONVILLE CAPTURES TOP HONORS IN CHURCH LEAGUE



FRONT ROW (left to right): Harold H. Spence, Pastor, Charles Nichols, Kenneth Griggs, Jimmy Douglass, Jimmy Pierce, Charles VanNostrand.

SECOND ROW: D. A. Beard, Franklin Staggs, Herbert Colvert Jr., Eugene Wooley, Bennie Rice, Marshall Jackson, Donald Wooley.

The Jacksonville Methodist Youth Fellowship teams scored top honors in the Nellie Dyer Sub-District softball league this summer. Their schedule involved two games with each of the following teams: Beebe, McRae, and Antioch. The boys lost

only the first game to Beebe, giving them a series score of 5 wins and one loss to capture first place. The girls lost twice to McRae (who took first honors for the girls), and rated second place with a margin of 4 wins and two losses.

... Etta Sin-
... and Julia Add
... June 2, 1879.
... marriage to Lee
... umber 3, 1893.
... the morning
... home in Bold-
... twelve children
... whom are liv-

... the following
... daughters,
... and Mrs. C. E.
... Mrs. W. J.
... Nelson of
... of Baton
... E. L. Powell
... on, La., E. P.
... New Iberia,
... of Dallas.

... with Mrs. Sin-
... one-fourth
... had reared
... was a mem-
... the Methodist Church.
... Epistle Church

... held in the
... church on Fri-
... pastor, Rev.
... former pastor,
... pastor of the
... Church. Her
... in the Old

... community has
... her husband a
... children the
... who guid-
... down through

... to and for
... need just a
... thing. While
... worn and sick,
... revival services
... one of these
... hand, saying
... was ready to

... showing friends
... flowers gave
... confidence and
... who knew

... Johnson, son
... and Annie
... November 20,
... Texas. He was
... previous warn-
... September

... five.
... a daughter,
... of Cleveland,
... E. Cleveland,
... Amarilla,
... Willie Bob
... Texas, Charles
... Tampa, Texas
... Morgan of the
... in Maine;
... Dean Morgan;
... P. Johnson of
... Mrs. Mack
... Mrs. J. B. Mor-
... Joe Lee, Jr., of
... brothers, Sam
... Texas, James Carl
... L. Johnson
... Bert W. Johnson
... Johnson, Jr., of
... one nieces and
... natives and many

... the professed faith
... united with the
... Church where he
... member until his
... he transferred
... the Sardis Meth-
... Arkansas.
... footstep of his
... on the Board of
... lay leader, and
... church a number of

METHODISTS GIVE \$205,165 FOR 3-MONTHS RELIEF

The Methodist Committee for Overseas Relief of which Bishop Frederick B. Newell, of New York, is chairman, has voted a three-months appropriation of \$205,165 for the relief of human suffering in various lands "without regard to race, color, or creed."

Among the countries to which these funds will be sent—principally for food, clothing, medicine, and the care of orphaned children—are Austria, Germany, Hungary, Italy, Yugoslavia, Korea, Japan, Okinawa, the Philippines, Malaya, Burma, Borneo, Sumatra, India, and Pakistan. In most cases, the direct relief will be administered by Methodist missionaries or by representatives of inter-denominational agencies. About one-fourth of the total amount will be given through Church World Service (of which MCOR is a part) for its services to European refugees in the U.S.A., and in its overseas "material relief" programs in Europe and Asia.

In addition to this three-months appropriation, the Committee has approved requests for other funds to the total of \$300,000 and these will be given as money is received from the 40,000 Methodist churches across the continent. The Committee expects to have a proportional share in the providing of homes and jobs for many of the 214,000 refugees who are to be admitted into the United States before December 31, 1956. Recent emergency allocations of funds by MCOR included gifts for food, medicine and clothing to flood victims in Holland, earthquake victims in Greece, flood victims in Japan's Kyushu Island, and to Korea.

Dr. Gaither P. Warfield, director of MCOR, reports that in the thirteen years since the organization of the Committee as a "relief arm" of the Methodist Church, it has received from Methodist churches and distributed \$11,925,210 for needy people mostly in war-torn areas. This does not include perhaps as much more which the churches have given "in kind"—clothing, medicines, canned milk, wheat, potatoes, and other foodstuffs.

times as lay delegate to both District and Annual Conference.

His place in his home cannot be filled. He will be sadly missed in his church and the community, but because of his faith in God and devotion to His cause, he has taken a place among the redeemed of heaven.

Into the next world he carried with him a beautiful character, a happy disposition, a triumphant faith in God and love for Christ and His interest among men, the love of his companion, the other members of his family and the high esteem of his friends.

He was one of our best citizens because he put something into life, he was diligent in his devotion to duty and had an ardent love for the church and he held in high esteem the obligations of the brotherhood of man.—William W. Barron

SOCIETIES MAKE MONEY

Selling DuPont Nylon hose. For prices and plans for taking orders write,

NATIONAL SELLING COMPANY
P. O. Drawer V-3, Greensboro, N. C.

SIKHS AND MOSLEMS ARE NOW "GOOD" AMERICANS

Quietly and effectively contributing to the agricultural wealth of America are some 3,000 or more immigrants from India and their descendants—now to the third and fourth generations—mostly in the Sacramento, San Joaquin and Imperial valleys of the south-western states. The census reports note some 25 original families in Arizona, and most of the others in California. The first of these families from India arrived in 1906-7 and in the years immediately following.

The home and the foreign officers of the Board of Missions of the Methodist Church made a survey of this group during the past summer—concerned especially about the religious and social needs of the younger generations of these farmers. The survey, in all three valleys, was made by Ralph Richter, of Linden, N. J., a student at Columbia Medical School, who plans to go to India as a medical missionary; and by Elliot Chand, a teacher in the City of Delhi, India, and now a post-graduate student at Boston University School of Social Work. They are now writing a report on their findings.

Messrs. Richter and Chand found these Indian immigrants among the most prosperous farmers in the rice, peach, and cotton valleys. Many have become quite wealthy. The families have grown large through fifty years, and the present generation is well Americanized. Many of the young men are in the armed services, and in colleges and universities. They have become integrated into American society, and many of the young men have married girls of Mexican and American Indian ancestry.

The Indians of the Moslem faith have a mosque in Sacramento. The Sikhs have temples—which are described as social centers rather than as places of worship—in El Centro and in Stockton. None of the settlers was Hindu. But the investigators found that most of the younger generations have become integrated into American culture, including Christianity. Inter-marriage with Christians has also taken them away from their old faiths.

Messrs. Richter and Chand are ad-

FALL SEMINARS

(Continued from page 11)

Church, Little Rock with over one hundred women attending from thirty-one different societies.

Mrs. Joe Simpson, president of the district, opened the meeting and introduced Mrs. H. E. Peckham, Asbury Church, who gave the opening worship based on a passage from Jeremiah.

Mrs. J. L. Verhoeff, Secretary of Missionary Education and Service, previewed the studies for the year, and had a billboard covered with publications which would assist in the studies.

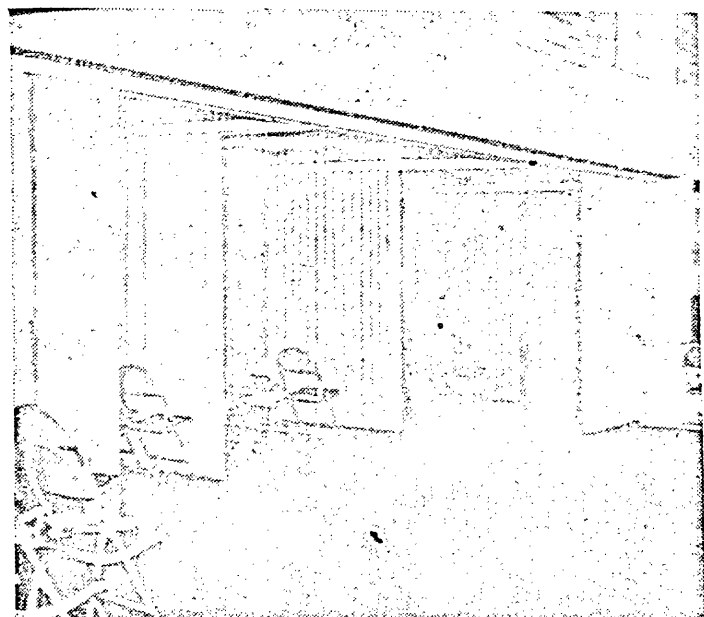
The studies were given by the following: Life and Task of the Church Around the World, Mrs. Merle Webb, Carlisle; Alcohol and Christian Responsibility, Mrs. Vehoerff; Jeremiah, Mrs. N. T. Hollis, Winfield; and Spanish-Speaking Americans, Mrs. Barton Lee, Winfield.

A parody on the familiar hymn, "I'll Go Where You Want Me To Go," was sung by the group, led by Mrs. James Gannaway.

vocating that Methodist and other churches in California and nearby states "open their doors" to provide church homes and religious life for these people who are "proving themselves good Americans."

5,000 CHRISTIAN WORKERS WANTED
to sell Bibles, Testaments, good books, handsome Scripture mottoes, Scripture calendars, greeting cards. Good commission. Send for free catalog and price-list.
George W. Noble, The Christian Co.
Dept. D, Pontiac Bldg., Chicago, 5, Ill.

GOWNS
Pulpit and Choir
Headquarters for
RELIGIOUS SUPPLIES
Church Furniture • Stoles
Embroideries • Vestments
Hangings • Communion
Sets • Altar Brass Goods
WRITE OR STOP FOR CATALOG
National



Here is the folding door with the attractive cornice on the top. FOLDOOR increases the utility and appearance of existing church buildings without extensive remodeling. In new buildings, it is a basic consideration of the planning.

FOLDOOR is ideal for ushers' rooms, Sunday School rooms, offices, stage curtains and many other parts of the church.

For further information write or stop in NATIONAL BUILDERS SUPPLY, 317 W. Markham, Little Rock. Phone 5-4471.

The Sunday School Lesson

By REV. H. O. BOLIN

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



HOW CAN REDEEMED MEN SERVE GOD? LESSON FOR OCTOBER 18, 1953

READ THE ENTIRE LESSON FROM YOUR BIBLE:
John 14:12-14; I Corinthians 3:6-15; Ephesians 4:32; Hebrews 13:1-2; James 1:22. Printed Text: Matthew 5:13-16; II Corinthians 5:14-20; James 2:14-18.

MEMORY SELECTION: "Let your light so shine before men, that they may see your good works and give glory to your Father who is in heaven." (Matthew 5:16)

This is the third and last lesson of UNIT I: "FOUNDATION PRINCIPLES OF A BETTER WORLD." The first lesson of the unit raised the question "What Kind Of World Could God Approve?" In that lesson we learned that God can approve a world that is filled with righteousness and peace. Both of these terms have to do with relationships. Individual relationships look out in only two directions — toward God and toward fellow men. If a person is right with God and right with all other human beings, his life is filled with righteousness. When the Bible speaks of righteousness it means rightness of relationships. The same is true with peace. If an individual has peace toward God and peace toward his fellow men, his life is filled with peace. God would have these two great qualities exist between all people. This is what he is looking forward to in his world.

The second lesson of the unit raises the question "What Kind of Men Can God Use?" We say it reverently, but if God is to have the type of world mentioned above he must have help in building it. The reason for this is obvious; he cannot have this type of world without the cooperation of the people who make up its citizenship. In the building of this type of world, therefore, God can use to the fullest extent only those people whose lives are filled with peace and righteousness.

We now come to the third and last lesson of the unit: "How Can Redeemed Men Serve God?" There is close connection between all of the lessons. First we have the type of world that God is trying to build; and second, the kind of people (the redeemed) whom God can use in helping him to build that type of world; and third, what these people can do in the way of service to God in the building of this desired world.

A Look At The Scriptures

Our printed text begins with a statement from the Sermon on the Mount: Matthew 5:13-16. In this statement Christ shows how the redeemed can serve. It will be noted that he is talking to his followers and not to outsiders. These redeemed people can serve by being like salt; by effecting the spiritual world as salt does the physical or material. There are two qualities of salt we need to note here. In the first place salt is not a food, but it gives flavor to all other food. A person might have food without salt but it is sadly lacking in flavor. A king had three beautiful daughters whom he loved very much. He asked the oldest, "How much do you love me?" She replied, "I love you like gold." The king was pleased with this statement for he valued gold very highly. He then asked his middle daughter, "How much do you love me?" And she, not to be outdone

by her oldest sister, replied, "I love you like diamonds." Again the king was well pleased. Then he asked the youngest the same question and she replied, "I love you like salt." The king was angry. He did not prize salt very highly. The cook heard the conversation and at the noon lunch that day she left salt out of all the king's food. When he tasted the food he went into a rage. The cook explained to him that she was trying to demonstrate the value of salt to him. The king then realized that after all his youngest daughter had selected the most endearing term to express her love for him. She had selected that, which though not a food, gives flavor to all food. As it is possible for an individual to have food without salt he may also have life without Christianity, but it is not the abundant life; it is not the redeemed life, and God cannot use him to the fullest extent in building a better world. As salt gives flavor to all food, so Christianity gives zest and flavor to all legitimate vocations in life. If a person's vocation renders helpful service to others, he can make it a Christian activity. God is interested in all legitimate activities of life. He does not divide life up into the sacred and secular, as we do. All right activities are sacred in his sight. Paul was right when he insisted that whether we eat or drink or whatever we do, we can do it all to the glory of God.

Another quality of salt is its power to preserve. It saves that which would otherwise rot. This was especially true when Christ was here in the flesh. That was before the time of preserving by refrigeration. It was said at that time that a bag of salt was as valuable as a man's life. It is obvious why such a statement as that would be made, for the continuation of life depended upon the ability to preserve food for future use. Christianity has this preserving power, and such a power is very necessary in our modern society. We are in the midst of rapid and constant change. We must never forget that change does not necessarily mean progress. In our mania for change, we are in danger of destroying the very foundations of our social structure. Note, for example the change that is coming about in American home-life. There is an ever increasing number of divorces and delinquency on the part of children is growing by the hour. Note the change in our political order. Our nation is fighting against Communism and yet at the same time is drifting into Socialism, which is only one step removed from the regimentation of Communism. The same is true in the matter of religion. Multiplied thousands of people have watered down their religion to the point that it is shorn

of all divine power; it has deteriorated into a kind of glorified humanism. Now, don't get us wrong here. Christianity is for change wherever change is needed, but it is change for the better and not the worse. Christianity wishes to preserve that which is good in the past and bring it over as a working force for righteousness in the present and the future. It also wishes to change that which is wrong either in the life of an individual or a nation.

Not only did Christ say his followers were the salt of the earth, he also dubbed them the light of the world. Think of what the sun is to this material universe and you will have a mental picture of what Christ wants his followers to be to this world. The sun gives light; it helps us to see. There are certain things that all generations need to see. We need to see man at his highest and best and thus learn how to live the abundant life. Christ first said "I am the light of the world." He showed us what God is like and revealed his will toward us. He showed us man at his highest and best by living a human life while here in the flesh. When he went away, in visible form, he left this task of giving light to his followers. We only do this as we imbibe the Spirit of Christ and so radiate it that the world can see Jesus in us. The Lord is the source of all spiritual light. We reflect our light from him.

Again, the sun warms the earth. There could be no life on the earth without it. Christianity gives warmth to the world. The highest type of spirituality can only be attained through Christianity. That is why we send missionaries to people who already have a form of religion. When John Wesley met the Lord in an experimental way he said "I felt my heart strangely warmed."

Then, the sun holds our solar system together. All the planets of our system move in their orbits about the sun. Held there, we are told, by gravity which centers in the sun. If the sun were suddenly eliminated, and God did not sustain the planets of our solar system in some other way, they would be lost in space and go drifting to their certain doom. The Christians of the world hold the world together. If Christianity, with all of its influence both past and present, should be eliminated from the world the human race would be doomed both physically and spiritually. This is especially true now since man has already created the means of his own destruction. Sodom would not have fallen by the weight of its own corruption if there had only been ten righteous people in it. Say what you want to, argue as you may, but the fact remains that Christianity is holding this world together. It is, in this respect, to the world what the sun is to our solar system.

In Christ, A New Creation

The next passage is from the writings of Paul. He goes to make strong statements concerning the change that takes place in the heart of the individual who is in Christ. His outlook on life is changed. His attitudes toward God and fellow men are changed. His life operates from a different center. He is now Christ-centered which means others-centered. He loves others; he thinks of others; he lives for others. The change is so great that only one term can describe it; he is a new creation. Through Christ, he is reconciled to God the Father. He becomes a min-

ister of reconciliation to others. He does not have to be an ordained preacher to do this. Christ calls all people into the fold to make them a part of it. When any person truly and truly loves Christ, the first thing he wants to do is to bring others to Him. This inclination is the best test on earth as to whether or not one is a true Christian and not just another church member. All people who have a real contact with Christ want to bring others to Him. They want to carry the message of reconciliation to others.

The Lord God Of Truth Is Works

The next passage is one of the most practical in the New Testament. It comes from James, one of the disciples of our Lord. He is simply explaining the matter of good works. He goes on to make the point that good works do not mean that a person's life is saved. He says that if a man has the faith and says of his letters "I believe that I have met that salvation is brought through faith and good works," he is at a stage, salvation is a thing that is done for man by Christ and if the individual says he is willing to forsake his sins and accept it, James would agree to that statement. There is no condemnation here in him and Paul James was talking about salvation through belief in a creed; or a system of Christian doctrine. He was saying that such a faith unless proven by good works was dead. If a person has the fruits of Christianity, and does with it good works, he is a Christian. Christ himself said "A tree is known by its fruit." On the other hand, if he has the same fruits, he is not a Christian. His faith is vain. It is a mere passive faith. He has never really acted upon it. Both James and Paul believed that salvation is by grace through faith in Christ, but no one has truly trusted Christ as Saviour and accepted Him as Lord unless he is willing to follow Him in service. It was said of Christ "He went about doing good." Far too many modern church members are merely going about their feet forgetting to follow Christ in doing good. James would say that their faith is dead, being alone.

How Can Redeemed Men Serve God?

All of the above Scripture passages have dealt with a redeemed people and how they can serve God. They can serve Him by being the salt of the earth. By giving zest and flavor to life. By helping to change people and through born-again people's conditions where such change is needed, and by preserving that which is good from the past and bringing it over as a force for righteousness in the present. They can serve God by helping others to see what God is like and how redeemed people should live. They are to work humbly and let their light shine, and be careful that through ostentation they do not try to make it shine. They are to prove their profession of faith by their good deeds, which include all kinds of helpful service to others.

Not long ago one of our leading scientists expressed the belief that in this atomic age sheer expediency would teach men ethics. "Science," he declared, "is going to make us behave better, or else kill us. We have got to behave better than our forefathers, because we live in a world where the consequences of collective wrongdoing are much more dangerous."—Jas. S. Stewart, "A Faith to Proclaim" (Scribner's).