



The Attendance Crusade Off To A Good Start

WE hear good reports of excellent beginnings in the Attendance Crusade which is to run through Easter Sunday. This Attendance Crusade is not a program confined to one church, a District or a Conference, it is church-wide. Across America leaders in Methodist Churches throughout the connection will be emphasizing attendance in the various services of the church.

In such a program no Methodist Church can afford to fail to have a full part. To do so would mean that the church failing to take advantage of the impetus of a great forward movement on church loyalty and attendance would find itself falling behind in the steady progress Methodism is making in America.

The Attendance Crusade offers a wonderful opportunity to reach some of our members who are now indifferent and through regular attendance in church for the period from now to Easter re-enlist them in active service in the work of the kingdom.

This Is The Week For Reporting Campaign Results

THIS is the week for reporting the results of the Annual Circulation Campaign to the office of publication. If you were in our office and could see what has happened this week, beginning with the first mail Monday morning, you might think that we undertake an impossible task in proposing to correct a mailing list of thirty-four thousand subscribers and enter the lists of several thousand new subscribers that are usually reported, in the comparatively short time it takes us to do the job.

In addition to the work of entering new subscribers and advancing the subscriptions of those who renew, there is the matter of receipting correctly the numerous remittances we receive and there is also the matter of tabulating for the printer, a correct statement in detail for each church reporting of every subscription received whether new, renewal or not due. And of course we gather material for the publication of a sixteen page paper while all this is going on.

However, do not feel sorry for us. There is possibly no time of the year when our office force is really happier than during the hustle, bustle and whirl of the campaign period. We do not believe any office of publication has a better plan for working lists of subscribers than we have in our office unless it is a plan that involves the use of a larger office force than we employ.

We hope you will continue to flood us with lists. Unless something unusual happens we will catch up with the reports in two weeks and the pressure will grow less and less from there on.

Our system for handling subscription lists is based on the use of the forms we send out for reporting to our office. Where these are used for reporting it reduces the time element at least a third in handling them. If we sent out no report forms it is likely that, at a minimum, it would take us three times as long to complete our mailing lists as it now does.

We want to thank our people for the wonderful response made in the campaign thus far. A complete report by districts and charges will be published next week of all subscriptions received in our office up to Saturday noon of this week.

A Better World Order Or Chaos

METHODISM is giving attention now to the Crusade for World Order. There is at present, of course, some semblance of world order but it is so precariously balanced between real world order and world chaos that there is a continuous sense of insecurity and uneasiness in the world.

The Crusade for World Order is in fact a Crusade for a BETTER World Order. It is imperative that a movement of this nature take root in the world's life if we are to avoid disaster. The present "cold war" is of such a nature that any day could bring developments that might move so rapidly that it would not be possible to prevent or avoid another World War. Mussolini frequently exhorted his people to "live dangerously." With-

"Ah! when shall all men's good
Be each man's rule, and universal
peace Lie like a shaft of light across
the land?"—Lord Tennyson

out exhortation or intention or inclination the Free World, as well as the world behind the Iron Curtain, is today "living dangerously." Furthermore, "living dangerously" today means to fly in the face of possible dangers that Mussolini and his people never dreamed about.

Leaders of the world's life must create a BETTER world order than now exists or we face world chaos. It is the height of folly to tempt fate by permitting present conditions to drift from bad to worse without making a desperate effort to create a world order that will give balance, direction and sanity to world affairs. At the present time there is a constant build-up of armaments and tension. These are the basic ingredients of which wars are made and left to drift they make wars.

As individuals we sometimes dismiss the matter of world peace with the feeling that it is a job for governments to worry about. We should never lose sight of the fact that governments are made up of individuals.

In such a situation, each individual in America has a responsibility in the matter of creating world peace and world order. Our leaders are but the representatives, the spokesmen for the rank and file of our American citizenship. They are responsive to our wish and will and need our unqualified support.

The Methodist Church also is only a large group of individuals. As individuals think and act they give added strength to the Crusade for World Order and the Crusade for World Order will give added strength to the world movement for world peace and a BETTER world order. Every Methodist should give wholehearted support, in every way possible, to the Crusade for World Order.

First Methodist Assembly Held

IT was our fine privilege last week along with several others from this Area and approximately 800 leaders from throughout Methodism to attend The First Assembly of the Boards and Agencies of The Methodist Church, a two-day meeting held in Cincinnati, Ohio. The Assembly was preceded and followed by the holding of the annual meetings of the various boards and agencies of the church, making for a rather full and significant week in the life of Methodism. The holding of such a church-wide meeting had been authorized by action of the 1952 General Conference, with a view of determining the effectiveness and efficiency of having at one time and in the same place a meeting of the program leaders and agencies of the church.

It was evident from the beginning that those who had the responsibility for the overall program and arrangements had done their work well. There could be no escape from a certain amount of confusion during the earlier part of the week when at one time there were more than a dozen different boards and agencies of the church holding meetings separately and with two of the boards holding their meetings by divisions at times. However, considering the number of groups and people involved, confusion was held at a minimum, and the business of annual meetings of the groups concerned was conducted about as usual. All of the general agencies' meetings were held in the two hotels where most of the agency members were staying, and the Assembly meetings were held in one of the hotels, save for the evening Assembly sessions which were held in a public auditorium and a downtown Cincinnati Methodist church, Wesley Chapel.

We would like to base our evaluation of the week's program on an extension of a remark which we heard made in one of the sessions of a newer agency of the church. A board member in telling of the progress which had been made at this year's session said that the Board was now able to get more done in a unanimity of spirit because Board members now were fully acquainted with each other. Whereas earlier Board sessions had been difficult as far as accomplishing its mission, work could now be dispatched with a oneness of spirit and understanding. If that testimony has value as a reflection of that particular Board's experience, it may also have value as far as understanding the real contribution which such a meeting as the First Assembly has.

Ordinarily, the various general agencies of the church hold their annual meetings at times and places of their own choosing, and they rarely were scheduled to coincide with each other. A board has its meeting, considers its own program and work, makes such changes in policy and program as may be expedient, has such periods of fellowship before and after sessions and at mealtimes, and adjourns until its next annual meeting. Little consideration is given to other aspects of the Methodist program, which is, after all, no little thing to contemplate. The point is that opportunities to get acquainted with members and staffs of other general agencies are few and far between, if ever. Any opportunity which makes for a better understanding between all the leaders of Methodism is likely to have possibilities of resulting in a greater appreciation of the work being done by all the leaders of the church. The Assembly was certainly a success from that point of view for there was opportunity for extending the range of one acquaintance.

(Continued on page 4)

Response To Appeal For Korea

by

BISHOP HYUNGKI J. LEW

EDITOR'S NOTE: This message of thanks was written by Bishop Lew just before he left San Francisco the first of the year on the return to Korea. It contains information on the rebuilding and rehabilitation program which will be read with very keen interest by many thousands who responded to the Appeal for Korea.

IN behalf of the Methodist people of Korea, I want to express my sincere appreciation and deep gratitude to the bishops, district superintendents, pastors and the people of The Methodist Church in America for your support and cooperation in the recent Bishops' Appeal for Korea.

Those of us who had the rare privilege of attending the National Meeting of the District Superintendents of The Methodist Church, which was held in Chicago, will agree that it was a truly high and gratifying moment when the initial report of the Bishops' Appeal offering was brought in. The bishops and district superintendents hoped that the offering might reach a million dollars, but the generosity and goodness of the people really surprised their leaders. I have a great story to tell when I return to Korea.

The funds which have been made available through your contribution to the Bishops' Appeal for Korea, will be divided into two categories. One is for the relief work in general which will include orphanages, widows' projects, amputee works, some aspects of clinical, social and rural work, relief of the church workers, etc. The other will be the rehabilitation of churches, training institutions including theological seminary, special training schools, Bible schools, district centers, high schools, colleges and missionary residences.

For the management and allocation of funds, we will have a responsible Rehabilitation Committee composed of missionaries and Koreans in close cooperation with the Mission Board and MCOR. Our Korean church will, as before, do her share in a most sacrificial way, I am sure. During the past year the American Army has been helping us with building materials and we hope that they will keep that program going. It will be a great help.

During the past year or so, we have appreciated and enjoyed the visits of Bishop Moore, Bishop Martin, Bishop Raines, Bishop and Mrs. Werner, Bishop Corson, Bishop Wicke, Bishop Newell, Mrs. Wegner, Mr. and Mrs. Adams, Dr. and Mrs. Smith, Dr. Mohn, Dr. Garrison, Miss Billingsley, Dr. and Mrs. Brumbaugh and others. We are happy to know that Mrs. Brooks is coming to Korea in April. Of course, we hope many of our old friends will come back and see us but we also hope that many of the bishops, board secretaries, district superintendents, pastors and lay leaders will come over and see what we are doing with your help. We are most grateful to the Council of Bishops for the recent appointment of Bishop Richard C. Raines as the liaison bishop of the mother church with the Methodist Church in Korea.

Though I have been in America for three months this time, causing a lot of trouble to many friends in taking care of me and taking me around, I have visited only a limited number of churches. How I wish that I could have visited every one of your churches, large or small, and have expressed my gratitude to you all!



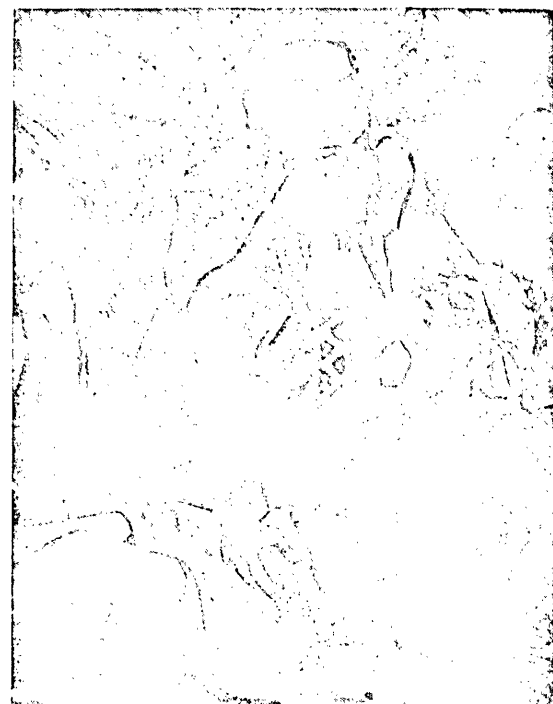
Since that was not possible I want to take this opportunity to repeat some of the things I have said. I hope to be back for the General Conference of 1956 and expect then to stay over for a few months making reports to the churches in America. If any of you are interested, please contact me as soon as you can, maybe through your district superintendents.

This time I came to America to do three things: First, to bring a message of gratitude to you from the Korean Methodist Church for your prayers, gifts and missionaries without which we could hardly have endured the tragic years since 1950. Second, to make a report as to what we have been doing with your generous help. Through your prayers and gifts, we have not only survived but we have been carrying on the work with gratifying results. During 1951-53 we have put up 144 temporary buildings and tents and have repaired 289 damaged buildings for worship. Since last year we have been building permanent buildings, many of them with stone and brick.

Friends often ask me if it is safe to build churches, spend big sums of money. My reply has been that since we are building homes we should also build churches. We believe the Christian church and its institutions are the strongest bulwark against communism and other evil forces. Therefore, we are building and will keep on building as long as we live and as fast as we can. In 1953 we spent almost 46 million hwan for church buildings, of which 28 million came from America and the local congregations have put up almost 18 million hwan. We have been requiring the local church to put up at least 30 per cent of the total construction cost. But experience shows that the rural churches have been putting up 50 per cent or more for their churches.

In the rehabilitation of Christian work, your GI's and chaplains have taken a glorious part in helping and building orphanages, schools, hospitals and churches. They are leaving behind them not only beautiful Christian friendships but many useful buildings as memorials to their comrades who gave their lives in Korea. The Korean people will long remember them.

By the end of 1953 we had 621 churches and 195 prayer groups which should become organized churches within a year or so. Today we have about 200,000 men, women and children worshipping in the Methodist Church. If we have a leader and a place to meet, we can have a church any time and anywhere. We have 32 orphanages under our supervision, taking care of about 4000 orphans. MCOR has been carrying on this and other relief work in a magnificent way. MCOR deserves your hearty support and we urge you to send all your relief money



through MCOR, which is the official organ of the Church.

Third, I came to make a personal appeal for more missionaries. We have lost many leaders, men and women, lay and clergy, because of the communists. We have never heard from our first bishop, Dr. J. S. Ryang, my immediate predecessor, Bishop Y. S. Kim, and other leaders since they were carried away in 1950. To meet the urgent need for leadership we have started special training schools along with our seminary, but we cannot produce missionaries unless you send them to us. We need more missionaries in the various mission fields to counter-attack the various evil forces. Until the second World War we had over a hundred missionaries, but today we have scarcely half of that number.

Again, I want to thank you from the bottom of my heart: the bishops, district superintendents, pastors, people of the Church including children, the members and efficient staff of the Commission on Promotion and Cultivation, and all the other friends who have given support and cooperation to this magnificent expression of Christian love for the work in Korea. You can be assured that, God willing, we will do our humble best not to fail your expectations. Together with your support we will keep on striving to glorify God and lead men to the Lord. May God bless and keep you and may He help us to be more effective witnesses for the Lord our Saviour, the Prince of Peace and Hope, the only hope of the world.

AFRICA PEACE MOVEMENT

From the Equator to the Tropic of Capricorn on the African Continent live upwards of 50 million Africans, Europeans and Asians of sharply distinctive racial, cultural and political backgrounds. Inevitably their differences cause problems of communication and create tensions which unchecked could flare at any time into open hostilities. Atmospherically and politically it is one of the hot spots of the world.

Last week in New York a gathering of top church and Africa mission leaders heard about one way people in one part of the continent are cooperating in meeting their problems. Their answer, described as, "one of the most promising developments for peace on the Continent today," is a series of small study groups bringing together widely divergent points of view in open discussion in the best tradition of the old-fashioned New England town meeting.

Known as the Capricorn African Movement it has in a comparatively short span of time since its founding in Southern Rhodesia four years ago spread to four other territories and enrolled thousands of persons of all backgrounds. The report on the Movement was given by Dr. George W. Carpenter, who returned recently from a three months Africa tour, at the annual meeting Thursday (Jan. 6) of the Africa Committee of the Division of Foreign Missions of the National Council of Churches.

Lift Up Your Voice, O Church Of God

By REV. RUEEL H. ALLEN

Pastor, Plain Dealing Methodist Church

And I heard the voice of the Lord saying, "Whom shall I send, and who will go for us?" Then I said, "Here I am! Send me." And he said, "Go, and say to this people: . . ." (Isaiah 6:8, 9a)

THE City of Ulm, Germany, lies cradled in the Bavarian Mountains. The River Danube, made immortal in the lilting "Blue Danube Waltz" of Johann Strauss, caresses its eastern suburbs, and the city spreads its length and breadth in the gently rolling valley to the west. Historians remember Ulm chiefly for its archives and a church. I never visited the archives, but I once visited the church. And I shall never forget it.

I stood one day as the late afternoon sun clothed the waters of the Danube in the shadows of the trees that grow upon its banks, and looked upon the Cathedral of Ulm. It was an unforgettable moment. The magnificence of Gothic design caught up my spirit and bore it heavenward on the spire that stretched its height hundreds of feet toward God. The massive, ivy-clad walls and high-vaulted roof, silhouetted against the everlasting hills, stood like a landmark for time and eternity. For on every side of the church—north, south, east and west—lay block on block of complete and utter devastation. Not a building was standing. Not a wall of a building was standing. Rubble, and rubble only. The cathedral stood alone in the midst of it.

For in addition to its archives and church Ulm had possessed extensive railway yards, and the Allied bombers had sought them out. The planes came like swarms of giant, angry bees to loose their bombs of death and destruction. And they did their work well. When they turned their noses once again toward the white cliffs of Dover, they left behind a city laid waste. The cathedral stood as lonely and solitary as the Jerusalem of the Lamentations. It stood like a giant oak, majestically alone, when the woodsman's axe has felled every other tree in the forest. But stand it did! And still it stands.

Focusing the eye of memory back upon the scene, I have many times asked the simple yet profound question, "Why?" In Germany, during World War II, more than six hundred churches were completely destroyed, more than eight hundred were partially destroyed, and more than eighteen hundred were damaged. Why did this church escape the fury of the bombs? I must confess that I do not know why. God's ways are not our ways, his thoughts are not our thoughts. Yet some words in the New Testament are richly suggestive: "On this rock I will build my church, and the gates of hell shall not prevail against it."

Unable to supply a completely rational explanation for the survival of this church, I have turned my thoughts in another direction. I have come to see in the Cathedral of Ulm, standing alone in the midst of the desolation of that city, a symbol of the Church Universal, standing alone in the midst of the desolation of the spirit of man. And the voice of God fills that church and overflows its doors and windows: "Go, and say to this people."

Can we look honestly upon the present scene and hold our tongues? As members of the Church Universal dare we retire into a shell of silence? Must not the enlightened Christian conscience speak words of judgment to a world trapped in the net of crass materialism? "Hear, O Israel: The Lord our God, the Lord is one; and you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength." Thus spoke the Word of God and thus still speaks the Word of God. The Bible does not say man should worship the work of his own hands, bow down

in adoration to gadgets, place his confidence in machines and his hope in bank accounts. The Bible says man shall love and worship God.

Yet how aptly words of Emerson picture our generation. "Things are in the saddle and ride mankind." No wonder the mood of frantic haste. The restlessness, the sense of frustration and futility. For man was not meant to be ridden by things. The spurs of possessiveness but goad us cruelly toward the unobtainable. Our souls are too noble to be satisfied with the endless accumulation of trifles.

For man is a worshiping creature. He cannot help but worship, for worship is the superstructure of his soul. He will worship either the true and living God or gods of his own making. In God lies peace and satisfaction; in gods lay restlessness and discontent. In vain we would storm the gates of heaven with inventive genius, technological know-how, and assembly line production. In vain we harness the forces of nature to meet the needs of men if our chief aim be not to glorify God. If our purposes are not God-centered, we are but

*An infant crying in the night:
On infant crying for a light:
And with no language but a cry.*

"Is not life more than food, and the body more than clothing?" We cannot drown the voice of God with the ring of cash registers, the blare of automobile horns, and the roar and rattle of fireworks at Christmas. For his voice is not outside us, seeking to get in. His voice is inside us, demanding to be heard.

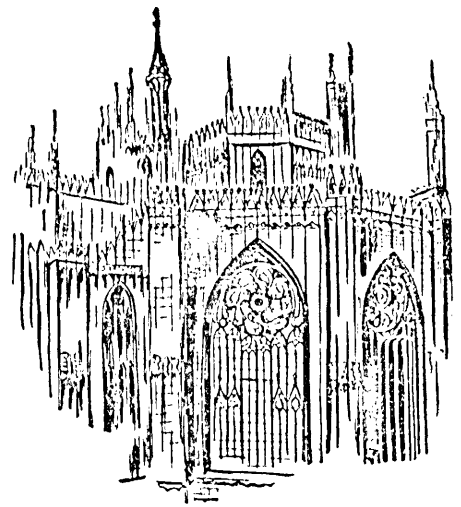
In Francis Thompson's great poem, "The Hound of Heaven," the poet has God speak these words to his soul as he flees the pursuing love of God. "All things betray thee, who betrayest Me." That is the meaning of judgment. Things backfire. Our best laid plans go astray. Our hopes crumble. Our dreams desert us like a will o' the wisp. This happens when things, plans, hopes and dreams are built, not on God, but on the shifting sands of substitution. The substitution of the artificial for the real, the transient for the permanent, the meaningless for the meaningful. A tidal wave of justice and judgment sweeps the sand from beneath our feet, and we are cast adrift at sea. Consider the desolate waste surrounding the Cathedral of Ulm.

Lift up your voice, O Church of God, with a message of judgment for the children of men:

But judgment without love is pure vindictiveness. To speak only words of judgment is to strip bare the root evils of life yet make no provision for their cleansing. It is to confront the sinner with his sin, then leave him with no greater comfort than the words, "Physician, heal yourself." And that he cannot do. Therefore judgment must be tempered with love. The ministry of the Church is the ministry of reconciliation. The Church exists to bridge the gap between God and man, to bring God down to man and to raise man up to God. To mediate God's forgiving love in Christ to those who know it not.

This means that Christians must live redemptively. Christian living is outgoing. The words of Jesus will not down: "For whoever would save his life will lose it; and whoever loses his life for my sake, he will save it." Christianity is self-giving. It is love to the uttermost. It is handing to God the blank check of one's life to be spent in his service. It is saying to God, "You fill in the amount of my life to be given for others, and I will guarantee that amount with my signature."

For we cannot argue men into the Kingdom of God. We cannot win them with the cold



persuasion of logic. We cannot convince men of their need by quoting statistics. We cannot demonstrate God in a test tube, nor measure his effectiveness with a slide rule. But our love will help men see the light.

In his book, *Guilt and Redemption*, Lewis Sherrill laments the fact that some communions have deleted the words "He descended into hell" from the Apostle's Creed. The point may be well taken; for Sherrill points out that Christ descends into the hell of human misery, sin and guilt to suffer redemptively for and with humanity. May it not then be true that we can enter into human suffering, share it, and thus make Christ real to the sufferer? May we not speak the language of the loving heart to all in need? The language of love employs a universal alphabet. When it is spoken, it is heard and understood by all men everywhere. It speaks across all boundaries of color, race and creed. It is touched with the breath of God, and it woos and wins the lost.

Lift up your voice, O Church of God, with a message of love for the children of men.

And let us not forget hope. The world needs that, desperately. Every church spire reaching toward the stars is a beacon of hope shining through the fog of indecision, fear and unbelief. And here the Cathedral of Ulm is a near symbol, for it has the second highest spire in the world. All about the Cathedral, rubbish and desolation. But the spire points above and beyond to the eternal One. Unending permanence in a world of change. Imperishable goodness in the midst of "man's inhumanity to man." Everlasting value which transcends man's transgressions.

With what profound insight Carlyle once wrote, "We cannot hope to stand firm in time until first we gain a foothold beyond time." He meant a foothold in eternity. And that is the message of the Church, eternity within time. Not ease or comfort or lack of hardship or the absence of pain. But the undying assurance that our noblest aspirations and dreams are eternally underwritten by God's faithfulness. Such is the Christian hope, and such is the testimony of the saints.

Let him who doubts go in life's darkest hour to the sanctuary of his church. And there let him kneel before the cross and whisper the words of the imperishable hymn:

*In the cross of Christ I glory,
Towering o'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime.
For, you see, that is exactly what God does.*

He towers above the "wrecks of time."

*Our little systems have their day;
They have their day and cease to be:
They are but broken lights of thee,
And thou, O Lord, art more than they.*

In Agatha Christie's play, *Ten Little Indians*, a psychiatrist is speaking with an acquaintance. This is the gist of the conversation: "Half the people in the world are sick because they lack a sense of security." "What do you do for them?" he is asked. The psychiatrist, somewhat cynically, replies, "I build for them islands of imagined security." Granted that his words are far beneath the best psychiatric thinking of our day, they yet sound an ominous note of warning. We cannot remain whole and live on islands.

(Continued on page 5)

NEWS AND NOTES ABOUT FACTS AND FOLKS

MR. HAMLIN CONDITT has been added to the staff of the First Methodist Church, Newport, as director of Religious Education. Rev. Van W. Harrell is pastor of First Church.

MR. AND MRS. J. R. KNIGHT, members of the First Methodist Church of Warren, celebrated their 60th wedding anniversary on Sunday, January 2.

DR. CECIL R. CULVER, district superintendent of the Monticello District, was the speaker at the meeting of the Methodist Men of the Warren Methodist Church, on Wednesday evening, January 19.

DR. ROY I. BAGLEY, district superintendent of the Fayetteville District, was guest preacher at the morning service of the First Methodist Church, Russellville, on Sunday, January 16. Rev. Alf Eason is pastor.

DR. IRA A. BRUMLEY, executive secretary of the Board of Education of the North Arkansas Conference, was guest preacher at the First Methodist Church of Jonesboro on Sunday morning, January 16.

W. A. McBRIDE was the speaker at the meeting of the Methodist Men of the Griffin Memorial Methodist Church, Paragould, on Tuesday evening, January 18. The meal was served by the Wesleyan Service Guild.

A. B. ELMORE of Magnolia, brother of Mrs. Ralph Clayton who is the wife of the pastor of the First Methodist Church of Warren, passed away in Magnolia on Tuesday evening, January 11, after suffering a heart attack.

OPEN HOUSE was held at the home of Rev. and Mrs. John Bayliss at Siloam Springs on New Year's Day between the hours of 3:00 and 6:00 p. m. Over 100 guests called. Mr. Bayliss is pastor of the Methodist Church at Siloam Springs.

MISS IDA L. SNAPP, retired nurse and long-time member of the Methodist Church, died in a Little Rock hospital on Tuesday, January 4. She was a native of Independence County. Rev. W. A. Abee, pastor of the Desha-Salado Charge, writes: "Miss Snapp will be remembered by many for her kindness and tender care and for her devoted life to her Lord and church. She was loved by all the staff where she nursed."

MEMBERS of the recently organized St. Andrew's Methodist Church at Arkadelphia held a Family Night supper in the social hall of the First Methodist Church, Arkadelphia, on Monday night, December 26, at which time it was announced that the first unit of the new church plant would be built during 1955. The first unit will be a chapel and social hall with several church school rooms. The main sanctuary will be built later, according to announcement. Construction will be of brick and tile with interior finished in Philippine mahogany. The congregation will continue to meet at the home of a member until the new plant is finished.

DEATH OF REV. GROVER C. JOHNSON

Funeral services were held on January 14, at 2 p. m., at the Forrest City Methodist Church for the Rev. Grover C. Johnson, who died at his home in Forrest City, at 6:30 p. m., January 12.

He was a member of the North Arkansas Conference.

Brother Johnson, who was 70 years old, is survived by his wife; one daughter, Mrs. Guy Carter, Tulsa, Okla.; and three grandchildren.

He was admitted into full connection in Arkansas Conference of the Methodist Church in 1912; and served as pastor at Waldron, Atkins, Hughes, Pocahontas, Earle, Marion, and Wheatley. He served as secretary of the Town and Country Commission from 1938-41; and later as superintendent of the Batesville District for two years, and of the Helena District for four years. He retired in 1951, and has lived in Forrest

City since that time.

The service was conducted by Dr. E. T. Wayland, Little Rock, Rev. Otto Teague, district superintendent of Forrest City District, and Rev. Raymond Franks, pastor of the Methodist Church in Forrest City.

Burial was at the Forrest City cemetery.

MACKINNON, CARTWRIGHT, VETERANS MISSIONARIES RETIRE AT MEETING OF BOARD OF MISSIONS

Miss Sallie Lou MacKinnon of Maxton, N. C., executive secretary for Africa and Europe of the Woman's Division of Christian Service, and Dr. Frank T. Cartwright of Maplewood, N. J., missionary and administrative officer under the Board of Missions, were retired at the meeting of the Board of Missions on January 12 in Cincinnati. She had 37 years of missionary service.

Miss MacKinnon was head of the Woman's Section of the Methodist Episcopal Church, South, Nashville, Tenn., from 1932 until the unification of the three branches of Methodism. From 1941 through 1943 she was in charge of the Woman's Division of Christian Service work in China, Central and South Africa, with office in New York City. In 1943 she became executive secretary for all work in Africa and in Europe supported by the Woman's Division. She served as a member of the executive board and chairman of the Division of Foreign Missions of the National Council of Churches of Christ in the U.S.A.

Dr. Cartwright had 37 years of continuous service as a missionary and as an administrative officer under the Board of Missions. He served as a missionary of the Methodist Church in Foochow, China, from 1917 to 1929. In the latter year he was called to the New York City headquarters as an associate, and later an administrative secretary, in charge of work in China. On an earlier visit to Asia, in 1945-46, he spent six months in China. That visit was made not only on behalf of the Methodist Church, but also the Foreign Missions Conference of North America, comprising 123 American and Canadian missionary bodies.

Dr. Cartwright is a director of a number of interdenominational Christian colleges in China, and a member of the China Committee of the Division of Foreign Missions of the National Council of the Churches of Christ in the U.S.A.

FIRST METHODIST ASSEMBLY HELD

(Continued from page 5)

tances.

The actual Assembly sessions where the work of 24 general agencies was presented were very helpful. It was the first time, according to some leaders, that the work of certain general agencies had ever been presented to a representative group of Methodist leaders. A great deal of work, creative planning and skillful production went into the making of some of the presentations, with most of the agencies using their allotted time (theoretically, fifteen minutes) to a good advantage. One of the truly fine impressions stemming from the Assembly sessions was that heard many times, "The Methodist Church surely has a comprehensive program." From that point of view the Assembly was also a success. A highlight of the Assembly sessions was the commissioning of 64 missionaries for work in Asia, Africa, Latin America and at home. The worship services with each assembly session were beautifully planned and helpfully carried out.

We believe that the Assembly session had great value to those in attendance, both agency members and staffs. The final justification lies, however, in what the Assembly will mean to Methodists who were not a part of the meeting. If something of the real value can somehow be finally seen in the Methodist program as it touches Methodist people in the rural and urban areas of the nation and world, then its ultimate value will have been realized. Such a meeting, midway in each quadrennial period, could meet a real need in Methodist program.

January 9-January 16

is the date for the

Annual Arkansas Methodist Circulation Campaign

★

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ARKANSAS METHODIST

SHARING OUR INTERESTS

Two young men attended the same school. They were drawn to each other by mutual attraction. They had many of the same interests. They were so mentally in tune that they could share each other's thoughts often without words.



They graduated and they married. One threw himself into work with the underprivileged. The other entered the area of business. Their lines of thinking began to diverge. Being immersed in their own tasks and giving themselves to different problems, they saw each other less frequently and ceased to share thoughts and pleasures. When they did meet they talked about surface matters, never getting down to the old deep confidences. Thus they grew apart, each feeling the other no longer cared.

At a recent meeting they talked over old times. The iced springs of their hearts began to flow. One of them put in a letter afterwards what he would have found it hard to say face to face. He wrote: "All those intervening separated years seemed to fade away. The old affection abides."

Deep Feeling

This may not seem a very exciting case of estrangement and reconciliation, but to the persons involved there came feelings too deep for words.

As in the realms of friendship, so also in the home, hearts can become estranged. Lack of attention can take lustre from the romance of early marriage. The rush of modern living and the specialization of modern work often lessen the periods of shared thinking and playing.

When husbands and wife do not share each other's thoughts, each one frequently read something into the thinking of the other. Meaningless

or unintentional acts may start suspicions. Love may cease to advance and hearts go on the defensive. Estrangement starts and all too often does not stop short of actual separation.

Also we children of God can become estranged from our Heavenly Father. This may happen in various ways, sometimes through neglect. Just as friendship has to be cultivated if it is to be kept vital, so friendship with God fades if neglected.

If the child lives in an environment where God is not spoken of, he ceases to think about God. God becomes an unreal Stranger, a Being of whom he hears only when he has done wrong and then only as One who will punish him. Thus in the child's thinking God changes from a Friend, a very present help in time of trouble, to a sort of policeman whom he avoids.

Life Bitterness

Another way of becoming estranged from God is through resentment. This may take shape of bitterness against life and its conditions. The idea that God is responsible for whatever happens to us sometimes leads men to think of God as the cause of their troubles.

Not many men grow so bitter that they shake their fists in the face of God, but they think of life as a battle and God as an unfair Umpire. They become estranged through hardness and resentment.

We cannot be happy in estrangement, either from earthly friends or from our Heavenly Father, because our hearts are made to love. They can feel at home only in the atmosphere of love.

John Howard Payne is believed to have written "Home Sweet Home" in the Palais Royale at Paris. In his day that was the center of glamorous restaurants and entertainment. But "be it ever so humble, there's no place like home," where there are those for whom we care and those who care for us.

And our earthly homes need to be set in an eternal at-homeness. That is why the Psalmist looked to God and said, "Thou has been our dwelling place in all generations." The Psalmist was singing a larger version of "Home Sweet Home."

On A Wide Circuit

W. W. Reid

JUST WHO NEEDS THE PSYCHOLOGIST?

I suppose I am no exception to most people who read in that I engage in a wide reading of quite unrelated letters and articles and reports—and then put some of them together in my thinking—usually with the result of being "somewhat troubled and perplexed." Such happened the other evening in what began as a casual perusal of papers in my briefcase. . .

The Government of Kenya, having had troubles with the native Mau Maus asked a noted medical psychologist, Dr. J. Carothers, to study the "psychology" of these troublesome people. Reported the Doctor:

"Christianity contains the principle that all men are equal under God, with equal rights. African people in transition attach more importance to example than to precept, but here in Kenya they do not think they see the practice of Christian principle by people who are white.

"Many Christian missions have done noble work and many missionaries practice Christianity themselves. Many Africans, under the influence of these, have acquired Christianity, have had 'the vision of greatness,' and, in some measure have acquired Christianity. But they have then emerged into a wider world and have found there that white, and supposedly Christian, people have after all an exclusive group religion like the one they used to have themselves. Their seniors of the tribe, who never lost their old traditional allegiances, are not surprised or shaken and can say to them, 'We told you so.' And so the ones that hate us most today are often the 'Christian' Africans. The Christians have no need to blame themselves for this. But one can say that if the general white population of this Colony cannot practice Christian principles in their dealings with their fellow men, both black and white, the missionaries might just as well pack up their bags and go." . .

The non-Christian world has revolted with horror at every mention of new atomic bombs and "new weapons too terrible to describe." Yet one reads in one of England's largest newspapers approval of the statement of a highly-placed churchman that it may be necessary to use these new instruments for the purpose of maintaining "a just order in human affairs." And the editorial continues with this war department

sophistry:

"Christians have always held that there are some kinds of temporal action which no arguments of expediency can justify. Here the point to be emphasized is that the fundamental distinctions are of kind and intention rather than of degree. The new bombs cannot be outlawed merely by virtue of their devastating power. The shooting of one man in cold blood, as part of a campaign of terror, is far more repugnant to the Christian mind, both in respect of its corrupting effect and of the attitude of human life which it reflects, than the destruction of a city for strategic purposes." (If I understand this, it suggests that if, without personal hate and for a "strategic purpose," a bomb kills 500,000 civilians, the Christian church can bless the deed; but it is mortal sin to kill one man "in cold blood.") . . .

I turned to the letter of my missionary friend in Japan. He had been at an "Asian Conference" of men in revolt against imperialism. "They are not communists—they are fighting for exactly what we prized back in 1776—the same freedoms." They said almost all missionaries are opposed to this struggle.

Then, said my friend, "I heard a prominent American Christian say how distressed he was that the 'revolutionists' in Malaya burned down the summer homes of missionaries—that even servants helped in indiscriminate burning down of the white man's marks of exploitation . . . We must realize that these people are brothers and right now are suffering from our fear and greed. We've got to get rid of our cocktail diplomacy and Sunday Christianity. We must give up the ignoring of the problems of Asian and African nationals." But we go merrily on today as yesterday.

So I begin to wonder: Why do so many Asians fear the West?—and some join the communists? Why do so many people say, "I believe in your Christ, but not in you or your church."

LIFT UP YOUR VOICE, O CHURCH OF GOD

(Continued from page 3)

Security is not found in retreating into the shadows of reality. It is found only in living on the mainland of life, and facing there every wind of adversity that blows.

For we do not bear alone. We are neither consigned to stoic indifference nor to hurling our piteous cries against an unheeding universe. There is a better way. An Israelite seer found it centuries ago, and marked the path with words which shall outlive the stars. Let us chisel his words upon our hearts: "The eternal God is your dwelling place, and underneath are the everlasting arms."

Lift up your voice, O Church of God, with a message of judgment, love, and hope for the children of men.

The Layman's Column

By
Charles A. Stuck
Lay Leader
North Arkansas Conference



A MATTER OF GREAT IMPORTANCE

The month of February has been set apart for special study across the Methodist Church on the subject of World Peace. The program has been titled "THE CRUSADE FOR WORLD ORDER." Every minister is supposed to have received a booklet entitled "Plowshares and Pruning Hooks," which is to be a resource book for this special study. In order that all interested lay people might also have easy access to the booklet, a supply of them has been secured by the writer, and anyone may have a copy by sending 50 cents in stamps or coin.

It certainly is high time that we Methodists gave a great deal of serious thought to the subject of World Peace. Stretched across the world as we are, our active work in this holy cause can certainly be felt if we go into it with a whole heart. Christians who call themselves Methodists can do no less than work actively for a condition of peaceful order in all lands.

As much as we may wish for it though, we cannot have any effect in its favor unless we become informed on what we may do as individuals living far inland in one of the largest nations of the world. It is for this reason especially, that all Methodists are urged to read "Plowshares and Pruning Hooks" in order to become aware of the challenges and opportunities of the day. Adult classes will do well to use this booklet during at least a part of February as a source of study materials. Methodist Men's Clubs in our whole episcopal area will find wonderful material in it for programs for their meetings. Every lay speaker should have a copy in his library both for now and for future reference. At least one district superintendent has set a special time in the month when he hopes to have every pulpit filled in his district with ministers and lay speakers who will be bringing this vital message.

More material will appear in this column within the next few weeks on this subject. Meanwhile, for your information, send 50 cents in stamps or coin to

Charles A. Stuck
215 Union Street
Jonesboro, Arkansas

and get your copy. It will be a worthwhile addition to every home library.

ELECTED TO VICE-PRESIDENCY AT S.M.U.

Dallas—The Reverend Sterling F. Wheeler, for the past three years state director of the Texas Methodist Student Movement, has been added to the administrative staff of Southern Methodist University.

He became the University's new vice-president in charge of development and public relations January 1, taking the position that had been vacant since the elevation of Dr. Willis M. Tate from it to the presidency last May 6.

Mr. Wheeler was graduated from SMU in 1937 with a bachelor of arts degree in social science, receiving the University's Edgar A. DeWitt Award, which goes annually to SMU's outstanding senior boy. He has done graduate work at Duke University, and in 1940 was awarded the degree of bachelor of divinity, in systematic theology, from Union Theological Seminary in New York.

He has held several pastorates, among them that of San Antonio's Jefferson Methodist Church, which he founded in 1946. When he left the church in 1951 to become the state director of MSM it was one of the city's largest.

From 1942 to 1946 Mr. Wheeler



STERLING WHEELER

was a chaplain in the 353rd Fighter Group, Eighth Air Force, and served 2½ years in the European Theater of Operations during World War II.

He is married and has two daughters.

SCHOLARSHIP AWARDS FOR GRADUATE STUDENTS

Nashville, Tenn. — The Methodist Board of Education has announced five \$1,000 scholarship awards for graduate students in state colleges who are preparing for teaching careers.

Named the "Bishop James C. Baker Awards," the annual scholarships will be granted Methodist students who plan to teach or do administrative work in the church's colleges or seminaries.

The awards were announced by Dr. Stanley H. Martin, director of the board's Department of Student Loans and Scholarships.

He said candidates are restricted to graduate students at state institutions because recipients will be required to serve as program leaders at their campus Wesley Foundation, the church's student center.

The awards are named for Bishop Baker, retired Methodist leader of the Los Angeles episcopal area, in recognition of his having organized the first Wesley Foundation center in 1913 at the University of Illinois. He resides in San Marino, Calif.

April 1 is the deadline for applications, available at Wesley Foundation centers, Dr. Martin said.

PREVENTION OF WAR

There are three things that each citizen can do as an individual to help prevent a recurrence of war, suggests Bishop William C. Martin, of Dallas, Texas. Says the bishop: "First, he can refuse to commit himself to the fatalistic fallacy that war is inevitable. 'The will to peace' can be cultivated as definitely as the will to war. Second, he can devote his thought and effort to the elimination—at community and national levels—of injustice and ill-will which always breed and foster

CRUSADE SCHOLARS SERVE IN ARGENTINA

A music teacher and a professor who studied in the United States in the 1952-53, school year under the Crusade scholarship program of the Methodist Church, are back at work among Methodists in their native Argentina.

Miss Lygia Rodriguez, daughter of an Argentine Methodist minister, not only is teaching music at Colegio Americano, Rosario, but is director of Christian education and counselor of high school girls on the campus and is in charge of an overall music program for nine Methodist churches in the Rosario area. A Crusade scholarship, arranged by Bishop S. U. Barbieri of Buenos Aires, enabled Miss Rodriguez to study religious education and music at Scarritt College, Nashville, Tenn.

The Rev. Jose Miguez Bonino became a professor last year at the Union Theological Seminary in Buenos Aires, the first alumnus to return as a faculty member. On a Crusade scholarship, he studied the history of Christian doctrine at Emory University, Atlanta, Ga., and methods of working with youth at Scarritt. Before coming to the United States, he attended missionary conferences in Germany and Sweden.

In addition to his teaching duties, Mr. Miguez, who was a pastor in the Argentine for four years, is executive secretary of youth work for the Argentine Conference and is assistant editor of the "Evangelical Standard," the conference publication.

war. Third, each citizen can cultivate in his own soul the qualities and attitudes that make for peace. It is a waste of breath to talk about peace among nations as long as the hearts of men are filled with hatred, bitterness and strife."

HOW WORLD SERVICE SUPPORTS CHRISTIAN EDUCATION

ONE of the ways World Service supports Christian education is through the Division of the Local Church, General Board of Education.

"The Division is striving constantly to reach all of the twenty million persons within our Methodist constituency and enlisting them as members of the church school and the church," Dr. John Q. Schisler, executive secretary of the Division stated in a brochure released recently by the division's Department of General Church School Work.

This Division of the Local Church has four general aims:

1. To improve the quality of education service in all local churches.
2. To enlist and train leaders for Christian education in local churches, districts and annual conferences.
3. To reach more people with Christian teaching.
4. To co-operate with other boards.

For carrying on this large program of work, the Local Church Division receives 7.46 per cent of the World Service dollar.

Churches contributing to World Service usually get back what they give to the Division of the Local Church, sometimes manyfold, in that they receive help in lifting the level of Christian teaching in all

the classes, departments and related groups of the church and church school, and in other ways.

Approximately 97 per cent of the income of the division comes from World Service.

Local Church leaders who would like to learn how a part of the money they give to World Service makes possible Methodism's vast program to help take the teachings of the Master to the people of America, will want to read this brochure.

Ask for *How World Service Supports Christian Education* (8336-B), free from the Service Department, General Board of Education, Box 871, Nashville 2, Tenn.

THE SUPERINTENDENT OF THE SMALL CHURCH SCHOOL

No longer is it necessary for the superintendent of the small rural church school to drive a long distance to attend a Christian Workers' School in order to learn how to improve his church school.

Evenings, after his chores are done, he can study at home "The Superintendent of the Small Church School," one of the thirty leadership education courses for individual study now available from the Leadership Education Department of the General Board of Education. For 50 cents he can get a packet of materials for study; for 25 cents he may secure a *Study Guide*. If he wishes, he may prepare the reports recommended in the *Study Guide* and send them to the Department of Leadership Education with a fee of \$1.00 (or balance of 75 cents if 25 cents for the *Study Guide* has been paid previously).

These reports will be reviewed carefully, comments and suggestions will be written on them and they will be returned to the church school superintendent.

Order the above materials from the Department of Leadership Education, Box 871, Nashville 2, Tennessee. Checks should be made payable to Board of Education, The Methodist Church.

Another course that may be taken at home that is of special value to the superintendent of the small church school is "The Educational Work of the Small Church." The text for this course was written by Dr. John Q. Schisler, executive secretary of the Division of the Local Church, General Board of Education, whose entire career has been devoted to improving Christian education in the local church. The text has the same title as the course—*The Educational Work of the Small Church*. This book may be ordered from the Methodist Publishing House that serves you, price 75 cents.

The list of the thirty courses for home study and instructions as to their use are contained in a free leaflet, *Home Study Courses—1955* (702-B). Order from the Department Leadership Education, Board of Education, Box 871, Nashville 2, Tennessee.

EDUCATION BOARD AID TO DISTRICT SUPERINTENDENTS

Nashville, Tenn. — The Division of the Local Church, General Board of Education, maintains a close relationship with the district superintendents of the Methodist Church through the executive secretaries of the conference Boards of Education. One of the services it offers is competent staff help on the many aspects of Christian education in local churches.

The following statement relative to this subject was prepared by Dr. John Q. Schisler, executive secretary of the Division. It appeared in a brochure that was distributed at the meeting of district superintendents in Chicago, November 22.

"Through very extensive field service, voluminous correspondence, the constant study and evaluation of plans and programs, and the preparation of printed materials for the officers and teachers of the church school, we attempt to give help that is pertinent and reliable.

"It is our policy to serve in an annual conference only upon the invitation of the conference Board of Education through its executive secretary or upon invitation of the bishop. Therefore, any district superintendent who feels the need of any service which we can render in his work will please get in touch with his conference executive secretary.

"We will attempt to give you a helpful answer to any letter you may write any department in this division concerning any phase of the educational work of your churches."

METHODISTS TO MARK CENTENARY OF HAWAIIAN WORK

The centenary of Methodist work in Hawaii will be observed March 8-12 at First Methodist church in Honolulu. Methodist clergymen and laymen from all over the United States will arrive for the celebration. The *Christian Advocate*, Methodist weekly published in Chicago, is sponsoring a tour and reports that nearly 175 persons from 28 states already have enrolled. The visiting group will include five bishops. While the centenary is being celebrated, the 50th annual meeting of the Hawaii Methodist Mission will be held. Bishop Gerald H. Kennedy of the Los Angeles Area will preside at the meeting. Methodist churches in Hawaii come under his jurisdiction. Representing the Methodist Council of Bishops will be Bishop W. Angie Smith of the Oklahoma-New Mexico Area, president of the denomination's Board of Evangelism, and Bishop Donald H. Tippet of the San Francisco Area. Also coming will be Bishop James C. Baker (retired), formerly of the Los Angeles Area, who was presiding bishop of Hawaii for 22 years, and Bishop W. Earl Ledden of the Syracuse, N. Y., Area. Methodist work was started in Hawaii 100 years ago when the Rev. W. S. Turner came to Honolulu from the San Francisco district. First Methodist church here received a charter from the Hawaiian monarch, King Kamehameha IV. There are now 27 churches with 4,000 members in Hawaii.

Methodists Report Record Gifts To Colleges

Methodist colleges and universities received a record total of more than \$28,000,000 in special gifts during 1954, it was announced in Nashville, Tenn., by the denomination's Board of Education. Officials said the figure may reach \$40,000,000 as some of the 116 schools related to the Board did not report in time to be included in the year-end tabulations. The Board listed more than \$17,000,000 in gifts from individuals and church groups, and \$11,000,000 in grants from foundations. Single grants of \$100,000 or more were reported by 22 schools. The biggest gift, \$5,000,000 to Emory University, Atlanta, was made by an anonymous foundation. It gave \$4,000,000 for endowment of Emory's School of Medicine, and \$1,000,000 for a clinic. Emory also received \$2,000,000 from the Rockefeller Foundation, and \$435,000 from the late Mrs. Frances Winship Walters, Atlanta, for a memorial Chair of Pediatrics.

Government Leaders Attend Communion Service

President Eisenhower and other government leaders attended the annual service of prayer and communion at National Presbyterian church in Washington, marking the opening of Congress. Secretary of State John Foster Dulles headed the group of distinguished Presbyterian elders who served communion to the worshippers in the crowded sanctuary, as leaders of the three major Presbyterian bodies in the United States joined with Dr. Edward L. R. Elson, pastor of the church, in presiding at the service.

Churches Set Building Record In 1954

American churches spent more than \$588,000,000 on new buildings in 1954, an all-time high, according to preliminary estimates by the Departments of Commerce and Labor. And government economists predicted that more than \$600,000,000 worth of construction would be undertaken by churches this year. The 1954 figure exceeded by more than \$100,000,000 the previous record of

message," he says. "In requiring each of my students to write twelve original epigrams, I hoped to help them develop both imagination and literary style."

South African Churches Face Clergy Shortage

Churches in South Africa face a shortage of recruits for the ministry which religious leaders attribute to a manpower problem resulting from the country's rapidly expanding economy. The Roman Catholic Church is feeling the shortage most although it is getting more clerical candidates than any other religious body in the country. The Anglican Church in South Africa will need "four or five years" to overcome its present clergy shortage, according to the Ven. R. P. Y. Rouse, Vicar General of Johannesburg. He said the war "cut off our recruiting for so long that we have plenty of leeway to overcome." The Rev. J. B. Webb, president of the Methodist Conference of South Africa, said his denomination needs a minimum of 20 white and 20 native ministerial trainees a year for the next five years "if we are to sustain our present work."

Russian Radio Broadcasts Blast Christmas Celebrations

An Odessa Radio broadcast told Russian listeners that Christmas was imposed upon believers by the Church "to prove the existence of the invented Son of God, Jesus Christ." The broadcast was one of a series by Soviet stations scoffing at those who celebrate Christmas under the Orthodox calendar. Russian Orthodox, as well as members

of other Orthodox communions over the world, observe Christmas on Jan. 7. Stressing the "harmful character of Christmas celebrations" the broadcasts said such observances are against the best interest of workers and to the advantage of capitalists. One of the main complaints was that Christmas celebrations keep people away from work, "thus harming the Soviet economy." In its attack on Christmas the Odessa Radio said: "Most believers and unbelievers celebrate Christmas and other festivals from habit. They don't stop to think what they are celebrating and why these festivals are important to the Church or how harmful they are to the working people. 'The Church invented Christmas and imposed it upon believers to prove thereby the existence of the invented Son of God, Jesus Christ.'"

Indian Christians Protest Attacks On Missionaries

The All-India Conference of Indian Christians protested to the government that attacks on foreign missionaries had "degenerated into an attack on the Christian religion and culture." The protest was contained in a resolution adopted by delegates at a two-day meeting of the Conference in New Delhi. The Conference is made up largely of Protestants. Roman Catholics are not part of it. The Conference resolution asked the government to institute an impartial inquiry into charges made against foreign missionaries. Calling attention to the campaign of the Mahasabha, a Hindu organization, to reconvert former Hindus who had turned to Christianity, the resolution said that the movement had developed into a broad attack on Christianity. One resolution pledged "unflinching loyalty" to Prime Minister Nehru. But Christian grievances were voiced in other measures. The Conference urged more adequate representation of minority group in government and politics.

Portuguese Raising Funds For World's Tallest Christ Monument

A campaign for funds to insure completion in 1960 of the world's tallest monument honoring Christ the King is being carried on throughout Portugal and its colonies under the sponsorship of the Roman Catholic hierarchy. The structure, to be 360 feet high, will comprise a 92-foot statue of Christ with outspread arms atop a 268-foot pedestal with a chapel in its base. It will be located on the summit of a 400-foot hill outside Almada, across the Tagus River from Lisbon, where it will overlook Portugal's capital city and its port. Erection of the monument, which is expected to require some 26,000 cubic yards of reinforced concrete, is scheduled to begin when the fund campaign goal has been reached. Officials of the National Committee for the Monument to Christ the King, which is directing the drive, are hopeful that the goal will be reached by mid-1957. Construction is expected to take about three years. Over-all cost of the monument is estimated at 10,000,000 escudos. While this is only about \$350,000 in American currency at the current exchange rate, officials pointed out it represents several times that amount in purchasing power here. More than half the needed funds already have been pledged, the officials said.

\$472,000,000 set in 1953. It topped the government's own forecast of 1954 church building activity by 20 per cent. December church construction set a new record for that month. The total was \$57,000,000 compared with \$45,000,000 in the same month of 1953. The December building activity was only \$2,000,000 below the record for a single month established in November.

Students Direct Epigrams At Laymen, Preachers

Students in Vanderbilt University's School of Religion in Nashville, Tenn., have completed the most unusual exercise of their academic careers—the writing of epigrams with religious content. The assignment was part of required work in a course on "The Art of Preaching." The Rev. Webb B. Garrison, instructor of the course, is a professional journalist who believes that every minister should learn how to write. "Use of a really well-turned phrase will add sparkle to any

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At Cincinnati

METHODISTS APPROPRIATE 17,229,073 FOR MISSIONS

The largest appropriation made for missionary work by the Methodist Church in the fifteen years of its existence as a union of three formerly separate denominations, was made by its Board of Missions at its closing session in Cincinnati, Ohio. The total appropriation was \$17,229,073 or more than half a million dollars more than a year ago. This appropriation is for the twelve months beginning on June 1, 1955. Under the law of the Church, the Board can appropriate for any year no more than its receipts in the previous calendar year.

Of the total appropriation, \$6,900,532 will be used by the Board's Division of World Missions for the support of missionaries and the maintenance of their work in some 40 nations overseas; \$2,565,054 for the work of the Division of National Missions in the United States and its outlying possessions; and \$7,763,487 for the work of the Woman's Division of Christian Service both at home and abroad.

In addition to the Division of National Missions funds, each of the 101 annual conferences of the Methodist Church appropriates other moneys for mission projects and for the building of new churches within their own borders.

Methodists Give \$21,691,547 for Missions

Members of the Methodist Church contributed a total of \$21,691,547 during the last fiscal year (ending May 31, 1954) for the home and foreign missionary services of the denomination, it was reported by Treasurer H. Conwell Snoke, of Philadelphia, Pa., to the Board of Missions in session in Cincinnati, Ohio.

Of this total, \$10,363,001 was for the work in the United States, its possessions, and in thirty countries overseas, carried on by the Woman's Division of Christian Service—money contributed chiefly by the women of the Church through their local societies in more than 30,000 parishes; \$7,447,969 for the work of the Division on World Missions in some forty nations on four continents; and \$3,814,517 for the missionary services of the Division of National Missions in every state in the U. S. A., and in all America's outlying possessions.

The "World Service" program of the Methodist Church, which is the major support of the various benevolence boards and agencies, was the channel for securing \$5,514,662 from the churches for the Board of Missions. The "Advance for Christ" campaign added the sum of \$3,218,096; the "Week of Dedication" offering was \$469,909; and the "Week of Prayer" offering, \$463,571.

In the months since the close of the fiscal year, Mr. Snoke reported, there has been a considerable increase in almost all these sources of missionary support.

Supplemental Contributions On The Increase

Methodists have been enlarging their benevolent giving by supplemental contributions made for particular causes appealingly presented to them.

This was made clear to the Advance committee, one of the 25 Methodist agencies which held their annual meetings last week. Dr. E. Harold Mohn of Chicago told ministers and laymen who compose this promotional committee that \$15,759,268 had come in, over and above regular budgeted benevolent giving. This was in response to efforts to obtain underwriting for "specials" on the part of individuals and church groups.

These "advance specials" include aid to churches, schools, hospitals and other missionary and philanthropic projects in special need.

Nearly half of the income of the division of world missions now comes from the direct support of specific projects, Dr. Mohn announced.

Church School Literature Circulation At All-Time High

Circulation of church school literature produced by the Editorial Division of the Board of Education of The Methodist Church reached an alltime high of 6,385,343 during the second quarter of last year, Executive Secretary Henry M. Bullock told board members at their meeting.

The Board of Education was one of 25 boards and agencies of the Methodist Church holding annual meetings last week in Cincinnati.

A second new record was reported in the division of children's publications. During the quarter just ended total paid circulation of children's publications passed the 1½ million mark for the first time in the history of the church.

In addition to helping Methodists acquire a better appreciation of their own church-school literature and improving the appearance and readability of its publications, the staff focused its attention especially upon the field of adult literature. Two new publications have been planned to meet the growing interest in adult Christian education.

One, "Daily Bible Lessons," is a monthly pocket-size periodical that begins this month and follows the outlines of the International Lesson series but is organized in terms of daily readings. Each day's reading is intended to carry the reader one step further in the development of the lesson, so that by the close of the week he is thoroughly prepared for the Sunday school lesson.

The other publication, scheduled to appear in June, is the "International Lesson Annual," a book of 448 pages dealing with the International Sunday School Lessons for 1956.

Immediate Future Important For Church Colleges

Church colleges of the U. S. face either an era of unprecedented expansion or the closing in and restriction of their activities, depending upon what they do in the immediate future.

This was the prophecy of the Rev. Dr. John O. Gross, secretary of the division of educational institutions of the Methodist Board of Education, speaking before that division.

The Board of Education was one of 25 Methodist boards and agencies holding annual meetings and a joint assembly in Cincinnati last week.

The Rev. Dr. J. Richard Spann, secretary of the department of inservice training for Methodist ministers, reported that 4,200 Methodist ministers are enrolled in two correspondence courses in theology. There was only 500 such enrollees in 1939, 15 years ago when the three major branches of the present Methodist Church were united in one denomination.

A committee recommended that two correspondence schools, one operated from Atlanta, Ga., and one from Dallas, Texas, be united in Nashville, Tenn., within the next two years. Action on the report was postponed.

Evangelism Board Sponsors Prayer Vigil

A 24-hour prayer vigil for world peace was held in Cincinnati, Wednesday and Thursday by delegates to the Methodist Church's assembly of national boards and agencies.

The around-the-clock vigil began at 6 p.m. Wednesday in a hotel parlor (Sheraton-Gibson) and continued in 30-minute periods.

It was sponsored by the denomination's Board of Evangelism, as a link in a year-long nonstop "chain of prayer" being conducted by more

Board of Education To Sponsor Youth Study

"It's quite an experience to grow up in the atomic age, feeling that THE bomb could demolish us at any time."

In these words a 21-year-old woman, recently married, pin-pointed the plight of youth Tuesday morning at a joint session last week of the editorial and local church divisions of the Methodist Board of Education.

Shortly after Mrs. Augusta Krause Sandstrom, a lay member of First Church, Salem, Ore., had thus dramatized the fears and apprehensions of youth, the two divisions of the board ordered a sweeping study of its youth program.

Also speaking was Mrs. Kenneth Jones of First Church, Barstow, Fla., another youth member of the board. She emphasized the fact that many young people are lost to the church as soon as they leave college.

The youth study was suggested in a statement by Rev. Dr. John Q. Schisler, Nashville, Tenn., secretary of the local church division of the board.

than 1,000 churches across the country.

The evangelism board's invitation to the church leaders to join in the vigil requested that they pray "that God's will may be accomplished in our sessions here, and that a great spiritual awakening may come bringing a world order of peace and brotherhood."

An executive of the board, Dr. Harry Williams of Nashville, said the year-long prayer for peace started New Year's Eve and is being continued by two or more churches every day. He estimated that 50,000 to 100,000 persons will have participated by December 31 when the last "Amen" is whispered by prayer groups in Ogden, Utah and Boston, Mass.

METHODIST CHURCHES IN GREATEST BUILDING BOOM

More than 800 Methodist congregations across the United States and in the outpost territories of Alaska, Hawaii, and Puerto Rico received \$3,681,367 from church extension grants and loans in the past fiscal year, Drs. W. V. Middleton and B. P. Murphy of Philadelphia, Pa., executive secretaries of the Section of Church Extension, Division of National Missions, Board of Missions of the Methodist Church, told the annual meeting of the Board in Cincinnati, Ohio, Jan. 12.

"We received requests for twice as much money as we had available for loans and grants," Dr. Middleton reported to the Board of Missions. "We need millions more if we are to meet the actual need of new congregations and of churches among minority groups and in the outpost territories."

"This indicates only a fraction of the church building that is going on in the United States today," Dr. Earl R. Brown, New York City, general executive secretary of the Division of National Missions, said. "Methodism is in the midst of the greatest church building movement in its history. The 101 annual con-

ferences of the church raised over seven million dollars for their local church building needs in the first two years of the current Methodist quadrennium.

"In 1950 the church was twenty years behind in its normal building program as a result of the Depression and the building restrictions of war years," Dr. Brown recalled.

"But we are catching up at an average of more than two new church a day," the mission executive said.

The Section of Church Extension made 573 donations to needy or "mission" churches in the United States and its outposts for a total of \$926,296.26. Loans for the period ending May 1954 went to 268 churches for a total of \$7,755,071.63 for the year. Many of these went to new churches for newly organized congregations.

Eight staff members of the Department of Field Service and Finance of Methodism's Section of Church Extension conducted 125 crusades in local communities which raised nearly eight million dollars in cash and pledges during the past fiscal year.

Fourteenth Annual Statewide Circulation Campaign

Of The

Arkansas Methodist

Official Publication of the

Little Rock and North Arkansas Conferences

Serving The Two Hundred Thousand Methodists
of Arkansas Methodism

First Report

The first report by churches and districts of the results of the Circulation Campaign will be published in next week's issue of the ARKANSAS METHODIST. This report will include all pastors' reports reaching the ARKANSAS METHODIST office by Saturday noon, January 22.

Follow-Up Work and Reports

Many churches reporting the first time this week will make additional reports to the ARKANSAS METHODIST office of follow-up work of securing renewals and new subscriptions which were not obtained during the first week of the campaign, January 9-16. Results of these supplemental reports will be published in the Circulation Campaign reports each week in the ARKANSAS METHODIST.

The Quota and Goal

The quota, as adopted by the annual conference in Louisiana Methodism, is one subscription for each nine members reported to the last Annual Conference session. The goal is 25,000 subscriptions. Each Methodist Church in Arkansas should have an increase in the number of ARKANSAS METHODIST subscribers. Help Arkansas Methodism reach this goal!

Remember, An Informed Methodist Is An Active Methodist!

Keep INFORMED concerning the work of Methodism and organized religion at home and abroad. The ARKANSAS

METHODIST is the channel through which information about the church at work reaches you, your church, and your home.

***The Arkansas Methodist In Every Methodist Home
In Arkansas***



THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



A NEW DOLL

By Margaret G. Wilson

WHEN I told my visiting nine-year-old niece that I got a doll for Christmas, she just looked at me and smiled and said, "You didn't."

But when I assured her that I not only got one but four dolls, she enthusiastically asked if she might see them.

Up the stairs we raced, eight of us, seven little children ranging in ages from two to nine years, five little girls and two little boys. I was the eighth.

When they saw the dolls, sixty in all, there was great excitement. Each child began choosing the one she thought the most beautiful.

The oldest one selected the baby doll that came from China.

Another thought the big one from Czechoslovakia looked like a gorgeous princess. One little boy decided he wanted to hold the two Eskimo dolls. On they went with comments.

They simply loved the dolls, and for the time being their own beautiful American dolls were forgotten. Down stairs they went in high glee, hugging and fondling the dolls. They seemed to find a particular joy and thrill when they were allowed to hold them while they had their pictures taken.

It was such fun! I had fun watching the children, seeing their delighted, happy faces and listening to their comments of admiration. The children had fun, too! They never expected to see so many dolls. They loved their pretty clothes!

The dolls were not all new. Some indeed are very old. The little Scot-tie with his china head and shoes same to this country almost fifty years ago. And the Japanese doll with her straight black hair and stilted shoes was used by children in Japan about one hundred years ago.

The dolls are all ages. Some are very young. The lady from Morocco is just two years old, and the cunning little wooden Armenian and the gay flower girl from Paris are only two months old.

But the children didn't care whether the dolls were new or old; they loved them all.

So often I have thought about

PUSH UP THE CORNERS

By Mrs. Frank H. Breck

*Push up the corners of your mouth,
Even though it pains them;
Push them up and make them stay,
If you have to chain them.*

*Turn up the corners of your mouth;
You can't feel sad or surly
If smiles are dimpling o'er the lips,
Crisp, and sweet and curly.*

*A frown will kill the brightest laugh,
Make vinegar of honey;
A smile will kill the blackest frown,
And make a dark day sunny.*

*Turn up the corners of your mouth,
No matter how you're feeling;
And soon you'll feel the way you
look,
A heart of joy revealing.*

—The Lutheran

those children and the dolls. What a happy time that was! Nobody laughed at the bent old Mexican weighed down with his crate full of goods strapped on his back. Nobody thought the finelooking Greek lad dressed in his pleated white shirt was strange. No, the children simply loved them all.

Since then I have wondered why we think these dolls are so beautiful and yet seem to think that living people, who do not look just like us or dress just as we dress, are funny.

Why is it we think they are queer? Why do we laugh at them, stare at them, or leave them alone and so make them unhappy?

They are God's children. We are God's children. We just live in different parts of God's world, that is all.

If we lived in the land of the Eskimo and dressed as we do in southern Canada we would freeze. We just couldn't dress as we do now. Or if we lived in the tropics of Africa we just wouldn't be able to wear the heavy clothes we wear here.

Oh, if only my dolls had been able to talk after those little children had gone home, wouldn't they have a lot of things to say—happy, joyous, loving things, too.—The United Church Observer, Canada

Excited Patient: "Let me up—I want to get out of here."

Nurse: "Lie down and be quiet. The doctor is a very excitable man and loses his patience easily."

Patient: "So I heard and that's why I want to get away."

WORKING FOR PROMOTION

Myrtle was glad it was raining. Now she could carry to school the new red parasol that her grandmother had given her.

"I hope I see Agnes," she whispered to herself as she hurried down the street. "I'll share my parasol with her."

Agnes always had nicer things than anyone else in the school. Only there was a tear in one side of her parasol. Myrtle had noticed it the last time it had rained.

She hurried around the corner now, then stopped quickly. Not Agnes, but another girl was just ahead. She did not have even a raincoat to shield her.

Myrtle walked slowly. She did not want to share with this girl. There wouldn't be room for three if she saw Agnes. She did not hear the quiet running steps behind her. She heard only the gay "Hello!" as Agnes hurried past her.

Why, Agnes had a new parasol today, too! She carried her old one under her arm. She stopped beside the other girl.

"She is going to give her old parasol to that girl who hasn't any," Myrtle said to herself.

As the two girls ahead of her parted, the other girl carried the good parasol. Agnes kept the older one clasped under her arm.

Myrtle, now beside her, whispered, "Surely you didn't give her that lovely parasol to keep. It looked like a new one."

Agnes laughed softly as she said, "It is a new one. Only I didn't tell her that. Mother just bought it for me. She said I might give it away if I wished."

"Why not give her your old one?" Myrtle asked.



OFF TO SCHOOL

*Off to school on a wintry day,
No time for lingering along the way.*

*Teeth brushed and hair in place,
And a happy smile on Mother's face.*

*Lessons learned, oh, what a joy
Is this thoughtful, happy boy.*

—A.E.W.

"I wouldn't want that girl to think my heart was tattered like this old parasol. I want her to know that inside I am very happy and kind."

"I think you are kind enough if you give away your old things," said Myrtle.

"Y-e-s," Agnes answered slowly. "But maybe there are grades of kindness, just as there are in school."

The school bell rang and the girls went to their own seats, but Myrtle was not thinking of school lessons now. "In this new class Agnes is far ahead of me," she whispered to herself. "But I'm going to work, too—for promotion."—From *Light and Life*

GOODNIGHT PRAYER

*Father, unto Thee I pray —
Thou hast guarded me all day;
Safe I am while in Thy sight;
Safely let me sleep tonight.*

*Bless my friends, the whole world
bless;
Help me to learn helpfulness;
Keep me ever in Thy sight —
So to all I say goodnight.*

—Henry Johnson in *Ex.*

A STRAY KITTEN

*I do not need a kitten —
Already I have two;
Yet here you stand at my back
door —
So what am I to do?*

*Here is some milk, poor kitty;
Here is a nice box, too.
I wonder—will you go or stay?
I leave that up to you!—Exchange*

JUST FOR FUN

Mike: "This is a great country, Pat."

Pat: "And how's that?"

Mike: "Sure, the paper sez yez can buy a foive dollar money order for tin cints."

...

Letty: "I had a terrible dream last night. I dreamed that all the animals that went to make up my furs were standing round my bed."

Betty: "How silly to let a few alley cats frighten you."

...

Visitor: "Yes, I liked the service in your church very much. But one thing puzzled me; why does the congregation hurry out so quickly after benediction?"

Native: "Well, sir, the sexton makes them leave their umbrellas in the vestibule, and those who get out late haven't much of a choice."

...

Clerk: "Please sir, I'd like to have next week off."

Boss: "And what silly excuse have you got this time?"

Clerk: "Well, my girl is going on our honeymoon, and I'd kinda like to go with her."

ARKANSAS METHODIST

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. EWING T. WAYLAND, Editor

ORIGINAL PLAY PRESENTED FOR STUDY

A Playlet, written by Mrs. R. L. Hansen, of Shreveport, "The Day of Judgment," was presented by the Wesleyan Service Guilds of the David Haas Memorial Church in Bunkie in connection with a most successful mission study of India, Pakistan and Ceylon. The study was taught by Mrs. Rose Lee Stanley, co-ordinator of the Guild and Woman's Society of Christian Service, who also taught the study for the Woman's Society in the fall.

Pictured at right are Mrs. Claudine Goodell and Mrs. Margaret Boddie as they plead with St. Peter, played by Mrs. Betty Rose Earnest and the Recording Angel, Mrs. Sally Griffin, for their respective religions.—Mrs. Mary Burns.



Pictured left to right: Mrs. Claudine Goodell, Mrs. Betty Rose Earnest, Mrs. Sally Griffin and Mrs. Margaret Boddie.

NEWS IN BRIEF

The Woman's Society of Christian Service of Floyd met January 8 in the home of Mrs. Albert Fuller with twenty members present. Mrs. C. E. Olley, president, presided over the business session during which an offering was taken to be sent to Wesley House, San Antonio, Texas. The society has just finished the study "The City," taught by Mrs. E. L. McKay, of Pioneer.

The program, "The Family at Prayer," was introduced by the vice-president, Mrs. Roy Coody, who guided the discussion which followed talks by Mrs. R. E. Fuller, Mrs. J. S. White and Mrs. Holley. The meeting closed with prayer by Miss Ruth Holley.

During the social hour a surprise shower was given honoring Mrs. Douglas Wilson. — Mrs. C. E. Holley.

Mrs. Henry Alexander presided at the program meeting of the Central Methodist Church, Fayetteville, January 3. Mrs. Ernest Standley, president, reported on "The Family Life" Conference in Cleveland, and Mrs. R. K. Bent, district president, reported on the Assembly held in Milwaukee.

Following the business, a tea was held in the parlor for Mrs. Standley and Mrs. Bent and the following past presidents: Mrs. Sam Yancey, Mrs. H. C. Hankins, Mrs. Denver Misenhimer, Mrs. J. E. Critz, Mrs. W. N. Pittman, Mrs. L. R. Hill, Mrs. Margaret Whelan, Mrs. Everett Murphy and Mrs. Alfred Hitchcock. Miss Elizabeth Ellis represented her mother, Mrs. E. F. Ellis, who was president for many years. Those assisting in serving were: Mrs. Walter Cole, Mrs. Nonnamaker, Mrs. Witt Carter, Mrs. John Carroll and members of Circles nine and ten.

The First Church, Van Buren, Society met Tuesday, January 4 at the church with Circle two hostess at the luncheon. Mrs. Jesse Johnson gave the devotional "Family Prayer."

er." Mrs. E. E. McBride, president, conducted the business. Twenty-five members and one guest attended. — Mrs. Fay Williams.

Mrs. Ben DeVoll of Paragould was elected Methodist Woman of the Year by the Woman's Society of Christian Service at a meeting called by the President, Mrs. Mabel Pope, during the District Conference held in Walnut Ridge.

Mrs. DeVoll has held offices in her local society, the District and the Conference. She has been a representative of North Arkansas Conference at the South Central Jurisdiction meetings and the General Assembly. At present, Mrs. DeVoll is busy as President of the Paragould First Church Woman's Society of Christian Service and Treasurer of the North Arkansas Conference.

KEITH MEMORIAL PARTY

The Woman's Society of Christian Service met in the educational building of Keith Memorial Church, Malvern, on December 18th for its annual party. The husbands were invited guests.

Mrs. R. E. Harris had charge of the program. Mrs. Charles Horne, president of local society, was presented with a life membership pin as a gift from her husband. Following the program Mrs. Harris led the group in games and fellowship. A Christmas tree beautifully decorated by Mrs. Hugh Inglis and Lillian Van Dusen, and gift exchange were enjoyed by all. The society presented the parsonage family with a linen tablecloth. Mrs. A. A. Albey and Mrs. Irl Lancaster served refreshments. The table was lovely with a white cloth, with two tall red tapers at the end, in a wreath of holly set the punch bowl filled with red punch with a green wreath floating. Served with the punch were red fruited jello and cupcakes decorated with holly wreaths.

The men also enjoyed the party and suggestions were made that it be an annual affair.—Reporter.

WOMEN IN THE CHURCH

By Mary Fowler

The first Friday of Lent — this year February 25th — will be observed by Christian women around the world as the "World Day of Prayer." This year will mark the 69th annual observance of a "day" which was begun by Presbyterian women in Boston as a "day of prayer for missions." Through the years the observance has grown to embrace the whole Christian cause, in all the world, and especially for world peace. "Abide in Me" is the topic of this year's meditation for the day. Under the auspices of United Church Women, a National Council department, the day will be observed in about 20,000 communities in the United States.

The Woman's Society of Christian Service, Methodist Church, is urging that Methodist women in college and university centers open their homes to entertain some of the many thousands of students from overseas nations who are now in American schools. Eight hundred such students, half of them women, are in this country as **Crusade Scholars**, their education provided by Methodist Church funds. "They need our love, our time, and our Christian concern for them," says a statement from Mrs. T. Otto Nall of Chicago. She points out that many of these students, "lost in the bigness of our cities," are often invited to speak at church groups but seldom have opportunity to visit and know American homes and homelife.

A NOTE FROM MISS IDA

EDITOR'S NOTE: Miss Ida Shannon, a resident of Little Rock for over ten years following her service as a missionary in Japan, left in November for Robincroft Home, Pasadena, California, and the following is an excerpt from a letter received by the editor.

January 3, 1955

"I am finding Robincroft a pleasant home. Miss Metzger, the Superintendent, plans many nice things for us. Last week it was a bus trip to "Christmas Tree Lane," an avenue of large Himalayan Cedars a mile long which a man planted many years ago with seed from India. It is decorated with lights for two weeks at Christmas and people come from many places to see it.

"There are eighty of us in three large buildings and six cottages. You can keep house in a cottage or go to the main hall for meals—I prefer the latter.

"I wish you and all others who have contributed to Robincroft could see how wonderfully you have provided for a company of 'senior adults' to live happily and free from anxiety.

"With all good wishes for all of you and your work for 1955,

Yours with love,
Ida Shannon."

Rearing children is the biggest heir-conditioning job ever undertaken.—Ray Cvikota

LITERATURE PRESENTED EFFECTIVELY

Mrs. Grover C. Knoll, Secretary of Literature and Publication of the First Methodist Church, Stuttgart, Woman's Society of Christian Service, modeled the dress at the right at a fall meeting of the society. As she modeled the dress, the appropriate song, "Little Old Lady" was sung; the words may be found in *The Methodist Woman*, June, 1953.

Mrs. Knoll is very efficient and never misses an opportunity to remind the society of the wonderful value of *The Methodist Woman* and *World Outlook*. The suggestion for this costume was given in the magazine several months ago.—Mrs. Troy D. Trice



MRS. GROVER C. KNOLL

JANUARY 20, 1955

CURRENT NEWS IN ARKANSAS METHODISM

UNITED EVANGELISTIC MISSION IN MONTICELLO DISTRICT

Pastors and members of 28 Methodist churches in the Monticello District are pausing daily at twelve o'clock noon to pray for their United Evangelistic Mission January 23 through 30.

The mission (U. E. M.), led by Dr. Cecil R. Culver, of Monticello, Superintendent of the district, will combine nightly revival preaching with evangelistic visitation in the homes of prospective members.

Approximately 200 laymen and women have agreed to present the claims of Christ and the church to more than a thousand persons in the 28 communities, Dr. Culver said.

Pine Bluff District Cooperates

Most of the guest preachers for the U. E. M. will come from the Pine Bluff District. In turn, pastors in the Monticello District will assist with a similar mission in the Pine Bluff District February 20-25.

Dr. J. Kenneth Shamblin, Conference Executive Secretary of Evangelism and Minister of Pulaski Heights Methodist Church in Little Rock, is directing the U. E. M. in both districts.

None of the preachers will receive honorariums for their work, but their expenses will be paid from offerings taken during the week.

The host pastors and visiting preachers will assemble at Monticello each morning for inspiration and instruction. Dr. Arthur Terry, Superintendent of the Pine Bluff District, will instruct the group in evangelistic techniques. Dr. Sham-

blin will preach to the preachers each day.

The U. E. M. will conclude with a victory rally at 3 p.m. Sunday, Jan. 30 at Monticello. Bishop Paul E. Martin, of Little Rock, will preach at this service.

U. E. M. Preaching Assignments

Crossett, Elmer L. Thomas, Little Rock; Dermott, Kenneth L. Spore, Pine Bluff; Dumas, H. M. Lewis, Stuttgart; Eudora, H. D. Ginther, Texarkana; Fordyce, Arthur Terry, Pine Bluff; Hamburg, Joe R. Phillips, Benton; Hampton, O. E. Holmes, DeWitt; Hermitage, Allen E. Hilliard, Almyra; Kingsland, G. B. Pixley, Louann; Lake Village, Howard Williams, Texarkana; McGehee, Aubrey G. Walton, Little Rock; Arkansas City, Jeff E. Davis, Little Rock; Martins Chapel, W. T. Bone, Grady; Monticello, H. O. Bölin, Benton; Parkdale, John M. McCormack, Pine Bluff; Montrose, Ed Hollenbeck, Rison; Portland, J. Kenneth Shamblin, Little Rock; Star City, C. Everette Patton, Gillette; Mountain Home, C. D. Cade, Bearden; Cornerville, Robert L. Riffin, Bayou Meto; Thornton, Alfred I. DeBlack, Hot Springs; Tillar, W. D. Golden, Prescott; Newtons Chapel, J. E. Dunlap, Nashville; Warren, Virgil D. Keeley, Hope; Wheeler Springs, W. S. Cazort, El Dorado; Martins Chapel, W. T. Bone, Grady; Watson, Bryan Stephens, Sheridan; Wilmot, Winslow Brown, Pine Bluff; Wilmar, C. M. Atchley, Stuttgart.—Phil E. Pierce

DR. JOHNS NAMED TO GENERAL BOARD

DR. H. L. Johns, pastor of the First Methodist Church, Monroe, La., was named Associate Secretary of the Division of National Missions in the Section on Church Extension, at the annual meeting of the Board of Missions, in Cincinnati, Ohio, Jan. 12.

The new executive officer has the special responsibility of raising funds for an Alaskan Methodist College. Two million dollars are sought for construction of the college to be located at Anchorage. The school is a special project of the Division of National Missions.

He will work in association with the superintendent of work in Alaska, the Rev. P. Gordon Gould, in the nation-wide campaign to be conducted in 1955.

Dr. Johns has been a member of the Louisiana Conference of the Methodist Church since 1921. He served as superintendent of the New Orleans District, 1946-52. In this period he conducted a church extension program that resulted in many new congregations in the New Orleans area; and he gained nation-wide recognition for his work. He is a member of the Louisiana Conference Board of Mis-



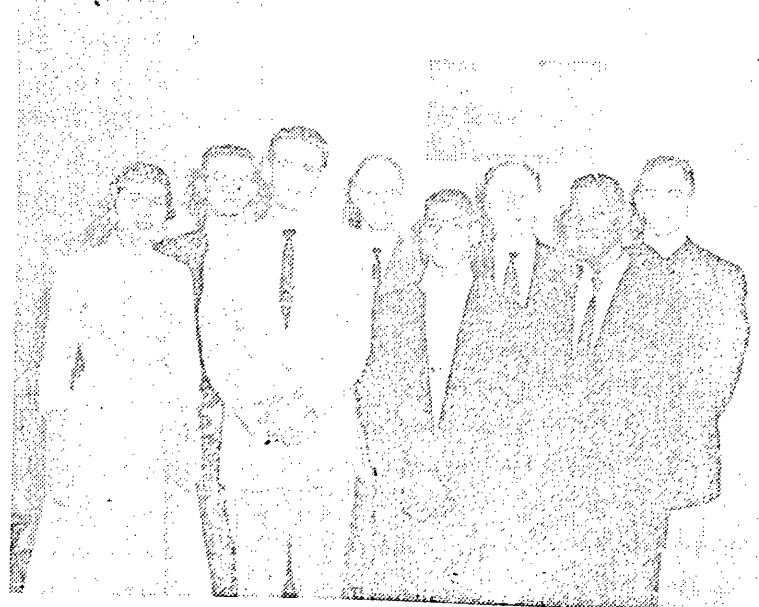
REV. H. L. JOHNS

sions, and has served on the South Central Jurisdiction Board of Missions.

Dr. Johns has been a member of the General Conference, and attended the United Conference of Methodism in 1937.

He is a native of Opelousas, La., and was graduated from Louisiana State University. He received his Master of Arts Degree from Emory University, and in 1943, was granted an Honorary Doctor's Degree from Centenary College.

MSM OFFICERS NAMED



Arkansas Student Movement Officers—Left to Right: front row: Janice Miller, secretary, Southern State College; Ed Mathews, president, University of Arkansas; Wilfred Seals, Methodist Student Fellowship Fund treasurer, Philander Smith College; and Alphens Fields, treasurer, Arkansas AM&N College. Back row: Bill Thrasher, publicity director, Hendrix College; the Rev. John Hassler, dean, Minister of Education at Magnolia Methodist Church; Dr. James S. Upton, director, Professor of Religion at Hendrix; and Paul Lamberth, vice president, Arkansas State College.

ACTIVITIES AT LAKESIDE, PINE BLUFF

The Lakeside Methodist Church, Pine Bluff, has recently begun a 5:00 P. M. "Hour of Power" service on Sunday evening.

Sunday evening, January 2, Dr. Aubrey Walton, Pastor of First Methodist Church, Little Rock, delivered the message at 5:00 P. M. upon the general theme of the month: "Ye Shall Receive Power."

The Church Wide Study Course "Crowded Ways" is being taught each Sunday evening during January, with different groups of the Church serving as leaders. This follows the "Hour of Power."

February 20-25 the Church will be engaged in the district wide Evangelistic Mission, with Dr. Fred Harrison, Pastor of Winfield Methodist Church in Little Rock, as the visiting minister.

Mr. Leslie Helvie, Church School

Superintendent, is planning with the Pastor and Chairman of the Commission on Education, Mrs. Hazel Dabney, for the Workers' Conference meeting January 19. At this meeting Evangelistic material will be placed in the hands of all teachers in an effort to create a greater compassion for souls and to make their contribution in prayer and consecration for an evangelistic church.

Lakeside contributed \$1,050 to the Children's Home at Christmas and \$500 on the Hendrix Campaign.

The Church entered into the Crusade for Church Attendance on January 1 and will participate in the Nation wide "Prayer Chain."

The entire Church has been redecorated and the Church and Educational Building air conditioned. —Annette Wood, Secretary.

R. G. LETOURNEAU SPEAKS AT METHODIST CHURCH, MENA

R. G. LeTourneau, of Longview, Texas, head of the LeTourneau enterprises and inventor and manufacturer of large power equipment, spoke January 6 at the First Methodist Church in Mena. He came here in a large twin-motored airplane, which he uses in his national and international business.

The speaker told of his early manhood when he was struggling to make a living, starting out as

a worker in a foundry, shoveling sand. He classed himself as the "black sheep" in a large family, and it was not until early manhood that he became a Christian and, as he put it, "formed a partnership with God." From that time on he began to prosper and succeed in business as well as in his work of showing others the way to God.

He told of his constant travel to distant points, and said recently he was in West Africa, ready to return to this country. There was no cafe which was open for an early breakfast, so he told his pilot to

take off at an early hour and they had breakfast in South America, only six hours away.

Mr. LeTourneau is a very devoted Christian and spends much of his time as a lay speaker. His talk made in Mena dealt mostly with spiritual values as the greatest values of anything. He told the large congregation that he had at one time given one-tenth to the Lord, but now had changed and was giving nine-tenths to the Lord and keeping one-tenth for himself.

The Woman's Society of Christian Service of the First Methodist Church was responsible for bring-

ing Mr. LeTourneau here. They also arranged the dinner and "family night," held in Fellowship hall at the church, preceding the service in the chapel of the church.

Rev. Kirvin Hale, pastor, was in charge of the opening. Both the junior and senior choirs were in their places and congregational singing was directed by Harold E. Wright. Special music by the senior choir was particularly enjoyed.

Mr. LeTourneau and party left from Mena Municipal airport shortly after 10 o'clock for Longview.—Reporter.

Saw

A Man
Killing Time

By
Rev. R. A. Teeter

as he said. But he didn't get the job done. Time killed him. It was killing him all the while he thought he was killing it. For he was only loafing, and loafing is dying. This fellow wasn't even playing. He was too near dead for that. If he had been playing a game he would have been living, for play is creative—sometimes more so than work. Jesus said on one occasion: "Come ye aside and rest awhile." He had no intention of suggesting idleness to those disciples. They had worked themselves "empty" and he wanted them to have a time of re-creation, and come back "full."

We are hearing much about shorter hours of labor and leisure time and recreation centers. There are possibilities of much good in this. Only we have to work ourselves empty before we can play ourselves full. The dictum of Teddy Roosevelt was: "When you play, play hard; when you work, don't play at all." Some people work awhile and then knock the bottom out of life with dissipation. The word of God says: "Whatsoever thy hand findeth to do, do it with thy might." And again it speaks of "redeeming the time for the days are evil. Evil times or not, the man who kills time kills himself."

CENTERTON METHODISTS AT CHRISTMASTIME

On December 23, the church went all out in preparing big basket dinners for different people over the community, who might not otherwise have had a turkey dinner at Christmas time. The baskets contained cranberry sauce, green peas, oranges, apples, potatoes, nuts and various other goodies, along with a very ample supply of turkey, all dressed and ready to be placed into the ovens for a hot, delicious turkey dinner for Christmas day.

Clarence Davis, a local layman, gave us the turkeys, ten of them. He is to be commended as one having a very understanding heart containing a lot of feeling for others at Christmas time. Our sincere thanks go out to a fellow whom we are proud to have as a part of our community.

We are aware of the fact that our world is in a condition which imposes a new and gnawing hunger every day, and the fact that we were able to feed a few people for one day doesn't make us feel that we have done our duty toward man; it only makes us see more clearly the need to go all out to try to see what Christ meant when He said, "It is more blessed to give than to receive." In so doing, perhaps our little church will be more on the alert to do what it can for the welfare of those less fortunate than we, not just for the physical and temporal safety of their bodies, but for the spiritual and eternal security of their souls.—Kenneth Hatfield.

JANUARY 20, 1955

MINISTERS' WIVES OF FT. SMITH DISTRICT ENTERTAIN

The ministers' wives of the Arkansas Valley Area were hostesses to the ministers' wives of the entire Ft. Smith District at a covered dish luncheon in Ozark, Monday, January 5th.

This is a new group which was organized at the District Conference at Ozark, December 10th, by Mrs. W. Henry Goodloe, president of the North Arkansas Methodist Ministers' Wives Fellowship.

The eighteen ladies present elected Mrs. Goodloe District President; Mrs. W. J. Spicer, Vice-President; Mrs. Alfred Knox, Secretary-Treasurer; Mrs. O. A. Evanson, Chairman of Mt. Magazine Area; Mrs. Charles McDonald, Jr., Chairman of the Arkansas Valley Area and Mrs. J. H. Hoggard, Chairman of the Ft. Smith Area. The latter area has been active many years, meeting monthly. The entire Ft. Smith District will now meet together quarterly.

The Methodist Ministers' Wives' Fellowship of the Ft. Smith Area had a Christmas luncheon in the home of Mrs. Alfred Knox, December 20th, with eighteen members present. In the afternoon Mrs. Jesse Johnson sang "Star of the East" and "O Holy Night." Mrs. W. A. Downum gave the Christmas Story, "The Unexpected Guest." Gifts were presented by the group to Mrs. W. Henry Goodloe and Mrs. J. H. Hoggard. Mrs. Hoggard presided at the business session. The group voted to send a gift to our one member who is a shut-in, Mrs. J. E. Woodruff. Mrs. Woodruff has since closed her home and is now in residence at Mercy Villa Nursing Home, Ft. Smith. — Mrs. Alfred Knox, Secretary.

ANNUAL 5TH SUNDAY MEETING.

The annual Fifth-Sunday meeting on the Calion-Quinn Charge will be held at the Quinn Methodist Church, Sunday, January 20th. The regular services will be held at 10:00 and 11:00 o'clock a.m. There will be a basket lunch at 12:30.

In the afternoon a special program will begin at 1:30. Dr. R. Connor Morehead, District Superintendent, will discuss the Commission on Membership and Evangelism. Dr. W. Neill Hart, pastor of 1st Church, El Dorado, will discuss the General Rules of The Methodist Church. Rev. Fred Schwendemann, pastor at Vantrease, El Dorado, will lead in the discussion of the Affirmation of Faith. Rev. Myron C. Pearce, pastor at Norphlet will lead in a discussion of the Vows of The Methodist Church.

There will be congregational singing. The public is invited to be present. — Quinn Reporter.

THE RICHMOND CHARGE FELLOWSHIP

The Richmond Charge Fellowship was organized in November with H. S. Davis as President and J. L. Messamore, Secretary.

The January meeting was held on Tuesday evening the 11th at the Ben Lomond church with every church of the charge represented. There is much interest shown. We believe that the Fellowship will strengthen us and make us a Church Family.

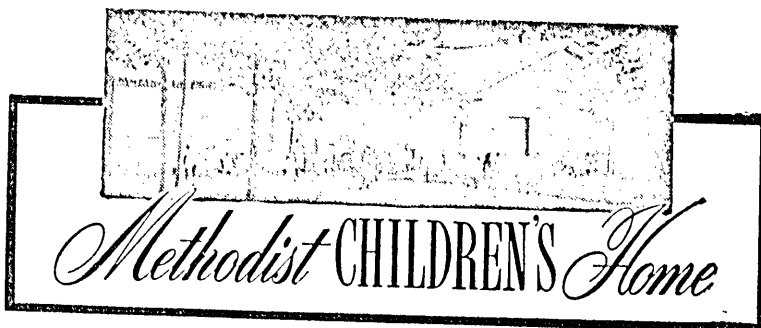
After the business session Rev.

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 December, 1954.

Grand Avenue Methodist Church Sunday School, Stuttgart, Ark.—food and canned goods
W. S. C. S., Leola Methodist Church—quilt
W. S. C. S., Columbus Methodist Church—quilt
Philathea (Wesley) Class, First Methodist Church, Hot Springs—furniture
Mr. Chas. R. Baber, Veterans Hospital, N. Little Rock—rum
Mr. and Mrs. G. P. Trout, Little Rock—condensed milk
Mrs. Hugh Forbus, Ozark—quilt
Hope Brick Works, Hope, Ark.—pecans
Secret Pal Club, Moorefield Methodist Ch.—tea towels
Mrs. Hazel Byrd—Jerome, Ark.—clothing
Mary-Martha Bible Class, First Methodist Ch., Ft. Smith—assorted gifts and clothing
Third Year Juniors S. S. Class, Cotton Plant—toys and assorted gifts
Wesleyan Service Guild, Crawfordsville—quilt
The Sunshine Class—bed spread
Mary-Martha Bible Class, First Methodist Ch., Fort Smith—clothing and miscellaneous gifts
Clover Bend Methodist Church, Alicia—candy, nuts and assorted gifts
W. S. C. S., Methodist Church, Decatur—quilt
Wesley Service Guild, Wynne Methodist Church—assorted gifts
Busy Bees, Stephens Methodist Church—books and toys
Women's Class, Dyer, Methodist Church—clothing and quilt
The Hebron Methodist Church—two quilts
Farmington Methodist Church—assorted gifts
Young People of First Methodist Church, Stuttgart—assorted gifts and food
W. S. C. S. of Sherrill Methodist Church—quilt
The Junior S. S. Class, Marysville Ch.—candy
Mrs. W. A. Lester, Chidester—peanuts
Mrs. C. H. Westbrook, North Little Rock—fruit cake and apples
Mr. and Mrs. Charles Pahlmann—assorted gifts
Mr. and Mrs. Loyd Moore, Magnet Cove, Church—canned fruit and clothing
The Kumjoinsers Class, Central Methodist Church, Fayetteville—assorted gifts
W. S. C. S., Harrisburg Methodist Ch.—assorted gifts
Marysville W. S. C. S.—assorted gifts
Belleville W. S. C. S.—soap, tooth brushes and tooth paste
Intermediate M. Y. F., Danville—assorted gifts
Mrs. Claude Cathcoat, Jonesboro—assorted gifts
Mrs. Vernon Giss, Little Rock—furniture and TV set
Village Methodist Church—tooth brushes, tooth paste, towels and assorted gifts
Prairie Grove Methodist Church—assorted gifts
Stebbins and Roberts, Little Rock—assorted gifts
EverReady Bible Class, Jackson Street Methodist Church, Magnolia—assorted gifts
Bellefonte Methodist W. S. C. S.—quilt
Birthday gifts from Winfield Methodist Church—Little Rock
John Pruniski, North Little Rock—cakes and oranges
Teamster Local 878—teamster trucks
Kindergarten Department, First Methodist Church, Searcy—books
Ladies S. S. Class, Moorefield Methodist Church—towels
Primary Department, Blytheville First Methodist Church—gloves
Junior Class, Keith Memorial Church, Maivern—assorted gifts
Watson Methodist Church—fruits and assorted gifts

J. W. Mann, our pastor, introduced Miss Dorothy Kelley, who brought us a message on slides on "Is Your Home Fun?"

At the end of a delightful social hour and old fashioned group singing, the meeting adjourned. The next meeting will be held at the Ogden Church on February 8th at which time the Ben Lomond Church will furnish the program.—Mrs. H. A. Davis, Reporter.



REPORT FOR DECEMBER

Junior C Row, Danville Methodist Church—assorted gifts
First Methodist Church, Camden—assorted gifts
Traskwood Methodist Church—fruit and candy
Mr. and Mrs. A. J. Wilson, Little Rock—sugar
Mt. Tabor Methodist Church W. S. C. S.—assorted gifts
Young Couples Class, 28th Street Methodist Church, Little Rock—clothing
Leonard Ellis wrecking service, Little Rock—bicycles
Mrs. D. J. O. Cooper, El Dorado—candy sleds
Young Children of Wesley Methodist Ch., Pine Bluff—assorted gifts
Junior Department, First Methodist Ch., El Dorado—assorted gifts
W. S. C. S., Cherry Valley Meth. Ch.—assorted gifts
Mr. A. M. Fewell, Little Rock—doll furniture
Desha Methodist Church W. S. C. S.—wash cloths, tooth paste and soap
Lonoke Methodist Church—books
Coal Hill Methodist Church—quilt
Sixth Grade Junior Class, Marked Tree—assorted gifts
Wesleyan Service Guild, First Methodist Church of Earle—assorted gifts
W. S. C. S. of Rogers Central Meth. Ch.—assorted gifts
Wade Tull, Crossett—socks
Mrs. Harry Parkhill, Crossett—suit
Friendly Circle Class, Stuttgart Grand Avenue Meth. Ch.—canned food
Mr. E. R. Russell—poinsetta
Ladies Adult Bible Class, Lonoke Methodist Ch.—assorted gifts
Women's Bible Class, First Methodist Church, North Little Rock—jelly
Royal Crown Bottling Co., Inc.—cold drinks
Plunkett and Jarrell Grocer Co.—cream and jelly mix
W. S. C. S., Jamestown Methodist Church—assorted gifts
Miss Evane Hunter, South Side 5th grade boys—tooth paste—Rosie Route, Batesville
Meyers Bakery, Little Rock—cakes

MEMORIALS

IN MEMORY OF:
Dr. Hugh Garrett by Mrs. L. W. Reid and Mrs. W. W. Reid
James Hugh Garrett, Jr. by Mrs. L. W. Reid and Mrs. W. W. Reid
Rev. E. D. Hanna by Kathleen Johnson
Mr. Horace Brown by Circle No. 3, Highland Methodist Church, Little Rock
Mrs. Person by Mrs. Lucy Mae Person
Mr. R. C. Naylor by Dr. and Mrs. E. L. Davis
Mrs. A. W. Billingsley by Mr. and Mrs. Caplinger
Mr. Jess Boyd by Mrs. Mary McG. Nobles
Mr. J. B. Boyd by Burt Pickens Memorial Methodist Church of Dumas
Mrs. Murry Harris by Mr. and Mrs. Thad McDonald
Mrs. Mary Cowan Cook by Mrs. Bessie K. Welty and Sarah and Elizabeth
Mr. Jess E. Boyd by Walter A. Rice Men's Sunday School Class, Dumas, Ark.
Mrs. Pearl Scull by Miss Kate Sanders
Rev. O. C. Birdwell by Mrs. George W. Clark
Mrs. Clarence Richey by Lonoke Methodist Church
Mrs. Clarence Richey by The Paul Brown Bible Class, Lonoke Methodist Church
Mr. T. A. Cox by Mr. and Mrs. Harvey Crumpler and Mr. and Mrs. Paul Trammell
Mr. D. T. Hine by Miss Blanche Jackson and Mrs. M. D. Taylor
Mr. P. E. Murphy by Junction City Methodist W. S. C. S.
Mr. John W. Rowland by Iris Belcher
Mr. Jack Powell by Mr. Lou Stratmann
Mr. James Reveley by Mr. and Mrs. James A. Hill
Mrs. A. Landers by Mr. and Mrs. Horace Iling
Mr. H. H. Hodges by W. S. C. S., Bauxite Methodist Church
Mr. Leslie Serrett by Florence and Tom Durham
Mrs. J. A. Hudson by Mr. and Mrs. C. F. Hudson, Sr.
Dr. Gibbs Briscoe by Mr. and Mrs. C. F. Hudson, Sr.
Dr. Warren Johnston by Mr. and Mrs. Russell Matson
Dr. Gibbs Briscoe by Mr. and Mrs. W. I. Fish
J. L. Gladden by Adelia and Franklin Loy
Arnold M. Jacobsen by Adelia and Franklin Loy
H. C. "Sport" Graham by Adelia and Franklin Loy
Sam W. Wassell by Adelia and Franklin Loy
Mr. and Mrs. Denton by Hughes Methodist Church Wesleyan Service Guild
(Continued next week)

METHODIST YOUTH

A JAPANESE STUDENT LOOKS AT AMERICA

WHAT do foreign students on college campuses think of American students and student life? This, undoubtedly, is a question that either is asked openly or is recurrent in the minds of many American students, as they share campus life with classmates from abroad.

At least a partial answer to the question is provided in observations by a Japanese graduate student in letters to friends in New York City. In the letters, Koh Kasegawa, who is studying for a master's degree at the University of Michigan at Ann Arbor, gives several of his impressions about American students and their characteristics.

A 1952 B.A. graduate of Aoyama Gakuin, an 80-year-old Christian school in Tokyo, Mr. Kasegawa is studying methods of teaching English as a foreign language. His tuition and living expenses for a year of graduate study are being provided through the Crusade scholarship program of the Methodist Church. For two years before he came to the United States last fall, Mr. Kasegawa taught English in the junior high school at Aoyama Gakuin and plans to resume teaching on his return.

The first observation, concerning his reception by Michigan students, is a personal one. He writes:

"American students are very friendly to me. When they see me,

they say, 'Hi, Koh.' I like their friendliness, sincerity and cheerfulness. Once I was studying in our dormitory at 3 o'clock in the morning. Only three American students and I remained there at that time. One of them went downstairs and brought back some bottles of soda pop. He was a stranger to me, but he gave me one of the bottles. It might be his usual attitude toward friends, but I was moved by the friendliness he showed me who was a stranger."

On the American student's interpretation of freedom:

"The American student's concept of liberty is interesting. To a stranger, there is something wonderfully pleasant about it. The American wants to know things, to secure new impressions and give us (foreigners) true hospitality. However, the American never disturbs us trying to make us feel at home, because he knows how to esteem freedom. The American student does not want to interfere with other's freedom, and, at the same time, he does not like others to interfere with his freedom. He is quiet, but never refuses conversation. This also might signify that he esteems the freedom of other people."

And on scholarship habits, an epigram: "American students work hard—so I work hard."

M. Y. F. SPONSORS WATCH NIGHT SERVICE

A Watch-night service was held at the Tangipahoa Methodist Church on Friday evening, December 31st. The service was sponsored by the local Methodist Youth Fellowship. The evening's program began at eight o'clock with the opening worship service conducted by the members of the MYF. Other events included filmstrips, group singing, refreshments and recreation.

The MYF presented a program which highlighted the activities in which the group had participated during the year 1954. At 11:15 p.m. a formal worship service began. Fifty-seven persons were present for this service which closed with an altar service at 12:01 a.m.

Miss Georgia Faye Garner is president of the Tangipahoa MYF and Harvey Hutchinson, Jr. is youth counselor. — Reporter.

MANGER SCENE AT FIRST CHURCH, IOWA

As one of its projects for the year our Methodist Youth Fellowship planned and constructed an all-weather, life-sized manger scene for our church lawn during the Christmas holidays. This project has been so planned that other figures can be added from year to year. Bill Chapman is president of the MYF.—W. F. Howell, Pastor.

WITH THE SUB-DISTRICTS

Arkansas Valley

The Arkansas Valley Sub-District met at the Ozark Methodist Church, January 10.

A film was shown of India's wealthier people, afterwards a panel of Ozark MYFers discussed the lives of the poorer people in India.

After the program refreshments were served following the recreation. — Reporter.

NATIVITY SCENE SPONSORED BY M. Y. F.

The Methodist Youth Fellowship of Keith Memorial Methodist Church of Malvern, sponsored a live Nativity scene on the evening of Dec. 24th along with the regular Christmas program. This stable was placed in front of the new sanctuary where the public could view it without leaving their cars. The tableau was unique in that only one or possibly two other such pageants have been put on with all living creatures. Included in this cast were a burro, a goat and two sheep. The MYF members portrayed the characters of Joseph, Mary and the shepherds with Harold Richard, Jr., infant son of Mr. and Mrs. Harold Richards Davis and Chriss, infant son of Mr. and Mrs. Thomas Williams representing the Baby Jesus.

This scene ran from 6:00 until 8:30 p.m. with the cast alternating at thirty minute intervals. The report from the public was such that plans for a bigger one for 1955 are already being made.—Irl S. Lancaster.

CHRISTIAN ADVENTURE CAMPING PACKET

"Each camper should be sent home with new understandings and new appreciations of the way God is at work in His world."

This is one of the high purposes of Christian Adventure camping for intermediates as projected in the guidance materials prepared by the Youth Department of the General Board of Education.

Last year reports from 545 Christian Adventure camps were received in the Youth Department. These camps reached 61,517 campers and 8,788 adult workers.

The importance of the adult workers in these camps cannot be overestimated. "All counselors need a sincere Christian faith and a love for intermediates," said Mr. Rene F. Pino of the Youth Department staff, who is responsible for work with intermediates. "They must find joy in working with these boys and girls coupled with an adventure-some spirit and a willingness to learn."

One of the questions faced by leaders is "What are the unique opportunities for Christian growth in a camping situation?" In all program materials for Christian Adventure camps specific guidance is given in Christian community living, in the stewardship of God's resources, in the knowledge of God and the acceptance of Jesus Christ as Saviour, Mr. Pino said.

The theme for Christian Adventure Camps for 1955 is "Living Together as Christians." Helps for setting up a camping situation is contained in a free packet of materials prepared by the Youth Department. Order **Christian Adventure Camping** packet from the Youth Department, General Board of Education, Box 871, Nashville 2, Tennessee.

FINE REPORTS ON THE YOUTH EMPHASIS

Reports from practically all sections of the church indicate an increased tempo in the quadrennial Youth Emphasis.

The three major phases of the emphasis are (1) Win Youth to Christ, (2) Strengthen Faith, and (3) Improve the Methodist Youth Fellowship.

The Oklahoma conference has gone all out in its efforts to emphasize youth work. A midwinter institute was held at Oklahoma City University December 29-31 with Bishop W. Angie Smith delivering the keynote address. The institute was open to all Methodist youth between the ages of 15 and 23. The membership of the Oklahoma MYF is now 30,000.

In the North Carolina conference a series of subdistrict workshops for adult workers with youth has been scheduled for February 21-25, with a training conference for workshop leaders held at Hayes Barton church, Raleigh, January 18-19. Many subdistrict Christian Witness Missions have been held in this conference and many more are planned.

"Youth leaders of the North Georgia conference are getting more and more excited about the results achieved and the possibilities that lie ahead in the Christian Witness Mission program," says an article in the **Wesleyan Christian Advocate**. In North Georgia, Missions have been held in 87 local churches; 1997 persons have been visited.

The Youthful Accent

By Hoover Rupert
MYF Good News

The news columns of the church press have carried the good news that the Methodist Youth Fellowship is on the increase. But I recall it to your attention here lest some youthful accenters may have missed the good news. Enrollment in the Youth Division of the Church School — which is the MYF — has advanced to more than 1,235,000. That is a net gain of 67,160 youth members during the past year. The report based on the results from 94 of The Methodist Church's 102 annual conferences, and it was announced by Youth Department leaders a few weeks ago.

Those familiar with the youth program in Methodism are well aware that through the Youth Emphasis in this quadrennium (1952-1956) Methodists are campaigning for a half-million new MYF members. Where are these 500,000 potential Methodist teen-agers to come from? As a matter of fact there are now 19 million youth who have no church affiliation of any kind in the USA right now. The 1950 census revealed the number to be actually 19,328,000 of unchurched American youth. Compare that to the 7,290,000 youth between 12 and 23 years of age who belonged at that time to Protestant, Roman Catholic and Jewish churches, and you understand the statement that 3 out of 4 teen-agers are outside the church. And according to juvenile court authorities, better than 95 per cent of the youth who are criminally delinquent in our nation come from the 75 per cent who have no church affiliation themselves or by family.

We can take some small satisfaction in that we have stemmed the tide of decrease in the youth division and have turned it in the direction of reaching more and more youth through the MYF. Frankly, I am not interested in the statistical increase nearly as much as I am in what it represents. It means that a number of youth equivalent to the total city population of my hometown, Jackson, Michigan, have come into active participation in the finest youth program a church ever offered its youth. Of course the number of new MYF folks is more than the number of 67,160 represented in the increase. But as of this past Fall, the MYF was reaching that many more than before in total number. Put that many kids in a stadium and you would have the majority of our college stadiums overflowing with people. That's a lot of youth, though it may not seem large in number when compared with the total enrollment of the MYF.

Still, the big numbers are not impressive in your MYF if you have not shared in this growth in enrollment. Are there more active youth in your Fellowship today than a year ago? Be honest. Take a look. If so, take heart and build your MYF program so that it will be so attractive others will come along and you will keep the interest of those now active. If not, why not? No interested adult leaders? No vital program material in use? No enthusiasm for church activities? Too busy with school? These are all problems that must be faced and licked to get in on the good news of gain. But they can be mastered in any MYF, large or small, if the youth, pastor and adult leaders really care enough to get on the ball.

ARKANSAS METHODIST

PROTESTANTS DEDICATE NEW RADIO AND TV CENTER



THE \$400,000 facilities of the Protestant Radio and TV Center, jointly owned by the Methodist, Presbyterians U.S., and U.S.A., United Lutheran, and Episcopalian denominations, is being dedicated Jan. 16-23, with special ceremonies for each denomination. The Center produces and distributes taped duplications of its programs which are broadcast as a public service by hundreds of stations in the U.S., by the Armed Forces worldwide radio network, and sometimes beamed behind the Iron Curtain by the Voice of America.

Photo 1: The new home for the Center, adjacent to the Emory Uni-

versity campus, Atlanta.

Photo 2: Episcopalians of the Fourth Province provided this specially designed pipe organ as a memorial to the late Bishops John Moore Walker and John B. Walther. It is installed in the Chapel Studio provided by Methodists of the Southeast as a tribute to Methodism's Bishop Arthur J. Moore and Mrs. Moore (see insets).

Photo 3: Program directors for their own groups plan jointly, but denominational identity is maintained on each program. L to r are: Mrs. Caroline Rakestraw, Fourth Province, Episcopal Church; the Rev. James W. Sells, Southeastern

Methodist Jurisdiction; Dr. John Alexander, Presbyterian Church, U.S.; Dr. Herman L. Turner, Presbyterian Church, U.S.A., and Dr. John R. Brokhoff, United Lutheran Church.

Photo 4: The Center films TV Hymnscriptions with music by its quartets and choirs. Other television programs are to be produced upon completion of the television studio wing of the new building.

Photos 5, 6, 7: These are a few of the many production steps underway at the Center: editing TV film; recording radio programs, mailing taped programs to stations for broadcast round the world.

DR. SPENCER ON ASSIGNMENT IN ASIA

Nashville, Tenn.—Dr. Harry C. Spencer, executive secretary of the Methodist Radio and Film Commission, left January 13 on a special six weeks assignment in Asia for the National Council of the Churches of Christ in the U.S.A.

He will represent the council at an all-Asia conference on Protestant radio and audio-visual work to be held February 25-March 6 in Bangkok, Thailand.

He will also serve as a resource leader at a series of preliminary meetings in the Philippines, Hong Kong, Burma, Ceylon, India, Pakistan and Thailand.

Dr. Spencer is chairman of RAV EMCCO, the national council's radio, audio-visual, education and mass communications committee.

He said the purpose of the conferences is to evaluate what is being done now in the field of mass

communications throughout Asia, and to help native leaders develop their own programs and resources.

The national council contributes about \$125,000 annually for such work in foreign countries, Dr. Spencer said, to supplement similar programs of U. S. denominations.

"We consider Protestant efforts in the field of mass communications in Asia extremely important in view of the communists' program to win men's minds," Dr. Spencer said.

He pointed out that great masses of people in Asia cannot read. "But they can see and hear, and that is our great opportunity," he commented.

Accompanying Dr. Spencer will be the Rev. W. Burton Martin, New York, executive secretary of RAV EMCCO.

The Wampsville (N. Y.) Presbyterian church ran a classified ad recently for "men, women and children to sit in slightly used pews on Sunday morning."

"LET THERE BE LIGHT" TO BE BROADCAST

The nation-wide radio series, "Let There Be Light", for broadcast during the week of February 7, will present an intensely dramatic story for the Methodist Church's annual Week of Dedication.

The series, under the auspices of the National Council of Churches, is carried regularly on some 250 stations throughout the country.

An additional 250 selected stations will be offered the program by the Methodist Radio and Film Commission, which is working with the Broadcasting and Film Commission of the National Council of Churches in presenting the broadcast.

The recorded program, for public service time broadcast, is available to other radio stations on request from the Radio and Film Commission, 1525 McGavock, Nashville 3, Tennessee.

The program, titled "The Well", presents a Crusade Scholar from India, and portrays a dramatic incident from her experience on her return to serve as a doctor among her people. It was arranged as a special feature of this year's Week of Dedication.

"Man has 12 billion brain cells," says an anatomist. And if he gets in an especially tight corner he will use a dozen or so of them as a last resort.—Grit

PINKING SHEARS

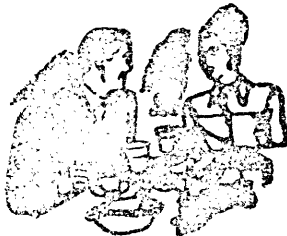
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The Sunday School Lesson

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 JANUARY 30, 1955

MAN'S NATURE AND NEED

READ THE ENTIRE LESSON FROM YOUR BIBLE:
Genesis 1:26-31; Romans 3:23; Hebrews 2:6-9.

MEMORY SELECTION: What is man that thou art mindful of him, or the son of man that thou dost care for him? Yet thou hast made him little lower than God, and dost crown him with glory and honor. (Psalms 8:4-5)

This is the fifth of the fifteen lessons in UNIT V: "CHRISTIAN TEACHING". The first lesson called attention to the fact that the Bible is the authority of all Christian teaching. The second lesson dealt with the living God. The third dealt with Christ as the Son of the living God. The fourth set forth the work of the Holy Spirit. Our last three lessons covered the idea of God in his Triune nature—Father, Son, and Holy Spirit.

We now come to our lesson for today—"Man's Nature and Need". This is also a very important lesson. Man must not only learn about God, if he would live happily and successfully, but he must learn about himself. He must learn what his needs are, and what his relationship to God and others should be. The aim of the lesson is well expressed in the Adult Student: "To help you understand the nature and supreme need of man."

In order to come at once to grips with the lesson there are a few questions we need to raise; one is "What is man?" Man is a creature; he is a created being; he is finite; and from the physical standpoint he is an animal, though not a lower animal. The question is "Is he only an animal?" Or "is there something about man that is made in the image of God?" Communism, and all other "isms" that deny the spiritual side of man's nature, contend that man is only an animal. There is nothing about him that is immortal. His physical life here on this earth is the only life he will ever have. The fundamental difference between Communism and Christian Democracy is tied up in the definition of man. This fact was brought out in President Eisenhower's message to Congress on the State of the Nation. You will recall that in this message the President quoted Psalms 8:4-5, which is our memory selection for today.

If man is just an animal, as Communism contends, then he has no divine rights. The government does not exist for him but he exists for the government. He can be used in the furtherance of the government to the extent of the exploitation of his personality, and if need be, the destruction of his life. There can be no question about the fact that the Communists believe what they say about man, for their practice of eliminating those who disagree with them, without any semblance of a fair trial, proves they do. In Communism, the individual is simply like a cog in a wheel. He has no rights whatever as an individual. Not only does this curse of our age take away a man's right to own property, but it even takes away his right to live. All of this hinges right back on their low conception of man.

A Look At The Scriptures

The first passage of the lesson (Genesis 1:26-31) gives the account of the creation of man by the Lord, together with the Lord's purpose in creating him: "Then God said, Let us make man." It will be noted that the plural, personal pronoun "us" is used here. Some have wondered about this. The traditional explanation of the Church is that this refers to the Trinity. The Father is simply speaking to the Son and Holy Spirit when he uses the term "us". The point to note here is the fact that God made man; whether he made him outright in a day of 24 hours, or through a process of development which extended over thousands of years of time, is not of too much importance. The writer has known good Christian people on both sides of this question.

Not only did God create man, but he created him in his image. This, of course, refers to the spiritual side of man's nature. In speaking to the Samaritan woman at Jacob's well Jesus said, "God is Spirit." This means that God is without body and parts, fills all the immensity of space and is, therefore, not localized. He can be present with us here and at the same time present with people across the world. It is in his spiritual nature rather than in his physical body that man is like God, or created in his image.

Man is a person and God is the supreme Person of all the universe. Lower animals are not persons, and it is at the point of personality that man is akin to God; in fact man is so much akin to God that it was possible for God the Son to become a man. As a person, man can do abstract thinking. We have no proof on earth that any lower animal can do that. Man can reason and through the process of reasoning he can go from the known to the unknown. Lower animals can proceed from the known to the unknown only through the process of experience. Man can reason both inductively and deductively, a thing that no lower animal can do. Man has an imagination. By use of his imagination, man can picture himself in situations that do not at the time exist and thus figure out ways of meeting these situations when they do come about. An atomic war might be an example along this line. Man can practice disinterested love, even to the extent of loving his enemies. No lower animal can do that. Man has a conscience, and the admonition of his conscience is always one and the same thing, that is, "Do right". His training and environment will set the standard by which his conscience measures right. When a person follows the dictates of a properly trained con-

science he feels good, but when he goes counter to the dictates of his conscience he feels bad; he has a sense of guilt. No lower animal seems to be equipped with a conscience. The "still small" voice of God speaks through the properly trained conscience and thus becomes an efficient guide to man's activities. Man has a moral nature; he can choose between right and wrong, and he is held accountable before God and before the bar of his own conscience for the choices he makes. Man can repent of sins committed and have the guilt occasioned by them removed, through faith in Christ. He can also, from the same source, find strength to overcome temptations, and to break away from evil habits of long standing.

One of the greatest qualities that man has as a person is that of worship. He can worship God. He can surrender his will to the will of God. He can resolve always to put first things first. In a measure he can think God's thoughts after him, and he can make God's purpose his purpose. This is what it means to be a man; this is what it means to be created in the image of God. This idea of man has become the foundation of Christian Democracy. The thought that man is merely an animal will destroy both Christianity and Democracy and will lead the world back into heathenism. We face no less danger than that very thing in present-day Communism.

The Bible tells us that man, though created in the image of God, is a fallen creature. Some declare that this is not true. They contend that the general trend of man's movement—though with some backsets—has always been upward. They argue that if man fell at all he fell upward. Space will not permit us to look fully into this matter, but suffice it to say, something has happened to man. Among all the creatures of God, man alone is dissatisfied. His reach always exceeds his grasp; his ambitions are greater than his attainments; his ideals always exceed the realities he experiences; and he never fully reaches his goal on this side of the grave. In speaking of the greatest of all goals in life—that of becoming Christlike in character Paul had this to say (Phil. 3:13-14): "Brethren, I do not consider that I have made it my own; but one thing I do, forgetting what lies behind and straining forward to what lies ahead, I press on toward the goal for the prize of the upward call of God in Christ Jesus." Paul said this, mind you, not long before his death. It might be well enough for a man to become satisfied with what God has done for him, but he should never be satisfied with what he has done for God, for himself, in the way of self-improvement, and for others.

This dissatisfaction is a spur that urges a man on to ever greater attainment. Surely, it was placed there by his Creator. This dissatisfaction comes from one of two possible causes, or maybe both of them working together—man was once perfect and as such lived up to his ideals, and he fell from that perfection and has become dissatisfied with himself, or, somewhere along the line there was implanted in his personality an ideal that he cannot completely attain in this life and a goal that he cannot fully reach. The goal will be reached and the ideal will be attained, but it will

take more than one physical lifetime to do it. This fact, above all others, convinces the writer that there is a continuation of this life beyond the grave. The great English Poet Browning said, "What I aspire to be and am not comforts me." That should be a comfort to all of us for in that unfulfilled aspiration lies the hope of immortality. Man is not merely an animal; a creature of the moment; he is a being of eternity, and as such, the exploitation of man's personality and the throttling of his spiritual progress is a crime against God, as well as humanity.

Our passage goes on to tell us that God gave man dominion over all the rest of his material creation. After the creation, when God had made both male and female of the human species, he said to them, "Be fruitful and multiply, and fill the earth and subdue it; and have dominion over the fish of the sea and over the birds of the air and over every living thing that moves upon the earth." Man was made to control his environment and ever since his creation he has been moving in that direction. The lightning that he once feared he has now harnessed and made it his greatest servant. The waters that once separated him from distant parts of the earth have now become travel routes over which he moves and carries his produce. The heights that once defied him have become airways through which he moves at speed faster than sound. The animals that once destroyed him have become domesticated, and now serve a useful purpose. Remedies are daily being discovered for diseases that once took him to an untimely grave. Man has greatly extended his span of life. There can be no question as to the fact that God planned that man should subdue his environment and have dominion over all other creatures of this earth. Since this is true, it is silly beyond words to describe for any one to think that man is just another animal.

God further showed his special care for man by making provision for his needs. Our passage goes on to tell how God provided food for man: "Behold, I have given you every plant yielding seed which is upon the face of the earth, and every tree with seed in its fruit; you shall have them for food."

Our next passage (Romans 3:23) has to do with the fact that all people have sinned. That is, all have fallen away from God. Through Christ God has made provision for man's redemption. This redemption is brought about through the sinner forsaking his sins and putting his trust in Christ as the propitiation for sins. If any one doubts the value that God has placed upon man, let him look at the sacrifice God made to redeem him. He gave his only begotten Son.

In our last passage (Hebrews 2:6-9) the writer quotes Psalms 8:4-5 which has to do with man as the subduer and ruler of God's material creation, and then he calls attention to the fact that all things have not as yet been brought under man's dominion. There are some features of man's environment that he has not as yet fully conquered. Then the writer makes this illuminating statement, "But we see Jesus". Christ is the Son of Man as well as the Son of God. The full and complete dominion will finally rest with him.

ARKANSAS METHODIST