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Retired Minister

Sunday, November 27, has been designated as Retired Minister Day in the Little Rock Conference. On this day, in the conference, special recognition will be given to retired ministers and their widows.

A very interesting and informative folder is being distributed in the Little Rock Conference by the Conference Board of Conference Claimants. This folder will be a great aid in promoting and planning the observance of Retired Ministers' Day.

According to the folder, Rev. J. T. Rodgers of St. Charles, 96 years of age, is the oldest retired minister of the conference. Nine others are between 80 and 90; 25 are between 70 and 80; 12 are between 60 and 70 and 1 between 50 and 60. Pensions at present range from \$130.00 to \$1,822.00 per year. The total years of service the group has given to the church amounts to 1,133 years.

Fifty-one widows of ministers are on the claimants roll. They have given a total of 1,444 years of service to the church as wives of ministers. The pensions of widows, at

1st Methodist, Helena Launches Building Program

Brought, for the fourth time, to the various groups and the membership of the First Methodist Church, Helena, an Advance and Construction Program, involving the expenditure of a minimum of \$100,000.00, was approved, November 6, by the members of the congregation, over eighteen years of age, in an official vote cast during the morning worship service. \$75,000.00 is to be used for an Educational Building and \$25,000.00 for a new parsonage.

Previously, October 3, the Official Board had passed, by roll-call vote, without opposition, this much needed plan, and it was approved by the First Quarterly Conference, October 26, in what the District Superintendent said was a most enthusiastic spirit.

The Finance Commission held two meetings in which a complete survey was made of the present membership, and in which members of the Commission first pledged themselves to the scale of giving required to accomplish the Advance over a four year period. All members of the Commission are very optimistic and enthusiastic about the entire program, which is planned to construct a new Educational Building, which is greatly needed, and also to provide a modern parsonage for the pastor and his family. Co-chairmen of the Advance Campaign are Earl Wells, Sr. and C. L. Harris. Rev. Irl Bridenthal is pastor.

Conference

The Little Rock Conference is now in session. The average salary for retired ministers is \$49.00 per service year to retired ministers. This is \$9.00 per service year under the minimum set by the Discipline. The Board of Conference Claimants in the Little Rock Conference asks the full cooperation of all ministers and lay workers of the conference in making Sunday, November 27, a truly great day for retired ministers and their widows and also in their efforts to raise the total amount paid per service year at least to the Disciplinary minimum.

Fall Activities At Hawley Memorial

The fall months have been busy times for the people of Hawley Memorial in Pine Bluff, with activities for all ages.

The W. S. C. S. observed its 15th anniversary celebration October 15 with a wonderful program under the leadership of Mrs. J. D. Kelley and Mrs. Milburne Isom, President. Charter members, past presidents, and life members were all given special recognition. A potluck supper was enjoyed. Mrs. Isom made a lovely birthday cake for the occasion.

On the night of Oct. 25, Mrs. George Kerr led the Week of Prayer and Self Denial program, in the form of a Sacrificial Meal. The tables were decorated by Mrs. D. D. Pointer with fall fruits and vegetables. The mission projects were represented by High School girls, dressed in costumes complementary to the countries they represented. The hour was spent in quiet and meditation and gave spiritual food to the fine group of ladies, as we shared our physical possessions with those less fortunate than we.

Halloween was observed for all ages with a party in the Fellowship Hall for the families of the church and friends. This was done in cooperation with a city-wide project for UNICEF. The children and youth gave their time to "trick or treat" for UNICEF and a good offering was received. Prizes were given for each age group for the best costume. The church furnished hot-dogs and drinks and cakes were furnished by the ladies. Misses Mary Louise McCarthy and Ida Ruth Isom led the group in games, and a night of fellowship enjoyed by a large representation from all ages.

The Men's Fellowship is sponsoring the offering for the Children's Home. The Tennie Ella S. S. Class made 300 colorful stockings and presented them to the men for distribution. A breakfast was held Sunday Morning, November 6, for the men of the church to launch their drive. Jack Jehlen and Clinton Pat-

Bentonville To Observe 125th Anniversary

The Bentonville First Methodist Church will observe the 125th anniversary of its organization, with November 27 to December 4 designated as Anniversary Week. Since the first service in the present building was held on the first Sunday in December, that day is known as Anniversary Day. Services will be held each evening during Anniversary Week by former pastors and those who have gone into the ministry from the Bentonville church. Rev. Martin A. Bierbaum, who was appointed to serve this

church last June, has announced the schedule of services for the week.

Rev. Lindsey Trone, pastor in First Methodist Church in Clovis, New Mexico, will speak at the eleven o'clock service November 27. He is the son of the late Mr. and Mrs. W. E. Trone, and a graduate of the Bentonville High School, going into the ministry from this church. Rev. Glenn F. Sanford, national secretary of the Town and Country Commission of the Board of Missions with headquarters in New York, will preach at the Sunday night service. He was pastor here from 1937 to 1939, which was during the period when three branches of the Methodist Church were uniting. The Methodist Episcopal and the M. E. Church South in Bentonville united during his time here.

Monday night, Rev. Lindsey Trone, pastor at Lamar, Ark., will be the speaker. He is the son of Mr. and Mrs. Louis Rolland of Bentonville, and was reared here. Rev. Harold O. Eggenberger, pastor of the First Methodist Church in Blytheville, will give the message Tuesday night. He was pastor here from 1945 to 1947. Wednesday night speaker will be Rev. Hubert E. Pearce, pastor of the Wynne church. He was pastor here from 1951 to 1955. He drew the plans for the present building and carried them to completion. Thursday night, the speaker will be Rev. Lloyd Conyers, pastor of First Methodist Church in Batesville. He served the Bentonville church from 1941 to 45, starting a building fund and plans for a new church. Alf A. Eason, pastor of the Russellville church, will preach on Friday night. He was pastor here from 1947 to 1951. Rev. Roy Bagley of Fayetteville, superintendent of the Fayetteville District, will preach at the eleven o'clock service December 4, with Rev. Jeff Sherman of Searcy preaching at night.

Bro. Sherman is retired, but serving as associate pastor of the First Methodist Church at Searcy. He is a former pastor of the Bentonville church, having served four years, from 1914 to 1918. Rev. Willie Walker, who went from this church into the ministry, is serving as a chaplain in the Army and unable to attend the anniversary services.

Other former pastors who have been invited are Rev. A. H. Dulaney of Conway, Rev. Lester Weaver of Richmond, Virginia, and Rev. J. Abner Sage of Houston, Texas. All are retired. Church records are incomplete, and there may be others whose names are not listed. Any such information will be welcome, and all former members and friends are invited to attend these services.

—Reporter

GRATITUDE:

God is glorified, not by our groans but by our thanksgiving.

—Edwin P. Whipple

New Methodist Church At Searcy

The official name for the new church in Searcy is Grace Methodist. The church has been having regular services since conference in a store building. A Church School has been organized. The enrollment is 40 with an average attendance of 30. The membership is growing steadily. The average attendance in the services is 50.

The Church has bought a parsonage near the building. Completely new furnishings have been put in the parsonage. A WSCS has been organized with ten members.

The church building is nearing completion and should be finished by the 15th of December. The first unit of construction is the sanctuary with four temporary classrooms. Pews and furnishings have been ordered. The building will be of brick veneer. The Educational Building will be constructed later on.

The Church is meeting a definite need in Searcy. It is reaching and ministering to people that other churches in the community were not reaching. There is a good spirit among the people and the church has hopes of becoming a well established church in Searcy. The Church should have a membership of 100 within 18 months.—Reporter

ton were responsible for the meal after which two men were appointed to go to each class with the socks to explain the purpose. "Operation Sock" had been used for several weeks to add to the mystery and interest of the project. All were quite enthusiastic and hope to increase our offering to the Home by all having a part. The men will sponsor "Family Night" December 13, at which all will bring their stocking filled with money for the Home. The youth department plans a grocery shower for the Children's Home. After the program, the choir will present a cantata for the enjoyment of all. Rev. George Kerr is pastor.—Reporter

We Give Thanks

A THANKSGIVING MESSAGE

by Joseph R. Sizoo

NOTE: Dr. Joseph R. Sizoo is Head of the Department of Religion at George Washington University, Washington, D. C.

THE history of the modern world turns on the story of four little ships. They were small, tiny, frail craft; in size they were smaller than life boats on modern trans-Atlantic liners. Who owned them, where they were launched, what seas they sailed, when they sank to the bottom of the sea—of all that we know nothing. And yet, such is the irony of history, that apart from these four little ships, civilization, as we know it, would never have come to pass.

The first ship was used by a group of fishermen on the Sea of Galilee. Jesus of Nazareth stood in the stern of it one day preaching the good news that God is love, that we are held by a love which will not let us go, that the individual is of inestimable worth, that there are divine possibilities to life, that man is recoverable, and that we can build a new world order founded upon compassion and good will. What a change that little boat has made for all mankind. Indeed life has no meaning apart from it.

The second little ship was launched thirty years later. It sailed from a port in Asia Minor over the Aegean Sea to a harbor in Greece. A passenger on that little ship, on one of its sailings, was Paul. He had heard a voice and had seen a vision. In obedience to them he carried the Gospel of the Son of God into Europe. That little ship has altered forever the history of the Western world. Western culture as we know it is unthinkable without it.

The third ship sailed fourteen centuries later. It left a quiet harbor in Spain in search of a new passage to India. It tumbled through angry and uncharted seas. It was a gruelling and fearsome journey during which ill health and mutiny broke out. At last Columbus dropped anchor in the harbor of San Salvador and the New World was discovered. That little ship opened the gates to a new world, and because of it a new era was born.

Pilgrim's Ship—The Mayflower

The fourth little ship sailed one hundred and forty years later from a port in South England. It was a small ship, ninety feet long and twenty feet wide. It carried 102 passengers. For thirteen weeks it fought its way through mounting storms until it was driven from its course. At last when its food supplies were either exhausted or spoiled and the hull was water-logged, it dropped anchor in a little harbor in the New World. The name of that ship was the Mayflower; the name of that harbor was Plymouth; the name of that company was Pilgrim.

So Few Gave So Much

From that brave handful of people, by the Providence of God has come our nation. Never

have so few given so much to so very many. They built rude shelters in the clearings; they cultivated six acres of land; they endured the severe winters; their water supply was rationed for two years. Before six months had passed one half of their number had died and were buried in graves made level with the ground. They were poor; they provided only one-tenth of the funds necessary for the adventure. They worked twenty-three years to pay back their debtors, London bankers. They ate the unaccustomed diet of dried fish and ground nuts. Yet their first act when they brought in their first harvest was to gather for a day of fasting and Thanksgiving. Now after more than 300 years this nation, under God, pauses on this annual Thanksgiving Day to remember them and bless God for this inheritance.

What the Pilgrims ask of us is not so much to be remembered but rather to be vindicated. Many of their hopes and aspirations have not yet been fully realized. They place in our hands a torch and there is still darkness to be conquered. They laid the foundations of a new society but the superstructure is not yet completed. They sowed seeds but fields are still to be cultivated for the harvest. Hendrik van Loon once said, "We are a great country, but we are not yet a great people." As we address ourselves therefore to these unfinished tasks, the Pilgrims face us with three very disturbing and searching questions. They are these.

Risking For Freedom

1. "We were willing to take the risks for freedom. Are you?"

They had no material comforts. No promise or assurances lured them. They were not dazzled or entranced by guarantees. They knew nothing about security. They always lived on the perilous edge of want. They were cold and hungry and lonely. But blessed be God, they were free. They could worship God according to the dictates of their consciences with no one to bludgeon or terrify them; they could speak their minds without the terror of thought control; they could vote as they wished; they were free to criticize. They were no longer tools in the hands of charlatans or pawns in the hands of political dictators. They were willing to take risks for freedom, and they got it.

You can almost hear them ask, "Are you willing to take risks, face hardship, endure travail for freedom's sake?" Too many people think of freedom as a precious treasure, wrapped up in tinsel and tissue, carefully held together with colored ribbon, brought out of hiding now and then, dusted off, sing over it "God Bless America," and then return it to its hiding place. You cannot inherit freedom any more than you can inherit virtue. You cannot give people freedom any more than you can give them character. It is something which each generation must achieve, experience and struggle for. The road of freedom is full of perilous turns and unforeseen hazards. There are risks involved in it. Freedom has its price. As long as there are people within and without our

border enslaved by suspicion, fear, poverty, hate and intolerance the battle for freedom is not yet won.

We want free education, but why then do we grudgingly support schools and colleges. We want public health, but why do we hesitate to support health centers and hospitals. We want national unity, but why do we keep alive wretched misunderstandings and bigotry. Democracy is a form of government so high and so exalted that it requires a high level of intelligence to appreciate and a high standard of character to maintain. Are we willing to accept the risks?

Building On Belief In God

2. There is a second disturbing question the Pilgrims ask of those who would carry freedom's torch: "We founded our freedom on God; have you?"

It was a society held together by a living faith in a living God. The driving force behind freedom was the conviction that they were children of God, and never drifted out of his love and care. The Mayflower Compact begins with the ascription, "In the name of God." Each one of the chapters of the thirteen original colonies, with one exception, begins with a recognition of God. Freedom was to them unthinkable and impossible apart from moral and spiritual integrity. It rested not on a revolt against God, but a reverence for God. The first public building they erected was a church so that they might never forget the source of their hard won freedom. The American Revolution of the 18th Century was made possible by the 17th Century political revolution, and that in turn was made possible by the spiritual revolution of the 16th Century. It was fanned by the flames of the four Johns: John Calvin, John Milton, John Bunyan, John Wesley. The institutions which Puritanism stamped upon our country — the puritan Sabbath, the puritan home, the puritan conscience — were all centered and anchored in God.

Freedom Is Spiritual

Freedom is a spiritual thing. We boast of freedom of religion, but freedom of religion does not mean freedom from religion; liberty of conscience does not mean liberty from conscience. It is still true that without God all is vain. The fundamental, rock-bottom question before our age is this: Do we live in a world which has man at the center or do we live in a world which has God at the center? It is the first which is riding high, wide and handsome. Many have made themselves believe that steam shovels, and tractors, and chromium plated door knobs will bring "peace on earth, good will to men." They are sure that as long as accomplishments tumble out of the cornucopia of human genius we will be marching to the promised land. It has created a tool making civilization, to which Karl Marx calls the tune, with his watch cry of economic determinism. On that basis religion is only a fifth wheel, a pleasant, nostalgic hangover of childhood.

But it hasn't turned out very well. It is a dead end street. It has brought moral insensibility, spiritual bewilderment, and mental confusion. It has left a desolating neurosis. It cannot make good its claim. The seeds of national decay are never in its political technique, social regulations or economic law, but in the character of its people. The roots of national life are nourished in the soil of a living faith; if the soil becomes sour, the roots wither and the tree perishes. Take away this moral and spiritual conviction and nations can no more survive than a watch can run with a broken main spring. It is still true, "That nation alone is great whose God is the Lord." The government which substitutes itself for the worship of God has written its own death-knell.

Accepting Responsibility

3. There is a third uncomfortable question which the pilgrim asks us: "We expressed our freedom in terms of responsibility. Do you?"

They lived together for the common good. They were not a collection of individuals, but
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WE GIVE THANKS

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a society. They were willing to make allowances for one another, adjust themselves to one another, accept one another, trust one another. They submerged their own personal desires for the good of all. They lived with an intelligent concern for the whole group.

They did not think of freedom in terms of securing favors, but rendering service. They did not go about demanding rights, but accepting responsibility. They did not ask what we can get out of it, but what can we bring to it. They did not wrap themselves up in the dry ice of self-seeking. They buried their personal interests in an intelligent concern for all. They lived for one another and with one another for the common good.

That has always been the pattern and dynamic of our American life. We want to live in good will with all mankind. It is true sometimes we say this rather blunderingly. Sometimes we blow hot, and sometimes we blow cold, but underneath everything and in spite of everything, we want to live and let live and help live. That has always been true of the past. But is it true today? May I call to your mind that in 1880—about 87 per cent of the population accepted the duty of citizenship by voting. In 1940 that had fallen to 63 per cent—while in 1948 only 51 per cent of the population eligible to vote actually cast a ballot. If the ballot box is the Sacrament of our citizenship, do you think we live with an intelligent concern for one another?

Take another example. There are areas in our national life where bigotry, intolerance and hate are raising their ugly heads. We see evidence of racism, sectionalism, bigotry, character assassination. These things do not disturb us. We just shrug our shoulders and walk away. We are becoming calloused and indifferent to the pain of others. Do you think that is living with an intelligent concern for one another?

Dr. Santayana, the distinguished Harvard savant, whose lonely life ended in the lonely cell of a monastery in Rome, once said to a group of Harvard students, "If it were given to me to look into the heart of a man and found there no good will, I would say 'You are not an American.'" Is that true today?

Responsibility For Others

If freedom is to find expression in responsibility, we shall have to assume more responsibility for those beyond our frontier, who share the hopes and aspirations of freedom with us. May I remind you that two-thirds of the world is going to bed hungry tonight. Hunger does queer things to people. That is why communism feeds on hunger. There can not be a world of communism by fighting Russia. We can rid the world of communism by fighting hunger, misery, want, disease and ignorance. We in the Americas have the raw material and resources to fight that battle. Whether it is peace or war in the world of tomorrow rests upon our compassionate intelligent concern for the disinherited.

In the world of music we have made an interesting discovery. Almost every great nation has enriched mankind with some distinct musical instrument. Italy has given us the violin. France has given us the French horn, Ireland the harp, Scotland the bagpipes, Egypt the lyre, Germany the organ. Each played its own songs. Today we are bringing all these instruments together, blending them into an orchestra; so we have our symphonies. It is not otherwise with nations. Each people and race and nation must make its own unique contribution to the sum total of human happiness. But only when these nations and races live together in good will and understanding, accepting one another and making allowances for one another, will we sing the glorious song of Peace on Earth.

On this national day of Thanksgiving as we recall the pilgrims of the past, I leave to your uncomfortable conscience these three disturbing questions.

Thanksgiving Proclamation

By The President of The United States

"The custom of devoting one day each year to national thanksgiving is a wise and an ancient one, hallowed by observance in the days before we became a Nation, and sanctioned throughout the succeeding generations. It is therefore in keeping with our oldest traditions that at the fruitful season of the waning year we turn again to Almighty God in grateful acknowledgement of His manifold blessings.

"At this time of thanksgiving, may we express our deep appreciation of those forebears who, more than three centuries ago, celebrated the first Thanksgiving Day. Through their industry and courage, our Nation was hewn from the virgin forest, and through their steadfastness and faith, the ideals of liberty and justice have become our cherished inheritance.

"May we lift up our hearts in special prayers of gratitude for the abundance of our endowments, both material and spiritual, for the preservation of our way of life, in its richness and fullness, and for the religious faith which has wielded such a beneficent influence upon our destiny. May we show our thanks for our own bounty by remembrance of those less fortunate, and may the spirit of this Thanksgiving season move us to share with them to alleviate their need.

"NOW, THEREFORE, I, DWIGHT D. EISENHOWER, President of the United States of America, having in mind the joint Congressional resolution of December 26, 1941, which designated the fourth Thursday of November in each year as Thanksgiving Day and made that day a legal holiday, do hereby proclaim Thursday, the twenty-fourth day of November, 1955, as a day of national thanksgiving; and I urge all our citizens to observe the day with reverence. Let us, on the appointed day, in our homes and our accustomed places of worship, each according to his own faith, bow before God and give him humble thanks.

"IN WITNESS WHEREOF, I have hereunto set my hand and caused the Seal of the United States of America to be affixed.

DWIGHT D. EISENHOWER"

For Devout Men of Learning

A Thanksgiving Meditation

We Give Thee Thanks, O God!

By H. H. SMITH, SR.

WE should thank God for consecrated men of learning—from Moses to Millikan; from "Moses the man of God," who "was instructed in all the wisdom of the Egyptians," to Robert Millikan, highly trained, devout scientist. Such men are true servants of God.

While God can—and often does—employ humble instruments in His service, we know from history that, when available, He uses those of the best talent and training, as Moses, Isaiah and Paul, for the most important tasks. We have but to turn to the Bible, to see how the Scriptures have been enriched by the contributions of such men as Moses, the law-giver, Isaiah, the prophet, and Paul, the apostle—not to mention others.

Our debt to devout men of learning is very great. Bible translators, theologians, commentators, makers of Bible dictionaries and concordances—not to mention the authors of books, periodicals and other writings—have brought us invaluable aid. Because of differences of opinion, these servants of God have sometimes received brick-bats when they deserved bouquets.

We sometimes meet with those old people who speak disparagingly of higher education. You may hear them say: "If God calls a man to preach, he doesn't need a college education, all he needs is to have faith in an All-powerful God." They seem to be proud of their lack of education. When a man of this stripe went to John Wesley, an Oxford graduate, to inform him that "the Lord doesn't need all your learning," Wesley replied, "Neither does He need your ignorance."

William Carey's linguistic gifts contributed enormously to his success as a pioneer missionary in India. "Carey and his associates in India translated the Bible into several scores of tongues and put it within the reach of 300 million people. It is said that whenever a volume was completed, they laid it on the communion table and dedicated it to Christ."

It should be borne in mind that it was through devout scholars, used by the Holy Spirit, that we got our Bible, in the first place. Among the greatest of these consecrated scholars who helped to put the Bible into the hands of English-speaking people, was William Tyndale. Born in England the latter part of the fifteenth century, he was a distinguished Oxford graduate, a man of deep piety, "a good Greek scholar, and conversant with the Scriptures." The excellences of Tyndale's translation have been the subject of comment down to the present day. It was his translation "so far as he had finished it, that became the basis of every subsequent revision."

When we think of the early translators of the Scriptures, as Tyndale and others, and the world's debt to them, we are reminded of the debt we owe today to those who have recently given us the Revised Standard Version of the Bible. The revisers who did this work were also devout scholars. This revision of the Bible was made because we have available now "a more accurate knowledge of the ancient Hebrew and Greek text of the Bible," and the committee of revisers also "made use of the resources for

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THE LEPERS

*There were ten of them, the lepers,
Whom the Savior healed that day,
And when they saw that they were cleansed
Nine turned and went their way;*

*The potter to his potter's wheel,
The shepherd to the fold
And one to a stall in the market place
To barter his wares for gold.*

*Down to his boat went the fisherman,
The robber to his den,
The beggar crouched by the temple gate
To plead for the alms of men.*

*The merchant joined his caravan
The weaver turned to his loom
The husbandman to his olive groves
And orchards sweet with bloom.*

*But only one, the Samaritan,
A man of an alien race,
Turned back to kneel at the Savior's feet
And thank him for his grace*

*And hear his words of blessing,
"Thy faith hath made thee whole."—
Oh! nine were cleansed in their bodies;
But one healed, body and soul!*

*For unless we seek the Savior
In thanksgiving as well as in need
Our cleansing is superficial,
Our faith but a fragile reed.*

—Nelle M. Brannick

Thanksgiving, 1955

IF the pilgrims who settled these shores 335 years ago had reason to be thankful at the end of the first year, we today have far more reasons to be thankful than they. We have everything for which they offered their thanks and infinitely more. When what we have today is compared with what the first year's efforts produced for the pilgrims, it is a wonder to us that the pilgrims could find anything for which to be thankful. Yet, the early settlers had their season of thanksgiving.

Any one of us, if asked to enumerate life's blessings, would be surprised at the length of such a list. So much of life is taken for granted with little reflection as to the source from which life and its blessings come. Too many of us are altogether too concerned about life's misfortunes and what we do not have to give much thought to life's good fortunes and what we do have. We feel sorry for ourselves because of the turn of events rather than being thankful to God and our fellow men for contributing to our present welfare. We complain about the sorry state of things about us instead of appreciating the good that is being expressed on all sides. If the early settlers had allowed their minds to dwell on all the misfortune which had overtaken them during that first year, the daily hardships and privations, the separations occasioned by the many deaths, and exposures to all kinds of weather, they would likely have never called a day of thanksgiving.

It may well be that one of the difficulties of living in such a day of surpluses is that of maintaining a spirit of thanksgiving. For many, Thanksgiving, 1955, will be just another holiday, a big dinner, a football game, an evening with friends, with never a thought as to the real meaning of the day. Strange that such a day should be the experience of so many who have so much, when half of the children of the world will go to bed that night hungry—they will not have food for which they could give thanks.

May Thanksgiving Day be a real experience dedicated to thanking God and others for our own blessings, and remembering at the same time that doing something to help others is far better than remembering our own misfortunes.

"The Living Word" Column

THIS publication is beginning this week a new column, "The Living Word," written by Dr. Luther A. Weigle, staff member of the National Council of the Churches of Christ, who who serves as Chairman of the Council's Standard Bible Committee. The column is unique in that it performs a much needed service: that of giving new insights into words that have changed in meaning as found in the Revised Standard Version of the Scriptures in contrast to the King James Version. Dr. Weigle is a widely accepted Biblical scholar and made a substantial contribution to the editing and publication of the Revised Standard Version.

We want to commend to our readers this column with the hope that the contribution it makes will serve to help them to a greater appreciation and knowledge of the Scriptures, the foundation and text of the Gospel.

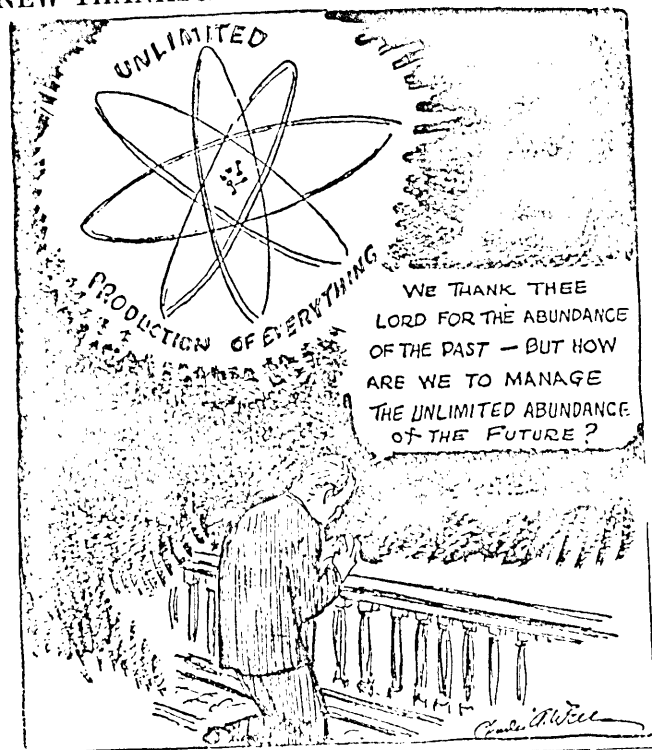
Can Legislation Affect Morals?

PRACTICALLY every effort to regulate the liquor traffic by legislation brings to the front again the misleading statement, by some, that legislation cannot affect moral conduct.

If that were true, it would be true also that most of the laws of our land, that attempt to govern human relationships, are simply misguided efforts of legislators suffering under a persistent illusion, since most of our laws governing human relationships do attempt to affect moral conduct.

Why have laws against perjury—lying—if laws cannot affect moral conduct? It is a fact that our laws against arson, stealing, kidnapping, rape, murder and all kindred laws are efforts to control moral conduct. They are not always successful, but everyone knows we would have anarchy without them.

By common consent we agree that it is imperative, in general, that we at least try to govern moral conduct by laws. It is



somewhat strange that the only time we give even a second thought to the statement that laws cannot affect morals is when the statement is made in defense of the liquor traffic.

"Better Baggage" From Moscow

THE Foreign Ministers' Conference in Geneva, after some days of fruitless discussion, found itself deadlocked because Russia's Molotov was unwilling to attempt to carry out the first and most important directive of the Big Four Conference held in Geneva in July—the unification of Germany by free elections.

In this situation the conference ordered a temporary adjournment. Molotov returned to Moscow for new instructions. The hopes of the free world were strengthened by reports which came out of Moscow. Molotov said, while in Moscow, "I came here with good baggage and I am leaving with 'better baggage.'" When questioned about the Geneva conference he said, "I think the prospects are improving. Why should we have gone to Geneva if we did not think we could reach an agreement?" Such remarks could only be interpreted as meaning that he felt he was returning to Geneva with instructions that would make an agreement possible.

Then came the crash. Molotov, on return, addressed the conference about an hour with a speech that blighted and blasted all hopes that anything constructive could come out of the conference. It brought further disillusionment of any hopes entertained that there might be a change in the attitude of Russian leaders or that agreements with Russian leaders have real value.

The "better baggage" Molotov brought from Moscow, instead of aiding agreements, proved to be a tirade of Russian duplicity, arrogance and sheer audacity that shocked and stunned the representatives of the free world present and will have its repercussions around the world.

The pronouncement practically repudiated the directives of the Big Four conference. Molotov ridiculed the idea advanced that, after the ratification of the Paris Agreements, the West could talk to Russia from the "position of strength." He declared that, since the Paris Agreements, "It has become clear that attempts of such kind cannot have any success, either as regards the German question or any other question." He let it be known that German unification can come only on Russian terms that would communize the whole of Germany.

If this Geneva conference results in any good it will likely be found in the fact that Russia, at last, stands before the world unmasked, with its diabolical plans for world subjugation showing through its camouflage of smiles in about the most distasteful, shameless manner yet in evidence.

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ARKANSAS METHODIST

CONTAGIOUS COURAGE

Courage is a cool virtue. Its contagion is not always recognized. Yet I venture to say many of my readers have been in situations where all seemed defeated, and then into the group would come a person with what William James called a will-to-believe. And this man's will-to-believe in himself, his enterprise, his colleagues, or perhaps his God, had a magic power of turning the mood of defeat into victory, just as effectively as Phil Sheridan turned defeat into victory that day he dashed down the Virginia turnpike and saw his troops straggling away in retreat. Raising himself in his stirrups he cried, "Turn, boys, turn, we're going back." I believe that is not quite all that Sheridan said, but whatever words he added, he turned the tide.

From such figures as the dashing Sheridan, the stalwart Jackson standing like a "stonewall," and the resolute and gentle Lee, there radiates a contagion of courage. And as we become more civilized, we are seeing that spheres of peace give larger scope for the infectious spirit of bravery than do battlefields of war. In fact, it is the contagion of courage which would be our safeguard against war.

To see how the contagion of courage spreads between nations, look along the boundary line between the Dominion of Canada and our own United States. Neither of us feels the need of putting up any brave front to show we are not afraid of each other. Fortifications would prove we were fearful. But our two great countries have proceeded on the principle of spreading germs of friendship and confidence. We have preserved in our mutual relationship, the original spirit with which Paul declared Christians are endowed by their Creator. He said, "God gave us not a spirit of fearfulness, but of power and love and discipline." If such con-

tagious courage can be demonstrated along one international boundary line, why not along others?

May we mention another magical element in courage—its power of accumulation. Our emotions have an amazing way of adding to themselves. The little boy put it naively when he said: "A fellow starts to cry for the thing that's just happened, and then he goes on crying for every sad and sorry thing that ever happened." So it is. Our emotion of sorrow seems to have a suction of memory which draws sadness out of the past until the specific grief of the moment grows into a general feeling of being sorry for ourselves. Anger also has its law of accumulation whereby a minor resentment can mount into a towering rage.

So is it with courage. That is the truth Jesus was trying to drive home in His parable of the pounds. The courageous spirits who used their pounds and accumulated more were commended. The timid fellow who buried his pound in a napkin was rebuked and his pound was removed from him, with the rather enigmatic remark: "Unto every one that hath shall be given, but from him that hath not, even that which he hath shall be taken away from him." Such is the law of life. The brave spirit lives by a law of accumulation; the fearful soul lives by the law of diminution.

Katherine Mansfield, with all her brilliant promise as a writer, found herself stricken with a progressive disease. She was no shallow Pollyanna. In her Journal she recorded such expressions as these: "horrible morning," "frightful day." But read on. A few weeks before her death she wrote: "I feel happy—deep down. All is well." Those who visited her to give sympathy came away comforted.

The Book of Acts contains many bits of drama. One is the occasion when Paul and Silas were thrown into prison for preaching the gospel. They were put in stocks and darkness. Then the record reads: "And at midnight Paul and Silas prayed and sang praises unto God; and the prisoners heard them."

A friend of mine, in his sick room, said when men can turn their painful midnights into songs of praise, other imprisoned souls will hear them. Such is the contagion of courage.

The Layman's Column

By
Charles A. Stuck
Lay Leader
North Arkansas Conference



WHAT WE HAVE MADE

It was seldom that Jesus spoke harshly to anyone. To all those who made any sort of confession of their guilt, He offered his divine love. He forgave those whom the people would have destroyed for their sins. Every sinner who came in contrition to the Master received full pardon and a smile of forgiving love that must have heartened many people who are not even mentioned in the New Testament.

It seems very queer, in fact, that the harshest words Jesus spoke were to the church leaders of that day. They had created many laws and were very strict about seeing to it that the Jews obeyed them, but the basic laws of God were flagrantly violated. Take for instance the incident of Jesus coming into the temple just before the passover, and finding the priests themselves taking cruel advantage of the poor in forcing them to pay unfair prices for animals that they were to sacrifice on the altars.

When Jesus came upon this scene, He made a whip and drove the priests and their followers out of the temple. He said in anger,

"My house shall be called a house of prayer, but you have made it . . ."

We can find good cause to accuse the money-changers because they had made God's house a "den of thieves". We even derive some self-righteous comfort about the incident. We certainly would not make anything like that out of the house of God, would we?

Or would we, after all? Jesus said, "You have made it . . ." He could be accusing a lot of us. Some of us have made it a place to be spiritually snooty by not welcoming anybody but the "right people". Do some of us realize that in a number of communities we Methodists are known as the "white collar" crowd? We have made God's house a narrow place where we don't want anybody who is dark-skinned to enter for fear he might defile it. Some of us have tried to whittle the wonderful program of Methodism down to the size of our selfish little minds, and have refused to accept God's challenge to reach out to our neighbor, either in the next county or the next continent.

What have we made out of the house of God? Maybe we should do a lot of praying about

On A Wide Circuit.

W. W. Reid

MEDITATION AND LITANY OF THANKSGIVING

I thank you, Lord, for the love, the concern, and the blessings which you have showered upon me during the days and years, even when I have wandered afar from your path and from your precepts; and I thank you for the love and blessings that come from the family with whom you have surrounded me and mine. You and they are my helps and stays through every day and every necessity.

And while I thank you for these gifts, I am mindful of brothers across the earth whose lives have not been as blest as mine—men who have been deprived by other men of love, of family, of simple needs of life: may they be loved and blessed by you through me.

I thank you, Lord, that from your gifts of the good earth, of sunshine, of rain, of never-failing seasons, of seeds, and of plants there has been heaped upon me and mine plenty and to spare of food, of raiment, and of shelter.

But, Lord, let me never forget those to whom these your blessings have been denied by the selfishness, and greed, and unconcernedness of other men: make me an instrument by which you will conquer selfishness, and greed, and unconcernedness.

I thank you, Lord, for sight and hearing and mind to comprehend the wonders of your creation—to know "my Father's world"; and for strength of body and of mind, and for the opportunity to use that strength in work that earns my family's daily bread.

May my thankfulness express itself in the giving of cheerful service to those who have not now the strength that once was theirs, and to those whom circumstances or handicaps deprive of labor and the fruits of labor.

I thank you, Lord, for the message and guidance that came to us centuries ago through your

this weakness of ours which causes us to make His house a little place among the selfish valleys of humanity instead of a great light that is set on a hill that cannot be hid. Because God has to depend on us finally to make His house on earth. . . "My house shall be called a house of prayer, but you have made it . . ."

repeated message that come to us through the Holy Spirit; for the Holy Scriptures, for the Living Church, and for the Faith and Hope that are constant companions and sources of strength in our every concern and our every learning.

O Lord, may I not keep your message to myself, but share it and its benefits with men the world over, realizing that to me also was given the Commission, "Go ye into all the world and teach, preach, and heal."

I thank you, Lord, for the witness to your love, and grandeur, and beauty, and strength that comes from Nature, from the wonders revealed by the microscope and the telescope, from science, and from the searches of the human mind: the song and the unerring flight of the thrasher; the movement of the planets along their appointed paths; the mystery of the giant oak from the dying acorn; the love and sacrifice of a mother for her babe; the gentleness of the breeze, the strength of the hurricane, the restlessness of the sea; and the spirit-calmness that comes in the deep woods.

And let me not forget, Lord, that in every babe born into the world there is the image of your Son, and there is a message that you sent by the babe: may I welcome and serve you in welcoming and serving the infants of the world.

I thank you, Lord, for the intangible spiritual gifts with which our daily lives are blessed: for the tonic of laughter, and the medicine of joy; for peace and goodwill with neighbor and with neighbor nation; for faith in the triumph of right, for the hope of a happier tomorrow, for the vision of the Kingdom that is to be.

Grant, Lord, that in our living and in our serving we may so witness to these your gifts that men everywhere may seek them and be blessed by them. Increase and strengthen our concern for the accomplishment of your concerns.

"The minister must know the gospel to be sure, but he must also understand the community," says Prof. Murray H. Leiffer, of Garrett Biblical Institute, Evanston, Ill. "The gospel is always the same, the community is always changing. In recent years much emphasis has been placed on the counselling of persons and on psychotherapy. These are receiving, properly, the attention of religious leaders across our land. However, is it equally important for pastors to recognize the signs of spiritual illness in the community. A wholesome community does not make people Christian in a sense of compelling them to be Christian. But the evidence is plain that bad housing handicaps people both physically and spiritually."

St. Paul's, Jonesboro, Arkansas

LEFT: The temporary sanctuary which the congregation erected at a cost of less than \$1,000 with the assistance of an interested layman.

Another 1000 Club Church

During the past conference year the North Arkansas Conference 1000 Club made funds available to Jonesboro Methodists for the organization and beginning of a new Methodist Church in that city. At the annual conference session in June, Rev. James T. Fleming was appointed as the pastor, and the story of the new congregation's beginning is one that should be shared with all.

No one is more ably fitted to give that description than the pastor himself. In his own words here is what happened:

FOLLOWING Annual Conference the Jonesboro City Board of Missions met to discuss how to get started. The first problem was that of a meeting place. We needed a temporary meeting place to use until we could build our permanent church. Possibilities included a nearby school, a drive-in theater, securing a tent, or attempting to find an empty garage or store building. Then Charles Stuck, a member of the City Board of Missions, came up with the idea of putting up a temporary structure. This "temporary structure" was finally agreed upon.

There were several reasons why this plan was approved. In the first place, Mr. Stuck agreed to put up the building at a very low cost. We probably would have spent nearly this much in rent on some other building and would have had nothing to show for it in the way of permanent facilities. Then if we began meeting somewhere else, we would have had to go outside our community area. Whereas, a temporary structure would be usable later on either as educational space, fellowship or recreation hall, or possibly as a Boy Scout building.

On August 5, the carpenters started setting the foundation. The building was to be 24' x 36' with a porch 8' x 10'. The outside wall is of a gray, insulating wall-board. The roof is green. The roof was built on an 8 x 12 pitch to make it a little more church-like. Inside, the ceiling is of celotex and is slightly vaulted. The walls are of sheetrock. There are three 4' x 5' windows on each side. The rostrum is 10' wide extending the width of the building and has a beautiful altar rail and pulpit. On the rostrum there is space for the piano on one side and a choir on the other. The floor is of pine and is insulated by a layer of beaver-board underneath. There are two floor furnaces with a total of 60,000 B.T.U. capacity and a 36" attic fan furnished

ventilation. The pews are from the old Herman church abandoned some time ago.

Now let us consider the problem of congregation. The ground-work or the psychological preparation concerning the need of a church in this area had begun some time ago. I don't believe we could give enough credit to our District Superintendent, Rev. E. J. Holifield, or to Rev. A. N. Storey, Secretary of the Town and Country Commission for their leadership in the planning of St. Paul's Church. Much credit is also due the pastors of other churches in Jonesboro, Dr. Ethan Dodgen of First Church, Rev. J. H. Holt of Huntington Avenue Church, Rev. W. T. Lingo of Fisher Street Church, and Rev. Earl Carter of Nettleton. Along with the offerings taken for St. Paul's, these men had prepared the way for the new church and I feel that the success we have had was based on the ground-work laid by these men.

Although the area had been canvassed about a year ago, my first task was to make another door-to-door survey of the area. It was a thrilling thing to find people who already knew that we were going to build a new church and a number of them expressed an interest in making it their church. As the survey progressed, the cards easily fell into the following categories: (1) those who planned definitely to make St. Paul's their church; (2) those people who were interested but had reached no decision; (3) people who were either unchurched (including those of other denominations who do not attend regularly) or were of Methodist background; (4) those people who were not prospects at all due to active membership in some other church within the city.

After the survey was completed, some of the key members of the first group who definitely were interested were called together to discuss promotion of our church. The cards that fell into the categories listed above as No. 2 and No. 3 were divided among these key persons and they called back inviting these people to membership or to attend our first service which was set for August 21.

On Sunday, August 21, our church was not complete but it did have its outer walls, the floor, and the roof up. We met and worshipped God.

That morning we had a total of 68 present. At the evening service there were 43 present. That day 27 people made known their intention to join St. Paul's Methodist Church. Twenty-four of these were by transfer of letter and three by profession of faith.

On Charter Sunday, September 11, we had the reception of members. Thirty-four people presented themselves for membership. We closed the service observing our first Communion together as a church. In the evening, our District Superintendent, Rev. E. J. Holifield, preached and led us in the dedication of our building. Immediately following the service, we had our first Quarterly Conference.

The Officials of our Church are as follows: Stewards: Victor Berger, Frank Cole, Weldon Douglas, Lynn Greene, Edward Kirlman, D. B. Moore, E. A. Rogers, T. H. Rutledge. Charge Lay Leader, D. B. Moore. Trustees: Mr. R. D. White, Berger, Douglas, Gray, Greene, and Moore. Communion Steward, Mrs. Harold Rutledge. Church School Superintendent, Weldon Douglas. W. S. C. S. President, Mrs. E. A. Rogers. Methodist youth Fellowship President, Miss Patricia Spicer.

Since Charter Sunday, our membership has grown to 42.

Our church has become a vital concern in the life of its people and the community. Since Charter Sunday, we have decided to return the old pews to the District for use at Wayland Springs Camp. We have purchased 100 new folding chairs for our sanctuary plus a dozen small chairs for our children. The church has given \$10 as a Church School Rally Day offering and \$25 for the Fellowship of Suffering and Service. We have had a study course on the Local Church in Methodism. Members of our congregation have placed in the church a new piano, a communion set, offering plates, and a picture, Sallman's "Head of Christ" for our Sanctuary.

Plans for the immediate future include a revival meeting as soon as our new chairs arrive, an intensive period of visitation evangelism, work toward plans for our permanent structures, and the setting up of our financial program including an every-member canvass and pledge system.

ARKANSAS METHODIST

THE
BROADCASTER
J. Daniel Barron



I've a Scotch body and a prodigal appetite. My body tends to store up in unsightly forms most of what my appetite insists I consume.

In a grim effort to get my body to spend rather than hoard gobs of its caloric intakes, I take long walks early mornings and late evenings.

The by-products of the walks are quite as valuable as the thing directly sought — weight control.

For instance, I see sunrises and sunsets, moonrises and moonsets. At dawn of day I see the well kept lawns and spacious gardens and luxurious homes of the rich. I think I own these things more than they who possess them.

Possession lies in locks and keys;
True ownership's a state of mind.

The rich can't stop and just enjoy
Their lawns and shrubs and house-
fronts trim.

They're tied indoors and foot the
bills;

I stroll or stray, as I'm inclined—
Possession was not meant for use,
But ownership's a state of mind.

—St. Clair Adams

God's prodigality in the heavens, early mornings and late evenings, overwhelms me. He continuously forms and wipes away countless master pictures no artist could copy. Billions more he will "paint" in the skies as easily as I bat an eye.

Wesley prayed an hour or more at break of day. So do I, in my off-hand way. For prayer, in its essence, is consciousness of God. That I have as among his endless mysteries I stroll at the breakings and endings of the days.

On these walks, relaxed in body and mind, come to me my best thoughts; my most enduring insights. A sense of health and well-being flows like a life-giving stream through my undisturbed and freshened mind.

Robert Browning must have been on a long walk just before sunrise on a clear crisp day when he thought these lines:

God's in his heaven:

All's right with the world.

Well, I've a way to keep trim and strong in body. But from it I get vastly more. When to the road I take at dawn or dusk all nature lays treasures in my mind and soul as well.

A RETURN TO THE BIBLE

In Europe, America and elsewhere religious thought is returning hopefully to the Bible. The Bible has ever proven its authority when men have turned to it in times of crisis or calamity. It does not yield its deepest secrets when approached in a faithless or negative attitude. But when men reverently and lovingly turn to it as the Word of God, the search is rewarding and deeply satisfying.

It was belief in the authority of the Bible which gave rise to the Reformation principle of universal education. This principle was brought to the new world by our
(Continued in 3rd column)

An Incident From The Arkansas Ozarks

"For The Healing Of The Nations"

By Edith Cherry, Gentry

We had climbed and clambered over the jutting rocks to the highest peak in this range of hills, our cars having been left far below. And as one by one the members of our little party gathered at this point, the panorama seemed to break simultaneously on our vision, and an awed hush fell for a few moments over the company.

This was suddenly broken, as a sweet girlish voice trilled forth, "My Country, 'tis of Thee", a deep alto took it up, then others, "Sweet Land of Liberty" and so on through "Thy Rocks and Rills, thy Woods and Temples Hills," to the very end. It was like a dedication to the beautiful vista of Ozark hills and vales stretching before us, and a thrill at grandeur and beauty of it all was in every voice.

It was a moment never to be forgotten and a scene which could never be reproduced, unless faintly in the minds of the beholders; for no artist could imitate on canvas the skill of the Great Artist who had created this wonderful picture. Far in the distance, so far indeed, that it almost seemed a piece of the sky itself, lay the blue waters of a tiny lake, gleaming like a diamond in its magnificent setting, with a shining silver thread of a river winding in and out.

We stood again in silence gazing out over the scene. Then—"Great

wide, beautiful, wonderful world," murmured the poet of the crowd; "magnificent distances,"—this from an engineer who had conducted many a survey through just such hills. "What great timber there is in those trees; houses, hotels, theaters, lying dormant," this from a mill owner of the far west. "Hunting ground worthy of a Hiawatha" from the sportsman of the crowd. "An Eden-like fairyland," sighed a would-be authoress.

Rather amusedly I had listened to the comments, as one by one the members of the party expressed their reaction to this scene displayed on God's canvas.

But it was a dear old gentleman with snowy hair, and a peacefully serene countenance, who with his companion attracted my interest. One could see they had traveled many miles of life, hand in hand together. Weary miles, no doubt, some of them—but happy. And the sound of other voices died around us, as all turned with quick, sympathetic reverence, when the patriarch murmured to the dear little woman at his side: "And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God . . . and on either side the tree of life . . . and the leaves of the trees were for the healing of the nations."

Waddells to Spend Christmas In U. S.

September 28, 1955

Dear Friends,

Here we are in the month of September unable to think of another thing but Christmas. This will be such a special Christmas for it will be the first in five years that we will spend with our family and friends in the U. S.

Betsy and Kita, the two little Chilean girls that we will take along with us, are learning to say "I love You", "thank you", "Grandma," etc. in order to get along on their first White Christmas. But we have a feeling that the Spanish that they speak will not keep some adoring grandparents from spoiling them during these three months.

All this excitement and merrymaking comes about because of the recent visit of Dr. James E. Ellis, our Latin America Secretary of the Board of Missions. The only solution to the personal situation seems to be that of our taking a short three month vacation to rest, and then returning for two more years to our job. At the end of that time we will be able to take our furlough.

As soon as graduation is over we will be taking the first plane out of Chile in order to have several weeks with our families before Christmas. We must be on our way back by the last of February in order to open the school about the first of March. That leaves us a scarce three months, so we will have to move rather rapidly to say Merry Christmas to all our friends.

All of our dreams are not of Christmas and home; there are some beautiful dreams of our return to El Vergel to construct a new addition to the Agricultural School. That dream we share with you because it will be impossible to realize without your help. For twenty-five years Dr. Dillman Bullock waited to see the present Agricultural School built. Growing needs will not allow another twenty-five years to pass without completion of our plan.

No institution can remain stagnant. With these moving times, our school is being left behind. The need for adequate buildings is urgent in order to take care of the present needs, not to mention growth. Only recently we are faced with the problem of where to house an increased staff of teachers. With the addition of three fine young men to our staff, we will have to face the need soon. And as for our teaching and laboratory space, we are at present using makeshift rooms of all sorts. Government rules are becoming more strict and indicate that we must find some way to adequately meet this need.

Your brothers south of the border, the Rodriguez, the Sotos, the Perez, and many like them join with us in sending their best regards. With the highest expectations of seeing you and wishing you a personal "Merry Christmas", we remain,

Yours very sincerely,

Martha, Don, Kita and Betsy Waddell

THE LIVING WORD

By DR. LUTHER A. WEIGLE
Chairman Standard Bible Committee,
National Council, The Churches of
Christ in the United States of America

A New England daily newspaper has the good custom of printing just below its masthead, a verse from the Bible. On the day before Christmas, December 24, 1954, this verse was Proverbs 12:25: "Heaviness in the heart of man maketh it stoop; but a good word maketh it glad."

Wondering why this verse was chosen, when there are so many verses in the Bible which are more appropriate to Christmas Eve, I turned to see how it is worded in the Revised Standard Version. Here I found a more accurate translation of the Hebrew text: "Anxiety in a man's heart weighs him down, but a good word makes him glad."

"Heaviness" is a word that is strange in the King James Version of the Bible. It appears fourteen times, but never in the sense of physical weight. In each case it has a psychological meaning; it denotes a state of mind. More precisely, in each of these cases it denotes one of a dozen different states of mind. For the King James Version uses "heaviness" to represent seven different Hebrew words and three different Greek words, each of which has its own distinct meaning. The more exact translation of these terms by the Revised Standard Version displaces the word "heaviness" in all of the fourteen cases. Listing the terms in the order in which they are given in Young's Concordance, "heaviness" is replaced by "anxiety" (Proverbs 12:25), "a faint spirit" (Isaiah 61:3), "sad countenance" (Job 9:27), "moaning" (Isaiah 29:2), "sorrow" (Psalm 119:28; Proverbs 10:1; Romans 9:2), "grief" (Proverbs 14:13); "fasting" (Ezra 9:5), "dejection" (James 4:9), "painful" (2 Corinthians 2:1), "despair" (Psalm 69:26), "distressed" (Philippians 2:26), "have to suffer" (1 Peter 1:6).

The word "heavy" is used by the King James Version more naturally — we read of heavy yokes, heavy burdens, heavy bondage, heavy hearts, heavy hair, heavy aggression, eyes heavy with sleep, and ears heavy to hear. In Isaiah 58:6 "heavy burdens" does not accurately represent the Hebrew, which means "the thongs of the yoke"; in Proverbs 31:6 "heavy hearts" is not strong enough an expression for "those in bitter distress."

The King James Version uses the same word to express King Ahab's vexation over Naboth's refusal and our Lord's feeling as he approached his agony in the Garden of Gethsemane. Ahab was "heavy," it says, and Jesus began to be "very heavy." This is entirely unjustified, for the Hebrew term used concerning Ahab means "resentful" or "vexed," which is just the opposite of our Lord's attitude in Gethsemane. Compare 1 Kings 20:43; 21:4 Matthew 26:37; Mark 14:33 in the King James Version and the Revised Standard Version.

(Continued from 1st column)

founding fathers. Why, then, should Christian education desert the very attitude which gave rise to the American system of public education? — From Abiding Values in Christian Education by H. C. Mason.

NEWS AND NOTES ABOUT FACTS AND FOLKS

THE UNION THANKSGIVING service for the Paragould churches will be held on Wednesday evening, November 23, at the First Methodist Church. The service is sponsored by the Ministerial Alliance.

REV. C. RAY HOZENDORF, pastor of the First Methodist Church, Magnolia, will preach at the union Thanksgiving service in Magnolia on Wednesday evening, November 23. The service is sponsored by the Ministerial Alliance.

REV. IRL BRIDENTHAL, pastor of the First Methodist Church, Helena, was the preacher in evangelistic services at the Centerton Methodist Church, November 8 through November 15. Rev. W. A. Lindsey is pastor of the Centerton Church.

THE UNITED CHURCH WOMEN of Helena sponsored the Senior Department of the young people of Helena and West Helena in a "Trick or Treat" celebration on Halloween night and secured around \$150 for the United Nations International Children's Emergency Fund.

THE METHODIST YOUTH FELLOWSHIP of Central Church, Rogers, raised more than \$100.00 in a "Trick or Treat" campaign on Halloween for the United Nations Children's Fund. The MYF group collected \$72.45, and the Intermediate group of the MYF brought in \$30.72.

REV. C. N. GUICE of Conway was the guest preacher at the Atkins Methodist Church on Sunday morning, November 13. The pastor, Rev. John W. Glover, is recuperating from a recent operation. Brother Guice is a former pastor of the church.

BISHOP PAUL E. MARTIN preached at the Prairie Grove Methodist Church on Sunday evening, October 30, and after the service dedicated the new Dr. Will H. Mock educational annex. Bishop Martin was introduced by Dr. Roy Bagley, district superintendent of the Fayetteville District.

THE STATE METHODIST STUDENT CONFERENCE will be held in Conway, December 2-4, according to announcement. Dr. Albert Outler of Southern Methodist University, Dallas, Texas, will be the speaker. Methodist representatives are expected to attend from most of the colleges of the state.

GEORGE SISLER, feature writer for the Memphis Commercial Appeal, spoke to the Methodist Men of the First Methodist Church of Manila on Wednesday evening, November 3. Mr. Sisler spoke on the meaning of our American freedom, using as his subject, "Have You Forgotten Something?" He was a war correspondent during the Korean War.

BISHOP PAUL E. MARTIN preached at the McCrory Methodist Church on Sunday evening, November 6, and dedicated the memorial windows recently installed by the church. Bishop Martin was assisted in the dedicatory service by Rev. E. G. Kaetzell, district superintendent of the Searcy District, and the pastor of the church, Rev. W. M. Womack.

MR. AND MRS. WALTER D. MURPHY of Batesville will celebrate their 50th wedding anniversary on Wednesday evening, November 23, with a reception at their home when their children, W. D. Murphy, Jr., and Mrs. Murphy, Mrs. Claude Babin and Mr. Babin of Monticello will be hosts. Mr. and Mrs. Murphy have been living in Batesville since 1910 and are active members of the First Methodist Church.

THE METHODIST MEN'S regular October meeting was the occasion for the kick-off drive for the new educational building for the Danville Methodist Church. The men invited the women to the home of Carl Rowland where a fish fry was held. Eric Caviness talked on the need for the building. John Ed Chambers is chairman of the Finance Commission and head of the drive. The goal for the drive is \$20,000.

DEDICATION of the new Beebe Methodist parsonage was held on Sunday afternoon, November 6, at 3:00 p. m. with Bishop Paul E. Martin, officiating. R. V. Powell, secretary of the Board of Trustees, made the formal presentation of the parsonage to Bishop Martin for dedication. Immediately following the service, a reception was held in the fellowship hall of the church.

THE METHODIST STUDENT MOVEMENT'S annual Christian Citizenship Seminar will be held on February 12-18 in New York and Washington, featuring studies and tours of the United Nations and the U. S. Government, according to announcement. December 1 is the deadline for applications, through Wesley Foundations and other Methodist student centers.

REV. FLOYD G. VILLINES, pastor of the Piggott Methodist Church, was the speaker at the meeting of Methodist laymen of the Corn- ing Methodist Church on Monday evening, October 24. It was announced that \$160 had been subscribed toward the cost of erecting a church bulletin board near the front entrance of the church, also highway and parsonage markers and religious education films for the children's Sunday School classes.

A PLEA to make religion "relevant to life" has been sounded by Rt. Rev. Henry Knox Sherrill, presiding bishop of the Protestant Episcopal Church. Speaking to fellow churchmen he said: "Are we to leave the moral issues of nuclear warfare to groups of scientists? Or the spiritual implications of the race problem to the courts? . . . No, the church with a humble realization of the complexity of modern problems nevertheless has a responsibility to state great ethical and spiritual principles. At her best in every age the church has had a prophetic role."

WORD comes of the death of Mrs. J. T. Thompson, age 84, wife of the late Rev. J. T. Thompson, long-time member of the Little Rock Conference, in Dallas, Texas, on Tuesday, November 15. Brother Thompson served a number of charges in the Little Rock Conference and was pastor of Capitol View Church in Little Rock for five years. Mrs. Thompson is survived by four sons, W. O. Thompson of Little Rock; Floyd E. Thompson and Harry G. Thompson of Dallas, and Ira C. Thompson of Denver; a daughter, Mrs. Clare Watson of Dallas; five grandchildren and five great-grandchildren. Funeral services were conducted at Dallas and burial was at Pine Crest in Little Rock on Thursday.

A RECENT SURVEY of American Protestant foreign missions shows that there are about 5,000 women serving as missionaries in some forty overseas countries. They are 62 per cent of all American overseas missionaries. About 2,700 of the women are the wives of male missionaries, the women also being missionaries in their own right, and 2,300 are single women. The survey shows that perhaps the greatest change that has come in many of these countries through women missionaries has been the "emancipation" of women from non-Christian positions of inferiority, followed by their taking leadership in church, education, medicine and nursing.

SECRETARY OF STATE JOHN FOSTER DULLES has been promised the support of the Methodist Board of World Peace in his proposals for eliminating the "Iron Curtain." This was assured in a cable from the Rev. Dr. Charles F. Boss, Jr., executive secretary of the Board of World Peace, which was received by Dulles Nov. 2 during the Foreign Ministers Conference in Geneva. Dr. Boss' cable follows: "Personal greetings and congratulations on your magnificent proposals for eliminating the 'Iron Curtain.' The sweep and challenge of your proposals will hearten the eastern European peoples as well as our own. All possible support will be given by Methodist Board of World Peace. Our prayers ascend for you and for a genuine peace."

A MEMORIAL to Dr. S. D. Morehead, who taught in Centenary College for many years, is being planned by the College. The memorial will be a beauty spot on the campus. It will be semi-circular in shape and have a solid brick floor. One of the points of interest will be an authentic sun-dial. Another will be a plant box containing interesting and beautiful plants. Extensive landscaping will be done around the memorial. Benches will be placed in the memorial which will be almost directly in the geographic and student traffic center of the college campus. Dr. Morehead was a brother of Dr. Connor Morehead of Little Rock, and was a son of the late Rev. R. C. Morehead, long-time member of the North Arkansas Conference, and Mrs. Morehead.

NOTICE REGARDING NORTH ARKANSAS CONFERENCE TREASURER'S REPORT

P. E. Cooley, North Arkansas Conference Treasurer, will include all funds reaching him by December 10 in his report which will be carried in the *Arkansas Methodist* of December 22. Mr. Cooley's address is Post Office Box 26, Blytheville.

GAIN IN WORLD SERVICE

Receipts for Methodist World Service for the five-month period ending Oct. 31 showed a 7.31 per cent gain over a similar period a year ago, according to a report issued by Dr. Thomas B. Lugg of Chicago, treasurer of the Council on World Service and Finance. Total amount received for World Service during October was \$804,296.39, which brought the five-month total up to \$2,806,626.89.

Other five-month totals in benevolence funds were as follows:

World Service Specials, \$27,260.29—a decrease of 2.37 per cent.
General Advance Specials, \$1,383,676.86—a drop of 1.78 per cent.
Week of Dedication, \$66,788.37—off 14.24 per cent.
Fellowship of Suffering and Service, \$181,861.17—a gain of 10.25 per cent.
Methodist TV Ministry, \$56,701.25—an increase of 79.89 per cent.

Bishops' Appeal for Korea, \$11,354.32 (This amount has come in since the beginning of the current fiscal year in addition to the more than \$1,640,000 received last year when this cause was especially emphasized.)

Administrative funds all showed increases as follows:

Episcopal Fund, \$396,550.07, a gain of 5.56 over the same five-month period last year.
General Administration, \$111,712.26, a 4.75 per cent increase.
Inter-denomination Co-operation Fund, \$93,036.78, an increase of 4.83 per cent.

BISHOP MARTIN SPEAKS AT NATIONAL CONFERENCE ON EDUCATION

Bishop Paul E. Martin was a speaker at the 11th national conference on Christian Education held in Cincinnati, Ohio, Nov. 8-13.

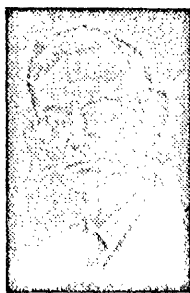
Bishop Martin, who serves as chairman of the Local Church Division of the Board of Education, presented Dr. John Q. Schisler, retiring executive secretary of the Local Church Division, and his successor, Dr. Leon M. Adkins, to the 700 Methodists from throughout the United States who attended the meeting. The presentation was made at Thursday morning's session of the six-day conference.

The Bishop went from Cincinnati to Columbus, Ohio, where he delivered a series of sermons at the North Broadway Methodist Church.

ARKANSAS METHODIST

I Saw

The Light
Of Dawn



By
Rev. R. A. Tester

breaking in a low, thin line in the eastern sky to begin a clear October day. Darkness and uncertainty were all about me. But that faint far line of light was the power to dispel the darkness. As it grew the night receded, the stars were chased out of the blue sky, and blackness turned through several tones of grey into the white light of day. An oak tree presented a mass of rich brown, and a maple and a gum greeted the sun with brilliant crimson and scarlet. Whoever has not seen: "The morn, in russett mantle clad, walk o'er the dew of yon high eastern hill", has missed something worth the seeing. Whoever has not seen with Browning, in the early morning, "the hillside dew-pearled," and "the snail on the thorn" has yet to see "into the life of things".

So it is with a man's life. It begins with a tiny speck of life, engulfed by darkness and uncertainty. But that little spark is mightier than the universe of darkness. Uncertainty and confusion take flight from it. Blackness is dissolved into the varied colors of intelligence and wisdom garnered from the fields of experience. That is unless a man chooses to smother the spark of the Infinite and elects to live in darkness.

So also is the dawn of righteousness. It does not spring full grown into being. Often we wish it did, when we consider our great need for goodness. But it does not, just as dawn does not break instantly into the full light of noon. But there is a spark of the Infinite Goodness for every man. To that spark, with the unquenchable brightness behind it, we may turn the eye of the soul and see "The path of the righteous, like the light of dawn, shine brighter and brighter until the full light of day".

A LAYMAN SPEAKS

Your editorial "Preachers Should Be More News Conscious" in the November 3 issue deals with a very important phase of the church program, one that too often is neglected.

Your appeal should get prayerful attention of ministers and laymen.

More news of church activities can increase the interest and usefulness of loyal Methodists. Church news can whet the interest of dormant members; and also serve to increase the effectiveness of every evangelistic effort. It can do this by reason of the impact news item can have on non-members who will learn that our churches are busy organizations dedicated to Holy purposes and that membership can have, and does have real meaning.

—James L. Verhosoff

POUNDING FOR PARSONAGE FAMILY

Tuesday evening November 8 the Parsonage family of Mountain View were pleasantly surprised. The church turned out in a body to give Rev. and Mrs. H. W. Jinske and daughter Joy Nell one of the best

ACTIVITIES AT HENDRIX COLLEGE

Representatives of Hendrix College occupied the pulpits in more than 40 churches in the Jonesboro District, telling the "Hendrix Story" in connection with the district's observance of the November Special drive for Hendrix and Ministerial Education. The group of representatives included 12 members of the faculty, 23 students and 3 trustees. Also appearing will be Rev. E. J. Holifield, superintendent of the Jonesboro District, and Rev. A. N. Storey, chairman of the North Arkansas Town and Country Commission. President Matt L. Ellis spoke at First Church, Blytheville, on Nov. 6 and will speak at Osceola on Nov. 20.

Hendrix faculty members scheduled to appear, with their appointments were: Victor Hill at Bay; Dr. Joe G. Robbins at Lake Street, Blytheville; Albert Raymond at Bono; Mrs. Capp Shanks at Harrisburg; Rev. Ralph Ruhlén at First Church, Jonesboro; Dr. Walter Choffatt, Huntington Avenue at Jonesboro; Paul Page Faris at Leachville; Burvin Alread at Lepanto; R. E. Yates at Marked Tree; Dr. Ashley R. Coffman at Monette; William McClurg at Trumann; and Ivan H. Grove at Tyrone.

Hendrix students appearing were Tom Lancaster at Malvern as Lexton; Bob Darrell of Dallas, Tex., at Pleasant Valley; William Gentry of Hope at Black Oak; Jim Westbrook of Camden at Shady Grove; Tom Brewer of Phillips, Tex., at Pleasant Grove; Mansel Baker of El Dorado at Caraway; Noble Gill, Jr. and Margaret Whistle, both of Dell, at Dell; Ruth Anderson of Conaway at Macey; Martha Williams of Forrest City at Hickory Ridge; Kay Farris of Fort Smith at Tilton; Sara Shanks of Conway at Fisher; James Randle of Booneville at Fisher Street Church in Jonesboro; Frances Pearson of Hooks, Tex., at Keiser; William Harris of Nashville at Lake View; John Trieschmann of Little Rock at Garden Point; Howard Bailey of Blytheville at St. John; Mary Jane Cobb of El Dorado at Sunnyland; Paul Lamberth of Jonesboro at Weiner; Irene Buchan of Jonesboro at Weona; Martha McOskey of Little Rock at Center View; John Alston of Mena at Yarbrough; and Sybil Blankenship of Warren at St. Paul in Jonesboro.

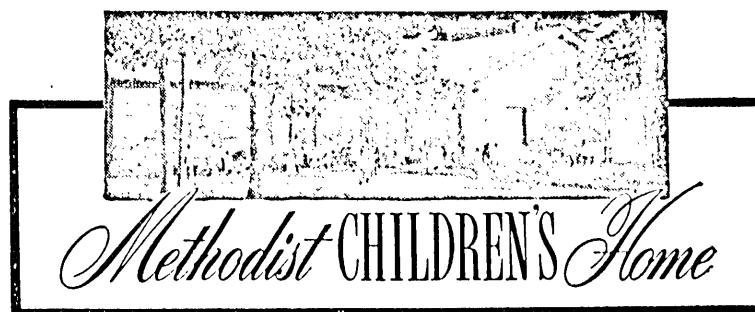
Trustees of the college appearing will be William Stuck of Jonesboro at Brookland; Noble Gill, Sr., of Dell at Jonesboro; and Dr. Ethel Dodgen of Jonesboro at Nettleton.

Dr. Matt L. Ellis, president of the college, appeared in behalf of the drive at First Church in Blytheville on Nov. 6 and will appear on Nov. 20 at Osceola. Other speakers for the drive were Rev. E. J. Holifield, superintendent of the Jonesboro District, at Luxora; Rev. A. N. Storey, executive secretary of the conference's Town and Country Commission, at Lake City; Dr. C. M. Reves, vice-president of the college, at Wilson; and J. Philip Bumpers, Hendrix business manager, at Manila.

Major Production To Be Presented

The Hendrix Dramatics will present the first major dramatic production of the year on Nov. 18 and 19. The

poundings any minister could receive. It was a love offering which the Parsonage family deeply appreciates. This is our fourth year on the charge and it is proving to be the best one.—Rev. and Mrs. Henry W. Jinske and Joy Nell



REPORT FOR OCTOBER, 1955

Callon and Ebenezer Churches, Rev. S. B. Mann, pastor—canned goods	
Fountain Hill Church, Rev. R. L. Long, pastor—canned goods	
Toddle House, Little Rock—tickets for The American Variety Show	
Dr. David B. Cheairs, Little Rock—tickets for the American Variety Show	
Little Rock Furniture Manufacturing Co.—tickets for The American Variety Show	
Crossett Circuit, Rev. Arthur White, pastor—canned goods	
Crossett Circuit—canned goods brought to the Home by Dr. Kenneth Spore	
Cub Scouts, Den No. 1, Pack 10, El Dorado—playground equipment	
Derrinott Methodist Church, Rev. A. C. Carraway, pastor—canned goods	
Primrose Methodist Church, Rev. R. Scott, pastor—canned goods	
Bethell Class, First Methodist Church, Little Rock—clothing, brought by Mrs. Buddy Rogers	
Mrs. Culpepper, Little Rock—peanuts	
Mrs. W. A. Dossett, Little Rock—sweet potatoes	
Mrs. Justine Petre, Little Rock—salads	
Joe T. Thompson, Little Rock—tickets for American Variety Show	
J. T. McAllester, Gurdon—tickets for the Shrine Circus	
Bethell Class, First Methodist Church, Little Rock—clothing, brought by Mrs. John Smith	
Chas. R. Baber, Veterans Hospital, N. Little Rock—candy	
The Adult Class of Centerville Methodist Church—linens, dish towels, pillow cases, pot holders, etc.	
Electric Motor Service Co., Little Rock—tickets for the Shrine Circus	
L. L. No. 921 I. A. M., Little Rock—tickets for the Shrine Circus	
Magnet Shrine Church—clothing	
Willisville Methodist Church, Rev. Rayford L. Diffie, pastor—canned goods	
Gene Lewis and Miss Willie Lawson, Little Rock—desk	
Weona-Centerville Methodist Churches, Rev. James Weatherford, pastor—canned goods	
Davis Trailer & Equipment Co., Little Rock—tickets for The American Variety Show	
Drs. Alstadt, Smith, Casey & Wardlaw, Little Rock—tickets for the Shrine Circus	
Friendship Class, Winfield Methodist Church—birthday presents	
Okolona Circuit, Rev. Bruce H. Bean, pastor—canned goods	
Methodist Men, Dumas Meth. Ch.	30.00
Irene Hunt Class, St. Paul's Methodist Church, Fort Smith	10.00
Mr. and Mrs. Chas. V. Ross, Cabot Methodist Church	10.00
Anonymous	10.00
Builders Class, First Methodist Church, Little Rock	10.00
Marion Methodist Church	11.75
Ozark Methodist Church Sunday School	50.00
Class of the Open Door, Sheridan Methodist Church	5.00
Esthers Class, Siloam Springs Methodist Church	10.00
Hanks-Wesley Bible Class, Helena First Methodist Church	10.00
Couples Class, El Dorado First Methodist Church	10.00
Couples Class, El Dorado First Methodist Church	10.00
Friendship Class, Mena Meth. Ch.	10.00
Winfield Methodist Ch., Little Rock	25.00
Beebe W. S. C. S.	10.00
Susannah Wesley Class, Texarkana First Methodist Church	5.00
Miss Rema Hutchinson, Camden First Methodist Church	10.00
Fellowship Class, Henderson Methodist Church, Little Rock	10.00
The Buckner Methodist Church	50.00
Mr. and Mrs. Emmett J. Foster, El Dorado First Meth. Ch.	10.00
Young Adult S. S. Class, Rectory First Methodist Church	10.00
Young Adult Class, Washington Ave. Methodist Ch., N. Little Rock	10.00
Wesleyan Service Guild, Prairie Grove Methodist Church	10.00
Truth Seekers Class, Helena First Methodist Church	10.00
Lodges Corner Methodist Ch.	10.00
Mary-Martha Bible Class, Smackover Meth. Ch.	30.00
Marning Star, S. S., Paragould District	15.00
Mrs. Esther Crain	3.00
Willing Workers Class, Rogers Central Methodist Church	10.00
The Dorcas S. S. Class, Gurdon Methodist Church	10.00
Asbury Meth. Ch., Little Rock	150.00
Mount Carmel Methodist Church, Jonesboro District	25.00
Evelyn Whitcomb Class, Asbury Meth. Ch., Little Rock	10.00
Miscellaneous Collections	410.38
Total	\$4,089.10

MEMORIALS

IN MEMORY OF:	
Wade Steenberg by Joseph A. Cotten	
Mrs. R. H. Thompson by Mrs. R. A. Burgess family	
Charles F. Carpenter by Florence and Tom Durham	
Mrs. Lucille De Yampert Johnson by "The J. W. Pugh Family"	
Frank R. Bloom by Mr. and Mrs. John R. Sanders and Mrs. Sophia B. Sanders	
R. E. Kirkland by Myrtle and Edward Atkins	
Shields M. Goodwin by Mr. and Mrs. Jennings Mize	
Mrs. Fredrick M. Hudson by Mr. and Mrs. C. F. Hudson	
Mrs. W. P. Littrell's father by Primary Department, Camden First Methodist Church	
Mrs. John Stuart by Mr. and Mrs. W. N. Wood	
Mrs. W. H. Watson by Mr. and Mrs. J. P. Emerson	
Dr. Cline by Mrs. Tom Garland	
J. N. Robertson by Katie Sue Culpepper	
Mr. and Mrs. Harry Puddephatt and Harry Berton	
Mrs. Laura Waldrop by Grace Childress	
Mrs. Mary Lindsey by Francis Asbury Class, First Meth. Ch., El Dorado	
Mrs. I. L. Pilkinton by The Seekers Bible Class, Lewisville Methodist Church	
Mrs. Donnie Jones by Dr. and Mrs. E. L. Davis	
Mrs. W. H. Watson by Mrs. Hugh Atwood and Miss Irene Atwood	
Mrs. Annie Jones by Circle No. 3, W. S. C. S. of Forrest City Meth. Church	
W. R. Tyer by Brewster Bible Class, Wynne Methodist Church	
Lewis Bruton by Helen Cox, John Cox and Mary Fletcher Cox	
Lewis Bruton by Morrilton High School Alumni Association Class of 1954	
Don Essex by Roger Lynch	
Mrs. J. C. Young by Miss Jewel Houghton	
Allan Bost by "The Rife Hughey Family"	
J. T. Eddins by Sonnie and Gertie Gordon	
Mrs. Minerva Smith by Mrs. James T. Wilcox	
Allan Bost by Mr. and Mrs. Ralph Gillham	
Mrs. J. C. Young by Alton B. Raney	

Total Memorial Receipts \$ 202.50
Other receipts 4,089.10

Total receipts for October, 1955 \$4,291.60
Connor Morehead, Supt.

A Page For The CHILDREN

ANNIE WINDURNE, Editor



RACHEL'S THANKSGIVING GUESTS

By Annie Hamilton Donnell

KATHRINE waved her hand as she went by, but only made Rachel sigh harder. Of course she smiled to Kathrine, but it was a poor little rainy smile. The sight of the grip in Kathrine's papa's hand was more than she could bear, for it meant to her grandmother's for Thanksgiving.

"O, dear me. O, dear me!" sobbed Rachel, very softly indeed so poor, sick mamma would not hear, "seeing Kathie go makes my stomach ache for my grandmother's Thanksgiving dinner! The mashed potatoes and the white meat, the cranberry sauce and the wish bone! O, dear me! and the little saucer mincepie just a-purpose for me! Seems to me I sh-shall d-die if I try to bear it!"

The window pane was cold, and Rachel's little flattened nose turned quite blue against it. Her tears made little paths in the stream of her warm breath. She was a very unhappy little girl indeed.

Last year she and Katherine had gone to Cloverdale together and sat in the same seat and nibbled both ends of the same banana. That was such fun! Then their grandfathers had met them and they had wished each other "A merry Thanksgiving" and parted.

Now, only Kathrine had gone. A faint whistle sounded down at the end of the snowy street.

"There goes Kathrine's whistle this minute!" thought Rachel dolefully. "Now the engine's puffing in—now they're getting on—now the conductor's crying 'All aboard!' Kathrine's sitting next to the window and she's begun to eat her bananas. We did the minute we got on, last year. You can't wait when you're riding on the cars. O, dear! I wonder if my end o' that banana doesn't look lonesome. And then, in spite of herself, Rachel laughed. It was such a funny idea.

"Dear child! How good that laugh sounds!" thought mamma, among her pillows. She had been lying there grieving that her sickness must keep Rachel away from grandmother's Thanksgiving dinner. It was hard for the child. And then, to have Bridget gone, so there couldn't be any Thanksgiving dinner at home. It was a wonder the dear child could laugh.

Outside, on the snowy lawn, a few little chickadees were hoping about pecking hungrily at the dry weed stalks that peeped above the snow. Rachel watched them with a sudden feeling of companionship with them. They would have no Thanksgiving dinner, either—just snow and dried grass, poor things. Not even rice and cream and baked apples!

"I wish I could—I wonder if I couldn't—I'm going to!" she cried aloud. Her eyes shone with delight. It would be such a beautiful thing to do! Who'd ever given the birds a Thanksgiving dinner before!

"I'll begin right now to make out

the bill o' fare. O this is fun!" laughed Rachel. Then she tiptoed to the door and listened.

"Mamma, you asleep?" she cried, just above her breath.

"No, sweetheart; come right in here." And Rachel went in and sat on the bed and told her plan.

"A dear little birds' Thanksgiving dinner, mamma!" she cried. "Won't it be splendid?"

"Splendid, sweetheart."

"And we'll count the things to eat—the courses, you know—right now, on my fingers. You say the thumb one, mamma." Rachel held up her little fat thumb and waited.

"Seeds, Rachel, and grain."

"O, please wait! The grain's my

forefinger. That's two courses. And little bits of apple, mamma?"

"Yes, dear, and peanuts all nicely shelled and broken up."

"O, yes, peanuts—goody."

"And bits of cake and bread and—yes, a bone, Rachel!"

"Mamma! a bone!"

"Yes, or two or three bones—that would be better," mamma smiled palely, "You can hang them on the lowest branches of the mulberry bush. Tie them on with little bright ribbons, to make the dinner table look nice! Didn't you know little birds liked to peck at meat? The idea of a Thanksgiving dinner without any turkey course! I'll tell you, Rachel—there are some cold chicken bones in the pantry. That's next best to the turkey, isn't it?"

Such a Thanksgiving dinner as it

was, next day! Rachel got it ready herself, with her mittens on! The "courses" were daintily spread in neat rows on the clean, white snow for a table cloth. There were "covers" for twenty-five, Rachel said.

And the guests that came—the snow buntings and the woodpeckers and the chick-a-dees! And the social way they chattered and chirped! and the appetites they had!

But, best of all, mamma was able to sit bolstered up in the easy chair beside the window, and be introduced to the guests. She nodded and smiled, and they nodded and ate.

"O, mamma, seems as if this was the thankfulest Thanksgiving that—ev-er was!" laughed Rachel.—the Young People's Weekly

JUST FOR FUN

A brevity prize should go to the skillful author who, in response to a newspaper essay contest on the subject, "What I Want in My New House," sent in one well-chosen word: "Me!"—*Highways of Happiness*

Rusty Russell, an 8-year-old Milwaukeean who had never been to a football game, was quite excited the other weekend when his dad took him to Wisconsin's home game at Madison.

The only football Rusty ever had seen was on TV or in movies, so on the trip to Madison he kept imagining what it would be like "in person." He meditated silently for a while then finally asked: "Dad, about this game today—will they be playing in black and white or in color?"—*Milwaukee Journal*

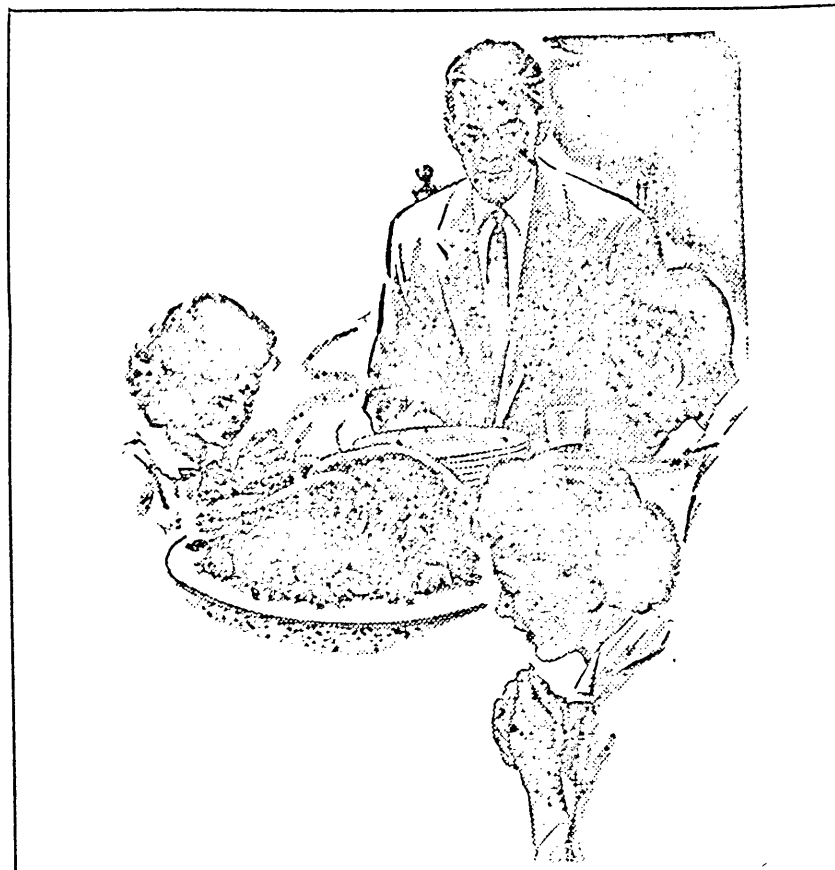
A little boy was punished by his mother for a misdeed. "You should turn a deaf ear to such temptation," she scolded.

In tears, the little boy protested, to her, "But Mummy, I don't have a deaf ear."

Some years ago I was driving my 5-year-old daughter to school and began thinking out loud the ideas I expected to present to my college speech class that day.

Carol listened for a moment, then asked: "Daddy, are you talking with me or without me?"—Jack C. Cotton, State University Teachers College, N. Y. NEA Journal

It wasn't exactly that the 7-year-old disliked going to church. His chief objection was the long pastoral prayer. So he was naturally apprehensive when his father asked the visiting minister to say grace at dinner. But the prayer was brief and to the point. In pleased surprise the youngster looked up and observed: "You don't pray so long when you're hungry, do you?"—*Wall St. Jnl.*



WE THANK THEE, FATHER

We thank Thee, Father
For Thy loving care,
For Thy beautiful world
And the wonders we share.

For mothers and fathers
And homes where we
Love and share with
Our own family.

For friends and neighbors
At home and afar,
They are Thy children
Wherever they are.

For all of these gifts
To Thy children, we say,
"Thank Thee, our Father
For care through each day."

—A. E. W.



NEWS IN BRIEF

On October 25 the Ringgold Society observed the Week of Prayer at the home of Mrs. George O. Thomas, with the program given by the vice-president, Mrs. G. R. Weaver. Assisting in the presentation of the program were: Mesdames E. S. Woodard, L. D. Kinard, Floyd Radzikowski, Laura Martin, W. H. Carroll, E. C. Cook, and Bobby Corley.

Mrs. C. J. Frye, president, led in the observance of the 15th birthday, assisted by Mrs. Weaver, Mrs. Kinard, Mrs. Ettoyle Conly, Mrs. Cook and Mrs. Thomas.

A beautiful hand-carved record book made by Mrs. Doyle Thurman, containing the record of the charter meeting was displayed by Mrs. Thomas, first president, and Mrs. Cook, first recording secretary.

The anniversary cake was made by Mrs. Bloch, depicting a miniature church, and was served with lunch to 27 members and guests.

The Woman's Society of Christian Service of the White's Chapel Charge observed the Week of Prayer and Self Denial on October 27 at the Bayou Chicot Church with 34 ladies present: 7 from Ville Platte, 11 from Chicot, and 5 visitors from the Bayou Chicot Baptist Church.

Mrs. M. McGhee, president, welcomed the group, and Mrs. W. L. Campbell led the program. Mrs. W. L. Kelley was the pianist. Lunch was served in the recreation room by the ladies of the Chicot society.

The program was continued in the sanctuary in the afternoon, and closed with a prayer by Mrs. Lelia Hickman.

A study course on "Five Spiritual Classics" is being given at the Dorothy Dunbar Wesleyan Service Guild, First Church, Lake Charles, by Mrs. W. W. Paxton on November 6, 8, 14, and 17.

The Guild and the Woman's Society of Christian Service will hold a joint meeting on December 1.

On October 27 the New Hope Woman's Society met with Mrs. R. H. Cole, conference secretary of promotion, as guest speaker. Other guests were Mrs. Glen G. Martel, conference secretary of missionary education, and members of the societies at Taylor, Oak Grove, Philadelphia and Sharmon.

The meeting was opened by the president, Mrs. Everett Whaley. Mrs. W. V. Griffin led the worship.

Following Mrs. Cole's address on "The Purpose of the Woman's Society of Christian Service," refreshments were served.

Mena Woman's Society observed the Week of Prayer on October 26 with Mrs. Alan Bradley as leader. The A.B.C.'s of Meditation was the worship topic carried out during the morning with periods of meditation, prayers, responsive readings and hymns. Mrs. M. E. Drake read the scripture.

Mrs. C. W. Jones was in charge of the light luncheon.

For the afternoon service, a program was given on the special projects for the day by Mesdames R. R. Hicks, Finks, Fuller, Jones, Drake, John Barton, and Vernon Rodgers.

Mrs. Bradley was in charge of the study on Five Spiritual Classics held November 4 assisted by Mrs. Howard Lightbody and Mrs. A. J. Taylor.

Mrs. W. D. Cress and Mrs. Doyle Johnson were hostesses for the covered dish luncheon.

Miss Louise Durham opened the afternoon session and Mrs. John Barton concluded the study.

The Woman's Society of the First Church Van Buren observed Week of Prayer with members of St. John's and City Heights Church on October 28 with Mrs. E. E. McBride, president, giving the welcoming address. Mrs. John Dunn led the program. Taking part were members from St. John's: Mrs. Frank Adkins, Mrs. J. K. Pogue, Mrs. Lorene Stokes and Mrs. Paul Rapier; from First Church: Mrs. R. S. Wilson, Mrs. Jim Hart, Mrs. Bob Hardcastle and Mrs. Fay Williams.

First Church Society held its regular meeting on November 1 with Mrs. Bob Vandergriff giving the devotional. Others taking part on the program were Mrs. Claire Bates, Mrs. George Crafton, Mrs. Jesse Johnson and Mrs. J. Y. Dollar. Circle 3 served the noon luncheon, followed by the business meeting.

The Woman's Society of Christian Service of Camden celebrated its fifteenth anniversary and honored its ninety-nine active members on Monday, November 7th, in the church parlors. Mrs. Lamar Broadnax, in charge of the program, stated the permanent aims and contributions of the Woman's Society of Christian Service and reviewed the changes which have taken place locally, nationally and internationally since its inception. Miss Lalla Thornton, the first president, was presented with a corsage.

"I have served the Lord with gladness," she truly said in acceptance. The meeting closed with the Lord's Prayer.

A joint meeting of the Alice Murrell and Edith Martin Circles of the Woman's Society of Christian Service of the Cabot Methodist Church, met Tuesday night, Nov. 8th, in the home of Mrs. S. L. Rea with Mrs. W. T. Barnwell, co-hostess.

Mrs. Marvin Park, president, presided and called the meeting to order with prayer. Miss Iva Baker, Secretary of Christian Social Relations and Church Activities, reported that the Junior and Intermediate groups netted \$41.72 in their "Trick or Treat" drive for the UNICEF on Hallowe'en.

Mrs. James Hugh Garrett of Beebe, who is treasurer for the WSCS Searcy District, presented Mrs. Marvin Park a WSCS Life Membership in behalf of the Searcy District group of women in appreciation for her services rendered the district as

DISTRICT GUILDS HOLD FALL MEETINGS

Fort Smith

"Methodism in Mexico" was the theme for the evening when the Wesleyan Service Guilds of the Fort Smith District gathered for the fall Conference, at a dinner meeting at the First Methodist Church in Fort Smith at 6:30 p. m., October 17.

Miss Martha Milburn, who recently made a tour of Mexico, showed pictures of the Latin American country and told of the work done by the Methodist Church in Mexico.

Mrs. Marguerite Nance, district Guild Secretary, presided, and Guilds of the First Methodist Church were the hostesses for the evening. Mrs. Helen Chastain served as general chairman.

Approximately one hundred members and guests were present for the evening. Mrs. W. H. Lewis, District Treasurer, Mrs. R. S. Wilson, District Secretary of Missionary Education and Service, and Mrs. Ralph Cornelius, District Secretary of the Woman's Society of Christian Service were present. Guilds in the Fort Smith District besides First Church Fort Smith are, Alma, Charleston, Clarksville, Greenwood, Hartman, Waldron, Paris, Mansfield, Van Buren, Grand Avenue, Goddard Memorial, Midland Heights, Massard, St. Paul's, and St. Luke's.

The Greenwood Guild extended an invitation for the Spring Conference to be held in Greenwood.—Mrs. Marguerite Nance

Camden

Thirty members representing seven of the ten Guilds in the Camden District were present at a district meeting of guilds at Junction City on November 6.

Mrs. Gordon Morgan, district secretary, presided and Mrs. Frank Patterson, Junction City, gave the invocation. Mrs. Wilma Ratcliff, president of the Junction City Guild, gave the welcome.

Ben Laney, accompanied by Mrs. C. L. Nelson, sang "The Love of God" preceding the devotional by Mrs. D. L. McCauley, and "The Twenty-Third Psalm" in conclusion.

At a short business meeting it was decided to accept the recommendation of a special committee considering the voting body group to have one delegate for each ten members of the guild or fraction thereof.

The resignations of the district secretary and associate secretary were accepted effective at the end of the guild year, so that the district officers would be elected the same year in which conference officers are elected.

After the business meeting, Mrs. Morgan introduced Mrs. W. Neill Hart, Jurisdiction secretary of children's work, who spoke of the Quadrennial Theme and Guild emphases.

Mrs. M. E. Scott, conference vice-president, was present.

After the meeting a social hour was enjoyed by all.—Ruth Womble

MRS. J. W. BUNCH
DIES IN PLANE CRASH

Mrs. Louise D. Bunch, 61, Forest Grove, Ore., a national officer of the Woman's Division of Christian Service, was one of 44 persons who died in the explosion and crash of a United Airlines DC-6B Tuesday night, (November 1) near Longmont, Colorado.

Mrs. Bunch was on the way home from a meeting in Colorado Springs of representatives of the Western jurisdiction. She had traveled by motor car to Denver and had boarded the plane there for the flight to Portland, Ore.

Since 1952, Mrs. Bunch had been chairman of the national committee on spiritual life of the Woman's Division and since 1948 a member of the Board of Missions. She was the wife of the late Rev. Jesse W.

auditor during the past three years.

Mrs. Chas. Ross and Mrs. W. F. Waymack were appointed hospitality committee to serve during the evangelistic meeting to be conducted at the church, Nov. 15-22. The Rev. Herston Holland, pastor of the Henderson Church, Little Rock, will be the visiting minister.

Committees were announced to take care of the necessary details of the Christmas Bazaar and Silver Tea to be held in the Church Educational building, December 6, from three until eight o'clock.

During the social hour, the hostesses served refreshments.

Bunch, a Methodist minister and educator who died in 1946.

Before Methodist unification in 1939, Mrs. Bunch was corresponding secretary of the Woman's Foreign Missionary Society in the Montana conference of the former Methodist Episcopal Church.

After unification, from 1940 to 1944, Mrs. Bunch was president of the Woman's Society of the Oregon Conference and from 1944 to 1948 was secretary of spiritual life for the Western jurisdiction.

In 1948 Mrs. Bunch was elected a member of the Board of Missions, representing the Western jurisdiction, and was re-elected in 1952. In 1948 she also was chosen a member of the Department of Christian Social Relations of the Woman's Division on a national level. She was elected national chairman of spiritual life in 1952.

Mrs. Bunch was a delegate to the General Conference in San Francisco in 1952 and was to have been a delegate to the 1956 General Conference in Minneapolis.

Surviving are a daughter, Mrs. Aris Gustafson; a son, the Rev. Dodds S. Bunch, pastor of the Centenary Methodist Church at Modesto, Cal., and five grandsons.

A memorial service was held Sunday, November 6, at the Methodist church in Forest Grove.

Mrs. Bunch had left Forest Grove Sunday on a trip that included both the Colorado Springs meeting Tuesday and Wednesday and a meeting of Methodist women from seven churches, Wyo., Monday.



LEADERSHIP TRAINING IN THE MONTICELLO DISTRICT

By Roy E. Fawcett

It was the Secretary's privilege recently to make a round over the Monticello District with the Superintendent in setting up a program of leadership training. Brother Spore had carefully planned the day's schedule so that we were able to get into all areas of the District, meeting with pastors and interested workers in the selection of courses and instructors. The Superintendent and his pastors have done an excellent piece of work in setting up this thorough-going program of leadership training in which no church of the District is left without a training opportunity. The schedule of courses and instructors is as follows:

Hamburg—November 6-8, Local Church in Methodism, Dr. Clem Baker; November 30-December 2, Teaching Children, Mrs. W. F. Bates
Crossett—November 27-29, Teaching Children, Mrs. W. F. Bates; January 15-17, The Local Church in Methodism, Dr. Clem Baker
Fordyce—November 25-27, The Methodist Youth Fellowship, Mrs. Edward McLean
Star City—November 27-29, How to Improve the Church School, Dr. Clem Baker
Kingsland—November 27-29, How to Teach in the Church School (Instructor to be selected)
Wilmot—December 4-6, How to Improve the Church School, Mrs. W. F. Bates
Waller's Chapel—January 9-12, Christian Beliefs, Rev. John Hefley
Hampton—January 15-17, The Methodist Youth Fellowship, Miss Polly Lassiter
Montrose—January 15-17, Teaching Children, Mrs. W. F. Bates; Teachings of Jesus (instructor to be selected)
McGehee—January 23-25, Youth and Evangelism, Rev. Bryan Stephens; How to Teach in the Church School, Rev. Wilson Walker; Life and Work of St. Paul, Dr. E. Clifton Rule
Monticello—February 13-15, The Methodist Youth Fellowship, Rev. R. B. Moore, Jr.
Dumas—February 13-15, How to Teach in the Church School, Rev. Chas. W. Richards
Wilmar—February 27-29, The Local Church in Methodism, Rev. R. O. Beck
Warren—March 5-6, Bible Conference, Dr. J. H. Hicks.

RELIGIOUS EDUCATION

"It has been contact with Christ that all down the ages has shown men most truly what manner of men they are. There is, so to speak, a diagnostic value in specific religious education which no reliance on an amorphous atmosphere can ever give. And this it possesses both for the giver and for the receiver."
—from *Education Into Religion*, by A. Victor Murray

NORTH ARKANSAS CONFERENCE NOTES

By Ira A. Brumley

Encouraging Reports

As we visit from place to place in the North Arkansas Conference, we continue to hear encouraging reports with reference to church school membership and attendance. Many church schools are continuing the emphasis started in September with reference to increasing church school membership and attendance.

Plan Church School Evangelism

It is not too early to begin making plans for the January-March emphasis on Church School evangelism.

The church school continues to be a great source for evangelism. The past two years indicates that 75 per cent of the additions on profession of faith comes through the church school.

Rally Day Offerings

Rally Day offering report to date shows a splendid increase over the same period of last year. We plan another general report, church by church, at an early date.

Training Work Increasing

We are able to report as many course cards issued in the first five months of this conference year as were issued in the first seven months of last conference year. The North Arkansas Conference has had the following training enterprises this conference year: Walnut Ridge; Conference Youth Assembly; Hughes; Forrest Chapel; Franklin; Cabot; Jonesboro, First Church; Oak Grove; Wynne; Rector; Huntington Avenue; Philadelphia; Guion; Paris; Piggott; Heber Springs; Jonesboro District Senior Camp; Trumann; Yellville; Russellville; Corning; Truman; Hoxie; Rector, First Church; Paragould, First Church; Paragould District Senior Camp; Smithville; Clarksville; Goddard Memorial; Hay's Chapel; Midland Heights; Van Buren, St. John; Fort Smith District Camp; Washington Avenue; Rose City; Jacksonville; Heber Springs; Washington Avenue; Conway Senior Assembly; Blytheville, First Church; Monette; Osceola; Batesville, First Church; Cotter; Batesville District Senior Camp; Calico Rock; Gentry; Rogers; Lincoln; Fayetteville District Camp; Conference W. S. C. S.; Fort Smith, First Church; Lincoln. Persons from our conference have participated in Arkansas Pastors' School, Jurisdictional School of Missions, Jurisdictional Leadership School, and Little Rock training school.

The following is the report by districts on training work to date:

Batesville District	159
Conway District	162
Fayetteville District	160
Forrest City District	79
Fort Smith District	296
Jonesboro District	268
Paragould District	167
Searcy District	146
Total	1,437

We will be giving a detailed report on each district, church by

WEEK-END OBSERVATION SCHOOL AT ST. PAUL, LITTLE ROCK



Mrs. Leslie Thompson and the Juniors considered making goodwill through prayer.

St. Paul Church, Little Rock, led out in a new type of teacher training for the workers in the Children's Division when they held the first week-end Observation School in the Little Rock Conference on September 16-17 under the leadership of Mrs. W. A. Rice.

Seventeen of the children's workers of the church met at 7:30 p. m. on Friday evening for the opening session, under the leadership of the following people: Kindergarten, Mrs. W. F. Bates, Primary, Mrs. Warren Spitze, and Junior,

Mrs. Leslie Thompson.

The group met for work again at 9:00 on Saturday morning and continued through until 3:00 in the afternoon. The children were present for one hour in the morning and an hour in the afternoon. This type of training has many possibilities, and a number of other churches are considering attempting a similar training enterprise.

St. Paul Church is to be congratulated for leading out in this field.
—Mrs. W. F. Bates.

church, at the district conferences.

November promises to be an excellent training month, as many churches will be conducting one-unit schools on The Christian Mission in a Revolutionary World.

New Certifications

Eight additional persons have been certified for the course on The Christian Mission in a Revolutionary World, as follows: Alf A. Eason, Mrs. H. H. Fulbright, Roy I. Bagley, Elmo Thomason, J. Harmon Holt, Earl B. Carter, Charles P. McDonald, James R. Chandler. This makes a total of 28 persons now certified for this course.

November Schools

Fort Smith is having a six-unit school.

Dardanelle is having a one-unit school taught by Alf A. Eason on The Christian Mission in a Revolutionary World.

Knobel is having a one-unit school on The Local Church in Methodism, Byron McSpadden, instructor.

Pea Ridge is having a one-unit school on The Christian Mission in a Revolutionary World, Mrs. Harold Womack, instructor.

Monette is having a one-unit school on The Christian Mission in a Revolutionary World, taught by the pastor, Ben F. Jordan.

Marion is having a one-unit school on The Christian Mission in a Revolutionary World, taught by

the pastor, I. L. Claud.

Melbourne is having a one-unit school on The Local Church in Methodism, taught by Mrs. D. G. Hindman.

Oxford is having a one-unit school on The Local Church in Methodism, taught by Mrs. D. G. Hindman.

Wiseman is having a one-unit school on The Local Church in Methodism, taught by Mrs. D. G. Hindman.

St. John's Methodist Church in Van Buren is having the course on Ways of Teachings taught each Sunday morning by the pastor.

Ozark is having a one-unit school on The Christian Mission in a Revolutionary World, taught by the pastor, Charles McDonald.

Gentry is having a one-unit school on The Christian Mission in a Revolutionary World, taught by the pastor, Worth W. Gibson.

An area training school on The Christian Mission in a Revolutionary World is being taught this month at West Helena, by Mrs. Elmus C. Brown.

The Hickory Ridge charge is having a one-unit training school on How to Teach in the Church School, taught by Mrs. Elmus C. Brown.

Griffin Memorial Church in Paragould is having the course on The Christian Mission in a Revolutionary World, taught by the pastor, Clyde E. Crozier.

Yale Has Earliest Christian Music Manuscript

New Haven (RNS)—A page from a Merovingian Bible in the library of Yale University's Branford College has been authenticated by the world's leading music historians and scholars as the earliest known Christian music manuscript.

The manuscript is Jeremiah; Lamentations 3:13-34, believed written in a monastery at Luxeuil in Burgundy about the year 700. It predates the previously identified earliest Christian music by a hundred years. This was the Merovingian Autun 4 written about the end of the eighth century.

The Merovingian manuscript was bought in 1933 by Clarence Mendell, professor of Latin at Yale, from London's rare-book store, E. P. Goldschmidt. Prof. Mendell did not know its value at the time.

Experts have traced it back to Luxeuil, after that to the Abbey Library at Admont, Austria, where it had come to rest as part of the bookbinding of a 12th century manuscript. There it remained until 1937 when it was sold to E. P. Goldschmidt.

The experts agree that the parchment dates either before or just after 700 A. D.

Leo Schrade, professor of the History of Music at Yale, showed photographs of the manuscript last summer at the congress of the International Society for Musical Research at Oxford, England.

"No argument against the old age was voiced at the meeting," he said.

Other sheets of the same Merovingian Bible are known to exist, but only the one at Yale has musical notations.

Report Cities Losing Protestant Churches

Cleveland (RNS) — A tendency among Americans to flee to the suburbs at an "alarming" rate is hurting the "heart" of big cities without an adequate number of Protestant churches.

This is the conclusion of a commission report prepared for delegates attending the National Conference on the Churches and Social Welfare here.

"The blighted central sections are left behind and never revisited by the higher-income Protestant groups who have moved to self-sufficient, self-controlled outlying communities," the report said. It added that this "circle of blight" has steadily widened, making congested slums of former "fair neighborhoods."

"Many of these heavily overpopulated areas of blight," the report continued, "are segregated by poverty, social class, race, and politically, from the communities where the better established American Protestant denominations are strong."

As an example of the trend, the report cited one typical large city which 50 years ago maintained 278 Protestant churches in its inner area that served a population of 1,196,805 persons. Today only 91 churches remain, but the population is 1,125,633.

Church Report Asks More Faith Healing

Cleveland (RNS) — Greater dependence on faith and prayer in healing the sick was emphasized at the National Conference on the Churches and Social Welfare here.

Many Christian healing institutions currently are re-examining spiritual resources they neglected in the past years, the conference's preparatory commission on health and medical care reported.

Sick Christians often are inclined to consider faith and prayer as merely two of the many means used to help cure them, the commission observed. Its report added:

"Spiritual healing makes the full-

Poling Says Russia Trying To Trick U. S.

Chicago (RNS)—Soviet Russia is trying to trick the United States into lowering its guard by smiling blandly while it foments unrest in the Middle East, Dr. Daniel A. Poling of Philadelphia charged here.

Dr. Poling, editor of the Christian Herald, spoke at the sixth annual convention of the All-American Conference to Combat Communism.

Fifty national organizations, including the General Federation of Women's Clubs, National Council of Catholic Men, American Jewish Committee, Lions International, Kiwanis International, National Education Association and major veterans' groups were represented by 350 delegates.

Referring to recent clashes between Israeli and Egyptian troops, Dr. Poling asserted in his keynote address that Russia, through its satellite Czechoslovakia, has rushed at a "giveaway price" arms and military equipment to Egypt to advance the Communist timetable for world revolution.

"Russia is doing its evil best to promote further unrest in the Middle East," he said. "Clearly an all-out war there would advance her time schedule for world revolution and conquest."

Surely Ulysses never made a more effective Trojan Horse for Troy than the gentlemen from Moscow set up with their bland smiles at Geneva," Dr. Poling continued.

Church Construction Sets October Record

Washington, D. C. (RNS)—Church construction totaled \$69,000,000 in October, a new record for that month, the Departments of Commerce and Labor reported. It was \$10,000,000 above the October, 1954, figure.

October building activity was only \$1,000,000 less than the all-time high for a month established in September. Construction usually falls off after September but the seasonal decline this year was less than expected.

est use of every acceptable medical technique and therefore is not antagonistic to current medical practices."

Dr. Karl P. Meister of Chicago, executive secretary of the Methodist Board of Hospitals and Homes, and the Rev. Carl C. Rasche, administrator of Evangelical Deaconess Hospital, St. Louis, where chairmen of two study groups investigating church medical practices.

The report noted that "there are Protestant bodies which practice faith healing (prayer for healing from a specific disease or handi-

Methodist Children Give \$800,000 A Year For Church Work

Cincinnati, Ohio (RNS)—Methodist children are giving nearly \$800,000 a year for church work, it was reported to the denomination's Inter-board Committee on Ministry Education at its annual meeting here.

"It is highly significant that these gifts are voluntary, and made because they know and understand the need of others," said the Rev. Horace W. Williams, Nashville, Tenn., executive secretary of the committee.

He added that Methodists generally do not realize the extent of their children's "love change" offerings.

The committee authorized tours of missions work in Alaska and Puerto Rico for young adult leaders during the summer of 1955. A similar tour of the West Indies was held this year.

Eighty-two students from 24 countries are studying in 37 U. S. colleges this year on Methodist Crusade Scholarship, the committee was told.

First Christian University In Formosa Opened

New York (RNS)—Tungshu University, the first Christian institution of higher learning in Formosa, opened its doors to a freshman class of 155 men and 45 women.

Located near Tainan, the university was made possible by national grants from the United Board for Christian Colleges in China here.

In announcing the opening, the

Lansing Civic Center Dedicated By Three Faiths

Lansing, Mich. (RNS)—The new Civic Center was dedicated in separate Roman Catholic and interdenominational ceremonies held on the same day but at different times in its Veterans Memorial Auditorium.

Bishop Joseph H. Allen of Lansing officiated at a St. Ignace Pontifical Mass in the morning. Bishop Raymond A. Long, M. M. of Maryland, N. Y. Superior General of the Maryland Fathers presided at the sermon. An altar from St. Casimir's church here was set up in the auditorium for the ceremony.

The service was presided by a procession of uniformed Knights of Columbus, 114 altar boys and priests and members of the diocese. The Catholic War Veterans provided a color guard.

In the afternoon Protestants and Jews joined in an All-Faith dedication that was opened with a procession of 60 Lansing area clergymen marching into the center under an arch of swords formed by 114 white-plumed knights Templar.

cap)." Again," it said, "there are those which practice spiritual healing (prayer for healing of the total person and for guidance to use unhealed specific diseases or handicaps to the glory of God)."

"For the most part," the report continued, "current professional literature is devoid of describing such healings which have been so closely identified with the miraculous."

Methodist Publishing House Sets Sales Record

New York (RNS)—The Methodist Publishing House set a new sales record for the year ending March 31, 1955, with total sales of \$1,000,000.

The record was set by the sale of 1,000,000 copies of the new edition of the Methodist Book of Worship, published in 1954.

The new edition of the Book of Worship was the first of a new series of books published by the house.

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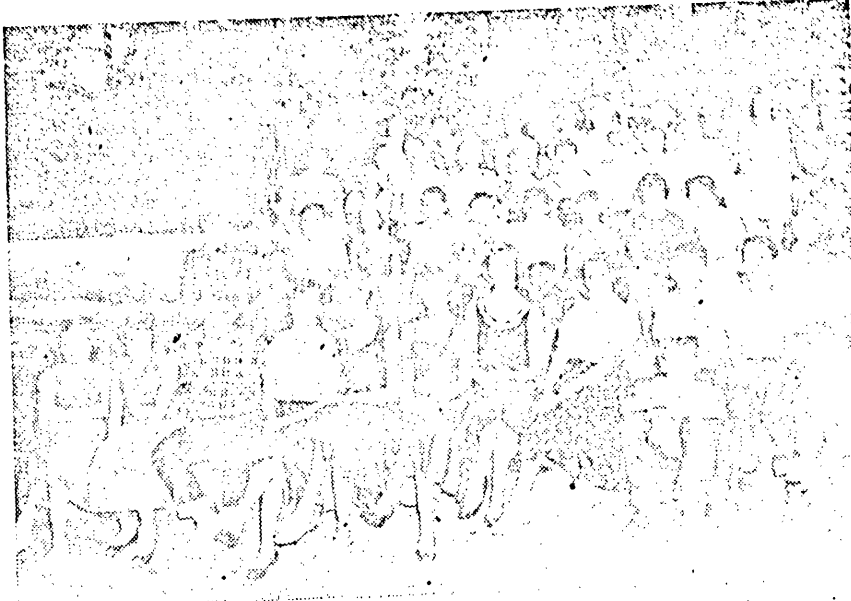
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METHODIST YOUTH

MARIANNA YOUNG PEOPLE HOLD RETREAT



The young people of the Methodist Youth Fellowship of the First Methodist Church, Marianna, enjoyed a weekend of activities at the Ethan Dodge Youth Camp at Bear Creek Lake in September. Forty young people and four adult counselors attended the retreat.

The group went out to the camp on Saturday afternoon and spent most of the afternoon exploring the camp, getting their cabins straightened up, etc. At 5:30 supper was served, followed by a period of group singing and directed recreation, led by various members of the group. The evening was closed with a friendship circle and a short devotional period.

Sunday morning after breakfast the group gathered by the lake for the Sunday School lesson led by Mr. Ben Howe. Mr. Bill Triplett of Marianna was the guest speaker for the morning worship hour. He spoke on the "Evil Effects of Alcohol." The main point of his talk was "Never take that first drink." His

talk made a wonderful impression on the young people.

Lunch was served at noon, followed by another period of group singing and recreation.

Attending the retreat were: Ruth Ann Miller, Sally Mixon, A. C. Sisk, Jr., Sharon Spaine, Temple Brannan, Barbara Kerr, Martha Piper, Susan Petty, Bill Owens, Joe Elphingstone, Pat Howe, Gene Elphingstone, Jerry Elphingstone, Buddie Danehower, Timothy Allen, Larry Scott, Bobby Jones, Patsy Palmer, Mary Ann Brooks, Diane Palmer, Sandra Flowers, Ronnie Danehower, Paul Elphingstone, Maria Jones, Dottie Zeiger, Mack Kilpatrick, Jessica Montgomery, Paul Young, Joy McCutchen, Markham Howe, Janet McCutchen, Joyce Thomas, Teddy Zeiger, Becky Bowden, Berta Ann Danehower and Bruce Whitten. Adults were Mr. and Mrs. Ben Howe, Mrs. Leo Payne, and Miss Betty Taylor, Youth Director.—Bettie Taylor.

WESLEY FOUNDATION FALL FELLOWSHIP WEEK-END

The SLI Wesley Foundation held its annual Fall Fellowship Week-End, October 29-30, at Camp Brewer. The Rev. Bowman Clarke, Wesley Foundation director at the University of Mississippi, Oxford, Mississippi, was guest speaker. The theme for the weekend was "Searching Our Convictions."

Members attending were: Barbara Linscombe, Jack Phelps, Janet Mitchell, Gary Compton, Effie Whittington, Bill Hine, Lucy Cole, Lynn Hoff, Marlene Spell, John Denison, Philip Miller, Margaret Moore, Ada Whittington, Julia Cole, Beth Roberts, Gordon Girod, Tuffy Parish, John Hall, Carol Ann Hoff-pauir, Jean Smith, Melba Bourgeois, Harriet Hines, Beverly Butaud, Frances Hirschman, Jerome Long, Robert Hine, George Weaver, Jo-Ann Cornish, David Cole, Sylvia Faulk, Della Temple, Sydney Stark, Annette Palmer, Bill Ellerbe, Bill Holloway, Larry Noonan, Archie Andrus, Karl Cavanaugh, Rachael Branton, Shirley Ferguson, and Bob Parrott.

Guests included Myrtle Phelps; Miss Charlotte Nicholson, SLI; Miss

Gretchen Elston, SLI; the Reverend Ira Robinson; Miss Ann Adams, Dean Clark, Myrtle Clark, Gail Epperson, and Mrs. Walter Stubblefield, of Natchitoches.

SALEM MYF REORGANIZED

Fourteen youth with their counselors, Owen Biles and Everett Lowrance, met in the basement of the Salem Methodist Church on October 16th at 6 p. m. for the purpose of re-organizing the M. Y. F.

The officers were elected as follows: Joe Leslie, president; Jimmy

METHODIST STUDENTS IN "WHO'S WHO"

Four active Methodist students were listed among "Who's Who in American Colleges and Universities" for 1955-56 in *The Vermillion*, campus newspaper at SLI. Marilyn Hoff, Covington, is a senior bacteriology major, president of the Wesley Foundation in 1954-55, and is president of Beverly Randolph Hall and member of the Vermillion Honor Society. Gordon Girod, Lake Charles, is a senior English major, assistant worship chairman for the Wesley group, and recently received an award as one of the distinguished military students in the Air Force ROTC. Jerome Long, from Lafayette, is a senior physics major, and is chairman of the World Christian Community committee on the Wesley Council. Karl Cavanaugh, Toro, is a senior speech major, and as a varsity debater has received several championship awards from Southwestern. Miss Hoff participated in the MSM Caravan program during the summer of 1955; Mr. Long was a member of the 1955 San Antonio Work Camp, sponsored by the National Conference of Methodist Youth.

On October 31, the Air Force ROTC also awarded William Hine, Hathaway, the award of distinguished military student. Mr. Hine is treasurer of the Wesley Foundation.

Beauty nominees for *L'Acadien*, SLI yearbook, are Carol Ann Hoff-

Joe Weathers, vice-president; Janet Grimmett, secretary; and Sue Moody, treasurer.

The group decided to meet each Sunday evening at 6 p. m. and have the program, then attend the evening church service, and conclude with social hour immediately after church services.—B. W. Stallcup, pastor

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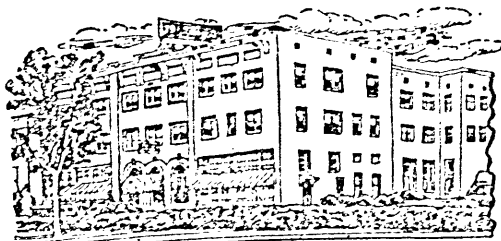
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WE GIVE THEE THANKS, O GOD

(Continued from page 3)

understanding the Scriptures which the discoveries of the past 75 years have made available."

(It is not surprising that some, because of misunderstanding, are opposed to the very thought of changing the wording of the Bible. But the revision was made, not for the sake of change, but in order to have a more accurate Bible. "The King James Version of the Bible was itself a revision of prior English translations," and there was strong opposition to this version when it first appeared.)

Tyndale was only one among many devout scholars of the past who gave their lives for the cause of truth. His work of Bible translation led to his martyrdom. The only fault to be found with this man of God was that he was earnestly endeavoring to give the Bible to the people in their own language. But in the eyes of his misguided persecutors, this was considered a dangerous thing to do and a crime worthy of death.

How much the people of that day missed because their misguided leaders saw in Tyndale a dangerous heretic, instead of a devout servant of God capable of guiding them in the footsteps of the Master!

Because of undue fear of heresy, are some of God's children depriving themselves of valuable spiritual help today? Several years ago a young minister was heard to say, in the presence of a veteran minister, when a new book was being discussed: "The author is said to be a very smart man, but not a safe leader; it is said that there is heresy in his book and I don't expect to read it." The old preacher spoke up: "Go ahead and read it, and do as you would when eating fish — let the meat go one way and the bones another. You might find something helpful in that man's book."

While, as spiritual guides, we carefully endeavor to guard against false teaching, let us not needlessly deprive ourselves of the help that may come to us from those whom God has endowed with the gift of interpreting the truths of His revealed Word. The case of Dwight L. Moody and Henry Drummond was an eminent scientist, some of whose theories Moody could not endorse, but Moody saw in this great scientist a man of lofty Christian character, who was marvelously gifted in presenting Christian truth to students. While "fires of criticism were kindled about Drummond," because of some of his theories or conclusions, Moody delivered addresses and lectures to the students at the Moody schools at Northfield, Massachusetts.

Had Moody feared Drummond as an unsafe guide, those students would have missed some very edifying talks and lectures on Christianity, from the lips of a man of charming personality, who became the author of the fine little book, "The Greatest Thing in the World."

Years later, when Drummond passed on, Moody, who was a man of emotion, wept on hearing of his death and said: "He was the most Christ-like man I ever met. I never saw a fault in him."

WITH THE SUB-DISTRICTS

Alfred Wasson

The officers of the Alfred Wasson Sub-District met on November 4 at the Elm Spring Methodist Church for an all-day planning retreat.

Some of the things discussed in the first session were, housing of foreign students attending the University of Arkansas during the Thanksgiving holidays; planning of future programs; the annual booth festival, and the mid-winter institute.

An inspiring worship program was presented by Ronnie Bagley of Fayetteville before the group retired to the basement to enjoy sack lunches.

Group singing preceded the next session.

Summer camp, a district rally and the interest of the smaller churches were the main topics of this session.

The officers of the Rogers MYF were in charge of the closing worship period. — Virginia Ritter.

Caldwell Parish

The young people of the Caldwell Parish Sub-District collected \$125.00 for the United Nations International Children's Emergency Fund. Instead of threatening the neighborhood with "trick or treat" on Halloween night, the MYF groups of Hebert, Columbia, Columbia Heights, Grayson and Kelly solicited donations to UNICEF. Each group canvassed its own community area and afterwards all the Sub-Districts met at the Columbia Methodist Church for a worship service.

Leading in worship were Miss Lucy Rose Banks and Miss Shirley Thomas, both of Kelly, and Tim Sorrells of Grayson.

Refreshments consisting of one "sacrifice sandwich," brought by each person and a drink provided by the Columbia Church were enjoyed after the meeting. — Norman F. Simmons.

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OBITUARIES

WISE—Mrs. Cassie Wise, age 87, passed away at the home of daughter, Mrs. M. E. Patrick on October 26.

Mrs. Wise joined the Methodist Church in her early life giving of her best to the church she loved, the Water Creek Church near Hope.

Survivors include four sons, W. N. Cornelius of Yakima, Wash., Roma Cornelius of Broken Bow, Okla., Jess Cornelius of Odessa, Texas, and Albert Wise of Yakima, Wash.; three stepsons, G. H. and W. E. Wise of Minden, La. and J. F. Wise of Cove, Arkansas; two daughters, Mrs. M. E. Patrick and Mrs. T. D. Brosius of Hope; two sisters, Mrs. Nancy Jordan of Muleshoe, Texas, and Mrs. Cleve Sharp of Texarkana, and a brother, C. C. Richardson of Denver, Colo.

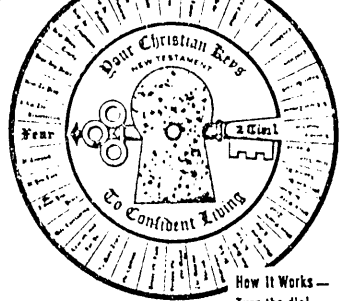
The writer was in charge of the funeral service on October 27 at the Water Creek Methodist Church, assisted by Rev. Hershel Williams, Baptist minister. Burial was in the Water Creek cemetery. — H. A. F. Ault

FOSTER—James H. Foster died on November 2 at the age of 76. He was born on February 7, 1879, in Springhill. He united with the Springhill Methodist Church at the age of 22. On October 4, 1903, he

was married to Miss Jodie Allen.

Surviving are his wife and two sons, Paul and Rex Foster of Prescott; three brothers, Hal Foster of Prescott, Felix and Cleve Foster of Springhill, and two sisters, Mrs. Lillie Yocum of Springhill and Mrs. Grace Earlish of Dallas, Texas.

The writer was in charge of the funeral service at the Springhill Methodist Church on November 3. — H. A. F. Ault



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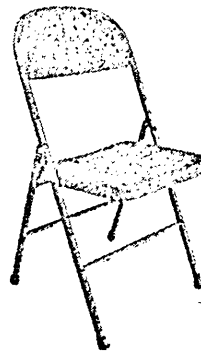
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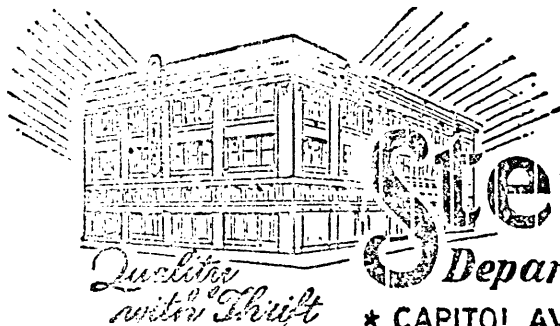
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The Sunday School Lesson

REV. H. O. BOLIN

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LESSON FOR NOVEMBER 27, 1955

SPREADING THE GOOD NEWS

READ THE LESSON FROM YOUR BIBLE: Luke 8:1, Luke 9:1-6.

MEMORY SELECTION: The harvest is plentiful, but the laborers are few; pray therefore the Lord of the harvest to send out laborers into his harvest. (Luke 10:2)

This is the fifth and last lesson of Unit III: "BRINGING NEW LIFE TO ME." All of the lesson of the unit centered around this general theme. The first had to do with the mission of the Master. The Lord came to seek and save the lost. The subject of the second lesson was "Jesus, Friend of Man." Jesus was a friend to all. His enemies accused him of being a friend to sinners. He realized that he could not bring new life to them without first being their friend. Next, we thought together about principles to live by. This lesson emphasized the fact that the greatest principle of all is love. Christ could not bring new life to others without teaching them to love God supremely and others as self. The fourth lesson dealt with the power of Jesus. He had power over disease; over nature; over sins; and even over death itself. This brings us to our lesson for today — "Spreading the Good News."

This fifth and last lesson of the unit is the culminating point of the series. Certainly, if the Lord is to bring new life to men, they must have an opportunity to hear what he is able to do for them. This brings us directly to the theme of our lesson — "Spreading the Good News". Two very important questions will be dealt with in this lesson—the first is "What is the good news?" and the second, "what are the different methods by which it may be spread?"

A Look At The Scriptures

The lesson today might be thought of as marking a bit of a turning point in the ministry of the Lord. Prior to this time he had largely used what might be termed the mass evangelism method of teaching and preaching. He had no trouble at all in getting crowds. It is true that many might have come to him with wrong motives, but none-the-less they were present and this gave him a great opportunity to preach to them and to teach them. Thus we note that early in his ministry he used the mass method of reaching the people. Then, too, there might have been another reason why Christ waited until this point in his ministry before sending his disciples out two by two to do personal evangelism, and that was the fact that he wanted them to learn by hearing and watching him just how they were to deal with the people and what message they were to bring to them.

The printed portion of our lesson begins with the statement "Soon afterward he went on through cities and villages, preaching and bringing the good news of the kingdom of God." The term "Soon, afterward" refers to what the Lord

had been doing just prior to this time. A study of the seventh chapter of Luke shows that he had been preaching and healing. This method of ministry had been very successful, but the Lord realized that the matter was urgent and that his time was short and he decided to use the personal visitation method as well as the mass method of reaching the people.

Jesus' first step in carrying out this plan was to call the twelve together. The twelve here referred to were his constant companions, who later became known as Apostles. He then proceeded to make sure of two very important matters, first that these men had power to do the thing he was sending them to do, and second, that they were familiar with the message that they were to carry to the people. We are told that "He gave them power and authority over all demons and to cure diseases, and he sent them out to preach the kingdom and heal." The message had to do with the coming of the kingdom. The work dealt with getting people to become members of the kingdom and also to heal all manner of diseases.

The Lord then proceeded to give them careful instruction as to where they were to go and how they were to live. They were to go from village to village, two to each village. Their stay in each particular village was not to be long. They were to put up at only one home and go out from there to do their work. The work was so urgent that haste was so important that they were to travel light. They were to take no food and no extra clothing to encumber them. They were to depend upon the charity of their converts to sustain them while the work was being done.

In the midst of these instructions the Lord pronounced a severe warning against any village that refused to receive them. He said "Wherever they do not receive you, when you leave that town shake off the dust from your feet as a testimony against them." The Jewish rabbis taught that the very dust of a pagan community was unclean as well as the people themselves.

This personal visitation type of evangelism proved to be so successful that the Lord sent out even larger number to continue this task. In the daily Bible readings for November 26-27 (Luke 10:1-24) we note that seventy were sent out in this two by two fashion. They later returned simply bubbling over with joy at the success they had attained.

In sending out the seventy, the Lord, in words that are used as our Memory Selection, said to them, "The harvest is plentiful, but the

laborers are few; pray therefore the Lord of the harvest to send out laborers into his harvest."

On the face of it, the above statement seems rather strange. Better than anyone else the Lord of the harvest knows how plentiful the harvest is and also how important it is to have the largest possible number of laborers to gather it in, then why is it necessary to pray to him to do that which he knows better than all and is more deeply interested in than anyone else? This leads the writer to say that there is something about prayer that the finite mind has never been able to fully grasp. Somehow prayer enables God to release spiritual power that he otherwise would not be able to release. It, therefore, helps to pray to God to do that which above all things he is most anxious to do. So, all true Christians and fellow-laborers in the vineyard of God should pray that he would send forth more laborers. Then, too, as we make this a matter of prayer we will become more earnest workers ourselves and will help God to influence others to do likewise.

The Good News

Jesus termed the message that he would have his followers bring "The good news of the kingdom of God." Both he and his fore-runner, John the Baptist, preached constantly about the kingdom. The Lord did most of his preaching and teaching in parables and these parables dealt with this idea of the kingdom. According to Jesus, the kingdom was simply a matter of right relationships. To be a member of it one had to be right with God and, so far as his own attitudes were concerned, right with all others. A member of the kingdom of God might have an enemy, but he could not be an enemy to anyone. To be right with God and right with all others, one great principle was required, that of love. The great commandment of the kingdom was to love God supremely and in order to do that one must love his fellowmen as he does himself; for God loves all people. No person can truly love God and hate some one whom God loves.

The faithful practice of the principle of love on the part of all, or at least the majority of the human race, will lead to the world-wide establishment of the Kingdom of God on earth. This in brief means the Fatherhood of God and the brotherhood of men on a world-wide basis. Some contend that that is putting the ideal too high; that it can never take place on this earth as we know it. If that be true, then the days of this world are numbered. All of us are convinced that we have got to learn to live together in peace on this earth if we live on it at all. Jesus believed that the coming of the kingdom of God was the answer. He had faith enough to teach his disciples to pray that the will of God might be done on earth as it is done in heaven. For long centuries, many of the thinkers of this world looked on Jesus as an idealist; One who preached a beautiful doctrine but One whose teachings could never be put into practice on this earth. Now, they are saying that he is the greatest realist that the human family has ever produced. More and more, people are coming to feel that Christ alone has the answer to our con-

fused world; that we will have to come to his point of view or wind up with no point of view at all. This makes his Gospel a message of good news.

All Methods of Evangelism

This matter of building the kingdom of God is so important that all methods of evangelism should be used. The day of mass evangelism is not over. One who thinks that has only to take a little glance at the work of Billy Graham. One may let his religious prejudice make him a bit unfair in his estimation of the value of the work of men like Graham, but let such a person do a better job himself and then we will listen to his criticism. The writer has heard people criticize mass evangelism on the ground that the method of fear is sometimes used to get people to accept Christ. Do you think fear is such a bad thing? Many people through fear have been saved physically, morally and spiritually.

So much for mass evangelism, but that is not enough. Christ realized this fact and instituted the plan of visitation. He did not do this, mind you, because he could not get large crowds out to hear him preach and teach. He did it because he knew that some would respond best to that type of work. Then, too, he realized that by the use of this method far more people could take part in the work and that they would get a real blessing for so doing. The seventy came back bubbling over with joy. The writer has seen that thing happen over and over again in our day, workers going out to visit and help others and coming back with the greatest thrill of their lives over the success of their efforts.

Visitation evangelism is one method of which no church can have too much. Every local church should have a well-organized and active commission on membership and evangelism, but it should not stop there. This commission cannot do all the visiting that ought to be done. Every able-bodied member of the church should help to do this visiting, and even the shut-ins and invalids should pray for others, write letters, and call them on the phone and try in every possible way to get those outside the definite influence of Christianity to accept Christ and join the church. The hope of our world lies in the contacting of others for Christ and the church and all true followers of His should take a big hand in it.

Educational evangelism is also very important. More people have been won for Christ and the church through the church school than through any other single source. All teaching in the school should have as its chief and ultimate objective the impartation of greater knowledge of Christ with the purpose of leading pupils to accept him as Lord and Savior and follow his way of life. The church school teachers in our Nation are the greatest unpaid group of Christian workers in the world.

In closing let us note briefly the importance of home evangelism. All parents should be evangelists, especially with their own children. The birth-rate has greatly increased and this lays an additional responsibility on the home. The home and the church must work together in this great field of service.

ARKANSAS METHODIST