

Arkansas Methodist

— "S" "G TWO HUNDRED THOUSAND METHODISTS IN ARKANSAS" —
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NO. 41

Publicat

Commission Names Trustees

Three trustees representing the Arkansas Methodist Commission in the Methodist Headquarters Building project were named at a meeting of the Joint Commission of the Arkansas Methodist held Friday, October 14, at the First Methodist Church, Little Rock. Judge J. G. Moore, Morrilton attorney, Rev. J. William Watson, pastor of the First Methodist Church, North Little Rock, and Burney Wilson, El Dorado businessman, were elected to serve with three trustees representing the Little Rock Conference in forming a corporation to carry out the project, a joint enterprise of the Little Rock Conference and the *Arkansas Methodist*. The Conference trustees are Dr. Roy E. Fawcett, executive secretary of the Little Rock Conference Board of Education, John Bale and H. F. Buhler, all of Little Rock.

In other action the Commission approved the general plan of the building program and voted to invest \$15,000 in the project. Special sessions of the Little Rock and North Arkansas Conference were held in Little Rock and North Little Rock on October 6 to give the Commission permission to take these steps.

At a meeting of the six trustees held after the Commission session, the trustees approved a draft of the articles of corporation which will be filed with a petition for incorporation in the near future. The trustees also set October 31 as the date for its next meeting when formal organization of the corporation will take place and the next steps taken in carrying out the building program.

The group has under option a building site at 18th and Broadway, Little Rock, on which the building would be erected. The building would house Little Rock Conference agencies, the *Arkansas Methodist*, and Methodist Information.

State UN Activities Announced

The tenth anniversary of the United Nations will be observed on a statewide level in Little Rock, Monday, October 24, with a luncheon, workshop in the afternoon, and a statewide UN Rally at the Robinson Auditorium in the evening.

Dr. Matt L. Ellis, Conway, is chairman of the Governor's Committee for UN Day, one of the sponsoring groups for the day's activities. Other sponsoring groups and their chairmen include Arkansas Chapter American Association for United Nations, Mrs. Merlin M. Moore, Little Rock; Little Rock Mayor's Committee for UN Day, Mrs. John Matsek, Little Rock;

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Four Districts In Evangelistic Program

Four districts of the North Arkansas Conference will begin the first half of a preaching-visitation program next Sunday. Pastors in the Fayetteville District will accept assignments in the Fort Smith District to assist pastors there in holding evangelistic services and direct visitation programs and Searcy District pastors will do similar work in the pastoral charges of the Batesville District. The program is scheduled to get underway on Sunday and continue through Friday evening.

The last half of the program for these four districts will begin on Sunday, November 13, when pastors of the Fort Smith and Batesville Districts will assist pastors of the Fayetteville and Searcy Districts in similar programs.

Part of the projected program calls for district reports and training programs for the ministers of the four districts on Monday, Wednesday and Friday mornings.

The evangelistic program is under the general direction of the Conference Board of Evangelism and will reach the other four districts of the conference during the period February 19 to March 9 of next year, when a similar program will be carried out.

Rev. R. E. Connell, district superintendent of the Batesville District, has announced that the following assignment of Searcy District pastors has been made for the Batesville District for next week's program:

Batesville, Asbury, Pharis Holifield, Central Avenue, O. D. Peters, First Church, James Major; Bethesda, R. E. Connell; Calico Rock, W. P. Connell; Cave City, William Stegall; Charlotte, Charles Wages; Cotter, Vernon Chalfant; Evening Shade, Hasele West; Melbourne, Alvin Gibbs; Melbourne Ct., J. H. Smith; Moorefield, Jefferson Sherman; Mountain Home, E. G. Kaetzell; Mountain Home Parish, M. B. Short; Mountain View, William Hightower; Newark, W. M. Womack; Newport, First Church, George Stewart; Umsted Memorial, John Workman; Pleasant Plains, C. C. Vanzant; Salem, Fred Kaetzell, (Indiana) Swifton, H. L. Robison; Tuckerman, Lee Cate; Viola, Frank Weatherford; Yellville, Alvin Murray; and Sulphur Rock, J. W. Moore.

Dr. W. Henry Goodloe, district superintendent of the Fort Smith District, has announced that the Fayetteville District pastors' assignments will be as follows:

Alma, J. J. Clark; Booneville, Archie N. Boyd; Branch, L. L. Langston; Charleston, C. H. Harvison; Clarksville, George F. Ivey; Fort Smith, First, Harold Womack; Goddard Memorial, John Bayliss; Grand Avenue, J. J. Decker; Massard, O. L. Cole; Midland Heights, Martin Bierbaum; St. Paul's, Arnold Simpson; Greenwood, Frank Jones; Hackett, Fern Cook; Hartford, Woodrow Woods; Hartman, Lloyd Turner; Lamar, E. F. Flower; Lavaca, W. C. Hutton; Ozark, William Wilder; Paris, Robert E. L. Bearden; Van Buren, First, Roy I. Bagley; City Heights, Worth W. Gibson; St. John's, Sam Anslam; New Hope, Delbert P. Remaley; Waldron, Albert W. Martin, Jr.; and Waldron Ct., A. E. McIlvene.

Jonesboro District Meeting

The ministers and wives of the Jonesboro District met at Yarbro Methodist Church, Carl C. Burton, pastor, on Tuesday morning, October 4, at 10:00 o'clock. Rev. E. J. Holifield, District Superintendent, presided. Rev. J. Albert Gallin, District Superintendent of the Paragould District, gave the devotional message.

Dr. Matt L. Ellis and Dr. C. M. Reves were present and each spoke concerning the needs of Hendrix College. It was decided to set aside Sunday, November 13 as Hendrix College Day in the District. Representatives from the College will occupy the pulpits in the District on that Sunday. In many of the churches special offerings for the college will be made. P. E. Cooley, Treasurer of the North Arkansas Conference, spoke concerning the relation of the pastor to the local church treasurer. He urged an increase in World Service giving in proportion to the increase in pastor's salary.

Brother Holifield gave a report on the World Communion Day offering. He reported that the total of the offering was \$1,385 this year as compared to \$1,065 last year. Church School Day offering totaled \$894.00 a slight increase over last year.

Dr. Ethan Dodgen was presented and gave an interesting report of his recent visit to England. Dr. Dodgen spoke of his impressions of Methodism in England today.

At the afternoon session Rev. J. T. Byrd addressed the meeting on evangelism. Rev. Leon Wilson, Rev. Benny J. Van Cleve and Rev. Ray McLester, who attended the Town and Country Conference in Bloomington, Indiana gave reports on the conference.

Rev. W. O. Scroggin read the quota assignments for the Arkansas Methodist Circulation Campaign in January and emphasized the importance of the work. Rev. Raymond Dorman spoke on the District Program of Temperance. Rev. Ben Jordan gave a report on the National Convocation of Methodist Youth held at Purdue University, Lafayette, Indiana. Rev. Mitchell Sanford, pastor of Lake Street Methodist Church in Blytheville, exhibited a painting of Bishop Paul E. Martin and presented the painting to Brother and Mrs. Holifield as a personal gift.

Mt. Carmel Methodist was selected as the next meeting place of the ministers and wives of the District. Tuesday, November 1, was fixed as the date for the meeting.—Reporter

Bishop Martin Lays Cornerstone

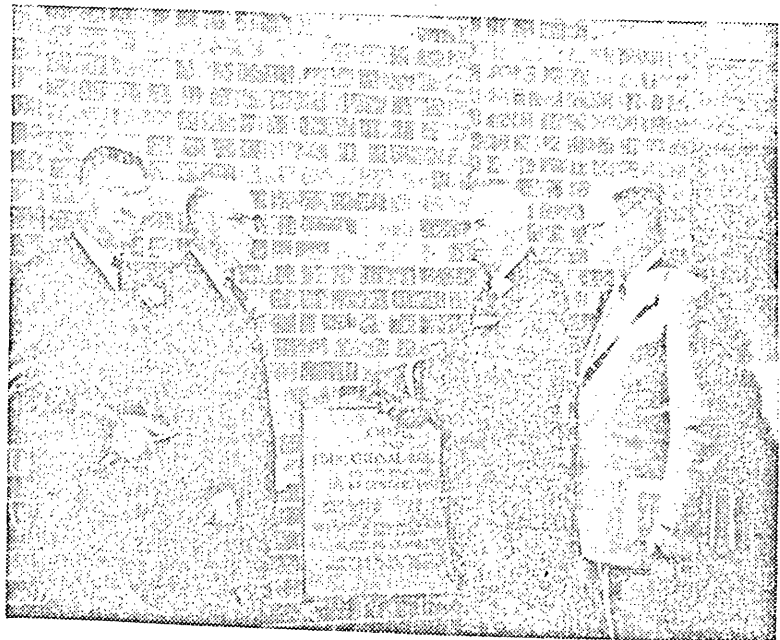
Bishop Paul E. Martin, head of the Arkansas-Louisiana Area of the Methodist Church, laid the cornerstone of the new educational building at Gardner Memorial Methodist Church, North Little Rock, Sunday, following the 10:45 a. m. worship service which he also conducted.

The Rev. E. B. Williams, Gardner pastor, said others who participated in the special service were the Rev. Henry Rickey, Conway District Superintendent, and the Rev. Irl

Bridenthal, pastor of the Helena Methodist Church who was pastor at Gardner when the educational building project was started.

The new structure is a three-story building made of brick which matches the sanctuary it joins. Cost of the building was \$135,000, and it will accommodate a Sunday School attendance of some 800. The Rev. Mr. Williams said average Sunday School attendance now is about 550.

(Continued on page 9)



L. to r.: Rev. Irl Bridenthal, Rev. E. B. Williams, Henry Rickey.

United Nations Week—OCTOBER 16-24
United Nations Day—OCTOBER 24

United Nations 1945-1955

Tenth Anniversary

TEN years ago, on October 24, 1945, the United Nations Charter came into force. Two world wars had made clear that in our interdependent world, peace and national security could only be found in collective security. These 10 years have seen the rise of East-West tensions that the United Nations, founded as a community of nations and not as a world government, has necessarily reflected. On the other hand, solid gains have been made in resolving international disputes, and in promoting social and economic progress.

These years have also seen the emergence of Asian nations into world prominence and a growing restlessness in Africa. These people, representing about two-thirds of the human race, are determined to live no longer as second or third class citizens. As a result, the coming years will probably see an increasing economic competition between the free and the communist worlds waged in Asia and Africa. The balance of world power, and of western civilization may well depend upon the outcome of this struggle.

The United Nations is the best instrument we have for promoting among nations the cooperation and mutual respect that render peaceful progress possible. Since the basic principles underlying the UN are those of peace and brotherhood, churches and synagogues should assume special responsibility to develop among their members a greater understanding of and concern for world organization and international cooperation.

Our religious faith teaches us to be realistic about man's dual nature, and, through faith and words, to strive for a greater measure of justice among men. Fortified by these moral values, we must be strong, patient, informed and constructive in our efforts to achieve a more just and lasting peace.

In 1947 the General Assembly proclaimed October 24 United Nations Day. Because they recognize the need for moral responsibility in international affairs, churches and synagogues have had, and should have, great influence in helping organize UN Week programs.

During these ten years the United Nations has passed through many crises as the organization has attained a measure of maturity. Opportunities to prove its place and function in world affairs have not gone by unheeded. These opportunities have covered a wide range of affairs and have called into action practically every phase of the United Nations organization. These opportunities have in practically every instance shown the wisdom and vision of those who conceived and brought into being the organization that provides the opportunity for nations of the world to work out their problems together.

A look at some of the challenges that have confronted the United Nations during this initial period and the action taken by the United Nations to meet these challenges may be helpful.

ATOMS FOR PEACE—An international conference on peaceful uses of atomic energy convened in Geneva (August 1955). Negotiations for an International Atomic Energy Agency are in progress.

DISARMAMENT—General Assembly directed Disarmament Commission to make a new attempt at agreement, and sub-committee is now working in London.

A PRAYER FOR THE UNITED NATIONS AND WORLD PEACE

Almighty and ever-living God, our eternal Father, in whose will is our peace and strength: Teach Thy warring children, we beseech Thee, the way of understanding and peace.

Forgive us the national sin that so often besets us: the pride of wealth and power that leads us to take international action by ourselves alone, the selfishness that blinds us to the needs of other people, the suspicion and fear of the stranger within and outside our gates. In Thy deep mercy, eternal God, grant that our beloved country may join with other nations in acts of compassion for a suffering humanity, in working together to reconcile differences between peoples, in seeking to establish a foundation of trust on which to build a more peaceful world.

Bless the United Nations, we pray Thee, and all those international servants who work through it to save this and succeeding generations from the scourge of war. Do Thou cause its work to prosper in many lands and among many peoples, that all Thy children may be helped to find a finer and more abundant way of life.

Lead the entire world, our Father, to have a new birth of freedom and justice, of mercy and truth—to the glory of Thy Holy Name. Amen.

INDONESIA—Australia and India (1947) brought question to the attention of the Security Council. Security Council provided mediation and worked to settle disputes after series of "cease fires." Republic of Indonesia (70,000,000) came into being in 1949, and became 60th member of the UN in 1950.

INTERNATIONAL LAW — International Court of Justice has delivered judgment in 10 cases. UN has requested 8 advisory opinions, but individual nations have not made full use of the Court.

KASHMIR—Security Council commission arranged a "cease fire," and both countries agreed on plebiscite by which this State could decide whether to become a part of Pakistan or India. Truce lines were established and maintained. Some agreement obtained on demilitarization of area, but no agreement on conditions of plebiscite.

KOREA—First time in history that troops were used by an international organization for collective military action against aggression. An armistice agreement was signed July 27, 1953, after two years of negotiation. Prisoners were exchanged and extensive relief and rehabilitation programs begun (\$48,000,000 budgeted for 1954-55). The UN firmly established the principle of non-forcible repatriation of prisoners. The UN is seeking unification of Korea by peaceful means; Russia remains opposed to unification.

PALESTINE—Hostilities between Arabs and Jews broke out when British mandate expired. UN mediation secured end to armed conflict and an armistice was signed in 1949. Many questions remained unsettled and sporadic armed outbreaks occur, especially around the Gaza area.



1945 - 1955

REFUGEES—Almost 2,000,000 persons repatriated or resettled to date; the UN Works and Relief Agency for Palestine Refugees gives aid to more than 870,000. The UN mandate over Palestine refugees was extended five years until 1960.

RIGHTS OF MAN—A Convention on Freedom of Information (to come before Assembly by 1956) is in the draft stage, as are two Covenants—one on Civil and Political Rights, and one on Economic, Social and Cultural Rights. The Covenants are to come before Assembly's 1955 session.

SOWING SEEDS OF PEACE—The record of what the UN and these agencies have accomplished is impressive. Examples: In control of narcotic drugs a UN Opium Conference adopted first international agreement limiting production of wholesale trade in, and use of opium (1953.) UNESCO has set up Fundamental Education Centers to combat illiteracy in Mexico for Latin America, in Egypt for Arab nations. FAO is carrying out programs for seed and crop improvement, land reclamation, fisheries development, increase of electric power, and raising of labor production. WHO experts in many countries fight malaria (300,000,000 persons affected), tuberculosis, other diseases. ILO brings government, labor and management together to solve industrial, manpower and related problems.

TECHNICAL COOPERATION AND ECONOMIC DEVELOPMENT—Since 1950 (1) technical aid programs received pledges for about \$97,000,000 from 70 governments (\$20,000,000 average a year). There have been approximately 700 UNTAA projects in 84 countries. At end of 1954, 946 technical experts were working in some 75 countries and territories. In 1954 about 1500 fellowships awarded. (2) Consultations about SUN-FEL are going on with member states. (3) Statutes for an International Finance Corporation being drafted by International Bank.

TRUST AND NON-SELF-GOVERNING TERRITORIES—Trust territories: In Pacific, administered by U. S. (1), Australia (2), New Zealand (1). In Africa, by U. K. (3), France (2), Belgium (1), Italy (1, until 1950.) UN receives reports on more than 60 non-self-governing territories. Trust territories are: Trust Territory of the Pacific Islands — Marianas, Marshalls, Carolines — (United States); New Guinea (Australia); Nauru (Australia); Western Samoa (New Zealand); Tanganyika (United Kingdom); Cameroons (United Kingdom and France); Togoland (United Kingdom and France); Ruanda-Urundi (Belgium); Somaliland (Italy). UN has approved
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UN WORKS FOR YOU - WHAT ARE YOU DOING FOR UN?

ARKANSAS METHODIST

Under God All Week

By Frances Dunlap Heron

WILL Bill and Betsy, dressed in their Sunday best, studying Sunday school lessons on Christian behavior in an atmosphere of music, prayer and inspiration, remember them on Thursday?

In blue jeans, on a noisy playground, on Thursday?

From one shiny Sunday to the next is a long time. How about the grubby days in between?

And what of the millions of children who never attend Sunday school?

These are the questions that religious educators, ministers and parents are pondering as they seek ways not only to combat juvenile delinquency but to give all American boys and girls a firm religious faith to undergird their everyday lives.

As far back as 1914 the public school superintendent and pastors in Gary, Indiana hit upon one answer and began trying it out, namely: the weekday church school, with pupils being released from public school for one hour or more a week of religious instruction by church teachers.

Supreme Court Decision

Through the years many other church groups have carried on this "released time" plan, in the face of shortages in facilities and financial support and of opposition climaxed in Supreme Court hearings. The Court by a vote of six to three declared on April 23, 1952 that "when the state encourages religious instruction by adjusting the schedule of public events to sectarian needs, it follows the best of our traditions." Thus was established the constitutionality of weekday religious education. The matter is settled: with their parents' written consent, children may be excused from public grade or high school for religious instruction outside the public school building.

Adjustments to meet the Supreme Court's specifications temporarily slowed the movement. But with the assurance now that weekday church schools in no way infringe upon our nation's cherished principle of the separation of church and state, all denominations are taking steps to make weekday religious education more effective and more widespread. They hope to see the 2,500,000 pupils enrolled at present double within the next few years.

Christian education executives of denominations represented in the National Council of the Churches of Christ in the U. S. A. recently issued a statement calling upon their church members at the lay level to study the weekday plan and "to explore the possibilities of establishing such programs in the communities in which they are located."

All right, let's "explore"! How does a weekday program of religious education function?

Interdenominational Approach

Where there is a Protestant community council of churches or religious education, the planning naturally starts there, in cooperation with representatives of Catholic, Jewish and other faiths in the community. Where there is no council, an interdenominational committee may start the ball rolling. A united approach to the public school board is essential. Some cities have attained their highest expression of interfaith good will in weekday church school efforts.

The Catholic and Jewish groups make arrangements for teachers and meeting places for their pupils. Sometimes where only two or three of these children are involved, their parents ask for them to meet with the Protestants. It is understood that in the union Protestant classes, no particular denominational interpretation will be given. The emphasis is on the background of the Bible, its heroes, its moral and spiritual values, and on the life and teachings of Jesus. Children raising doctrinal questions are referred to pastors.

Vocation Opportunity

Qualified instructors need training comparable with that of public school teachers plus specialization in religious subjects. The growing need for weekday church school teachers increases the opportunity of this field as a Christian vocation. Salaries are paid by the cooperating churches or through the council of religious education.

One teacher may instruct various age groups in a public school if their dismissal is arranged on a staggered basis. Or she may teach classes from different schools on different days. This system is possible where each group meets only once a week. Current hopes to provide each pupil with religious training one hour a day five times a week will call for greatly enlarged staffs.

Mobile Classrooms

Finding class space within reach of the public school is often the most



difficult problem. Where a church is within walking distance, the excused pupils, accompanied by their weekday church school teacher, may go quickly there for work. Sometimes, however, transportation by bus or private cars to a suitable spot is necessary.

If no church is available, an assembly hall or other building in the neighborhood may suffice. The recreation room of a private home is sometimes offered by a generous host.

Communities are experimenting with ingenious housing for their weekday classes. Fort Wayne, Indiana, made classrooms out of public transportation buses during "off" hours—to the enlightenment not only of pupils but of the drivers listening in the rear. Today the Fort Wayne churches own four specially designed mobile class rooms, equipped for study, projected visual aids, and worship. These travel from one school to another, each serving children where they are, thirty-five at one time.

Dubuque, Iowa, and Santa Monica, California, are among twenty-five other communities using this plan of classrooms on wheels.

Permanent Buildings

Gary, Indiana, pioneer in weekday religious education, set the example of erecting near public schools a "little white schoolhouse" for religious classes. Today other communities are building children's chapels for the purpose. The Church of Jesus Christ of Latter Day Saints has taken the lead in constructing, as close to each public school as possible, an equally modern, well equipped building for the religious education of high school students five days a week.

It seems likely, therefore, that the next step will be for Protestant churches of a community to go together to finance and build a religious education plant near its public school and equal to the public school in facilities. Not only could the quality and extent of religious instruction be broadened but such a set-up would say to a child: "Religious education is an integral part of your education, of your daily life."

The development of that attitude is the fundamental contribution of the week-day church school. During school hours boys and girls are in a mood for study. They like the variety of going into a different classroom for a change from arithmetic and language. In many towns up to 90 per cent of public school pupils take advantage of the released time religious instruction. Thirty per cent or more often do not attend Sunday school. In the weekday class, mingling with Baptists, Methodists, Presbyterians, Lutherans, Disciples, Nazarenes, Episcopalians and all the rest, these un-churched boys and girls discover the meaning of God's commandments, of Jesus' way of life.

Christian Growth

Many are the weekday church school teachers who can testify to seeing pupils grow in kindness, generosity, integrity and Christian responsibility. The weekday sessions supplement Sunday classes by allowing time for creative learning and activity and for service projects. Again and again parents express appreciation for the knowledge and faith their children acquire in weekday classes.

Denominations have collaborated to prepare texts for weekday church schools. Supervisors in a particular section often adapt curriculum to

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Editorial

After Ten Years

TEN years ago many of the nations of the world voluntarily banded themselves together in an association called the United Nations and jointly undertook to solve together the age old problem of how the people of the world can live together peaceably. During this decade the United Nations organization has experienced more than its share of trials and tribulations even as it has recorded its successes, and today it is still man's greatest hope for a peaceful world. There are many, many people in the various parts of the world who will breathe a prayer of thanksgiving on Monday, October 24, for United Nations. On that day United Nations will be ten years old.

The success and failures of United Nations are not attributable to the organization itself but credit for either must be laid at the doorstep of its member nations. United Nations is the common meeting ground of those nations who, in various degrees of sincerity, want to settle the world's problems. The very fact that 60 nations desire to attempt the settlement of problems is reason enough to warrant United Nations. An objective survey of the problems which United Nations through its various agencies has undertaken to handle will reveal impressive successes.

There are those who continue to snipe at the UN, magnifying its weakness and failures, and minimizing or overlooking its successes. They would prefer that each nation should go its own way, formulating its own domestic and foreign policies according to its own self interest. But cooperation between nations is to be preferred to collision between nations; unity of action among nations is more desirable than antagonism; and association of nations is preferred to competition among nations for each other's favor. This is not to suggest that in the UN there is now full cooperation, unity of purpose, or even harmonious associations. Such a state of tranquility does not exist at all times within the framework of any of the member nations. But collision, antagonism, and competition within the framework of the United Nations is to be preferred to these same experiences between nations in isolation.

Do They Already Have It Made?

PRESS reports this past weekend indicate that dog racing interests at West Memphis are going ahead with plans for the completion of the greyhound racing plant in the border city and opening for business within the next 30 days. Two open houses have been held for the general public so that anyone interested can get an idea of what the whole project is like, and trial runs of the dogs have been made to whet the public's interest in the 80 nights of racing which the dogtrack officials have already announced will be the duration of the season.

This means one of two things: either this is a very brazen assumption by dog racing interests that the Arkansas Racing Commission and the state administration will issue a permit for dog racing at West Memphis or the dog racing interests have some advance information about the issuance of the permit that the general public in the state does not have. In either instance, it adds up to a bad situation.

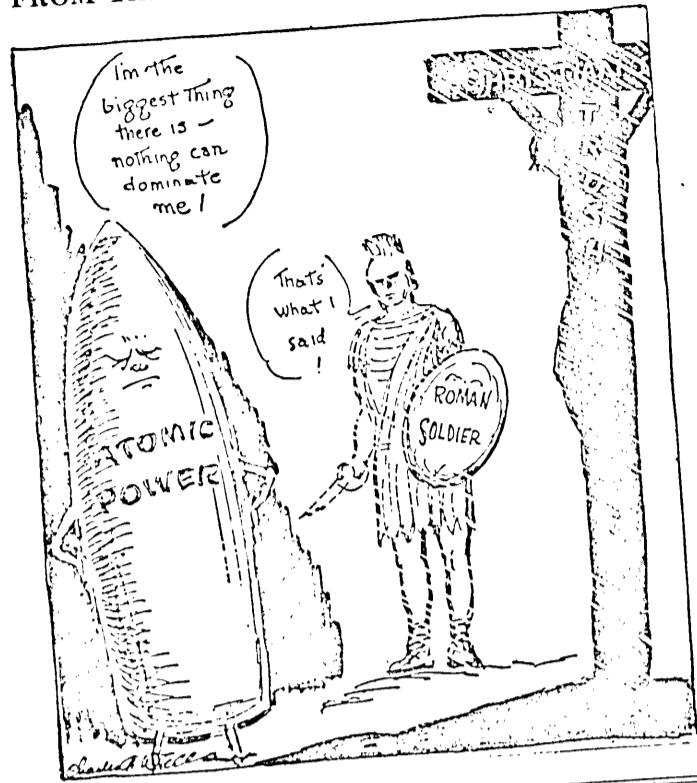
We support and appreciate what the Arkansas Gazette has predicted, that if the track is permitted to operate the citizens of Arkansas will close all racing, including Hot Springs, in the next voting opportunity.

The World We Live In

LAST week, on page 13, we ran an article from Religious News Service under the caption, "Reds Push Anti-Religious Propaganda." A careful reading of this article will help us to a better understanding of the kind of world we live in religiously.

All of us, who have grown up close to the church, have heard from our youth about the many millions of people in the non-Christian world, many of whom had never heard the good news of the gospel. They were commonly called "heathen" and we commonly thought of them as living in the under-privileged, uncivilized countries of the world.

While we thought of these millions of people as non-Christian



and were sorry for them, we did not think of them as any particular threat to Christianity. In comparatively recent years it has become necessary for us to make radical changes in our view of the non-Christian world. Today millions upon millions of these non-Christians have become definitely, positively, actively anti-Christian and have become a dangerous threat to Christianity.

Furthermore, we can no longer think of this mass of un-Christian people as limited to the backward, underprivileged countries of earth. Russia, one of the strongest nations of earth, civilized, organized, militarized and led by some of the most astute politicians and experienced generals, is the leader of this modern anti-Christian crusade.

The article of last week bemoans the fact that the Baltic nations, annexed by Russia, have not had more aggressive anti-Christian propaganda. Russian leaders look on such propaganda as a responsibility and duty. Sovetsky Flat, the official publication of the Soviet navy declares that "Every Soviet sailor must be permeated with the spirit of militant atheism." Soviets have the same attitude in training their army of millions.

Today a militant Christianity faces a militant communism. The battle in which we are engaged is no sham battle. The church must win this war or be set back for generations in its purpose to win the world for Christ.

The Jurisdiction Of Big Churches

THE Methodist Fact Book gives a list of all Methodist Churches with a membership of 3,000 or more. There are seventy-four such churches. The Highland Methodist Church in Dallas, of which Dr. Marshall Steel is pastor, heads the list with 7,708 members.

Twenty-four of the churches in this list have four thousand or more members. It may be interesting for our people to know that twelve, or exactly one half of these twenty-four big churches are in the South Central Jurisdiction of which we are a part. There are six Jurisdictions in The Methodist Church including the Central Jurisdiction. Of the seventy-four churches with three thousand or more members, twenty-three, or almost one-third, are in the South Central Jurisdiction.

While we may take some pride in having so many of the big churches of Methodism in our Jurisdiction, a more extensive study of the statistics of The Methodist Church may raise a question about the advisability of allowing one local church to become so large.

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ARKANSAS METHODIST

THE EMPTY LIFE

The next to the last book of the Bible is the little letter of Jude. It is timely today. It was written to meet the problem of certain trouble-makers who had come into the early Christian church. Of them the author writes these scathing words: "Looking after themselves; waterless clouds."



The force of that figure was great in a dry country like Palestine. To people craving rain, clouds brought hope and the disappointment was cruel when they proved waterless.

So would some people. They raise hopes of great achievement but they fail to fulfill their promise. I think of a young fellow who came to college during my student days. His splendid physique gave promise of athletic prowess. His fine intellect, fraternalities rushed him feverishly, and when one frat landed him, it congratulated itself on a rich catch. But the catch turned out to be a poor fish. He wanted to be in the swim but he went through two years of college leaving no more trace than a fish leaves in the water. He looked after none but himself and when he left college no one looked after him to see where he had gone.

A man may come to one of our cities. He may have great talents. But his one consuming purpose is to make money. He makes it—and that is all he makes. He gives himself to no other lives, unless it be his immediate family circle. His presence exerts no influence on the civic or cultural or religious life of the city. He drives ahead looking only after himself and leaves no great effect on the city's atmosphere than does the airplane which flies over it.

A novelist some years ago described one of these self-centered persons thus: "Edith was a little country bounded on the north, south, east and west by Edith." A person in order to be effective does not have to be a great person in the sense of being possessed of large talents, but he must be bounded by big interests.

William Carey was a cobbler in Scotland and no doubt the customers who brought their shoes to be mended looked upon him as a man of limited ability. But Carey gave his life to the cause of carrying the Gospel to India and his influence eventually traveled the earth in thousand-leagued boots. Men like Carey fill their lives with richness by pouring their energies into lives other than their own.

What do we mean when we say of another, "He has personality." Perhaps different definitions would be given. But hear this one from the late eminent psychologist, Henry Link: "I define personality as the extent to which the individual has habits and skills which interest and serve other people . . . Its emphasis is on doing things with and for other persons. Its essence is self-sacrifice, not self-gratification."

Thus Link the psychologist comes out just where Jesus did, when He said, "Whoever would save his life will lose it, and whoever loses his life for My sake will find it."

Human nature is so made that its best furnishings are brought in through the eyes. The person who is mainly watching the entrance to see what is coming into his life fails to receive what should be his. Thus he not only is a "waterless cloud" disappointing others, but he cheats himself into emptiness.

Edwin Markham wrote a parable about a builder. A landlord was once going over his estate with an overseer. He saw a little cottage down in a dismal swamp. He asked whose house it was and was told it was the carpenter's. He called the carpenter to him and said something like this: "Do you see that hill with the splendid view? I want you to build me there the finest house that money can build. Get the best materials. Spare no expense and have it ready when I return from my trip."

The carpenter said to himself, "Here's my chance to make a profit." So he got shoddy material and put up the house as cheaply as he could. When the landlord returned, the carpenter took him to see the house. He said, "I have followed your instructions and put up the best house that money could build."

The landlord smiled and said, "I am so glad for I desire to give the house to you for your home." The carpenter woke up to see that he had cheated himself.

"Looking after themselves; waterless clouds."

The Layman's Column

By Charles A. Stuck
Lay Leader
North Arkansas Conference



WITH A PRICE

Corinth was an unusual city. A hundred years before Paul visited it, Julius Caesar had captured it, then settled a large number of Italians and Greeks there. All of these people were former slaves, having received their freedom through one means or another. These mixed people had become wealthy by the time Paul saw them, but they were somewhat resentful toward their history, which they had learned by word of mouth from their ancestors. And since they had been so poor in times past, they were determined to place money pretty high on the list of desirables. Besides, their great sea commerce made them wealthy. Thus they had come unconsciously to put a price on everything.

Since slaves seldom have a chance to be taught about God, these Corinthians had inherited a total ignorance of the one true God. They had erected temples to a host of heathen gods, and were worshipping them after the fashion of their heathen forefathers. It may have been this godless background of the Corinthians that challenged Paul to spend so much time there, then to write the two long letters to them later. Their lack of love one for the other may have caused Paul's heart to grieve so much that he wrote the inspired lines of the thirteenth chapter of First Corinthians.

The fact that the Corinthians placed money and trade so much above other values, must have prompted the apostle to write on two occasions in the first letter to them these words, "you are bought with a price." Paul may have separated the two parts of this statement. "You are bought", he wrote. Yes, their forefathers were all slaves. Their freedom was a thing bought and paid for in the marketplace. They still bought slaves in Paul's day. You simply "paid your money and took your choice". Men, women, children; they were all reduced to coins in a man's purse. That's all they were worth.

That's all they were worth until Paul wrote the second part of the sentence. "With a price", meant a lot more than a handful of coins. The price was the most precious one ever paid for

On A Wide Circuit

W. W. Reid

THE CHANGING RURAL SCENE CHALLENGES METHODISM

Perusal, the other day, of items in *Better Farming* brought us afresh to some of the rural problems that are plaguing American farmers, and especially their economists and church leaders. But they offered no panaceas for "the farm problem"—the perennial number one national headache.

First, we noted the proud advertisement of a diesel-powered super-tractor that "plows and busts clods, 30 acres per day." This is just three times as many acres as the "old" tractors could do in a day; and many times what the team of horses could traverse . . . But we were thinking, not of the power of this machine, but of the farmer's sons: this is partly why they have gone to town industry; this is why the farming communities decrease in population, the cities grow, and man is weaned from the soil that nurtured him.

Then we learned (presumably because of machinery) that a family farm of 240 acres can now "hold its own" in competition with the "big farmer." It used to be—still is in some areas—that 160 acres sufficed the farmer, his sons, and some hired help. The editor is optimistic: "It (the family farm) should continue to be the sound foundation for American agriculture." It should. But there is danger to the rest of the farmer's life: with larger farms, with fewer people needed, with the growing shift of people (searching for a livelihood) to the cities, the social structure that has made the farmers

men enslaved in sin. It was the gift of the Father's unfailing love . . . so that He gave his only begotten son to redeem all men, women and children. "With a price", became suddenly the simple means of telling a Heavenly Father's love for His people . . . even you and I . . . to the extent that God made the heaviest payment ever known to redeem the Corinthians (as well as all the rest of us) from their sins. "With a price" becomes the proof of God's sure desire to forgive everyone who will call upon Him in truth and love.

the healthy care of national life is also changing. The village itself, its schools, its churches are changing—sometimes closing—and there is, we believe, spiritual loss to the individual. True, the automobile whisks the farmer to the larger town or the city—but the old feeling of "community" is not there.

Then we read, with some amazement, that the people of the rural areas are expressing growing dissatisfaction with the consolidation of one-room schools into central and larger schools. (This consolidation has long been a main illustration of how rural churches can be consolidated advantageously.) It seems, according to the editor and his correspondents, that the movement for school consolidation is slowing down because the farmers find: while there are other advantages, the consolidated schools cost too much; the children have too far to travel on overcrowded conveyances and often to overcrowded schools; the local responsibility for education is removed. There is doubt that the pupils in the larger school make more "progress" than in the well-provided-for smaller school.

"Such considerations," says *Better Farming*, "are leading to a renewed interest in strengthening the one-room rural schools in many localities. Very wisely this is taking the turn of paying more to get better teachers."

And what of the Christian church—especially the predominantly rural Methodist Church—in this rapidly changing American social-economic scene? Dr. Roy Sturm has made a brilliant analysis of conditions in the countryside and in villages: the decreasing and shifting population; the mobility of the people; the closing of churches, or the infrequency of services; the employment of supply pastors—even of untrained men in a day calling for greater skills in the Christian ministry; the lack of funds for pastors and buildings.

But what to do? Perhaps in some places the answer will lie in consolidated parishes—bearing in mind the experiences with schools. Elsewhere the answer may be more circuits with well-trained and better-paid pastors; or group ministries, or larger parishes, or just the closing of doors where there are other churches nearby. On the one hand, the local church that was required when ten miles was a horse-and-buggy ride may not be needed in the auto age. On the other hand, no family should be left beyond the reach of the church's ministry.

Here is a problem that should have very serious attention by the forth-coming General Conference—giving freedom and latitude for a variety of answers to meet particular local needs.

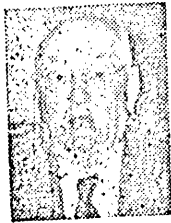
That Without Which The World Be Chaos,
That With Which The World Is Held Together—

CONFIDENCE

A Sermon By
Rev. William Sherman, Fayetteville*

TEXT: "For the which cause also suffer these things: Nevertheless I am not ashamed: for I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." II Timothy 1:12

CONFIDENCE — There are several qualities in man such as humility, meekness, patience, kindness, faithfulness, honesty and others, but I have a feeling that none is more important than confidence whether it be the ability to have confidence, or that one is worthy of the confidence of others.



To be able to say, "I have the utmost confidence in that man, whatever he tells you will be true and whatever he promises he will do" is the greatest compliment one can pay to another, and the reverse is true. To say, "You just can't depend on him or believe anything he tells you" is about the worse thing you can say of one.

I will now ask you to try just for a moment to think what would be the situation in the world if no one had any confidence in any one else? I know of but one word that would be fitting here—Chaos. A situation like that would shatter every mart of trade; it would destroy our entire social fabric, make economics and politics impossible and religion would be unthinkable. Now I am thinking of our world situation — unrest, uncertainty, everything that is done must be investigated. We imagine something dead up the creek and this results in our cold wars and often in hot wars. May I ask if this is not for a lack of confidence?

Confidence is the force that hold things together. We are told that there is a force called gravity that holds the planets in their places as they go flying around the center and that if it should give way, everything would go to pieces. So confidence is the force of power that holds everything together. If this is true, then I think a commission to restore confidence would do more good than all the arms, A. bombs and H. bombs in the world. If we could do this then we could indeed, "beat our swords into plowshares and our spears into pruning hooks" for nation would not lift up sword against nation any more.

Confidence in Christ was what had held Paul through all the trials and difficulties of his life and now as he nears the end he could say, "I know whom I have believed and am persuaded that he is able to keep that which I have committed unto Him against that day. To have confidence one must know the one whom he trusts. This is true in any relation in life.

In marriage, before a man or a woman can place their hands in that of another and say, "I take thee to be my lawful and wedded wife or husband to have and to hold, for better, for worse, for richer for poorer, in sickness and in health, until death do us part, there must be a tie that binds and that tie is confidence.

In business or economics, if I have a deposit to make in the bank, I must have confidence in the solvency of that bank and in the integrity of its personnel. If I want to invest in a corporation, I must know the partners and feel confident of their honesty. If I have some money to place and must use a go-between I must have confidence in the man to whom I commit my money. I had a friend some time ago who had come into possession of a considerable

sum of money and he gave it to a friend to invest for him. Someone said, "Aren't you afraid to do that" to which he replied, "I know that man and I would trust him with everything I have." That is to say I have confidence in his integrity, his honesty! I am not afraid.

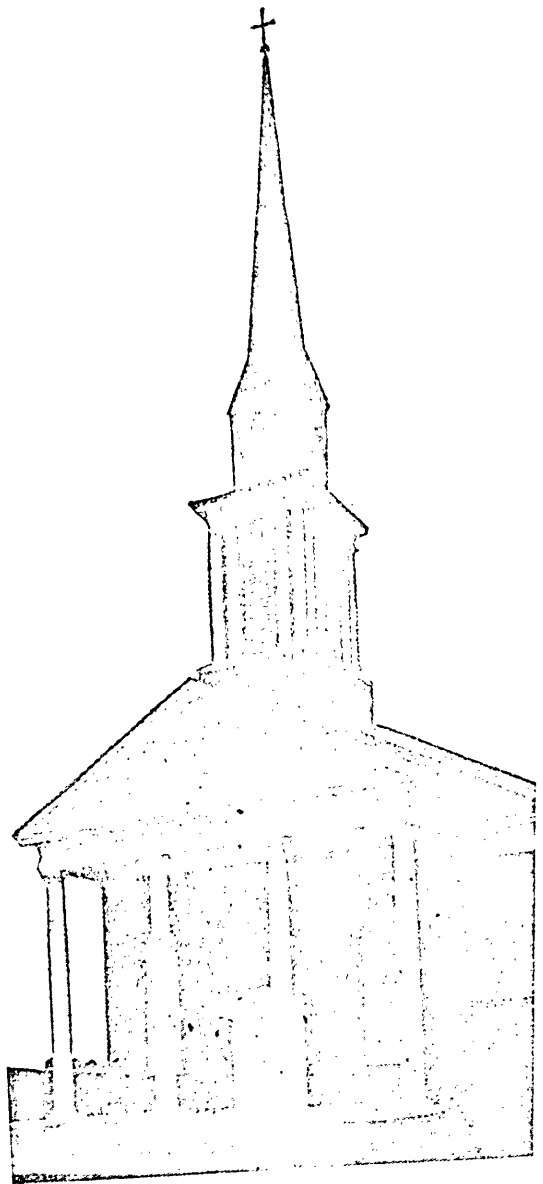
I read the other day of a ship out on the high seas in a terrific storm and the passengers were in a state of panic—all but one little girl. She sat perfectly calm. Someone said to her, "Aren't you scared, aren't you afraid?" She replied, "No, my daddy is in charge of this ship." She knew that her daddy had brought many a ship through the storm and she was willing to trust him.

Paul was on a voyage, buffeted by adverse winds, but he was not afraid. He knew who was in charge of the ship and could say, I am not afraid or ashamed for "I know whom I have believed and am persuaded that He is able to keep that which I have committed unto Him against that day."

For one to know Christ, he must be willing to pay the price. Paul said, "He had suffered the loss of all things and counted them but refuse—that I may know Christ, and the power of His resurrection and the fellowship of His sufferings being made conformable unto His death."

"That I may know Him" does not mean that we may know Him historically, for this we may do by reading the gospels, or some books on Christology, the life of Christ, but to know Him we must enter into fellowship with Him, find a trusting place and remain there in meditation until the fire burns; until we imbibe His spirit and catch His mind. Moses went into the mountain and remained there in the presence of God until his face was illumined. As he came down from the Mount the skin of his face shone, though he knew it not. We must stay in this fellowship with Christ until as Paul said in another place, "We shall behold as in a glass the glory of the Lord and are changed into the same image from glory to glory even by the spirit of the Lord."

Here you may recall Hawthorne's story of "The Great Stone Face." There was a valley in which lived many people, and among them a woman and her little son by the name of Earnest. On a perpendicular mountain side nature had placed some stones so as to form the image of a great man, with noble brow and kindly features. Earnest and his mother sat on the step in front of her cabin and she told him the story of the current report that some day a great man would come into that valley who would be the image and likeness of that Great Stone Face. Earnest, after his day's work was done, would sit for hours looking upon that great stone face and hoping that he would come in his day. As Earnest grew older and time went on a number of great men did come. First there was old Gathergold who came to live in his mansion. Then a great statesman they called "Old Stoney Fix" and with the coming of each the crowd would shout, "The very image of the great stone face," but Earnest looked at him and would shake his head; there was something lacking. Earnest had grown to be a man and had engaged in many good works, and when he was old and gray, there came a great poet and went to the home of Earnest to find him reading a book of poems. Earnest told him that he thought that the writer of those poems might be the im-



age of the great stone face. The man made known his identity and Earnest looked at him and shook his head. Then the hour came when Earnest was to meet an engagement and he and the poet went to the place arm in arm, and as Earnest spoke, the poet sprang to his feet and cried, "Behold, Behold, Earnest is the Image of the great stone face." Earnest had studied the great stone face until he had been transformed into the very image.

From this I turn to the scripture for assurance of this confidence. In Psalms 23 I read, "The Lord is my Shepherd, I shall not want." It may be the green pastures for which my soul is hungry or the still waters for which its thirsts. It may be that I stand on the border of the Valley of the shadow of death, but "I shall not want." I turn over to the 91st Psalm and there I read, "I will say of the Lord he is my rock and my fortress, my God, in Him will I trust. Surely He shall deliver thee from the snare of the fowler and from the noisome pestilence; He shall cover thee with His feather and under His wings shalt thou trust; His shall be thy shield and buckler; Thou shalt not be afraid of the terror by night nor for the arrow that flieth by day." What blessed assurance.

Then in Psalms 121, "He shall not suffer thy foot to be moved; He that keepeth thee will not slumber, behold he that keepeth Israel shall neither slumber nor sleep." From this I turn to one of our hymns—

"No matter what may be the test,
God will take care of you,
Lean weary one upon his breast,
God will take care of you.

God will take care of you
Through every day, O'er all the way,
He will take care of you
God will take care of you."

Paul seems to have something more specific in his mind when he writes, "I am persuaded that He is able to keep that which I have com-

(Continued on page 7)

* Rev. William Sherman is a retired member of the North Arkansas Conference. He retired in 1941 after 52 years of service.

CONFIDENCE

(Continued from page 6)

mitted unto Him against that day." Against that day—against what day? Paul was facing an ordeal, one that we must all face sooner or later, "death." He was facing a Roman execution. The last hope had faded. Earlier in his imprisonment he had expressed the hope that he would go free, and be able to revisit the churches and tradition has it that he was set free and did revisit these churches, but later was rearrested at Troas and carried back to Rome in chains. From this imprisonment he was never set free but faced inevitable death from the first. Now although in prison and in chains he writes to Timothy, his beloved son in the gospel saying, "I am not ashamed for I know whom I have believed (not know in whom I have believed as some put it) but "I know whom I have believed." I know Him and am persuaded that He is able to keep that which I have committed unto Him against that day."

In every emergency in life, since his experience on the Damascus road, He had kept him and he had had some trying experiences. "Of the Jews five times received I forty stripes, save one. Thrice was I beaten with rods; once was I stoned, thrice suffered shipwreck, night and day have I been in the deep, in perils by land and by sea."

Christ had never failed him and he was not afraid to trust Him now. "I am persuaded that He is able to keep that which I have committed unto Him against that day" or as one hymn puts it:

*"Content with beholding His face,
My all to His pleasure resigned,
No changes of season nor place,
Would make any change in my mind.
While blessed with a sense of His love,
A palace, a toy would appear,
And prisons would palaces prove
If Jesus would dwell with me there."*

And thus he goes on the block saying, "From henceforth there is layed up for me a crown of righteousness which the Lord, the righteous judge will give me in that day and not to me only, but to all them that love his appearing."

Sometimes we hear some one speak of the terrors of death, but death has no terror if Jesus is our confidence and stay. "Though I walk through the valley of the shadow of death, I will fear no evil."

When Bishop McKendree, one of the early Bishops of the church was dying, a friend said, "Bishop, the Valley of the shadow of death is hard to cross." The Bishop replied, "Not so with Christ."

Let us pray:

*"Abide with me, fast falls the eventide,
The darkness deepens, Lord with me abide.
When other helpers fail and comforts flee,
Help of the helpless, Oh, abide with me."*

UNITED NATIONS

(Continued from page 2)

greater participation in public affairs by peoples of trust territories because of advancement they have made.

ASSIGNMENT CHILDREN (UNICEF)—In 1955 UNICEF will have mass health and feeding programs in some 90 countries to aid approximately 32,000,000 children and mothers. These include work to control and stamp out tuberculosis, malaria, yaws, trachoma and other diseases.

UN MEMBERSHIP—While some member states advocate membership for all nations ("universality"), the following still seek membership: Albania, Austria, Bulgaria, Cambodia, Ceylon, Finland, Hungary, Ireland, Italy, Japan, Jordan, Republic of Korea, People's Democratic Republic of Korea, Laos, Libya, People's Republic of Mongolia, Nepal, Portugal, Romania, Vietnam, and Democratic Republic of Vietnam.

UNITING FOR PEACE—General Assembly strengthened. It can take action against aggression in case of a veto in the Security Council.

MARTIN LUTHER FILM NOW OFFERED FOR SALE

"Martin Luther," the widely-heralded motion picture which tells the story of the Reformation, will be available this fall in 16-mm. form for churches, schools, libraries and organizations, it was announced in New York Sept. 1 by Robert E. A. Lee, Executive Secretary of the Lutheran Church Productions, Inc.

The distribution plan is termed by Lee as the "most comprehensive non-theatrical circulation ever launched" and will make ownership of the feature-length picture possible for "thousands of church congregations, educational institutions, clubs and even individuals."

Lee said that a network of film dealers and religious publishing houses will be utilized in the distribution of this first church-sponsored motion picture which for the past two years has been shown only in theatres. In addition, prints may be purchased direct from Lutheran Church Productions, Inc., 35 West 45th Street, New York 36, N. Y.

Cost of the 16-mm. print has been set at \$150 during the "introductory trial offer" period which is guaranteed only through November 30, 1955. There will be no rentals of the one-hour and 45-minute film.

The picture's 4,000 feet of film will be mounted on two reels, packed in a metal case and shipping carton. It is the original production in its entirety, nothing has been deleted nor has the film been re-edited.

"We have had a significant number of churches and institutions request that we make this memorable picture available for their own use," Lee said. "Now that our theatrical commitments in this country have been fulfilled, we are able to make this unprecedented offer."

Lee explained that another reason "Martin Luther" is being offered for sale to churches at this time is that the film is a "vital and attractive" addition to Reformation season programs.

"Some churches will want to show the picture several times during the Reformation season and invite everyone in the community to attend," he said. "Other churches will see the value of owning their own print so that it can be shown time after time in their educational and inspirational programs."

This precedent-shattering picture, photographed in its entirety "on location" in Germany, can be used by churches in a number of ways, Lee suggested. It can be shown at church school classes, assemblies, fellowship meetings, men's and women's society meetings, youth groups, meetings for indoctrination of new church members, rallies and conventions.

Although this is the first time in history that a film of this type has been sold to churches, Lee said that "experiments are nothing new for the 'Martin Luther' film."

The entire theatrical distribution plan was an innovation in the film industry. Such novel practices as preview showings for the clergy, church discount tickets, and local film committees were so successful in the 4,000 different showings in this country that they have been adopted for other pictures with a religious theme.

"We do have an advantage, however, over most other films in this experiment," Lee remarked. "Few other productions would be eligible for distribution under such a comprehensive plan."

"This eligibility is based on two important points: first, 'Martin Luther' has already gained an outstandingly good reputation and, as a result, a realistic demand exists; and secondly, the prints can be sold at almost cost because the film's initial investment has already been returned."

The picture, which has been seen by an estimated 20 million Americans, was produced by Louis de Rochemont Associates for \$500,000—a record-breaking budget for a church-sponsored film.

Originally intended solely for use by churches and religious schools of all denominations, it was decided to show it in theatres when film experts reported it possessed the excellence of quality and dramatic appeal to make it a box-office smash.

The film which has been endorsed by churches of nearly all Protestant denominations, has aroused some controversy. It was banned in the Philippines, Peru, Egypt and the Canadian Province of Quebec.

However, the Quebec ban did not keep Montreal Church members from seeing "Martin Luther." Eleven churches in that city held simultaneous evening showings for one week last June for 25,000 people, with an additional 15,000 turned away for lack of seating.

"Martin Luther" has amassed record upon record during its two-year history. Now, with it still being shown in foreign countries and in eleven different languages, it seeks to set another record—this time in ownership of 16-mm. prints.

Facts About Selling The Film

The MARTIN LUTHER film, which astounded the movie industry with its unique and novel distribution pattern, is attempting another first—the sale of 16-mm. prints to churches.

Produced by Lutheran Church Productions, Inc., this is the first time that an effort has been made to sell a motion picture of this type to churches. This has not been done previously because:

1. Cost of print was too great.
2. Private producers had to depend on rentals in order to get back their investment.

Lutheran Church Productions, Inc., in response to requests from churches, schools, organizations and institutions, is selling 16-mm. prints of the film for a limited time:

1. Offer good only until November 30, 1955.
2. Film price has been set at \$150.
3. There will be no rentals.

The black and white print, 4,000 feet in length, will be mounted on two reels, packed in a metal case and shipping carton.

This is the same one-hour and 45-minute MARTIN LUTHER film that has been acclaimed by theatre audiences throughout the free world. It has not been abridged or re-edited in any way.

The film can be purchased on a cash basis from Lutheran Church Productions, Inc., 35 West 45th Street, New York 36, N. Y., or through a recognized film dealer or religious publishing house.

MARTIN LUTHER, in 16-mm., is being made available to churches at this particular time for two important reasons:

1. It is an outstanding film for churches to use during the Reformation season.
2. Termination of theatrical distribution in the United States has been affected, opening the way for distribution to churches and other educational institutions interested in owning their own print for a multitude of uses.

Facts About Film Restrictions

The only restrictions placed on the 16-mm. prints of the MARTIN LUTHER motion picture are:

1. It cannot be presented outside the continental limits of the United States unless at a military installation.
2. It cannot be presented on television.
3. It cannot be changed by deletions or additions.

MARTIN LUTHER can be used by the church, institution or organization purchasing it in a number of ways:

1. It can be shown to the entire community.
2. It can become a vital and attractive part of the Reformation Day program.
3. It can be shown at church school classes . . . assemblies . . . fellowship meetings . . . men's and women's society meetings . . . youth groups . . . meetings for indoctrination of new church members . . . rallies . . . conventions . . . and at many other times during the church year.

During the lifetime of the MARTIN LUTHER print, it will serve the church or organization possessing it many, many times. To help the owner secure the maximum value from the film, Lutheran Church Productions, Inc., will supply a booklet which gives:

1. Successful projection and presentation hints.
2. Suggested introductory remarks and follow-up comments.
3. Program and teaching ideas.
4. Discussion material together with topical outlines.
5. Bibliography of Martin Luther.
6. Reformation reference books and articles.
7. History of the film's production and distribution.

NEWS AND NOTES ABOUT FACTS AND FOLKS

THE FIRST METHODIST CHURCH, JONESBORO, will run the film, Martin Luther, at the evening service on Sunday, October 23. Dr. Ethan Dodgen is pastor.

VIRGIL BLOSSOM, superintendent of the Little Rock Schools, was the speaker at the Methodist Men's Club of the Russellville First Methodist Church on Wednesday, October 19.

SENATOR J. W. FULLBRIGHT was guest speaker at the recent meeting of the Methodist Men's Fellowship of the Lewisville Methodist Church. Senator Fullbright was introduced by J. W. Patton, Jr.

A PICTURE of the Central Methodist Church, Fayetteville, was on the cover of the church-wide bulletin service on Sunday, October 16. The Methodist Publishing House prints bulletin forms for each Sunday of the year which are available for use in Methodist churches.

THE PARAGOULD DISTRICT CONFERENCE in a called session at Piggott on Monday, October 10, voted to buy a lot and build a new district parsonage to be located at Fourth and Highland Streets in Paragould. Rev. J. Albert Gatlin is the district superintendent.

JOHN PERSHING MILES II, was born on Monday, October 10, to Rev. and Mrs. John Pershing Miles at the Lake Village infirmary. The baby and his mother are doing well and plan to return to the Wilmot parsonage within a few days.

REV. J. E. THOMAS, pastor of the Lavaca Charge, was the preacher in evangelistic services held at the Parks Methodist Church on the Waldron Circuit. The revival which began on October 2 and ran through October 3, was very successful according to report. Rev. Waymon F. Keel is pastor of the Waldron Circuit.

THE STATE FEDERATION OF MUSIC CLUBS will sponsor a vesper service at the Second Presbyterian Church, Little Rock, on Sunday afternoon, October 23, at 4:00 o'clock as a part of the celebration of United Nations Day. Mrs. J. R. Henderson of Little Rock will be the speaker.

DR. ROY I. BAGLEY, district superintendent of the Fayetteville District, is doing the preaching in evangelistic services at the Columbia Methodist Church in Columbia, La. Rev. Odis Spinks, pastor of the Trinity Methodist Church, Alexandria, is in charge of the music. Rev. W. C. Barham is pastor of the Columbia Church.

THE METHODIST MEN of the Fairview Methodist Church of Camden met on Thursday evening, October 13, in the educational building of the church for a potluck supper. The Lindsey quartet sang. A business session was held with Homer Henderson presiding. The pastor of the church, Rev. M. W. Miller, dismissed the meeting with prayer.

MRS. HENRY V. WAYLAND of Walnut Ridge passed away on Thursday, October 13, in a hospital in Jonesboro just six days after the death of her husband. Mr. Wayland, who was a brother of Dr. E. T. Wayland, died at his home in Walnut Ridge on Friday, October 7. Funeral services for Mrs. Wayland were held on Saturday afternoon at the Walnut Ridge Methodist Church by Rev. Elmo Thomasson, pastor of the church.

THE ANNUAL HOMECOMING of the Hackett Methodist Church will be held on Sunday, October 30. A special invitation is extended by the church to former pastors, their families and former members. Regular church school and worship services will be held in the morning. A basket lunch will be served at noon, and a fellowship meeting in the afternoon with Rev. Verlie Harris of Greenwood as speaker. Mrs. Monroe Scott is pastor of the church.

DR. AND MRS. HUBERT ELMORE observed their 60th wedding anniversary on October

9 by holding open house for relatives and friends in the afternoon from 2:00 to 5:00 at their home in the Milltown Community near Greenwood. They are life-long residents of Milltown and are both active in the Methodist Church. Mr. Elmore has been a member for 65 years and Mrs. Elmore for 63 years. They are the parents of eleven children, all living. Eight of them were present for the anniversary celebration.

GEORGE E. MILLER, principal of the North Little Rock Senior High School, was the lay speaker at the evening worship service at Gardner Memorial Methodist Church, North Little Rock on October 16. The entire evening service was conducted by laymen. Harlan Murray, chairman of the Official Board, presided and other laymen on the program included Hadley George, E. H. Herrod, W. C. Orne, W. A. Guenther and W. E. George. Rev. E. B. Williams is pastor.

THE CENTRAL METHODIST CHURCH, Rogers, in a special session of Quarterly Conference on September 25, named a Building Committee and authorized the committee to proceed with preliminary plans for the building of additional educational and administrative facilities and air-conditioning of the church. The committee is made up of Lawrence Harris, A. E. Mitchell, Sr., Marlin Baker, Mrs. Gregg Wilson, Charles O. Hall, Mrs. W. B. Kennon, Jr., Mrs. A. F. Leach, Fred Luffman, Dr. James Pickens, Bob Dubbell and J. E. Felker. Rev. H. D. Womack is the pastor.

OPEN HOUSE was held at the new Henderson Methodist Church parsonage in Little Rock on Sunday afternoon, October 2, from 2:00 to 5:00 p. m. The three-bedroom house has two baths, disappearing stairs, carport, storage room, concrete patio, attic fan, and a built-in flower box at the front entrance. The parsonage is valued at \$17,000. When the parsonage debt is paid next March, a financial drive will be made for a sanctuary to seat 400 persons at an approximate cost of \$85,000, according to announcement. Rev. Herston Holland is pastor of the church.

REV. B. L. WILFORD, who was serving the work at Black Oak, preached at Black Oak on July 31 at both the morning and evening services and became ill during the day. On August 2 he was admitted to the Methodist Hospital where an emergency operation for the removal of gall bladder was performed. He made a rapid recovery from the operation. Brother and Mrs. Wilford are now living in their home, 971 Owens St., Jonesboro, where Brother Wilford is recovering from an injury to his knee which he suffered in learning to move about by himself. He wants his friends to know his present address.

DR. J. KENNETH SHAMBLIN, pastor of the Pulaski Heights Methodist Church, Little Rock, was honored at a recent meeting of the Official Board of the church when it was voted to name the new chapel Shamblin Chapel in recognition of Dr. Shamblin's work in the erection of both the sanctuary and the educational building. On Sunday, October 23, the chapel, which is now completely furnished, will be formally opened. Bishop Paul E. Martin will give the meditation at services which will be held at 4:00 p. m. for those persons whose last names begin with A-G; 5:00 p. m. for those whose names are from H-P; 6:30 for young people only, and 7:30 for those whose names begin with R-Z.

THE FROST CLASS of the First Methodist Church of Texarkana celebrated its 40th anniversary on Friday, October 1, with a party in the educational building of the church. Mrs. Y. E. Montgomery brought a devotional message, Mrs. Sam Ragland, Jr., sang, accompanied by Miss Ruth Turner, Mrs. D. L. Venable, class historian, gave a short history of the class and Mrs. A. J. Davis, assisted by Mrs. D. R. Mc-

Laurine and Mrs. B. N. Wallace, presented a short skit. It was announced that Richard Bell and L. H. Henry, Jr., had given a new piano to the class in honor of their sister and mother, Mrs. L. H. Henry. Since its organization the class has had only three teachers, Mrs. E. W. Frost, its organizer who served 14 years, Mrs. Y. E. Montgomery, who served 17 years, and the present teacher, Mrs. A. R. McKinney, who has served for nine years.

BISHOP MARTIN ANNOUNCES APPOINTMENT

Bishop Paul E. Martin announces that Rev. Jerry Kenneth Stroud, a junior in the College of the Ozarks, has been appointed pastor of the Prairie View-Scranton Charge, effective November 1, to take the place of the late Rev. A. L. Peterson.

DEATH OF REV. A. L. PETERSON

Rev. A. L. Peterson, pastor of the Prairie View-Scranton Charge, passed away at the parsonage in Prairie View on Tuesday, September 20. Funeral services were held at the Prairie View Church on Thursday, September 22, with Dr. W. Henry Goodloe, district superintendent of the Fort Smith District, conducting the service. The body was taken to Newark, N. J., for burial on Saturday, the 24th.

Brother Peterson, age 61, was born at Perth Amboy, N. J. He was graduated from Westminster Theological Seminary in Maryland and for a number of years served various Methodist churches in New Jersey. For five years he was pastor of Linden Avenue Methodist Church in Jersey City just prior to his coming to Arkansas. In Arkansas he served pastorates at Hardy, Black Rock, Calico Rock and Vanndale. In June of this year he was assigned to the Prairie View-Scranton Charge.

DR. MOREHEAD TO ATTEND PUBLICATIONS BOARD MEETING

Dr. Connor Morehead, superintendent of the Methodist Children's Home, Little Rock, will attend the annual meeting of the Board of Publications of the Methodist Church, Oct. 26, at the Park-Sheraton Hotel, New York.

The 45-member Board has jurisdiction over the 166-year-old Methodist Publishing House, the world's largest Protestant church-publishing firm, which has its headquarters in Nashville, Tenn., and operations in 15 other cities.

Last year the house reported a record business of more than \$18,000,000 gross, and allocated \$500,000 of its net earnings to the church's pension fund for retired ministers and widows of ministers.

William H. Swiggart, Wilmington, N. C., board chairman, who announced the meeting, said annual reports will be given, and plans will be discussed for the publishing house's new \$1,500,000 office building in Nashville. Mrs. Moreland will accompany her husband on the trip.

DR. JOHN W. CLINE PASSES AWAY

Dr. John W. Cline, for more than 40 years a Methodist missionary in China, died Monday afternoon, October 17, at the home of his daughter, Mrs. T. H. Pond, Washington, D. C. Dr. Cline, 87 at the time of his death, was a native of Arkansas, a former member of the Little Rock Conference, and the son of a Methodist preacher, Rev. J. M. Cline, who served in the Little Rock Conference.

Dr. Cline returned to the United States about a year after the beginning of World War II, after having spent several months in a concentration camp. A graduate of Hendrix College Dr. Cline was admitted into the Little Rock Conference in 1887 and he and Mrs. Cline were transferred to the China Mission Conference in 1897. He taught at the Anglo-Chinese College in Shanghai, later becoming its president. At a later date he spent many years as president of Soochow University. Since his retirement he has made his home with his only daughter, Mrs. Pond.

I Saw

A Job Changer



Rev. R. A. Teeter

who operated on the idea that "the grass is a little greener on the other side of the fence." So, Mr. K. jumped from one thing to another for about twenty years and finally wound up with no job at all. He was like the old mule that broke fence after fence chasing the greener grass till he wound up in a pen where there was no grass at all. And those were the days when there were no government checks for either men or mules. To be without a job was the same as being without groceries.

Changing jobs is often necessary, particularly in "these changing times." But hopping from one to another, like a boy on a pogo stick, is generally tragic. When such a time comes, of course, a man ought to do it. But he had better do it carefully, thoughtfully. He had better look well at the grass on his side of the fence before he jumps over. No use in getting excited over "an age of change". Every time is either dead or changing. It all started with Adam and Eve. As they left the Garden of Eden they remarked: "Yes, this surely is a time of change". The trouble with them was that they made the wrong switch in their fruit diet and wound up on the wrong side of the garden fence. That could happen to any one.

Now, a lot of changing often needs to be done, not only in jobs and location, but also in thoughts, opinions, decisions, habits, convictions and every other human activity. But these too must be made carefully, thoughtfully. Mental and moral poise and stability are necessary. The Bible has three things to say about unstable people. First, they never excel anything. That was said of Rueben in Gen. 49:4. Second, they never "receive anything from the Lord." (Jas. 1:7-8). Third, they are victims of those who make it a business of "beguiling the unstable souls." 2nd Peter 2:14).

District Ministers' Wives Club Choses Name

The Ministers' Wives' Club of the Camden District met with Mrs. Neill Hart in Camden on October 4th with sixteen present. Mrs. Charles Ashcraft opened the meeting with a short devotional and Mrs. C. D. Cade offered the prayer. The name "Parsonettes" or "Shepherdesses" previously had been considered. On suggestion of Mrs. Bryan Stephens after some discussion, the name "The Ministers' Wives' Fellowship" was selected.

A motion prevailed that a copy of "Be Still and Know" by Georgia Harkness be sent to Mrs. Rayford Diffe who is in St. Vincent's Infirmary.

The first Tuesday of the second month of each quarter will be the regular meeting date. The women of the Magnolia area will be hostesses at the home of Mrs. Charles Baughman, in Stamps, on January 3rd, 1956.

New officers will be elected at District Conference, in El Dorado, November 21st. Mrs. Wozencroft closed the meeting with a prayer, after which a potluck luncheon was enjoyed. Mrs. M. W. Miller shared her scrapbook of poems with the group. Everyone who called another "Mrs." during the day contributed 5c to the treasury.—Reporter

STATE UN ACTIVITIES ANNOUNCED

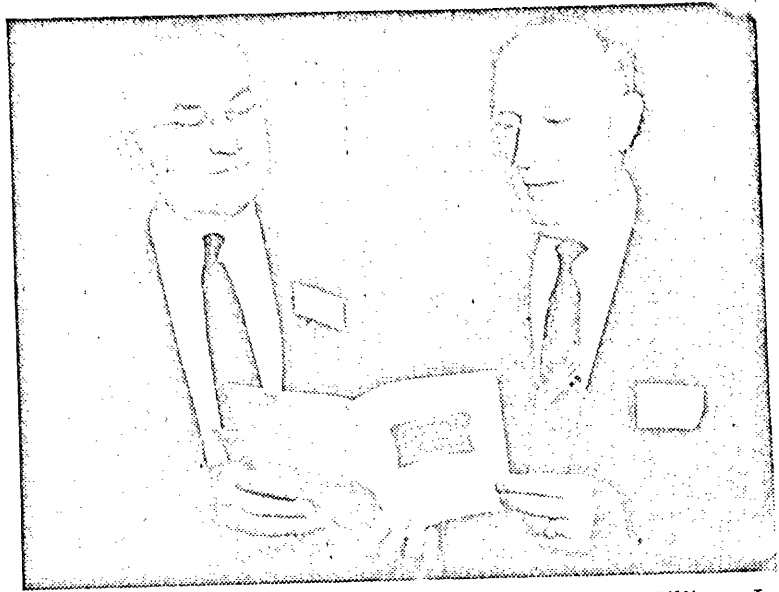
(Continued from page 1)

Pulaski County Chapter, AAUN, Brig. Gen. Hugh Cort; Little Rock Chamber of Commerce, John A. Riggs, Jr., Little Rock.

The luncheon scheduled for 11:45 at the Marion Hotel will feature an address by Congressman Brooks Hays, who is serving at the present as a member of the United States delegation to the United Nations. Tickets for the luncheon (\$2.00) will be available through the sponsoring groups through October 17 and after that date to the general public. Senator J. William Fullbright and Mr. Hays will lead the afternoon workshop with William H. Hadley, Jr., KATV news director, serving as moderator. Senator Fullbright will

In making your "switch" better be careful what you switch to and how you do it.

First Annual Layman's Retreat



Conference Lay Leaders of the North Arkansas and Louisiana Annual Conferences are shown here looking over a program of the first annual Layman's Retreat of the North Arkansas Conference held recently on Petit Jean Mountain near Morrilton. More than 100 North Arkansas Conference laymen were on hand for the two day meeting which was under the general direction of the Conference Board of Lay Activities, Charles Stuck, (left), Jonesboro businessman, chairman and Conference Lay Leader. Robert

P. Lay, (right), Gilliam, Louisiana, insurance executive and head of the Lay Activities program of the Louisiana Conference, addressed the North Arkansas laymen at the retreat. The two day meeting was concluded on Sunday, October 9, with a sermon by Bishop Paul E. Martin. At a meeting of the Conference Board on Saturday evening the lay leaders voted to make the retreat an annual feature of its program. (Methodist Information Photo.)

be the featured speaker at the Rally on Monday evening. Tickets for the Rally are available to the public, without charge, from Mrs. W. T. Dorrough, 109 West Markham, Little Rock, state AAUN office.

General Cort will preside at the luncheon, Little Rock Mayor Pratt C. Rammel will preside at the afternoon workshop, and Dr. Ellis will be in charge of the statewide rally. The rally will begin at 8:00 p. m. The Hendrix College Chapel Choir will furnish special music for the rally.

BISHOP MARTIN LAYS CORNERSTONE

(Continued from page 1)

There are approximately 1,400 members in the Gardner congregation.

In addition to the Sunday School rooms, the structure contains the

pastor's study, church offices, a choir room, a fellowship hall which will seat 500, and a chapel which will seat 100.

Construction on the building started in the spring of 1954, and facilities have been in use since last June. The Gardner Memorial sanctuary has been built since 1946 when fire destroyed the building then in use. The Rev. V. E. Chalfant, now Methodist minister at Harrison, was pastor at Gardner when construction began on the present sanctuary.

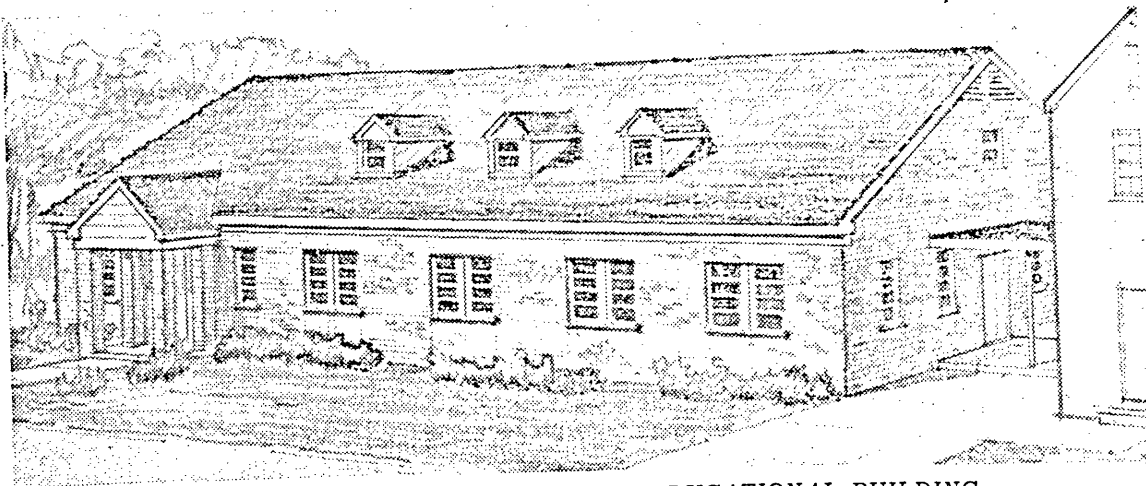
Members of the building committee for the education building are: W. E. George, Dr. W. L. Fulton, W. C. Orne, J. D. Toland, E. W. Henson, C. R. Goss, Mrs. Edith M. Zinn, Mrs. W. B. Hawkins, and Morris Wright.

Swaim and Allen were architects, and Branton Company, Contractor.

Ground Broken For Educational Building At Hughes

At the close of the morning worship service Sunday, October 9, 1955, in a brief, impressive service ground

was broken for a new education building for the Methodist Church at Hughes.



ARCHITECTURAL DRAWING — NEW EDUCATIONAL BUILDING

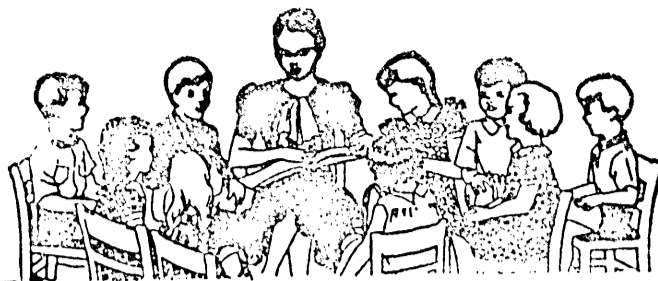
The first spadeful of earth were turned by: W. M. Stoddard who represented the Official Board and the Building Committee, Mrs. C. Wallace Martin, Jr., who represented the Children's Division of the Church School and Mrs. L. E. Burch,

Sr. who represented the Woman's Society of Christian Service.

The new unit will contain space for the Children's Division of the Church School, a large dining hall and a modern, well equipped kitchen. It will be air conditioned throughout.

Located on a lot north of the present building, the new structure will have 4472 square feet of floor space and will be of brick veneer on hadite block construction. A breezeway will connect the new building with the old.

Members of the Building Committee are: C. L. Burch, Chairman, Davis Biggs, C. Wallace Martin, Jr., W. D. Lunsford, Grady Tainor and W. M. Stoddard. The contractors are J. C. Hickingbottom and Son of Marvell. The contract price is \$39,250.00. Elmus C. Brown is pastor.—Reporter.



BILLY'S DAD

WHEN a fellow has three sisters who are smart and well-behaved, he is apt to feel, if he is at all sensitive, that he is of little consequence. Especially does he feel inferior when he is repeatedly told that his hands need washing; that he is always bringing in mud on the best rug; that whistling makes folks nervous. And he is told that, instead of playing with Jimmy Watkins, who is snub-nosed and wears patched trousers, and whose mother is a washerwoman, he should cultivate a friendship for Courtney Moore who is a judge's son.

These and several other things were what made Billy feel that he was of small importance indeed. He did not care so much about the girls, but he did wish Dad would pay more attention to him.

Perhaps—and a small sob would always rise in Billy's throat when he thought of it—perhaps Dad did not really care about him anyway. The girls were so much better-looking and more to be admired in every way.

One day Billy was sick with a sore throat. He got up with it in the morning, and ate so little breakfast that Mother noticed it.

"Want any more cakes?" she said in her sweet and pleasant voice.

Billy shook his head.

"Don't feel like eating," he replied. "Guess if you'll excuse me, folks, I'll go into the other room for a while. My head feels as big as a bushel basket and my throat—oh!"

Margaret and Helen and Annabel did not look particularly sympathetic. Father did not say anything, and Billy went in and lay down on the comfortable old lounge in the living room.

He stayed there all day, submitting patiently to Mother's ministrations. She was a capital nurse.

At four o'clock the telephone rang. Mother had gone upstairs. Besides Billy, Helen was the only one in the room. She took up the receiver.

"Hello," said a voice. "Is this you, Helen? How is Billy?"

It was Father.

"Oh, he's not nearly dead yet!" replied Helen in her gay young voice. "He's really quite a good deal better. He'll be all right tomorrow."

"Good!" cried Father at the end of the line. "Tell him 'Hello' for me, and that if I should happen to see a camera of the kind he has been talking about, I might bring it home."

Billy sat up.

"Was that Dad?" he cried with shining eyes. "My Dad?"

"Yes, he said to say 'Hello' to you, and that he might bring you home a camera."

Billy dropped back on the fuzzy cushion without speaking a word. Somehow he couldn't.

Dad had inquired about him! And he thought Dad was so wrapped up in the girls, with their bright eyes and rosy cheeks and nice manners, that he didn't care anything about a small, freckled-faced boy who

whistled and liked dogs and who would play with Jimmy Watkins instead of Courtney Moore. Dad, the finest man in the world, and the best! The only person he revered with all his boyish heart!

No boy ever had a father like his, so tall and handsome and wonderful. He had thought that Dad didn't care for him. But he did, he did! He had telephoned purposely about him! And somehow Billy's heart sang its own song.

And just then Mother came in. "Sonny, I'm so sorry your throat is sore," she said, bending to smooth his hair.

But Billy only thumped the fuzzy old cushion.

"I'm not," he said quickly. "Sometimes a sore throat is all right."

He hesitated, then went on.

"It—it teaches a fellow a thing or two," he added with a catch in his voice.—Alabama Christian Advocate

TRICK OR TREAT—1955

After Danny Kaye had made his forty thousand mile trip to see UNICEF's children on the other side of the Pacific Ocean and had finished his film ASSIGNMENT CHILDREN, we thought he should know what people on this side of the Pacific were doing about it! "What?" said Kaye, "ONE MILLION good-will ambassadors for UNICEF? Pint sized? Well, that is what I call competition!"

Mr. Kaye thought it was a pretty wonderful thing that our American youngsters were doing — sharing their Halloween with "all the world's children", and wanted to help. SO, here at the United Nations we made a short-short (2 minutes) with Danny Kaye and a few Trick or Treaters.

You'll see it in most of the newsreels during the second half of October. What's more, every TV station in the country will have a copy

of the film. Don't forget to talk to the manager of your TV station and make sure he saves public service time for it.

The magazines are being more generous than ever this year with articles, boxes and editorial comment. Be sure to watch those October issues!

The reports from the 4,000 community groups that took part in the UNICEF Halloween program last year indicated they would be on board again this year. Many towns are sharing their experience with neighboring communities who want to celebrate Halloween this year the UNICEF way.

To all you wonderful people who make Halloween such a truly exciting day we say—we just hope we can give you the support that you give UNICEF through your Trick or Treat Programs.—News of the World's Children

CHILDREN'S SECRET

By Norman W. Mellen

When bedtime comes I'm tired
(Or so it seems to me).
But by the time my prayers are said,
I'm sleepy as can be.

Mom says, "Good night, get lots of rest,"
Then tucks me into bed.
Next thing I know I hear her call,
Wake up, you sleepy head!"

I jump right up, put on my clothes,
All set to go and play.
My mom can't understand such pep
So early in the day.
I cannot tell her what I know—
It's just for girls and boys.
While we are sleeping in the night,
God winds us up like toys!

—In The Christian Advocate

JUST FOR FUN

The waitress was wondering why the old man was eating while his wife merely stared out the window. "Aren't you hungry?" she asked the lady.

"Sure am. I'm just waiting 'til Pa gets through with the teeth."

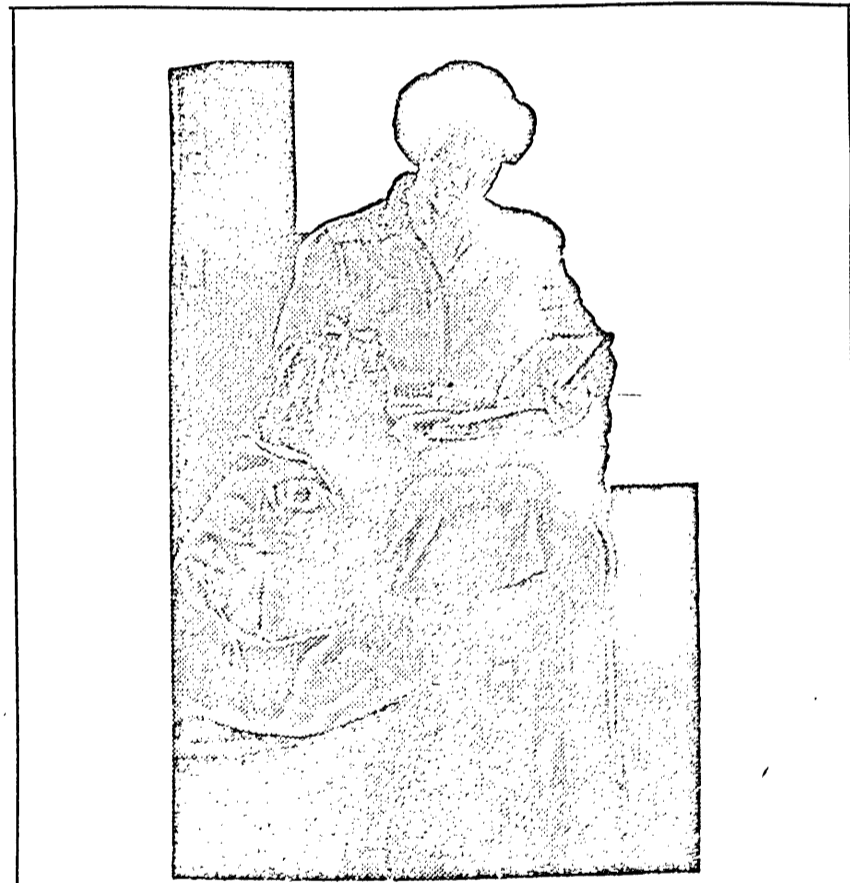
Housewife (to salesman at door):
I am not in the market for a vacuum cleaner, but try the people in the next house. We borrow theirs, and it is in terrible condition."

Mrs. Newly Wed: "Have you any nice slumps this morning?"
Butcher: "Slumps? What are they?"

Mrs. Newlywed: "I don't know, but my husband used to talk about slumps in the market, so I thought I'd try one."

Farmer: "If I were as lazy as you, I'd go and hang myself in my barn."

Hobo: "No, you wouldn't. If you were as lazy as me you wouldn't have any barn."



STORY TIME

Story time with bedtime near,
Mother reads, how fine to hear

Tales of lands and far off places,
Boys and girls of other races.

Tales of wonders close at hand,
Of happy times in our own land.

Brownies, gnomes and fairies gay
Visit in the happiest way.

Story time is wonder time
In any land or any clime.—A. E. W.



FIFTEENTH BIRTHDAY OBSERVED

Vantrease, El Dorado

The Fifteenth Anniversary of the Woman's Society of Christian Service was observed by the Vantrease Memorial Methodist Society Oct. 10 at the church. The program was in charge of Mrs. Fred Gathright. The growth of the Society and its accomplishments were told by charter members and the present officers of the society. Mrs. J. H. Tomlinson and Mrs. E. E. Baggett told of the beginning of the society with forty-six members and three circles to the present 144 members and eight circles and one Wesleyan Service Guild. Mrs. H. H. Mitchell and Mrs. J. D. Hackworth told of goals of the Missionary Education Program through the years. The treasurers, Mrs. Fred Rodgers and Mrs. George Baker, told of the progress of the Society in its giving and financial aid toward Missions. Mrs. W. B. Self said Christian Social Relations and Local Church activities have advanced from just the social angle of Society to more interest in the civic and citizenship program. Speaking on Children's work, Mrs. Estes Reese and Mrs. W. M. Meeks, Jr., told of the interest shown in the mission studies for children and their awareness of the need for better understanding of children everywhere. Mrs. Rankin McCarty and Mrs. John Rickey told of the increased interest in the M. Y. F. its purpose and goals and the need for the concern and cooperation of the Society working with the youth. As each person gave her talk she placed a candle on the birthday cake. Mrs. Charles Hassin, Spiritual Life leader, told of the need for more spiritual understanding and lit all the candles. Mrs. Gordon Morgan gave the devotional. Mrs. H. A. Rogers and Mrs. Charles Thornton told of the progress of the Wesleyan Service Guild. Organized in 1949 by Mrs. J. D. Montgomery with five members it now has 28 members. Mrs. Gathright commended each group for its work and told of the opportunities and challenges both face. The program was concluded by all singing, "A Charge to Keep" and Rev. M. E. Scott dismissed with prayer. Following the program refreshments were served in Fellowship Hall where the cake was cut by Mrs. J. W. Bolding and punch was served by Mrs. J. R. Wilkins and Mrs. A. C. Adams. The free-will offering taken will be sent to the Yang Chung Girls School in Korea.

England

The Woman's Society of England held their regular Dutch luncheon and fifteenth birthday observance September 27 with Mrs. W. L. Wood, president, presiding. Mrs. W. T. Ashcraft gave the devotional followed with a talk by Mrs. Bill Duerson. All past presidents were present and were honored: Mrs. Allen Clift, first president; Mrs. Edna Tobin, Mrs. W. O. Williams, Mrs. D. P. Mashburn, Mrs. W. G. Cuning, Mrs. Jim Lipscomb, Mrs. E. A. Carl Lee and Mrs. J. O. Dupree. Mrs. Tom Drake lighted the candles on the cake.

**Week of Prayer and Self Denial
October 25-31, 1955**

RECIPIENTS

IN OTHER LANDS

- BRAZIL—Chapel for:
Bennett School, Rio de Janeiro
Centenary School, Santa Maria
Isabela Hendrix School, Belo Horizonte
- BURMA—A Social center, Rangoon
- INDIA—A wing to the school of Nursing, Vellore
- KOREA—A chapel for Pai Wha Girls' School, Seoul
- LIBERIA—A new section for the Girls' Hostel, Monrovia

IN THE UNITED STATES

- A building program at Bethlehem Center, Charlotte, North Carolina.
- A gymnasium building at Bethlehem Center, Winston-Salem, North Carolina.

News Flash From Aldersgate Camp

September is a month of action! Daily letters pour in asking for up-to-date news from Aldersgate. Thanks for your continued interest, and blessings on you as you begin fall activities within your Guilds and Woman Societies.

Construction long talked about has been completed, improving the facilities and adding beauty to the camp site. The roads throughout the camp have been widened and hard surfaced, the director's cottage has been made into a comfortable and beautiful home, and a day camp shelter added for enlarging the program. It was greatly enjoyed by summer groups in camp when it was not in use by local churches for day camping. . . . It met the need of 39 exchange high school students from 16 countries for an evening of fun and fellowship. It provided shelter from the many summer rains with which we were blessed, and a work project for fellowship teams in camp for laboratory training, as they stained its walls. The shelter has been very popular this fall, and many reservations for its use in the coming months.

Again the summer experience was wonderful! As one leader said, "Training at Aldersgate is paying off!" Six of her staff were older youth with years of experience in camping at Aldersgate. Each youth had definite skills, deep spiritual qualities, and knew how to work together as a unit. We are proud also, of these Southwest Conference girls who for years have had experience in camping and leadership at Aldersgate. Two enter Scarritt College this Fall, and one is serving a U. S.-2. Last week the life guard called to tell me that the experiences he had at Aldersgate this summer led him to walk down the aisle of his church as a volunteer for full-time Christian Service. Yes, training at Aldersgate is paying off!

On the staff this summer were Chiquita Berryhill, Indian American from Okmulgee, Oklahoma, and Ralph Artigas, Spanish boy from Tampa, Florida. Martha Haro from Mexico was with us for two groups. These fine young people added much to the lives of those who came to Aldersgate.

How wonderful is was to have the food freezer! Again, our hearty thanks to the Guilders of the North Arkansas Conference.

The calendar through November is already filled with conference, district and local church workshops, retreats, youth council meetings, etc. Keep us in your prayers . . . especially during the Little Rock Conference House Party for Life Service Volunteers October 21-23, and the South Central Jurisdiction Board Meeting November 15-17.

PLEASE GET OUT YOUR GUILD HANDBOOK AND CHANGE THE ADDRESS OF ALDERSGATE CAMP TO Rt. 6, Box 564!

If you have questions about the work at Aldersgate Camp, list them for us and we shall be glad to answer. Remember the colored slides of Aldersgate here and in the New York Office which may be reserved for your meetings.

Best wishes to each of you . . . not only in your church work, but in your personal lives as well.

Sincerely,
Mike Willis

WOMEN IN THE CHURCH

By Mary Fowler

The United Council of Church Women—arm of the National Council of Churches and representing some 10,000,000 Protestant women throughout the United States—will hold its national assembly in Cleveland, Ohio, from Nov. 7 to 10. Mrs. James D. Wyker, national president, will preside over the sessions of this body that is "fast becoming one of the major church agencies in effecting social change in local communities." According to the UCCW, American women in thousands of communities are tackling problems as organized councils of church women. They point out that in Atlanta church women have carried out successful housing and nursery projects; and are now grappling with mental health. In Des Moines they have been busy in fighting race discrimination and "many doors to employment, previously opened only to whites are being gently battered down." Sioux City has found jobs and homes for 26 displaced families; and Greenwich, Conn., has resettled 60 refugees. In Gainesville, Ga., and Lenoir, N. C., church women have established day-care centers for children of working Negro mothers. The women of Bloomsburg, Pa., have purchased play equipment for the

LITTLE ROCK CONFERENCE EXECUTIVE COMMITTEE TO MEET

The Mid-year meeting of the Executive Committee of the Little Rock Conference Woman's Society of Christian Service will be held November 2 and November 3 at Pulaski Heights Methodist Church.

The opening session will be at 3:00 p. m. Wednesday, and the meeting will close with lunch on Thursday.

Mrs. J. R. Henderson, Little Rock, Conference President, will preside. Conference Officers, chairmen of committees, workers, district presidents, treasurers, and secretaries of promotion are to attend.

children of migrants; and in towns scattered as far apart as Washington State, Long Island, Ohio and Arkansas, they have directed Halloween "tricks" into collections for UNICEF. In Ponca City, Okla., and in Modesto, Cal., women are promoting better race relations; elsewhere they are fighting the sale of comic books, aiding students from overseas, and providing food, shelter and relief for needy families.

Miss Mary Sue Brown, of Waco, Texas, is in Port Alegre, Brazil, where she is the guest of the alumnae of Colegio Americano at their seventieth anniversary. Miss Brown was a teacher and principal of the Colegio for 35 years and until her retirement as a missionary of the Methodist Church in 1954. When she first took over the school it was a four-grade institution with 35 pupils. Now it is a junior college with 1,000 enrollment.

Day nurseries were practically unknown in the old Korea. Almost the only work for married women was to stay home and care for the children. But the war left many thousands of widows who have to work to support families; and more thousands of children needing nursery care. So Korea Church World Service has four day-nurseries, serving as "pilot projects" to help spread the idea, and to enable more widows to go out to remunerative work. Day nurseries are subsidized in Seoul, Inchon, Yong Dong Po, and Pusan in good buildings, and care for about 300 small children daily. Parents pay a monthly fee towards their care. The same buildings are currently educating about 275 older boys and girls evenings.

Miss Constance Hallock, of New York City, formerly with the department of information of the Board of National Missions of the Presbyterian Church in the USA, is enroute to Cairo, Egypt, where she will take up literacy work under Division of Literature of the National Council of Churches, in association with American Mission (United Presbyterian) of Cairo. Miss Hallock will work in close cooperation with Dr. Davida Finney, a United Presbyterian, born and brought up in Egypt, where her people were United Presbyterian missionaries. Dr. Finney is in charge of the literacy work of the mission at Cairo. Miss Hallock will work with English-speaking teachers, writers, and editors.



CHRISTIAN EDUCATION NATIONAL CONFERENCE SET

LOUISIANA GROUP TO ATTEND NATIONAL CONFERENCE

Dr. Bentley Sloane, Executive Secretary of the Conference Board of Education, will head a delegation of 13 from Louisiana who will attend the National Methodist Conference in Cincinnati, Ohio, Nov. 8-13. The following persons, in addition to Dr. Sloane, will attend: Miss Elizabeth Thompson, Conference Rural worker and Director of Adult work, Mrs. E. L. McKay, Conference Chairman of Children's Work, Dr. John Rasmussen, Chairman of the Conference Board of Education, Rev. Jas. T. Harris, representing the District Superintendents, Mrs. Jas. T. Harris, representing Youth Work, and Rev. Wm. Fraser, Professor of Bible at Centenary College.

In the delegation will be the following local church Directors of Christian Education: Miss Ann Fox, Alexandria, Miss Barbara Terry, Lake Charles, Miss Lillian Day, Shreveport, Rev. Don Barnes, Baton Rouge, Rev. Ben Youngblood, Shreveport, R. D. Shoulders, Shreveport. This is the largest group of professional workers from the Louisiana Conference ever to attend the National Methodist Conference on Christian Education, according to report.

THE CHURCH SCHOOL IS A RECRUITING GROUND

"The church school is a recruiting ground for the church, feeding a steady stream of members into the church," says the *Manual for the Four Commissions of Every Methodist Church*. "But it is also more than that. The sublime importance of guiding persons so that they will live as Christ would have them live is apparent. This is the work of Christian education. Without it Christians cannot develop. Without it the church cannot exist. The success of the church in its saving mission depends upon the development of Christians who know Christ's will for the daily affairs of their own lives and for the growth of his Kingdom."

Every Methodist should be familiar with the functions of the commission on education in his local church. This commission gives general direction to all the educational activities of the church school. These activities are:

1. Program, organization and administration.
2. Lesson materials and teaching procedures.
3. Enlisting and training leaders.
4. Winning pupils to Christ and the church.
5. Mission education.
6. Increasing membership and attendance.
7. Christian giving.
8. Home relationships.

These eight fields of work can be handled by the commission on edu-

More than 700 Methodist church workers are expected to attend the denomination's eleventh national conference on Christian education, November 8-13, in Cincinnati, Ohio, at the Sheraton-Gibson hotel.

The conference is sponsored every two years by the Methodist Board of Education, Nashville, Tenn. The program theme will be: "Foundations for Christian Living in Today's World."

Delegates will comprise the church's professional workers in religious education at the national and regional levels, and on college campuses.

The principal speaker will be Bishop Lloyd C. Wicke of Pittsburgh, Pa., a vice president of the education board. He will give five addresses based on the conference theme.

Professor Paul B. Maves of Drew University, Madison, N. J., and the Rev. Robert S. Clemmons of the board's staff in Nashville, will serve as general discussion leaders.

The Rev. Homer N. Clark, executive secretary of the Pittsburg Conference Board of Education, is president of the conference group. Other officers are the Rev. Howard A. Bailey, Yeadon, Pa., vice president, and Miss Florence Teague, Nashville, Tenn., secretary-treasurer.

Members of the executive committee include two of the Nashville board's executive secretaries — the Rev. John Q. Schisler and the Rev. Henry M. Bullock—and Miss Ethel Ristine, Los Angeles; Robert J. Cary, San Francisco; Professor Elmer A. Thompson of Ferrum College, Va.; Professor Carroll D. W. Hildebrand of DePauw University, Greencastle, Ind.; the Rev. D. Trigg James, Johnson City, Tenn.; the Rev. C. Wayne Banks, San Antonio, Tex., and Professor John L. Cheek of Albion College, Mich.

YOUNG ADULTS IN NEW PLAN

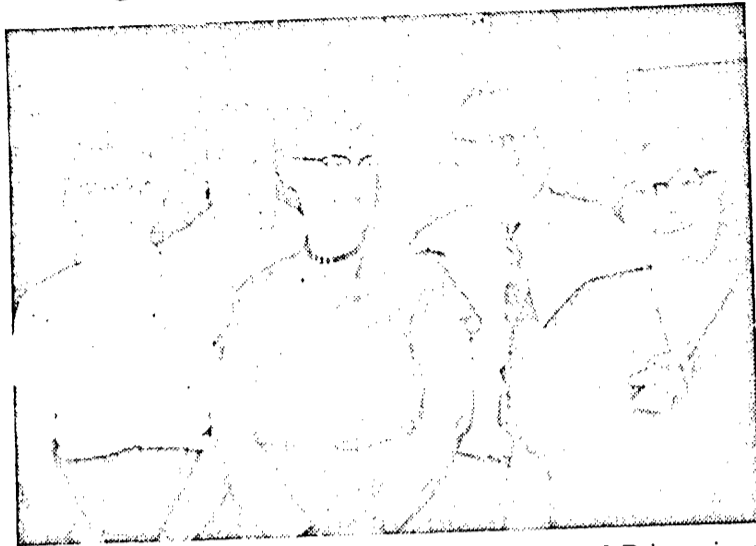
The annual Assembly of Young Adults, in Louisiana Conference, in August, recommended two assemblies for 1956—one for single young adults, and the other for young adult married couples.

Officers for the Single Young Adult Assembly are: Walter McLean, Jr., Baton Rouge, president; Stan VanNatta, Alexandria, vice president; Miss Doris Philips, Lafayette, secretary-treasurer.

Officers for the Married Young Adult Assembly are: Marion Tobin, Shreveport, president; Bertney Landry, Bastrop, vice president; C. J. Sistrunk, Baton Rouge, secretary; Paul White, Alexandria, treasurer.

education in various ways. One way would be to have a leader for each field, selected from the commission members. Each leader would study his field and guide the commission in its work in that field.

CLASS OFFICERS INSTALLED



Pictured above are the officers of the Tri-W Class of the St. Luke's Methodist Church of Little Rock who were installed by Mrs. Lois Longstreth at the monthly business meeting of the class, held at the home of Mrs. Ethel Davis on October 3: Left to right, front row, sec-

retary, Mrs. Pearl Price; vice-president, Mrs. Selma Lee; president, Mrs. Ethel Davis. Back row, left to right, Ray Robinson, teacher, and Fred Longstreth, treasurer.

Mrs. Fred Longstreth and Floyd Bates are assistant teachers.

BOARD OF EDUCATION AWARDS SCHOLARSHIP

Nashville, Tenn.—The Methodist Board of Education has awarded scholarships of \$2,400 each to three post-graduate college students who are planning teaching careers in the field of religion.

The recipients are: Thomas A. Langford, Charlotte, N. C.; William M. Cascini, Schenectady, N. Y., and Frederick T. Trotter, Pasadena, Calif. All are ordained ministers of the Methodist Church.

The awards, known as the Dempster Fellowships, were announced by Dr. Gerald O. McCulloh, director of the Methodist board's Department of Theological Schools and chairman of the awards committee.

"The primary purpose of the fellowships is to discover and train future teachers for our 10 Methodist seminaries and for religion departments of other colleges and universities," Dr. McCulloh said.

He said the grants may be used in any recognized graduate school for study in any field related to theology or the teaching of religion. This is the second year the fellowships have been given. They are named for John Dempster, a 19th century Methodist preacher, missionary and educator who helped found three Methodist schools.

Langford is now studying philosophical theology at Duke University, Durham, N. C. He is a graduate of Duke's divinity school and Davidson College, Davidson, N. C., and a ministerial member of the Methodist Church's Western North Carolina Conference.

Cascini is doing graduate work in sociology of religion at New York University. He is a graduate of Asbury College, Wilmore, Ky., and the Iliff School of Theology, Denver, Colo. His ministerial membership is in the Methodist Church's South Dakota Conference.

Trotter is studying for his doc-

DOES YOUR CHURCH HAVE A PARKING GARAGE?

Does your church have a parking garage for its members and visitors?

The Rev. Walter Towner, director of the Department of General Church School Work, General Board of Education, has written to the executive secretaries of the boards of education of the 120 annual conferences, asking them to furnish him with the names and addresses of churches in their conferences (or anywhere else) that have arranged for automobile parking in a building rather than in a parking lot.

"We need to make up a list of churches where the solution of the parking problem has been the operation by the church of a parking garage either built or acquired by the church," Mr. Towner said. "It is the sort of information we ought to have on file in connection with our building consultation service."

For a number of years the Department of General School Work has given consultation service to churches desiring better church school buildings and equipment. The problem of parking facilities for those that attend churches in crowded communities is an acute one and one that Mr. Towner and his staff will be glad to help solve.

Persons that know of churches having garages for the use of their members should write to Department of General Church School Work, Post Office Box 871, Nashville 2, Tennessee.

torate in systematic theology at Boston University, where he received his bachelor of divinity degree. He is also a graduate of Occidental College, Los Angeles. Last year he was elected a fellow of the National Council on Religion in Higher Education. He is a member of the Southern California-Arizona Conference of the Methodist Church.

Study Shows Change In Status Of Clergy Salaries

Washington, D. C. (RNS) — Clergy members dropped from the upper 30 per cent of salaried workers in the United States to the lowest 30 per cent between 1939 and 1949.

This was disclosed in the report of a study released here by the U. S. Census Bureau.

The study, which dealt with changing patterns of income distribution in the decade, was made by Dr. Herman P. Miller under the auspices of the bureau and the Social Science Research Council.

Out of 118 occupations studied, the ministry was one of only 24 that failed to register a gain of at least 100 per cent in a decade during that decade.

The median income of clergymen rose from \$1,264 a year to \$2,319 during the period, a gain of 83 per cent. This compared with an average gain of 122 per cent for the white collar professions.

The average income of lay religious workers increased from \$1,327 a year in 1939 to \$2,276 in 1949, a gain of 70 per cent.

The study indicated that national income was being distributed on a fairer basis after World War II than before. The share of the national in-

come received by the richest one-fifth of the population dropped from 49 per cent to 42 per cent.

Meanwhile, all groups but the lowest one-fifth showed gains. The lowest 20 per cent of wage-earners still receive only three per cent of the total national income.

The second 20 per cent, however, receive 11 per cent of the national income, as against only eight per cent in 1939; the third fifth gets 19 per cent, compared with 16 per cent, and the next to the highest fifth receive 26 per cent instead of 24 per cent.

Urge Moral Safeguards In Reserve Training Program

Washington, D. C. (RNS)—Careful safeguards over the moral conditions that will surround military camps where 18-year-old youths will take the new six-month reserve training program have been urged in a report submitted to Secretary of Defense Charles E. Wilson by the National Security Training Commission.

The new program, which was opposed by some religious groups when legislation authorizing it was before Congress early this year, got under way Oct. 1 with a group of 672 teenagers and 495 national guardsmen. The Army plans to train 90,000 youths during 1956.

The commission recommended tough military training for the youthful reservists, who after completion of the six-month training camp indoctrination will spend seven and one-half years in the active reserves.

But, most of its report was concerned with the need of meeting the moral problems involved in taking large groups of 18-year-olds out of their normal environment.

The commission said the military establishment should insist on rigorous enforcement of military and civilian regulations prohibiting prostitution in the vicinity of the training camps and banning the sale of intoxicating beverages to the young trainees on or off the base.

For the dual purpose of assuring maximum time for the training program and minimizing the hazards of outside temptations, the commission recommended that the trainees be given "little, if any, leave or time off base."

Camp commanders were urged to

Supreme Court Upholds Civilian Service Requirement

Washington, D. C. (RNS) — The United States Supreme Court upheld the constitutionality of the Selective Service requirement that conscientious objectors perform alternative civilian work of importance to the national health, safety, or welfare in lieu of military service.

It rejected an appeal by three Jehovah's Witnesses who were convicted by a federal court in Chicago of draft evasion when they refused to accept work assignments in an Illinois state hospital. They contended that the assignments violated the 14th Amendment, prohibiting involuntary servitude upon conviction

Suicide Increase In Sweden Laid To Declining Christian Influence

Stockholm (RNS) — An increase in suicide attempts in Sweden has been ascribed by several leading daily papers here to a decline of Christian influence among the people.

According to reports, the number of suicides in the country has doubled in the last two years. There are 1200 attempted suicides a year. The latter figure is greater than the annual total of traffic fatalities.

Unhappy marriages or love affairs rank first as motives for suicide attempts. Next come alcoholism and psychic disorders. Economic difficulties or disease are third on the list of causes.

Hoover Stresses High Cost of Crime

Washington, D. C. (RNS) — Crime costs the nation \$14 for every dollar given to the churches, J. Edgar Hoover, director of the Federal Bureau of Investigation, said here.

He told the International Association of Chiefs of Police that the cost of crime, when all factors are considered, is almost \$20 billion annually.

"The crime problem is essentially a youth problem," Mr. Hoover declared.

"Law enforcement and the entire community must concentrate more and more on the problem of the juvenile. Last year, 57.6 per cent of all persons arrested for auto theft were under 18 years of age. Forty-nine per cent of all those arrested for burglary and 43.6 per cent of those arrested for larceny were in the same age group."

The FBI chief said that the "alarming situation" with regard to juvenile theft might be "quickly remedied" if parents were held legally and financially responsible for the criminal acts of their children.

Mr. Hoover reported that during the first six months of 1955 there was a downturn in the national crime rate for the first time in seven years.

Japanese Minister to Aid More A-Bomb Victims

Minneapolis, Minn. (RNS) — The Japanese minister who led the project to bring 25 Hiroshima maidens to this country for plastic surgery in New York is making plans to bring additional bomb-scarred girls to other American cities for treatment.

The Rev. Kiyoski Tanimoto reported here that doctors in Houston, Texas; Mobile, Ala.; and Philadelphia, Pa., have expressed interest in aiding a group of girls from Nagasaki, the other Japanese city which was A-bombed.

Mr. Tanimoto is traveling around the country raising funds for 6,000 Hiroshima survivors who still need medical care.

A recent appearance he made on "This Is Your Life" television show has brought in \$55,000, he disclosed. Any money left after the first group of maidens has been treated in New York will be used for other victims, he said.

It is expected that the maidens—who were high school students en-

gaged in civil defense at the time the bomb dropped—will need a year for their series of operations, the minister said.

In between the operations at Mt. Siani hospital in New York the girls are staying at homes of Quakers.

Already the morale of the girls has been greatly improved, Mr. Tanimoto said. During their stay in New York they are learning sewing, cooking and various other home-crafts.

Virginia Methodists To Take Over College As Assembly Grounds

Richmond, Va. (RNS) — The Virginia Methodist Conference voted to take over the \$1,000,000 facilities of Blackstone College for Girls. The 40-acre institution, unoccupied since the summer of 1954, will be used as a Conference assembly grounds.

At a missionary rally held in connection with the meeting, Bishop Paul Neff Garber said Virginia Methodists should have an "aggressive" church extension policy to take care of the state's growing population.

"From a religious standpoint," he said, "we really have a new frontier in Virginia. We should take advantage of the situation since the population growth may eventually level off."

Bishop Garber said a survey he had made showed that Methodists in Virginia "ought to begin 48 more congregations in the present Conference year and 67 new ones in the next five years."

METHODIST YOUTH

WESLEY FOUNDATION SPEAKER



Col. Francis C. Grevemberg (center), superintendent of Louisiana State Police, spoke to the Louisiana State University Wesley Foundation on Tuesday, September 27. His presentation on the organ-

ization of the State Police Force was followed by an informal question and answer period. Shown with him are Joe Parker (left) program chairman and Rev. Ray K. DeHainaut, Wesley Foundation Director.

ACTIVITIES AT SLI METHODIST STUDENT CENTER

After participating in a month of activities designed to welcome new members to the S.L.I. Methodist Student Center many of the Methodist freshmen on the campus have become active members of the Methodist Student Movement.

About 100 freshmen were welcomed to the Student Center at the Freshman reception on September 8. Many of these same freshmen joined the upper classmen on September 8 for folk games and an ice cream social. The regular Sunday program, Sunday School and church in the morning, fellowship supper followed by fireside hour, when Miss Gretchen Elston showed colored slides taken in Japan, and evening services climaxed the first week of activities at the Student Center.

The second week was a busy one for the upperclassmen. Preparation had to be made for the Freshman fellowship supper on Thursday, September 15, and for "Wild Wesley Western Freshman Party" held on September 16.

Members of the S. L. I. Methodist Student Movement affiliating with the First Methodist Church of Lafayette on College Day, September 18, were: Shirley Estes, John Denison and Marlene Spell, all of Iowa; Carol Ann Hoffpauir, Johnny Harris, Sylvia Faulk and Bert Hoffpauir, New Orleans; Janet Mitchell, Jack Phelps, Della Temple and Dorothy Devilbiss, Jennings; Marline Calcote, Bunkie, Mickey Forrester, Clinton; Margaret Moore, Welsh; George David Parish, Jonesville; Edwin McClanahan, Bossier City; Alwin Morgan, Pecan Island; David Cole, Jena; Lynn Hoff, Cavington; Jeanne Hall, Houma; Harriet Hines, Morgan City; Barbara Linscombe, Gueydan; June Tillman, Franklin; Ada May Whittington, Hathaway, and Gary Compton, Bayou Chicot.

By the third week of school, studies began to demand increasing

WITH THE SUB-DISTRICTS Central

The Central Sub-District met on October 11 at the Leslie Methodist Church on October 11.

The president, Larry Smiley, presided over the business meeting. A filmstrip on the "Purdue National Convocation of Methodist Youth, 1955" was shown to the group.

After refreshments were served, the new officers were installed in a beautiful candlelight service.

The council will meet on November 6 at the Marshall Methodist Church.—Reporter

Monroe

The Monroe Sub-District held its workshop on the Fall Action Project in the educational building of the First Methodist Church, Monroe, on Saturday, October 8. Registration was from 9:00 to 9:30 a. m. and all who attended brought a sack lunch.

Classes were taught on Missions, World Peace and Overseas Relief by the following: Mrs. Jas T. Harris, Missions; Rev. D. F. Anders, World Peace, and Rev. J. F. Kilpatrick, Overseas Relief.

At the last Sub-District meeting held at St. Paul's Methodist Church, Monroe, Billie Sue Swanson was elected secretary. The program, led by Spiller Milton, was on the National Youth Convocation. The young people who attended the Convocation participated in the program. Travis Brown, president, presided at the meeting. The reports given by local churches were very favorable.—J. B. Watson, Reporter

amounts of time and activities became more spontaneous. By then the freshmen had begun to feel more at home and were rapidly becoming valuable members of the Southwestern Methodist Student Movement.—Reporter

Dear Betty,

I can hardly wait until October 23, World Order Sunday! You see, we are going to have a UN Party to begin our Fall Action Project. We got the idea for the party from the Fall Action Packet that we ordered from the Methodist Service Department, Box 871, Nashville 2, Tennessee. When we got our packet and read all the many ideas, we were so excited that we just had to have a special council meeting to plan for the project.

However, the party is not all we are planning to have. We ordered **WAYS TO PEACE** for 20c each from the Methodist Publishing House in Nashville, and are passing them around at school so that everyone can read and study the material. Then on November 6, World Peace Sunday, we are having a panel discussion on "Ways to Peace and What Can I Do for World Peace?" which we got from the packet.

But wait until you hear this, Betty. Everyone in our MYF has subscribed to **CONCERN** and has pledged to give more to the MYFund! Isn't that great? Just think how much we will be able to do for our friends overseas now. Those are two definite ways by which we can help to make the Christian community world-wide, which is our goal in this project.

Oh, I could go on and on about all the things that we are going to do but I just have to go wash dishes for Mother. I certainly hope that your MYF is ready for the Fall Action Project. Are you?

Sincerely,
Margaret

The Youthful Accent

By Hoover Rupert

DR. JOHN Q. SCHISLER

Seldom does this column direct its attention specifically to an individual and use its column inches exclusively for words of tribute and appreciation. But seldom either does Methodism experience the kind of transition which takes place in its educational leadership as will occur next week when John Q. Schisler, for more than thirty-five years a leader in the educational phase of Methodism, retires as Executive Secretary of the Division of the Local Church in our General Board of Education. Because of what his life and ministry means to Methodist youth, as well as the personal indebtedness I feel to this giant in the Lord's vineyard, I call the occasion of his retirement to the attention of readers—both youthful and adult, that they might be aware of the rich contribution Dr. Schisler has made to the life of the educational program of our church, and particularly what he has meant to the youth of Methodism during an especially fruitful ministry.

My first meeting with Dr. Schisler came at the time of an interview which led to my becoming a member of his staff in the General Board. I had known him by reputation as the man who was the leader of the forces at work in Methodism's program of Christian education in the local church. But, I can say, as can many many others, no man in the church has influenced me more for good and challenged me in a greater way for Christian service than this native of Arkansas who began his preaching career on a circuit in his native state in 1912, and has been on the General Board of his church since 1920. Since unification he has been the top executive in the Christian educational program as it affects the Church School in your local church and mine.

Dr. Schisler is a man of deep dedication to the educational ministry of our Christian faith. Any who work closely with him are soon made aware that they are in big business for the Lord, and nothing short of full dedication of time, talents, and resources, is sufficient to meet the continuing challenge. His

MYF VISITS MISSION PROJECTS

The Methodist Youth Fellowship of the University Methodist Church, Baton Rouge, on Sunday, October 2, left at 8:00 a. m. for a tour of some of the mission projects in Louisiana.

They first visited the MacDonell Home in Houma, according to Melinda Harrison, secretary of the Senior Methodist Youth Fellowship of University Church. They ate lunch there and made a tour of the buildings.

They next visited the Dulac Indian Mission in Dulac and made a tour of the Dulac country and visited with its people. The visit was completed when the group joined the Houma Indian people for afternoon church and communion service in the Dulac Methodist Church.

Twenty-nine young people made the trip, led by Perry Le Cates, Senior MYF counselor, and Mrs. R. K. DeHainaut, youth director. Chaperones were Mr. and Mrs. F. T. Wratten and Ray Shokes, Sr.

It was a wonderful experience for the group.

democratic spirit is known to all who serve with him on the staff, both in Nashville, and across the nation. You never get the impression that you are working for him. You always have the impression that you are working with him for the Lord and His Church!

As one who shared for awhile specifically in the youth work of the church, I can report to today's youth of their debt to Dr. Schisler. He was right in the thick of the creative partnership that produced the Methodist Youth Fellowship and set the pattern for youth work in modern evangelical denominations. He has pioneered all along the way in efforts to make the youth program of our church Christ-centered, but geared to the needs of changing generations of young people. I am glad that we will continue for many months to receive his official advice and counsel.

My personal gratitude and yours to John Q. Schisler, servant of Christ, man of vision, educational pioneer, continuing friend of Methodist youth!

ARKANSAS METHODIST

OBITUARIES

ROSA — Mrs. John Rosa of Melbourne passed away on Tuesday, September 26, after a long illness. Funeral services were held on Friday afternoon at the Melbourne Methodist Church by Rev. R. E. Connell, district superintendent of the Batesville District, and Rev. D. G. Hindman, pastor of the Melbourne Church.

Mrs. Rosa was an active member of the church. She was chairman of the Commission on Missions and held several other offices in the church. Her husband is chairman of the Official Board of the church.

Mrs. Rosa was born in Mt. Pleasant, Arkansas, on June 28, 1912. She was converted at an early age and united with the Cumberland Presbyterian Church. After her marriage to John Rosa on July 24, 1937, she united with the Methodist Church.

Two sons were born to Mr. and Mrs. Rosa, one of whom died in infancy.

Survivors include her husband, her son, her mother, Mrs. W. L. Dobbs of Melbourne, three brothers, Fred and Ray Dobbs of Little Rock, and Capt. J. C. Dobbs of Victorville, Calif.

BECK — Methodism lost a longtime member when Frank Beck passed away October 2 at his farm home near Denver, Ark., where he was born July 25, 1868. It was in this home of his parents, David W. and Sarah Beck, that the first Methodist church in Carroll County was organized by Mr. Beck's grandfather, Martin Trantham, one of the first itinerant Methodist preachers in the county, soon after the close of the Civil War. Carroll County, at that time, comprised what is now Boone, Madison, Benton and Carroll Counties.

One of the landmarks near the present residence of the old home which Mr. Beck became owner of soon after his marriage to Miss Bertha Malone on August 16, 1888, is a sturdy "smoke house" built of hand-hewn oak logs salvaged from the "big room" of this pioneer home.

In the early days when churches were few and far between in Northwest Arkansas, Mr. Beck was often called to officiate at funerals over the county. As a song leader he gave much time to the early-day protracted prayer meetings.

Last August the Becks celebrated their 67th wedding anniversary with all of their eleven children present. Many of their 26 grandchildren and 23 great grandchildren were also present.

For many years Mr. Beck had been a consistent reader of the *Arkansas Methodist*. Funeral services were conducted at Alpena, his home church, October 4, by the Rev. E. W. Faulkner, assisted by Rev. Archie Boyd, pastor of Berryville Methodist Church, and Rev. A. E. McIlveene, pastor of the Alpena Methodist Church. — Mrs. Minta Buell.

If we are to meet our international responsibilities and insure the safety of our own people, we must have a practical and direct concern for children throughout the world. The future of the nations is even now being determined by the infant, the toddler and the teenager quite as much as by their elders.—Leonard W. Mayo.

UNDER GOD ALL WEEK

(Continued from page 3)

their particular needs. Some high schools give credit for work completed by pupils in weekday church school classes. Many public school principals are staunch supporters of the weekday plan, believing that religious instruction raises the moral tone of their students.

In this view point they are backed by such civic leaders as Judge Joe H. Glasser of Enid, Oklahoma, who asserts: "I am firmly convinced that releasing children from academic instruction in the public schools for one hour each week to enable the students to receive Christian education, which the majority of the students would not otherwise receive, is the greatest step the community has taken in answer to the problem of juvenile delinquency."

National Conference Next June

Hosts of other workers with youth within the church and community are being aroused to new effort to put God into the thinking of boys and girls on Tuesday and Thursday as well as on Sunday. An indication of this increased interest is the first National Conference on Weekday Religious Education which will be held next June 25-28 at Oberlin College, Oberlin, Ohio.

There denominational and inter-denominational workers, pastors, professional and lay leaders, public school educators, professors and students of Christian education will come together to discuss and plan next steps in strengthening the weekday movement.

Administrators will be on hand to assist communities in launching or improving weekday church schools. There will be a sharing of experience on such matters as obtaining and organizing community support, financing, housing, teachers, curriculum and class schedules.

Coordinating conference plans is Dr. Erwin L. Shaver, longtime guide

of the weekday church school movement. He is Executive Director of the Department of Weekday Religious Education, Division of Christian Education, National Council of Churches (79 East Adams Street, Chicago 3, Ill.), which is sponsoring the conference in cooperation with denominational boards of Christian education and state, city and county councils of churches.

But you don't have to wait till next June. Write a letter. Any of these organizations will help you

right now lay the ground-work for a program of weekday religious education that will grow young citizens for one nation under God all week!

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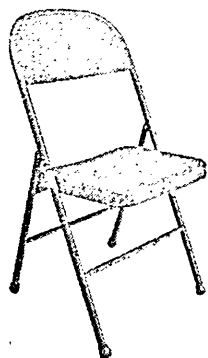
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The Sunday School Lesson

REV. H. O. BOLIN

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LESSON FOR OCTOBER 30, 1955
THE MISSION OF THE MASTER

READ THE LESSON FROM YOUR BIBLE: Luke 4: 16-24, 28-30.

MEMORY SELECTION: *The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind, and to set at liberty those who are oppressed, to proclaim the acceptable year of the Lord.* (Luke 4:18-19)

This is the first lesson of UNIT III: "BRINGING NEW LIFE TO MEN." The unit is composed of five lessons, and the aim of it is as follows: "To show how Jesus brought new life to men and to lead adults to desire to have a part in this work today." The theme of our lesson for today is "The Mission of the Master." The aim of this particular lesson is "To help men and women of today to have the same concern for oppressed, poor and handicapped people which Jesus expressed in his sermon at Nazareth."

A Look At The Scriptures

The material for this lesson is well chosen, when we consider the general aim of the unit. Jesus was deeply concerned about the welfare of people — the common people as well as the favored few. He came into the world that all people might have the abundant life, and he began his active ministry by striking out against those evils that were hindering many from enjoying this life.

This lesson ties right into the two that preceded it. Jesus was baptized by John in the Jordan River, at which time he was more deeply impressed than ever before that he was the Son of God; the promised Messiah. The idea that he was the Messiah grew on Jesus gradually. The culmination of this growth was reached at his baptism. The voice said "Thou art my beloved Son; with thee I am well pleased." Jesus needed this assurance to confirm his faith in his Messiahship. It will be remembered that this audible voice came again toward the close of the Lord's ministry. It took place on the Mount of Transfiguration. At that time, however, it came to the three disciples who were with him and not directly to Jesus. The voice said to them "This is my beloved Son; hear ye him." By the time of this last event, Christ had come to know beyond the shadow of a doubt that he was the promised Messiah.

The next lesson dealt with the temptations of Christ in the wilderness. Satan began each one of those temptations by saying "If thou be the Son of God" do this or that. The faith of Jesus in his Messiahship had been so strengthened both by the audible voice at the time of his baptism and the coming of the Holy Spirit upon him, that it could not be shaken.

After these things had taken place, Christ was ready to begin his active ministry and he headed for Nazareth. He wanted to make the declaration of his Messiahship first to the people with whom he had grown up. Nazareth was not a large

place. The chances are that there was hardly any one in it who did not know Jesus personally. No doubt, all of them were his friends. He naturally felt that Nazareth would be an ideal place to make this momentous declaration.

The lesson begins with his return to Nazareth and calls attention to the fact that he grew up there. Then Luke goes on to mention a thing that we might well note: "He went to the synagogue, as his custom was, on the sabbath day." The Son of God was a regular attendant at church. He made a habit of it. He was a great lover of nature. He was very fond of being in the great outdoors, but you never find him arguing, as some foolishly do now, that he could worship God better in nature than he could at church. The truth about the matter is, if a person is not interested enough in religion to attend public worship services, he is not interested enough to do much worshiping anywhere. If the Son of God felt the need of worshiping along with others, surely no one can properly follow him, when physically able to do so, without attending church.

At that time the ruling elders of the synagogue, were in the habit of calling on any worthy person to bring the message of the hour. On this particular occasion, they called on Jesus. As was the custom, he stood to read the Scripture and then sat down to teach or preach. He selected a passage from the prophecy of Isaiah, which had to do with the work of the Messiah. According to this passage the Messiah was to work under the inspiration of the Holy Spirit and was to preach good news to the poor, proclaim release to the captives, give sight to the blind, liberty to the oppressed, and to proclaim the acceptable year of the Lord; that is the fact that the promised Messiah had arrived.

We can well imagine that Christ had a wonderful delivery, and he had studied the Scriptures so much that he read them with proper meaning and emphasis. At first his hearers were elated. "All spoke well of him, and wondered at the gracious words which proceeded out of his mouth." It was only when he began applying the Scripture to himself, and to declare that he was the fulfillment of this prophecy that they became enraged. They felt that Jesus could not, by any stretch of the imagination, be the promised Messiah. He not only had lived among them for many years, but had toiled during that time as a common laborer. They raised the question "Is not this Joseph's son?" Jesus knew what was in their minds

and declared that "No prophet is acceptable in his own country."

Jesus further angered them by declaring that God is interested in all people, and not just the Jews. He proved his point by calling attention to two events that took place in the experience of a couple of their prophets. In the days of Elijah there were many hungry widows in Israel, but God sent the Prophet to a Gentile widow. In the days of the Prophet Elijah there were many lepers among the Jews, but he healed the Gentile Naaman rather than them. This was the straw that broke the camel's back. His life-long friends became so enraged that they determined to kill him, but he escaped out of their hands. One of the saddest pictures in the Bible is to see Jesus being driven from the one place on earth where he had spent most of his time, and that by people who had known him all of his life.

We often think of the courage of the Lord: his courage in condemning the Pharisees; his courage in Gethsemane; his courage before Pilate; and his courage on the cross, but when we chalk up the moments of his heroism we should never forget this sermon he preached at Nazareth. He declared himself to be the promised Messiah and did so fully knowing that no prophet is accepted among his own people.

The Lesson For Us

As we apply this lesson to our circumstances, may we note again its aim: "To help men and women of today to have the same concern for oppressed, poor and handicapped people which Jesus expressed in his sermon at Nazareth."

Some one has called attention to the fact that there is quite a similarity between the conditions of the first century and those of our century. During the first century the great majority of the people of the world were very poor. The same is true today. It is said that two-thirds of the people of the world go to bed hungry every night. During the first century there were many captives. Rome had extended its power to the ends of the civilized world. The Jews themselves were subservient to the Romans. This was true with many other small countries and provinces. Think of the number of captives in the world today. Many small countries are captives to the Communists. Even the majority of the people of Russia and China are captives themselves to a form of government which is not to their liking. Not only so, but there are still hundreds of people in slave labor camps. Jesus declared that he came as the Messiah to proclaim release to the captives.

Not only was Christ interested in helping the poor and releasing the captives, but he wanted to bring sight to the blind and set at liberty those who were oppressed. He did give physical sight to many blind people, but that was not the most important part of his work along this line. For every person who is physically blind there are a hundred thousand who are morally and spiritually blind. Christ himself said that "None are so blind as those who have eyes and yet refuse to see." There are many, who morally and spiritually speaking, deliberately close their eyes. They refuse to see, because seeing would either bring them into a state of constant

condemnation or would lead to a complete renovation of their lives. They do not want to pay the price for seeing and therefore they deliberately remain blind. Many people are totally blind along these lines and nearly all of us have blind spots that need to be illuminated by the light of the teachings and example of Christ.

From the standpoint of poverty and riches there are four classes of people in the world. There are those who are poor both materially and spiritually. Then there are those who are poor materially but rich spiritually. Christ himself belonged to this group. Next, we have a group who are poor spiritually but rich materially. The rich young ruler belonged to this group. Last, we have those who are rich both materially and spiritually. It is hard for one to belong to this group. Christ himself said so.

We must never forget that Christ is interested in the poor, whether their poverty be material or spiritual or both. To follow in his footsteps we must be concerned with the poor. We can give of our material means to help feed those who are materially poor, and we can use our influence both as individuals and as a church to help bring about better working and living conditions for all those who are living beneath a comfortable standard in life. It is not enough to carry baskets of food to the hungry merely on Thanksgiving and Christmas while they lack for the necessities of life for the rest of the year. The best way to help any one is not with occasional hand-outs, but to enable them to help themselves by using our influence to bring about better living conditions for all who live below the standard of necessity, and yet are willing to work. The church will have to take a more definite stand in the struggle between capital and labor than it has been willing to take heretofore.

There are many captives in the world. There are those who suffer physical incarceration and those who are imprisoned mentally and spiritually. We have already mentioned the slave labor prison camps and the captive people behind the iron and bamboo curtains. Christ would have all of them freed. These are also people who are captives to evil habits, and Christ alone can free them. It is our part to bring them into a saving relationship with him. There are others who are captives to prejudices; to fear; to inferiority complexes; to hatred; to greed; and to feelings of insecurity. The answer to the freedom of all of these captives is Christ. In speaking of the freedom granted by him, the Apostle John goes on to say, "If the Son shall set you free; you shall be free indeed!"

All of these matters have to do primarily with the social side of the Gospel. We often hear people talking about the social Gospel and the individual Gospel. There are no two gospels. These are simply the two sides to the one and only Gospel. When thought of from the standpoint of the individual the Gospel saves the soul of the person in question, and when thought of from the standpoint of its social implications it saves his relationships with others. In brief, the person who is really saved will act like a true Christian in all of his contacts with others.

ARKANSAS METHODIST