

Arkansas Methodist

"SERVING TWO HUNDRED THOUSAND METHODISTS IN ARKANSAS"—
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NO. 46

Bishop Martin's Victory Services, First in El Dorado

Great crowds gathered for Bishop Martin's victory services last Sunday, November 20, at the Fund Raising Campaign. Bishop Martin's message stirred the hearts of people, and Mr. John Alley, Chairman of the O. S. Board, announced that a total of \$603,472 in cash and pledges had been received in the campaign.

Plans are well under way for adding to the present facilities a chapel and an educational building. The educational facilities of the proposed program will provide for 1200 in Sunday School. The entire church is rejoicing because of the great Victory Day services and the successful conclusion of Arkansas Methodism's largest Fund Raising program.

Included in the \$600,000 goal is an item of \$65,000 which has been set aside for expansion of Methodism in El Dorado. Fifteen thousand of this amount will be used to buy a site for a new Methodist Church in El Dorado. The location of the new church has not been determined as yet. The remaining \$50,000 of this special extension fund will be used in accord with decisions to be made.

Sunday School attendance reached 1,020 last Sunday.—Reporter

Jonesboro District Meeting

The ministers and wives of the Jonesboro District met at Mt. Carmel Methodist Church, Norris Greer, pastor, on Tuesday morning, November 1, at 10:00 o'clock. Rev. E. J. Holifield, District Superintendent, presided. Brother Holifield gave the devotional message using as his theme, "The Ministry of Healing." The host pastor led the prayer.

Dr. C. M. Reeves, Mr. Phil Bumpers, and Dr. Ira A. Brumley were present representing Hendrix College. Dr. Reeves spoke concerning the budget needs of Hendrix. He stressed

December 1st Dead-Line For Helping Churches

Rev. Vernon Chalfant, Chairman for the Board of Church Extension, North Arkansas Conference is urging that all Churches who are to share in the helping of the new churches at Lakewood, North Little Rock, West Memphis and Searcy, get in their money to their District Superintendent not later than December 1.

If the official boards of the various churches in the North Arkansas Conference have not taken official action for this worthy cause, the Rev. Mr. Chalfant requests that they do so immediately.

Each Church has been asked for a specific amount to aid these churches with their building programs.

If there is a church in the Conference that has not been contacted, please get in touch with your District Superintendent or the Rev. Mr. Chalfant immediately.

Every Church in the North Arkansas Conference should enjoy having a part in helping these three new churches get started.

Methodist Educators Make Gen. Conference Recommendations

Cincinnati (MI)—A request that the Methodist Church simplify its national and regional organizational structure was embodied in a resolution adopted by an executive group attending the denomination's biennial conference on Christian education here, Nov. 8-13.

The proposal was drafted by the conference's Commission of Executive Secretaries and Education Board presidents, and will be presented as a memorial (petition) to the General Conference of the Methodist Church when its quadrennial sessions open April 25 in Minneapolis.

The resolution called upon the General Conference to institute a study of the functions of all the boards and agencies of the church, and draft a plan for the simplification of the organizational structure on the local, conference, jurisdictional and national levels.

The group also recommended legislation requiring a joint annual meeting of the Council of Bishops and the Council of Secretaries to consider the church's general program.

A third resolution petitioned the General Conference to "institute a study of trends in the life of our nation and world with a view of ascertaining the needs the church will have to face in the years ahead."

The General Conference also was asked to hold its future quadrennial sessions in January or February.

Memorials to the 1956 General Conference prepared by the educators' legislative committee included the following recommendation:

"That a conference council be established in every Annual (regional) Conference of the church for the purpose of correlating the planning and promotion of programs and projects . . . the council to be composed of the resident bishop and his cabinet, representatives of the conference boards and agencies, and other administrative officers."

Wynne's Men's Fellowship Honors Rev. and Mrs. Clemons

The Methodist Men's Fellowship made the Thanksgiving meeting Tuesday night a special "Ladies Night" affair with a record number in attendance. The meeting was presided over by Arthur Weeden, president of the Men's Fellowship. The guests of honor were Rev. and Mrs. James Clemons of Widener. Jim, who was the speaker for the occasion, brought a message on the subject, "The Spirit of the Church."

The program was planned as a surprise honoring the Clemons since Jim is the only young person who has ever gone from the Wynne Methodist Church into the ministry.

At the conclusion of his address, David Block, representing a committee of the Fellowship, presented Jim a check earmarked for the purchase of a special gift of his own choosing. He was given a book in which to keep a life-time record of his ministry.

Following the program, the Rev. Otto Teague, District Superintendent of the Forrest City District conducted Quarterly Conference. W. C. Daniel Jr., John Cook and Ben Horne were elected delegates to the District Conference. H. D. Cleaver was elected to membership on the Official Board.—Reporter



Left to right: Arthur Weeden, Rev. and Mrs. Jim Clemons, David Block.

Worldwide Bible Reading

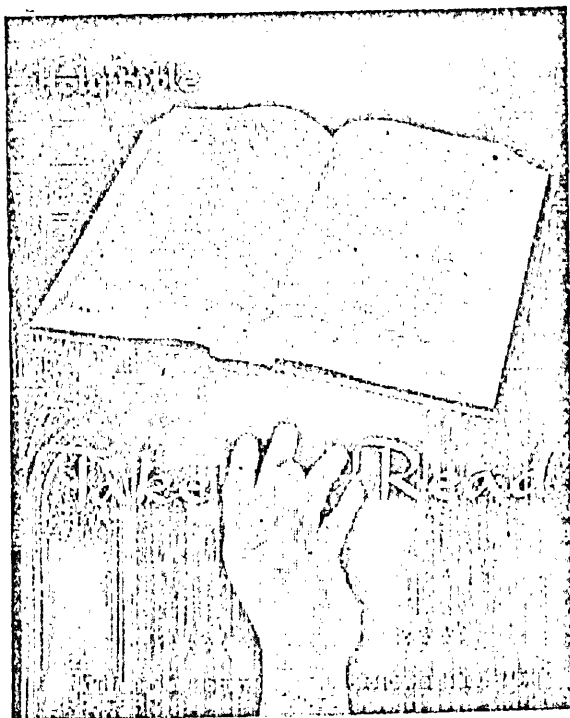
TAKE READ

NOVEMBER

24 Thanksgiving	Psalms 23:1-6
25	Psalms 46:1-11
26	Psalms 100:1-5
27 Sunday	Matthew 5:1-26
28	Matthew 5:27-48
29	Matthew 6:1-15
30	Matthew 6:16-34

DECEMBER

1	Matthew 7:1-29
2	Matthew 18:1-14
3	Matthew 18:15-35
4 Sunday	Matthew 22:1-22
5	Matthew 25:1-30
6	Matthew 25:31-46
7	Mark 12:18-44
8	Luke 7:31-50
9	Luke 14:1-14
10	Luke 14:15-35



11 Universal Bible Sunday	I Corinthians 13:1-13
12	Luke 10:25-42
13	Luke 15:1-10
14	Luke 15:11-32
15	John 3:1-17
16	John 14:1-14
17	John 14:15-31
18 Sunday	Romans 8:14-39
19	Romans 12:1-21
20	I John 4:1-21
21	Isaiah 9:2-7
22	Isaiah 11:1-9
23	Isaiah 53:1-12
24	John 1:1-18
25 Christmas	Matthew 2:1-11
For those who will continue reading the Bible the last six days of the year, these passages are recommended:	
26	Matthew 2:12-23
27	Matthew 3:1-17
28	Matthew 4:1-25
29	Matthew 8:1-34
30	Matthew 9:1-17
31	Matthew 9:18-38

How You Can Find Help From Bible Readings

1. Set apart a definite time each day for serious reading of your Bible.
2. Read in company with someone else whenever you can.
3. Read thoughtfully, prayerfully and slowly. "Not snapshots but time exposures" should be the rule.
4. Seek a personal message, ready to respond to it. Your answer to God's message is vital. When He condemns, bow penitently. When He offers light, place your hope on it. When He guides, follow. When He commands, obey.
5. Reread verses which strike fire. Copy out a key verse which seems to speak directly to you. Carry it with you and refer to it throughout the day.—American Bible Society.

Cities Study Church Contribution To Family Life

Chicago—(NC)—Three U. S. cities this year are going to take a thorough look at what their churches are doing for families. Community family life clinics—citywide study projects—are scheduled for Madison, Wis., Evansville, Ind., and Oklahoma City, Okla., Dr. Richard E. Lentz, director of the family life department of the National Council of Churches, has announced.

The clinics will be sponsored by the councils of churches in the three cities in cooperation with the National Council, and scores of local family welfare and other civic agencies will participate.

Chief aim in the three cities will be the creation of a permanent family life program for the councils and individual churches, Dr. Lentz reported. The first step for each clinic is a six-months' extensive community self-study. Incorporating previous local studies and involving all community agencies, it provides the facts on which the churches can work together on a practical program.

Next, delegates from participating churches will try, in a three-day seminar period, to reach conclusions on what religion can do for family life, on family education methods, on reaching families outside the church, and on a community family life program for the churches. Finally, by putting together the discussions and the preliminary self-

study, the churches and the councils hope to come up with permanent programs.

Seminar dates are Oct. 23-26 in Madison, February 5-8 in Evansville, and May 6-10 in Oklahoma City.

The clinic pattern was developed last year in "pilot" projects at Grand Rapids, Ia., Dayton, O., and Grand Rapids, Mich.

"What we learned from the first year will be beneficial to us this year in working out a community strategy for the church," Dr. Lentz pointed out. "We've learned how to tap community resources for church programs and how churches and community agencies can be mutually self-helpful. Furthermore, we are discovering an unsuspected interest in religion and in the churches on the part of many community leaders and groups."

The self-study has been expanded this year to include more data about the average church-going, family and its habits, such as home worship, use of leisure time, and attitudes toward the church. Dr. Lentz said that the 1955-56 clinics will put more emphasis on helping churches to use the resources of their own communities.

Major results of the 1954-55 clinics, he declared, were

(1) Permanent community family life programs.

(2) New relationships between

churches and family life agencies, particularly family welfare, child welfare, and mental health groups.

(3) Enrichment and stimulation of the local church family life program so as to develop both better denominational and better community resources.

Says Protestants Too Concerned With Middle Class

Cleveland (RNS)—A prominent sociologist declared here that American Protestantism is more concerned with the "safe and secure" segments of humanity than with the "suffering and submerged ones."

Dr. Ira De A. Reid of Haverford (Pa.) College made this charge in an address to the National Conference on Churches and Social Welfare.

"On the whole," he said, "Protestant churches have followed the migration of the middle class and to a large extent the migrations of the middle-class mind."

Dr. Reid told the 1,500 delegates to the conference, first of its kind, that Protestantism's biggest problem is "how to apply the ideals of Jesus to a competitive economy where there are vast inequalities in conditions and states."

He said that the Church's social welfare program should not compete with professional, organized work in that field.

Citing the Church's "trail-blazing heritage" in improving human relations, the sociologist said its best contribution is in the field of "so-

THE LIVING WORD

By DR. LUTHER A. WEIGLE

Chairman Standard Bible Committee,
National Council, The Churches of
Christ in the United States of America

WHEN "LET" MEANS "HINDER"

If you will turn to your Webster's New International Dictionary you will discover that there are two verbs spelled and pronounced exactly alike, let, which come from two distinct Anglo-Saxon roots. The one verb "let" means to hinder, impede or prevent; the other means just the opposite, to permit or allow. Both were in current use in 1611; both are used in the Bible and in Shakespeare. But only the second remains a part of living English today; the first survives only as a noun in the legal phrase "without let or hindrance" and in the game of tennis, where anything that interrupts or hinders the game and requires a point to be played again is called a "let."

In Shakespeare's *Henry V*, the Duke of Burgundy, suing for peace with England, and speaking of the ruin that continued war entails, says:

"my speech entreats
That I may know the let, why
gentle Peace
Should not expel these inconveniences
And bless us with her former
qualities."

When Hamlet's friends seek to restrain him from following the beckoning ghost of his father, he cries:

"Unhand me, gentlemen.
By heaven, I'll make a ghost of
him that lets me."

This obsolete use of the verb "let" appears three times in the King James Version of the Bible. In Isaiah 43:13 God speaks through the prophet: "There is none that can deliver out of my hand: I will work, and who shall let it?" The revised versions have "who can hinder it?" Paul, writing to the Romans (1:13) tells that he had "oftentimes purposed" to come to them, but that he "was let hitherto"; the Revised Standard Version renders this, "I have often intended to come to you, but thus far have been prevented."

The other occurrence is in 2 Thessalonians 2:6-7, where the King James Version reads: "And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity doth already work: only he who now letteth will let, until he be taken out of the way." The obscurity of these verses is increased by the use of the word "letteth" in verse 7 for the Greek word which was translated "withholdeth" in verse 6. The Revised Standard Version reads: "And now ye know what is restraining him now so that he may be revealed in his time. For the mystery of lawlessness is already at work; only he who now restrains it will do so until he is out of the way."

cial action."

"Through social action," he declared, "the church would seek the basic truths of religious behavior in the modern community. It would resist the blandishments of cheap Messiahs preaching an easy achievement of the Kingdom of earth overnight, and work for bold experiments in social living."

ARKANSAS METHODIST

Education By Inter-Communication

TENTH grade students at Little Rock Central High School have a new classmate this year—one who would not be enrolled were it not for the efforts of the Forum Sunday School Class of Little Rock's First Methodist Church.

And even now most of the members of that Sophomore Class still haven't met this new classmate—in person, that is.

For Robert V. ("Bobby") Shaw is "attending" classes at home, by means of an inter-communication system between his living room and three different classrooms at the high school.

Bobby, who was stricken with polio at the age of 15 months, has never been able to attend schoolroom classes. He advanced through the ninth grade studying with home tutors provided by the Exceptional Children's School program.

This year Bobby has been living in a completely new world. When school began September 6, he became a full-fledged high school student, enrolling in four classes: English, history, algebra and art. A home tutor still visits him several times each week to teach the art course, but Bobby "meets" his other classes with the inter-com outfit. Bobby, who is confined to a wheelchair, lives with his grandmother, Mrs. Cora Smith, at 2608 Boulevard Avenue.

The communication equipment is the property of the Southwestern Bell Telephone Company and is leased on a monthly basis. The Forum Class pays for the service just as if it were a telephone bill.

The inter-com system consists of a home speaker, a classroom speaker and a school amplifier. The home and school units are connected by regular telephone lines. Bobby's home is about two miles from Central High.

Special "jacks" have been installed in three classrooms, and the school speaker is transferred from room to room for the different recitation periods each day. The equipment is rigged so that Bobby hears everything spoken in the classroom. And when he wishes to recite, or ask a question, he simply pushes a button and talks into the home speaker unit.

Charles Penney, a high school student living in Bobby's neighborhood, has volunteered as a messenger to take Bobby's homework assignments to school each day and to return the graded papers to Bobby later. When it comes to tests, Mrs. Ruth Neal, Bobby's art teacher and home tutor, is provided with copies of the examinations which she gives for the other teachers during her visits to his home.

And just how is Bobby Shaw doing in school so far?

Miss Laura M. Pedersen, Bobby's history teacher, says he is one of the top students in her class. Mrs. Elizabeth Huckaby, Bobby's English teacher, says the same thing. Mrs. Huckaby said that the English themes Bobby turns in are unusually interesting "for he has a completely different set of experiences about which he can write." One of his first themes, she said, concerned how he felt "attending" real classes for the first time.

Bobby's biggest problem at the start of the year was algebra for he had never studied anything like it before, and he couldn't see the blackboard while his teacher, Mrs. Estelle White, was explaining it to students in the classroom. This difficulty soon was overcome, however, and Bobby is now turning in perfect papers in this mathematics course.

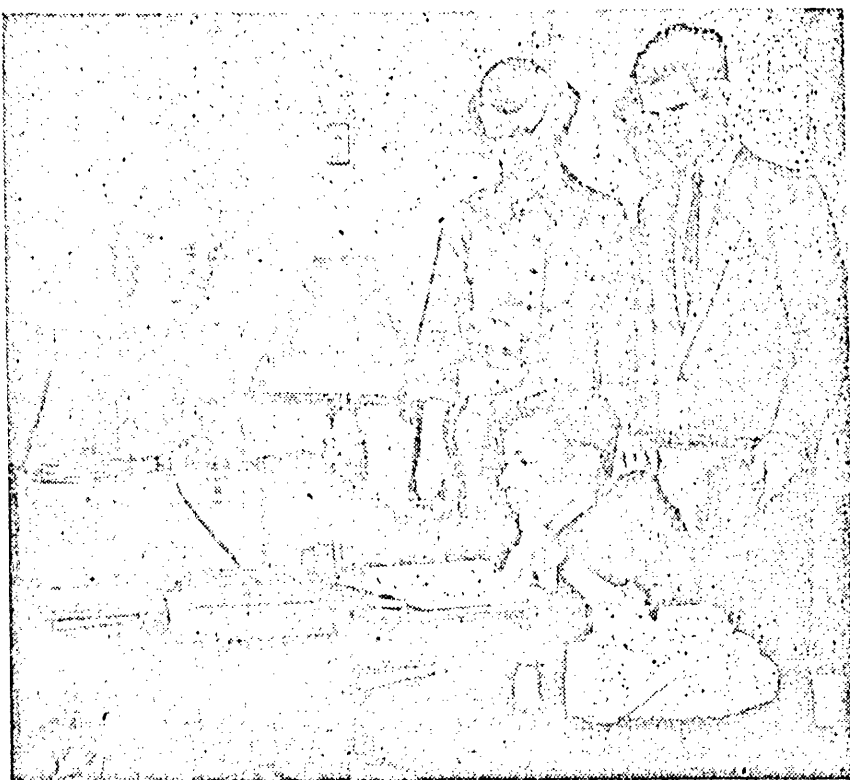
In addition to these three classes and the art class taught at home by Mrs. Neal, Bobby is a member of Mrs. White's home room class, which lets him participate in many extra-curricular activities.

Bobby's first report card, at the end of six weeks, contained A's in each of his four subjects.

Enjoys Classmates

Perhaps the thing Bobby Shaw enjoys most about school this year is that for the first time in his life he has some classmates. He has made friends with a number of the students, simply by hearing their voices. Sometimes the kids at school gather around the speaker before and after classes to exchange the latest school gossip. It's a new type of fellowship for both Bobby and the other youngsters.

During classes students who are reciting have been requested to stand near the inter-com speaker, so Bobby can hear them. One day, in history class, a student arose beside his desk to read a paper. He suddenly realized his mistake and proceeded to the front of the room, near the speaker. "I'm



Robert V. ("Bobby") Shaw, polio victim who "attends" classes at Little Rock Central High School by means of an inter-communication system over telephone lines, is visited by members of the First Methodist Church Forum Sunday School Class, sponsors of this particular educational program. With Bobby in the picture (left to right, standing) are his grandmother, Mrs. Cora Smith, and Jerry and C. L. Jones. Jerry was president of the Forum Class until succeeded by her husband in October.

sorry you couldn't hear me, Bobby," he apologized, and then began all over again.

Various students have volunteered to carry the speaker from room to room between classes. One of these students, while walking down the corridor one day, was asked what that gadget was he had in his hand. "Oh, that's Bobby Shaw," he remarked. "I'm carrying him to his next class."

Tape-Recorded Notes

Bobby happens to own a home tape recorder that was a birthday gift two years ago. This has proved to be an invaluable accessory to his school work. He quite often places his recorder microphone near the inter-com speaker and can record an entire classroom session.

This comes in handy for two reasons: (1) It's an easy way to take notes when the teacher is lecturing; and (2) If Bobby misses a remark spoken in the classroom he can play back the tape and quite often learn what was said.

Long-Range Planning

The plans for sponsoring Bobby's inter-com system were begun by the Forum Class as early as last January. At that time, the class learned that the Little Rock Pilot Club was sponsoring such a system for George Polychron of 112 South Pine Street, also physically unable to attend classes. George was in the 10th grade at the time.

One member of the class knew of Bobby Shaw and suggested that he might qualify for the same educational program, as he was due to be in the tenth grade come September. A committee was assigned to work on the project, which became a reality in September. Since George is now in the 11th grade, some of the 10th grade classrooms wired especially for him last year were available to Bobby this year. George and Bobby have heard a lot about each other, but they have never met.

The Forum Class committee reported that it received splendid cooperation from the school authorities in okaying this unique form of education, and also from the telephone company which had its equipment installed and in operation by the opening day of the fall semester.

Members of the Forum Class had been looking for some worthwhile project to sponsor, and when the Bobby Shaw case was brought to their attention, it was "made to order." Present plans call for seeing the project through until the day of Bobby's graduation.

Other Sunday School classes or groups which have been searching for worthy projects in their respective communities might take a tip from this young adult class of Little Rock's First Church. Who knows? Maybe there's some youngster in your town who could "attend" school with an inter-com.

Pictures From The Upper Room

OUR office has just received a copy of a booklet published by The Upper Room, at Nashville, which contains the reproduction, in full color, of twenty-eight great masterpieces of religious paintings.

These pictures, in about the size they appeared in the Upper Room, are the same as were used on the cover page of The Upper Room. With each picture in the booklet will be found the interpretation of the picture. These interpretations also ran with each picture in the Upper Room.

This booklet may be ordered from The Upper Room, 1903 Grand Avenue, Nashville 5, Tenn. The price of the booklet is 50c per copy. Users of The Upper Room will likely want, under the same cover, these beautiful reproductions. The booklet would also be appreciated by our friends as a gift.

Time To Stop Gambling In Arkansas

A FORCE of circumstances has combined in Arkansas which gives the better citizenship of the state a good opportunity to stop legalized gambling in Arkansas—a thing that should never had a beginning in our state.

The shameful brazen conduct of the promoters of dog racing in Eastern Arkansas has created a wave of resentment throughout the state that is long overdue. The muddle over horse racing at Hot Springs, which has caused highpowered eastern gamblers to "throw their hats in the ring" baiting Arkansas with some easy money promises, is evidence of the fact that somebody carries out of Arkansas many millions of dollars as a result of horse racing here else these professional gamblers would not be willing to invest some millions to get started.

Along with this unfavorable publicity legalized gambling has brought on itself, we have a movement, led by the Baptist State Convention, to initiate an act in the next election making pari-mutuel betting illegal in Arkansas. That is the best news on the question we have heard lately. We believe that our Baptist friends will have the whole-hearted support and cooperation of The Methodist Church and other churches in the state in this worthy cause.

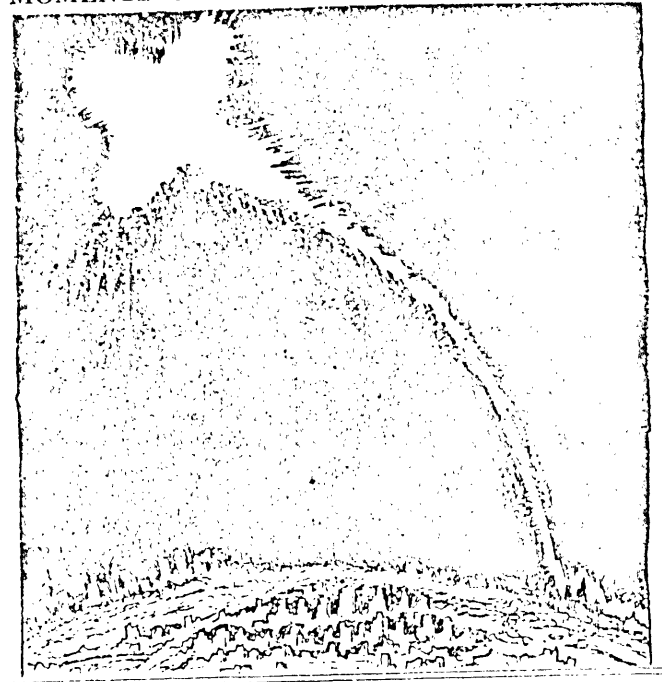
The state of Arkansas, like most of the states of the nation, recognizes that gambling is morally and economically wrong and, with one exception, its laws forbid gambling of any kind by anybody anywhere.

That glaring, shameful, inconsistent exception is found when Arkansas, by fiat of law, attempts to set aside a recognized moral law in order to clothe gambling on racing, at special periods, with a form of legality and respectability. To make the mockery even more disgraceful, Arkansas shares in the proceeds accruing from this special dispensation for gamblers.

When a sovereign states uses its laws to create for itself and its gambling partners a monopoly on gambling profits it has put its laws to a very disreputable use. The only serious attempt to justify this shameful, inexcusable, alliance of Arkansas with the gambling racket rests on the argument that it is a revenue-producing expedient. We shame ourselves before our children when we are willing to use the proceeds from gambling to aid in their education. Such a compromising misuse of law can easily create a contempt for law. Christian people should use the opportunity we now have to rid our state and ourselves of the curse legalized gambling brings.

World-Wide Bible Reading- Now Until Christmas

ELSEWHERE in this issue is found materials related to the annual Thanksgiving to Christmas World-wide Bible reading program sponsored by the American Bible Society. The program provides for the reading by Christians of 40 nations of identical passages of the Bible each day. ABS leaders point out that the selections each year are based on a nationwide poll of



ministers with a passage suggested for each day of the Thanksgiving to Christmas period. The suggested passages are listed in this issue.

There is a new interest in the Scriptures today and those responsible for this trend are to be commended for their concern at this point. The Scriptures are indeed the textbook of the Christian's faith and a personal acquaintance with the Holy Bible is necessary for the fuller realization of the Christian life. We commend to you this annual program. What better preparation could there be for the observance of the birthday of our Lord?

What Would A Father Say?

WE have been following the course of the fate of a condemned man in a neighboring state scheduled to die last week after having been convicted of the slaying of a detective. We know nothing about the history of the case which resulted in the death sentence. What provoked our interest was the account of the proposed visit with the condemned man by his father. It seems that the father has been in and out of another state's prison, and is presently awaiting trial on burglary charges. The condemned man's mother is now serving a long term for the murder of her third husband. Two other close relatives of the condemned man are now inmates in Texas prisons.

The father had requested and received permission to visit his son, and made the visit in company with the sheriff and a deputy sheriff of the county where he is being held for trial.

What does a father say to his son under such circumstances as have been outlined above? One could imagine that if a father had done his duty and provided the kind of home life that leads to a mature, responsible, creative life for his children, the father even though broken by his son's fate, would be able to help him face the stark reality of death. On the other hand, such a visit could possibly be the means of bringing a father and son together as they became possessed of a common realization that each had missed the way. Just what the visit was, is of course, their own business. Our interest stems from the family background that undoubtedly influenced the son to a crime against society. All parents bear, in a measure, a degree of responsibility for their children, even as their parents before them help to determine their lives. The visit referred to above is most exceptional but it helps to point up the responsibility that those who make homes must accept, whether they want to or not.

Incidentally, the condemned man received a reprieve within a dozen hours of his scheduled execution so that the courts may consider new evidence related to his case. Whatever his ultimate fate may be, time cannot erase the environmental influence of his home life as a child, and every child is entitled to care, love, appreciation, and guidance until the age of maturity.

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E. T. WAYLAND Editors and Business Mgrs.
EWING T. WAYLAND Assistant to Editors
ANNIE WINBURNE
CONTRIBUTING EDITORS: H. O. Bolin, Mrs. Ewing T. Wayland.

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ARKANSAS METHODIST

PRIDE OF SELF-SUFFICIENCY

No doubt all of us are familiar with the expression "the handwriting on the wall." It has a sobering sound. When we say a person has seen "the handwriting on the wall," we mean he has seen the sign of divine judgment on what he is doing. It implies the beginning of the end.



We may not all know the origin of it in the story of Belshazzar's feast. Belshazzar was the son of Nebuchadnezzar, the powerful Babylonian king who, in the sixth century before Christ, captured Jerusalem and carried away many hostages and much treasure. Nebuchadnezzar attained such power that the eastern world trembled at his step. But his later years were pathetic. His power slipped; he became senile, and his end was inglorious.

Belshazzar, his son, learned nothing from his father's fall. His own head was turned with vanity when he ascended the royal throne. One day he made a great feast for his courtiers. Drunk with power, he ordered to have brought the sacred vessels which his father, Nebuchadnezzar, had carried away from the temple at Jerusalem. From these temple vessels he and his riotous party drank freely and further debauched themselves.

Then the record in the Book of Daniel is that there appeared a handwriting on the wall. The king became frightened and summoned his soothsayers to interpret the writing. When they were unable to translate it, Daniel was called. Among the words which he saw there was this sentence: "Thou art weighed in the balance and art found wanting."

Consider the verdict pronounced on Belshazzar. That verdict was based on three charges in the indictment which Daniel brought against the king. I shall deal with only one of them.

The first charge was this: Belshazzar had not humbled himself before

the Lord. He had seen the fate of his father, but he had not learned humility. He was guilty of the pride of self-sufficiency.

In listing the seven deadly sins the church fathers put pride first. At first we may be inclined to wonder at this, for pride is not "a monster of such frightful mien as to be hated needs but to be seen." Pride is not a vicious sin like murder, or a shabby sin like lust. It does not look very deadly, and therein lies part of its deadliness.

It is the poisonous combination of some quite wholesome qualities. We encourage pride in one's work as a spur to achievement. We encourage belief in oneself as a cure for inferiority. We encourage self-reliance as a recipe for independence and individual enterprise. Then, alas, these good traits can so easily be perverted into a self-sufficiency which deadens the nerve that detects sin and hardens the arteries that feed virtue. Pride may begin as a wholesome stimulant and then go on to become a deadly drug.

The very virtues which make for material progress become the pride of self-sufficiency, until men think they can get along without God. And when a nation tries to get along without God, it gets a dictator. And this pride of self-sufficiency pervades all modern culture. We count ourselves so clever, we do not feel the need of God. Dazzled by man's inventions, riding on man-made trains, driving man-made motors, counting on man's political science to solve our social ills and man's medical science to cure our bodily pains—we feel no daily dependence on God.

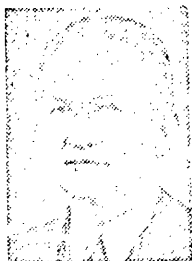
Our forefathers lived closer to the soil. They were directly dependent on God's rain, God's sun, God's good earth. They planted; God gave the increase. Yes, the machine age with all the blessings it has brought, has lessened our sense of dependence on God, and thereby has encouraged the pride of self-sufficiency.

Such pride can be broken by the "shock treatment." Danger or disaster can shake us out of our self-sufficiency. In the spring of 1940 when Hitler was at the gates of France, Parisians flocked to prayer. But why wait for crashes to bring us to our knees?

Daily self-examination, love and prayer will keep us from the pride of self-sufficiency.

The Layman's Column

By
Charles A. Stuck
Lay Leader
North Arkansas Conference



TO SEEK AND TO SAVE

Zacchaeus was a runt. Physically he was so short that when Jesus passed by, he had to climb a tree to see the Master. Spiritually he was a runt also. He was a tax collector and he was rich. That simply meant that he squeezed every mite out of the luckless taxpayer who came to his office. Money was money to Zacchaeus. They paid it to him or else.

Then it happened. Jesus was walking by and called the runt down from the tree. "Come down, Zacchaeus, I'm taking dinner with you today." They walked down the street together to the taxpayer's house, where Jesus went in and spent several hours visiting and talking. Right then was when the tongues began to wag. Imagine anybody staying with that grasping little skinflint! Why doesn't he spend his time with the good people instead of hypocrites like that? Jesus doesn't have too good a name anyway. He certainly will not be respected as long as he hangs around with sinners.

But Jesus was at work in Zacchaeus' house. He saw the possibilities of this small man to grow up spiritually, even though he might remain small physically. Jesus must have talked seriously with the tax collector for several hours. The results are a matter of record. Read Luke 19:1-10. Zacchaeus dedicated half of his wealth . . . not just a "donation" . . . to help the needy. In addition he pledged to restore four times any unjust taxes he had charged.

What caused such a change in the life of this man? Jesus explained it in the 10th verse. "The Son of man has come to seek and to save that which was lost," Jesus said. Jesus sought out Zacchaeus because the man was not attending church on his own power. In order to be saved, he had to be reached first. Christianity is dedicated to the task of saving the world, but too many of us want to do the saving while sitting by our television sets, or while sitting comfortably in our church pews. The gospel must be preached or lived out where the sinners are if we are to bring sinners into the kingdom. If we are too good to seek them, then the Church will continue to be cold and unresponsive to the needs of men.

On A Wide Circuit

W. W. Reid

THE HOLY EARTH AND LIBERTY HYDE BAILEY

Dr. Liberty Hyde Bailey, Cornell's great agricultural leader and philosopher, died recently at the age of 96. From his teaching and writing stems much of our modern thought on the sacredness of all of life, and the unity of man, soil, and universe. As a naturalist-Philosopher he stands with Burroughs and Thoreau; as a scientist he is the peer of either. From his basic writing, "The Holy Earth," we quote some paragraphs that are perhaps even more pertinent to our day than when they were written:

"I had been impressed again on long journeys with the majesty and fertility of the waters. I was not thinking of land alone. The sea is the larger part of the earth. I had in mind the planet on which men live. The planet is part of a program we do not comprehend but in which we may partake. We manipulate the surface of the earth for good or for ill. We must keep and protect the heritage for the millions who are to come after us. This is a moral obligation. . .

"So bountiful hath been the earth and so securely have we drawn from it our substance that we have taken it all for granted as if it were only a gift, and with little care or conscious thought of the consequences of our use of it; nor have we very much considered the essential relation that we bear to it as living parts in the vast creation. . .

"Science but increases the mystery of the unknown and enlarges the boundaries of the spiritual vision. To feel that one is a useful and co-operating part in nature is to give one kinship, and to open the mind to the great resources and the high enthusiasm. Here arise the fundamental common relations. Here arise also the great emotions and conceptions of sublimity and grandeur, of majesty and awe, the uplift of vast desires — when one contemplates the earth and the universe and desires to take them into the soul and to express oneself in their terms; and here also the responsible practices of life take root. . .

"All life contends, sometimes ferociously but

more often bloodlessly and benignly, and the contention results in momentary equilibrium, one set of contestants balancing another; but every change in the outward conditions destroys the equation and a new status results. Of all the disturbing living factors, man is the greatest. He sets mighty changes going, destroying forests, upturning the sleeping prairies, flooding the deserts, deflecting the courses of the rivers, building great cities.

"We seem to have overlooked the goodness of the earth in the establishing of our affairs, and even in our philosophies. It is reserved as a theme for preachers and for poets. And yet, the goodness of the planet is the basic fact in our existence. I am not speaking of good in an abstract way, in the sense in which some of us suppose the creator to have expressed himself as pleased or satisfied with his work. The earth is good in itself, and its products are good in themselves. The earth sustains all things. It satisfies. It matters not whether this satisfaction is the result of adaptation in the process of evolution; the fact remains that the creation is good. . .

"The sacredness to us of the earth is intrinsic and inherent. It lies in our necessary relationship and in the duty imposed upon us to have dominion, and to exercise ourselves even against our own interests. We may not waste that which is not ours. To live in sincere relations with the company of created things and with conscious regard for the support of all men now and yet to come, must be of the essence of righteousness. This is a larger and more original relation than the modern attitude of appreciation and admiration of nature."

HOW TO WORK FOR PEACE

Our tendency is to wish for peace, to hope for peace, but not necessarily to make peace. How may we work for peace today? Where four or five gather together in a little interracial group in a community to discover plans to bring about better understanding and cooperation—instead of bitterness, hate and violence—there are the seeds of peace. In justice there is new hope for peace. Where letters express to lawmakers the desire for long-term Christian legislation rather than acts of political expediency or pressure, the power of a Christian constituency makes itself felt in the laws of the land. Wherever we find individuals or groups working to bring about better understanding, they are witnesses of His way. When we use our influence to support the U.N. as an agency working for better understanding as an open forum of the nations, when we work at problems of drink in our communities or give of our time and energy to help our own under-privileged groups, we are witnesses of the Way.—Mrs. J. F. Tillman

The Central Jurisdiction

By John Q. Schisler *

WHAT to do about the Central Jurisdiction will be the most crucial and the most troublesome issue before the next General Conference of The Methodist Church.

Three Groups of Delegates

There will be three groups of delegates in the General Conference with respect to it. First, there will be the extremists on one side who want to abolish the Central Jurisdiction at once. Second, there will be extremists on the other side who think the Church can ignore the movement in history toward desegregation and who will contend that the Central Jurisdiction should be retained permanently. Third, there will be a large body of the delegates, white and colored, who will stand on middle ground. The Church's hope lies in this group for a calm and courageous consideration of this problem.

Central Jurisdiction Change Constitutional

In the minds of many this problem is being over-simplified. Some seem to think that the General Conference itself can, if it will, abolish the Central Jurisdiction. Actually this can only be accomplished by a change in the constitution of the Church. The General Conference can by a two-thirds majority of the members present and voting begin the process of change but it cannot complete it because a constitutional change requires a "two-thirds vote of all the members of the several annual conferences." It is obvious therefore that such a change cannot be made in less than two years even if it should be initiated by the General Conference of 1956, which is doubtful.

Central Jurisdiction And Segregation Not Synonymous

In the second place, there are those who over-simplify the problem by assuming that the Central Jurisdiction and segregation are almost synonymous terms: If we can get the Central Jurisdiction out of the organizational structure of the Church, they say, we have gone a long way toward eliminating segregation. Actually, if we do no more than eliminate the Central Jurisdiction we will merely be back where the Methodist Episcopal Church was prior to unification. In fact, it would be well in my judgment, for delegates to the General Conference to study the historic background of the Negro in the Methodist churches which united in 1940.

* Dr. Schisler has been Executive Secretary of the General Board of Education's Division of The Local Church. He is a native of Arkansas and a former member of the North Arkansas Conference.

Historical Background

Some Methodists have erroneous notions about the relations of the Negro in the uniting churches prior to union. There are Methodists who think that segregation came into The Methodist Church with union in 1940. They do not know, at least they do not recognize, that segregation existed both in the Methodist Episcopal Church and in the Methodist Episcopal Church, South prior to union. The Negro was a member of the Methodist Episcopal Church but he was, for the most part, segregated, having his own local church, his own district, and his own annual conference. For example, prior to union, there were two annual conferences of the Methodist Episcopal Church in certain states, one colored, one white. The same is true in The Methodist Church today and eliminating the Central Jurisdiction will not necessarily affect it. So far as the Methodist Episcopal Church, South was concerned, the Negro was also segregated but in a different way. Negroes were members of the local churches in that church until about 1870 when the Negro members were, with their consent and co-operation, constituted an autonomous church, namely the Colored Methodist Episcopal Church (now the Christian Methodist Episcopal Church).

The plan of union under which The Methodist Church came into being simply extended by one step the pattern of segregation which was in the Methodist Episcopal Church prior to 1940. The plan ignored the Colored Methodist Episcopal Church entirely. The plan of union so far as the status of the Negro in the Church is concerned was a much more radical departure for the Methodist Episcopal Church, South than it was for the Methodist Episcopal Church. This is a fact which many speakers and writers on this subject fail to understand, or at least recognize.

Many Other Questions Involved

In the third place, this issue is really a bundle of problems in which the elimination of the Central Jurisdiction is only one. Some of the other problems tied up in this bundle stated in the form of questions are these:

If the Central Jurisdiction is eliminated

1. Who will elect the Negro bishops, indeed what must be done to make certain the election of Negroes as bishops?

2. Will the Negro annual conferences be retained or will Negro church and Negro preachers be merged into other annual conferences?

3. How will the Negro colleges be affected?

4. Should assembly grounds, camps and various summer conferences become inter-racial, and if so, when?

Possible General Conference Action

In the light of these considerations, the General Conference would do well, it seems to me, first, to reiterate the position on segregation which was affirmed in the episcopal address of 1952, and, second, set up a strong commission charged with responsibility for working on these several problems and for bringing recommendations to the General Conference of 1960. Four years is indeed a brief span of time for studying these problems which lie deep in the mores of the people and in the history of the Church. Right solutions of these problems cannot be found in impatient enthusiasts. They require the wisdom and patience of thoughtful Christian men and women who will labor long for solutions that will be successful and permanent.

The great body of Methodists accepted the plan of union in good faith, though a small minority has been unhappy all along. This minority has now been somewhat increased in the South as a result of the agitation resulting from the Supreme Court decision in regard to segregation in the schools. There are those among the former members of the Methodist Episcopal Church, including many Negroes, who have never been satisfied with the status of the Negro in The Methodist Church. Other aspects of Methodist union have met with deep satisfaction and approval by the vast majority of our people and there is a wonderful spirit of unity among Methodists in all parts of the country in the many and varied aspects of our church life. We need to remember that the whole Church and not just this or that segment must take an advanced position in regard to segregation. Actually, many youth and young adults in the church have been going through a process of soul searching and mind changing as a result of the teachings in our church schools and in the Woman's Society of Christian Service. Progress is being made in many places, South as well as North. The problem of a Central Jurisdiction is a vexing one, but The Methodist Church will solve it. The problem of segregation is even a more vexing one, but in time it, too, will be solved because tomorrow belongs to youth and our youth today are earnestly seeking to know God's will and to do it, and they will find the right way ahead.

THE

BROADCASTER

J. Daniel Warren



The mark of a "ham" in any field of human activity, I've been told, is that he over-does what he does.

Mind you, now, I do not call the general boards and agencies "hams," but I merely note that some of their mailings bring up the subject in my mind.

This very morning, for instance, I opened a large envelope from one of them and booklets, leaflets, flyers and the like, fell out for five minutes (exaggerated like everybody does who makes a point).

I sympathize with these boards and agencies, for they have so much to tell us and it costs so much to do so—one thing at a time. So the deluges.

I've done it — and so have you, if you have sought to communicate important matters to masses by mail.

But it is futile. It is sad but so. The average mind is sure as shootin' to stack the voluminous materials on the desk, with the intention of looking it over later. But before he gets around to looking at it, he has stacked another mailing or two on top of it.

Then one day, weeks later, when he has an unusually large number of things he ought to be doing, he clears off that desk. It is with a sigh of relief that he finds, upon glancing through it, that most of the materials on all sorts of things now are out of date!

Watch how skilled advertisers go about mass communication quite another way. Here, for example, is Cadillac's ad in Time magazine. One page, costing thousands of dollars, has on it a picture of the front half of a Cadillac and a small trademark and four words. This is followed with a double-page display of two cars. On one of these pages are ten words. On the other page are seven one-sentence paragraphs.

Skilled advertisers do not "ham." Why? Because they want their stuff read now; not filed.

Listen to Theodore Ferris on the Episcopal Hour and you will hear a man doing with Christian worship what Cadillac is doing with business advertising.

Sockman Hits 'Peace Of Mind' Christianity

Evanston, Ill. (RNS) — Dr. Ralph W. Sockman, in a lecture here, criticized "peace of mind" Christianity.

"Current preaching," the New York Methodist minister said, "tends to emphasize Christianity as security rather than Christ as Saviour, but real peace of mind results from adjustment to God, not an adjustment to the passing flux and change."

"This is an age of specialists," Dr. Sockman said, "and because of our over-specialization, we need to bring through the gospel a sense of the wholeness of life. We must close the gap between the pronouncements of our church and the practice of our church members."

"Know-how is not as important as know-why," he added.

ARKANSAS METHODIST

The National Conference On Christian Education

Cincinnati—More than 800 Methodist educators attended the denomination's eleventh national conference on Christian education here Nov. 8-13, exceeding by nearly 200 the previous largest attendance.

In addition to staff members of the Methodist Board of Education headquarters in Nashville, the group numbered executive secretaries and presidents of conference boards of education; conference and area directors of adult, youth and children's work; local church directors of Christian education, teachers of religion in colleges and seminaries, and staff representatives of other general boards and agencies of the church.

"Foundations for Christian Living in Today's World" was the conference theme as the delegates explored educational processes in general assembly and group meetings, marked by panels, individual speakers and buzz sessions.

The keynote speaker was Bishop Lloyd C. Wicke of Pittsburgh, who gave a series of five addresses based on the conference theme.

"Your mandate and mine is to be faithful even unto the uttermost to the building of the Kingdom," Bishop Wicke told the group.

Christianity declares, he said, that "God has a purpose which he is working out in life, a purpose which embraces every living soul. How many of us believe we live in a kingdom in which our behavior makes a difference to all eternity, and how many of our pupils—because of us—are led to share the belief?"

Current work and quadrennial plans of the Board of Education were reviewed by the divisional executive secretaries — Dr. John O. Gross, educational institutions; Dr. Henry M. Bullock, church school publications, and Dr. Leon M. Adkins, local church, assisted by his predecessor, Dr. John Q. Schisler.

The Rev. Homer N. Clark of Pittsburgh, outgoing president of the conference, presided at general sessions. His successor for the next two years is the Rev. Howard A. Bailey of Yeadon, Pa.

Mrs. Estelle Blanton Barber, Dallas, Texas, was elected vice president and Miss Florence Teague, Nashville, was re-elected secretary-treasurer.

Unearth Fifth Century Church In Bulgaria

Belgrade (RNS)—Scientists of the Archeological Museum at Plovdiv, Bulgaria, report the discovery at the nearby village of Komatevo of the foundations of a large three-aisled early Christian church dating from the fifth century.

The church lies in the center of a former Thracian settlement. Archeologists have found stone pedestals for a row of pillars in the nave, and have traced the position of the three aisles, a baptistry, and an apse at the east end.

Excavation work at the site will be resumed in the spring. The findings may prove of great value in studying the culture of the Thracians who inhabited the area of Plovdiv—then called Philipopolis—before the arrival of the Bulgars during the seventh century.

THE RURAL CHURCH SPEAKS TO GENERAL CONFERENCE

From the leaders of the town and country churches of Methodism across the nation, a score or more of "memorials" will be presented to the denomination's General Conference in 1956. These "memorials"—growing out of discussions and decisions at the recent National Methodist Town and Country Conference in Bloomington, Ind.—will ask certain changes in Methodist procedures and programs to help meet needs peculiar to the smaller churches. These proposals, from the various "study groups" of the Conference, have been summarized by the Rev. Glenn Sanford, secretary.

One memorial will ask the General Conference to "make available funds with which rural church work might be initiated in colleges that do not now have such programs." This program also calls for the "strengthening" of what both seminaries and some colleges are now doing to minister in rural communities—sending out students for the ministry, under supervision, to preach and teach in churches that would otherwise be pastorless.

In the area of local church organization, certain definite changes will be urged in the Discipline affecting the work of the annual conference Town and Country Commission: to redefine the duties of the Commission and of its secretary; to give alternative plans for membership on the Commission; to outline procedures for Commission cooperation with community agencies, and with other conference agencies.

Another "study group" made several recommendations that will be forwarded to the General Conference for possible legislation: that Town and Country Church Departments be established in every Methodist college and university; that wherever possible a town or city church be urged to work with a rural church in its area; that the General Boards of Missions and of Education plan together "to set up a Youth Missionary Education and Cultivation Crusade each summer, using a team composed of college students and a national or missionary on furlough."

Define Community Service

Perhaps the General Conference will want to act upon the suggestion of a group which found that though "the church's main task is religious and spiritual," it has, however, "a responsibility to help build social and cultural patterns in the community." The group said: "We would like to suggest that the Church, through study by skilled technicians and social scientists who are also trained clergy and devoted laymen, make a pronouncement which will clarify and to a measure define the responsibility of the local church to its community at large."

A group that felt that the pastor's salary is not a proper basis for determining General and Annual Conference askings, or the making of apportionments, is memorializing the General Conference "to ask the Council on World Service and Finance to make a study of the various ways that the general, annual conference, and district asking are distributed to the local churches, and to make this study available to the conferences."

Another group is asking the General Conference "to call upon the appropriate boards and agencies to

prepare adequate materials on "Food, Land, and the World Situation" for distribution in all the local churches of Methodism." This group was concerned with the growth of world population, the decrease of acreage under cultivation, and the increasing demand for more food and more raw materials.

Would Revise Hymnal

The Methodist Hymnal (issued in 1932) is "one of the richest resources in the worship of our Church," said a group studying this subject; but it is now about time for its revision. "The addition of more and better children's hymns would make it more acceptable in the younger classes of the church school," they said. "More rural hymns, more hymns of confession, and more hymns related to the ministry of Jesus could well be added. The best of the gospel songs should be included." This group also suggested that only the ritual of the Lord's Supper be retained in the Hymnal, all others parts of the ritual (seldom used by the congregation) being placed in Discipline and in the Book of Worship. It also requested the General Conference:

"To recommend to the Committee on the Hymnal that an accurate poll be taken of a large representative cross-section of the Methodist ministry and laity regarding the hymns and gospel songs most used and best loved by our people, that these may be seriously considered for the new volume; to appoint a more representative cross-section of the active ministry and laity on its Committee on the Hymnal, so that the Hymnal may be more a volume by and of the people."

The Section of Church Extension (Board of Missions) found favor with the group wrestling with the need for new church structures in villages and rural areas. The Section was commended for what it has already done, especially in the raising of funds and in counselling in church building; and it was recommended to the General Conference that "the necessary funds be provided to enable the Section of Church Extension to expand its staff and, therefore, its service to the Church."

In discussions on the need for leadership in the work of the rural church, there was agreement that more reliance will have to be placed upon trained laymen and upon capable women. The program of lay speakers, where lay preachers are not available, was commended, and it was suggested that the Church provide training courses and classes for such laymen, with credits, diplomas, etc. It was also said that more women are needed as deaconesses in the rural and village churches; and that strong urban or town churches should take responsibility in helping nearby smaller and weaker churches, especially in isolated rural areas — perhaps by providing laymen to lead services, etc.

Group Ministry Favored

A study was made of the various ways through which the Methodist Church (and other churches) has attempted to deploy its limited ministerial manpower to serve the largest number of people in rural fields: the Larger Parish, either denominational or interdenominational; the Group Ministry; the Yoked Field;

the Federated Church; and District Zone Organizations. While values were found in all these plans, in local situations, the so-called Group Ministry Plan was found "the most workable and adaptable plan for the Methodist Church." Said the study group:

"The definition most satisfying was that the Group Ministry is a voluntary plan of cooperation of pastors and churches in a natural area to make better use of ministerial and lay leadership. It is flexible. . . .

"It was discovered that many Groups are now working in a fine way on this plan. Some of them work on county lines, covering as much as a whole district. One conference has already redistricted the entire conference in order that districts may fall along county lines, thereby making it possible to do the work by counties. Other groups are working on what Dr. Aaron Rapping long ago called 'the natural area lines.'

"The purpose of the Group Ministry is to give better service to an area by furnishing more frequent and more adequate worship services, by extending parish lines and responsibilities, by carrying forward the entire program of the church through evangelism, youth work, stewardship, Christian education, women's work, men's work, missions and so forth. In such interim periods as we now face, with a shortage of pastors and critical situations in many small churches, the pastors of strong churches can help these struggling congregations. The Group Ministry is not an easy solution. It means harder work for the pastor; it means heavier burden for the larger congregations. But it also means satisfaction because more work is done."

JAPAN CHURCH LEADERS CONFER ON METHODS

The foreign missionary's role in evangelism in a highly industrialized and largely non-Christian country such as Japan was the principal topic discussed at a meeting in Tokyo in October of missionaries and Japanese church workers.

Of 83 persons attending the conference on evangelistic cooperation, 37 were missionaries and the remainder members of the United Church of Christ of Japan (the Kyodan). Specific suggestions regarding the missionary and evangelism, according to conference reports, included:

Missionaries are encouraged to use their home as a demonstration ground for Christian home and family life. Inviting couples into the missionary home is especially helpful when one member of a couple is not a Christian.

A missionary and an experienced Japanese pastor should be assigned as advisors to any person doing "pioneer evangelism" (working in an entirely new area where there is no church).

Missionaries are encouraged to make careful preparation for doing evangelistic work among industrial workers, as such workers have unique problems.

The new foreign missionary should take every chance during his two years of language study to learn about the customs and sociopolitical conditions of Japan and the polity, life and problems of the Christian church. Only in that way, it was said, could the missionary make a contribution to the evangelistic work of the Japanese church.

NEWS AND NOTES ABOUT FACTS AND FOLKS

KEN CHAMBERS, member of the Benton Methodist Church, spoke to the Methodist Men of the Star City Methodist Church on Monday evening, November 14.

REV. ALLEN E. HILLIARD, pastor of the Almyra Methodist Church, will preach at the community Thanksgiving service which will be held at the Baptist Church.

MR.S. W. F. BATES, Little Rock Conference Director of Children's Work, taught a Training School course on "How to Improve the Church School," at Almyra last week.

THE FILM, "Our Bible, How It Came To Us," will be shown at the First Methodist Church, Texarkana, on three successive Sunday evenings, November 27, December 4 and December 11.

THE NETTLETON METHODIST CHURCH, Rev. Earl B. Carter, pastor, will have a church building fund campaign from November 25 through December 16 with a goal of \$55,000.

REV. W. A. DOWNUM, pastor of the Midland Heights Methodist Church, Ft. Smith, was the speaker at the meeting of the Methodist Men's Club of the Bentonville Methodist Church on Tuesday evening, November 15.

DR. MARX J. PALES, minister of music at Central Methodist Church, Fayetteville, was presented in a violin recital at the Fine Arts Building on the University of Arkansas campus on Sunday afternoon, November 20.

DR. W. NEILL HART, district superintendent of the Camden District, will be the speaker at the Methodist Men's dinner at the Jackson Street Methodist Church, Magnolia, on Thursday evening, December 15. Dr. Hart will speak on "Home and Family Life."

REV. JAMES R. SHELTON, associate pastor of the Pulaski Heights Methodist Church, Little Rock, was the speaker at the Thanksgiving service held by the United Christian Youth Council of Little Rock at the Second Presbyterian Church on Sunday afternoon, November 20.

MR.S. H. D. WOMACK, wife of the pastor of the Rogers Methodist Church, taught the course, "The Christian Mission in a Revolutionary World" at the Pea Ridge Methodist Church, closing on November 9. Rev. C. H. Harvison is pastor at Pea Ridge.

REV. CHARLIE V. MASHBURN, who was transferred from the Little Rock Conference and was assigned to the Laton and Riverbend Charge in the California-Nevada Conference, writes that his new address is P. O. Box 48, Laton, California.

THE BUILDING FUND CAMPAIGN for the Hughes Methodist Church showed at the first check-up meeting on Monday evening, November 14, that approximately two-thirds of the cash goal for this year had been reached with more cards yet to be reported. Rev. Elmus C. Brown is pastor.

A DINNER will be given by the Official Board and the Commission on Evangelism of the First Methodist Church, Searcy, on Tuesday evening, November 29, in honor of the members who have been received into the church since June 1. Rev. Alvin C. Murray is pastor of the church.

THE BENTONVILLE METHODIST CHURCH will celebrate its 125th anniversary beginning on Sunday, November 27. Services will be held each evening through December 4 with former pastors and those who have gone into the ministry from the church leading in the services. Rev. Martin Bierbaum is pastor.

REV. E. K. SEWELL, retired member of the North Arkansas Conference who lives at Osceola, was given a surprise party on his 86th birthday by the Methodist Men's Club of the Osceola Methodist Church. Eradford Govan was

moderator for the program which was in the form of the TV show, "This is Your Life."

DR. WILLIAM E. TRICE, pastor of the University Methodist Church, of Baton Rouge, La., was the speaker at the loyalty dinner which was held for the workers in the expansion program of the First Methodist Church, El Dorado, on Thursday, November 10. Dr. Cecil R. Culver is pastor.

REV. I. L. CLAUD, pastor of the Marion Methodist Church, taught a course in the St. Louis District Leadership Training School which was held in St. Louis, Mo., November 13 through November 17. Brother Claud taught the course on "The Adult Work in the Church School." He also preached at the Arlington Methodist Church in St. Louis on Sunday.

THE ANNUAL THANKSGIVING service which is held for a group of up-town churches in Ft. Smith will be held this year at the First Methodist Church. Rev. Kenneth Teagarden, pastor of the First Christian Church, will preach. Churches included in the group are the First Baptist, First Presbyterian, First Christian, Central Presbyterian, Central Nazarene, Grand Avenue Methodist and First Methodist.

THE METHODIST YOUTH FELLOWSHIP of Camden reported a \$530.00 total for its UNICEF Halloween. The teenagers of six churches combined their efforts and abilities to provide a strong program of education and publicity, according to report. The project was well received and many new friendships were formed through the team work. The city police reported that vandalism was kept at a minimum, and cited the drive as the contributing factor to their excellent report. Rev. Robert B. Moore is pastor of the church.

THE FOUNDATION for a new parsonage for the Yellville Methodist Church has been laid, according to a recent announcement, and the work is progressing in a fine way. The parsonage will contain three bedrooms, a living room, kitchen, dining room, pastor's study and a utility room. The exterior of the parsonage will be grey-lined stone veneer and the interior will be in sheetrock with hardwood floors throughout. Members of the Building Committee are Russell Evans, chairman, Bob Duren and Everett Darden. Rev. M. L. Kaylor is the pastor.

REV. ROBERT M. BROWN, associate pastor of the First Methodist Church of Bossier City, La., died of a heart attack on Sunday morning, October 23, in Bossier City. His son, Rev. Alfred M. Brown, was pastor of the church. Other survivors are his wife, three daughters, Mrs. J. W. Matthews, Jr., of New Orleans, Miss Miriam Brown of Augusta, Ga., and Mrs. D. L. Dykes, Jr., of Shreveport; another son, Robert M. Brown, Jr., of Shreveport, whose wife was the former Miss Martha Simpson of Searcy, a brother, Arthur Brown of Baton Rouge; a sister, Mrs. Cammie Andrus of Rayne and ten grandchildren.

PLANs for a new educational building at Monette were approved at a called session of the Quarterly Conference on Monday night, November 14. Architect E. A. Stuck and Associates of Jonesboro have prepared preliminary sketches of the proposed structure which will add 3,000 square feet of floor space to the present facilities. The plans call for hadite block construction of brick veneer. Members of the Building Committee are L. A. Gipson, chairman, Norman Blankenship, Tucker Blankenship, R. B. Watkins, Tom Watson, Kip Moore and Clyde Evans. Rev. Ben Jordan is pastor.

HELEN WILSON DAY was observed at the First Methodist Church of Hot Springs on Sunday, November 6. This action was taken by the Official Board of the church upon recommendation of the Commission on Missions as a means of recognizing the service of Miss Wilson as a missionary to Bolivia. Miss Wilson, a member of First Church, has been serving the past two and a half years as a medical and x-ray

technologist at the Pfeiffer Memorial Hospital in La Paz, Bolivia. Her appointment as a three-year term missionary was made by the Board of World Missions of the Methodist Church. Miss Wilson is the daughter of Mrs. Porter Wilson of Hot Springs. Rev. E. D. Galloway is pastor of First Church.

MISS JOSEFINA CABANILLA, a Filipino nurse, has been appointed the acting director of a Methodist mobile medical and dental clinic that travels among the villages in the Cagayan valley outside of Manila. Miss Cabanilla, whose home is San Mateo, is the first Filipino woman to be the director of the clinic. She was appointed by Bishop Jose L. Valencia of the Methodist Church in the Philippines and succeeded Miss Fannie Dewar of Everglades, Fla., a missionary who has returned to the United States on furlough. As the director, Miss Cabanilla will guide the clinic's three-fold ministry of healing, teaching and preaching in the churches of the Northern Philippines Annual Conference. She has served with the clinic since it was organized in 1949 and spent eight months in the United States this year, observing Methodist medical work and studying at Scarritt College at Nashville, Tenn.

ORGANISTS and music leaders are organizing a society to be known as "The National Fellowship of Methodist Church Musicians." Its purpose is to aid the local churches in their music. The committee set up to organize the National Fellowship is composed of the following: Austin Lovelace, First Methodist Church, Evanston, Ill., chairman; Cecil Lapo, St. Luke's Methodist Church, Oklahoma City, vice-chairman; G. Frederick Holler, First Methodist Church, Baton Rouge, La., secretary-treasurer; J. Edward Moyer, Westminster Theological Seminary, Westminster, Maryland; Walter Swearingen, Trinity Methodist Church, Youngstown, Ohio; A. L. Jacobs, First Methodist Church, Santa Barbara, Cal.; Walter Gossette, St. Mark's Church, Chicago; H. Caleb Cushing, Centenary Methodist Church, Lynchburg, Va.; William C. Rice, Baker University, Baldwin, Kansas.

THE 150TH ANNIVERSARY of the first Protestant worship service in New Orleans and the Louisiana Purchase Territory was observed on Wednesday evening, November 16, in the Municipal Auditorium in New Orleans. It was on November 17, 1805, that the Rev. Philander Chase conducted such a service in The Cabildo, according to records. The congregation that met with him was composed of Presbyterians, Methodists and Episcopalians. The religious freedom brought by the American Constitution which became applicable to the Louisiana Purchase Territory in 1803 made this worship service possible. It was this event which was commemorated at the service on Wednesday evening. The speaker was Dr. William N. Nes of Evanston, Ill., a former dean of Christ Church Cathedral, and a successor of Rev. Philander Chase who officiated in 1805. A choir of 150 voices from all denominations and supported by The New Orleans Philharmonic Symphony Orchestra, gave the musical program.

FOUR leading religious and social workers and a Methodist institutional church have been honored by the "National Conference on the Churches and Social Work," sponsored by the National Council of Churches, for "outstanding work for the welfare of people." Citations for service were made by the Conference: to Dr. Leonard W. Mayo, New York, director of the Association for the Aid of Crippled Children, for contribution to the social welfare of the nation; to Dr. Robert F. Thomas, Sevierville, Tenn., Methodist missionary-doctor, who has been termed "The Albert Schweitzer of the Smokies" for "achievement in church-related social work"; to Chaplain Russell L. Dicks, of Duke University, for achievement in church-related homes and hospitals; and to Professor John C. Bennett, of Union Theological Seminary, New York, for contribution to the social action programs of the churches. The Church of All Nations, Los Angeles, Calif., also cited, has won national recognition for social welfare in its community.

ARKANSAS METHODIST

I

Saw

An Old

Plowshare



Rev. R. A. Teater

being trucked off with other scrap iron to a munitions factory. A farm boy stood by and looked on, it seemed with a bit of sadness to see something that he had used so long and so fruitfully thus taken out of action. Little did he think that some day he would meet that plowshare in another form on the field of battle. And certainly the far-away dictators had no concern for him.

This illustrates Joel 3:10: "Beat your plowshares into swords . . .". That is the spirit in which we live today, turning the instruments of peace into weapons of war. After Pearl Harbor the Japanese boasted that they had dropped Ford motors on our battleships and their bombs were made out of the scrap iron that we had sold them at a good price we thought. But we have learned that the supposed profit turned out to be a deficit.

Isaiah turns the words around into something quite different. He says "Beat your swords into plowshares". Here is the difference: Joel was talking to the heathen and telling them to put their weapons on display and be judged by God. He was speaking to an existing situation. God was about to hold an inspection of the nations. Isaiah was speaking to humanity in general and to his own people in particular. He was setting up an ideal towards which to move. He was telling of the coming of a time when men would see the good sense of turning the weapons of war into the instruments of peace. There would be a real profit in that.

We are actually living under Joel, not Isaiah. The inspection—the judging—is going on today. Not in the valley of Jehosaphat as Joel said, but around the world. But the ideal of Isaiah is catching hold on humanity. We are beginning to see the good sense of his proposition.

MOUNTAIN VIEW PASTOR WRITES OF U. N. SEMINAR

The recent United Nations Seminar which took place in New York City, October 17 to 20, was sponsored jointly by the South Central Jurisdiction Board of World Peace and the General Board of World Peace. The North Arkansas Conference had four delegates in attendance, Rev. Thurston Masters of Tyronza, Rev. and Mrs. Charles Lewis of Parkin, and Rev. H. W. Jinske of Mountain View. Some eight or ten Conferences of the South Central Jurisdiction had delegates in attendance. Dr. Charles F. Boss, Executive Secretary of the General Board, Chicago, was in attendance to speak and to guide us in the program.

This article will be concerned with a few general statements as follows:

On the afternoon of October 17 the South Central delegates met with Dr. Boss for the first meeting of the Seminar. The meeting took

ARKANSAS METHODIST STUDENT MOVEMENT CONFERENCE

The annual Arkansas Methodist Student Movement Conference will be in session at Conway, December 2-4, and Methodist students from some 16 colleges throughout the state are expected to attend.

Registration will begin Friday afternoon at 3 o'clock at the First Methodist Church where Friday's sessions will be held. A business meeting is scheduled for Saturday morning, at Hendrix College, and Ed Mathews, University of Arkansas student from Calico Rock who is state MSM president, will preside at the session. Officers for 1955-56 will be elected, and MSM work for the coming year will be planned.

Workshops will be conducted on the Arkansas State Teachers College campus Saturday afternoon, and the group will return to First Church for a banquet Saturday night and the closing worship service Sunday morning.

Keynote speaker for the conference will be Dr. Albert Outler, Dallas, Texas, who is a professor at Southern Methodist University. He will speak Friday night, Saturday morning, Saturday night, and will conduct the Sunday morning worship service.

Dr. Harvey Brown, representative of the Division of Educational Institutions of the Methodist Church, department of college and university religious life, will lead the workshop discussion period Saturday.

Dean of the Conference is the Rev. John Hassler, Magnolia. Miss Sue Osmen is director of the Conway MSMT; and Dr. James Upton, Hendrix College, is state MSM director.

In addition to Mathews, state officers of the group elected at Russellville last year and who will serve their respective offices during the 1955 meeting are: Paul Lamberth, Jonesboro, student at Arkansas State College, vice president; Janice Miller, Bauxite, Southern State College, secretary; Bill Thrasher, Fore-

place in the Carnegie Building just across the street from the U. N. Building. Dr. Boss called on the writer to open the Seminar with prayer.

At this first meeting Dr. Boss stated that world tensions have been eased as a result of peace efforts and the recent Summit Conference held in Geneva. He also stated that he preached in a number of churches in Russia this past summer and discovered that the people of Russia desired peace just as much as we do. He said in one of the churches a number of the worshippers came to him after the service and said, "Extend our good wishes to the American people and our prayers for peace and good will. We do not want war. We want to live in peace with all nations." My interpretation is that our difficulties are with the Kremlin and not with the rank and file of the Russian people.

I am glad that our great President is proceeding with caution and wisdom. Eventually all peoples will be informed and when they are the peace of the world will be more secure. Dr. Boss said that the Russian people wanted more Americans to visit them and more Russians to visit us.—Henry W. Jinske.

HAZEN HAS NEW PARSONAGE

The start of the Conference year found the Hazen Methodist Church and its pastor, Rev. Doyle Rowe, confronted with the problem of repairing the old parsonage or building a new one.

A committee was appointed to inspect the building and to make recommendations. This committee recommended that the old parsonage be sold and moved from the site and a new building be erected in its place. This met with the approval of the church Board. The site was cleared and work started July 17. On October 9 the building was completed and open house was held. Over 150 people were guests, including many out-of-town friends.

The building which would have cost over \$20,000 was built for \$15,000. Lynn Clayton of Hazen was architect and builder. Much of the material was bought at wholesale and a great deal of donated labor was used. The building has seven rooms, two tile baths and a carport. Outside construction is of buff brick. The house, completely modern, has hardwood floors throughout and central heating.

The entire church and community had a part of the building. The largest single contribution was made by Gaylan Miller, who gave \$700.00 cash and also donated labor. The pastor worked with the crew from

man, Henderson State Teachers College, publicity director; and Wilfred Seals, Lexington, Ky., Philander Smith College, director of the Methodist Student Fellowship Fund.

"I Fain Would Take My Stand" is the theme for this year's session, and the following Arkansas colleges are expecting to be represented at the Conference: John Brown University, College of the Ozarks, Beebe Junior College, Little Rock Junior College, Harding, Ft. Smith Junior College, AM & N, Philander Smith, Hendrix, Arkansas State Teachers College, Arkansas A & M, Southern State, Henderson State, Arkansas State, Arkansas Tech, and the University of Arkansas.

PARSONAGE AT TURRELL COMPLETED

The new parsonage of the First Methodist Church of Turrell and Gilmore has been completed and is now occupied by the pastor, Rev. Aubra Hays, and Mrs. Hays.

The house is a two-bedroom frame structure with asbestos siding, approximately 50 x 38 feet.

Don Wiener gave a frame building to the members of the church. The building was moved and placed on a lot in Turrell belonging to the church and remodeled. Through the co-operation of many people, some of whom donated money, some labor and materials and items of furnishings for the building the parsonage has been completed.

Prior to construction of the parsonage, the minister and his family resided in a small apartment at the rear of the First Methodist Church. This space will now be available for church school classes and social activities.

Serving on the Building and Finance Committees were R. D. Rose, Mrs. L. J. Wampler, Mrs. H. I. Dickson, Mrs. T. G. Floyd, E. L. Smith, Jr., Mrs. Charles Wilkerson, Mrs. E. R. Upshaw of Turrell, and Thomas Williams, Mrs. Benton Moore and Mrs. Bill Griffin of Gilmore.

the start of work until the finish. Glen Garlington, chairman of the Building Committee, also gave his summer to aid in the construction.

Practically all members of the church, as well as friends of the church, had a part in the actual building and decorating.—Reporter

UNITED NATIONS SUNDAY AT ALMYRA

Besides the usual sermon on the United Nations given on United Nations Sunday, October 23rd, the Almyra Methodist Church had two other events to promote the United Nations and to tell about some of its work.

On Sunday night, October 30th, at the evening worship service, the Senior Methodist Youth Fellowship members gave the skit "The Tenth Birthday Party for the United Nations." This skit, purchased through the Board of World Peace, is on the style of the TV program, "This is Your Life," with the United Nations being the special guest. Judy Bennett and Janet Bracewell were the narrators; Dottie Knoll was the representative to the UN from Iran; and Benny Joe Gardner was Senator Graham. Margie Moss represented the millions of children throughout the world who have been helped through the United Nations Children's Fund. Even though this was a belated birthday party by some six days, it helped to launch the second important event for the United Nations.

Halloween, October 31st, the Almyra Woman's Society of Christian Service, under the direction of Mrs. Sadie Stephens, sponsored a "Trick or Treat for UNICEF" and gave a party for the boys and girls participating. The boys and girls, from the Kindergarten through the Intermediates, met at the church for their territory assignments, then they went to knock on doors to collect money for the sick and hungry boys and girls of other lands where the United Nations Children's Fund is used. After all the money was turned in, they learned they had collected \$47.00 for UNICEF.

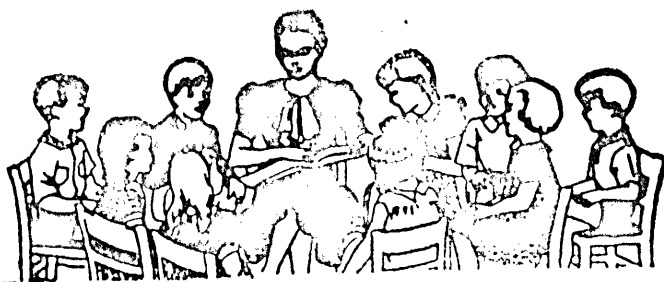
The party that followed the "Trick or Treat" outing consisted of some Halloween games and a contest for the best costumes. Jackie Findley won with the best costume for the night. Richard Neukam had the best in the kindergarten-primary division with M. C. Bennett taking second place, Tommy Bracewell, third and Randy Jones, honorable mention.—Reporter.

Dedicated Service For Heifers Held On Farm

Philadelphia (RNS)—A dedication service for 22 heifers donated to resettled refugees in Germany by Evangelical and Reformed churches of the Philadelphia Synod was held at a Bucks County farm.

Conducting the ceremony at the William Mill Farm, near Plumsteadville, were the Rev. F. D. Slifer, of Topton, Pa., vice-chairman of the E & R World Service Commission; the Rev. W. K. Beattie of Souderton; and the Rev. Frederick Billmyer of Sellersville.

Farmer Mill will accompany the heifer shipment from New York to Bremen. He also plans to visit some of the recipients as well as the German farmer to whom he sent a bull as part of a shipment of 23 cattle last year.



THE MARTIN'S THANKSGIVING

By Lena C. Ahlers

THE six little Martins and their father and mother planned and talked about the wonderful time they were going to have on Thanksgiving Day. Not one of the Martin children could remember ever having a real Thanksgiving celebration for though Mother Martin liked to make her children happy, there was never any extra money for things they did not absolutely need.

"And we'll all get up way early tomorrow morning," announced Bennie, the oldest of the little Martin group, "and Papa, Mamma and we four biggest children will walk, and we'll take turns about pushing Nonie and Jack in the carriage."

"Won't we have the most wonderful Thanksgiving in the world!" cried Pamela, the next to the oldest little Martin.

"And we'll stay all day with Grandpa and Grandma and have lots of apples and pie and everything. And we'll get to ride on the street car!" cried Ethel in glee.

That night Nonie and Jack were tucked into bed very early, and the four other little Martins scampered on to bed long before their usual bedtime. Mother Martin stayed up late to press out faded little gingham and old wool dresses and blouses and darn badly worn little stockings. But Mother Martin was very happy, for she was thinking of the real Thanksgiving her children were to have this year.

"It's snowing. Oh, just look how it is snowing!" called Bennie in dismay in the gray dawn of the next morning.

In the adjoining room Pamela raised her head and leaned forward to look out at a white-fleecy-covered world. "Now we can't go," she whined, and the other four little Martins took up the chorus. Then Pamela brightened. "Only Bennie and I can go 'cause we have overshoes and none of the rest have."

"But Mamma won't let us go alone," protested Bennie.

Somehow Mother Martin succeeded in comforting her little brood somewhat and in getting them up earlier than usual. When their meager breakfast was finished, she brought out some catalogues with bright colored pictures and some bits of crayon she had carefully saved and gave them to the smallest children to play with.

"Now, Bennie, you take this loaf of break to crippled Mrs. Slegh for Thanksgiving, for she won't have much," ordered Mother Martin. "And you, Pamela, take this head of cabbage to the Edmunds. They always like it so well, and it will be tasty with all the rest of their fine dinner."

"But I don't want to go," sulked Pamela. "I want to stay home and cut out pictures."

"Go along, go along," urged her mother. "It's all we can give this year."

Just as the two older children stepped inside of the house, half an

hour later, a big automobile stopped in front of the Martin's gate.

"It's Mr. Ermund," advised Bennie. "I guess he wants Papa to help him again." And all the others agreed.

"But I couldn't expect you to do that," they heard Father Martin say, and the next minute he had flung open the kitchen door and was shouting merrily, "Quick, all of you get ready; he is going to take us clear over to Grandpa's and bring us back again."

"Oh, Mamma, I'm so glad I took that cabbage over there," Pamela found time to admit. "Do you think that made him do this? Isn't it the nicest Thanksgiving?"

"Yes, yes, yes!" cried all the Martins as they clambered into the big automobile.—The Olive Leaf.

Four-year-old Sylvia and her parents were driving home for the 1st time in their shiny new red automobile, which had been purchased on time payments.

Said the father, "Well, I'll have to cut out some fishing trips to pay for this car."

"I'll have to cut out some things, too," added the mother.

Sylvia mulled this over, then suggested helpfully, "I'll cut out some paper dolls." — Christian Science Monitor.

...

A young mother finally tucked her small son into bed after an unusually trying day. That's when she sighed, "Well, I've certainly worked from son-up to son-down." —Capper's Wkly.

A GAME LEAVES

1. 1, 2, 3, 4, 5, leaves on a tree. All the little leaves come down to me.
2. Red, yellow, green, orange and tan, All float down as fast as they can.
3. 6, 7, 8, 9, 10 leaves on the ground. All fell down with a rustly sound.
4. Yellow, green, orange, tan and red.
5. What a gay quilt for the flower bed!

Directions

1. Touch each finger on the hand as the number is mentioned.
2. Touch each finger, on the same hand, as the colors are mentioned.
3. Touch each finger, on the other hand, as the numbers are mentioned.
4. Touch each finger, on this hand, as the colors are mentioned.
5. Place hands closely together on the lap and look at them as you say, "Look at this gay quilt."—The United Church Observer.

GOD'S GIFTS

For life and health and strength
I thank the Father kind;
I cannot count His mercies o'er,
So many gifts I find.

The wee bird has its nest,
Safe in the trees so tall,
For birdlings' nests, for children's homes,
I thank the Lord for all!

—Anonymous

"Why did the mouse go past the medicine chest quietly?"
"Because he did not want to wake the sleeping pills."

THANKSGIVING

By L. Mitchell Thorton

Richly crowned with gifts of autumn,
Dawns the fair Thanksgiving morn;

Prairies broad, and plains, have given

Stores of barley, wheat and corn.
Wealth of gardens, fruit or orchards,
Treasures of the passing days,
And we come, a grateful people,
And we bend to offer praise.

Spring's fair promise, summer's glory,

And a broad and fertile land;
Rain and sunshine as we needed,
Flocks and herds on every hand;
Friends sincere and kindred loyal,
More of comfort than of care,
And 'tis mete that we should offer
Our Thanksgiving gift of prayer.

—Girls' Circle

MY CHOICE

The world is such a lovely place
When I've been good
And done through the livelong day
The things I should.

The sun is bright as bright can be,
The birds sing too,
And I can't help but just be glad.

Now shouldn't you?
And when I go to bed at night,
The stars above
Seem kindly eyes that shine on me
With smiles of love.

The world is such a dreary place
When I've been bad.

The sun won't shine! The birds
won't sing
To make me glad.

My kite just will not fly at all,
My horse won't go,
My tower of blocks all tumble down.

How do they know?
And when I go to bed at night,
The stars just seem
To be glittering eyes of beasts
That glow and gleam.
I like the sunny days the best
When I've been good
And all through the day I've done
The things I should.

—The Youth's Companion

JUST FOR FUN

The mother had been in the habit of talking over the Sunday School lesson with her small daughter. One day she came home and reported: "The teacher told us that before people are born they are dust and that they return to dust when they die. Is that true, Mommy?"

The mother replied that if it was taught at Sunday School it was true. "Why do you ask?" she said. "Well," the youngster drawled, "I just looked under my bed and someone is either coming or going."

"You're sweet enough to eat," He said in accents warm and low; "I do eat," said the sweet young thing, "Where do you want to go?"



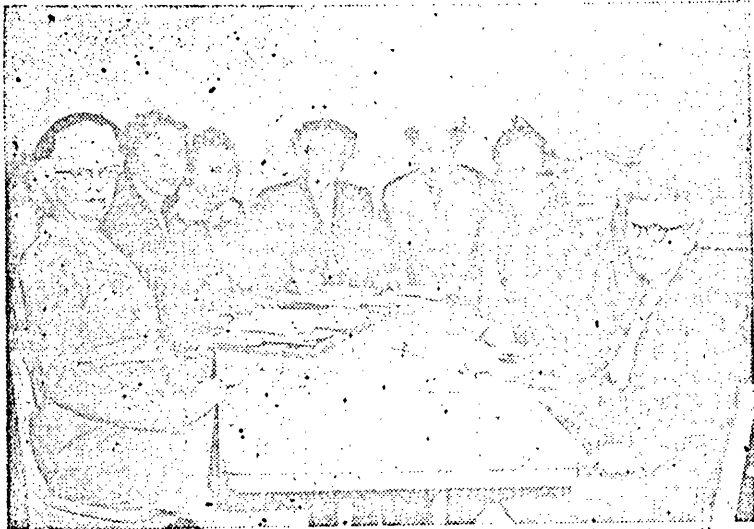
MY THANKS

I thank Thee, Father, for my home,
And for the clothes I wear,
For food and friends, for Dad and Mom
And for their loving care.

Help me to be a thoughtful boy,
Cheerful, happy and gay,
I thank Thee for Thy many gifts
On this Thanksgiving Day.—A.E.W.

NORTH ARKANSAS EXECUTIVE COMMITTEE
IN FALL SESSION

By Methodist Information



—Methodist Information

Program Committee for the Annual Meeting of the North Arkansas Conference Woman's Society of Christian Service is, left to right: Mrs. E. G. Kaetzell, Mrs. Paul Bumpers, Miss Mildred Osment, Mrs. Jessie Gilstrap, chairman; Mrs. William Hall, Mrs. Bessie Andrew, Mrs. J. H. Vogel, and Mrs. Elnus Brown.

The Executive Committee of the North Arkansas Conference Woman's Society of Christian Service met Nov. 10 and 11, at the First Methodist Church, Conway, where Conference and district officers reported on the organization's progress and made plans for the group's 1956 annual conference.

Mrs. E. G. Kaetzell, president of the North Arkansas WSCS who presided at the two-day session, said next year's annual meeting is scheduled for March 20-22, and will be held at the First Methodist Church, Paragould.

The election of conference officers will highlight the Conference, Mrs. Kaetzell said, and 10 of the 18 conference leaders will be named.

Those to be elected, according to Mrs. E. H. Hook, chairman of the nominating committee, include the president and the secretaries of the following lines of work: promotion, missionary education and service, literature and publications, student work, spiritual life cultivation, supply work, missionary personnel, status of women, and historian.

At a business session Friday

morning, the executive committee named Mrs. Jessie Gilstrap, vice president, and Mrs. P. G. Magness, secretary of supply, as the North Arkansas delegates to the jurisdiction meeting on "World Understanding" to be held in Fort Worth, Nov. 30-Dec. 2. Mrs. J. W. Glass, status of women secretary, was named alternate.

Various conference committees met Thursday afternoon at Conway, and a devotional was held in the new chapel of First Church, Thursday night. Mrs. H. E. Pearce, secretary of spiritual life cultivation, directed the program entitled "A Time Apart"; and a communion service was conducted by the Rev. Joel Cooper, pastor of First Methodist Church, Conway, and the Rev. Henry Rickey, superintendent of the Conway District.

Mrs. Kaetzell led the devotional which opened Friday morning's session which was attended by some 30 members of the executive committee. The mid-year session was adjourned following a luncheon Friday.

AREA DELEGATES
TO WORKSHOP

The three conferences of the area have selected their delegates to the Jurisdiction Workshop on World Understanding which will be held at Fort Worth November 30-December 2.

Louisiana Conference will be represented by: Mrs. C. I. Jones, New Orleans; Mrs. Wideman Watson, Homer; Mrs. Robley Davis, Gilliam; Mrs. W. W. Paxton, Lake Charles; and Mrs. C. W. Goldwaite, New Orleans.

North Arkansas Conference will be represented by: Mrs. Jessie Gilstrap, Springdale; and Mrs. P. G. Magness, Batesville.

Little Rock Conference will have as its representatives: Mrs. J. R. Henderson, Mrs. George Meyer and Mrs. Earl D. Cotton, of Little Rock; and Mrs. Curtis Williams, DeWitt.

ZONE II, SHREVEPORT
DISTRICT

The annual fall meeting of Zone II of the Shreveport District WSCS was held in the First Methodist Church, Many, La., on Thursday, November 10, with Mrs. Jacob S. Segura of Mansfield, Zone Leadler, presiding, and Mrs. Morris of Zwolle serving as Secretary.

Following the invocation by the Rev. John B. Koelemay, pastor of the Many Church, Mrs. Segura read one of the Bible Readings for which she is so well known in Church circles, "The Giving of the Ten Commandments."

Mrs. E. E. Stewart of Shreveport, Recording Secretary of the Louisiana Conference WSCS, gave a challenging review of "Our Heritage and a Vision of the Future."

A delightful feature of the program was a skit, "Officers Clinic" presented by the Mansfield Auxiliary under the direction of Mrs. Segura, who adapted and enlarged material published in the March 1955 issue of *The Methodist Woman*. This was done by the following cast of officers from the Mansfield WSCS: Doctor Q. I., Mrs. Jack McCrocklin; Secretary of Spiritual Life, Mrs. Merlin W. Merrill; President, Mrs. B. W. Goss; Vice President, Mrs. Ben Youngblood; Recording Secretary, Mrs. T. W. Bell; Treasurer, Mrs. C. J. Hatcher; Secretary of Promotion, Mrs. P. E. Dixon; Secretary of Missionary Education, Mrs. Ellie Earle Sheppard; and Mrs. Wm. Goss Wemple; each

Secretary of Christian Social Relations, each of whom gave a clever and realistic performance.

A solo, "Come Ye Blessed", was offered by Mrs. John B. Koelemay of the Many Church.

Following a brief business session a turkey luncheon was served by the ladies of the Many Auxiliary.

Present were a number of District and Conference officers and a good representation from the nineteen Auxiliaries of the Zone.

JURISDICTION
EXECUTIVE COMMITTEE
AT ALDERSGATE

The Executive Committee of the South Central Jurisdiction Woman's Society of Christian Service met at Aldersgate Camp, Little Rock, November 15-17, with Mrs. W. E. Horton, Jr., Houston, president, presiding.

Jurisdiction officers from the Arkansas - Louisiana Area who attended the meeting are: Mrs. Glen Laskey, Ruston, Louisiana, recording secretary; Mrs. Sam Dunbar, New Orleans, secretary of supply; Mrs. W. F. Cooley, Russellville, secretary of Literature and Publication; Miss Gertie Stiles, Fort Smith, secretary of Wesleyan Service Guild; Mrs. W. Neill Hart, Camden, secretary of children's work; and Mrs. Earl D. Cotton, Little Rock, secretary of Christian social relations and local church activities.

FINANCIAL REPORT—LITTLE ROCK CONFERENCE
W. S. C. S.—SECOND QUARTER, 1955

Balance, August 15, 1955	\$ 9,257.98	W.S.C.S.	205.00
Received from Districts:		W.S.G.	30.00
Undirected Pledge to Missions:		In Remembrance:	
W.S.C.S.	\$13,859.19	W.S.C.S.	54.40
W.S.G.	2,440.14	W.S.G.	15.00
Projects:		Total Credit on Pledge:	
W.S.C.S.	540.49	W.S.C.S.	\$15,650.89
W.S.G.	54.00	W.S.G.	2,422.13
McKinney Fund	656.45	Total Credits on Pledge	\$18,073.02
Stahley Fund	589.00	Youth Funds	265.50
Conference Rural Work	266.00	Children's Service Fund	36.48
Special Memberships:		Total on Appropriations	\$18,375.00
Honorary Baby—		Cash on Supplies—	
W.S.C.S.	75.00	Foreign	1,755.96
W.S.G.	5.00	Home	249.60
Adult Life	25.00	Week of Prayer:	
Honorary Life	100.00	W.S.C.S.	1,914.04
In Remembrance:		W.S.G.	340.46
W.S.C.S.	49.50	Total to Division	\$22,635.06
W.S.G.	15.00	OTHER DISBURSEMENTS:	
Credit on Pledge:		Administrative Expenses	405.50
W.S.C.S.	\$16,160.63	Cultivation Funds	413.62
W.S.G.	2,514.14	Printing and	
Total Credit on Pledge	\$18,674.77	Mimeographing	796.87
Youth Fund	265.50	Student Loan Fund	17.90
Children's Service Fund	36.48	Alcohol Education	134.85
Total on Appropriations	\$18,976.75	E.T.W. Fund	367.65
Cash for Supplies:		Rural Work	1,265.03
W.S.C.S.	1,691.84	Conference School	
W.S.G.	313.72	of Missions	55.13
Week of Prayer:		Inter-Board Co-operation	90.70
W.S.C.S.	1,914.04	Miscellaneous	577.364
W.S.G.	340.46		
Cultivation Fund:			
W.S.C.S.	346.62		
W.S.G.	73.00		
Student Loan Fund	17.90		
E.T.W. Fund	367.14		
Alcohol Education Fund	134.85		
Other Receipts	8.15		
Total Receipts:			
W.S.C.S.	20,974.65		
W.S.G.	3,228.82		
TOTAL RECEIPTS	\$24,203.47		
OTHER RECEIPTS:			
Ark.-Okla. Rural Work	150.00		
Refund (Student			
Regional)	42.55		
TOTAL RECEIPTS	\$24,396.02		
Add Balance (\$9,257.98)	\$33,654.00		
Christian Social Relations and			
Local Church Activities			
reported—\$8,641.32			
DISBURSEMENTS:			
Pledge to Missions:			
W.S.C.S.	\$12,261.39		
W.S.G.	2,323.13		
Projects:			
W.S.C.S.	3,130.00		
W.S.G.	54.00		
Special Memberships:			

BOOK! BOOK! WHO
HAS THE BOOK?

A beautiful volume has been misplaced and its recovery is greatly desired by the North Arkansas Woman's Society of Christian Service, who recorded in it their gifts to the Esther Case Scarritt Scholarship Fund. They passed it around to district conferences up to about 1950, then in some way lost sight of it—a book bound in wine-colored kid with gold trimming, and usually kept in a walnut case with a key.

It must be on a shelf somewhere in somebody's care. Will the caretaker or finder please notify Miss Eleanor Neill, 222 Pine, Newport, who will be happy to turn it over to the Conference officers.

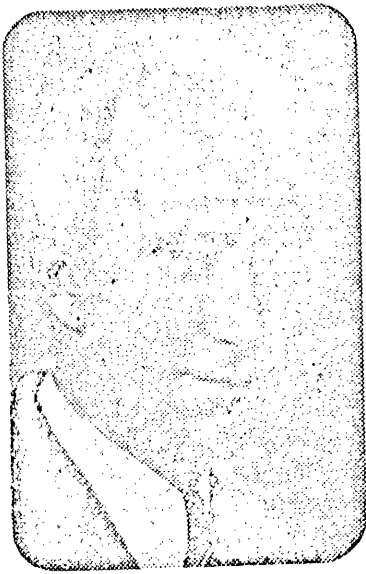
Christian Education



NEWS PROMOTION CULTIVATION

Arkansas-Louisiana Area

CENTENARY PROFESSOR HONORED



DR. JOHN B. ENTRIKIN

One-time chemistry students of Dr. John B. Entrikin of Centenary College have gone on to reflect credit to their alma mater and their former instructor.

"Baccalaureate Origins of Science Doctorates Awarded in the United States", a book just published by the Office of Scientific Personnel of the National Academy of Sciences and National Research Council of Washington, D. C., shows that Centenary has achieved an enviable record in the field of science.

A copy of the book was sent to Dr. Entrikin, head of the department of chemistry at the Methodist-sponsored college. It judges 44 colleges and universities in Louisiana, Arkansas and Texas on the basis of their science graduates' performances in their chosen field. Nine Louisiana colleges and universities, nine in Arkansas and 26 in Texas were listed as having produced science graduates who went on to earn doctor's degrees in some field of science.

Among these 44 institutions, Centenary tied for 14th place for the period of 1936-1945 and was in 15th place for the period from 1946-1950. Louisiana State University, Tulane and Southwest Louisiana Institute were the only schools out-ranking Centenary in the state of Louisiana during the first period, although Louisiana Polytechnic Institute also outclassed Centenary in this respect during the 1946-1950 period.

Other schools which rated higher than Centenary included such institutions as Southern Methodist University, Baylor, the University of Texas and Texas A. and M., all considerably larger. All of these institutions also boast graduate schools, while Centenary has none.

Centenary, which had ten students earning doctorates in chemistry and two in other fields of science for the period 1936-1950, ranked fourth in the state in the total number of graduates who went on to earn Ph.D. degrees. The Centenary total of 12 was topped only by that of LSU with 91, Tulane with

CITATION FROM GREEK CHURCH

Chicago—The Greek Orthodox Church recognized the assistance of the National Council of Churches in developing a series of conferences on Christian Education with the presentation of a gold medal from Patriarch Alexander III of Antioch to Dr. Gerald E. Knoff, executive secretary of the National Council's Division of Christian Education.

The presentation to Dr. Knoff was made Nov. 1, at St. Mary's Syrian Orthodox Church in Brooklyn, N. Y., on behalf of Metropolitan Anthony Bashir, Archdiocese, Syrian Antioch Orthodox Church.

Dr. Knoff, during the past year, has been chairman of four conferences which brought together the Romanian, Syrian, Russian, Greek, Carpatho-Russian, Ukrainian, and Serbian Orthodox churches for mutual discussion of their Christian education programs and problems, the first time these bodies had shared their experiences in this field.

The church representatives discussed the planning of more effective curriculum materials, how to bring youth more easily into the life of the church, and how to develop leadership education materials. An outcome was the start made on a manual on the basic theory and principles of Orthodox education. In 1957 an additional manual will be developed on the principles of leadership education.

The medal, which commemorated the 50th anniversary of the Patriarch's consecration as a bishop, was accompanied by a citation, handwritten in Arabic, to "the Rev. Dr. Gerald E. Knoff, as doctor and teacher on behalf of Orthodox education."

45 and Southwest Louisiana Institute with 19.

Among the schools which Centenary outclassed in this respect were Louisiana College, Northwestern State College, Louisiana Polytechnic Institute, Loyola and Southeastern, all in Louisiana.

The publication also notes that Centenary tied Tulane for second place for the period 1936-1945 in the number of graduates who went on to earn doctorates in chemistry. Only LSU ranked higher. For the period of 1946-1950, Centenary was second only to Tulane and rated higher than LSU and all other Louisiana colleges and universities.

From 1936 to 1950, Centenary had five graduates who earned doctorates in chemistry, and from 1946 to 1950, it had an additional five. Louisiana State University had 13 during the first period, and Tulane matched Centenary with five. During the second period, Tulane had 14 and Centenary had five. The University of Texas ranked highest in this classification for both periods among the 44 colleges and universities.

Dr. Entrikin says his records also show that all of these former Centenary students now hold top-paying positions in some of the nation's foremost chemical concerns and research laboratories.

CHILDREN'S GROUPS GIVE \$800,000 TO WORK OF CHURCH

METHODIST children are giving nearly \$800,000 a year to the world-wide work of the church, it is reported by the denomination's Inter-board Committee on Missionary Education.

At its annual meeting Oct. 25-26 in Cincinnati, the committee estimated that \$660,000 of the \$3,300,000 in Fourth Sunday offerings during 1954 was contributed by children's classes. Fourth Sunday offerings are earmarked for World Service and conference benevolences.

In addition, children's groups last year raised almost \$138,000 in special gifts aside from regular Sunday offerings. Through the Children's Service Fund, World Service and the Woman's Division of Christian Service received \$51,110.70 each. Other projects included \$10,000 from vacation schools for the Methodist Committee on Overseas Relief, and \$7,791.00 for religious literature sent to children overseas.

"We have no record of all the giving of children, but it is highly significant that their gifts are voluntary, and are made because they know and understand the need of others," said the Rev. Horace W. Williams, Nashville, Tenn., executive

secretary of the interboard committee.

It is unfortunate, the group agreed, that the general church does not realize the extent and worth of its children's "loose change" offerings.

YOUNG ADULTS PLAN SUMMER CONFERENCES

The young adults of the Louisiana Conference plan to have two summer conferences this next summer. One conference is to be for single young adults, and the other is to be for married couples.

Plans are under way to secure the services of Larry Eisenberg as resource leader for both of these conferences. For the first time, the young adults of both groups selected as study topics, "Planning Recreation for Young Adult Groups."

The Conference Young Adult Council discussed plans for organizing one sub-district fellowship in each of the eight districts in the Louisiana Conference.

Any leaders of young adult work in the Conference who need help in carrying out these plans may contact Miss Elizabeth Thompson, Conference Director of Adult Work, Centenary College, or Mrs. James J. Kennedy, Associate at 4103 Reily Lane in Shreveport.

CHURCH SCHOOLS SHOW GAIN IN MEMBERS

Cincinnati—Methodist church schools show a net gain of 214,832 members thus far in 1955, advancing the national membership to more than 6,500,000.

This was reported here by the Rev. Walter Towner of the Methodist Board of Education headquarters, Nashville, Tenn., at the church's biennial conference on Christian education, Nov. 8-13. More than 800 administrators and field workers of the denomination's educational program attended the meeting.

Average attendance at Sunday classes in church schools has increased to 3,500,717, the Rev. Mr. Towner said. He also reported a slight gain in the number of church school pupils joining the church—204,856 this year to date compared to 193,278 in 1954.

The number of church schools is up to 38,000, a gain of 180.

YOUNG ADULTS ORGANIZE

The young adults of the North Little Rock area organized a Sub-District on November 4 at Gardner Memorial Church.

Sixty-three attended the meeting. Leon Holsted of Lakewood was the leader of the devotional period. Rev. and Mrs. Henry Rickey of Conway led the group in an hour of folk games.

The following officers were elected: Lee Lankford, President, Gardner Memorial; Herman Shirley, vice-president, First Church; Mary Lou Palmer, secretary.

The next meeting will be held at the First Methodist Church in February.—Harold Davidson

DISTRICT MISSIONARY INSTITUTE

On November 4 at Arkadelphia, the Children's Workers of the District met in a Missionary Institute to learn, plan and prepare to teach the missionary materials for the coming months. The meeting was planned by Mrs. Eugene Fohrell and Mrs. W. L. Gephart and was an inspiration to all who attended.

The meeting opened with hymn, prayer, devotional message and discussion of worship settings, led by Mrs. Gephart. Mrs. Fohrell was greatly missed and sympathy was expressed by all for her in the loss of her niece from polio.

Primary and Junior workers divided into classes for the study of Indian Americans. Miss Donna Kenefick led the Primary group and did an outstanding piece of work as she presented a group of small boys and girls in a laboratory class, showing how it could be done. Some observers said this was the best mission study class they had attended. Mrs. R. E. Harris led the Junior study and time was too short for the enthusiasm shown.

After lunch, Miss Polly Lassiter showed the filmstrip, "Peter Flying Eagle," and Mrs. Harold Clem presented the study, "Spreading the Gospel Today." She included a short book review of "Bright Pathways."

The session closed with games and songs, taught by Miss Polly Lassiter. All took part in playing and singing these and some contributed some they had learned.

If the work of those who take part is an indication, the outlook is bright for the children this winter season.—Reporter

ARKANSAS METHODIST

SCHOLARS PLAN SYMPOSIUM ON DEAD SEA SCROLLS

New York (RNS) — Scholars from various countries will participate in a symposium here in September, 1957, to assess the famous Dead Sea Scrolls, Dr. Nelson Glueck, president of Hebrew Union College-Jewish Institute of Religion, announced.

The discussion will be sponsored by the school, a Reform Jewish seminary.

The scrolls, now in Israel, were found during 1947 in a cave near Jericho by wandering Bedouin shepherds. They include the oldest-known manuscript of the Book of Isaiah, a commentary on the Old Testament Book of Habbakuk, and a collection of doctrines and practices of the Essenes, an ascetic sect who lived about the time of Christ.

"The ancient scrolls have been the topic of scholarly and lay discussion the world over," Dr. Glueck said. "No other archaeological or inscribed find in the past century has evoked wider interest in the Hebrew Bible and in early Christianity."

"The year 1957," he said, "which will mark a decade since the discovery of the scrolls, will provide an opportune time to reach something of a consensus on the significance of these documents."

Panel discussions of the manuscripts will deal with archaeology, linguistics, Biblical textual criticism, rabbinic analysis, paleography, phylacteries and the "Teacher of Righteousness."

Dr. Harry M. Orlinsky, professor of Bible at the New York School of the College-Institute, is chairman of the committee in charge of the symposium.

Japan Has 512,450 Christians

Tokyo (RNS)—Japan had 512,450 Christians as of last March 30, according to a survey conducted by Christian News, a weekly sponsored here by Dr. Toyohiko Kagawa, noted Protestant evangelist.

Of this total, the paper said, 285,022 are Protestants, 193,724 Roman Catholics, and 33,704 Orthodox.

Membership in some of the larger Protestant bodies was reported as: United Church of Christ in Japan 162,397; Episcopal Church (Japan Holy Catholic Church) 37,290; Salvation Army 9,863; Japan Christ Church 8,194; Baptists (affiliated with the Southern Baptist Convention) 8,014; Evangelical Lutheran Church 7,641; Spirit of Jesus Christ Church 6,849 and Christian Brotherhood 4,768.

There are 3,747 Christian churches in Japan, the paper said. Of these 3,072 are Protestant, 575 Catholic, and 100 Orthodox.

DEDICATE MOBILE UNIT FOR MINISTRY TO MAU MAU VICTIMS

Cleveland, Ohio (RNS)—A mobile unit donated by United Church Women for use in providing Christian ministry in Africa to Kikuyu tribesmen victimized by Mau Mau terrorists was dedicated in a ceremony here.

The unit is a station wagon equipped with worship with worship materials, books, projector and slides, and extensive medical supplies.

The dedication ceremony was held during the seventh national assembly of the UCW, a general department of the National Council of Churches.

Mrs. James D. Wyker of Mt. Vernon, Ohio, UCW president and an ordained Disciples of Christ clergyman, gave the dedicatory prayer. Mrs. Stuart Sinclair of Boston, UCW national chairman for World Prayer Day, handed over the keys of the unit to Hazel E. Anderson of New York associate executive secretary of the National Council's Division of Foreign Missions.

The station wagon was purchased from funds collected during the annual observance of World Prayer Day.

Dr. George D. Carpenter of New York, executive secretary of the National Council division's Africa committee, told delegates to the assembly that 60,000 Africans implicated in the Mau Mau movement are now behind barred wire and some 2,000 of them are being released each month. He said it is imperative that dedicated Christian workers give medical and spiritual help to them and their fellow Kikuyus.

In handing over the keys, Mrs. Sinclair said it "goes with the prayers of the American people for an end to the slayings in Africa and for an equitable solution of Africa's problems."

Roman Catholics, as well as other believers in Mexico, have long agitated against Article Three and sought its repeal.

Some Ministers of Education made it the basis for closing all private schools that taught religion as part of the curriculum.

A permanent commission to work for the repeal of Mexico's anti-clerical laws, which include a constitutional ban on religious education in state schools, was established two years ago by the First National Congress of Catholic Culture, meeting in Guadalajara.

Navy Sponsors Posters On Biblical Themes

Washington, D. C. (RNS) — A series of 12 four-color posters illustrating Biblical themes have been prepared by the Navy chaplains division for distribution to every ship or shore station to which a chaplain is assigned.

The posters, 14 by 19 inches, are similar in their treatment to stained glass windows. One will be issued each month for the next year. The first, for use this month, depicts Christ blessing food.

The message of the November poster is: "Man prepares the soil and sows the seed. God makes the harvest possible. Time out to give thanks to God for daily food and all His benefits is time spent in building a life with God."

Subsequent posters in the series are titled "Unto You," "New Beginnings," "Foundation," "Helpfulness," "Temptation," "Life Eternal," "Decision," "Faith," and "Forgiveness."

Officials of the Chaplain Corps said the posters will make it possible for "a Navy man or woman to see the same reminder about religion wherever he or she goes."

Mexico's Minister of Education Issues Pro-Religion Ruling

Mexico City (RNS)—Minister of Education Jose Angel Cenicerros ruled here that Article Three of the Mexican Constitution is not directed against religion.

The article, adopted during the anti-clerical period of the late 1920's proclaims that state education "must combat prejudice and superstition." Mr. Cenicerros said the words "prejudice and superstition" must never be interpreted to mean "religion."

National Council Names Town And Country Church Director

New York (RNS)—Dr. Richard O. Comfort of Jefferson City, Mo., was named executive director of the Department of Town and Country Church, National Council of Churches. He succeeds the Rev. Don F. Pielstick who died last July.

Since 1953, Dr. Comfort has been director of town and country church work the Missouri Synod of the Presbyterian (U. S. A.) Board of National Missions.

Previously, he was for two years dean of religious life and professor of sociology at Park College, Parkville, Mo. At the same time he directed the extension program at the Theological Seminary of the University of Dubuque, Ia. For four years (1949-51) Dr. Comfort was a full-time faculty member of the university as associate director of field work and later as professor of Christian education.

From 1946 to 1948 he was dean of the Warren H. Wilson Institute of Rural Church Work, Swannanoa, N. C.

Predict Church Construction To Reach 850 Millions Next Year

Washington, D. C. (RNS)—Church construction in 1956 will reach an

Bishop Oxnam Dedicates Methodist Museum

Baltimore, Md. (RNS)—Methodist Bishop G. Bromley Oxnam of Washington, D. C., presided at the dedication of the museum of Lovely Lovely Lane church here. The church, organized in 1784, is known as "the mother church of American Methodism."

Among the historic items on display at the museum are John Wesley's copy of "The Limitation of Christ," and oak pulpit built and used by Robert Strawbridge in 1760; a prayer book used by Wesley's wife; a collection of Methodist Disciplines containing the only known copy of the 1788 edition and regarded as one of the most complete in the world; and a number of items connected with Francis Asbury, the first Methodist bishop consecrated in the United States.

The latter include Bishop Asbury's desk, letters exchanged by him and John Wesley, selections signed by Dr. Thomas Coke, and the celebrated "lost" portrait painted in Baltimore in 1795 by an artist named Polk.

"It is fitting that these things depicting our priceless spiritual heritage should be so well preserved here," Bishop Oxnam said in dedicating the museum.

all-time high of \$850,000,000, the Departments of Commerce and Labor predicted here.

At the same time, the departments revised their estimate for church building during 1955. They said it will amount to about \$740,000,000. This is a new record, exceeding the 1954 figure of \$593,000,000 by almost 25 percent.



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METHODIST YOUTH

DENHAM SPRINGS TRICK OR TREAT FOR UNICEF



Above, LEFT: UNICEF bands are placed on milk cartons previous to Trick or Treat of the world's children on Halloween. RIGHT: Young people count the money received during Trick or Treat for UNICEF on Halloween. Total was \$156.69.

Seventy young people and ten adults gathered at the First Methodist Church of Denham Springs on Halloween to Trick or Treat for UNICEF. In preparation for the occasion, a United Nations filmstrip had been shown, publicity had been given on TV, radio and in the newspapers, and display posters had been placed in the church, school and business section. Mrs. Norman Patterson, Youth Secretary of the Woman's Society of Christian Service, directed the activity which was sponsored by the MYF under the leadership of the counsellors, Miss Barbara Wilkinson, Bobby Hill and Mr. and Mrs. James Justice. The three age groups of the MYF participated.

Meeting at the church at 7:00 p.m., the young people placed UNICEF bands on milk cartons, having been provided by Louisiana Creamery, Inc., of Baton Rouge. The diagram of the town was shown, and

assignments made to different groups. For over an hour the community was conscious of a Halloween observance with a heart — trick or treat for others. Returning to the church, the money was counted which amounted to \$156.69. Recognition for the most attractive UNICEF poster was given Connie Wilkinson. The most original costume of the evening was awarded Tommy Thomas. After counting the money, all went to the old parsonage for Halloween festivities and refreshments.

The evening closed with a worship service led by Rev. Fred Schwendimann, pastor, in the sanctuary of the church during which the offering was dedicated at the altar. The presidents of the MYF age groups presented the offering: Junior, Bobby Schwendimann; Intermediate, Joe Parker; Youth, Miss Mary Lyn Hall.—Reporter

JUNIOR EVENING GROUP AT LAKESIDE

At Lakeside Methodist Church, Pine Bluff, in February 1954, four Juniors met to organize an evening group for Junior boys and girls. The group, known as the Pathfinders, has increased in attendance until now the average attendance is 13. A different member of the Pathfinders presents the program on Sunday night, with group participation in various ways.

On October 29th a Halloween party was held, with the following committee: Glenda Hamilton, Douglas Hamilton, Jeanne Gist, Lynda Kaye Cottrell and Connie Pennington. Mrs. Lloyd Cottrell, Mrs. B. B. Gist, Mrs. W. F. Foster and Mrs. Marshall Pennington also assisted.

November 6th, the group presented a program at the Convalescent Home. Those taking part were: Connie Pennington, Judy Smith, Dean McCormack, Kay McClanahan and Kathy McClanahan, with Mrs. Lucille Belanger as the musician. Following the program fruit was passed among the patients.—Reporter.

OFFICERS' TRAINING DAY AT ARKADELPHIA

Some 50 officers from local, sub-district and district groups in the Arkadelphia District met in Arkadelphia on October 30 with their adult workers for a day of officers training. Presidents, treasurers and the five program area chairmen met from 9:30 a.m. until 2:00 p.m. with Katherine Hays, district president, heading up the program with the help of her fellow district officers and the District Director of Youth, Rev. Howard Cox.

Adults who assisted in making the meeting a success and a help for those attending were: Mrs. Frank Shanks, Mrs. Milton Teague, Alvin Stone, Mrs. James Shults, Miss Emogene Dunlap, Mrs. Ed McLean and Miss Polly Lassiter.

The group began the day with worship with Katherine Hays leading, then formed groups for an hour's discussion on their specific responsibility as an officer in the MYF. The group was given an overall look at the Methodist Youth Fellowship and its significance in the work of the church.

The afternoon was spent in dis-

It Is Thanksgiving Day

(A Prayer of Youth)

Lord, it is Thanksgiving Day.
For the fathers and founders of my country who laid its foundations well;
For the pioneers who felled its forests, tamed its rivers, tunneled its mountains, tapped the riches of its prairies;
For the hardy adventurers who sought out its mines, planned and dreamed its cities;
For the saints and prophets who made its laws, set up its system of government, gave their lives for its liberty, set up its schools and churches and homes;
For these, O God, I give thee my thanks.
And for all that it is now, I praise thee on this Thanksgiving Day.
Save me from petty and selfish pride.
Grant that I may be willing to pass on from my own life something to enrich the spirit of my country.
Spare me from the willingness to receive much from the past and to contribute nothing to the future.
May my purposes and those of other young people be such that, if the nation knew them, it would count them to be its chief reason for gratitude on this Thanksgiving Day. Amen.

—Percy R. Hayward in Epworth Herald

WITH THE SUB-DISTRICTS

Conway-Perry County

The regular meeting of the Conway-Perry County Sub-District was held the first Sunday night in November at the Oppelo Church.

The worship program was a candlelight service with the Thanksgiving theme.

The next meeting will be held the second Monday night in December at the First Methodist Church in Morrilton.—Louise Maxwell

Mansfield

The Mansfield Sub-District held its meeting on November 7 at the Coushatta Methodist Church. Following a program presented by Bethel which was centered around Thanksgiving, a business meeting was held. A council meeting was set for the following Sunday at Mansfield. Logansport will be host for the next meeting.

The next meeting will be centered around the Christmas theme.—Doris L. Cobb.

Nellie Dyer

The First Methodist Church of Walnut Ridge was the host for a weekend of Youth activities for the Nellie Dyer Sub-District, with Hoxie Methodist Church as co-host. The entire week-end of activities was under the direction of a Wesley

cussing the Youth Emphasis for this fall, led by Mrs. Frank Shanks, Conference Secretary of Youth Work for the Woman's Society of Christian Service.

Food, fellowship and fun were had by all to make up a typical Methodist youth meeting, but more than that, many grasped the opportunity of learning more concerning their office in the Methodist Youth Fellowship. — Reporter.

Foundation team of Arkansas State College, Jonesboro. Members of the team were: Miss Regina Watson; Youth Director, First Methodist Church, Jonesboro, director of the group; Jim Keith, Hot Springs; Willard Womack, McCrory; Carol Kay Williams, Marked Tree; Laura Beth Plunket, Jonesboro; Diana Cate, Walnut Ridge; and Boyce Bowden, Jonesboro.

The program Friday evening consisted of dinner at six o'clock, after which get-acquainted games were played. Then interest groups were selected with members choosing the group in which they were the most interested. The following areas were selected: worship, recreation, program planning, and the work of the youth council.

Saturday the activities began at 10:00 o'clock with a full day of activities and continued until 9:30 Saturday evening, closing with a Communion Service with Rev. J. Albert Gatlin, District Superintendent, and Rev. Elmo Thomason, pastor, in charge.

The team of workers along with cooperation of the visiting youths, furnished the program for Sunday Morning Worship Service. Mr. Boyce brought the message.—Reporter

WIDENER-ROUND POND COLLECTS FOR UNICEF

The Methodist Youth Fellowship of the Widener-Round Pond Charge assisted the United Nations' Children's Fund "Trick or Treat" Offering by collecting \$36.00 Halloween night. The young people worked in two groups, one group attending a Halloween carnival in Round Pond and making their solicitations there, and the other group going from house to house in Widener.

The latter group ended the night's activities by meeting in the home of Mr. and Mrs. Tom Norsworthy for refreshments. — Teddy Shawver, Secretary

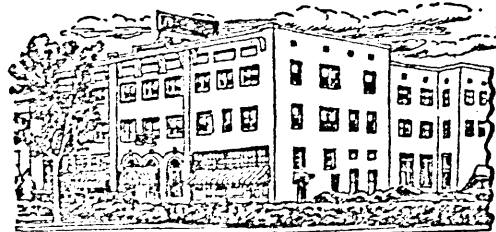
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The Youthful Accent

By Hoover Rupert

"BEATITUDES OF A LEADER"

A while ago the National Education Association published a manual which contained ten beatitudes of a leader. Because every youth is faced with challenges to leadership, because leadership is important to the success of any organization and particularly a church youth group, the list seems especially appropriate with a little special added commentary here and there (in parenthesis).

1. Blessed is the leader who has not sought the high places, but who has been drafted into the service because of his ability and willingness to serve. (That hits most of us, at least for the first experiences of leadership to which we are called.)

2. Blessed is the leader who knows where he is going, why he is going, and how to get there. (Not many of us who are followers care about joining up with a leader or a cause which is without direction and worthy purpose.)

3. Blessed is the leader who presents no alibi. (Every leader faces discouragement and failures, I believe they mean here the person who doesn't let it get him down.)

4. Blessed is the leader who knows how to lead without being dictatorial; true leaders are humble. (How far does the "little Hitler" get in your MYF?)

5. Blessed is the leader who seeks for the best for those he serves. (How quickly a leader gets a following when he fulfills this qualification!)

6. Blessed is the leader who leads for the good of the most concerned, and not for personal gratification of his own ideas. (Did you ever have a clique in your group? How well did its leaders meet this beatitude? Not too well if they were really a part of that clique. You cannot give your loyalty there and to the whole group too!)

7. Blessed is the leader who develops leaders while he is leading. (No group can long endure a "one-man leadership." The dominant qualities and strong abilities may carry the group for awhile, but once the leader is gone, what happens then?)

8. Blessed is the leader who marches with the group; who interprets correctly the signs on the pathway that leads to success. (A leader can get so far out in front of his group that he is no longer their

OBITUARIES

GOLD — Rev. J. Oscar Gold was born on July 24, 1883, the son of Rev. and Mrs. J. O. Gold. He was married to Miss Eunice Thompson on June 18, 1912, and to them were born a son and daughter.

Brother Gold was admitted into full connection in the Little Rock Conference in 1926 and served the following charges: Prescott Circuit, Winthrop, Paraloma, Center Point, Leola, Traskwood and Sheridan Circuit. Due to bad health he located but was readmitted in 1949 and was also retired that year. He passed away on Sunday, October 2, at his daughter's home in Hope after being confined to his bed for one year and ten days and after much suffering.

He was a great soul, great in goodness and in his love and compassion for others. He loved people and was loved by all with whom he came in contact. He loved his Lord supremely and his one desire was to give his life in fullest consecration to His service. He lived nobly, served faithfully, suffered patiently and died triumphantly.

He is survived by his wife and his son and daughter.

It was the writer's privilege to live next door to Brother Gold for three years, and he learned to love him for what he really was, a brother and friend.

Funeral services were held in the Methodist Church in Washington by the writer, assisted by Rev. S. A. Whitlow and Rev. L. T. Lawrence. — W. C. Lewis.

leader. You are only its leader when you are a vital and active part of the group itself.)

9. Blessed is the leader who has his head in the clouds but his feet on the ground. ('Nuf said. We need tall-thinking and tall-living leaders.)

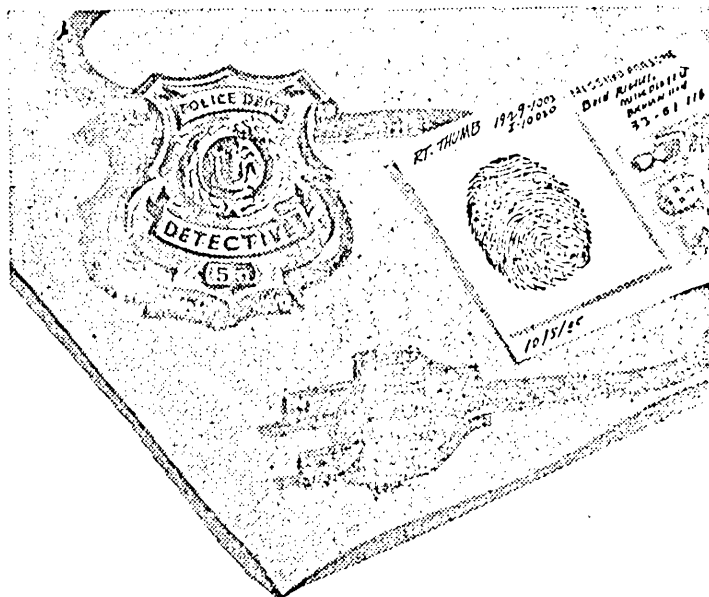
10. Blessed is the leader who considers leadership an opportunity for service. (The true leader must have the service motive as a dominating attitude, or soon he loses interest and his leadership lacks luster.)

May I add one more to the list? Blessed is the leader whose God is the Lord revealed by Jesus Christ, for then his leadership will be Christian leadership and his Christian service will impart spiritual dynamic to the group he leads.

Religion is not just a product of preaching, or a burden upon man, but a natural instinct of awe and faith.—Rev. Albert Q. Perry, Think.

THINGS YOU CAN DO

1. You can live up to your profession as a Christian seven days a week.
2. You can pray for those who do not know the Saviour.
3. You can visit the indifferent and invite them to church.
4. You can support the church with your presence.
5. You can pay the tithe as your share toward the work of the Kingdom.—Selected.



The case of the missing housewife

There's a roast cooking to perfection in the electric range. Ice cream is being made—in the refrigerator. Coffee is percolating. The children's play clothes are being washed clean as new. *But there's no one in the kitchen!*

One clue solves the case—*electricity*. It works automatically—mother doesn't have to stay in her kitchen. Right now, she's attending a P.T.A. meeting. And when she gets home, the dinner will be ready, the laundry done!

Another clue—*electricity* works at low wages—costs less than 20 cents a day for the average family. Isn't it by far the biggest bargain in your family budget? The men and women in your electric company are constantly working to keep it that way.

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NOVEMBER 24, 1955

Page Fifteen

The Sunday School Lesson

REV. H. O. BOLIN

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LESSON FOR DECEMBER 4, 1955

THE MEANING OF DISCIPLESHIP

Read the lesson from your Bible:

Luke 9: 23-36

Memory Selection:

"If any man would come after me, let him deny himself and take up his cross daily and follow me."—Luke 9:23

We are beginning a new unit of study today—UNIT IV: "DEMANDS OF DISCIPLESHIP". We have already completed three units of study containing nine lessons, all of which were taken from the Gospel as recorded by Luke. The first Unit (one lesson) dealt with the significance of Jesus' birth for all mankind. The second (three lessons) had to do with "Opportunities for Christians". All Christians have wonderful opportunities for service. In serving others they serve Christ. They also have opportunities for developing Christian character both in themselves and in others. Much was said about the development of Christ in every phase of life. In Unit three (five lessons) was looked into the matter of "Bringing New Life to Men". The chief object of the coming of Christ into the world was to bring new life to men. The lessons also sought to inspire others to assist the Lord in this all-important task and to instruct them as to how this work might best be done.

This brings us to our lesson for today, the theme of which is "The Meaning of Discipleship". If we are to be good disciples of the Lord we must learn what the term means. The primary meaning of the word "disciple" is learner. While the Lord was here in the flesh his disciples were those who followed him around and heard and learned his teachings. They also learned much by following him as an example.

A Look At The Scriptures

The printed text for this lesson is brief but very dynamic. We have here one of the most important demands that Christ ever made of his disciples. In the first verse of the lesson (Luke 9:23) which is also used as our Memory Selection, the Lord says, "If any man would come after me, let him deny himself and take up his cross daily and follow me."

The matter of self-denial is one of the hardest things for any person to do. We are living in a world that is filled with selfishness; self-seeking. There are many who say that one cannot live a wholly unselfish life in our present world. They feel that if one should attempt to do so, selfish people would take advantage of him and he would not be able to get along. From the material standpoint that is true. But the question is what will a person put first in life? Shall it be the material things of life or the spiritual values? It is true that so long as we live in physical bodies we will have material needs that must be met. But our trouble is we get so busy meeting these needs that we forget all the other needs of life. Christ said that man cannot live by bread alone; the material things of life alone—food, clothing, shelter, medical care, so-

cial functions, political activities, recreation, and pleasure. But mind you, he did not say that man should try to live without bread. He only asked that the spiritual values should be put first. He insisted that man cannot be truly man; an individual made in the image of God unless he puts first things first in life. The lower animals can live by bread alone but they are not made in the image of God. When man tries to live by bread alone he puts himself in the class with them.

This matter of always putting the spiritual values first is costly in our selfish world. It cost many people their lives. Literally thousand of people died as martyrs for this very cause.

The denying of one's self does not mean the fighting against self. That would only tend to magnify and keep alive the spirit of selfishness. It rather means the surrender of self. A lot of people get the idea that the sacrifice that Christianity requires is the giving up things that are wrong that the self desires, but that is not true. The sacrifice required is the surrender of self. Every person is either self-centered or Christ-centered. To become a Christian simply means that one changes the center of his life from self to Christ. That is exactly what Paul meant when in Gal. 2: 20 he said, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me."

The denying of self simply means the crucifixion of self-interest and self-will and the putting of the interest and the will of Christ first in life. This makes one Christ-centered which means to be others-centered. It will be noted that all that Christ was and did and said was for others. There is not even the slightest hint of selfishness in his life.

This leads us to say that the denial of self means the becoming so interested in others that self is forgotten. The world is full of people who are running down the road of life crying out "What am I going to get out of it?" when they should be raising the question "What can I put into life?" Some years ago a self-centered woman went to a wise doctor. She imagined she had several physical ailments. She went around, so to speak, with her hand on her pulse all the time. He carefully examined her and found that she had no real organic trouble. He then made his prescription. He advised her to completely forget herself, become deeply interested in others and do all she could to help them. This made her very angry. But she went away to think about it, and decided that after all he was a very good doctor and at least the prescription would be worth trying. She tried it, and soon was in robust health.

The above prescription will not cure all physical ailments, but it will all spiritual ailments. When one denies himself thus putting the interest and welfare of others ahead of his own, or at least on a level with his own, he becomes conscious of the Spirit of Christ in his life and finds himself in robust spiritual health.

Another important matter here is the taking up of the cross, and doing it daily. Every worthwhile life must needs go by the way of the cross. The fact that Christ traveled that road did not make that true. He went that way because it was already true and he was living the most worthwhile life that was ever witnessed on this earth.

Many people get the wrong idea about the cross that Jesus is speaking of here. For example, a person loses his health and he looks upon his disease as his cross. The same is true if he loses his loved ones, or his fortune, or what have you? He looks upon his losses as a cross that he must bear. None of these things can be what Christ is talking about, for the simple reason that they are not things that the individual voluntarily takes up; they are thrust upon him. Christ is talking about the cross that Christians are to bear, and the above mentioned troubles come to sinners as well as saints. These things belong in the same category as Paul's thorn in the flesh, and he never spoke of his ailment as a cross.

It will be noted that Christ voluntarily took up the cross upon which he gave his life. He had a rendezvous with death and when the hour struck he set his face like flint to go to Jerusalem. He informed his enemies that they were not taking his life but that rather he was laying it down. He insisted that were it for the good of all concerned twelve legions of angels would be furnished him to rescue him from his plight. He took up his cross. It was not thrust upon him. He did not die the death of a martyr, but rather of a Redeemer. According to tradition, later on, Peter was also crucified but he died the death of a martyr; his cross was thrust upon him. He did not voluntarily take it.

Many people have taken up their crosses in the sense in which we are thinking today. Father Damien took up his cross when he went to the Island of Molokai to serve the lepers, where he later contracted the disease himself and died with it. David Livingstone denied himself, took up his cross and followed Christ when he forsook the comforts of civilization and buried himself in the dark continent of Africa. He declared that if he had a thousand lives to give he would give them all for Africa. In our generation, Albert Schweitzer is doing the very same thing. He is a genius in at least three fields of endeavor, but he turned his back upon all of them and went to use his great talents to help the most needy people that he could find in the world. It will be remembered that he is a great medical missionary, teacher, and preacher in Africa.

Scores of individuals of this type, both in our generation and in others, could be mentioned, but space will not permit us to go further along this line. The big questions that the writer should raise with himself, and that you should also raise with yourselves are, Have we taken up our crosses? Are we denying ourselves? Are we trying, as best we can, to follow in the foot-

steps of our Master? Are we doing anything that will stand the strain of time and the wear of ages and that will finally commend us as good and faithful servants when we stand before the judgment seat of Christ? These are questions that we might well ponder while we have the time and opportunity to mend our ways.

This brings us directly to our next verse, which contains the greatest paradox in any language: "For whoever would save his life will lose it; and whoever loses his life for my sake, he will save it." That sounds like a perfect contradiction of terms. But when we get the key the passage is not so hard to understand. However, it is hard to do. The Lord is talking about the self-centered life as compared to the self-giving life. If one lives for himself he finally loses his life, while if he lives for others he saves it to a never-ending fellowship with Christ and the unselfish of all ages of the world. A glance at two Bible characters will help us see just what Christ is talking about. Take for example the Apostle Paul and compare his life to that of the rich young ruler.

Paul gave his life in strenuous service for others and finally in a violent death while the young ruler saved his. But who of the two men is really alive today? Take for example the matter of influence; as long as the human race is on this earth Paul will continue to do good. The influence of his mighty life will continue with us. The influence of the young ruler is nil. We do not know his name. We would not even know that he ever lived had it not been for the fact that on one occasion he came in contact with Christ.

Then, take their continued existence. These men are still alive, just as all people live somewhere forever. Paul is in a state and under a condition of ever-increasing joy and satisfaction. The young ruler (unless he repented later in life, a thing of which we have no record) is in that state that Christ himself described as a place of outer darkness where there is weeping and gnashing of teeth. Paul gave his life and saved it, both for time and for eternity. The rich young ruler saved his life and lost, and according to no less authority than Christ, the loss is irreparable.

What things were gained in a material way to Paul he counted lost for Christ and for others. He made a terrific sacrifice, and he did it voluntarily; he took up his cross. Some tell us that when Paul became a Christian his Jewish family turned their backs upon him, and so far as the family was concerned counted him as dead. He was disinherited by a well-to-do father. He had studied to become a Jewish rabbi and he could have easily gone to the top in this profession. But he turned it all down. He denied himself and took up his cross and followed Christ.

We next have the idea in our printed text of being ashamed of Christ. Paul was once tempted to be ashamed and with much feeling he declared "I am not ashamed of the gospel of Christ for it is the power of God unto salvation." All of us need to watch ourselves at this point. Some times our hearts deceive us and they have a bit of shame within them of which we are hardly conscious. Let all of us at all times and under all circumstances stand up and he counted for Christ and the things for which he stood.