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Use Christmas Cards With The Christian Motif

THE sending of Christmas cards to carry our greetings as an expression of friendship grows with the passing years. Commercial concerns, interested primarily in the sale of cards, now print these cards with many, many designs. Only a comparatively small portion of them now are distinctively Christian in motif.

It is altogether probable that sixty-five to seventy-five per cent of these cards are bought and mailed by the church people of America. If this group of church people were to demand it, it would be only a comparatively short time until seventy-five per cent of the Christmas cards on sale would "Put Christ into Christmas."

Every time church people express a preference for such cards, when making their purchase, they add to the likelihood more such cards will be on sale next year. If the church people of any particular state express a decided preference for Christmas cards with a Christian sentiment, that state will have more of that character of cards on sale next Christmas. Let's try it in our state.

The Same, Sordid, Loathsome Story

LAST WEEK the daily press gave the story of a paroled convict who had reportedly confessed that he had killed a man who was his companion in a drunken debauch. A rather striking thing about the killing was the fact that it is reported that the confessed killer said he could not even remember the motive which prompted the act.

It has happened more than once or twice that people, whose minds were sodden and besotted by liquor, have committed murder without knowing why and sometimes without even knowing when. One unfamiliar with the curse of liquor might think that one such experience as this would make every normal individual of earth a life-long enemy of intoxicating drinks. Unfortunately the long history of drunkenness and liquor has produced so many dastardly, horrible crimes against humanity that our minds and finer sensibilities have become so stultified by the continued repetition of such liquor-produced tragedies that we have a tendency to accept them as a matter of fact and think that we have sufficiently reacted to the news when we have casually said, "That's too bad."

In early human history man learned that the bite of certain snakes could produce violent death. Since that day man, old and young, high and low, rich and poor have been enemies of the poisonous snake. Dangerous wild beasts have been practically annihilated in civilized countries. Known poisons have been bottled up and labeled with a cross bone and skull. Because we know the danger, a comparatively few people have died in America in the last hundred years as a result of poisonous snakes, wild beasts or deadly poisons.

It is quite possible, however, that there has not been a year in the last hundred years that liquor has not literally destroyed more people in that one year than have been killed by snakes, wild beasts and deadly poisons in the last hundred years. In the face of such a record, is it not an inexplorable mystery why enough people vote wet to make possible the legal sale of

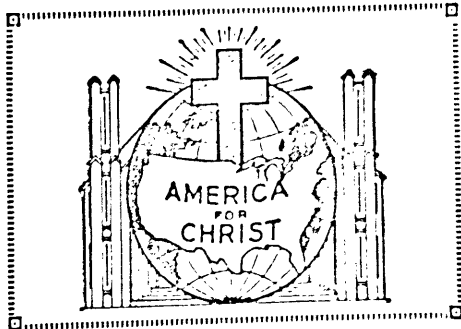
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The Pulpit Can Help-- To Support Good Government

MUCH has been said in our day about the separation of church and state. In some of these discussions, it is our opinion that we have gone far afield from the intent and purpose of our fathers who founded this government.

One thing is certain about the relations between the church and state; it is that the church will and must always be interested in good government whether it be of city, county, state or nation.

Regardless of any concern we may have for the separation of church and state, the fact remains that the church and state are now directly related, and should be, in innumerable ways. That relationship is found all the way from the custom of a President taking the oath of office with his hand on the Bible; the opening of sessions of Congress with prayer by government paid chaplains; the government supported chapels and chaplains in the armed services on through to the oath taken in the smallest court of a



justice of the peace, where we promise to tell the truth, with the help of God. These are but a few of the hundreds of ways the church and state are directly related. Because of these numberless direct relationships with the state the church cannot escape concern for the welfare of the state so long as it is concerned about its own welfare.

Among its many other responsibilities, the pulpit must help to support good government. That does not mean that the church is or should be interested in partisan politics. The church is not concerned about WHO is elected to govern; it is tremendously interested in HOW those govern who are elected. The pulpit should never be concerned about promoting personalities; it must always be concerned about promoting principles that produce good character whether those principles operate in public or private life.

The pulpit can help to support good government by encouraging, commending and approving the action of our political leaders when they are sponsoring and promoting those things that make for public welfare. The pulpit can be of service in the cause of good government by a well balanced criticism of public officials who betray public trust. Good government and good citizenship are so closely related that the church must be interested in both.

Mottos Help But Not Enough

A Camden man, Matt Robert, has come up with the suggestion that the U. S. Treasury should inscribe the motto "In God We Trust" on U. S. paper money just as it does on money coins. He reasons that such a practice would "affirm our trust in God in such a manner that it will be heard around the world and give moral and spiritual strength to those who realize a great nation humbly and reverently places its trust in the Almighty." The Associated Press release of December 5 quotes Mr. Roberts as asking "What if our republic some day is shattered? Would not antiquaries of succeeding centuries rightly reason that we are a heathen nation?"

We are altogether in agreement with Mr. Robert's suggestion, but we cannot refrain from asking if it would not be far better to inscribe that motto in the hearts and lives of U. S. citizens rather than on the money which citizens exchange among themselves. We are convinced that the surest way to give needed moral and spiritual strength to the rest of the world would be for many of us to forsake our unrighteous ways and place our faith and trust in God. A nation cannot maintain its place of moral and spiritual leadership in the world by inscribing on its coins and paper bills a motto that does not truly reveal a realistic situation. About the only people that religious mottos on money would fool would be those of some distant age. In our judgment, the surest way to prevent this nation from suffering a shattering downfall is a widespread genuine revival of religion that exalts righteousness and "righteousness exalts a nation." But more power to you, Mr. Roberts.

Church Giving Increased

FIGURES just released by the Joint Department of Stewardship and Benevolence of the National Council of the Churches of Christ show that giving by members of the Protestant and Eastern Orthodox Churches in the United States is up, both for total amounts given and the per capita giving. The figures reveal that last year \$1,401,114,217 was given by the 49 reporting denominations as compared to the \$1,209,323,100 reported for the year before, an increase of 16.2 per cent. The per capita contribution in the 49 denominations was \$41.94 as compared with the \$36.99 of the previous year, a gain of \$4.95 per member, or 13.4 per cent.

Breaking down the amounts included in the over-all total, further study reveals that there were increases of 7.5 per cent in local congregational expenses, and 1.8 per cent for home and foreign missions and other benevolences. Considered from a per capita point of view there was an increase from \$7.56 to \$8.57 in benevolence giving, an increase of 13.4 per cent or \$1.01 per member.

Methodist giving during the year topped the 45 other reporting groups, there being a total of \$209,791,195 reported. While this may be a rather impressive amount, it must be remembered that the membership of The Methodist Church is also the largest. Indeed, figured on a per capita basis, Methodists have a long way to go to reach the average amounts figured on the total amount given by all the groups. The average amount given for denominational and other benevolence programs last year was \$8.57 while the average Methodist gave \$4.61. The average amount given for congregational expenses by the average church member was \$33.32

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GOD WITH US

By WILLIAM M. WILDER

Pastor of the Central Methodist Church, Lincoln

Scripture: Matt. 1:23; John 1:14; 14:9

IN the midst of our helter-skelter at Christmas time, I'm afraid that many times we miss the true meaning of Christmas. Oh, I don't mean that you won't get some religious flavor into your holiday season. Thanks to television and radio, I suppose that more people will hear carols, listen to the Christmas story from Luke, and in general be aware that Christmas is a religious celebration more than ever before.

But that doesn't necessarily imply that most of us won't skip the real meaning of Christmas. A lot of us may be like the woman with a small daughter, who was shopping in a frightful hurry. To her annoyance, her little girl kept pulling at her to come and see the pretty window. Finally, she stopped long enough to see what had attracted the child, and saw in the window a lovely scene, with the center attraction a large copy of Salman's "Head of Christ." She turned away, and said, "O come on, that's only a picture of God."

"Only a picture of God!" I wonder if at Christmas we will be so obsessed by our things that we will forget that it is the celebration of God making Himself known to us in the person of Christ Jesus. This is the glory of Christmas that "The word was made flesh and dwelt among us."

Here then is the central meaning of this wonderful season. All of us have seen the florists' motto, "Say it with flowers." The idea being that the beauty of a lovely creation of God can speak your adoration so much better than you can with words. Even so, when Luke wrote his Gospel story, he did not confine his telling to straight prose, but surrounded the birth story with songs. It is in Luke that we find the Ave Maria of the angel Gabriel, the Benedictus of Elizabeth, the Magnificat of Mary, and the Glory in Excelsis of the angels.

So, when God wanted to make himself known to us, He used not just words, but a Person. Words and ideas are such abstract things. They rarely speak the same message to two different persons for they are so easily misinterpreted. But the fact that God was in Christ is inescapable. It brings us directly to the attitude of God. It confronts us with His love, and His concern. It speaks more nearly of His character than words could ever do. For Jesus has said, "He who hath seen me hath seen the Father." Thus, through Christ we know what God is like.

It is as though God were a King who said, "I am busy with the affairs of my Kingdom, but I am sending you my son. He is very like me—so you will know me." Think how our world is changed by this fact. The early Christians were prone to make much of Jesus' miracle of healing because to them the miracles were proof of divinity. But as Dr. Leslie Weatherhead remarks, "Divinity is not seen in the power to heal a leper (we can do that now) but in the desire to do it, the concern manifested there."* Here was a love that went on loving; a concern beyond all human concern; an attitude and a desire that was divine.

Even yet today that concern entering into the life of Christian followers has literally changed the world. One cannot view hospitals, medical facilities, welfare agencies, and all the other concerns which point to the value of individual life without becoming aware of the impact of Christianity. God is manifest today in Spirit as men find love and compassion for others. Perhaps we'll see it better in reading Roger E. Treat's quotation of a paraphrase of John's first chapter: "In the beginning was an Idea, and the Idea was with God, and the Idea was divine. All things were made in pursuance of that Idea and without It nothing was made. The Idea was the Sustaining Substance, the Inner Reality of all that was made."

"The Idea became alive and the Life of it was the Light of men, the true Light that lighteth every man that cometh into the world. The Idea was made flesh and dwelt among us full of grace and truth. No man hath seen God at any time, but no man having once seen that Life full of grace and truth can fail to catch the Idea."*

There is the essence of Christmas—that "Christ is come that we might see and know God—that we might have life and have it more abundantly."

But there is a second meaning to Christmas that should become real to us—not only that God was in Christ, but that Christ is in us. Philip Brooks expressed this haunting need of man in the phrases: "O holy Child of Bethlehem, Descend to us we pray; Cast out our sin and enter in, be born



in us today." Some other poet put it this way: "If Christ a thousand times in Bethlehem be born; until He's born in me my soul is all forlorn."

This should be our purpose at Christmas: to not only realize that God was in Christ, but that He too must have Christ in us. We too have the possibility of showing forth the living Christ. Bishop McDowell used to tell the story of a missionary who could never keep his accounts straight. Finally, the Mission Board had to release him for inefficiency. Instead of returning home, he went further into the interior. Years later, the Mission Board extended its pastoral care to a remote region, and the missionaries began to tell of Jesus who was the poor man's friend, who loved little children, and who healed the sick. To their surprise the natives seemed to understand, and they seemed to be saying that they had known this man for a long time because he had lived with them. Of course you have guessed that it was the missionary whom they had known, and by his life had shown them Jesus. A failure as a bookkeeper, but what greater success could one have than to be able to portray Jesus in such a way.*

Dr. Norman Vincent Peale affirms the fact that we have the power and the opportunity of being Christs in miniature. He feels that St. Francis, the Beau Brummel of Assisi, was such a one, and he quotes a statement from George Whitefield that Isaac Watts was "a bit of Christ".* What greater compliment to a person than to say "In him I see a bit of Jesus."

If we would but realize that this is the truth at Christmas: that God was in Christ, and that Christ can be in us. The glory is that God sent His Son to save us, and Christmas is a time of the affirmation of that glory, for on this day God made Himself known to us, for a Virgin shall conceive and bear a child and call his name Immanuel, which being interpreted means God with us. Shall we not as Christians learn to live in this truth, and make it known to others by our witness by our lives.

Harold Ruopp tells how he stood at Franconia Notch and looked up at "The Old Man of the Mountain," and gazing, he was reminded of a story that was familiar to us in childhood, Nathaniel Hawthorne's "The Great Stone Face." Do you remember the story—of how little Ernest and his mother looked across the valley at the great stone Face, and the legend that some day a native son would return home, and that his face would resemble the Great Stone Face. Do you remember how breathlessly Ernest awaited the return of his hero? Would it be Mr. Gather Cooper and Scatter Gold who would come back first? Or would it be General Blood and Thunder with his many medals; or perhaps Old Stony Phiz, the grizzled statesman.

But always there was a disappointment, until one day the people looked about them and made a marvelous discovery. It was Ernest himself who looked like the Great Stone Face. He had lived so long in the presence of his ideal that he had become like his ideal. And Dr. Ruopp goes on to say "Whosoever thinks long enough in terms of Christ, acts long enough in terms of Christ, lives long enough in terms of Christ will in the end become like unto Christ."* Let us think on these things this Christmas: "That the Word was made flesh and dwelt among us."

* All material with footnotes was taken from *Treasury of the Christian Faith*, edited by S. I. Stuber and T. C. Clark, Assoc. Press, New York, N. Y., 1949.

ARMY, NAVY, AND AIR FORCE TO SELL LIQUOR

By Eleanor Neill, Director of Legislation
Arkansas Women's Christian Temperance Union

FROM the headquarters in Washington of the National Temperance and Prohibition Council, of which our Methodist Church is a member, has come repeated word of a strange and alarming situation in the Armed Services and of something private citizens can do about it.

The strange matter came to light in late summer largely through Drew Pearson, news commentator, who declared that a document had come from the Pentagon wearing a red border indicating that it was not for news men or the public eye. The order was for sale of liquor in officers' messes, and was interpreted by some as putting the Army almost on the verge of entering the night club business.

This order was given despite the fact that the Anti-Canteen Act of 1901 is still on the statute books. This Act prohibits the sale of or dealing in beer, wine, or other intoxicating liquors on premises primarily used for military purposes,

and directs the Secretary of War to carry its provisions "into full force and effect."

This Act or federal law, it seems, has been set aside through the influence of John A. Hannah, Assistant Secretary of Defense, who is quoted in "The Arkansas Gazette" of September 17th as saying he had "no intention of backing down" on the new regulation authorizing on-post sale of whiskey and beer.

"I made the decision and I am willing to take the grief," he said.

The secret order, signed by Adjutant General of the Army, Major General William E. Bergin, and effective September 1, 1953, states:

"It will be noted that the provisions of the enclosed regulations represent a major change in the existing policies and procedure applying to alcoholic beverages. It is believed that the privileges extended under these new regulations will, if used with moderation and restraint, serve to enhance the morale of all concerned.

"It is important to note that the sale of alcoholic beverages, as authorized in the enclosed regulations, is a proper open mess activity. However, this activity must not become a major open mess activity.

"Bars or lounges must be constructed and located so that there is no suggestion of a saloon or gaudy night club.

"Since the manner in which the Army governs the possession, sale, and use of alcoholic beverages is subject to critical public scrutiny, it is imperative that all commanders exercise constant supervision to insure that no unfavorable publicity or criticism is generated through the exercise of the privileges extended."

The Air Force in their Regulation No. 34-58 made provision like the Army for sale of strong drink and beer.

A published letter on October 25 from Adjutant General Bergin states the Army, Navy, and Air Force have issued uniform regulations. These provide for sale of package (bottled) liquors. As to sale by the drink and bars and lounges the letter is silent. Whether these are to maintain and just when all regulations go into effect is not known to the writer.

Danger From Officers' Drinking

"The extension of the privilege of the National Temperance Court to be a trial balloon, which is full, will lead to its extension. . . . But, all, it is the officers who set the example to the men. Making the purchase and sale of alcoholic beverages a special privilege based on rank means that many an enlisted man will want to assert his social status by drinking, too. Doing this on government premises sets the seal of government approval on drinking and on the Armed Services going into the liquor business.

"Furthermore, the curse of any army is officers incapacitated from properly performing their duties by drink. The health, comfort, and well-being, both moral and physical, of the men under them depend at any time on officers with a high sense of responsibility to those in their charge. Under battle conditions, or even under training conditions with modern weapons and all the delicately adjusted machinery of modern war their very lives may depend on officers' fitness.

"We believe this order will greatly militate against the prestige of the Armed Forces both at home and
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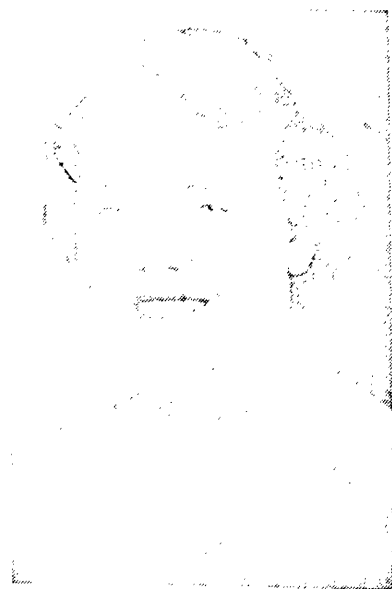
SUMMER SERVICE STUDENT HAS REWARDING EXPERIENCES

By HELEN HAMILTON

WORK CAMP. The two magic words that have always spelled wonderful experiences to me. Work Camp became an actual reality to me this past summer when I became a Summer Service Student sponsored by the New York City Mission Society. Along with ten other students I was a member of an interdenominational, interracial group to work with children in five week Bible Schools in the New York City area. I learned about New York City Mission when I applied to the Methodist Work Camp in New York City. This Work Camp was filled, and they referred me to City Mission. Nine girls and two boys from Iowa to Texas to Virginia made up our Work Camp. One of the boys was a Negro school teacher from North Carolina, and one of the girls was from Germany. She had been in the United States only six weeks.

As the train pulled into Pennsylvania Station, I was suffering from a severe case of mixed emotions. I was happy to be in New York City, at long last, but I was more than a little frightened to think that I would be with strangers and that I had a job to do that I didn't know much about. It was with that feeling that I arrived at Broome Street Tabernacle. The building had a large apartment on the third and fourth floors where we were to live. It also housed the Italian and Puerto Rican congregations sponsored by New York City Missions. There at Broome Street I met our two leaders, Miss Alice Towne and Miss Calista Olds, and the other members of the Work Camp who had arrived with somewhat the same feeling that I had. By the end of our first day together, however, we felt that we had known each other a long time.

Our first week in New York City was a busy one. For the most part it was concerned with training and seminars for the work that we were to do and with some sightseeing. We



HELEN HAMILTON
Little Rock, Student at
Hendrix College

attended work shops for crafts and music for various age groups. We discussed actual problems that we would meet with the leaders of the churches to which we had been assigned. We were fortunate enough to hear seminars on such valuable subjects as "The New York City Child" and to visit the Puerto Rican Headquarters and discuss with leaders there the problems they faced. We had an opportunity to talk with our leaders about definite plans that we were making for the fateful weeks to come.

By that time each of us knew where he would be working and with what age group. I was to work with Puerto Rican children of primary age. This group was one of the two groups that met at Broome Street so I didn't have a long subway ride twice a day. It was my responsibility to plan the worship, crafts, and recreation each day for my group of about 28 children. Our Bible School had a pianist who spent

30 minutes with us each day; therefore I was not responsible for planning the music. My assistant was a Puerto Rican woman who understood English and could translate occasionally to the children when it was necessary. Most of the children understood English very well, especially those who had been to public school for a year or more. However, we did have a few in the group who had just moved to New York during the summer and didn't understand any English at all.

In addition to planning and carrying out the actual Bible School program for my group I had two other responsibilities. Each Friday we planned an all day trip for the whole Bible School, and I helped with that. One week we took the children to a park for a picnic. I do believe that I enjoyed it more than the children because by then I had been in New York City for three weeks and hadn't seen a tree or a blade of grass. Another Friday we were able to take the children on the ferry over to Staten Island for a picnic and trip through a zoo. This was made possible by the Protestant Council. Twice we went swimming in a near-by church pool. It was a shock to me to learn that some of the children couldn't go swimming because they had no bathing suits or clothes that they could wear to swim in. The last part of my job concerned visiting in the apartments that my children lived in. The object of this was for me to see the type of homes that they came from and their living conditions and to let the children know that I, their Bible School teacher, was interested in them. It did me a great deal of good to see where my children lived, for I was better able to understand their problems. I had never in my life been in any place as crowded and dirty and smelly as some of those apartments were. Too, it was easier to understand such things as why the children talked so loud and were so noisy when I learned that they were used to being in a room with perhaps four or five conversations going on at one time.

There were many times when I wondered if I was doing any good at all. It was easy to get discouraged

because plans seldom went as I wanted them to. And then a child would come up to me with outstretched arms and say, "I want to kiss you," and I knew that I was doing some good. I felt that if the children associated the love and kindness that I tried to give them with the church, then my time had been well spent.

We had a lot of fun as well as a lot of work at Work Camp. Some of the fun came from sightseeing and doing things together. From a ten dollar activity fee we paid we were able to see four plays and attend a concert. One of the high points of our sightseeing was the trip we took to the United Nations. Another interesting trip we took was a boat trip around Manhattan Island. Our Fourth of July holiday was spent at Radio City. Once a week we enjoyed eating in a foreign restaurant. On Saturdays and Sundays our time was our own to do such things as visit museums, see the Stock Market Exchange, and attend some of the large churches. I enjoyed very much hearing Dr. Ralph Sockman preach. About one night a week we had seminar groups. They concerned such varied topics as New York City politics, motivation, and the National Council of Churches.

I feel that I received much more from Work Camp than I gave to it. I gained invaluable experience in that brief period of five weeks with the children. I gained new friends from the Work Camp group and new ideas and inspiration from the experiences we shared together. I enjoyed very much getting to know the people of that Italian and Puerto Rican neighborhood in which we lived. There was a group of high school boys of the neighborhood that we got to know especially well. The boys would sometimes come over to talk to us or play volley ball with us in the gym. It was interesting to learn the things they thought about and things that they wanted to do someday because they were from an entirely different background and environment. But mainly I got from Work Camp the rare joy that comes from doing something for someone else because you want to.

NEWS AND NOTES ABOUT FACTS AND FOLKS

MINISTERS AND WIVES of the Jonesboro District will have a Christmas party in Fellowship Hall of the First Methodist Church, Marked Tree, on December 18th at 5:00 p. m.

REV. GEORGE L. MCGHEHEY was the guest preacher at Fisher Street Methodist Church, Jonesboro, on Sunday, November 29. At that time he christened his little granddaughter, Kay Nanette Mabry.

REV. H. O. BOLIN, pastor of the First Methodist Church of Benton, will be the guest speaker at the Christmas party of the Edith Zinn Bible Class of Gardner Memorial Church, North Little Rock, on Saturday evening, December 12.

REV. RALPH HILLIS, pastor of the First Methodist Church, West Memphis, has been appointed chairman of Crittenden County's March of Dimes, the annual fund-raising campaign of the National Foundation for Infantile Paralysis.

THE METHODIST MINISTERS' FAMILY FELLOWSHIP of the northern area of the Searcy District was held in the home of Rev. and Mrs. Vann Hooker at Marshall on Friday evening, November 20. The Fellowship meets every two months.

THE TUPELO METHODIST CHURCH will have the formal opening of its new building on Sunday, December 13. Services will be held in the morning, with lunch served at noon and a song service in the afternoon. Rev. M. L. Kaylor is pastor.

DR. L. L. EVANS, of El Paso, general evangelist of The Methodist Church, held a series of evangelistic services at the First Methodist Church, Hot Springs, Dr. E. C. Rule, pastor, beginning on November 26. Moody Cunningham of Memphis was in charge of the music.

METHODIST MEN'S CLUB has been organized at the Fordyce Methodist Church with Charles Ledbetter as president. Other officers are Jim Lee Hammond, vice-president; Hollis Burroughs, secretary; C. O. Thomas, treasurer, and F. A. Gordon, corresponding secretary. Rev. Louis Averitt is pastor of the church.

REV. KENNETH SHAMBLIN, pastor of the Pulaski Heights Methodist Church, Little Rock, was the speaker at the meeting of the Methodist Men of the First Methodist Church, Camden, on Wednesday evening, November 25. Dr. J. L. Dedman, Jr., president of the club, presided at the meeting. Mr. Shamblin spoke on "Signs of Hope."

PHILLIP ANDERSON, University of Arkansas student who recently won a national award in a public speaking contest during the Future Farmers of America Convention in Kansas City, was the guest speaker at the meeting of the Methodist Men's Club of the Siloam Springs Methodist Church on Monday evening, November 17.

UNION THANKSGIVING SERVICES were held at the Methodist Church at Cotton Plant with the choir of the Presbyterian Church in charge of the music and devotions. Rev. Ray L. McLester, pastor of the Methodist Church, brought the message on "Two Kinds of Thanksgiving." A large congregation was in attendance.

DR. F. OLIN STOCKWELL, famous Methodist missionary who was held a prisoner by the Communists for three years in China and the author of the book "With God in Red China", has accepted an invitation to speak in Goddard Memorial Church, Fort Smith, during a Christmas visit to his son who is stationed at Camp Chaffee. The invitation was extended by the pastor, Rev. Alfred Knox, and the exact date will be announced later.

AFTER three years "in exile" in makeshift buildings on a hillside in Pusan, the famed Ewha University, first college for women

in all Korea, is now back on its original campus in Seoul. The fighting between northern and southern forces in Korea drove the young women south of the city of Seoul, but their president, Miss Helen Kim gathered them together and opened classes on the various tiers of a Pusan hillside, eventually adding temporary buildings for instruction and for dormitory purposes.

BISHOP PAUL E. MARTIN has appointed the following persons to participate in a Television Workshop in Dallas, January 4-8, under the auspices of the Jurisdictional Radio and Film Commission: Little Rock Conference, Rev. Rufus Sorrells, Little Rock, Rev. Kenneth L. Spore, Pine Bluff and Dr. Fred R. Harrison, Texarkana; North Arkansas Conference, Dr. Fred G. Roebuck, Fort Smith, Rev. Ralph Hillis, West Memphis and Rev. Alfred Knox, Fort Smith; Louisiana Conference, Rev. Edward W. Harris, Baton Rouge, and Dr. H. L. Johns, Monroe.

MISS NORMA B. CRAVENS, of Wilwaukee, Wisconsin, who is retiring in Raub, Malay Peninsula, after 45 years of service as a missionary of the Woman's Division of Christian Service, has been honored by the British Government with membership in the Order of the British Empire. Miss Craven has been an educator, most recently on the staff of the Anglo-Chinese School in Ipoh. She is the second American Methodist missionary to receive this honor, the first being Miss Mabel Marsh, educator, of Kansas and Kuala Lumpur, Malaya.

DR. HENRY D. APPENZELLER, Methodist missionary to Korea, and director of Church World Service in distributing all Protestant church relief goods in Korea, died on Tuesday, December 1, in the Methodist Hospital, Brooklyn, New York, following an illness of several weeks. He had been flown from Korea to New York a month ago for medical treatment. Dr. Appenzeller was born in Seoul, Korea, the son of the late Dr. and Mrs. Henry G. Appenzeller, first missionaries of the Methodist Church to land in Korea after its opening to the west.

MEDICAL WORK IS PREACHING, TEACHING, HEALING, is the title of the World Service leaflet which has been prepared for distribution in our churches on the Fourth Sunday of January, 1954. Brief glimpses into the work of the medical missionaries are given—the Philippines Methodist Church Mobile Medical Clinic is one example of this. The leaflet points out that, "We would be negligent if we failed to enter some of the new doors which are opening up before us,"—Nepal; Buxar, India; the countries of Africa. Your gifts to Methodist World Service help prove the statement that, "the most important by-product of the Christian service of healing is its evident witness to the love of Christ overflowing in service."

REV. JOHN E. BRASTRUP, a Danish Methodist minister who has given thirty-three years to missionary service in the Belgian Congo, Africa, under the Board of Missions of the Methodist Church, is now in the United States on furlough. After speaking engagements in mid-western churches he will return to his native Denmark for retirement—and a tour of speaking in Scandinavian churches. Born in Copenhagen, Denmark, and educated at the University of Copenhagen, Mr. Brastrup joined the Methodist Church in Denmark as a youth, and was later appointed an evangelist and Sunday School organizer among its young people. In 1921 he was named a missionary to the Belgian Congo. His service there has been at Elisabethville, the leading commercial city, and at Kapanga, Sandoa, and Jadotville, industrial and mining centers. He has been evangelist, organizer of schools, superintendent of the Kapanga and Sandoa Districts, and builder of churches and schools.

WINFIELD WILL HAVE OPEN HOUSE

Winfield Methodist Church, Little Rock, has completed an extensive remodeling and modernization program of its Educational Building. The

educational rooms have been in use since September 25 when Winfield broke all records in Sunday School attendance.

They now extend an invitation to friends and members to attend Open House on December 13 from 3:00 to 5:00 p. m.

There will be conducted tours through the building.

Dr. Cecil R. Culver is pastor at Winfield and Rev. Allen E. Hilliard is associate pastor. Lee Franklin is Church School superintendent.

THE SAME SORDID, LOATHSOME STORY

(Continued from page 1)

this age-old enemy of mankind?

Last week's story was of a man who was so well behaved in the penitentiary that a life sentence was commuted to thirty years. Continued good behavior brought a parole and then a pardon. Outside he finds liquor, licensed by the state, which caused him to so completely lose his self-control that he reportedly confessed to killing without a cause. The guilt for the crime is not his alone. We must share it.

CHURCH GIVING INCREASED

(Continued from page 1)

but the average Methodist gave \$26.96. The picture is about the same in giving to foreign (Methodists now use term "World") missions; the average church member gave \$1.45 while the average Methodist gave \$1.17. Most of the denominations reported as of December 31, 1952.

It is often misleading to draw conclusions from such figures because, of course, figures do not begin to tell all the story. But we would like to point out that this report shows that the largest amount given in any one year was given last year and that at a time when the cost of living is also about as great as it has ever been. Not only is that true, but the gain represented in the percentage is a larger gain than that report for the cost of living during the same period.

None of us is satisfied with the amounts reported as given. Figured on a per capita basis it appears on the surface that a good many of us are not beginning to give anything like what we should to the advancement of the Kingdom. There is a partial explanation in that the larger the denomination the more members there are in an inactive status and this large number of inactive members who contribute little or nothing to the church assist substantially in bringing the overall per capita giving down considerably.

Through such programs as this Area is now promoting, stewardship and attendance crusades, we ought to see a still further rise in the per capita giving. A natural by-product of interesting more people in church and church school attendance is a larger amount contributed to the church and its program.

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ARKANSAS METHODIST

BISHOP OXNAM SPEAKS TO
CHURCH EDUCATORS

LIFE'S WONDERS

In a few days America will pay homage to the Wright brothers, who 50 years ago proved that man could fly.

With some amusement I recall reading a small item tucked away on a back page of a daily paper December 18, 1943, ten years ago. Its heading read, "Kitty Hawk Celebration Cancelled by Blizzard."

What does the word Kitty Hawk signify to you? At the time I tried that question on two or three college students without getting any answer. I am sure, however, that most of you recall Kitty Hawk as the North Carolina town where, on December 17, 1903, Orville and Wilbur Wright made their first flight in a power-driven airplane.

So unbelievable did their achievement seem that day that most newspapers were unwilling to risk their reputations by publishing the report. Then the possibilities of aviation caught the imagination of the world and its development has become probably the greatest wonder of our generation.

Yet the achievements of aviation have become so common that the wonder has faded. The other day when a record of over 1300 miles per hour, the news was front page—for a day. But now it's almost old stuff.

There are some wonders we outgrow; there are others which grow up with us. Airplanes belong to the first group. Stars, for instance, belong to the second. When we were children we learned the rhyme:

*"Twinkle, twinkle, little star,
How I wonder what you are:
Up above the world so high,
Like a diamond in the sky."*

To be sure, I did look up at the stars when I was a lad. But I did not spend much time wondering about them. A new sled or a new bicycle could take my mind off the stars any time. But as I have grown up, I have discovered that the wonder of the universe has grown up so much faster.

The heavens seem immeasurably vaster to me now than when I was a boy. When I read an estimate of the diameter of the Milky Way at one quintillion, eight quadrillion miles, I am lost in wonder. Yes, there are wonders which grow up with us.

There are millions of people who do not remember when we had no radios. The impact of this wonder's birth is lost to them. How exciting it was in those early days when an out-of-towner got Station KDKA, Pittsburgh, even though the reception was barely audible.

A friend of mine, one of the earliest radio commentators long before networks were devised told me that one of his greatest thrills was receiving a letter from a listener who had heard his broadcast while crossing the Caribbean Sea. The wonder of it frightened him almost out of his wits.

Christmas, the event which we will celebrate shortly, is one of the wonders which grow. I confess that Christmas was the red letter day of the year for me when I was a child. When the red bells and green wreaths began to appear in the windows and shops, my temperature started to rise. The excitement, the expectation, the glow continued to mount as the day drew near, until the night before Christmas—well, that was the greatest night of the year.

The emotional excitement of Christmas has cooled with maturity, but the wonder of it has deepened and widened. Whereas in my childhood I

A public rebuke of "McCarthyism" by President Eisenhower has been suggested by Methodist Bishop G. Bromley Oxnam, Washington, D. C.

"President Eisenhower is held in such high esteem that if he would only say 'We must be done with this whole McCarthyism situation', the people of this nation would rise as one man to applaud him," Bishop Oxnam said in his address November 12 to the national Methodist conference on Christian education in Cincinnati.

"People who profess fear of 'creeping socialism' had better turn their attention to something that is upon us—creeping statism," the bishop continued.

"Light is an effective germicide. Americans must turn the light upon gutters from which emerges a leadership that, in the name of patriotism, would infect our people with the virus of the police state," Bishop Oxnam declared.

He said "the light must be turned upon men who would capitalize upon hysteria for political advantage, upon whose coalitions of reaction that play upon the fears of honest men for purposes of monetary reward and, more important, upon the false ideas that are being enunciated by men unread in American history, unacquainted with religious principles, and who are indeed the subversive un-Americans."

Other excerpts from Bishop Oxnam's address, "The Artificer in

Ideas," are as follows:

"'Conform or die' is the command of demagogues, right and left. 'Think and let think' is the practice of free men. The dictator decapitates his opposition. Democracy dignifies the opposition. In England it is called 'Her Majesty's opposition.' The dictator surrounds himself with 'yes men.' The chosen leader of a free people seeks constructive criticism.

"Demagoguery is contagious. Intellectual weaklings succumb quickly. They become enamoured of power and exercise it sadistically to silence criticism. Dissent is defined as disloyalty; and deviation from party line is declared to be treachery. The American people looked with horror upon the activities of Nazi gauleiters, and were sickened by the disgusting practices of Mussolini's castor oil squads. Commissars of Stalin who enforced cultural conformity were condemned by all true Americans.

"The free mind in the free society, seeking the truth that frees, is essential to creativity and to the maintenance of liberty. The book-burners, the circulators of lists of so-called subversives based upon falsehood, the half-witted without ideas who would silence speakers and threaten the representatives of the people are termites destroying the very foundations of the free republic.

"The thinking of Washington, Jefferson, and Lincoln and the pro-

(Continued on page 9)

thought most about the presents to be received and given, now I think beyond the gifts to that tidal wave of goodwill which sweeps up the coastline of the world, even though many shores are studded with bristling battleships. What is the power that lifts the tide of the world's heart at Christmas time?

It is the immense surge of life's divinest force—love. The mystery of love is inexhaustible. It is God-given. The more we know of it, the more we see remains to be known.

A few years ago I received a Christmas card with the picture of a poorly clad but smiling boy from New York's lower East Side. On it were the words: "Nuthin' can stop Christmas."

Nothing can stop it because Christmas is the divine invasion of good will. It leads the list of life's growing wonders.

On A Wide
Circuit

W. W. Reid

PEACE IS YOUR JOB, TOO

From far-separated places there mounts evidence that men are gradually learning that physical armament is about the most vulnerable "defense" a nation can build for itself. Today's most heralded defense — be it the Maginot Line or the atomic bomb — may prove the weakest link in the armor of tomorrow. Meanwhile into building it — the Great Wall, the Maginot pill-boxes, the armed alliance, the "new weapon to end all weapons" — there has gone a nation's wealth, its hope, its strength, its manpower. And when these are wasted and men are disillusioned, a nation is easy prey to enemies within and without.

A fears B. Any one or more of a thousand things, big and little, real or imaginary, causes the fear, or dislike, or distrust. A arms himself against "possible attack." It may be a club behind the closet door or a pistol under the pillow. And he boasts of his "preparedness." B, who may or may not have evil designs against A, hears the boasting; it was intended that he should. B lets it be known that he has two pistols

and a shotgun as well. A gets new bolts on his door — and more defenses; and he talks swaggingly about them. C (who lives between A and B) hears of the feud, becomes panicky, and arms himself also. Soon D and E and most everyone in the neighborhood have invested in "protection" of some sort; they lose sleep and become jittery. The gunsmith and the hardware salesman are making money out of the fears. It will be something of a miracle if, in the tensions of the neighborhood, someone does not pull a trigger and set all bedlam loose.

I note that President Eisenhower — whose very training would tend to give him an exaggerated notion as to place of armed might in defense — recently urged us to strengthen our churches and increase the services of our churches as an important arm of the defenses of the nation and of democracy. Military might, he intimated, is insufficient for the task that must be done to make peace in the world.

Says David A. Morse, director-general of the International Labor Organization: "We must think of peace not merely as the absence of war but as an active, constructive human effort in which everyone has a job to do. Just as the greatest threat to our world is total war, so it is our great responsibility to join all our efforts to wage total peace. The solution calls for efforts by men and women everywhere on the economic, social, and educational fronts as well as for statesmanship on the political front."

Says President W. V. S. Tubman of Liberia: "We are filled with anxiety when before us are springing up, in ever increasing numbers, pro-

blems both complex and compound, incident to the association of nations with diversities of ideologies and idiosyncrasies. Using genuine love, mutual understanding, and respect for obligations as the common denominator, and faith in the righteousness, justice and equity of the laws and regulations of the United Nations, we may find solution for these problems. All of us need to dedicate our energies with dogged determination toward these ends."

The Prime Minister of Iraq urges all men to adhere to the principles of the U. N. charter "to prevent the recurrence of these disasters which threaten the very existence of our civilization." Says he: "Such principles as the equality of human beings, the equality of peoples, and the recognition of their right to self-determination, and the affirmation of the dignity and worth of men are considered self-evident truths essential for the establishment of friendship and cooperation among nations and peace and happiness in the world."

This rush to arm and super-arm, based on fear of the other fellow's armaments, we dignify with the name "technical development" — and we seem only at the beginning of its "possibilities." Technical development, says Secretary-General Dag Hammarskjöld of the U. N., "has given us names of destruction far more terrible than those which have previously been at the disposal of anybody . . . Our problem is how to use what man has created for the benefit of man instead of for his destruction. That problem can be resolved only by a joint effort in which all are willing to take part and to carry their responsibility."

"I Thought They Were Widows"

By OAKLEY LEE

Pastor, St. Mark's
Methodist Church
New Orleans

"I THOUGHT they were widows the first time I saw them," said Mrs. Bernard Romain; she was speaking of the deaconesses and the "habit" that they wore back in the year 1913. The Romaines lived next door to the St. Mark's Community Center and this was their first contact with the Methodist Church. Mr. and Mrs. Romain were born in Bordeaux, France, and even though they came from the same town they had never met until they started on their boat trip to America. Mr. Romain had met Mrs. Romain's mother who asked this young man of twenty if he would look out for her daughter of fifteen who was also coming to America. He did and seventeen years later he married her. Mr. Romain worked as a waiter in the "French Quarter" of New Orleans until his health failed him in 1910 and then he and Mrs. Romain got a job caring for a house in the country and from that job they heard of a house in New Orleans near St. Mark's Community Center. They both feel that God had a hand in leading them to this Church and contact with St. Mark's.

About this time a boy came into the family by adoption. His name was "Albert" and the deaconess invited little Albert to Sunday School and that is how this story started. Mother Romain came the next Sunday and in a few years Mr. Romain followed. The year was 1919. The war was just over and poverty was the rule in this part of the city. Mr. Romain helped distribute the clothing that had been sent to St. Mark's. It hurt him to charge for the clothing. He felt that it should all be given away, but then the center needed money too to carry out its program.

During all the years since they

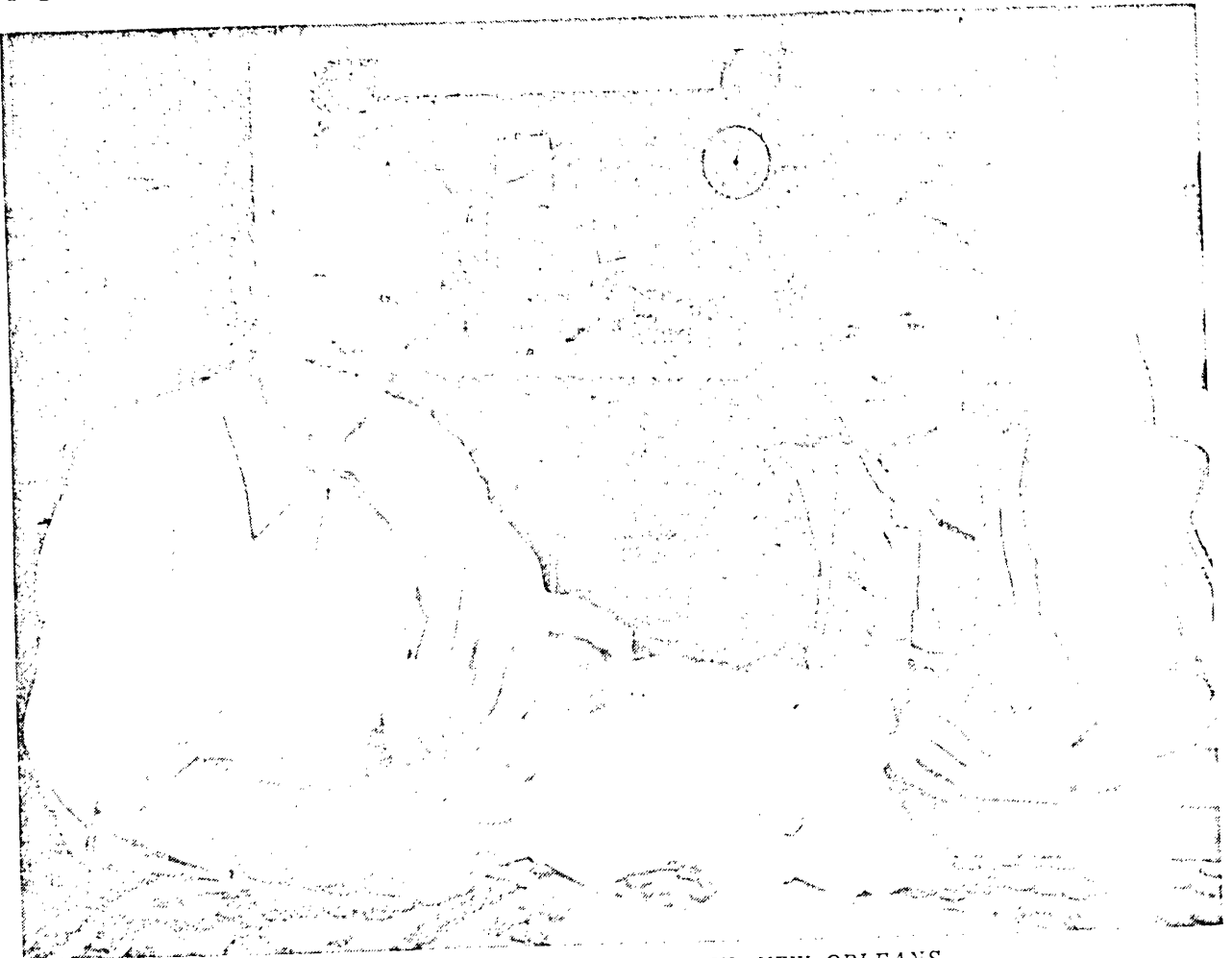
first came to St. Mark's, wherever there has been a need the Romaines have always been there. They ran a little store on Kelerece Street, but the store was always closed when there was anything doing at the Church. During the second World War Mr. Romain heard that the Navy needed someone to fold bandages, he volunteered and folded 48,000 bandages during the next few years. The Navy sent him a commendation which has been framed and hangs in their bedroom. A few years later he began to fold bandages for Charity Hospital, and since

that time he has folded almost a half a million, he hopes to reach that goal by Christmas of this year.

Mr. Romain is now eighty-one. He spends about an hour a day in his garden with his flowers, and he devotes another hour to his needle work which is excellent, the rest of the day he spends folding bandages. They are both very active in church work, the church door never opens but what they are here. In a way they tell the story of St. Mark's Community Center and St. Marks Church, of the early struggle of Methodism in this part of the

country. All ministers who have ever been to this church are their "boys" and when any of them are in this part of the country they always go to see this wonderful old couple at 905 Kelerece Street.

If you came to St. Mark's next Sunday you would find the pastor standing behind a very handsome pulpit. This was given to the church by the Romaines as a love offering. This is only one of many such tangible expressions of the love and loyalty they bear to the Methodist Church that has means so much to them.



MR. AND MRS. BERNARD ROMAIN, NEW ORLEANS

PRESIDENT ADDRESSES NATIONAL COUNCIL

Washington, (NC) — Cooperation among the churches contributes not only to the advancement of religion, but also to the practice of democracy in this country, President Eisenhower told members of the General Board of the National Council of the Churches of Christ in the U. S. A. at a luncheon meeting here last week.

The President spoke November 18 at a luncheon attended by high government officials as well as national church leaders during the first meeting the Council's General Board has held in the nation's capital.

In its two-day sessions, held in a city that emphasized the place of the National Council in national life, the General Board elected as the Council's second highest official a man whose professional life has been primarily devoted to relating the Christian message to the problem of the nation and its citizens.

On February 1, Dr. Roswell P. Barnes, now executive secretary of the Council's Division of Christian

Life and Work, will become associate general secretary of the Council. He was recommended for the post by the man with whom he will share responsibilities for guiding the nation's largest religious organization, Dr. Roy G. Ross. Dr. Ross, who is now associate general secretary, becomes the Council's top administrator on February 1 when Dr. Samuel McCrea Cavert retires as general secretary.

In another major action, the Board issued a statement urging a revitalized attack on the nation's housing problems and called for slum clearance, provision for non-segregated housing and subsidized housing for low-income groups.

The Board also commissioned Council President William C. Martin, leaving next month for Japan and Korea, to carry Christmas greetings to American troops on behalf of the Council's 30 constituent communions. Bishop Martin, who is also president of the Methodist Council of Bishops, was given additional messages of Christian

greetings for Japanese and Korean Christians.

The related roles of government and the churches in American life were underscored at the luncheon November 18 both by President Eisenhower and by the Rt. Rev. Henry Knox Sherrill, first president of the Council, who spoke on the significance of the National Council for the life of the nation.

Speaking extemporaneously, President Eisenhower told the gathering of 200 that United States government is "merely a translation into the political field of a deeply felt religious faith." And he defined this faith as belief in the principle of the equality of man and the dignity of man under a "supreme Being in front of Whom we are equal."

The President left with his hearers an appeal to minimize religious differences in the interest of advancing both religion and democracy in this country.

Among government leaders seated at the dais were Attorney General Herbert Brownell, Jr.; Harold E. Stassen, director, Foreign Operations Administration and president

of the International Convention of Christian Education; Nelson Rockefeller, under-secretary, Department of Health, Education and Welfare; Dr. Arthur S. Fleming, director, Office of Defense Mobilization and National Council vice-president for the Division of Christian Life and Work; and Presidential Assistant Sherman Adams.

The Rt. Rev. Henry Knox Sherrill, presiding Bishop of the Protestant Episcopal Church and the National Council's first president, asserted that the Council is seeking to help men and women understand the relevancy of the Gospel to every area of life, including the political and economic. In an interpretation of the Council's significance in the life of the nation, Bishop Sherrill stressed that the Council is in no sense a merger of churches or a "super church."

"It is," he said, "what its name implies — a council of churches to enable participating churches to cooperate more effectively in tremendous areas of life and work

(Continued on page 14)

Page Seven

NORTH ARKANSAS CONFERENCE NOTES

By Ira A. Brumley

Conference Youth Leaders Meeting

The message of Bishop Paul E. Martin was the high point in the Conference Youth Leaders' meeting on the Hendrix Campus, November 27-28. He spoke on the missionary situation as he has seen it and the opportunity of youth to share in such a program.

This annual meeting of youth leaders is held in the fall of each year. It is the fall meeting of the Conference Youth Council, which is composed of youth officers, district directors of youth work, and the other adult conference leaders, together with the sub-district presidents and counselors. This year we were able to have the district superintendents and a number of district secretaries of Youth Work (W. S. C. S.) and the conference secretary of youth work.

The meeting opened at 2 p. m. on November 27 and continued until noon on November 28, with afternoon, evening and morning sessions.

Pryor R. Cruce, Associate Director of youth work for the conference took leadership for the evening session on November 27, while the conference council worked on plans for coming programs.

The council announced that the conference youth rally would be held on April 2 on Hendrix Campus.

The annual youth assembly is to be held the first week in June.

Bill Goodloe of Ft. Smith was the presiding officer. He is Conference Youth President.

Reports To District Conferences

The Board of Education is able to report to the district meetings that more than two thousand persons have been enrolled in formal training schools and that there have been hundreds of persons in informal institutes programs.

More than \$4,300.00 have been reported on Rally Day offerings, while at this time last year we could report little more than \$3,100.00.

Many other encouraging items can be reported in the educational field. We have had many vacation church schools, youth activities' week programs, many camps for youth during the summer, and splendid groups at Mt. Sequoyah programs, Tulsa Adult Convocation, and the National Conference on Christian Education.

North Arkansas Coaching Conference

The North Arkansas Conference held a three day coaching conference on the Hendrix College Campus, Conway, Arkansas, November 30-December 2, under the direction of the Conference Board of Education and with the cooperation of the General Board of Education.

Rev. J. Irvin McDonough, Miss Virginia Stafford, and Miss Margie McCarty, members of the General Board of Education Local Church Staff, gave leadership in the three courses presented in the conference: Teaching Children, Teaching Youth, and Helping Adults Learn.

The following persons from the North Arkansas Conference were in the sessions: Otto W. Teague, Forrest City; Mrs. Fred Wengel, Helena; Alf A. Eason, Marion; Mrs. J. Clar-

ence Wilcox, Brinkley; E. J. Holifield, Ethan W. Dodgen, Mrs. H. D. Castleberry, and Miss Regenia Watson of Jonesboro; A. C. Murray, Marked Tree; William Stewart, Lepanto; William Connell, Bay; Arvill C. Brannon, Weiner; Bennie Jordon, Monette; J. H. Holt, Paragould; H. M. Sanford, Reector; Miss Sally Ingels, Imboden; Miss Mary Chaffin, Melbourne; Pryor R. Cruce and Mrs. Cruce of Swifton; Jim Wiseman, Searcy; Floyd G. Villines, Beebe; Harold Spence, Jacksonville; James Major, Heber Springs; Worth Gibson, Gentry; Arnold Simpson, Fayetteville; Archie Boyd, Berryville; W. Henry Goodloe and Alfred A. Knox of Ft. Smith; J. H. Heggard and Robert Paul Sessions of Van Buren; Mrs. Paul M. Bumpers, Clarksville; O. D. Peters, Charleston; Robert E. L. Bearden, Miss Sue Osment, Mrs. James S. Upton, J. Albert Gatlin, Ira A. Brumley, and Mrs. Brumley of Conway.

Miss Pat Baber and Mrs. L. C. Tompson of Little Rock also were in the conference.

Many of those attending indicated that this was one of the most helpful programs of the kind they had had the opportunity to be in at any time.

There were others that were invited and would have been in the program had not conditions made it seem unwise to take part in such a program at this time.

We appreciate the splendid contribution made by the General Board Staff Members and the cooperation given by all who had a part in the program.

Melbourne Charge Sets Record In Training Schools

Under the leadership of Mrs. D. G. Hindman and Miss Mary Chaffin the Melbourne Charge has set a record in number of training schools to be held on one charge in one year, and they have done this in six months. That charge has had more than a dozen schools. Some of them have been very small, but in such a plan they have gotten training opportunities out where it is greatly needed. They have used the courses on How to Teach in the Church School, and Christian Stewardship.

This charge is not yet ready to close their training program for this year. They are planning an outstanding Bible School in the early spring.

The total course cards issued in this charge is second highest for any charge of the conference.

Brightwater Training School

We do not have the final report on the Brightwater School, but an indirect report indicates an excellent school, which was held November 30-December 2. There were two courses in the school: Christian Stewardship, S. O. Patty; and How to Teach in the Church School, Mrs. E. H. Hook.

Jonesboro District has completed two more schools: Lake St., Blytheville, and Bay.

The training program is just about over until January, but then many schools are to get under way. A large number of schools will be held in January: McCrory; Osceola; Helena, Damascus, Conway, St. John; Harrison.

FILMSTRIPS AVAILABLE

The following filmstrips are available for use with children at the Little Rock Conference Board of Education Office.

GROWTH IN OUR IDEA OF GOD
TWO THOUSAND YEARS AGO—
series of five filmstrips

CHRISTMAS AROUND THE
WORLD

ONE GOD—THE JEWISH WAY
SUMO, A BOY OF AFRICA
SUNDAY AROUND THE WORLD
DAYS OF WONDER

Filmstrips Available For Use With
Children's Teachers And Parents
GROWTH IN OUR IDEA OF GOD
THE FAMILY SERVES THE
CHURCH

FAMILY ON TRIAL
IS YOUR HOME FUN
SOME LEARNING EXPERIENCES
LET THE CHILDREN COME
THE VACATION CHURCH
SCHOOL

Any of the above listed filmstrips may be used free of charge by any local church in the conference. Ask for the use of a certain filmstrip giving the date on which you prefer to show the film, but also give an alternate date, so that if the film is in use on the date that is your first choice, you may still get it on the time of your second choice. Please return the filmstrip to the conference office immediately after you have used it, as some other church may be waiting for it. To request the use of one of the above listed visual aids, write: Mrs. Lorene Derrick, 525 Exchange Building, Little Rock, Arkansas.

Plan now for the mission studies, to be held during the winter quarter in the Children's division. The larger churches using the Closely Graded Lesson Materials, will probably use the study on WORK AND WORSHIP AROUND THE WORLD. This is a ten-session unit to be used during the additional sessions with the Primary and Junior children. The churches using the Group Graded Lesson Materials will probably use the unit on SPANISH SPEAKING AMERICANS in the U. S. A. For use in the additional sessions the Primary teachers will need a copy each of:

A PRIMARY TEACHERS GUIDE
ON SPANISH SPEAKING
AMERICANS
NEW FRIENDS FOR NENA

The Junior Teachers will need:
A JUNIOR TEACHER'S GUIDE
ON SPANISH SPEAKING
AMERICANS

Every church should plan to have extra or additional sessions as they are called, with the children during the winter quarter. The following suggestions are made as to the time during which these sessions may be held:

1. The Sunday Evening Fellowship during January and February, in churches where the Fellowship is a regular part of the church program.

2. During the hour that the MYF meets in churches not having a regular Sunday Evening Fellowship.

3. Small churches may have the mission studies for all of the church during the eleven o'clock hour on those Sundays when they are not having regular preaching services.

4. Weekday sessions may be held at any hour when the children are

WHITE HOUSE LIBRARY RECEIVES ABINGDON- COKESBURY BOOKS

The Abingdon-Cokesbury Press, publishing division of the Methodist Publishing House, was represented by six books in the seventh quadrennial presentation by the American Booksellers Association to the White House library.

President Eisenhower accepted the gift of 200 books on behalf of the nation. Walter L. Seaman, director of sales for the Publishing House, took part in the presentation as a member of the committee appointed by Marion Bacon, president of the association, to select the volumes.

Among the 200 books given were five volumes, published up to date, of *The Interpreter's Bible*, a commentary published by Abingdon-Cokesbury Press and John Wesley, a children's book by May McNeer and Lynd Ward, also an Abingdon-Cokesbury publication.

The presentations were begun in 1929 shortly after President Hoover noted the absence of a permanent library in the White House. The American Booksellers Association began to install a library which could serve as a model for family libraries everywhere. In selecting books, they chose those "most representative" of the American book scene. Two hundred books have been presented during the first year of each presidential term since the initial presentation of 500 volumes.

This fall's presentation included books of 1949 through 1952 and brought the library up to 1700 volumes.

How can we honor Christ at Christmas? The answer is simple—so very simple. We must be more Christlike. We must pledge Christ our allegiance and loyalty. We must do unselfish things for those who will never be able to do anything for us in return, except, perhaps, to give us their undying gratitude and Christian love. The only way to honor Christ on His birthday is to honor Him with our lives all the year through.—Rev. C. G. Sinnickson

free to attend.

All Primary and Junior leaders should read carefully the suggestions on Missionary Education of Children which are found in "Missionary Education" section in the CHILD GUIDANCE each month, and in the Friendship Bulletin in the METHODIST WOMAN for December.—Mrs. W. F. Bates.

PINKING SHEARS

Only \$1.95 postpaid. Chromium plated, precision made. Manufacturer's Christmas overstock. Guaranteed \$7.95 value or money refunded. Order by mail. Lincoln Surplus Sales, 1200 Main St., Evanston 41, Illinois.



METHODIST PAPER REBUKES SOPER FOR CRITICIZING ROYAL FAMILY

Dr. Donald O. Soper, president of the Methodist Conference of Great Britain, was sharply rebuked by the Methodist Recorder, unofficial denominational publication, for his critical comments on the royal family. Dr. Soper recently told an open-air meeting in Manchester that he felt the Queen would be "wiser if she kept away from what is erroneously called the sport of kings but which is largely the house of racketeers." He also suggested that the Duke of Edinburgh might better offer the public his views on God "and about the religious background of his own life" rather than what he thinks "about playing fields and aero engines." The Methodist Recorder said that Dr. Soper's comments had caused "deep resentment not only in this country but throughout the Commonwealth." It pointed out that they were made shortly before the royal couple left on "a long, arduous and most important tour undertaken at no little personal sacrifice and under the highest sense of duty. Methodists, like most other Christians, are not much addicted to attendance at race meetings and they might be happier if these did not have support in higher quarters. But that is a very different thing from proffering advice to the Queen as to which of the traditional social gatherings of our people she should honor by her presence and which she ought to shun." The Methodist Recorder is owned by the Methodist Newspaper Co., Ltd. On the company's board of directors are such influential Methodists as Sir Robert Perks, head of a public works contracting firm; Lord Mackintosh of Halifax, the Hon. Isaac Foot, Liberal politician and a Free Church and temperance leader; Sir George William Martin and Sir Leighton Seager, industrialists; Dr. Leslie Weatherhead, and Dr. William Edwin Sangster.

Christianity To Be Taught In Egypt's Schools

Courses in Christianity will be introduced soon in the government-run schools of staunchly Moslem Egypt. Bible lessons and Christian ethics will be taught to Christian students by regular, government-paid instructors. The move is the latest of several steps taken by President Mohammed Naguib's military regime to eliminate religious discrimination. In the past, only Islam has been taught in the government schools. Under the new policy, all Christian students will receive Christian instruction during the same periods when Moslem pupils are studying their own religion. Textbooks for the Christian classes are to be published by the government press, which already has printed an outline of the curriculum. The curriculum and textual material have been prepared by a committee of Coptic Orthodox and Evangelical churchmen.

Methodists Gain 41,000 Members In Fall Missions

Methodist evangelistic missions conducted in six regions of the northern states during October and November resulted in more than 41,000 professions of faith, according to preliminary reports received here by Dr. Harry Denman, executive secretary of The Methodist Church's General Board of Evangelism. The October-November drives marked the second intensified phase of the United Evangelistic Mission 1953-54. This Mission is American Methodism's part in a year-long emphasis on evangelism called for by the World Methodist Council. The worldwide mission, honoring the 250th anniversary of the birth of John Wesley, Methodism's founder, is aimed at securing 250,000 new members for the Church. The first

program. Professor Carl A. Mathes, director of the program, said the group is the only one in the country with the ability to use so many languages. It will render carols in English, Latin, Hungarian, Gaelic, German, French, Italian, Spanish, Polish, Croatian, Czech, Greek, and Swedish. The carols will be recorded on tape and presented by transcription during the Christmas holidays over Station WSBT here.

Christmas Lighting Program Pushed In Memphis

Participation of all Memphis residents in the annual Christmas lighting program here is being urged by the City Beautiful Commission. The commission has asked that at least two inexpensive candles light every doorway. As in other years, the program will feature a Christmas outdoor lighting contest which has as its 1953 theme Peace on Earth to Men of Good Will.

Dr. Jones Lists India's Grievances On Missionaries

The basis on which Christian missionaries will be able to operate in India was explained in Portland, Ore., by Dr. E. Stanley Jones, who was in Portland for a series of six evangelistic meetings. "When I went to India early this year, I wanted to check on talk that the Indian government would not allow missionaries to come back in the future," he said. "I found out what the Indian government's grievances were. I have their assurance that I will be welcomed on my return to India in a few months, and I have passed my findings along to American mission boards." Dr. Jones said the Nehru government has objected to four things: That some missionaries were "not producing loyalty to the government;" that some were taking part in local politics; that some were offering inducements to members of low castes to become Christians; and that some were using terms derogatory to In-

dia, such as "heathen." "I consider that these objections are valid and have agreed to avoid them," the evangelist said. "The Indian government is not asking us to do anything that will interfere with the teaching of Christianity."

Prayer Group To Seek 'Spiritual Curtain' Around U. S.

A prayer group that asserts it has saved Miami from hurricanes for four years announced in Miami it will seek to establish "a spiritual curtain" around the U. S. to protect this country from any damage by a hydrogen bomb. The Rev. James R. Adams, 88, who with his wife the Rev. Elsie C. Adams founded the Hurricane Control Prayer Group in 1949, said that "only one small hurricane slipped through our prayer defense" in the four-year period during which greater Miami was threatened by 32 "big winds." The group offers its prayers in pairs from the roof of a Miami hotel whenever storm warnings are posted. "We will work in pairs," he said, "to establish not an iron or bamboo curtain but a spiritual curtain of protection around the whole U. S. A. through which no peril may pass."

Japan Protestants Plan Drive To Double Membership

A six-year drive aimed at doubling the membership of Protestant churches in Japan by 1959, when the centenary of Japanese Protestantism will be observed, was launched in Tokyo by the National Christian Council of Japan. Dr. Toshihiko Kagawa, Japanese Christian leader, has undertaken a speaking tour of the country in behalf of the Protestant Centenary Campaign. Dr. Emil Brunner, noted Swiss theologian now on the faculty of Japan International Christian University, has agreed to speak at a number of centenary meetings now being planned. The Council's Centenary Campaign Committee also announced that Dr. E. Stanley Jones, noted American missionary-evangelist, will make his fourth postwar tour of Japan in 1955 to further the centenary program. In addition, the committee said, arrangements are being completed for the LaCour Evangelistic Team, a musical evangelistic group that was highly successful in its appearances here last year, to spearhead the campaign during 1954. The committee said that efforts through the end of 1955 would be in the nature of a "warm-up" for the "all out drive" in 1956-58 to reach the desired goal by the beginning of 1959.

BISHOP OXNAM SPEAKS TO CHURCH EDUCATORS

(Continued from page 5)

nouncements of the great exponents of freedom who have made our land the home of the free must be taught to our children. Basically, freedom rests upon religious conviction. It is the church's high privilege so to teach that the people understand that this is our Father's world, that moral purpose is written into the nature of things, that every human being created in the image of the Eternal is a person of infinite worth.

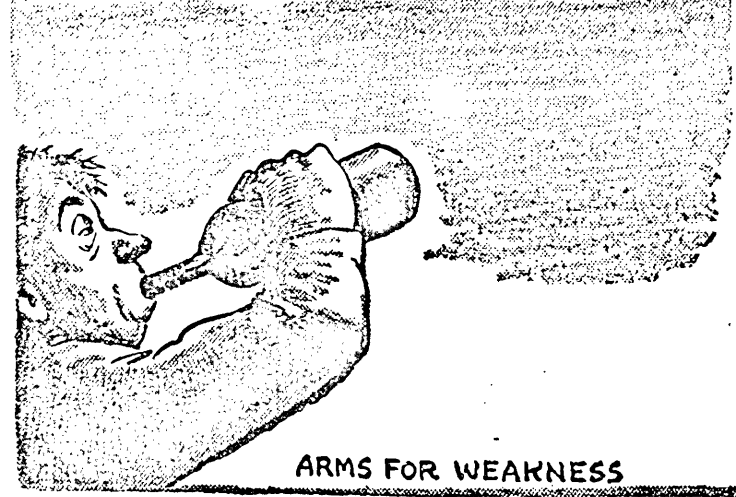
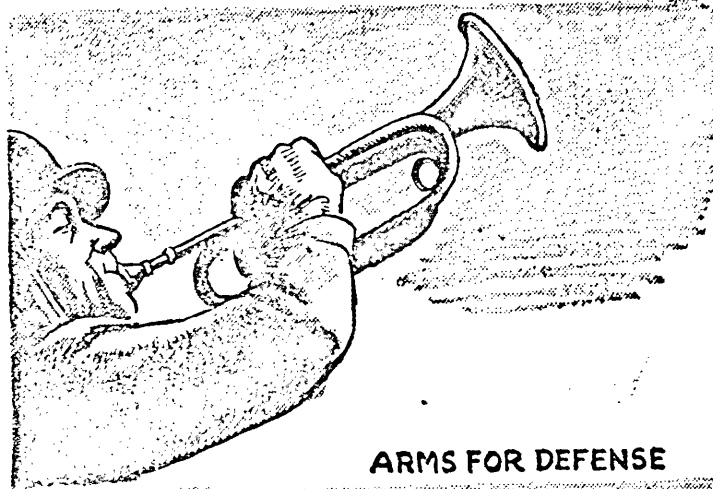
"It is the teacher who is the artificer in ideas. It is he who, in the classroom, cooperating with the mother in the home, can so work with ideas that they become incarnate in the generation to come."

intensified phase of the United Mission was conducted in eight southeastern states last spring and resulted in a total of 80,167 commitments to Methodism. A third will get under way in February in the Rock River Conference (Northern Illinois), extending later to Cuba and Caribbean and South American areas. With the two intensified phases and the campaigns conducted at various times this year in individual Conferences or districts, Dr. Denman said, United Evangelistic Missions have now been held in 29 regions of the U. S. and brought a total of 204,306 commitments. Of these, 129,123 are new Methodists by professions of faith or vows and 75,183 are transfers of membership. Outstanding among the missions this fall was the New York Area campaign which netted a total of 23,209 commitments, 16,345 by professions of faith. The Area covers Metropolitan New York, parts of New Jersey, Connecticut, Massachusetts and Vermont, and New York state's Hudson Valley region.

Church Choir To Present Carols In 13 Languages

Christmas carols will be sung in 13 languages by the choir of Our Lady of Hungary Catholic church in South Bend, Ind., on Dec. 20 in its fourth annual international carol

WILL WE SAVE OURSELVES OR DESTROY OURSELVES





THE CHILDREN'S PAGE

ANNIE WINBURN, Editor



THE CHRIST CHILD AND THE CHRISTMAS TREE

By Beulah Simmons Waterman

IN the starlight of Christmas Eve Rosemary and her father ran down the hill which led from their home to the village. As they hurried over the smooth, gravelled road, the father's grip of the little hand was tight or more than once the child would have faltered. She did not realize that his longer steps were shortened to keep pace with hers.

"Good for you, Rosemary. You have not romped all over our big yard for nothing," commented Mr. Dixon, when they reached the sidewalk.

In a happy mood they entered a gift shop on Main Street where Rosemary was to have the pleasure of choosing the decorations for the home Christmas tree. She wanted everything she saw. Finally the purchases were made and she and her father were ready for the return trip home with the packages.

Before they started back they delivered a small package to a bent old woman, and then father and child went slowly up the long hill. Rosemary watched the lights of autos climb to the brow of the hill from the other side and laughed in glee as the cars rushed past causing a stiff breeze sending loose gravel flying. She knew she was safe, for her father's hand held her red-gloved one.

They stopped at the gate and looked back. There were the cottages in a row. All the windows were shining out into the darkness of the evening. They turned to the beckoning gleam from the home windows, and raced to the house.

Slipping out of her red coat and cap Rosemary danced into the living room where an old lady smiled a welcome to them.

"Oh, Grandmother," cried the happy child, "we have so many things for our tree—a whole box full! See!" Down on the rug in front of the fireplace she dropped and looked at her father as he entered the room.

"Quickly, Daddy, cut the string."

Mother and son watched her as she took the bright trimmings from the box, one by one, exclaiming over each as she placed them around her on the floor. They noticed every expression of the down-bent head with its curling masses of brown hair, the beautiful lines of the baby neck, the chubby, dimpled hands and arms. The brown eyes were very shiny and her lips smiled happily. Stooping, her father kissed her gently.

In a corner of the large, softly lighted room stood the tree. Tiny electric bulbs of various colors and silver rain were its only decorations.

"Look! See who's here! Santa—all in red—just like me!" Jumping up, Rosemary ran to her father with an ornament for the tree. "Put him way up at the top, Daddy. I guess he ought to have the best place." The older people were kept busy hanging the gay objects as she directed.

"We will light the tree in the morning. Mother, wouldn't you like

to see a Christmas tree like those we used to have trimmed with candles and strings of popcorn and cranberries. Electric lights and tinsel can never replace them." Having finished the work, mother and son were seated in big, deep chairs.

"Oh, here is a picture! Why, it is a picture of a baby and hay, and is it the baby's mother?" Gazing straight into her father's eyes, Rosemary said, "Who is it, Daddy?"

A look of bewilderment crossed the man's face. He hesitated—at a loss to know what to say—he, who was usually adept at story-telling. He glanced at his mother, resting quietly. He knew she was listening—waiting for his reply.

"Let Grandmother tell you about the baby. She knows the story well and has told it to many little children."

The child stood still, holding the picture and star toward her father. "But, Daddy, can't you tell the story?"

There was a silence . . . "Come

here, Rosemary. I'll tell you the story. Perhaps your father will play he is a child again and will draw his chair up close and listen with you."

Slowly she went to her grandmother and nestled in her arms. It was a beautiful living picture the father saw as the light from the fireplace played over the crimson of the child's dress and the soft gray gown of the woman.

Rosemary continued studying the picture, but often looked at her father with questioning eyes.

"It was a long time ago. Many people were going along the country roads that led to the little town of Bethlehem."

"In autos, Grandmother? Like the ones that go down the hill?"

"No, dear, some walked. Others rode camels like those you have in your picture books. Do you remember?"

"Among these people were two named Joseph and Mary. They could find no room in the inn so they went to a stable to rest. There a baby they named Jesus came to them. His mother wrapped him in soft white clothes and laid him in the manger bed."

"You dear little baby, I love you,"

whispered the child to the picture.

"An angel told some men who were on the hillsides watching their sheep that a baby had been born, one who was Christ the Saviour. Then many more angels were heard singing a beautiful song, 'Glory to God in the highest, and on earth, peace, good will toward men.'"

"What a big star this is, Grandmother!"

"That is the star that was shining over Bethlehem that first glad Christmas night. Wise men from the East saw the star, and it guided them to the inn where the young child was. The wise men brought wonderful gifts to the baby. So because Christmas is the birthday of the Christ Child we celebrate it each year."

"But where is this baby now?"

"Rosemary, often in your play you talk to your mother as if she was in the room with you."

"It seems like she is, sometimes, Grandmother."

"This baby grew to be a man, did much good and then he went away. He, too, is near you every day although not in sight. As you grow older, Rosemary, you will understand."

The woman's mind and heart were busy with memories of her girlhood home on a farm, where flames of great logs shone on happy faces. She forgot the child and was seeing other faces in the firelight. Her son had memories, too.

The silence of the room was broken by a sleepy little voice. Again Rosemary stood before her father, picture and star extended to him. "Daddy, take Santa down and put him by the bell. Then fasten the baby Jesus and the star way up high in his place. This is the baby's birthday and he must have first and best place."

Then she curled up in her father's arms and was soon fast asleep. The old lady looked, smiled, and thought, "A little child shall lead them."—The Christian Advocate

A CHILD'S SONG

The stars are loveliest of all
The lovely things on Christmas night,
For they are shining just the same
As when the dear Lord Jesus came,
And, oh, it brings Him close and near

To watch the golden stars shine clear—

The very stars that shone so bright
Upon Him on His Birthday Night.

—Lucy A. K. Ade, in Exchange

JUST FOR FUN

Aunt Sophie (who lives in the city): "And what brought you to town, Henry?"

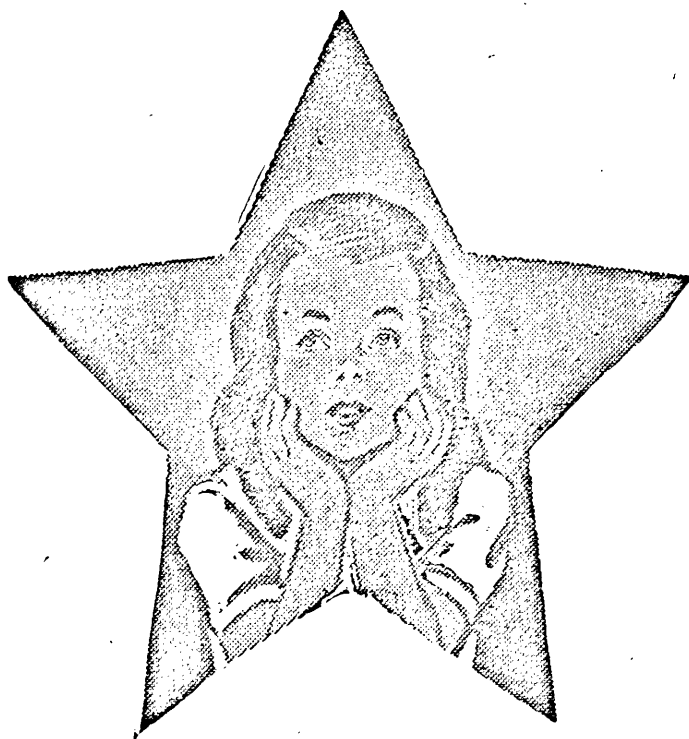
Henry (from the country): "I just come to see the sights, and I thought I'd call on you first."

A 5-year-old girl, visiting a neighbor, was asked how many children were in her family.

"Seven," she answered.

The neighbor observed that so many children must cost a lot.

"Oh, no," the child replied, "we don't buy them—we raise them."—Capper's Weekly



A LETTER TO SANTA CLAUS

Dear Santa,

Please see that children everywhere
This Christmas time,
Share in the happiness of it,
As children should, and I'm
Asking that you visit them
The whole world around,
You know the children love you
Wherever they are found.
They also love each boy and girl
Of all lands and races.
It matters not to them
The color of their faces.
So visit them and spread this love,
When it is understood,
Some day this whole world of ours
Will be one brotherhood.—A.E.W.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. EWING T. WAYLAND, Editor

LAKE CHARLES DISTRICT ZONE MEETINGS

Four excellent zone meetings have recently been held by the Woman's Society of Christian Service of the Lake Charles District. The meetings, presided over by their respective zone leaders were held at DeQuincy, Vinton, Lake Arthur, and Rayne. During the recreation period the hostess societies provided coffee, and at the noon hour they furnished salads, relishes, dessert, and coffee to go with the sandwiches brought by the women attending the meeting. A profusion of seasonal flowers and beautiful work up centers made an impressive setting for the meetings at each church.

A well-rounded program built around lines of work needing emphasis just now was planned under the direction of Mr. Roy Dugas, District Secretary of Promotion with assistance of the four zone leaders, Mrs. E. C. Boy, DeRidder (Zone I), Mrs. O. B. Jordan, Lake Charles (Zone II), Mrs. George Sutton, Crowley (Zone III), and Mrs. E. E. Faulk, Ebenezer (Zone IV).

Following a brief period of opening worship each zone leader expressed appreciation of the preparations made for the day by the hostess societies and called attention to the Quadrennial Goal by reading Della Adams Latham's meaningful poem, "That the Kingdom of God May Be Realized." She then asked for a roll call of societies and gave each society about two minutes in which to share with the group that society's achievements and some of its plans for the remainder of the year.

At all of the meetings a panel on "The Circle, Its Purpose and Program" was a part of the morning session. In their discussion the members of the panel followed closely the outline and materials presented at the Workshop on "The Circle" conducted at School of Missions by Mrs. Warren Constant. Enthusiastic audience participation made this one of the most helpful periods of the day. The following ladies made up the panel at the meetings held in Zones I and II: Mrs. James Whitaker, Mrs. Elvin Daigle, Mrs. Gordon Daubertshaus, Mrs. A. J. McGrede, and Mrs. George Pearce. At Zones III and IV the panel was composed of Mrs. Carl Lued, Mrs. O. B. Jordan, Mrs. W. F. Chapman,

and Mrs. Roy Dugas. Mrs. Horace Denison, District President, served as moderator for the panels.

The closing period of each zone meeting was given over to the guest speaker of the day. Zone I was privileged to have as its speaker for the day Mrs. Alvin Smith of Wesley Church, DeRidder, who was formerly District Secretary of Spiritual Life in the Monroe District. Mrs. Smith brought an inspiring message on "Discipleship." Zone II was fortunate to have as its guest speaker for the day Mrs. J. H. Cain of DeRidder. Mrs. Cain and her husband have just recently returned from a tour of the Holy Land, and she thrilled her audience with her word pictures of that land so dear to every heart, and made each woman feel that she was traveling with her along the Jerusalem road — the Jericho road, — the Damascus road. At both Zone III and Zone IV meetings Rev. Robert Chrichlow, District Director of Youth Work, spoke on "Youth and Christian Vocations" and challenged the women to the opportunities and responsibilities that are theirs as they work with the youth of their churches and communities.

Two hundred twenty three women and several district members attended the zone meetings. They represented the following societies: Zone I: DeQuincy, DeRidder, First, DeRidder, Wesley, Leesville, Merryville, and Pine Grove; Zone II: Lake Charles, First, Lake Charles, Oak Park, Lake Charles, Simpson, Lake Charles, University, Maplewood, Sulphur, Vinton, and Westlake; Zone III: Crowley, First, Gueydan, Iowa, Jennings, Raymond, Welsh, and Lake Arthur; Zone IV: Abbeville, Churchpoint, Ebenezer, Indian Bayou, Lafayette, First, Lafayette, Davidson Memorial, and Rayne. Others attending the meetings were: Mr. J. H. Cain of DeRidder, Rev. Karl Tooke, District Superintendent, and Rev. Alvin Smith, Rev. E. W. Day, Rev. Ivan Donaldson, Rev. W. F. Howell, Rev. D. B. Boddie, Rev. E. P. Drake, and Rev. D. T. Williams.

Editor's Note: It has been brought to our attention that the Lake Charles District is 100% organized; this is the goal of every district, and we congratulate the Lake Charles District on accomplishing this goal.)

JAPANESE WOMEN AND YOUTH SERVE IN NEEDY PLACES

By Eleanor Warne
Kawakami Mura, Kitagata, Japan

The Woman's Society of Christian Service in Kawakami Mura, Kitagata, has undertaken a service program that is something new in Japanese life.

When the Farmer's Rural Gospel School was held here, the members decided to make futons—the Japanese sleeping mats and bedding. Because they had no material or money to buy cloth, each woman gave one or two kimonos of her own, and thus were made twenty lovely futons. They have also made many lovely children's garments, bags, cushions, towels, table covers, toys, etc.—out of the scraps and remnants of cloth sent to us by several churches at home. They have been thrilled with the beautiful prints and have asked for more, for there are countless ways to use them and they are clever in sewing. The young people are also beginning to make puppets for Bible plays, so they need lots of materials for making costumes. The soap and dishcloths and dishtowels sent by one group have inspired some of them in more sanitary ways of housekeeping. The usual Japanese way is to wash all dishes in cold water with their hands and drain them; and if there is sickness in the family it makes no difference.

During the busy time for the farmers, when they were harvesting the wheat and planting rice, we saw the need for a Nursery School for pre-school children. Some of the church women offered to help. Working in cooperation with the major and village officials, we planned two small schools in different neighborhoods, five days in each place, using the same teachers and with some of the mothers in both neighborhoods helping. It was an experiment with little time to prepare; but everyone helped. The young people helped us make blocks and toys out of scraps of wood secured from a factory; the women and girls made dolls and animals and beanbags out of scraps of cloth; and others decorated tin cans with bright pictures from Christmas cards and made scrapbooks. It was all a big success and the people of the village have asked to have more like it during the rice harvest next summer.

From time to time, there have been other community contacts. We have had many gatherings in neighborhood meeting places showing slides and filmstrips and movies borrowed from the American Culture Center in the nearby city. Often the village youth groups and women's clubs have asked us to come to their meetings, not just to show films but to talk and tell them something about America and "to bring them some message." For a long time I have hesitated in talking to them directly in such groups about Christianity because it is quite a feudalistic community deeply grounded in Buddhism and Shintoism. In rural Japan it is best to work slowly at first. But now I think they really want to know more about Christianity and from now on I hope to pre-

CLINTON ENTERTAINS GUILDS

The Clinton Wesleyan Service Guild was hostess to the Searcy District Guild on Sunday, November 15. About forty members attended this meeting.

Following the morning church service the Guild members met at June's Cafe for lunch. At 1:30 they returned to the church for the following inspirational service.

The Invocation was given by Mrs. J. W. Harger. Miss Ethel Jones of Harrison gave a very inspiring talk on "The Test of Christian Discipleship." The guest speaker, Miss Mildred Scott, Conference Christian Social Relations and Local Church Activities Chairman, used as her subject "What a Wesleyan Service Guild Can Do." Mrs. Jackson of Heber Springs gave a talk on "What It Means To Me To Be A Member of the Wesleyan Service Guild." The meeting was closed by all members singing the Guild Hymn.

After the program a short business session was held by Mrs. Sam Sullivan, Searcy District Guild Secretary. Reports were given by the local president. It was voted that the spring meeting would be held in Heber Springs.—Mrs. Sam Sullivan

EL DORADO CONCLUDES STUDY

The Woman's Society of Christian Service of the First Methodist Church of El Dorado, met Monday, November 16, and Tuesday, November 17, in fellowship hall to conclude a series of programs on "Spanish Speaking Americans." Monday's Session was given by Circle Three, Mrs. George Mittendorf, Chairman. Mrs. Bob Rimmer, Secretary of Missionary Education, brought the meeting to order with prayer. Mrs. Ray McDonald announced the subject for the program "What the church is and what it can do to meet the needs of Spanish Speaking Americans."

Mrs. Mittendorf opened the program with the group singing the hymn "In Christ there is no East or West". Mrs. J. A. O'Conner gave the devotional, closing her remarks with prayer. Others taking part on the program were Mrs. Grover Zinn, Mrs. H. C. Hardy and Mrs. Carl Rawls. The meeting closed with the group singing "Help Somebody Today".

Tuesday's Session Circle four, Mrs. Cliff Wright, Chairman, was responsible for the program. Mrs. J. T. McQuade, President of the Society, called the meeting to order with prayer. Mrs. Wright opened the meeting with the group singing the hymn "Where Cross The Crowded Ways of Life." Mrs. Wright gave the devotional. Others taking part on the program were, Mrs. Charles Wright, Mrs. W. L. Arnold, and Mrs. E. E. Paxton.

The meeting was closed with the members repeating the society's motto in unison.

pare simple talks on the type of message they need most—that of the Christian way of life.

SHREVEPORT ZONES MEET

Over two hundred members of the Woman's Society of Christian Service attended meetings in the three zones of Shreveport District in November.

The first was held in Mansfield on November 6 with Mrs. J. S. Segura as leader.

The second meeting was held in Mangum, Shreveport, on November 13 with Mrs. G. F. Barnes as leader.

The third zone met in Oil City on November 18 with Mrs. Robley Davis, District Secretary of Children's Work, presiding. Mrs. H. D. Braselton, Oil City, is the new leader for Zone 1.

Most of the societies, including three societies, reported.

The programs were spiritual, inspirational and promotional, being

given by the women themselves in a fine manner.

"The Widening Fellowship" theme was carried out in worship center, posters, large treasure chests, literature presentations, World map, and others.

A speaker was presented at each meeting on "The Widening Fellowship" using Home Missions Diorama, by Lucille Baldwin Sexton, and Foreign Areas of work shown on the world map.

"Charting the Course of the Local Society" using Quadrennial theme and goal chart was presented. In one zone a play "The Solution" from THE METHODIST WOMAN was given in costume.

Devotions, music, and group worship opened and closed the meetings. The offerings were generous. (Continued on page 14)

CURRENT NEWS IN ARKANSAS METHODISM

EARLE PASTOR REPORTS TO QUARTERLY CONFERENCE

First our budget had to have attention, because of severe adverse agricultural conditions. The Official Board faced it, invited all organizations of the church to help, which they did, and it was set on its feet. Next came youth work, local, district and area wide at Mt. Sequoyah; summer camps at Bear Creek and Youth Activities Week at home. Revivals at home and abroad came in for their share of emphasis. The Earle Tent Revival was an inspiration to all of us. Through personal witnessing and the preached Word, 17 have been added to the church this conference year. Two children have been baptized. Through the Commission of Education, the church school was re-organized.

In addition to helping with these organizations there has been the oversight of buildings and janitor, sick calls and hospital visits, prayers and encouragement; a funeral, now and then; a wedding or two; the Weekly Bulletin to get out; business and personal correspondence; community calls for civic duties, for charity relief, for special problem help, for devotions, prayers and invocations; board meetings; men's meetings; preachers' meetings; committee meetings; Conway meetings; speaking engagements; a refresher course in public speaking; exchange of pleasantries on the street, stores and offices; a training school at West Helena; a full day spent with a poor family securing the aid of medical science; time spent with the wealthiest to secure similar help in spiritual aid. There were also trips home; time spent with my own sick father; a day to say goodnight to my last Grandad; time out for a day or two of personal illness; one car wreck; a little family life; a bit of recreation now and then; an admiring glance at the autumn leaves; a soulful gaze at the beauty of the heavens; a lingering prayer a night for my Church Family and loved ones; a little time to write these lines and a few moments to give this report.

Indeed, the life of the Methodist preacher is many sided and versatile. He must shift gears quickly and often. Many a day's work and plans are changed completely ere well begun.

These things and others that the lines will not hold; nor ink bring to sight, compose the life and time of a Methodist preacher. Pity? No! Sympathy? What for? If he's God called and loves people, he's likely the happiest person in the community and would not trade places with a millionaire! —G. A. McKelvey, Pastor

POLICE CLOSE SPANISH BAPTIST CHAPEL

MADRID (RNS) Police closed a Baptist chapel in the Madrid suburb of Cuatro Caminos.

It was understood the chapel had never received written permission from the Minister of Interior to function as a place of worship and that its pastor, Francisco Fernandez, had been fined at least three times.

ACTIVITIES AT THE SANATORIUM

The Christmas season is observed at the State Sanatorium in a very unique way. As the great day approaches trees are brought to many rooms and beautifully decorated, colored lights glow, numerous greeting cards are received, Nyberg entrance is beautified, carols are heard and a general spirit of the occasion is felt.

I am thinking of some things which may add to the observance of the occasion. In a recent folder from the Upper Room Publishers is this word, "KEEP CHRIST IN CHRISTMAS." This is a challenge to all of us. The Lord should be honored in this and all other occasions. Seeking to do a helpful thing I have ordered one thousand copies of one of the Christmas Bulletins put out by the Publishing House. A message will be mimeographed in it and the bulletin given to each patient. Then a small gift will be given the patients, and by means of my machine the Carols will be heard on the floors of the buildings. The patients enjoy the Carols which are played for them every year.

It will delight you my friends of both Arkansas Conferences to know that those things mentioned are made possible because of the Methodist Sunshine Fund. The fund is made up of voluntary offerings sent in to me to help patients at the sanatorium. Many patients benefit because of this fund.

The work goes on each day at the sanatorium. Many fine opportunities for service come to me in my rounds and contacts. One of the greatest privileges is that of leading patients and employees to accept the Lord as personal Saviour. Pray for us at the Sanatorium.—Bates Sturdy Chaplain

COURSE ON WORLD PEACE AT MOUNTAIN VIEW

From November 1 to 4 a course was taught on "World Peace" in the Mountain View Methodist Church by the Pastor, H. W. Jinske. Twenty six people enrolled for the course and twelve earned credit cards. It was a first series course. "War or Peace" by John Foster Dulles was the text used.

Mr. Dulles who is Secretary of State has some deep insights into this issue. He calls attention to the things that are making for war such as the presence of a despotic power in Russia bent on controlling the world through its ideology. In order to achieve its goal it is willing to resort to fraud, conspiracy, infiltration, trickery etc. According to Dulles "If history is any guide war will come out of this situation, unless the free people of the world change the trend." He believes the trend can be changed through collective security, of which the United Nations is the Corner Stone; through the techniques of getting truth over to the peoples behind the iron curtain; by making the nation strong militarily; and last but not least by developing those spiritual resources that will give free peoples the character and the willingness to work for peace

The Old Philadelphia Methodist Church in Izard County stands as a landmark to the historic past and a monument to the faithfulness of a small congregation who are determined to preserve it.

Built in 1857 by slave labor, the structure is the oldest church building still in use in this section of the state and perhaps in all Arkansas. And it is older than the county seat of Melbourne located five miles to the south.

The names of the slave holders who founded the church — J. J. Watkins, O. P. Watkins, H. Williams, and Wm. Criswell — are printed on the front wall over the chancel. Their slaves did most of the actual work on the building with the masters overseeing the job and trying to outdo each other. The slaves planed the eight-inch-wide boards by hand and their masters placed their signatures in pencil on each board as it was finished. Until the church was whitewashed in 1917 these signatures could be read from the ancient pews.

Because the timber in that region was so small, lumber had to be hauled by an ox team from Iuka, in the northwest corner of Izard County, a distance of about 18 miles. The foundation of stone and the rafters were hewn by hand, and all of this hand-worked lumber was put together with square nails.

The furnishings of Old Philadelphia Church have changed very little since the day they were first installed. The pews are the type used long ago with a division in the center to separate the men from the women. And there are posts, which served as lantern stands, attached at regular intervals to this partition. The lanterns brought by members of the congregation, and the kerosene lamps with their reflectors, which were attached to the walls, gave light for the evening services. These have been replaced in recent years by electric lights.

Revivals have been conducted there when the church — which has a seating capacity of 350 — could not hold all the people attending the services. Camp meetings also played

and to exert moral influence.

He also states that peoples need to strengthen their loyalties to institutions that make for this character and moral influence. In this connection he points out the great work of the National Council of churches and the Federal Council which preceded the National Council. America, according to Dulles, has lost much of her moral leadership. She does not have the spiritual appeal that she had in the nineteenth century. "It appears at times that the only in-

fluence we have is that of guns and goods. This will not last long. Peace and security can not be bought. It will be won as people every where develop a mind for peace and are willing to make a sacrifice for it." —H. W. Jinske, Pastor

In the cultivation of character and selfhood, as in the growing of a garden, it is necessary not only to nurture desirable plants, but also to uproot the weeds.—Joy Elmer Morgan, editorial, NEA Journal.

OLD PHILADELPHIA CHURCH

By BETTY BUCHANAN

Outside And Interior Views Of Old Bethel Church

a part in the history of Old Philadelphia Church. There was a time when this historic church had over 100 members; now there are only 27, but these 27 refuse to abandon their mellowed relic of the past.

Plans to repair the antique edifice are now under way. Steel windows will be installed, the ceiling is to be covered with fiber-board, and the original structure.

Old Philadelphia Church is part of a circuit of nine churches, which are led by four God-loving people: the pastor, Rev. D. G. Hindman; Mrs. Hindman; Miss Mary Chaffin, deaconess; and Vernon Anderson of Eatesville, lay preacher. With encouragement and help of these servants of the Lord, Old Philadelphia Church, as well as the other eight, is carrying on the work of the Lord and will continue to do so for many years to come.

ARKANSAS METHODIST



"Along A Country Road"
The North Arkansas Conference
The Town and Country
Commission
The Methodist Church
Hendrix Station, Conway, Arkansas
Paul E. Martin, Bishop Mr. Lester Hutchins,
Rev. Floyd C. Villines, Vice-President
President Rev. David P. Conyers,
Secretary
Rev. J. Albert Galtin, Executive Secretary

NEWTON COUNTY METHODISM

Sunday November 22 was a day filled with joyous activities. On Saturday afternoon preceding the Sunday services, Rev. Vernon Chalfant, Chairman of the Board of Missions, Rev. Chas. A. Simpson, local pastor and a committee from the Jasper Methodist Church, along with the writer, met for the purpose of discussing the opportunity of the church for further service in Newton County. It was a most cordial discussion.

After surveying the work being done it was found that the church at Jasper was already rendering outstanding community service by offering the facilities of the church for a place of meeting for the Farm Bureau, Chamber of Commerce which has the services of the pastor as president, Home demonstration club, 4-H Club, banquet, Ozark writers and artists guild, Boy Scout troupe, G. I. Class part time, and poultry study group. This is indeed a splendid contribution being made by our church.

On Sunday the writer was privileged to attend the church school session. The opening services were conducted by a group of youth under the guidance of Mrs. Ed Arnold, a gifted musician. Through her teaching there are at least ten youth capable of playing the organ for a worship service. Mrs. Arnold is a retired college teacher who has been giving great help in the musical life of the church. The 11:00 o'clock

worship service was well attended. The congregation was responsive and appreciative.

In the afternoon we journeyed to Erbie for a service. It was another high moment for this group of people was wonderfully responsive to the service. In the evening we went to Basin where another fine group had assembled. Here a large number of young people took part in the services by directing the singing. A number of adults also made a definite contribution to the service. The day was filled with great spiritual blessings. Bro. and Mrs. Simpson have made a most outstanding contribution to the people of Newton County. I have not seen three churches on any charge where there was finer participation in the services. The people love and appreciate, in a deep sense, the parsonage family.

Though I am assigned to the Paragould District, the work of the Commission will continue under my direction until a successor is named. This column will also be continued until then by the present writer. Though I shall not be able to travel over the entire conference, as in the past, the office will be open, the workshop at Hendrix continued, and the program of the year, set up at Annual Conference, carried out as nearly as is possible. Let us all keep pressing forward in the great work of our Lord. —J. Albert Galtin

PROGRESS AND IMPROVEMENTS AT KINGSLAND

The Methodist Church at Hebron, near Kingsland, in Cleveland County, has all the natural adornments, that can be desired to make the place attractive.

Recent improvements have been made on the property, painting the house, neat concrete foundation, new lighting system, butane gas with attractive stoves, and newly painted pews. These give the building an attractive, well kept appearance. The membership is responding to the efforts of pastor, Rev. P. D. Alston, and supports him in his suggestions for improvements.

Rev. W. S. Cazort from Keith Memorial Church, North Malvern, preached to a goodly, attentive congregation at 11:00 A. M. November 29. Many families brought a great quantity of well prepared food, which was spread at noon on a long table on the church lawn. This great feast was highly enjoyed by a large number of members and friends of the church.

At 2:00 o'clock Rev. James A. Simpson, from Fairview Church, Camden preached to this large congregation. The community spirit and the singing of gospel songs here is worthy of note. Everyone joined

BIBLE SEARCH PRODUCES OLD VOLUMES

A three-week search for the oldest Bible in this San Joaquin Valley area uncovered a volume published in England in 1769. The owner found inside the Bible a copy of one of America's early newspapers, The Ulster County Gazette, published in New York in January, 1800. The paper carried a detailed account of the death and burial of George Washington and pictures of signs of the Declaration of Independence. The Bible, handed down from generation, has been in the home of Mrs. Madge B. Betcher for 45 years.

HE WON'T BECOME DELINQUENT!

It's the Chamber of Commerce that does this—as told in *Scouting* (magazine)—but we see no reason why it could be done by a church committee in any community or neighborhood:

"The Chamber of Commerce at Altus, Oklahoma, in the Black Beaver Council, has a live-wire Boys' Work Committee. As each boy in Altus reaches eleven years of age two members of the committee

heartily in the activities of the day. This is an unusually active rural church.



REPORT FOR NOVEMBER, 1953

We want to express our sincere thanks to the groups and participants listed below who have rendered a service or presented gifts to the Home during the month of November, 1953.

Harmon Church—canned fruits and vegetables
The Gus Blass Co.—candies
Wayne Farris—tickets for Shrine circus
The Hackett Circuit—fruit, vegetables, jellies, linens and clothing
Mrs. W. A. Dossett—fresh tomatoes and jonquil bulbs
Mr. Chas. R. Baber—gum
Oak Forest Drug Store—tickets for Shrine circus
Central Manufacturing Company—Circus tickets for Shrine Circus
International Brotherhood of Electrical Workers, Local No. 295—circus tickets for Shrine circus
Miss Peggy Gillespie—toy dog
Columbus Methodist Church W. S. C. S.—quilt
Old Walnut Ridge Sunday School—canned fruit
Gardner Memorial Primary Dept.—canned goods, fruits and books
Asbury Primary Dept., Little Rock—canned goods, pecans and assorted gifts
Asbury Junior Dept., Little Rock—canned goods and assorted gifts
Asbury Kindergarten Dept.—canned goods
Ozark Methodist Church, circle No. 1 of W. S. C. S.—canned fruit
E. D. Gregory, Parkdale—clothing
Ozark Methodist Church, circle No. 1 of W. S. C. S.—canned fruit
Ward Methodist Church W. S. C. S.—quilt
Second Mile Sunday School Class, Jonesboro First Methodist Church—cookies
First Methodist Church, Smackover—clothing
fruits, nuts, canned goods, candies, etc.
Second Mile Sunday School Class, Jonesboro First Methodist Church—socks, gloves, etc.
Mrs. L. C. Adams—scrap book materials
Square Rock Church—canned fruits and vegetables
McRae Methodist Church—canned fruits and vegetables
Congo Methodist Church—canned goods and vegetables
Piggott Methodist Church—shoes

MEMORIALS

IN MEMORY OF:
Earle E. Spencer by Mr. and Mrs. Jack Stiel Dante
W. F. Cooley by Mr. and Mrs. Currey A. Bishop
Mrs. C. A. Ballard by Mr. and Mrs. J. F. Cashion and Roy
Mrs. Kate Smith Ballard by Mr. and Mrs. Tom Cashion and W. H. Lauchley
N. M. Shell by Mrs. P. W. Boggs
Mrs. E. T. Williams by Mrs. John H. (Lucy G.) Wharton
Mrs. W. W. Morgan by Mrs. John H. (Lucy G.) Wharton
Mrs. C. A. Ballard by Mr. and Mrs. E. P. Downing
J. S. Moose by H. M. and Helen A. Lewis
Mrs. A. W. Martin by Mr. and Mrs. Jim Clemmons
Mrs. Lula C. Burger by Mrs. Ollie Childers and Mrs. Joe Price
E. N. Sunderland by Maybelle Kidd and Lois Dickinson
Mrs. Henry Thompson by Elizabeth Bost
N. M. Shell by Mr. and Mrs. W. C. Shepherd
Gus Cook by Mr. and Mrs. W. C. Shepherd
Mrs. Bruce Crow by Circle No. 4 of W. S. C. S., Warren First Methodist Church
Mrs. F. G. Barton by Louis Barton
Mrs. E. A. Murphy by Mr. and Mrs. A. T. Bell
William Morrison by Youth Division of Earle Methodist Church
Rev. W. F. Cooley by Turrell W. S. C. S., Methodist Church
Mrs. Helen Lehman Rorie by her sisters
Mrs. Maude R. Sallee by Mrs. Ben A. Brown
Mrs. Pauline C. Barton by Mr. and Mrs. Julian B. Fogleman
J. B. Vance by The Wesleyan Service Guild of Earle Methodist Church
A. L. (Bert) Simmons by Mr. and Mrs. Chas. Wilkin
C. Y. Culberson by Mr. and Mrs. K. W. Pettit
Mrs. T. W. Ratcliff by Corning Methodist Church
Mrs. Alice Lee Denton by Hughes Meth-

odist Church
W. R. County by Mr. and Mrs. Raymond Kerr
Mrs. Lida Chunn Sewell by E. K. Sewell
Edgar M. Church by Mr. and Mrs. John Mac Smith
Mrs. J. R. Chesbro by Chancel Choir of Highland Methodist Church
Mrs. Bruce Crow by Rev. and Mrs. John Bayliss
Total Memorials\$192.00

OTHER GIFTS

Trumann Methodist Church, W. S. C. S.\$ 10.00
Forrest City Methodist Church Men's Bible Class 30.00
Yancey S. S. Class, Marianna Methodist Church 10.00
Osborne W. Garvin 20.00
Rector First Methodist Church, Young Adult Class 10.00
Mr. and Mrs. James C. Trice 15.15
Mrs. Esther Crain 12.00
Dr. and Mrs. H. W. Dean, Russellville Methodist Church 10.00
Evelyn Whitcomb Class, Asbury Methodist Church, Little Rock 10.00
Go-Getters Sunday School Class, Wynne Methodist Church 10.00
Salem Methodist Church, Young Adult Class 10.00
Henderson Methodist Church, Fellowship Class 10.00
Rema Hutchinson, Camden First Methodist Church 10.00
North Arkansas Conference 246.59
Augusta Methodist Church, Kate Campbell Class 10.00
Lodges Corner Methodist Church, Loxa Telfore Class, Fordyce Methodist Church 10.00
Dr. and Mrs. H. G. Alvarez, Greenwood Methodist Church 10.00
W. S. C. S. of Beebe Methodist Church 20.00
Susanna Wesley Bible Class, Texarkana First Methodist Ch. 5.00
Edworthy Hi-Yi No. 1 of Pine Bluff Frost Bible Class, Texarkana First Methodist Church 10.00
Mr. and Mrs. M. A. Dorman, Prairie Grove Methodist Ch. 10.00
Men's Hank Wesley S. S. Class, Helena First Methodist Ch. 30.00
Marion Methodist Church 29.45
Mr. and Mrs. R. E. Cunningham, Prairie Grove Methodist Ch. 10.00
Open Door Class, First Methodist Church, El Dorado 10.00
Service Class, First Methodist Ch., El Dorado 10.00
Young Men's Class, Helena First Methodist Church 10.00
Little Rock Conference 310.82
Wynne Methodist Church Wesleyan Service Guild 20.00
Ozark Meth. Ch. Sunday School 20.00
Wesley Berean S. S. Class, First Methodist Church, El Dorado 10.00
Dumas Methodist Church Men's Class 20.00
Progressive S. S. Class, First Meth. Church, El Dorado 8.00
Mrs. Esther Crain, Springfield 10.00
Trumann Methodist Church W. S. C. S. 10.00
The Friendship Class, Mena Methodist Church 10.00
Cabot Methodist W. S. C. S. 10.00
Wesleyan Service Guild, Helena Methodist Church 10.00
Young Couples Class, Camden Methodist Church 20.00
Junior Department, Camden First Methodist Church 10.00
Gillett Methodist Church 25.00
Builders Class, Paris Meth. Ch. 20.00
Mr. and Mrs. Claude Rogers, First Meth. Church, Little Rock 10.00
Senior Young People Class, Washington Ave. Ch., No. 1 Little Rock Primary Dept., Gardner Memorial Methodist Ch., N. Little Rock 1.50
Primary Dept., Asbury Meth. Ch., Little Rock 5.00
Junior Dept., Asbury Methodist Church, Little Rock 1.25
Brewster Bible Class, Wynne Methodist Church 20.00
Mr. and Mrs. Charles Dante 5.00
Mr. and Mrs. Jack Dante and family 5.00
Builders Class, First Methodist Church 10.00
Mrs. Bolding 1.00
Victoria Court No. 4, Order of Amaranth 5.00
Miscellaneous collections 419.38
Memorial collections 192.00
Total Collections\$1,807.14
T. T. McNEAL, Director

call on him, present him with a *Boy Scout Handbook* as a birthday gift, and explain the Scout program to him. On the following Mon-

day night the committee escorts him to the Troop of his choice and introduces him to the Scoutmaster and other leaders."

METHODIST YOUTH

Georgia Daily, Editor

SUB-DISTRICTS

Buffalo Island

The Buffalo Island Sub-District met in the Monette Methodist Church, Monday evening, November 16. Ninety-five members and eight guests were present. Churches represented were Manila, Leachville, Riverside, Caraway, Lake City, Lake View, Monette and the Cardwell, Missouri, M. Y. F. who were guests of the Sub-District.

Fun and fellowship were enjoyed in the recreation room of the church. Refreshments were served by the host M. Y. F. After the business session the group met in the church sanctuary where a worship program was led by the Monette M. Y. F. The concluding part of the worship was a communion service led by the ministers present. The next meeting will be at Riverside on December 21.

Francis-Lee

The Francis-Lee Sub-District met at Forrest City. A discussion of the next council meeting which is to be held in Marianna on December 6 was held. A recreation period was held in the basement of the church when games were played and refreshments served. A devotional period was held in the sanctuary, given by the Forrest City group. The next meeting will be held at Round Pond on January 25.

Paul E. Martin

The Paul E. Martin Senior Sub-District met on November 17 at the Goddard Memorial Methodist Church, Fort Smith.

Ailene Farris led in a devotional service. Bob Haynes, vice-president, presided over the business meeting. Roll call showed a total of 75 in attendance. Kay Farris was elected song leader for the group.

Pat Leming announced the Thanksgiving sunrise breakfast which the City Youth Federation of Churches held at Goddard Memorial on Thanksgiving morning at 7:00 o'clock.

Kay Farris announced the Christmas program which the choirs of the First Methodist Church, Fort Smith, are giving on Sunday, December 13.

Council members were reminded of the Council meeting to be held the first Tuesday in December at the home of Bob Haynes.

The December meeting of the Sub-District will be held at the Midland Heights Methodist Church, Fort Smith.

A recreation period was held in the basement of the church at the close of the meeting.

SHREVEPORT ZONES MEET

(Continued from page 11)

A Fellowship coffee hour preceded the City Church meeting, two Town and Country meetings closed with luncheons. Conference and District officers attended and helped in each.

The women came, participated, and rededicated themselves to the widening of our sphere of work.—Reporter

The Youthful Accent

By Hoover Rupert

Bible Reading

A recent report from the New York Public Library says that the Holy Bible is the volume most in demand. It is checked out more than any other book in the library. In fact, 75 copies are kept on hand. So great is the usage that the library must replace these copies every year. Now that's encouraging. Even more so than the report that more than two million copies of the Revised Standard Version were sold during its first year of publication. I say that because one doesn't check out a book in the library unless he has some plans for actually reading it. The purchase of the Bible in any version does not assure its being regularly read by the purchaser, as perhaps many of the readers of this column can personally testify!

The nationwide observance of Universal Bible Sunday is a time when youth might well consider its success or failure in making the Bible a daily companion along the path of life. Just how often have you read your Bible in the last month? I have made the facetious remark to my congregation that we regularly use the Responsive Readings in our Worship Service because this guarantees that the members of the worshipping congregation read the words of scripture at least with some regularity! Unfortunately, there is altogether too much serious truth in that remark, and it isn't confined to any one particular congregation. You will get little help from the Bible unless you are acquainted with its contents. Regular reading of the scriptures is the sole means of making this acquaintance.

Since there is this nationwide attention being given to Bible reading here in the Christmas month, perhaps a few suggestions to young people on how to read the Bible would not be out of order.

Read the Bible regularly. Here is the Handbook for the young Christian. Unless you have a regular devotional exercise each day which includes reading from God's Word, you cannot be a very well-informed Christian, nor can you gain the spiritual vitamins which the scripture supplies.

Read the Bible discriminatingly. Not all the sections of the Bible are of equal spiritual value. One reading may well be sufficient for some portions, while others well justify a daily re-reading throughout life. Your minister can recommend a good book which will help you understand the background of how we got our Bible. With such knowledge and understanding, you are prepared to read discriminatingly.

Read the Bible prayerfully. Reading the Word of God is different from reading any other book. One must approach Bible reading in the spirit of worship and devotion. Thus, the simplest procedure is to have a certain time each day when you engage in personal worship. This for the Christian must include the reading of scripture. Various guides are provided for young people, including the daily devotional booklet POWER which your pastor can secure regularly for you.

Have you blown the dust off your Bible recently?

ARMY, NAVY, AND AIR FORCE TO SELL LIQUOR

(Continued from page 3)

abroad." "If there is any branch of the military which needs clear heads and perfect control it is the Air Force. The new regulation is even more threatening there than in other branches of the service and therefore merits special concern."

What We Can Do

We can talk with our members of Congress who are at home on vacation urging their influence to have the directive rescinded; and every citizen, man, woman, or child, can write the President at the White House and Secretary of Defense Charles E. Wilson at the Pentagon, Washington D. C., asking them to overrule the order. A brief, courteous letter in your own words will "register," we are told. A group in Philadelphia sent the following to President Eisenhower: "We request you to rescind any or all orders which would allow sale of liquor or beer in military installations."

It is reported that a "snowstorm" of letters is falling on the White House on this matter. Let's have Arkansas send enough for a drift that will block all sale of injurious

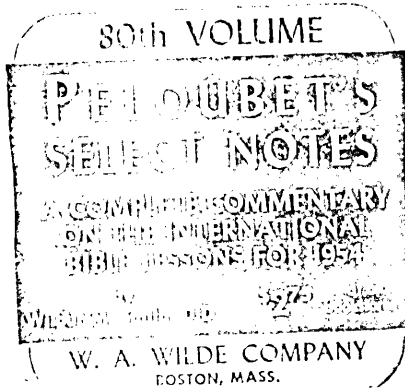
PRESIDENT ADDRESSES NATIONAL COUNCIL

(Continued from page 6)

upon which they are already agreed."

The prelate cited the work and function of the Council's four Divisions, pointing out that through its Division of Christian Life and Work it was attempting to carry out the "exceedingly difficult" task of relating the Gospel's teaching to "such controversial fields as the international and economic."

drinks to our men and women in the Armed Service before Congress convenes January 6, 1954



Would you save this CHILD?

IF YOU SAW THIS CHILD, would you pick him up and save him as Bill Asbury, CCF representative, did in Korea a few weeks ago? We are sure you would not "pass by on the other side" to leave him die. He is now in a CCF orphanage being decently cared for. He is there with other children—children like the baby whose mother brought him to the superintendent, saying she could not find work and could not care for her baby. The baby was accepted and the mother started away and then fell. When the superintendent reached her, she was dead—of starvation. Some CCF orphanage children were pulled apart from the arms of their mothers—the children just faintly alive, their mothers dead.

Bill Asbury is making no complaint about the dirt and discomfort connected with his job or even about the vermin, far more alive on such a child than the child himself. But he is heavy hearted over the many children he can't save for lack of funds.

He will be glad, if you wish, to pick up a starving boy or girl for you and place him or her in one of the 42 Korean orphanages in which CCF assists children. The cost in Korea and in all countries where CCF operates is ten dollars a month and you will receive your child's name, address, story and picture. You can correspond with your child. Children can be "adopted" in CCF orphanages around the world: in the following countries: Borneo, Brazil, Burma, Finland, Formosa, Hong Kong, India, Indochina, Indonesia, Italy, Japan, Jordan, Korea, Lapland, Lebanon, Malaya, Mexico, Okinawa, Pakistan, Philippines, Puerto Rico, United States and Western Germany.

"And the Lord took little children into His arms and blessed them." 20,000 Americans have done likewise by "adopting" children through CCF. Gifts of any amount are welcome.

For information write: Dr. J. Calvitt Clarke
CHRISTIAN CHILDREN'S FUND, INC.

RICHMOND 4, VIRGINIA

ARKANSAS METHODIST

A PARSONAGE LADY FOR 50 YEARS

On Monday, September 26, Mrs. Margaret Cannon Sherman was laid to rest in the Cemetery at Elm Springs, Arkansas. Mrs. Sherman was not only one of the church's most beautiful Christian spirits but also held the distinction of having been a parsonage lady the longest period of any pastor's wife in the history of Arkansas Methodism. She lived in district parsonages for 21 years and in pastoral parsonages for 29 years, making a total of 50 years as an active pastor's wife.

These years were filled with unselfish and devoted service not only as a minister's wife but as a leader in her own right in the woman's work, having served as president of the Missionary Society in a number of places where her husband served as pastor or district superintendent.

Mrs. Sherman was born at Goshen, Arkansas, September 2, 1871, the daughter of the late T. M. Cannon and Mrs. Mary Cannon. After attending what was then known as the common schools of Goshen she attended Hiram and Lydia College then at Altus, Arkansas.

Having completed her formal training she taught school for several years in her home community of Goshen. It was there she met the promising young minister, Rev. William Sherman, then pastor at Rogers. They fell in love and were married on December 10, 1891. She went into Rogers parsonage and began her 50 years in Methodist parsonages.

The atmosphere which Mrs. Sherman created in each one of these homes was one of love, understanding and beauty which could be felt by even the most casual visitor. This beautiful spirit carried over into their own home when in 1941 she and Brother Sherman retired to live at 410 Washington Street in Fayetteville. Those of us who had the privilege of visiting occasionally in that home always felt the encouragement and strength of her fine Christian spirit.

She is survived by her husband; two children, Professor S. H. Sherman, Superintendent of Schools in Statesboro, Georgia and Mrs. D. D. Ricketts of Little Rock; also two grandchildren, Mrs. Arnold Almond of Atlanta, Georgia and Miss Betty Ann Sherman, a stewardess in the U. S. Air Force, stationed at New Orleans, Louisiana.

The funeral services were held in Central Methodist Church, Fayetteville by the late Rev. W. F. Cooley, the District Superintendent of the Fayetteville District. He was assisted by Rev. E. H. Hook, W. W. Richeson, and D. L. Dykes, Jr.—D. L. Dykes, Jr.

OBITUARY

BERRY—Mrs. J. W. Berry, widow of the Rev. Jesse William Berry, prominent Methodist minister of the Little Rock Conference, passed away at the Gurdon Municipal Hospital on November 20. Mrs. Berry was born Jane Elizabeth Jack in Sherman Community, Columbia County, June 4, 1867, the daughter of Dr. and Mrs. S. W. Jack. She became the bride of the Rev. Mr. Berry in December, 1885. She served with her pastor husband for 31 years in such appointments as Lewisville, Nashville, Hot Springs, Washington, Waldo, Gurdon, Okolona, Dalark, Holly Springs, Amity and Atlanta. She has lived the last number of years with her son, Earl, in Gurdon. Her funeral service was held on

Saturday morning, November 21, in the First Methodist Church, Gurdon by the Rev. Robert O. Beck, assisted by the Rev. J. M. Hamilton. She was laid to rest in the Rose Hedge Cemetery at Gurdon. She is survived by five sons: J. W. Berry of Hot Springs, Earl Berry of Gurdon, Jack Berry of Camden, Harold Berry of Helena, and Allan Berry of Little Rock; two daughters: Mrs. G. A. Brown of Gurdon and Mrs. Ed Y. Hill of Okolona; twelve grandchildren and nine great grandchildren. —Robert O. Beck

A RESOLUTION

The following resolution was offered and adopted by the First Quarterly Conference of the DeQuincy charge, Rev. E. W. Day, pastor, Rev. Karl Tooke, District Superintendent, presiding.

WHEREAS, It has pleased our All Wise Heavenly Father to call from this earth into His Holy Presence our beloved sister in Christ Mrs. C. D. Wood.

WHEREAS, Mrs. Wood was a gracious lady, a talented artist, a sincere Christian, a devoted worker in the DeQuincy Methodist Church, she will be greatly missed by the members of the church, the Church School, the Woman's Society of Christian Service and the entire community. While she will be greatly missed as far as her earthly presence is concerned, her spirit will continue to inspire us to greater service to the church, humanity and to the cause of Christ.

Therefore be it resolved: That this Quarterly Conference go on record as extending our deepest sympathy to her surviving loved ones.

That a copy of this resolution be given to her family, be made a part of the minutes of the Quarterly Conference, printed in the *Louisiana Methodist* and the *DeQuincy News*.

T. J. Ratliff,
Chairman, Resolutions Committee
Rev. Karl Tooke,
District Superintendent
Rev. E. W. Day,
Pastor
Henry Kroger,
Secretary

ALASKA NEEDS STRONGER YOUTH PROGRAM

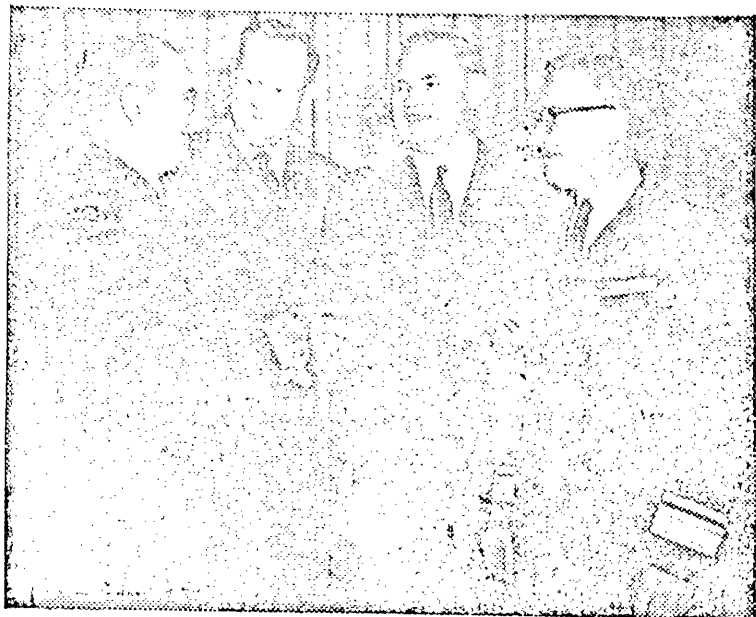
"One of Alaska's tragedies is that there is still no adequate recreation program for teenagers," says James McGiffin, director of Christian education and youth work for the mission conferences related to the Division of National Missions, Methodist Board of Missions.

An "Alaska-3" program, which would send young college graduates from the United States to the Territory for three years of service as workers with youth, is one of the solutions offered by Mr. Griffin. "Funds for such a program must be provided by 'Advance' Specials," he reports.

"As youth director of the Hawaii Mission Conference, Mr. McGiffin has helped direct the work of the "H-3's", college graduates who are working with children and youth in plantation camps, leading the student program at the University of Hawaii, and assisting pastors in the islands.

In the United States to survey and aid the youth programs of the west coast Japanese and the Oklahoma Indian mission, Mr. McGiffin says that Alaska presents a special problem in developing youth work because of the frontier nature of the society there and the lack of any

THREE CHIEFS BRIEF BISHOP



Washington, D. C.—Bishop William C. Martin of Dallas, Texas is shown as the Chiefs of Chaplains of the three armed services of the U. S. brief him for his coming mission to Japan and Korea.

As president of the National Council of Churches of Christ in the U. S. A., Bishop Martin will carry Christmas and New Year's greetings of 35,000,000 church members to men and women serving in the Far East. He leaves by air December 16.

(L to R) Chaplain Ivan L. Bennett (Major General), USA; Chaplain Charles I. Carpenter (Major General), USAF; Bishop Martin; Chaplain E. B. Harp (Rear Admiral), USN.

Bishop Martin, a Medical Corps Sergeant in World War I, supervises 1200 Methodist churches in the Dallas-Fort Worth area and is currently president of the Council of Bishops of his denomination.

kind of organized recreation for young people. He believes that Methodist churches in Alaska should operate week-day "canteens" which would offer wholesome recreational opportunities in competition with the bars.

"One of the surprising things about our work in the Japanese Provisional Conference is the rapid growth of congregations. Some of these west coast churches have no room in their kindergarten and children's departments for more pupils. Most of the churches need additional space," Mr. McGiffin says.

Training of local leadership is an important emphasis of the mission youth program conducted by Mr. McGiffin.

Today no missionary activity dare hold up its head that lacks concern for the oppressed of the earth. No missionary program can win the world that dares not offer the world God's whole message, the total revolution of life and all its uses in line with God's care for the common and inclusive good. When we Methodists become evangelical we shall have a social Gospel that shall make entrenched evil tremble, rationalized selfishness seethe, organized greed rail, but shall make the peoples of the earth rise up to call us blessed.—Dr. Nels F. S. Ferre

SAM JONES BOOKS

By Walt Holcomb

Two Names: Sam Jones and Walt Holcomb

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The Sunday School Lesson

REV. H. O. BOLIN

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

LESSON FOR DECEMBER 20, 1953 IS WORLD PEACE POSSIBLE?

READ THE ENTIRE LESSON FROM YOUR BIBLE:
Isaiah 65:17-25. Printed Text: Isaiah 2:2-4; 9:2, 5-7; Luke 2:8-14.



MEMORY SELECTION: For to us a child is born, to us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace. —Isaiah 9:6

This is the last of the nine lessons of UNIT II: "BIBLE TEACHINGS APPLIED TO WORLD PROBLEMS." Have we really accomplished the aim of the unit? Have we found ways and means in the Bible passages we have studied to solve these problems? Will we let the whole matter drop merely by studying the passages and the problems and then doing nothing constructive about them?

It will be remembered that the first problem of the unit of the liquor traffic; the second, the breaking down of Christian home life; the third, the relation of the church to the community; the fourth, dealt with stewardship; the fifth, had to do with the matter of feeding a hungry world; the sixth, with the creation of a world of opportunity for all, regardless of race or creed; the seventh, had to do with the matter of good government; the eighth, with race relations; and the lesson for today raises the question, "Is World Peace Possible?" All of these problems are very important. A review of these lessons will show that passages of Scripture were found that if faithfully practiced would solve all of them in a Christian way.

A Look at the Scriptures

Like all the others this last lesson of our unit is very important. The most universal desire on earth today is for world-wide peace. There are many who believe it will finally come, while there are others who have serious doubts about it. They contend that war is as old as the human race. It has always been and will continue as long as time shall last. They point to the fact that the angels who announced the birth of Christ informed the shepherds that he would bring peace, but nearly two thousand years have rolled by and we seem to be as far from peace as ever.

The Promise of World Peace

Our first passage (Isaiah 2:2-4) gives a definite promise of peace. These words were written nearly twenty-seven hundred years ago by one of the greatest of the Old Testament prophets. They were written at a time of hatred, confusion, and strife. It took a lot of courage on the part of Isaiah to write such words at such a time. In spite of all the difficulties of his day he looked to a future when peace would come to the world.

Isaiah felt that this would come to the world through the fact that people turn to God. He speaks of the "mountain of the house of the Lord." It will be remembered that the Temple was built on Mount Zion. Back in those days the Jews felt that the presence of God — so far as this earth is concerned — was

found only in the Holy of Holies of that Temple. The Prophet pictured all the nations as coming to the house of the Lord in order that they might learn and practice his will. All nations will finally recognize God as Judge, "and he shall decide for many people." The Prophet then goes on to make a statement that has probably been quoted more often than any other in the Old Testament: "They shall beat their swords into plowshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more." That is, the implements that had formerly been used for destruction will be changed into implements of production. Swords and spears will be changed into plowshares and pruning hooks. This peace is to be so widespread that it will even be practiced among the lower animals: "The wolf and the lamb shall feed together, the lion shall eat straw like the ox; and dust shall be the serpent's food. They shall not hurt or destroy in all my holy mountain, says the Lord." This is a wonderful promise indeed. Isaiah fully believed that it would come to pass.

Coming of the Prince of Peace

As our first passage makes the promise of a future peace, the second one (Isaiah 9: 2, 5-7) tells of the coming of the Prince of Peace. His coming will bring light to the world, which means knowledge of the truth. In Isaiah's day many people were living in darkness: the darkness of hate; the darkness of prejudice; the darkness of ignorance of God's will; and the darkness of fear. This darkness in these various ways is still with us. In fact it is the cause of the problems that we are trying to deal with in the lessons of this unit. The Light has come but many people "love darkness rather than light because their deeds are evil."

In speaking of the coming of this Prince of Peace Isaiah has this to say, "For to us a child is born, to us a son is given; and the government shall be upon his shoulder, and his name shall be called Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace." Note the strong terms used here with regards to the coming of this Prince.

In thinking of our matchless Christ the poet sang, "He is a wonderful Saviour to me." When we speak of a thing being wonderful we mean that it is different; many times in a class all by itself. Christ is wonderful; he is different from all others; he is unique. For example, he is wonderful in the fact of his pre-existence. He lived as a

Divine Person before he was ever born as a human. He was wonderful in the manner of his coming into the world — he was "conceived by the Holy Spirit and born of the virgin Mary." He was wonderful in his teachings. No man either before or since has spoken as he did. He was wonderful in what he did. He walked the water, stilled the tempest, opened blinded eyes, unstopped deaf ears, healed the sick, raised the dead, fed the hungry, forgave people's sins, died on the cross, came back from the tomb, and is at the right hand of the Father praying for all mankind today. Christ is wonderful in what he did and is doing. The Lord is wonderful in what he was and is today. He is the only faultless character that the human race has ever produced. The greatest proof that the human race, in its natural state, is depraved is seen in the fact that men hated and killed the only perfect character that it ever produced.

The Birth of Christ

The passages from Isaiah were prophecies concerning the coming of Christ, and were spoken nearly seven hundred years before his birth. The passage we will now consider (Luke 2: 8-14) tells of the fulfillment of these prophecies.

The Lord was born in Bethlehem, a village some six miles south-east of Jerusalem. One of the prophets had said that he would be born there. This was the same village in which David was born several years prior to this time. It was fitting that Christ should be born at this place for he was of the house and lineage of David.

This passage goes on to tell of some shepherds who were keeping watch over their flocks in a field near the town of Bethlehem. When suddenly "An angel of the Lord appeared to them, and the glory of the Lord shone around about them, and they were filled with fear." The angel reassured these men. He went on to break the good news to them of the birth of the Saviour. The angel knew that these shepherds would want to see the Christ Child and so he told them where he was and how he was dressed. While this angel was speaking to the shepherds, he was suddenly joined by a multitude of other angels. All of them were praising God and saying, "Glory to God in the highest, and on earth peace among men with whom he is well pleased." Nearly seven hundred years before the birth of the Lord, Isaiah prophesied that he would come. In the above passage Luke tells us that he did come. Isaiah said that he would be the Prince of Peace, that he would lead men to beat their swords into plowshares and their spears into pruning hooks. Luke tells us that he came to bring peace among men with whom he is pleased.

Meaning of Christmas

Christmas stands for sacrificial giving. God loved the world and gave his Son. Christ loved the world and gave himself for it. No selfish person can really have the Christmas spirit; for the Christmas spirit is the Spirit of the sacrificial Christ. It was he who said, "It is more blessed to give than to receive." The selfish person is always thinking of what he can get out of the world. The benevolent, Christ-like person is always thinking of what he can put into the world to make it a better place.

Christmas stands for forgiveness.

Christ came to seek and save the lost. No person can have the Christian Spirit who holds hatred and grudges in his heart.

Again, Christmas stands for peace. Christ is called the Prince of Peace. The angel said that he came to bring peace among men with whom he was pleased.

Inward Peace

Peace is both inward and outward. An individual finds that his sins have separated him from God. He feels the sense of guilt. Sorrow for sin grips his heart. He turns his back upon his sins and put his trust in Christ as his Saviour, and finds himself reconciled to God. He has peace with God through Christ. This is the type of peace that Christ was talking about when he said, "My peace I leave with you, my peace I give unto you; not as the world giveth give I unto you." The world cannot give us that inward peace, neither can it take it away. A consecrated Christian can have this inward peace in a world that is filled with confusion, hatred, fear, and corruption.

Outward Peace

Inward peace is in the heart of the individual and has to do with his relationship with God. Outward peace has to do with outward relationships between individuals and nations. It is this type of peace that our Scripture passages refer to. This type of peace has as its objective the making of a warless world. There are some who tell us that we will never have such a world. They call attention to the fact that war is as old as the human race. They feel that human nature never changes, that men will always be greedy, selfish, and pugnacious in spirit, and that so long as this condition continues there will be wars. This argument is based upon a false premise. Human nature separated from Christ does remain the same down through the ages. But human nature can be changed. The chief object of the coming of Christ into the world was to change human nature. Human beings possessing the Christ Spirit and living a Christ-like life can build a warless world. There is ample proof that this is true. Take our nation for example. We are far from being a real Christian country, and yet if other nations were even as Christian as we are we could have a warless world now. All who are acquainted with world conditions realize that the chief end and aim of this nation is peace.

What Retards Peace?

There are certain things that retard the coming of peace. One is the world-wide overemphasis placed upon material things as compared to spiritual values. Materialism breeds selfishness, greed, and corruption. Another thing that retards world peace is hatred. It is easy to hate people who differ from us. False propaganda adds to this hatred. Fear, ignorance, and prejudice also retard the coming of world peace.

Some Progress Made

It is true that the world is in a bad way. On the surface it seems that we are far from peace as the people were a thousand years ago, but such is not the case. A thousand years ago war was glorified, now it is hated. As never before, the best minds of the human race are trying to find the way to world peace. By the help of the Prince of Peace these people will finally succeed.

ARKANSAS METHODIST