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NO. 48

Russia Agrees To Join Power Ministers' Conference

IN a move that took the west somewhat by surprise, Russia has agreed to a Four Power Foreign ministers' conference. For quite a while Russia has insisted that Red China be invited to attend any such conference.

One would normally think that the willingness on the part of Russia to meet for a discussion of a peace treaty with Germany and Austria would be hailed with joy and enthusiasm. Instead, the Western Powers are about as suspicious of this decision of Russia to attend such a conference as they have been of her refusal to do so.

Experience in dealing with Communism has led the Western Powers to be suspicious of any sudden move by communism whether that move appears to be favorable or unfavorable to world peace. It is a sad, tragic state of affairs internationally when great world powers can no longer trust the honor, the integrity or the given word of each other. It is to be hoped that the Western Powers will go into this conference in good faith and accept the Russian offer at its face value until by her actions, in conference, she gives reason for suspicion.

Preparing For Christmas

WHETHER we want to begin now or later, the Christmas season is already underway. At least the commercialization aspect of the season has already begun. Streets in the cities are being decorated, stores are advertising their goods for Christmas gifts and there are reminders on every hand that only so many shopping days before Christmas day remain. Christmas trees will be going up in our homes, mailing lists for Christmas cards will be brought up to date, and plans will soon be completed for receiving guests or for the trip home for the holidays.

What concerns us at this time is the extent to which the real meaning of Christmas enters into our long range planning for the observance of our Lord's Birthday. We would venture to say that with much of our preparations little thought is given to the real religious aspect of the season. This is made all the more significant when one remembers that if all of the religious aspects of the observance were eliminated from Christmas there would be no cause for the observance of this holiday season.

On the other hand there is something about the Christmas season that meets a real need in our experiences whether we are Christian or not. This is certainly borne out by the fact that year in and year out there are multiplied millions of non-Christian people who go through each Christmas season, exchanging gifts and greetings and participating in time-honored customs. It is one season of the year that has a way of causing one to forget for awhile his or her own personal whims or desires and to think of the welfare of others.

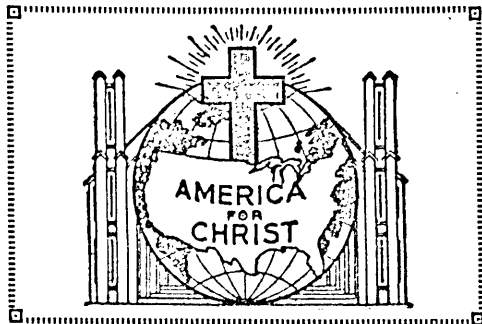
We would like to suggest that in your preparations for Christmas that you take seriously the plan of "Keeping Christ in Christmas." Without the coming of Christ there would not have been Christmas, and without the keeping of Christ in Christmas there can be no really Christian observance of this sacred day. During the Advent season, the period of the four Sundays before Christmas, cultivate the idea in your thinking and in your preparations that what you do and say for others you are doing for and saying to Christ.

(Continued on page 4)

The Pulpit Can Help-- Develop A Missionary Spirit

IT was said of England, in the day when her military and naval might, like her possessions, were found on all parts of the globe, that at the command of the king British subjects could place a proclamation of the king in the hands of every individual of earth within a year.

Whether that was true or not, there is little doubt that the followers of Christ, in the two thousand years since He gave us the Great Commission, could have told the story of salvation to every individual of earth, long years ago, if all followers of Christ had sincerely tried to follow this final command of the Master. Forty years ago, in the great youth movements, led by John R. Mott, the slogan of the day



was, "The Evangelization of the World in This Generation." This was a bold but not impossible goal.

It is somewhat strange that this has not been done since there is born in the heart of every true child of God, at the time of conversion, an earnest desire to win others to fellowship with Christ. The writer has had the privilege and joy of holding many revival meetings at a time when mass evangelism was very effective. In such meetings we have often seen people converted at the altar who turned to help others at their side even before they got up from their knees. The desire to help others seemed to come simultaneously with the consciousness of sin forgiven. Missions, after all, is only burning evangelism in action.

Unfortunately, it is not uncommon to see this impulse, so noticeable in young Christians, weaken and in some appear to be non-existent as the years go by. Nevertheless, this impulse to spread the good news is the very life blood of Christianity. Without it vital, personal religion cannot long survive.

One of the primary responsibilities of the pulpit is to endeavor to keep alive, in the hearts of our people, the missionary spirit. If the pulpit pictures the vital purpose and power of the Christian mission, along side of the desperate needs of the world, this should be enough to stir the missionary spirit in the lives of all followers of Christ.

The pulpit can help our people to see that a great congregation and a great church plant are not ends in themselves. They constitute only a powerful base for operation and deserve the name Christian only as they become a means for spreading the gospel of Christ.

The Church Of Their Choice

METHODISTS will soon engage in a church-wide program of encouraging people to attend church services. In the Arkansas-Louisiana Area this program has been expanded to include both church services and church school activities. The period January 1 through Easter Sunday has been set aside as a period of special cultivation in this respect. Through the use of publicity channels and promotional materials and through a planned program of personal visitation attendance will be stressed.

It seems to us that through the use of these various means many people who are not now regularly attending church will begin to do so. Further, we believe the total cause will be served best if we encourage irregular church attenders to attend the church of their choice rather than a particular local church in which we happen to be the most interested.

We are aware that local church leaders are interested primarily in the local church to which they belong and in which they work. Up to a certain point we believe that this is well and good. Local church programs are possible because of the loyalty and devotion of local church leaders who invest time, talent and means to make possible all that is done therein.

On the other hand there are scores of people all about us who are not attending any church and if they can be influenced to attend some church, any church, even another church, then the attendance crusade will have been successful in a larger sense than it ever would otherwise. The main point is that in some church God will have a chance to do something for them now.

Dry Forces Should Stop Using The Word Temperance

IT is our judgement that the day has come that when the forces opposed to the use of alcoholic beverages should stop using the word temperance in the fight against liquor. This change in verbiage should be made for several reasons.

In the first place, temperance, in the use of alcoholic beverages, is in no sense what we are advocating. Why use the word temperance in describing our activities when the word is not only misleading, but at times positively hurtful to the cause for which dry forces stand. Prohibition forces stand for total abstinence, so far as the use of intoxicating beverages is concerned, and total prohibition so far as the manufacture and sale of intoxicating beverages is concerned.

When dry forces talk about temperance, in their fight against strong drink, they might be the cause of some attempting a temperate use of liquor. Certainly, no normal person ever deliberately started out to be an alcoholic. However, for many a temperate use of alcoholic beverages seems to be an impossibility. Millions today, who began to drink "temperately", are so hopelessly in the grip of drink that no power of earth can save them. For the sake of these wrecked, wretched millions prohibitionists should quit talking about temperance. We might as well talk about the temperate sale of liquor as the temperate use of liquor. Liquor has never voluntarily consented to a limited, temperate sale of alcoholic beverages. The drinker, in millions of instances has not been willing or able to limit himself to a temperate use of drink.

(Continued on page 4)

HE WENT TO THE SYNAGOGUE, AS HIS CUSTOM WAS, ON THE
SABBATH DAY.—(Luke 4:16)

MR. JONES GOES TO CHURCH

By JACK H. MIDYETT

Pastor Haynesville Methodist Church

EDITORS' NOTE: This article is the condensed version of a sermon Rev. Mr. Midyett delivered at the recent sessions of the Alexandria and Ruston District Conferences, and because of the timeliness of the subject matter the Editors requested the manuscript for publication here.

SOMEbody will tell me that I have given this sermon the wrong topic. Perhaps it should be "Mr. Jones Goes To Church Sometimes". Or, maybe it should be "Mr. Jones Ought To Go To Church!", or even "Mr. Jones Does Not Go To Church." But regardless of the topic, the Church Attendance Crusade of The Methodist Church is going to help us to do something about Mr. Jones and his church attendance.

For one thing, it is going to help us to face some facts about Mr. Jones and his church attendance. The simple fact is that Mr. Jones and over seventy per cent of his fellows are not attending church.

It's so easy to forget that Mr. Jones is not at church. We see so many other faces that we forget about him. But, we mustn't! He's a member of the church, too.

From January 1st, 1954 until Easter Sunday we are going to keep Mr. Jones in mind, and through our Attendance Crusade, say some things to him that need to be said.

The Worship Service Is Central In The Church's Life

First of all, Mr. Jones needs to be reminded that the worship service is central in the church's life. He needs to know that the worship of God in the sanctuary is the most important hour in the life of the church. We said to him when he joined the church: "Dearly beloved, the church is of God, and will be preserved to the end of time, for the promotion of his worship . . ."

George Buttrick has said something about this, something which Mr. Jones needs to hear. He said: "The church is the home of the worship of God". Not the golf course, not the lakes and the streams, not the radio or television—but rather "The church is the home of the worship of God."

Then, he went on to say that "the worship of God requires a building, reverent yet lowly, rigorous yet beautiful, even more than human love requires a home." So, when we seek to get Mr. Jones to attend church to worship God in the sanctuary we are engaging in that which is central in the life and program of the church. Mr. Jones needs to be reminded of the centrality of the worship of God.

Church Attendance Is A Matter Of Obligation

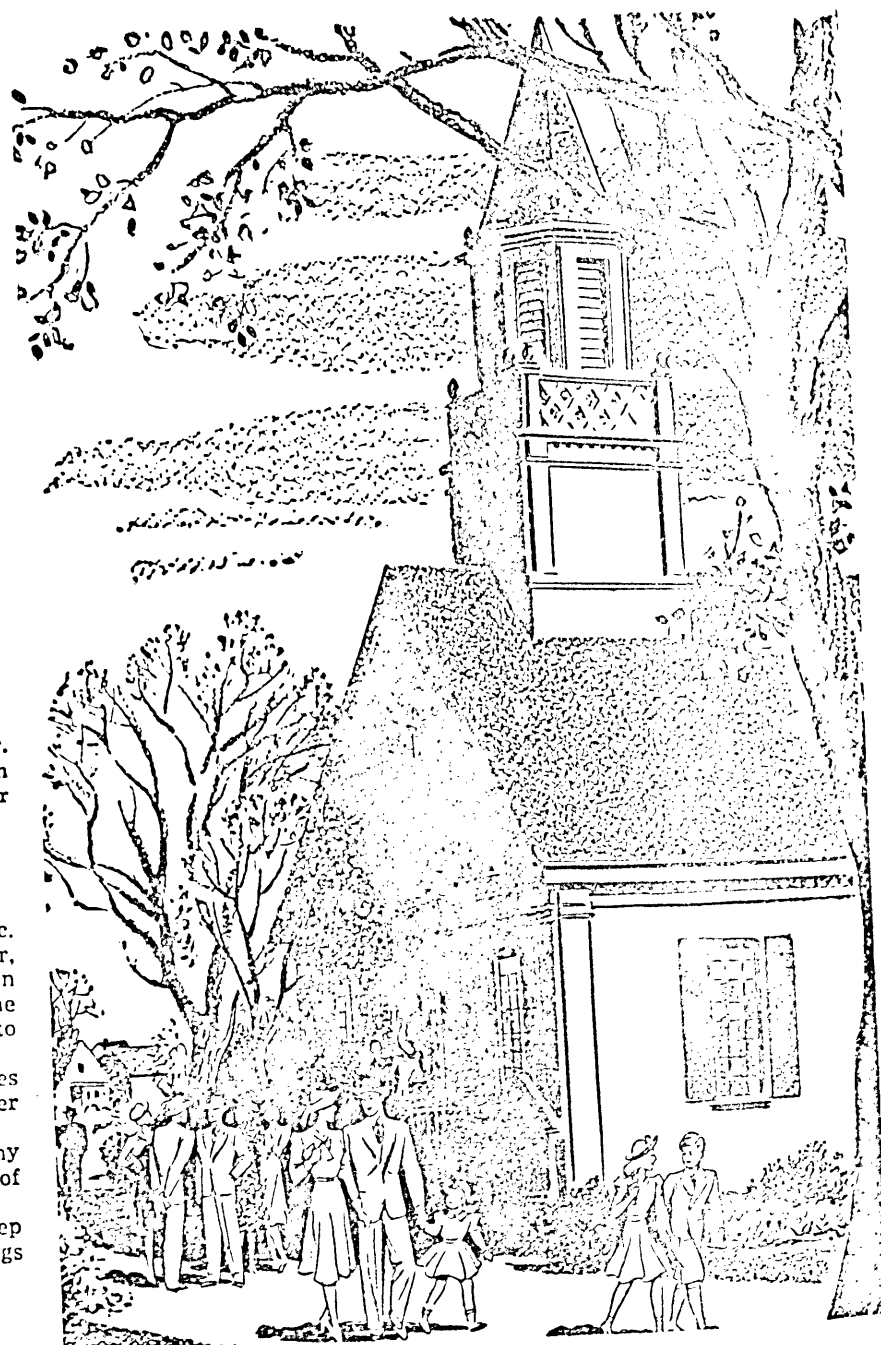
Too often, Mr. Jones thanks God in complacent terms that he is not like his benighted ancestors who actually regarded church going as a Christian duty. Our Attendance Crusade is going to help us to cause Mr. Jones to realize that church attendance, after all, is a matter of obligation.

Somewhat we have been afraid to stand up and tell Mr. Jones that it is his duty to go to church. Instead, we have tried to interest him in coming. We have prepared appealing sermon series. We have offered him inspiring music. We have made the church more comfortable for him. And all the time, we hoped that a heightened interest would follow a lessened loyalty. But for some reason, Mr. Jones still doesn't come to church very much.

It is my humble conclusion that there is nothing to take the place of just plain loyalty to the church. Every person who joined the church promised to attend the church—or did they keep their fingers crossed, or did the preacher keep his crossed?

I am glad that in the ritual for receiving members in the 1952 Discipline of The Methodist Church the word "attendance" has been substituted for the word "presence". "Attendance" is a stronger word. So now we ask, "Mr. Jones, will you be loyal to The Methodist Church and uphold it by your attendance?" Sometimes I think we ought to pause and ask again, "Well, will you?"

On the first Sunday that a new pastor stood in a certain pulpit he said to his new congregation: "I come on the assumption that the members of this church are responsible for its work, its worship, and its service." The preacher had a right to make such an assumption. Mr. Jones needs



to realize that church attendance is a matter of obligation.

Church Attendance — A Good Habit

And then, church attendance would be a good habit for Mr. Jones to establish, or perhaps to re-establish.

So often Mr. Jones says: "Oh, church attendance is all right. It's just a habit you get into." And then he adds, "And, it is so easy to get out of the habit of going to church." And all the time, Mr. Jones is shrugging his shoulders as though to say that it is an unimportant habit.

We need to convince Mr. Jones that church attendance is just about the most important habit he can have. Jesus had the habit of going to church. In Luke's Gospel we read, "He went to the synagogue, as his custom was, on the sabbath day." I think one of the finest things that could be said of Mr. Jones would be: "Mr. Jones went to church, as his custom was, on the sabbath day."

Some time ago Channing Pollock said: "I don't go to church because I can't guarantee to be devout precisely at 11:00 o'clock on a certain day of the week. Anything habitual loses its cogency." Now, I do not believe that Mr. Pollock knew anything about the worthwhileness of a good habit.

The habit of church attendance will often get us over some of life's dead points, those points where power fails us and we need the momentum of this good habit to get us over. When the Master was crucified the disciples had come to a dead point in their way of life. They had one thing they could cling to, and that was their fixed habit of meeting together. And because they clung to this fixed habit of association and worship, the emerging Christian church found a bridge by which it could cross over. It has been well said that "a fixed habit of assemblage, worship and thought may furnish a bridge by which the spiritual traffic of today may go to meet tomorrow's need and opportunity."

So, Mr. Jones, please do not say that church attendance is a mere habit!

Attendance Helps The Church To Bear Its Witness

There is something else that our Attendance Crusade is going to help us to say to Mr. Jones and that is, "Mr. Jones, your attendance at church would help the church to bear its witness."

During the first year or so of my ministry, I used to take my sermon over to the church during the week and try it out on the empty pews. I didn't know it then, but that was a practice that helped me a lot in the course of my ministry—I have often had to preach to empty pews! However, it is never much of a sermon when the preacher is preaching to empty pews!

We need to tell Mr. Jones that preaching is not something that the

preacher engages with people to live which the church contend, is the C not there just to witness.

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pages in all by himself. When the preacher stands in the pulpit to listen in the congregation, the whole act becomes something church is doing in order to proclaim its witness.

A scholar said: "The one great preacher in history, I would be the Church." So, Mr. Jones, when you attend church you are not just to listen to a preacher, you are helping the church to bear

its witness. Jones admits that he wouldn't like to live in a community where there are no churches. He recognizes the value of the church's witness. He rejoices that he can share in the blessings of Christianity. For some unfortunate reason, he doesn't associate this with his going to attend church.

Bosley says: "People like that remind me of little boys running in someone else's apple orchard. They take off the best apples and run right on, without ever asking the man who has raised the apples whether they may share in his crop. If you were to confront them with the situation, they would admit that apples are not going to grow unless somebody takes care of the tree."

Now listen, Mr. Jones! There is not going to be any spiritual life in the next generation unless you and people like you take seriously the responsibility for helping the church to bear its witness today!

Where The Ordinary Man Touches Christianity

There is something associated with this whole matter right at this time perhaps we haven't given too much attention to. Church attendance is where the ordinary man touches the Christian religion. We have a hard time convincing the rank and file of the people of the value of His way of life if we do not go to church.

One day a little boy saw me on the street. He had been to church with me on the previous Sunday. He said, as he pointed at me: "Look, there goes the church!" Now, this is the thinking of the ordinary man on the street. "Church" means those who assemble themselves on Sunday for worship. We hope folks will say of Mr. Jones as he goes down the street: "Look, there goes the church". They will say that as he goes to Church on Sunday.

William Adams Brown said some time ago: "If we wish to recover the true meaning of the Christian religion, we must recover our lost institutional religion." And this certainly means attendance at church services of the church.

Mr. Jones will remember that church attendance is where the ordinary man touches Christianity.

There is one more thing that I want to say about Mr. Jones and his church attendance.

God Will Have A Chance With Mr. Jones

It would not be too strong to say that God will have his best chance



with Mr. Jones if he goes to church. I wouldn't want to count too heavily on God being able to do very much with Mr. Jones at some of the other places he might go.

I am glad that the slogan of our Attendance Crusade is, "Give God A Chance Now". Associated with this slogan are the words, "Attend Church Every Sunday". We are saying that the way to give God a chance now is by attending church every Sunday.

Our bishops believe that some important things will happen as a result of this Attendance Crusade. They believe that the spiritual life of a countless number of members of the church will be strengthened. They believe that many thousands will be stimulated to begin the regular habit of church attendance. They believe that we will reach a vast number of unchurched folks. They believe many will develop a larger conception of stewardship. They believe that we will reach youth in greater numbers than ever before. In fact, it remains to be seen how many wonderful things God might do with us if we filled our churches every Sunday with regular church-goers!

Whenever I think about church attendance, there is something about the Master that always comes to my mind, and keeps ringing in my ears, and that is, "Jesus went to the synagogue, as his custom was, on the sabbath day."

We cannot rest until we are able to say, "Mr. Jones went to church, as his custom was, on the sabbath day."

MAN PASTOR'S STUDY IN BOOK AND MAGAZINE

One who took the Methodist Conference Course of Study and has revived his religious life in seven rural Maine churches tells her story in the October issue of LIFE magazine.

"Seven Steeples" by the Rev. Mrs. Marjorie Henrichsen is both a magazine article and the latter to be published by Houghton Mifflin this month, LIFE has illustrated it with thirteen photographs.

Henrichsen, whose home base is the congregation in North Sullivan, Maine, a childless widow when her husband, an electrical engineer, died in 1943. For years an active Sunday school teacher and worker, she was encouraged to take up the ministry by a Maine woman, the Rev. Mrs. M. J. Jones, who found a circuit the answer to her needs under the same circumstances.

A little breathless at the thought of a pastor in Maine; "What about some of our churches, would any of those towns have a woman minister?", Mrs. Henrichsen begins the beginning of her career.

She was received in these Maine villages, what happened to the congregations of Ashville, Franklin, Gouldsboro, Ivan, Prospect Harbor, and East Sullivan is told in the LIFE article. In her seven years on Maine's remote northern coast, she has ministered to some 600 families. On Sundays Mrs. Henrichsen drives over her 90-mile circuit, visiting six of the seven churches.

Now-turned-minister describes how she ministered to the weed-grown country churches of New England and countless little churches whose doors opened with groaning squeaks and neighbors went in to dust and to pray the gathering cobwebs for an occasional service. Otherwise these churches were never used unless a visiting minister was available. Meanwhile the village children by the forlorn, empty buildings.—Children who had never been to church school, children to whom the Bible

stories were little known, children who had no real love for a God who loved them. Around these neglected little churches the countryside seemed to be growing Godless, all because there was no minister who cared," Mrs. Henrichsen writes.

The Franklin church, one where "nothing could be done," has been reopened by a new enthusiastic congregation, which redecorated the rundown building for the 1 p. m. service the busy lady preacher holds there Sundays.

Summers are spent conducting vacation Bible schools for visiting children and local residents. Mrs. Henrichsen tells of fishing villages and lobster pots, blizzards and tragedies in her account of life as a Maine coast circuit rider.

In 1944 Mrs. Henrichsen entered the ministry and was ordained a local elder of the Methodist Church in 1949. Born in Plainfield, N. J., she graduated from Plainfield Seminary and the National College of Education, Evanston, Illinois. This successful rural minister has background in recreational leadership and community organization. In Boston during the depression years Mr. and Mrs. Henrichsen superintended a home-school for neglected girls.

Women ministers are not exactly a novelty in Maine. Others listed in the 1952 General Minutes include: Kathleen Weed, Friendship; Mrs. Alice T. Hart, Hallowell; Mrs. Clara G. Hardy, Skowhegan; Mrs. Elizabeth Brown, North Perry; Mrs. Evelyn S. Grindle, West Penobscot; Gertrude G. Harris, Naples; Esther A. Haskard, West Scarborough.

"There are no little churches in the Kingdom of God," Mrs. Henrichsen says.

ARMY NEEDS MORE METHODIST CHAPLAINS

Washington, D. C.—The United States Army needs chaplains. The Methodist church has been asked for 17 additional chaplains.

A letter from Major General Ivan L. Bennett, Chief of Chaplains, USA, to Bishop G. Bromley Oxnam, chairman of the Commission

NEW RELIGIOUS PROGRAM ON AIR

"The Evening Comes," a new half-hour devotional radio program conducted by the noted commentator and music critic Milton Cross, and based on the Revised Standard Version of the Bible, was launched Sunday afternoon, November 29th, over 197 stations of the American Broadcasting Company.

The series, which will run for thirteen weeks, will combine fine symphonic music and choral singing with personal expressions of faith in the Bible by widely known national figures.

Among the prominent guests who will make appearances on "The Evening Comes" will be Jane Pickens, radio singing star; John Daly, radio and television celebrity, and Paul Whiteman, famed musical figure.

Celebrities will relate experiences demonstrating their use of the Bible as a testament of faith and source of strength in their daily living.

on Chaplains, states, "Based on projected losses of chaplain personnel on active duty for the remainder of the Fiscal Year 1954 and known requirements, I hereby request that you accept a procurement quota of 17 for the Methodist church . . . Procurement against this quota may begin immediately."

Maj. Gen. Bennett points out the necessity for "spiritual ministrations and guidance" for Armed Forces Personnel and urges that the quota of chaplains in the Army be reached. The next course at The Chaplain School, Fort Slocum, New York, is scheduled for mid-January.

Methodist ministers who are interested and have basic qualifications of completed seminary work and elders ordination should write immediately to Methodist Commission on Chaplains, states D. Stewart Patterson, executive secretary of the commission.

Only a few men are being taken by the Navy at present, says Patterson, and the Air Force is not accepting men for immediate duty but desires applicants for Reserve Commissions.

NEWS AND NOTES ABOUT FACTS AND FOLKS

FORTY-FIVE new Methodist Hymnals have been given to the Monette Methodist Church by two anonymous givers. Rev. Bennie Jordan is pastor.

DR. A. F. FOGARTIE, pastor of the First Presbyterian Church of Jonesboro, preached at the Union Thanksgiving service at the First Methodist Church of Jonesboro on Thursday morning, November 26, at 10:00 a. m.

DR. ETHAN DODGEN, pastor of the First Methodist Church, Jonesboro, addressed the Future Homemakers of America meeting in State College on December 4. Dr. Dodgen spoke on "The High Cost of Cheap Living."

BISHOP PAUL E. MARTIN preached at Winfield Church, Little Rock, on Sunday morning, November 29. This was his first public message on his recent trip to South America. Dr. Cecil R. Culver is pastor at Winfield.

REV. WILLIAM A. STEWART, JR., pastor of the Methodist Church of Lepanto, was guest speaker at the supper meeting of the Methodist Men's Club of Marion on Thursday evening, November 12. His subject was "Empty Streams."

REV. W. J. SPICER, pastor of the First Methodist Church of Booneville, delivered the sermon at the union Thanksgiving service in Booneville at the First Baptist Church on Thanksgiving morning at 8:00 a. m. The service was sponsored by the Ministerial Alliance.

G. W. LOOKADOO of Arkadelphia, prosecuting attorney of the eighth judicial district, was the speaker at the meeting of the Methodist Men of College Hill Methodist Church, Texarkana, on Monday night, November 23. Rev. Howard Williams is pastor of the church.

THE COMMISSION ON EDUCATION of the First Methodist Church, Jonesboro, will sponsor an outdoor Christmas scene on the church front to lend a religious atmosphere to the holy season. A committee from the Hirsbrunner Class will assist in constructing and lighting the scene.

THE METHODIST MEN of the First Methodist Church, Russellville, have voted to erect a manger scene on the church lawn in an effort to keep "Christ in Christmas." A committee, composed of Ralph Pullen, H. W. Dean and Hence Priddy, has been appointed by the president, Bill Rye, to draw up plans for the project.

ADVANCE SPECIALS in India have been assumed by the Methodist Youth Fellowship. Adult Women's Sunday School Class, the Couples' Class of the Sunday School, and the Wesleyan Service Guild of the Monette Methodist Church. Organizations and persons within the church have been invited to take Advance Specials.

THE EDUCATION BUILDING of the First Methodist Church, West Memphis, is now under construction, the initial steps being taken on Monday, November 23, when the Frank H. Lee Construction Company began excavation for the foundation of the building. Rev. J. Ralph Hillis is pastor of the church.

THE AUGUSTA METHODIST CHURCH in a church conference on Sunday evening, November 8, voted to add an educational building to the present building, the structure to cost about \$20,000. While plans have not been drawn, the addition will be two stories high and the finish will be similar to that of the present church. Rev. H. Lynn Wade is pastor.

DR. C. M. REVES, vice president of Hendrix College, Conway, led the First Methodist Church, Piggott, in a three-day Stewardship Revival, beginning on Sunday morning, November 22, and running Tuesday evening, November 24. Dr. Reeves spoke at the Sunday morning hour and each evening at 7:00 o'clock. Rev. Jesse L. Johnson is pastor at Piggott.

HYMNALS have been placed in the sanctuary of the First Methodist Church, Jonesboro, in memory of Mrs. Lucille Adams Thorps, Mrs. A. W. Martin and Ellis McKee instead of the First Methodist Church, Russellville, as recently reported in these columns. A gift to the church's welfare fund was also made in memory of Mrs. Martin.

MARTIN LUTHER, the full-length film of the founder of the Lutheran churches of the world, produced by Louis de Rochemont Associates and Luther Church Productions, Inc., for five Lutheran denominations in America, is proving a box office "smash hit." It has been running for two months in New York City and long lines still wait outside the office for tickets.

REV. H. M. LEWIS, pastor of Grand Avenue Methodist Church, Stuttgart, brought the Thanksgiving message at the union service held at the First Baptist Church of Stuttgart on Thursday morning at 7:30. He is also assisting Rev. W. C. Lewis of the Roe Circuit in revival services November 30-December 4 and is showing pictures of his recent Holy Land trip before the services each evening.

REV. A. J. CHRISTIE, pastor of the First Methodist Church, Springdale, was the after dinner speaker at the First Methodist Church, Bentonville, on November 23. He was accompanied by Mrs. Christie and Mrs. Johnnie McClure. The occasion was a meeting of the church membership in the dining hall to launch the budget campaign. Rev. Hubert E. Pearce is pastor of the church. The opening service will be held in the new church on December 6.

THE FIRST METHODIST CHURCH, SPRINGDALE, Rev. A. J. Christie, pastor, was host on Wednesday, November 25, to a great union Thanksgiving service which was sponsored by the Ministerial Alliance of which Rev. James W. Workman, Jr., is president. Reports say there was a capacity congregation. The choir was composed of the cooperating churches with Ken Green directing. Rev. James E. Fogartie, pastor of the First Presbyterian Church, Fort Smith, was the preacher.

DR. A. M. SHAW, professor of English at Centenary College, Shreveport, died on Wednesday, November 25, following a heart attack at his home in Shreveport. Dr. Shaw was a graduate of Hendrix College, Conway, and had taught in a number of schools in the state. He was born in Arkansas Post, Arkansas, on December 8, 1895. He was the son of the late Rev. and Mrs. A. M. Shaw. His father was a Methodist minister and served pastorates in Arkansas, Louisiana and California.

REV. CHARLES B. WYATT, pastor of Grand Avenue Church, Fort Smith, writes: "Three of us Fort Smith District pastors, Oscar Evanson, Martin Bierbaum and I, held revival services in each of our pastorates, First Church, Waldron, St. Paul and Grand Avenue Churches in Ft. Smith, respectively. We had a good time, each doing the part that suited his particular grace and talent and allowing no honorarium or traveling expense from our churches. The experience was worth much to us and we believe to our churches."

A YOUTH REVIVAL was held at the First Methodist Church, Fordyce, Friday, November 27, through Sunday, November 29. Gerry LaVan of Oklahoma City, sophomore at Hendrix College, did the preaching. He is a ministerial student at the college a member of the Pre-Theologs, H. C. A. Council and the Booster Club. Buzzy Teague of Forrest City, a junior at Hendrix, led the singing. He was director of Religious Education at Smackover during the past summer. He is a member of Pre-Theologs, Wesley Foundation Council and the "H" Club. Rev. Louis W. Averitt is pastor at Fordyce.

PREPARING FOR CHRISTMAS

(Continued from page 1)

There is no greater measure of our devotion to Christ than how we celebrate Christmas. If in the joy and happiness of this season

BISHOP MARTIN'S UNCLE DIES

Bishop and Mrs. Martin were in Clarksville, Tex., the first part of this week attending funeral services for Bishop Martin's uncle, Mr. Ernest P. Black, a long time resident and businessman of Clarksville. Mr. Black died Sunday, November 29. Methodists and friends of Arkansas and Louisiana extend their sympathy to the Martins and their family in this time of their sorrow.

CHANGES IN NORTH ARKANSAS CONFERENCE APPOINTMENTS

Three changes in district superintendencies in the North Arkansas Conference have been announced by Bishop Paul E. Martin.

Rev. J. Albert Gatlin, executive secretary of the Town and Country Commission, was named district superintendent of the Paragould District.

Rev. A. N. Storey, district superintendent of the Paragould District, was named district superintendent of the Searcy District.

Rev. Elmer H. Hook, superintendent of the Western Methodist Assembly at Fayetteville, was named district superintendent of the Fayetteville District.

The appointments are effective December 1 and are for the remainder of the Conference year.

Mr. Gatlin will continue in a nominal relation with the Town and Country Commission until a successor is named.

Mr. Hook will continue also as superintendent of the Western Methodist Assembly.

DRY FORCES SHOULD STOP USING THE WORD TEMPERANCE

(Continued from page 1)

Another embarrassment in the use of the word "temperance" is the fact that the liquor forces profess to join us wholeheartedly in advocating temperance. It is for an entirely different reason, but it is quite possible that many who manufacture or sell intoxicating beverages would like for people to use some restraint in drinking. The slobbering, staggering, bloated drunk hurts their business. The pitiable, pathetic, hopeless alcoholic tends to awaken the conscience of America, and consequently hurts their business. Liquor forces advocate temperance for a purely selfish purpose. Nevertheless we should let them have the word and use another that better describes our purpose. Prohibition, total abstinence are good words.

we forget the origin of this blessed day we reveal our shallow devotion to Him who is the real source of peace and love. If we keep Christ in Christmas we honor Him who brought on the first Christmas day to this world a way of life than can be the means of salvation and peace for all men.

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WHAT WE LEAVE BEHIND

How often, when a man dies, we hear, "How much did he leave?"

Most prudent parents want to leave something to their children—financial protection, educational advantages, memories of a home where spiritual values were stressed and ambition stimulated.

Some years ago a young man said to a friend of mine: "My father is dying. I managed to get a copy of the obituary to be printed at his death. Read it." The article glowed with the father's achievements. He was a director in many large corporations. He had contributed generously to charitable organizations. The obituary ran a full column.

Several days later the father died. When his will was read it was learned that the son would receive more than a million dollars. Later, the son said to my friend: "He was a good father. He sent me to three colleges, none of which I finished. He gave me three thousand dollars to pay for a divorce and stock in one of his companies to guarantee payment of alimony to my ex-wife. During his lifetime father was very good to me."

The son is at present living in a palatial home, bored to death. How "good" was that father to his son? He left the lad his money but did not pass on to him his ability to earn, his secret of achievement or his strength of character. Such traits are not conveyed by a last will and testament but by a sharing of mind and heart.

The miserable wretch who recently kidnapped and killed a little boy was the son of a respected and well-to-do father. But it was easier for that father to give money than to give understanding care.

Consider another father and son. The father was born in modest circumstances. As a youngster he was fascinated by houses. He decided to become an architect. The struggle was hard, but he managed to graduate with honor from the Massachusetts Institute of Technology.

He got a job in Panama designing buildings. The lights burned late in his workroom. He came back to New York and began a simple private practice. He won two awards for his architectural skill. The day came when a Governor of New York appointed him State Commissioner of Architecture.

From his drafting board emerged plans which were to beautify his state. Hospitals rose from scrubby meadows. Prisons became a bit more "cheerful" and more escape-proof.

Two succeeding governors re-appointed him. After sixteen years of public service he resigned to resume private practice, where he frequently dispersed more money than he received. The challenge was more important to him than the cash.

What did this man leave? A proud wife and son. The son was graduated from Princeton with honors and next June will leave a seminary prepared to devote his life to religious work.

How much money this second father left I do not know. And how much do we care?

Real greatness is not measured by the size of the residuary estate. We Americans do not stop to think whether Washington left a fortune or whether Lincoln left little. Each left a heritage beyond monetary measure.

In recent years many rich men have been establishing "foundations." I like that word. It suggests what all parents should try to leave their children—"foundations" on which to build.

A father would spoil his son if he said to him, "My boy, I have left your future secure." But a parent strengthens his child when he says, "I have lived and worked to leave you a foundation for your future."

Foundations are a better inheritance than securities. When we so

live than we can leave our children a good name, a love of work, a training in noble character, a spirit of service, a love of God—then we have left them a solid foundation.

St. Louis, (NC)—American church members are giving more money than ever before for missionary and welfare enterprises, it was reported here yesterday.

The Rev. Thomas K. Thompson, executive director of the Joint Department of Stewardship and Benevolence of the National Council of the Churches of Christ in the U. S. A., commented on the trend at a meeting here of church fund-raisers, when he issued his department's annual summary of church giving.

Mr. Thompson noted that total annual contributions from members of 46 Protestant and Eastern Orthodox churches in the U. S. have risen by 8.9 percent to a record total of nearly a billion and a half dollars. But the most noteworthy fact in the annual summary, he emphasized, was an outstanding increase of 14.8 percent in benevolence giving—contributions that support home and foreign missions, overseas relief and reconstruction, and church welfare enterprises like orphanages, homes for the aged, and hospitals.

Total contributions reported by the 46 denominations, which have a combined U. S. membership of 37,933,423, came to \$1,401,114,217. Mr. Thompson said, as against the previous year's total of \$1,286,323,160. Most of the denominational reports, he noted, covered fiscal years in all or part of 1952.

The average church member's total yearly contribution, he added, rose from \$38.99 to \$41.49, an increase of 7.6 percent. The difference in percentage gain, he explained, comes from the growth in membership of the reporting churches.

Of the total, about one fifth is given for benevolences. Yearly benevolence giving in the 46 communions rose more than \$35,000,000 from \$249,491,078 to \$286,303,369.

Average per capita giving for benevolences went up \$1.01 per member, from \$7.56 to \$8.57.

For foreign missions alone, 40 U. S. church bodies reported an increase of more than \$3,000,000 in one year, Mr. Thompson said. Although the average gift per member rose only from \$1.38 to \$1.45, the year's total rose from \$50,177,726 to \$53,383,703 given to support mission churches, schools, hospitals and other services overseas.

A major share of American church giving, however, goes to pay local church expenses: the minister's salary, church maintenance and repairs, fuel and lighting bills and similar items. Reports from 45 of the church bodies indicated that the bills for most of these expenses had risen more than \$75,000,000. Total contributions for congregational expenses in these 45 bodies went up 7.5 percent, from \$1,036,832,082 to \$1,114,810,848. Average contribution per member in these denominations for local church expenses rose from \$31.43 to \$33.32.

Highest per member giving, the report showed, was reported by the Seventh Day Adventists, with a yearly average of \$165.26 from each member, including a record figure of \$136.59 for benevolences.

The largest total giving was reported by The Methodist Church, whose 9,180,428 members gave an average of \$31.57 each for a total of \$289,791,195.

The Southern Baptist Convention reported the second highest total, \$248,004,319 from 7,000,000 members who gave an average of \$35.53 each.

The Presbyterian Church, U. S. A., came third with a total of \$126,445,475 from 2,526,172 members who gave an average of \$50.06.

Six major Protestant religious bodies in Canada, he said, reported a record total of \$53,153,103 in annual contributions, an increase of 12 percent, compared to the total U. S. gain of 8.9 percent.

Average contributions per member rose from \$29.02 to \$32.18.

On A Wide Circuit

W. W. Reid

WHAT WOULD JESUS DO?

Years ago, Mr. Nabb and Mr. Post were opponents for public office near the bottom of our local ticket. After the close election, my friend, a newcomer to town, confessed that he hadn't known which to vote for; he had never seen or heard of either. So he "weighed" the names: "Nabb or Post? Post or Nabb? Post sounds the more substantial." And Post got the vote.

Now the choices that every day and hour face him who would be true to his Christian principles are not always as easily or as lightly weighed and resolved. Indeed, as life grows increasingly complicated, the solutions do not appear as simple as they did before the turn of the century when Charles M. Sheldon wrote as the sub-title of his famous book, "What would Jesus do?" The Christian's question may well be the same—it should be the same—but the reasoning to reach a sound Christian conclusion

may have many ramifications and many qualifications.

"He drinks . . . how can he make a good governor?" How often our friends have posed such a problem as we went to the polls! And yet actual experience has taught us, sometimes to our sorrow or our amazement, that a "wet" has sometimes been a faithful public servant; a "dry" has sometimes had little else to commend his administration. Am I, as a Christian and a believer in total abstinence, to vote for this duller man with my principles, or this taller man whose personal habit I disapprove?

The president of this large corporation is an excellent public speaker. He usually emphasizes return to basic religious and moral values. But we know (though we say little about it) that his corporation has been making unusual profits from the sale to government of war-related materials. In fact, we believe he feels the present national economic status quo, supported by good people, will continue to be profitable to his company. Should we invite him to be the commencement speaker at our high school?

I am a laborer, and my union is at odds with the industry management. Should I join the church in my town largely supported and "run" by management and bosses? Can I give my best service in that atmosphere? (The Catholic Archbishop of Spain says that the membership of "exploiting bosses" in Spain's churches is keeping the poorly paid and exploited workers

from attending mass.)

This club (or lodge) lists high social motives in its constitution. But membership is restricted to whites (or native born). Shall I join it?

I will not do anything whatever to further militarism in any form. Once I subscribed to "savings bonds." Suddenly they were advertised as "war bonds" or "defense bonds." Shall I continue to purchase them?

Can I, as a follower of Christ, be a soldier? a policeman? a bartender? a clipper of coupons?

I like this party's platform: I don't like the reputation of those who carry its banner. These seem able men in this other party: but the platform has planks contrary to my principles. How shall I vote? (Harry F. Ward says of himself: "My personal religious conviction has required me never to be a member of any political party.")

I like the objectives of, say, the "Society for the Preservation of American Principles"; I am all for their preservation. But I find many members are ultra conservative; or they are to the left; or "the communists" (real or suspected) take it over. What is my Christian duty?

Shall I choose friends and organizations only from those with whom I agree; listen only to "my own kind"; or run "the risks" in knowing what others think, and why?

These are but a tithe of a tithe of a Christian's everyday problems. "What would Jesus do?" What will you do?

Planning Your Church-Wide School Of Missions

By C. RAY HOZENDORF, Little Rock Conference
Missionary Secretary

EDITORS' NOTE: Rev. Mr. Hozendorf, pastor of the Grand Avenue Methodist Church, Hot Springs, prepared this article at the request of the Editors of this publication.

DURING 1953-54 Methodists have an unusual opportunity to study the history and possibilities of The Methodist Church. For adults Bishop Gerald Kennedy has written "Heritage and Destiny" in commemoration of the 250th Anniversary of the Birth of John Wesley and of the Year of Evangelism. Bishop Kennedy is one of the great preachers, leaders and writers of Methodism. "Heritage and Destiny" offers a fresh approach to missions, a new appreciation of Methodism and a fine interpretation of evangelism.

The chapter titles of Bishop Kennedy's book are "Receive," "Know," "Share," "Proclaim," "March," "Believe." The first chapter closes with these words, "Let Methodism get away from its trifling affairs and its fearfulness. Let it prepare its heart to receive the Wesleyan heritage of personal assurance and social concern from its glorious past. May we be filled afresh with the life-giving power of our heritage." Every man may have an actual personal experience of the Living Christ. Bishop Kennedy says in his chapter entitled "Know," "A Methodist, like that blind man in the Gospel of John, is expected to be an expert on one thing at least: he knows that while he was once uncertain, now he knows." The third chapter closes with this provoking inquiry, "Those early Methodist societies went a second mile. Their new experience was so precious that it had to be shared with every man. But as they shared their experience, they had to share their concern and their love, so that the movement spread across England and around the world. Are we Methodists of America in earnest? Do we really want to do anything about our world? Do we care enough to share?"

He says that the time has come when we must proclaim that those who attend our churches "have found strength and purpose in the Church." "There is no better investment than the missionary enterprise of the Christian Church," says Bishop Kennedy. In challenging the church to march the author says, "Always we must have room for the non-conformist who sees a new way to meet an old need. That is the way we began and that is the only way we can continue to make our particular contribution to God's Kingdom . . . let us think of Methodism as a caravan still under the marching orders of God Almighty." "Heritage and Destiny" builds up a case for the fact that we are in a revolutionary age, and that the Church must be flexible and sensitive to the needs of the day, closing with the poignant words, "What shall Methodism make of it? We may look at the signs of these times and retreat in despair, waiting for a more favorable situation. Or we may gird ourselves for the struggle with all the power of a great heritage giving us faith to believe that we were called for just such a day."

Now we may ask, What about our School of Missions? It makes no difference what you call it, just so we become acquainted with the facts. What is a Church-wide School of Missions? It is men, women, children and youth uniting in the study of the missionary enterprise of the Church, using the study book prepared for this purpose. When it is church wide, the Woman's Society may secure jurisdictional credit for this study.

Why should we have our school of missions? Because the cause deserves it. The cause of Missions is the cause of Christ. The people like it and enjoy participating in this activity. The Church expects us to have the study, and the Discipline requires it.

Who is responsible for the Church wide School of Missions? The pastor, the chairman of the Commission on Missions and the Secre-

tary of Missionary Education of the Woman's Society of Christian Service are responsible for initiating the study and seeing it through.

The Little Rock Conference suggested January as the time for The Church Wide School of Missions. If you have not already done so, begin now to plan at that time or soon thereafter your own School of Missions.

How can we plan our School of Missions? Begin by getting your leaders together and choosing a time for the School. You may use Wednesday evenings, or any other week night, or come together on Sunday evenings for the School. Here at Grand Avenue last year we planned to meet at five o'clock to spend one hour in study on a graded basis, as follows: Primary, Junior, Intermediate, Senior-Older Youth, and Adults. At six o'clock a covered-dish supper was served, and at six thirty one of the groups reported on its activities or we had a picture on some phase of our study. At seven o'clock all groups attended the service of worship. Plans are being made for a similar schedule in January 1954.

Any Church, large or small, may have a School of Missions if it simply sets about to do so. When the men, the women, the youth and the children study together new facts are gained, and fresh inspiration sends us forth to do the Master's Will.

HERE AND THERE

ROLE OF RURAL CHURCH INCREASING

St. Paul, Minn.—(NC)—A revitalized rural church in America is in the vanguard of efforts to enrich community life in farming areas, it was demonstrated at the tenth annual National Convocation on the Church in Town and Country, held here Oct. 27-29.

Through the findings of sixteen study commissions, addresses by six nationally known specialists and exchange of experience by more than 700 rural church and agricultural leaders, it was made clear the role of the rural church in country life is again expanding, declared Don F. Pielstick, executive director of the National Council of Churches' Department of Town and Country Church, which sponsored the Convocation. "And this in spite of a continuing decline in rural population," he added.

The convocation honored 25 rural lay leaders as examples of those who serve the Church. They were nominated by their respective denominations.

Optimism evident at the three-day meeting was tempered by warn-

ings from some speakers that the rural church cannot restore itself to its full community role without the combined hard work of clergy and laymen alike. And strong leadership must continue to be shown by those church and secular agencies most deeply concerned.

Dr. A. D. Mattson of Augustana Seminary, Rock Island, Ill., challenged the Church with the fact that two-thirds of the rural population of the United States—40,000,000 people—do not belong to any church or denomination.

Dr. Rainer W. Schickele, North Dakota Agricultural College, warned of the need to reduce poverty and insecurity in American farm life through such measures as extended price supports, improved credit sources and crop insurance.

Dr. Baker Brownell, Southern Illinois University, urged the rural life leaders to return to their communities and stress the message of living, thinking and working together.

Dr. William W. Biddle, Commun-

WORLD METHODIST COUNCIL BUILDING PROPOSED FOR JUNALUSKA

Further steps toward the erection of two new buildings at the Lake Junaluska, N. C., summer assembly of the Methodist Church were taken in Atlanta November 10 by the board of trustees.

A proposal to locate a \$50,000 archives building at the lake — to serve also as American headquarters of the World Methodist Council — was referred to a committee for consultation with the church's southeastern College of Bishops.

The trustees also voted to explore the possibility of building a modern youth center for high school and college-age visitors, employees and residents. Sam Banks, Lakeland, Fla., chairman of a special committee on youth work and recreation, and Hugh Massie, Waynesville, N.

Carolina, dynamics director at Earlham College, Richmond, Ind., emphasized that the best soil in which community leadership can grow is the community itself.

C., chairman of the board's buildings and grounds committee, were asked to investigate plans and costs of such a center. A new children's building was opened at the lake last July.

Walter Richard, Atlanta, is chairman of the archives building committee. He and Edwin L. Jones of Charlotte, N. C., chairman of the assembly board who presided at the annual meeting, were delegated to confer with the southeastern bishops when the churchwide Council of Bishops meets December 8-11 at St. Simons Island, Ga.

Dr. Elmer T. Clark, Lake Junaluska, reported to the board on the proposed archives building. He said the building is to be financed by private subscriptions and will serve as the official depository for historical records and materials of the church and as the office of the World Methodist Council's American section. Dr. Clark is secretary of the council, a federation of Methodist communions in 75 countries.

The body will hold its 1956 sessions at Lake Junaluska, Dr. Clark said.

The trustees indicated that neither building is likely to be ready before 1955.

ARKANSAS METHODIST

ATTENDANCE CRUSADE PLANS ANNOUNCED

By Area Methodist Information

"Give God a Chance Now" will be the theme of a campaign to promote church and church school attendance in the Methodist churches of Arkansas and Louisiana and the other states of the South Central Jurisdiction from January to Easter, 1954.

The crusade is the result of a challenging call issued by the Methodist Council of Bishops last May. "A large percentage of the members of the Methodist Church do not regularly attend the Sunday services in their churches," the bishops said in a statement at that time. "Many attend infrequently, or not at all. It is evident that a new birth of spiritual life for the entire church depends in part upon a devotion to regular and systematic attendance by a large percentage of those who are counted as Methodists."

Chief purpose of the crusade, according to plans adopted by church leaders in the Arkansas-Louisiana Area, will be to increase regular church and church school attendance; activate new and indifferent church members; exalt the place of church worship in Christian experience; lift up the importance of preaching the Gospel; visit and invite non-church families to share in the services of the church and to become members of the church school, Woman's Society, Methodist

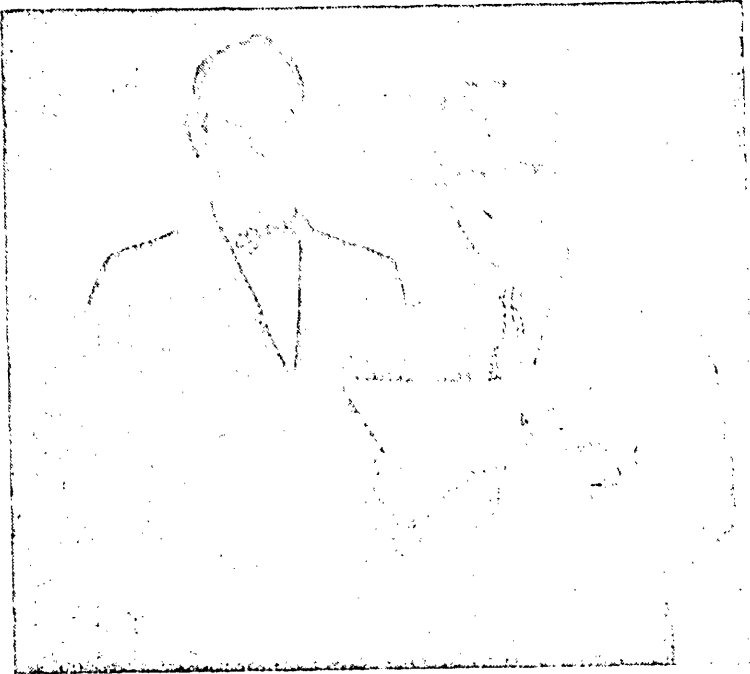
Youth Fellowship, Methodist Men and other related organizations; recapture the power of Christian fellowship; enlist and develop adult leadership; and develop a Christian concept of stewardship of possessions.

The crusade will be launched in Arkansas with a state-wide rally, in which Methodist churches of both the Little Rock and North Arkansas Conferences will participate, at Little Rock on January 6. Bishop Costen J. Harrell will be the speaker. The Louisiana rally will be at Alexandria, January 7.

Preliminary observances relating to the crusade will be Watch Night services in every local church on December 23; and observance of Covenant Sunday on January 3, when attendance will be registered and plans made to promote the program toward its climax at Easter time.

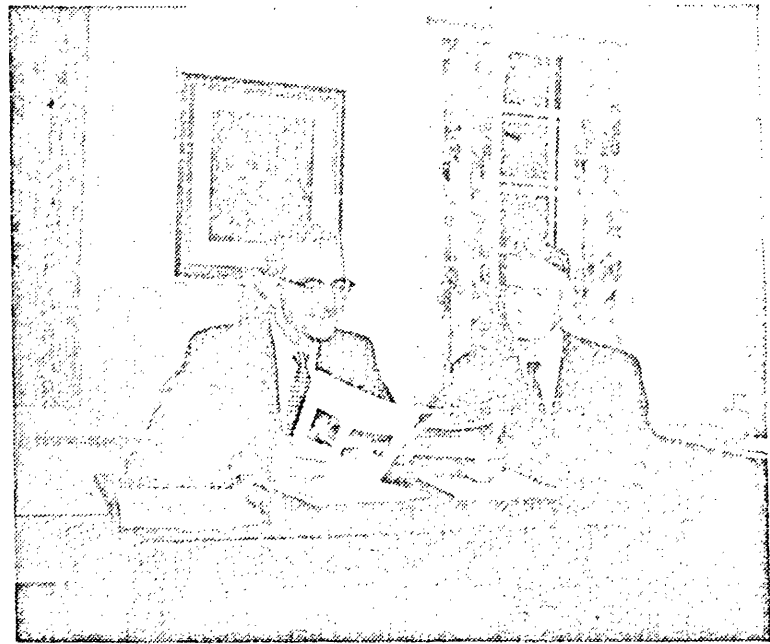
Plans also call for visitation by local church laymen in connection with the crusade.

General director of the crusade in the jurisdiction is Dr. Eugene Golay, of Nashville, Tenn., staff member of the Methodist General Board of Evangelism. Directors will also be selected to guide the program in the conferences, and each local church will have special committees working on the crusade.



(Methodist Information Photo)

Rev. Jolly Harper of Alexandria, left, confers with Dr. Eugene Golay of Nashville, Tenn., on promotion plans for the January-to-Easter attendance crusade in the Methodist Churches of Louisiana. Mr. Harper is District Superintendent of the Alexandria District and is chairman of the cabinet of the Louisiana Conference. Dr. Golay is a staff member of the Methodist General Board of Evangelism.



(Methodist Information Photo)

Dr. Eugene Golay, left, of Nashville, Tenn., and Carl Welch of Pine Bluff are among the leaders planning the Church and Church School Attendance and Stewardship Crusade for the Methodist churches of the Little Rock Conference. The crusade will be developed January to Easter, 1954. Welch was selected by the cabinet of the conference to direct the campaign in its area.

DUKE UNIVERSITY PRESS TO RELEASE NEW BOOK ON PROTESTANT MUSIC

Durham, N. C., Nov. 24—Musical traditions of each of the major religious denominations enrich the church, Robert M. Stevenson declares in a new book published today by the Duke University Press.

The book, "Patterns of Protestant Church Music," was written primarily for church musicians, pastors and other religious leaders charged with promoting denominational interest. The book traces the differing musical traditions that have grown up in the various denominations.

"This book has not been written with the purpose of magnifying one musical tradition over another," the author explains, "but rather with the purpose of summoning musicians to their duty of respecting and cherishing the traditions in whatever denomination they serve."

Much space is devoted to hymns

and to textual problems that confronted such hymnists as Watts and the Wesleys.

"Certainly hymns because of their first place in any order of Protestant worship deserve extensive treatment in any history of Protestant music," Stevenson says.

In evaluating the importance of religious music, he points out, "Luther proclaimed as did no other religious leader of his century the value of music in church life. Music in his scale of values ranked second only to theology itself."

Stevenson also discusses the musical works of Bach and Handel, as well as John Merbecke and the first English prayer book.

Handel, the author declares, "is today a neglected composer. 'The Messiah,' though frequently performed, cannot adequately expose his genius to the inquiring public."

BOARD OF TEMPERANCE ISSUES CHRISTMAS SEALS

As a part of its program to "Make Christmas More Christian" the Methodist Board of Temperance has issued a new Christmas Seal, emphasizing the fact that beverage alcohol has no place in the Christian observance of that event.

The seal is printed in two colors (red and black) and is designed to be used on Christmas packages, cards, and letters.

Pastors, men's clubs and women's groups might make the seals available to the entire church, either through re-sale or as a Christmas project.

Sheets of 50 seals can be ordered from the Methodist Board of Temperance, 100 Maryland Ave., N. E., Washington 2, D. C. for 25c each. In quantities — \$5.00 per 100 sheets.



- Increase your regular church attendance!
- Activate your inactives!
- Deepen the spiritual life of every member!

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THE CHURCH ATTENDANCE CRUSADE PACKET

according to your membership in multiples of 50 at only 3c per member!

1908 Grand Ave.

TIDINGS

Nashville 5, Tenn.

MRS. ROOSEVELT HAILS JAPAN CHRISTIAN UNIVERSITY

Mrs. Eleanor Roosevelt, addressing a luncheon of women leaders in New York hailed the new International Christian University at Mitaka, near Tokyo, as a "coming great force in Japan."

The former First Lady said that when she visited the school during her recent world tour, she found the students enrolled there "the most alive and keen of all the young people I have seen."

"I had the warm feeling that the university and its faculty are going to be a great force in Japan," she told the 300 women at the luncheon. Mrs. Roosevelt is a sponsor of the Women's Planning Committee of the Japan International Christian University Foundation, which has its headquarters here.

Mrs. Maurice E. Troyer, wife of the university's vice-president in charge of curriculum and personnel, reported these developments at ICU in the past two months:

- (1) Laying of the cornerstone of the campus church.
- (2) Decision to build the dining hall and kitchen unit of the student union.
- (3) Completion and occupation of four new faculty homes.
- (4) Granting of funds by the university's Canadian board for a residence to house one of the two professors from that country.

(5) Approval of eight more faculty appointments, including one Chinese professor.

(6) Arrival and initiation of classes by Dr. Emil Brunner, noted Swiss theologian, with 34 students attending his opening graduate-level course on existentialism.

The first class of the College of Liberal Arts, which started in April, has "two hundred carefully selected students" enrolled, Mrs. Troyer said. The faculty, she added, now has approximately 50 professors, some of them on part time.

"We have maintained our goal of a faculty composed of fifty per cent Japanese and fifty per cent non-Japanese," she said. "All of our faculty members are people who have already made a substantial contribution in their respective professional areas. They are dedicated to preparing Christian leaders for Japan."

The university is now establishing graduate schools of education, government, and social work, described as three areas of public service where "Japan's most crucial needs today are for highly trained leaders."

INDIA CHRISTIANS PRODUCING FIRST HINDI FILM

Jabalpur, Central India—The first motion picture on a Christian theme to use the Hindi language is under production here.

Called "The Transformed Life" it is based on the story of the tax-collector Zacchaeus and his meeting with Jesus.

The production is sponsored by the National Christian Council of India and is being financed by its Film Commission's audio-visual aids committee. Filming is taking place on the campus of Leonard Theological College here.

Production crews and actors were recruited from the college's staff and student body. They represent twelve Protestant denominations.

"The Transformed Life" is sched-

DISCOVER ANCIENT PHILISTINE SCARAB NEAR JERUSALEM

An ancient scarab, apparently lost by the commander of the Philistines when he was defeated by King David at the battle of the Vale of Rephaim, has been found on the site of the Biblical battleground outside Jerusalem.

Israeli scholars say it may be the earliest relic ever discovered at this place.

The scarab, found early this month by Arieh Wittenberg, teacher in a Jerusalem agricultural school, is of terra cotta, three inches long and one and one-half inches wide.

Well preserved, the scarab bears the twin cartouches of an Egyptian pharaoh of the XXth dynasty on its flat surface. Indentations show it had been fitted into a holder to facilitate its use as a seal.

Scholars said the commander of the Philistines would have used the pharaoh's name as his seal since the Philistines had been defeated by the Egyptians in the 12th century B. C. and forced to serve as vassal armies of the pharaoh against the Hebrews.

King David eliminated the Philistines as a military power at the battle of the Vale of Ephraim.

LOUISIANA CLERGY PUSH INSTITUTIONAL CHAPLAINCY

An inter-creedal committee was named at Baton Rouge, La., by some 80 ministers, priests and rabbis to outline qualifications for chaplains at state institutions. Dr. John Melton, pastor of First Presbyterian Church here, is chairman.

Appointment of the committee was suggested by the clergymen and approved by Governor Robert Kennon at a meeting of the religious leaders called by Dr. Edward Grant, director of the state institutions department. Dr. Grant, a former high official of the Presbyterian Church in the U. S. (Southern), has been meeting with leaders of various statewide groups to discuss institutional problems.

The Rev. Irving DeBlanc, Catholic chaplain at Southwestern Louisiana Institute at Lafayette, told the group that alcoholism could be cut by state censorship of drinking scenes in movies.

He suggested a revival of the "inoperative" state board of censorship which was created in 1935.

The Rev. G. W. Pomeroy, superintendent of the Ruston Methodist district, said that the state should use alcohol taxes to build and operate a state hospital for alcoholics.

Dr. Grant told the clergymen that problems of mental health are closely connected with the spiritual side of life.

He said that mental breakdowns are on the increase and ministers can play an important role in helping people keep or regain their mental health.

Governor Kennon said clergymen should take a vital interest in the

uled to be the feature film of the 1954 All-Asia Audio-visual Conference.

In addition to the black-and-white sound film there also will be available separate pictures, posters, film strips, and Kodachrome slides of the same story.

Primarily made for showing in Asian countries, the movie also will be shown in Africa.

Christian Education:

THE NATIONAL CONFERENCE ON CHRISTIAN EDUCATION

THE tenth session of the Methodist Church's national conference on Christian education, held November 11-15 in Cincinnati, might well have been called a conference on "human relations."

The program planners, seeking to be different, made the conference a laboratory so that the 600 delegates could probe and test almost every aspect of personal and group relations among people and with God.

The natural conclusion was: to be effective Christian education, like other teaching-learning sciences, must be personal even in mass situations. The student Christian, regardless of age, must experience the individuality of "my God" as well as rejoice in the communion of "our God."

This was not a new educational technique. Jesus was a master of it. But the delegates seemed to grasp a new significance in the "you-centered" approach.

"Jesus met people where they were and so must we," said the Rev. Gerald B. Harvey, Los Angeles, president of the biennial conference.

The local church must provide its members a "real sense of belonging if it is to satisfy a normal hunger," said Dr. Ross Snyder of the Chicago Theological Seminary.

He was one of three educational experts who teamed with Dr. Harvey to shape the program into a creative experience. Others were Dr. Paul Maves, Drew University, and Dr. Warren H. Schmidt of the Adult Education Association, U. S. A.

When a Christian comes out of a church he should feel like exclaiming: "Egad, this is really what I belong to." Dr. Snyder said in contrasting churchmanship and membership in a social club.

"Beliefs in themselves are not enough . . . effective Christian education is 10 to 25 per cent information and the rest is healthy imagination," said the Rev. Oscar C. Plumb, Buffalo, N. Y., keynote speaker who gave three addresses.

The use of socio-drama to pinpoint typical problems in human relations gave the program a change of pace. Delegates had ample time to participate in "buzz" sessions, work groups and panels, and to fire questions at discussion leaders.

For the most part delegates comprised "professionals" in the field of religious education — presidents and executive secretaries of annual conference boards of education; conference and area directors of adult, youth and children's work; director's of Christian education; college and seminary teachers; staff mem-

job being done at the 17 state institutions. He asserted that Louisiana has the duty of providing for the spiritual and physical welfare of its needy citizens.

The Bible is still the best textbook on democracy, and Christianity the most effective guardian of our liberties.—Dr. Carl F. H. Henry, Fuller Theological Seminary, Pasadena, Calif., quoted in Vital Speeches of the Day.

bers of the General Board of Education and other agencies.

These specialists met daily in their respective commissions to share experiences and discuss problems of Christian education peculiar to themselves.

Spokesmen for the six commissions summed up accomplishments and reported new objectives at the final session. The oneness in spirit and the personal dedication sought by the program leaders were evident as the group joined in singing the benediction: "Let the breath of the Lord breathe on me."

The conference will be held again in 1955, the place to be chosen by the executive committee. New officers are: the Rev. Homer N. Clark, Pittsburgh, president; the Rev. Howard Bailey, Yeadon, Pa., vice president, and Miss Florence Teague, Nashville, Tenn., secretary-treasurer.

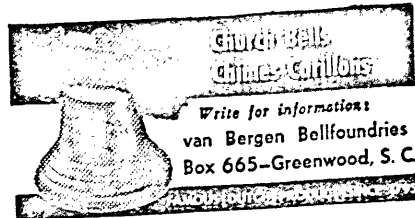
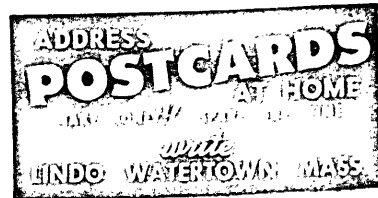
A NEW CHRISTMAS CAROL BOOK

Nashville, Tenn.—Song In The Air is the title of a new Christmas carol book now available from the Service Department of the General Board of Education, according to the Rev. Wallace Chappell, of the Youth Department staff, who made arrangements for its publication.

The 48-page book will contain many of the well-known hymns of the Christmas season, most of the well-known carols, and a number of quite beautiful lesser known carols. There are several lovely two-color drawings by Majory Anderson, Yorkshire, England, to make the book attractive. Song In The Air is an excellent Christmas greeting gift.

This will be the third songbook produced by the Youth Department, the other two being Sing It Again and Lift Every Voice.

Song In The Air will sell for 10 cents in large quantities (100 or more) and 20 cents for single copies. Order from the Service Department, Box 871, Nashville, Tennessee.



ARKANSAS METHODIST

REVEALS AMERICAN PRISONERS CONDUCTED OWN SERVICES

The story of how American prisoners of war organized and conducted their own Christian worship services in dismal North Korean camps was revealed in Washington by the Department of Defense. The Department released details of the activities of Staff Sgt. Leo E. Cunningham of Portland, Ore., who as a prisoner of the Communists from September 15, 1951, to Aug. 28, 1953, led Christian work in the camp near the Yalu River where he and other Americans were detained. At first services were held secretly, starting in 1951, Sgt. Cunningham reported, with the men risking severe punishment, and even death, if detected. But beginning December, 1952, the services were conducted openly with the grudging tolerance of Communist guards, who insisted that all sermons and prayers be checked for censorship beforehand. The men had nothing but a worn New Testament, but made their own hymn books containing ten songs that they wrote down from memory. Included were "I Need Thee Every Hour," "What a Friend We Have in Jesus," "Sweet Hour of Prayer," and "Jesus is Tenderly Calling Thee Home." A wooden cross was carved by the prisoners and Cpl. Herbert M. Romberger of Toledo, O., made a pencil drawing of the Head of Christ. Returned prisoners said their spirits were greatly bolstered by these services. When the men were repatriated, they brought the prison-camp cross with them, together with their hand-written hymnals and the treasured picture of Christ which Cpl. Romberger had drawn.

Outspoken Methodist Leader Attracts Attention

Dr. Donald O. Soper is attracting considerable attention in his tour of duty as head of Great Britain's Methodists, largely because of his outspoken comments, some of them critical, about the royal family. Dr. Soper assumed the presidency of the Methodist Conference of Great Britain last July. He has spoken at numerous open-air meetings, using his unconventional question-and-answer method of preaching. Typical of the Methodist leader's frank replies were those given to questioners at a meeting on a bombed-out site in Manchester. Asked whether he thought England was lucky to have the present royal family, Dr. Soper said: "I think we are lucky and I am personally very grateful for the vow our Queen took when she was 21 years of age. I believe she made it sincerely."

Urges Three-Faith Cooperation To Restore National Confidence

Protestants, Roman Catholics and Jews should work together to restore national confidence and rid the nation of "distrust and suspicion" encouraged by some public officials, John Lord O'Brian, general counsel in World War II of the Office of Production Management, declared at Buffalo, N. Y. Mr. O'Brian received the 25th anniversary Brotherhood Citation of the Western New York Region, National Conference of Christians and Jews Speaking to 750 persons at a banquet in his honor, he said: "The pastor which can be exercised in these critical times by cooperation of Catholics, Protestants and Jews is beyond reckoning, because they are the conservators of the great moral traditions which have created and maintained through so many centuries the civilization of the Western World. And equally important, you can, if you will, awaken men to the constant need for cooperation in the protection of the rights of the individual in this great self-governing Republic."

Gospels To Be Sold On Norwegian Newsstands

In a unique effort to stimulate reading of the Bible, the State Lutheran Church of Norway has sanctioned the sale of Gospels in magazine format on newsstands throughout the country. A new edition of the Gospel by St. Mark, illustrated with photos of modern Norwegian life, has been released for sale at the price of one crown (14 cents) each. The modern illustrations, it was explained, are intended to emphasize the timeliness and timelessness of the Holy Scriptures. If the first edition of 100,000 copies proves popular, it will be followed by similar editions of other portions of the Bible. The State Lutheran Church of Denmark is said to be considering a similar project.

Reports On Chaplaincy Casualties In Korea

Six chaplains were killed in Korean war action and three died as prisoners of the Communists, it was reported at St. Louis at the annual conference of Jewish military chaplains. Chaplain (Col.) Frank A. Tobey, assistant to the Army Chief of Chaplains in Washington, D. C., added that two chaplains still are missing and 21 were wounded as the result of the war in Korea. He also pointed out that about 600 chaplains, half the number on active duty, had served in Korea since the fighting began. During hostilities, Col. Tobey reported, 422 individual decorations were awarded to chaplains.

Armed Services Need 50 Chaplains A Month

The Armed Services need to recruit at least 50 chaplains a month between now and next June 30 in order to keep all vacancies filled, the Chiefs of Chaplains reported in Washington. More vacancies exist in the quotas for Roman Catholics, Protestant Episcopal and Lutheran communions than for other religious groups, the chiefs said. The Navy will need 175 new chaplains by the end of the fiscal year June 30, 1954, Chaplain (Rear Admiral) Edward B. Harp, Jr., declared, due to the large number of reserve chaplains about to complete their tour of duty. "We always need more enlistments from all denominations because of this turn-over," he explained. Chaplain (Major General) Ivan L. Bennett, Chief of Army Chaplains, said that 166 chaplains will be needed by that service by next June 30.

Eisenhower Praises Cooperative Work Of National Council

President Eisenhower praised the National Council of Churches for working to bring about a better understanding among Americans of the religious principles upon which this country was founded. The President,

in a brief informal talk to a luncheon meeting of the National Council's General Board in Washington, told the churchmen that "if there is one word which could define free government it is cooperation." He said that the National Council exemplified this cooperative spirit of a free government. Mr. Eisenhower was introduced by Bishop William C. Martin, president of the National Council. "I do not think it would be out of place," the bishop said, "to say for all of us here how deeply grateful we are for the encouragement you have given by word and example to the forces of religion." Mr. Eisenhower responded that although he was deeply religious in his personal convictions, he was "more aware than anyone else" of his shortcomings in living a complete religious life "in the sense that we should like" people to live it.

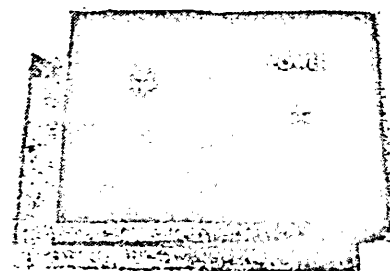
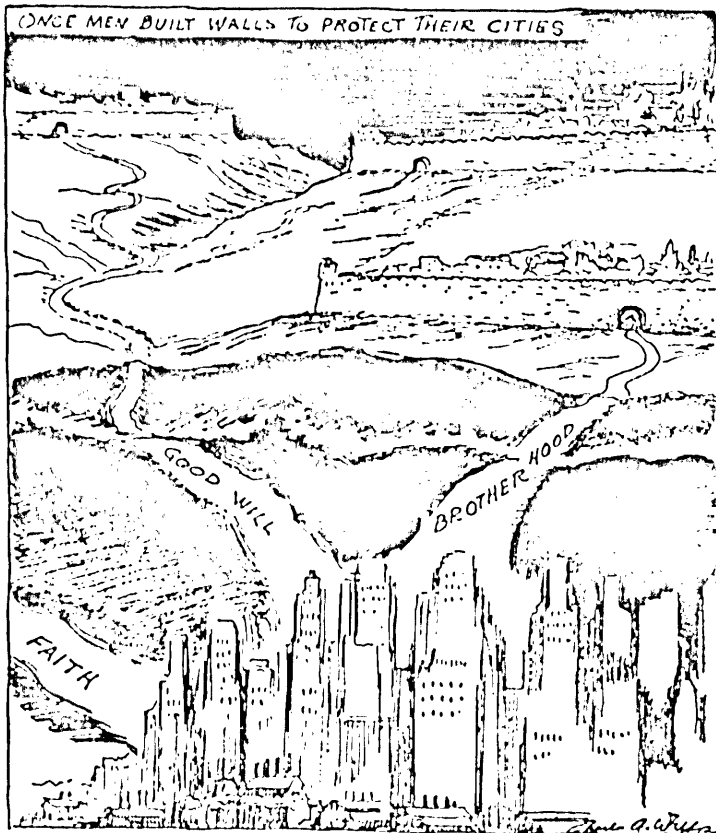
Washington Congregational Church To Be Razed

One of the capital's historic downtown churches soon will be razed, it was disclosed in Washington, D. C. Members of First Congregational church, which President Calvin Coolidge attended, voted to authorize the sale of their 82-year-old edifice situated in the heart of Washington's downtown business district. They took the action after learning that the site is valued at \$750,000 by real estate appraisers, and that their Sunday school building has been condemned by the fire marshal and would cost \$250,000 to replace. Members who live in the suburbs have faced an acute parking problem in the church area, trustees said. When the present edifice is sold a new church will be erected on one of several sites under consideration in the northwest residential section close to the downtown area.

Chinese Student Admits Thefts From Mission To Save Family

A 20-year-old Chinese student admitted in court in Hong Kong that he stole more than \$12,000 from the American Methodist Mission in Hong Kong to save the lives of his

mother and brother who are still in Communist China. In tears, Au Yeng King testified he was driven to the deed in desperation after receiving letters almost daily from relatives in China saying Communist officials there had threatened physical harm and possible death to his immediate family if he did not send "at least \$10,000." The student fled his homeland when the Communists took over and later got a part-time job at the mission here. He said that last January and March he had access to the office files when a mission official, the Rev. Sydney Anderson of Dallas, Tex., was away on trips. During these periods, Au said, he forged Mr. Anderson's signature on bank drafts and checks. Mr. Anderson testified that young Au had sent him a letter admitting the crime but stating it had been done "only to save my family" and begging his forgiveness. He told the court that he did forgive the young man and urged that leniency be shown him.



A Pocket Prayer Book A Pocket Book of Power

Two of the most popular books by Ralph S. Cushman, each containing Scripture, prayers, quotations, verse, and poems by the author. Handsomely printed and bound in imitation leather with gold stamping and red edges. Vest-pocket size. Both in gift box, \$1.00, postpaid. Order from

The Upper Room

The world's most widely used
devotional guide

1908 Grand Avenue, Nashville, Tenn.

"AND ALL CEDARS"

By Kenneth J. Foreman

ONCE upon a time there was a small cedar tree. He lived near the edge of a forest. He could have been a more handsome tree if he had lived alone, for then he could have grown large and stately and symmetrical, like some of the other trees a short distance out from the edge of the thick woods. There was one tall cedar with branches from head to foot, standing all alone, who on winter days bore majestically the weight of heavy snows, so that photographers from the town came out and took his picture for Christmas cards. There were other smaller yet beautiful cedars who as December drew on would hold themselves up to their full height and brush out their branches, hoping that some of the young people who came out to cut Christmas trees would see them and take them home.

It was understood by all that the big tree must be left for those who took pictures, but the smaller trees, those that looked beautiful from every side, were sought as Christmas trees. Each year some of these would go in to the village, and the winter-birds would bring back news of them. In homes or even at the church, these fortunate trees would be given a place to stand where all could see them, and lights would blossom among their dark branches, and songs would be sung in front of them, and sometimes even a picture of the Christchild or the Holy Family would stand beside the tree.

But the little tree in the forest was never photographed because there was not enough light, and no one ever selected him for Christmas honors. There were too many other trees nearby, and the soil was poor. He had to share a little sunshine with a great many other trees and shrubs, and only the tallest and strongest got very much sun. So on his best side his branches were scraggly and awkward, and on the other he had hardly any branches at all. It grieved the little cedar that this was so, for there was in him a desire for finer things. He wanted to praise the Lord who made him, like the great tree that filled men's eyes with beauty, and like the trees that went and stood in beautiful houses where carols were sung and prayers were made.

But how could praise come from a very small and stunted cedar, praise from a cedar whom no one wanted and hardly any one saw, a cedar who was really no use at all? He even envied the fruit trees, though they were not his kind and feared the winter as he did not. Still, they offered their fruit willingly for God and man, but though the little cedar would gladly have given his branches, no one wanted them.

But one day, a little country chapel was built in a field near the edge of his forest, and when the windows were open the cedar could hear what went on inside. He did not understand everything, but one day he heard words which meant something to him because they

spoke of the out-of-doors world where he was at home.

"Praise ye the Lord . . . Praise ye him, sun and moon, praise him, all ye stars of light . . . Praise the Lord from the earth, ye dragon and all deeps; fire and hail, snow and vapors; stormy wind fulfilling his word; mountains, and all hills; fruitful trees, and all cedars . . ."

"And all cedars." Somehow the little tree knew that the words were true. Not alone the great cedar, admired of every eye, not only the happy beautiful cedars that heard the Christmas carols, but the little forgotten cedar in the underbrush on the windy hill. Such as he was, he was the best that he could be. That he was not larger and more stately was not his fault.

"God thought of me," he sang to himself. "The same God who can hear the singing of the stars and whose will the storm-wind echoes, can hear also the small voice of the least of cedars. The same God who thought of the sun and the storms, the kings of the earth, thought of all the cedars. He has something for me to do," he thought. "If I cannot pose for pictures nor make churches beautiful at Christmas, I can praise the Lord from my little

hill. I have been silent too long, the Lord must have missed my voice."

The little tree never grew tall, he never became beautiful, and so far as we know he stands there still. He never became a Christmas tree. But now when December comes and his handsomer neighbors go away to stand among the lights and the music, the little tree is no longer sad, for he knows that the Lord wants his song; and all through the Christmas season he sings carols of his own.—The Presbyterian Outlook.

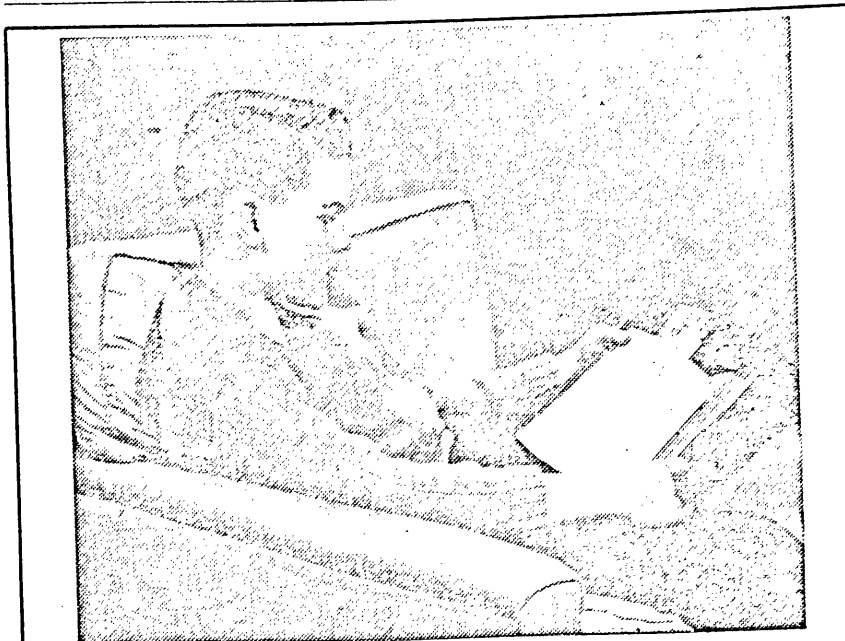
A saintly looking old fellow was running to catch his bus.

Just as he appeared to be winning the race, the bus driver, with a fiendish smirk, pulled away from the curb and the wheels splashed a shower of muddy water over the old man.

Softly, this kindly one, murmured, "May his soul find peace." Still more softly he added, "And the sooner the better."

The anxious lady traveler kept pestering the information clerk at the railroad station with inane questions. Finally, she asked, "Can I get aboard the 'Super Chief' before it starts?"

"Madam," he replied resignedly, "you'll have to!"



GOD'S BOOK

*In God's word we read the story
Loved by every girl and boy,
How Jesus came, a tiny baby,
Bringing to the world much joy.*

*Then it tells us of his boyhood,
Of his home, his duties there,
How he was a cheerful helper,
Relieving others of much care.*

*How he grew into young manhood
Doing good and serving, still
About his Father's business
And the doing of His will.*

*God's book, how we learn to love it
As we read it every day.
For His love and care we find there
Let us thank Him as we pray.*

—A.E.W.

SOS IN THE NIGHT

By Leslie Forbes

As the 17-year-old boy entered the telegraph office in Port Huron, Michigan, a gust of wind slammed the door behind him.

"It's not so cold out tonight," he remarked to the telegraph operator. "The ice on the river will begin to move soon."

"Pretty quiet around here," the operator said. "There hasn't been a sound on the wire for the past hour or more."

The boy removed his overcoat, stomped the snow off his boots, and walked over to the telegraph machine. He opened the key and began tapping out a test message to the operator at Sarnia, Canada, a mile across the St. Clair River. But the sounder at his elbow failed to register his signals.

"No wonder it's been so quiet around here," he exclaimed. "The wire is dead!"

Alarmed, the operator hurried to the machine. At that moment a man rushed into the office in great excitement.

"There's been an accident out on the river!" he said. "A boat is being crushed in an ice jam. We've got to get word to Sarnia. The only help can come from there."

"That explains the dead wire," said the boy. "The cable to Sarnia must be broken."

For a moment the three stood there, terrified by helplessness. Suddenly the silence was broken by the piercing whistle of the evening train as it pulled into Port Huron. The boy grabbed his coat and rushed from the room.

Running as fast as he could to the railroad yards, he jumped aboard the locomotive as it came to a stop. Hastily he explained the predicament to the engineer. Then, without further delay, he seized the whistle cord and began jerking it in a curious rhythm of long and short blasts.

Then he waited. Seconds later he repeated the blasts, then again and again. Finally he heard an answering far-off whistle.

He decoded the message aloud: "Rescue . . . ship . . . leaving . . . now . . . for damaged . . . vessel." Then he grinned and turned to the telegraph operator who had followed him to the train.

"Good work, son," the operator said. "Just keep using your head like that and some day the world will be hearing a lot about Thomas Alva Edison!"—Printopics.

JUST FOR FUN

A friend and her 4-year-old brother were visiting at my grandmother's farm. While sightseeing in the country, little Bill said, "My, you must be rich out here." He pointed to a lightning rod on top of a barn and gasped, "Even the cows have TV sets!"

Mother: "Stop feeding the cat bird seed. I told you to give that to the canary."

Son: "Yes, mamma, but that's where the canary is."

ARKANSAS METHODIST

NEWS IN BRIEF

The W. S. C. S. of Wynn Memorial Methodist Church, Shreveport, presented a dramatized story of Jeremiah entitled "The Realist" during the mid-week service November 11th. The presentation was in connection with the current W. S. C. S. study of the prophet Jeremiah.

The Woman's Society of Christian Service of the First Methodist Church in Hammond, Louisiana, has been having a series of spiritually helpful mission study meetings for the last six weeks. The theme of these meetings is, "The Life and Task of the Church Around the World."

The Woman's Society of Christian Service and the Wesleyan Service Guild of First Church, Hammond, jointly observed the Week of Prayer and Self-denial. They were in charge of the evening meeting of the First Methodist Church, Hammond, Louisiana, Wednesday, October 28.

The Keith Memorial, Malvern, society served a supper last Friday night, and gave a program which was most interesting, and reflected the study they had finished recently relative to our Latin-American brothers. The entire program, the decorations, the food served and the exhibits all showed careful preparation. About sixty-five members and guests were present.

The menu was one such as you would expect to find "South of the Border." Some food tasted strange to one who has been fed in Arkansas for three score years, but it was easy enough to eat with relish.

The Woman's Society at Keith Memorial Church keeps abreast of the times, carries out the suggested program, and shows the results of capable Christian leadership. —W. S. Cazort, pastor.

The Woman's Society of Christian Service of Zachary Methodist Church observed the Week of Prayer with a "Quiet Day" program Friday, October 30 with Mrs. J. W. Annison, Sr., as leader. Mrs. Annison is Secretary of Spiritual Life for the society.

The Marshall Woman's Society of Christian Service collected and mailed 60 pounds of children's winter clothing to a group of children in Korea. The Searcy County Chapter of the American Red Cross paid the postage.

The Ruth Lawrence circle of the First Methodist Church, Lake Charles, had at its meeting November 19 a discussion by Mrs. Ed Midlam of her experiences while living in Russia several years ago. Mrs. Ralph Carmical presented the devotional. The meeting was held in the home of Mrs. Newton North.

Are we not running such a busy race after food, space, and employment for ever greater numbers that we are forgetting the purpose of it all—a better living for human beings? — Fairfield Osborn, *The Limits of the Earth* (Little-Brown)

CHRISTMAS GREETINGS FROM EDITH MARTIN

M. M. C. C. Tunda Static
October 20, 1953

Dear Friends Everywhere,

Christmas Greetings from the Church of Christ in the Congo! As the Christmas season approaches we are aware of the blessings that it has brought to us and are very grateful for its message of peace and good will. At this time I want to share with you some of the blessings that the Christmas message has brought to the Atetela people.

One of the great joys of my life this year has been to write the Sunday School lessons for the children and to edit the first devotional book that has been printed in Otetela. Some of the stories that are coming from the Africans about the value of this devotional book are very encouraging. Of course, all of the people have not learned to read and appreciate it but some are and that is encouraging. One day when I was in the village, a teacher said to me, "This book is so helpful. It means as much to my children as it does to my wife and to me. We read it every day and teach the verse from the Bible as a memory verse. Then, as soon as we finish our devotion, our children go out into the street and gather other children together and teach them the verse that they have learned. Sometimes, if we fail to practice the lesson that we read in the morning, they call our attention to it. This book is helping us and them to be better Christians."

In the rural dispensaries the nurses are gathering the people together for a worship service before they receive their medical care. This is the only Christian message that some of them will hear.

Recently, when a young man was reading the devotions with me to see if the people would understand the messages said, "I wonder why we never had a book like this before? It contains so many messages that help us to think and to want to become better Christians."

We have just printed a little booklet on the Promises of God because the people need these verses where they can get ahold of them. I decided that the book would be more attractive if it had a colored picture of Christ on the cover; so I took some of the money that you sent

us for literature and bought the picture. When the book was finished, I showed it to an old African Christian. After holding it in his hand and looking at it, he said, "I have seen your books with beautiful colored pictures on them but I never thought they were for us." He sighed and said, "And this book is really ours!"

I have organized three Girls' Reserves groups in our villages and we are trying to improve the home and the villages. We hope that the girls will have a greater desire to help the parents improve their homes and that the parents will have a more Christian attitude toward child marriage which is too prevalent in this section of the Congo. In one village, we are co-operating with the villagers to complete a church. When I began working in this village the church was only partially roofed and none of the walls were built. Now the church is completed except the last coat of mud to make the walls smooth and we shall do that this week. The people were sitting on poles on the ground but now they are sitting on seats made by the students and their parents. These villagers are very proud of their church because they built it. I hope that we can inspire other villagers to build places of worship.

In closing, may I share a Christmas message with you?

A CHRISTMAS BIT

Edgar Guest

If I were Santa Claus this year
I'd change his methods for the day;
I'd give to all the children here,
But there are things I'd take away.

I'd enter every home to steal,
With giving I'd not be content,
I'd find the heart-aches men conceal
And take them with me when I went.

I'd rob the invalid of pain;
I'd steal the poor man's weight of care;
I'd take the prisoner's hall and chain
And every crime which sent him there.

I'd take the mother's fears away,
The doubts which often fret the wise—
And all should wake on Christmas Day
With happy hearts and shining eyes.

For old and young this is my prayer:
God bless us all this Christmas Day
And give us strength our tasks to bear,
And take our bitter griefs away!

With a heart filled with gratitude for each of you, I am
Sincerely yours,
Edith Martin

WOMEN IN THE CHURCH

By Mary Fowler

Mrs. Welby Henderson Fisher, of Detroit, Mich., and wife of Bishop Frederick B. Fisher of India, is now in India as a volunteer worker for the "Literacy House" in connection with the All-India Agricultural Institute. The project is under auspices of the American Committee on World Literacy and Christian Literature which is carrying on the work of Dr. Frank C. Laubach in the field. Under Mr. Fisher's leadership, Literacy Houses are training men and women to use the Laubach "Each One Teach One" method among the illiterate masses of rural and urban India. Mrs. Fisher and her husband are working in the field of literacy and are planning to visit the various Literacy Houses in India and to report on the work of the Literacy House in India to the American Committee on World Literacy and Christian Literature.

Mrs. F. L. Fisher, publications manager of the Woman's Society of Christian Service, is currently on a tour in Africa where she is visiting Methodist churches and is also visiting the various Literacy Houses in the Congo. She is currently on a tour of the Congo and is visiting the various Literacy Houses in the Congo. She is currently on a tour of the Congo and is visiting the various Literacy Houses in the Congo.

The Methodist Board of Missions is seeking to recruit a selection of young men and women who will give three years of service in Korea. Special training will be provided next summer and the team will leave for Korea in the fall. Ten women and seven men are needed for teaching and work in high schools and colleges, for relief and social service and for other work with youth. Specialists could include Bible, music, physical education, English and commercial subjects. Applicants must be unmarried, between the ages of 21 and 25 years, graduates of accredited colleges, and active church members. Those interested should write to Miss J. Margaret Tindley, or Dr. M. O. Williams, Jr., Office of Missionary Personnel, 150 Fifth Avenue, New York 11, N. Y.

LOUISIANA CONFERENCE PRESIDENT'S HOME BURNS

The many friends of Mrs. Glenn Laskey, Louisiana Conference president of the Woman's Society of Christian Service, will regret to learn that her home in Ruston was totally destroyed by fire on the night of Friday, November 20.

Mr. and Mrs. Laskey were out of town at the time and the fire had made such headway at the time it was discovered that it was impossible to save any of the furnishings.

CURRENT NEWS IN ARKANSAS METHODISM

FORMAL OPENING NEW SANCTUARY, BENTONVILLE

The First Methodist Church of Bentonville, Ark. will have the formal opening of its sanctuary, Sunday, Dec. 5. The first service in the new sanctuary will be at 11:00 o'clock, with the pastor, the Rev. Hubert E. Pearce, giving the sermon. He will be assisted by the Rev. William Sherman, of Fayetteville, and the Rev. E. H. Hook. The Rev. Mr. Sherman was Presiding Elder of the Fayetteville District forty years ago; and the Rev. Mr. Hook is the new District Superintendent of the Fayetteville District. He succeeds the late Rev. W. F. Cooley who served the Bentonville Church in 1939-1941 and was the District Superintendent at the time of his death on Oct. 17.

The second service for the day, at 7:30 P. M., will be Holy Communion, using the ritualistic service that includes choral responses. The Rev. J. C. Gibbons, Fred Douglas and Sherman Crabtree will assist in this service.

The new church building is the Georgian, or so-called Colonial type of architecture, and was designed by the pastor. The consulting architect was E. W. Young of Batesville, Ark. The building was begun in July, 1952, after the old building was razed, and is the fourth church structure the Methodists have had on the lot since 1858. The tall spire, topped by a cross, rises from a tower of three stages. The cast iron bell which has been in use since 1856, is placed in the top stage of the tower area. This bell was brought overland from Pierce City, Mo., then the nearest railroad station, by John W. Foster whose grandson, Charley Foster, is the present chairman of the building committee that has supervised the construction of this new edifice. The estimated cost of the building is \$125,000.00.

The physical plant includes, for spiritual needs: the sanctuary that seats 500 people, and two chapels, each of which will seat 50 people; for educational work in the children's and youth's divisions there are fourteen rooms; there are six rest rooms; a choir room; ample storage space and connecting hallways; four rooms for the offices, study and work area; a dining room, kitchen and serving rooms, and a reception room. The reception room is a memorial to the late Dr. W. A. Pickens. The first floor chapel is given by Mrs. Jessie Gilstrap in memory of her husband, the late J. T. Gilstrap; and the chapel in the youth division has been furnished by Jimmy Kumpe.

The building is semi-fireproof. Poured concrete floors are used throughout the first floor areas. All floors are covered with tile; and the study, the memorial chapel the foyer and the sanctuary are also carpeted. The outside walls are red brick; and ten large stained glass windows are used in the sanctuary, with each window portraying an event in the life of Christ. The Ascension window is a memorial to the late Rev. W. F. Cooley.

The building is air-conditioned throughout, and the heating facilities are in seven units so that any section may be heated when needed.

Newly Appointed District Superintendents, North Arkansas Conference

Rev. J. Albert Gatlin, Conway, was named District Superintendent of the Paragould District, Rev. A. N. Storey, Paragould, the District Superintendent of the Searcy District, and Rev. Elmer H. Hook, Fayetteville, the District Superintendent of the Fayetteville District in changes in administrative appointments of the Methodist Church, North Arkansas Conference, in an announcement Nov. 29 by Bishop Martin. The appointments are effective December 1 and are for the rest of the conference year which ends June, 1954, according to Bishop Martin.

Rev. Mr. Gatlin, who succeeds Rev. Mr. Storey, has been executive secretary of the North Arkansas Conference Town and Country Commission since 1950. Mr. Gatlin will continue in a nominal relationship

with the Town and Country Commission until his successor is named sometime next year, according to Bishop Martin.

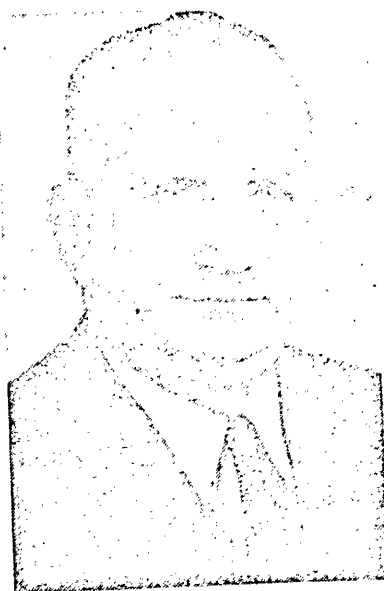
Rev. Mr. Storey succeeds Rev. Coy E. Whitten as the Searcy District Superintendent. Rev. Mr. Whitten has been ill for several months and is retiring because of health. He has been District Superintendent of the Searcy District since 1948, the same length of time that Rev. Mr. Storey has served the Paragould District.

Rev. Mr. Hook will serve as the Fayetteville District Superintendent succeeding the late Rev. W. F. Cooley who was fatally injured in an automobile accident near Clarks-ville, October 15. Rev. Mr. Hook will also continue as the Superintendent of the Western Methodist Assembly at Fayetteville, Bishop Martin stat-

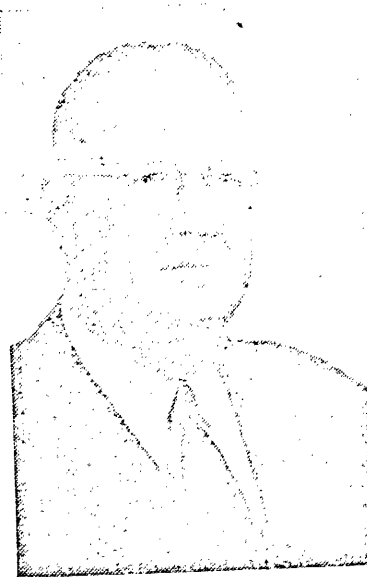
ed. Before assuming that superintendency in 1950, Rev. Mr. Hook was superintendent of the Fayetteville District.

Bishop Martin also announced that Rev. John Floyd Wilson, Marmaduke pastor during the past year, has been appointed to the Rose City Methodist Church in North Little Rock, which was organized only a few months ago. Rev. Gerald Hammett, now a student in the Perkins School of Theology, Southern Methodist University, Dallas, Tex., will succeed Rev. Mr. Wilson at Marmaduke, Bishop Martin stated. These appointments are also effective December 1.

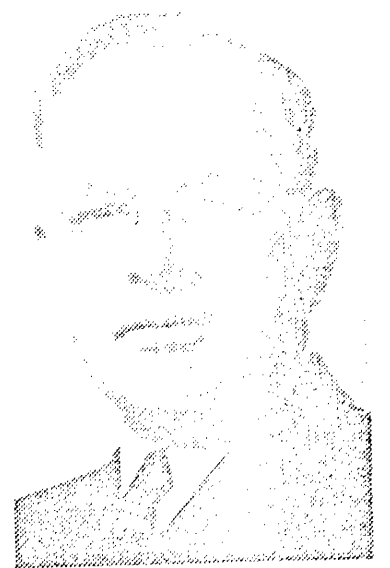
These changes were worked out in a meeting of the North Arkansas Conference District Superintendents with Bishop Martin on Friday, November 27, at Conway.



REV. J. ALBERT GATLIN



REV. A. N. STOREY



REV. E. H. HOOK

MINISTER'S MEETING, JONESBORO DISTRICT

The ministers of the Jonesboro District and their wives met at 10:00 o'clock, November 18, at the First Methodist Church Tyronza, Arkansas.

Previous to presiding over the business session, Rev. Elmer J. Holifield, our district superin-

A wide range of colors has been used throughout. In the sanctuary, the foyer, the hallways and the two chapels a rose-beige is used on the walls. No color is more conducive for a worshipful atmosphere than this one. Cool greens and blues warmer tones of yellow and peach, and the neutral grays and pongs are found in the educational areas. Draperies in harmonizing colors are appropriately selected for the age-groups using each room.

The cornerstone was laid on Sunday, March 22, with the pastor, and the District Superintendent assisting Bishop Paul E. Martin in the service.

The educational rooms have been in use since July 1, and the Youth Division held open house on Aug. 30, in their rooms. The dining room was first used on Oct. 1, and has been in constant use by church and community.

tendent, conducted our devotional service in which Rev. B. L. Wilford led in prayer.

Before the women retired for their business session, the group voted to have a Christmas party on Friday, December 28th at 5:00 P. M. in the First Methodist Church Fellowship Hall, Marked Tree, Arkansas. They also voted to continue having our district meetings at 10:00 A. M.

Dr. Roy Bagley invited the district to come to Blytheville on Friday evening, November 27, to hear Dr. Jaya Luke of India who is to be the speaker in a program on missions.

Rev. Elmus Brown, District Publicity Director, of Church and Church School Attendance Crusade and Stewardship Emphasis, January to Easter, gave us some ideas as to how we can get this program before the people both on the district and local church level.

Dr. Roy Bagley, Chairman of the Committee on Promotion, of the Attendance and Stewardship Emphasis, suggested that we follow the plan, which has been worked out for us, step by step as nearly as possible.

Harvey Morris, District Layleader, distributed cards asking for information about the laymen's program

in each local church.

Earnest L. Bethel, Leon Wilson, and Leroy Middleton, who were meeting with the board on Ministerial Qualifications to be license to preach, were introduced to the group.

Rev. John W. Glover, District Director of Temperance, reported on his trip to The Christian Citizen's Convocation on Temperance held in Washington D. C.

Rev. Alvin Murray, District Director of Arkansas Methodist, reminded us of the Arkansas Methodist Campaign in January, and explained the reduction in subscription rate if a local church wanted to participate.

Rev. N. Cate, District Secretary of Missions, passed out an attractive brochure, with information concerning our Advance Specials, which had been prepared by the Board of Missions.

The move was made, seconded, and carried, that a composite report be made to District Conference, with various ones speaking to the report.

Rev. Elmer J. Holifield read the names of those to serve on the district conference committees.

The move was made, seconded, and carried, that our district superintendent, Rev. Elmer J. Holifield

(Continued on page 13)



"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. Conners, Secretary
Rev. J. Albert Gatlin, Executive Secretary

VISITS OF THE EXECUTIVE SECRETARY

At Swifton And Russell

It was a genuine pleasure to be with Rev. Pharis Holifield and his people at Russell the week of November 18. After having a most delightful visit with Rev. Pryor and his good people at Swifton Sunday morning at 11:00 A. M., I drove to Russell for the evening service. The fellowship with Pryor and his people was a most uplifting experience. Pryor was a member of the church at Morrilton while I was pastor there from 1939-1942. One of the great joys of that pastorate was the work with the junior board of awards which we organized in order to bring the youth into a better knowledge of the church. Pryor is a member of that group, as was James Fleming who is now a student at Perkins School of Theology. These fine young men surrendered to the ministry during the pastorate of Bro. R. E. Connell who went to Morrilton in 1942 as pastor. It was good to be at Swifton once again for a worship service. The church is going forward in a fine way under the guidance of the Cruces. There was a good interest in the meeting at Russell though we were handicapped in that many people are away from home at public work. The people were gracious and responsive. Brother Holifield is in high favor on the Bald Knob charge. The people are going forward in a fine way under his leadership. The church at Russell is being rebuilt after having been destroyed by fire.

It will be very beautiful and also practical in its arrangements. A great future lies ahead for the church on this splendid charge.

Three Nights At Graham's Chapel

At the request of the pastor, Rev. Joe E. Linam, and the good people at Graham's Chapel, we were privileged to preach a three night pre-Thanksgiving meeting. This loyal group of Methodists have been working diligently in strengthening their church since its reopening. For two or three years it had had its doors closed. Through the leadership of Mr. Bill Fleming, an outstanding layman of First Methodist Church, Conway, the congregation was rallied together for a new effort. Mrs. L. C. Florence is serving in a fine way as superintendent of the Sunday School. The fellowship with these dear friends was very uplifting.

Thanksgiving At Oakland

The Oakland people enjoyed their second Thanksgiving fellowship supper in their very beautiful church. Many native citizens were back for the service. A most bountiful meal was served. This very fine people have performed a miracle in the building of their church. They are justly proud of it and will continue to serve their Lord in a more acceptable way because of their great achievement. It was a joy to be with them again.—J. Albert Gatlin

Official Opening Bethel Methodist Church

Bethel Methodist Church had the official opening of its new sanctuary as part of a day-long program Sunday, November 29.

The Rev. Don Smith, a senior at Hendrix College, is pastor of the church, which is 14 miles north of Little Rock on Highway 5.

Dr. C. M. Reves, vice president of Hendrix, spoke at the 11 a. m. service and the Rev. J. Albert Gatlin, executive secretary of the Town and Country Commission in the North Arkansas Conference, spoke at 7:20 p. m. A youth choir furnished the music.

The cornerstone of the new church was laid by the Rev. Robert L. Bearden, superintendent of the Conway District, at 2:30 p. m., and he was the speaker at a 3 p. m. service.

Lunch was served at the church at noon for members and visitors.

The Bethel congregation was organized in 1864 and its first church was built in 1874. The original building was torn down in July of this year and work on the new church was begun at that time.

The building, constructed of concrete blocks, has a sanctuary with a seating capacity of 200. There are four permanent Sunday school rooms and large fellowship hall which can be converted into three additional rooms.

The altar trim and sanctuary trim are of natural hemlock wood.

The church, on the Bethel-Cato circuit, has a membership of 85. It has regular services every Sunday night, and morning services on the second and fourth Sunday of the month.

FROM McRAE

On the evening of November 4, the Rev. Robert Johnson, pastor, called the members of the Official Board of the four commissions for a meeting. The members with their families, had a pot-luck supper after which they went to the Sanctuary for a devotional. Then the separate commissions met in different rooms for business sessions. At each meeting goals are set up and at the next meeting accomplishments are reported. Brother Johnson, in his quest for a successful way in which to carry on this new work, thought of this plan. The meetings will be held the first Wednesday in each month.—Mrs. Arthur Bennett.

MINISTERS MEETING, JONESBORO DISTRICT (Continued from page 12)

carry to the cabinet a suggestion that an adjustment be made in the Spiritual Life Mission and Stewardship Emphasis.

The move was made, seconded,

Campaign For New Sanctuary At Gillette

A fund campaign for the new sanctuary of the Gillette Methodist Church was only four days old when a total of \$42,743 in pledges was reported Sunday night, November 22. A total of 118 pledge cards was turned in.

The Rev. Everett Vinson is pastor of the church.

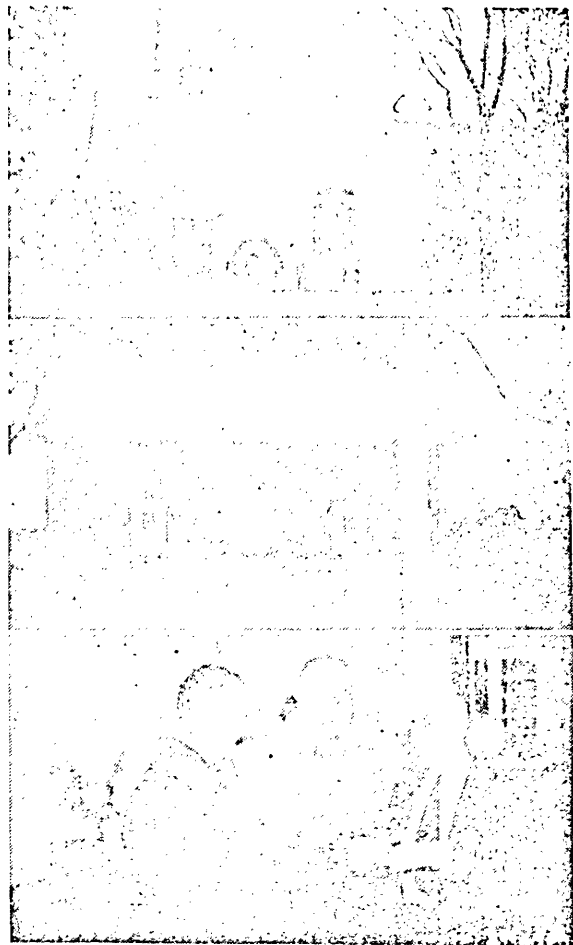
The small church, with around 150 family units available to finance the building program, launched the campaign with a banquet Wednesday night. Guest speaker was the Rev. Virgil D. Keeley, former pastor of the church, now pastor of First Church, Hope.

The church has a new educational building, valued at \$40,000, which was dedicated in February this year.

The old white frame building which serves as the present sanctuary is more than 100 years old. It was originally the Northern Methodist Church in Gillette, and was used by the congregations of the Southern Methodist and Northern Methodist after unification in 1939. The Southern Methodist building, not now in use, is to be sold.

The new educational building, constructed of red bricks, has three stories, of class rooms. The ground floor contains a large recreation-dining hall and a modern, well-equipped kitchen.

Heading the fund-raising campaign for the new sanctuary are the Rev. Everett Vinson, left, pastor at Gillette for five years; E. E. Gregory and J. B. Nichols, co-chairmen of the drive.



VANTREASE LAYS MARKER FOR NEW BUILDING

In a special service conducted last Sunday morning at the Vantrease Methodist Church, Dr. Connor Morehead, Superintendent of the Camden District, led the congregation in the laying of the building marker for the Educational Building now under construction. The white marble stone, prepared by the Capitol Monument Company of Little Rock, carried the following: Educational Building, 1953; Fred W. Schwendemann, Pastor; Connor Morehead, District Superintendent; Paul E. Martin, Bishop. Building Committee: J. E. Reese, Chairman; D. E. Starritt, Treasurer; M. D. Carmichael, Mrs. A. B. Sellers, J. R. Wilkins, Mrs. Perry Bolding, Frank Waller, Fred Rodgers, M. A. Nesbitt, and Miss Ann Franks.

Preceding the actual laying of the

and carried, that the district conference convene at 9:00 o'clock on December 8th.

The group voted that the secretary send a telegram of greetings to Bishop and Mrs. Paul E. Martin.

Benediction: Rev. William Connell.

The new sanctuary will adjoin this building, which is constructed of red brick.

The Rev. J. Edwin Keith, conference director of stewardship, is directing the campaign, which has a goal of \$40,000 for a three-year program of building and expansion.

General chairman of the drive is John Nichols, with E. E. Gregory as his co-chairman. The mechanics committee is headed by C. W. Collier, the committee on education by Mrs. W. C. Nathan, and the solicitation committee by H. O. Luetjen.

A committee on women's work is headed by Mrs. Roberta Coffman, president of the Woman's Society of Christian Service which has 100 members.

stone, Mr. Reese deposited a copper sheathed envelope containing the following materials to be read at least fifty years from now: a list of the members of the church, a copy of brochure prepared during the Stewardship Revival; Bulletin materials in the service; a copy of the El Dorado Daily News for September 13, a copy of the Arkansas Methodist for September 24; and a copy of the Journal of the Little Rock Conference for 1953.

After the stone had been placed, Bruce Young, brick mason, firmly secured the stone in a permanent manner.—Reporter

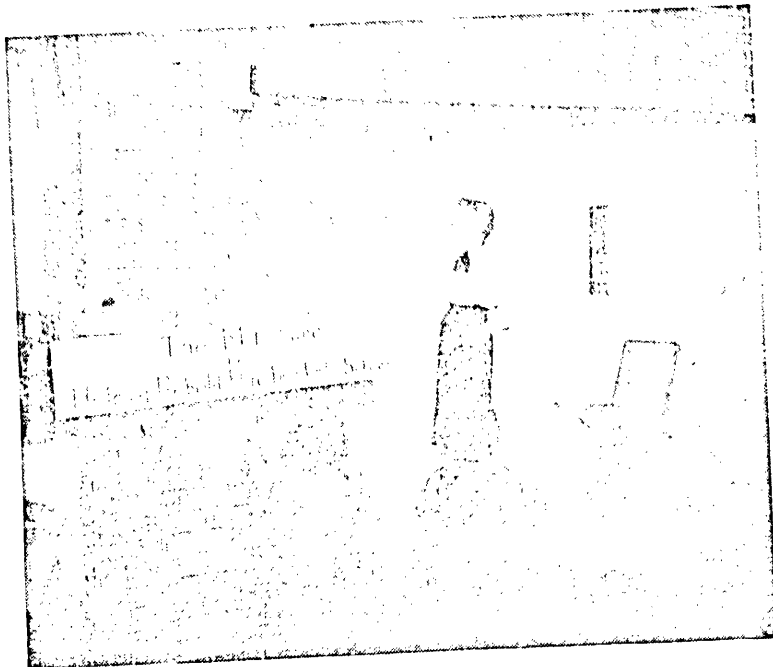
Historic Washington Church Marks 150 Years

New York Avenue Presbyterian church in Washington where President Abraham Lincoln worshipped, marked its 150th anniversary with a week-long celebration. Dr. John A. MacKay, moderator of the Presbyterian Church in the U. S. A., delivered the sermon at a service which opened the observance. Dr. Thomas Allen, Glasgow, of the Department of Evangelism, Home Board, Church of Scotland, preached at the concluding service (Nov. 22).

METHODIST YOUTH

Georgia Daily, Editor

ANNUAL BOOTH FESTIVAL



The booth set up by First Church was typical of those at Aldersgate Camp representing missions around the world. The First Church scene placed first in the judging for its excellent portrayal of the general theme, "Go Ye into All the World," and for its United Nations display. The booth also showed how the MYFund is helping rebuild Hiroshima Girls' School in Japan, as an example of the use of the money contributed yearly by members of the Methodist Youth Fellowship.

First place honors in the Little Rock Sub-district Booth Festival went to First Church, as a result of its having won two first division awards. The booths were judged as to "best all around booth," "best United Nations display," and "best portrayal of the theme, "Go Ye Into All the World."

The booth festival, now in its eighth year, was held Sunday, November 22, at Aldersgate Camp.

Division recognition was as follows:

Best All Around: Pulaski Heights, first; First Church, second; Highland, third; Oak Forest, honorable mention.

Best United Nations Display: First Church, first; Oak Forest, second; Scott Street, third; St. Paul, honorable mention.

Best Portrayal of Theme: First Church, first; Pulaski Heights, second; Oak Forest, third; Highland, honorable mention.

The grand totals listed Pulaski Heights second, Oak Forest third and Highland, honorable mention.

Each booth developed some phase of the general theme, "Go Ye Into All the World."

The festival was begun eight years ago as a project of the Methodist Youth Fellowship of Little Rock churches, and it has since become an annual affair, with all age groups now participating. It also has gained national recognition throughout the entire denomination as a unique means of promoting missions.

Purpose of the festival is to finance camperships to assist youth of the Southwest Conference to attend summer camps and assemblies at Aldersgate. The displays in each booth included collections of canned foods which will be evaluated and accepted by the camp in exchange for the scholarships. Donations of money also were received. Over

1,800 cans were donated this year, and the money amounted to \$275.17.

Churches participating and the theme their booth portrayed were: Capitol View, rural work in Arkansas; First Church, Hiroshima Girls School, Japan; Highland, youth work camps and caravans; Henderson, Orlene McKimney school in Mexico; Oak Forest, medical missions around the world; Pulaski Heights, Brazilian school; St. Paul, "The Great Commission;" Scott Street, Sweet Memorial Institute, Santiago, Chile; Southwest Conference, Oklahoma Indian Mission; Winfield, Yuma Indian Mission in Arizona.

The afternoon program was directed by Emily Milwee, president of the sub-district. Group singing was led by Martha McOsker.

Carmen Fuller, Christian Outreach chairman, introduced the Rev. J. Kenneth Shamblin, pastor of Pulaski Heights, who brought the Thanksgiving message and dedicated the gifts. Acknowledgment was by Mrs. Alberta Jones, member of Wesley Church and assistant director of youth work in the Southwest Conference.

SUB-DISTRICTS

Jonesville

The M. Y. F. Sub-district was held on November 9 at the Methodist Church in Jonesville.

Group singing was held previous to the meeting. Dick Parish, vice-president, presided over the meeting.

The roll call of churches showed the following churches represented: Sicily Island, Waterproof, Ferriday and Jonesville.

Taking part on the program were

MYF Collects Clothes For Korea

A total of 130 members of the New Orleans Sub-district MYF attended a recent meeting at Kenner Methodist Church which featured a "Scavenger Hunt" for the benefit of Overseas Relief.

Many garments were collected from the homes of the community for shipment through Church World Service to Korea. In the process of collecting clothes, one team of young people found a new Methodist family in the community and obtained permission from the family to write for their church letters.

Dick Morris is reporter for the sub-district.

NORPHLET ORGANIZES INTERMEDIATE M.Y.F.

The spotlight lately in the Norphlet Methodist Church has been on the newly-organized Intermediate M. Y. F. The group was organized on October 11. Francis Henley of the Senior Department will serve as sponsor until an adult sponsor takes over.

The eight members who make up the M. Y. F. went right to work. On their program areas they have completed the five since October 11. They have done the following things:

Outreach — Gave a Christmas party for the George O. Davidson School in Puerto Rico. We sent mostly school supplies and used clothing. The games, decorations and refreshments all were those we serve during the holy season.

Fellowship — We had a weiner roast to try getting more youth to come to our meetings.

Citizenship — We fixed a Thanksgiving box to send to a needy family in the community.

Witness — We have started a membership drive to get more members.

Faith — We had a special program.

The first of December the group will start on their Christmas program, entitled, "The Soldier and the Shepherd" by Rev. James W. Sells.

We would like to hear from M. Y. F.'s throughout Arkansas and Louisiana. — Francis Henley, Box 165, Norphlet, Arkansas.

George Culpepper, Peggy Rison, Bettie Fairbanks and Dick Parish.

Beverly White led the group in recreation. After games were played, refreshments were served to the group. — Bettie Jean Fairbanks, Reporter.

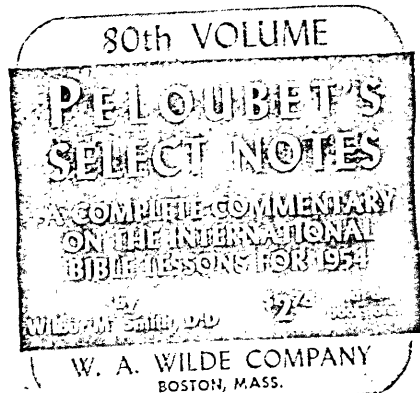
The Youthful Accent

By Hoover Rupert

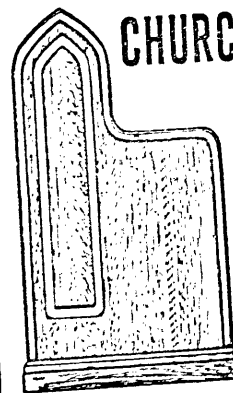
If you are a student in high school, take a look around you at school tomorrow. If you have an average school, about 40-48% of your fellow students will not graduate. Now don't assume this is a message of doom and that I am trying to cast a pall on the possibilities of your securing that somewhat elusive sheepskin. But from just about every study and survey I have heard anything about, the truth is that nearly half the students who enroll in high school never stick around long enough to graduate.

The most recent figures I have seen are those that come out of a study made in New York State by the State Board of Regents advisory council on readjustment of high school education. Their study was designed to determine why pupils drop out of high school. Seven hundred eighty one principals of high school answered the questionnaire with the following factors, listed in order of importance. 1. Low intelligence. 2. Falling behind in studies. 3. Attraction of a job. 4. Dislike of school. 5. Social maladjustment. 6. Broken homes. 7. Parental attitudes. 8. Excessive absence. 9. Teacher's failure to understand pupils. 10. Dislike of certain courses. 11. Need to earn money. 12. Lack of vocational courses. 13. Failure of teachers

(Continued on page 15)



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ARKANSAS METHODIST

SECOND CONFERENCE IS PLANNED TO EXALT FAMILY'S IMPORTANCE

Program headliners for the Second National Family Life Conference next October 8-10 were announced by Bishop Hazen G. Werner following a meeting of his committee in New York November 19.

The conference which anticipates the presence of four couples from each of the 560 districts in the United States, plus additional representatives named by the annual conference boards, is to be held in the Music Hall of the Cleveland (Ohio) Public Auditorium.

"The Christian Family: the Hope of the World" is the general theme of the three day gathering.

Pre-conference groups focusing on one or another of five areas of family interest have already been organized in 81 annual conferences. Subjects have already been organized in 81 annual conferences. Subjects under research are: (1) The family developing its spiritual life, (2) achieving a mature family life, (3) the community influencing the family, (4) the family facing world responsibility, (5) the family working through the church.

World-known specialists in each of these fields have been engaged to direct these advance work groups both during the pre-conference months and at Cleveland.

Among special features at the conference will be the presentation of actual Methodist families chosen for characteristic accomplishments. A drama is scheduled to depict three stages of family life. The popular panel of the Chicago family life conference will be repeated with renowned authorities handling questions from the audience. It is possible that a family life film may have its premier in Cleveland.

Among many notable names on the program, as announced by Bishop Werner, are Governor Frank J. Lausche of Ohio; Rabbi Abba Hillel Silver, Cleveland; Dr. Norman Cousins of New York, editor of *Saturday Review*; Mrs. Douglas Horton, New York, vice-president National Council of Churches; Professor Wilbur T. Blume of the department of the Cinema, University of Southern California; the Rev. Robert Goodrich, pastor, First Church, Dallas; Mrs. Evelyn M. Duvall, Chicago, author and lecturer; Dr. Marshall T. Steel, Highland Park Church, Dallas.

The program is, of course, not yet complete and several additional names of renown in this field will be announced later when their acceptances have become final.

The work group consultants include Dr. Sylvanus M. Duvall of George Williams College, Chicago; Dr. Mildred Morgan of the University of Florida, Tallahassee; Dr. David Mace, Drew University, Madison, New Jersey; and Dr. George Warmer, Jr., pastor, Oakland, California.

Dr. Edward Staples of Nashville, Tennessee, director of the department of the Christian Family of the Division of the Local Church, is serving as a coordinator of the Family Life committee's conference plans.

THE YOUTHFUL ACCENT

(Continued from page 14)
to stimulate the pupil's interest. Chances are that in just about every case more than one of the factors were involved in the stoppage of school participation. At any rate, these factors are those responsible for the failure of 47% of those who entered high school in the State of New York, to graduate. Here is a state that offers the finest in educational tradition, philosophy, and facilities and yet nearly half the youth don't get through high school! That's an alarming fact to anyone interested in the future of youth, not to mention the future of the nation.

An analysis of these factors that cause drop-outs indicates there are three major bearers of responsibility. There is the individual student himself whose lack of interest, failure to have the perspective of the long look at life, or sheer laziness leads him to cut off his educational nose to spite his face. Then there is the parent of the student whose attitude toward school, or whose failure to provide the factors that make for satisfactory life-adjustment, leads a youth to quit school. Finally, the failure of some teachers to understand the pupils or to stimulate their interest. Frankly, I think I have listed these individuals in the order of their responsibility for the problem. Because I think in the modern day, the youth himself is the number one responsible person. There are exceptions, but in most every instance, he could stay in school if he is willing to pay the price of work and sacrifice. Parents and teachers for the most part are cooperative and helpful.

Which is simply to say that today's teen-ager has the best chance at education any generation of youth ever has had. If he doesn't make the most of it, pretty likely it will be his own fault. Say, how are you doin' on that homework?

There is no verbal vitamin more potent than praise.—Frederick B. Harris, Instrumentalist

METHODIST CHAPLAINS REPORT BUSY PROGRAM

Washington, D. C.—Some statistical data released by the Methodist Commission on Chaplains at the semi-annual meeting of the commissions on November 13 in Washington, D. C. indicate that 561 Methodist chaplains scattered around the globe have been kept busy.

In a six-months period this year statistics show that the Methodist chaplains in the Army, Navy, Air Force, Veterans Administration, etc. have held a total of 24,734 worship services in various sections of the world with 2,111,123 in attendance; 6,145 communion services with 180,711 attending; 4,270 church schools and church school classes with 285,391 attending; and 3,302 Bible classes with 70,332 attending.

About a million and a half addresses and lectures were given by the chaplains in the same six-months period in the fields of character guidance, orientation, patriotism, etc.

Included in pastoral acts were 2,277 baptisms, 2,118 professions of faith, 611 admissions to the church,

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1,279 marriages and 690 funerals.

The number of pastoral visits to hospitals, sick bays, etc. totaled 992,653 for the same period.

Also, 246,128 interviews were held and 1,278 letters of condolence written.

A few years ago the London Spectator offered a prize for the best philosophy of life which could be written on the back of a postcard. The entry which won the prize could almost have been written on the back of a postage stamp. It was: "Love, trust, dare, and go on doing it." — Williams Digest, hm, Williams Funeral Home.

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At the **CLOSE** of Lent...
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Only *prepared* people can affirm Faith Victorious. Prayers of Penitence and Dedication, unselfish gifts where the needs are great—these can carry straight through to Easter.

WEEK OF DEDICATION
FEBRUARY 28 - MARCH 7

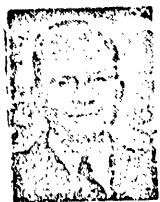
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The Sunday School Lesson

REV. H. O. BOLIN

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LESSON FOR DECEMBER 13, 1953 BETTER RACE RELATIONS—WHY AND HOW?

READ THE ENTIRE LESSON FROM YOUR BIBLE:
Acts 17:24-28; Romans 10:12-13. Printed Text: Acts 10:1-15,
25-28, 34-35, 44-45.

MEMORY SELECTION: Truly I perceive that God shows no partiality, but in every nation any one who fears him and does what is right is acceptable to him.
—Acts 10:34-35

This is the eighth lesson of UNIT II: "BIBLE TEACHINGS APPLIED TO WORLD PROBLEMS." The aim of the unit is "to help adults apply the principles in selected Bible teachings to various world problems." The problems raised thus far are as follows: liquor; home; relation between church and community; stewardship; feeding the hungry world; making opportunities for all; good government; and our theme for today, "Better Race Relations — Why and How?" This is one of the most serious problems we face today. We should approach it with open minds and Spirit-filled hearts.

A Look At The Scriptures Cornelius Sends For Peter

Our first passage (Acts 10: 1-15) tells of an event that took place in Caesarea in the year 41 A. D. This city was located on the coast of the Mediterranean Sea some fifty miles north of Jerusalem. It was the Roman capitol of Judea and was headquarters for the Roman troops of that province. We are told that Cornelius was a Roman centurion; that is, he was captain of a hundred soldiers. The passage goes on to mention several wonderful qualities of this man. He was a proselyte to the Jewish religion. We are told that he was devout, that he feared God, that he was liberal in helping the poor, and that he prayed constantly.

One afternoon about 3 o'clock while engaged in prayer, Cornelius fell into a trance and saw an angel. The angel went on to inform him that his prayers had been heard by the Lord, and that the Lord knew about the wonderful things he had been doing in helping others. The angel instructed him to send for Simon Peter, who at the time was guest in the home of Simon, a tanner, who lived at Joppa some thirty miles away. Cornelius immediately called two of his servants and a soldier and sent them to Joppa.

While these men were on the way to Joppa, Peter went on the top of Simon's house for prayer. In those days houses were made with flat tops constructed of tile. These places were surrounded with balustrades some three or four feet high which made them both safe and private. They were used in much the same ways as we use sitting rooms. They were reached by a couple of stairways; one from the inside of the house and the other from the outside. We are told that Peter was there and in prayer at the noon hour. The Jews were in the habit of praying three times a day — morning, noon, and night. While in prayer Peter became very hungry and fell into a trance. He saw a great sheet, tied at the four

corners, and let down from heaven. In this sheet were all kinds of animals, reptiles, and birds. He heard a voice saying, "Rise, Peter; kill and eat." Peter was horrified at the suggestion, for the Jewish law prohibited the eating of many of these animals and birds. With much feeling Peter replied, "No, Lord; for I have never eaten anything that is common or unclean." The Lord answered, "What God has cleansed, you must not call common." We are told that this happened three times. As Peter was pondering over the meaning of this event, the men from Caesarea arrived and called for him. When they explained their mission and told of the vision that had come to Cornelius, he then realized the message the Lord was trying to get across to him.

The next passage (Acts 10: 25-26) tells of the arrival of the group back at Caesarea. Not only had Peter returned with the men who had come for him, but he had carried some of the Christian brethren with him. Cornelius was very happy over the fact that Peter had responded to his request, and bowed down to worship him, but Peter lifted him up and warned him not to do it, informing him that he himself was only a man as was Cornelius. Peter then went on to call attention to the fact that Jews, according to their law and custom, were not supposed to come into Gentile homes as he was doing at that time. He told of the experience he had had at Joppa, and concerning that experience made this strong statement, "God has shown me that I should not call any man common or unclean."

The Conversion Of Cornelius

Because of the vision he had had, Cornelius knew that God was in the whole matter. He expected Peter to respond to his invitation. For this meeting with Peter, he gathered together not only his own family, but also other relatives and friends. Peter began to talk to them, informing them that he had come to realize that God is wholly impartial; that one person is of as much value in his sight as another; that all who will forsake their sins and trust in Christ can and will be saved. We are told that as he spoke in this wise that the Holy Spirit fell on all who were present. The brethren who had come along with Peter from Joppa marveled at what took place. They were thoroughly convinced in their own minds that Christianity was not for the Gentiles, but now they saw they had been mistaken.

Memory Selection

As usual, the heart of the lesson is found in the Memory selection: "Truly I perceive that God shows no partiality, but in every nation

any one who fears him and does what is right is acceptable to him." The Weymouth Translation gives this passage thus: "God makes no distinction between one man and another." Moffatt's Translation: "God has no favorites."

It is a fact that God has no favorites. Many people do have favorites. They tend to class people according to the amount of money they have, regardless of how they got it), or their social standing, their educational qualifications, or their political standing. Christ never did a thing like that. A poor widow once joined the church. The chances are that some of the leaders, as so often happens, felt she wouldn't be worth much to them. She couldn't sing in the choir; she couldn't teach a Sunday school class; and she would never be able to pay much to the budget. Some weeks later she attended church again and Christ was there. The people were making their offerings and Christ stood by the treasure chest. Many were putting in large gifts, and the chest was rapidly becoming full. Along with the others the widow came. No one paid much attention to her for all felt that her offering wouldn't amount to much; that is no one but Christ. She dropped in her contribution — two mites, which is less than a penny of our money. The Lord turned to his disciples and with much feeling said, "She has given more than all of them." The well-to-do out of their abundance had made large contributions, but this little woman had given her living; she had given her all.

The church is no place for class distinctions. All people are of equal value in the sight of God. A snob in the church is like a bull in a parlor; he is out of place. The Pharisees were church snobs. They thanked God that they were better than other folk, but Christ said that they were a bunch of hypocrites. He said the publicans and harlots were going into heaven ahead of them. We must never forget that there are sins of the spirit as well as sins of the flesh. Christ was really harder on this former type of sins. The Pharisees did not all die in the first Christian century. Their offsprings are still with us.

Race Relations

One of our biggest problems is that of race relations. It is not merely a modern problem; it is as old as the human race. It was very prevalent while Christ was here in the flesh. The Jews hated the Gentiles, and the Gentiles hated the Jews. The hatred of the Jews against the Gentiles was so strong that they reserved their greatest hatred for the Samaritans; a group of people who had mixed their Jewish blood with that of the Gentiles by intermarriage. We remember how Christ struck directly at this condition by making a Samaritan the hero of one of his greatest parables. We recall the story of the good Samaritan who aided the wounded Jew.

Some of the oldest civilizations on earth are to be found in the far East in nations like China and India. In these countries the twin problems of race relation and class distinction are very prevalent.

Seriousness of Problems

There are a few things that have taken place during the twentieth century that have magnified and intensified the problems of class distinction and race relations. First, our means of communication and transportation have been so greatly improved that we are rapidly be-

coming "one world," and one world means one human race. This is true whether we like it or not. The second thing that has increased the seriousness of these problems is the teaching of Communism. This "ism," at least in theory, has done away with race and class distinctions. Note, we say "in theory," in actual practice it has not worked out that way. Communism spreads around a lot of false propaganda in which it accuses the U. S. of being unfair to its minority groups. There is some grain of truth in this accusation, but the fact remains that the most ill-favored groups in this nation fare far better than the Communists do. That is one side of the picture, but there is another side. Regardless of what Communism is able to do for its citizens, Christian democracy is supposed to guarantee equal opportunities for all of its people, and our nation has not always reached this goal.

"I Sat Where They Sat"

With regards to the problem of race relations there is a statement made by the Prophet Ezekiel (Eze. 3: 15) that all of us might ponder—"I sat where they sat." One will never understand just how others feel about certain conditions and practices until, with his imagination, he puts himself in their place. Christ said, "You will know the truth and the truth will make you free." All of us should want to know the truth, and when the truth is once ascertained, we should have the courage of our convictions. Our trouble is, we look at things too much from the outside. What we need in the matter of race relations is a close-up, inside viewpoint. As you look at conditions from the bystander's view-point it is easy enough to say in your heart, this minority group is getting about what they deserve. But for a moment imagine yourself a member of that group, and things might look a bit different to you from that viewpoint.

Opportunity For All

Our lesson theme for November 29 was, "How Create a World of Opportunity for All?" Personality is the greatest value on earth. Christ said that one soul was worth more than all the material world. The chief end aim of human life is the growth of, or development of personality. When one builds righteous character either in himself or others, he is building for eternity. Therefore, nothing should be tolerated that degrades personality or prevents its development. Since this is true there should be equality of opportunity for all. Education is a great blessing. The right type of education assists in the building of good character. There should be equality of opportunity in this field. Christianity is the world's greatest blessing. It guarantees not only that character be good but that it be Christian. There should be equality of opportunity here. The same is true in the matter of economics. All alike should have an opportunity to use to the fullest extent their talents and training, and equal wages should be paid for equal service rendered. It goes without saying that all citizens should stand equal before the law courts of the land. Can all of these opportunities be granted without the elimination of segregation? The writer thinks so. In fact he fears that the full coming of these opportunities are going to be retarded by those who too zealously push the matter of segregation.

ARKANSAS METHODIST