

Arkansas Methodist

"TWO HUNDRED THOUSAND METHODISTS IN ARKANSAS"
Official Publication of Arkansas Methodism

VOL. LXXIV

LITTLE ROCK, ARKANSAS, DECEMBER 1, 1955

NO. 47

LATEST METHODIST STATISTICS RELEASE

Chicago—(MI)—Latest figures indicate that there are now 9,313,278 members of The Methodist Church, according to the Rev. Albert C. Hoover, Chicago, church statistician. This represents a net gain of 90,126 over the 9,223,152 reported a year ago in the United States and its possessions.

Director Hoover pointed out that if all the Methodists were to march to church, ten abreast, they would form a line extending about 530 miles—or the distance between Chicago and Lincoln, Nebraska.

The 9,313,278 figure of full members does not include 1,187,805 preparatory members (baptized children and others under instruction but not yet received into full membership). Included in the full membership figure are the denomination's 26,649 ministers.

Methodist pastors received 340,710 persons on preparatory membership and on profession of faith and 97,163 from other denominations. However, losses by death, removal, and other reasons cut down the net gain to 90,126—which is slightly less than a one per cent net increase.

Giving for all purposes amounted to \$384,490,613—a gain of more than \$38 million dollars over the \$345,416,448 contributed for all causes the previous year. A breakdown of the contributions includes \$28,023,670 paid on principal and interest on indebtedness—nearly four million over the previous year. Methodists paid \$108,382,763 for new buildings and improvements in the denomination's 39,854 preaching places. This represents a gain of nearly 14 million dollars over last year's expenditures for new buildings.

Pastors and associate pastors received salaries totalling \$71,801,136—a gain of more than four million dollars over last year. Churches also paid \$4,283,125 for the relatively new pastor's travel and expense fund.

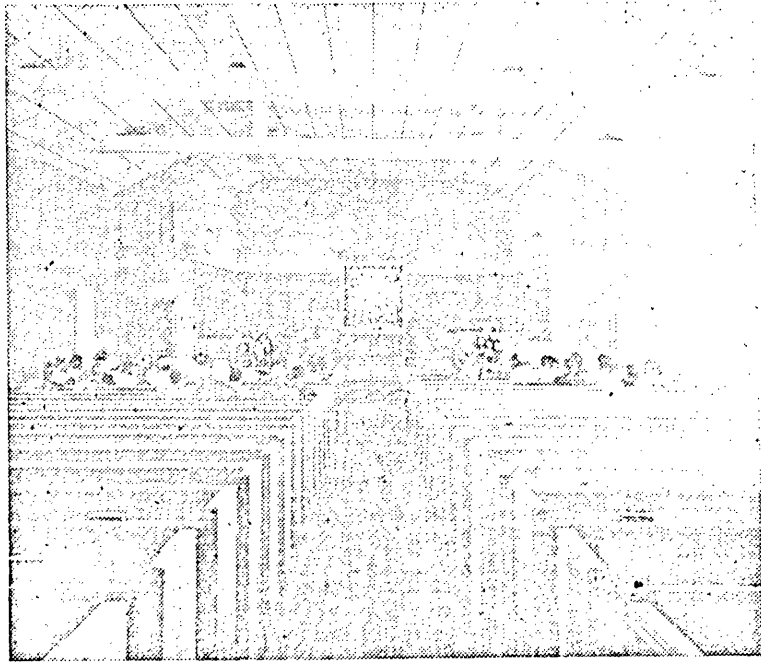
World Service and conference benevolences totalled \$17,859,218 in comparison with the 1954 item of \$17,070,469. Most of the church's other benevolence funds showed healthy gains.

Membership in the Woman's Society of Christian Service is reported at an all-time high of 1,767,496. Last year's figure was 1,752,344. The W. S. C. S. has 30,827 local societies—a gain of 160 during the year.

The women contributed \$17,156,805 for work in their local churches and sent \$9,757,371 to their treasurers for their national and round-the-world missionary program. These totals represent a gain of \$694,335 over the amounts spent for both purposes a year ago.

Chartered groups of Methodist Men continued to grow, with 8,352 groups reported this year.

Fairview, Camden, Remodels Sanctuary



Sunday, November 20, 1955 was an auspicious day for the Fairview Methodist Church of Camden. Some four months ago a contract had been let for the enlargement and re-decoration of the Sanctuary which was erected ten years ago under the pastorate of the late L. E. Wilson.

The Church School set the pace for the day with an all-time high of 431 present. The Sanctuary will seat 420 people and the morning worship service witnessed a near capacity crowd of 392. There were several visitors present for this service, among them the Rev. Otto W. Teague, District Superintendent of the Forrest City District and wife, parents of Fairview's Youth Director, Samuel B. Teague. Miss Ann Franks of Forrest City was also a guest.

The Sanctuary now joins the Educational Building which was erected in 1952 under the direction of the Rev. Alfred DeBlack, pastor. The walls are done in Mauve Pink. The pews and chancel furniture and the panelling are light oak and the Dossal Curtain and the Communion Rail kneeling cushions are wine velvet and the carpet is Mohawk Rose. The ceiling is of fiber glass hung with aluminum strips. A Spot light centers on the altar. The Choir loft will seat 40 persons and we had 38 in the choir Sunday morning.

The accompanying picture will only give you an idea of its beauty—you will have to see—to believe. The picture was made before the carpet was laid. The persons in the picture are members of the J. W. Williams Church School Class which meets in the sanctuary for their class session and who had come before the picture was made. Approximate cost of the project—\$30,000.00. All this work was made possible by the complete co-operation of the whole congregation and

the untiring work of the Building Committee under the direction of Mr. A. N. Fogle, Chairman. The Building Committee was:

A. N. Fogle, Chairman
Dale Wood, Secretary
R. H. Shaddock
Frank Nash
Carlton Milner
Jack Watson
Guy Jenkins
Jake Merritt
W. L. Coker

M. W. Miller, Pastor and Ex-officio member. — Mrs. A. C. Hale.

CHURCH-WIDE SCHOOL OF MISSIONS

The Crossett Methodist Church has just recently completed a church-wide mission study on "Indian Americans." The planning for the school of missions was done through the Commission on Missions.

The classes were held on Sunday evenings. A supper snack was held at the church at 5:30 o'clock each Sunday evening. During this period of fellowship, children, youth and adults had an enjoyable social hour together. Following the fellowship, the age level groups were held for study. There were classes for Kindergarten, Primary, Junior, Intermediates, seniors, and adults. Each group used the recommended study books for their particular age group. The adults used as their basic text "Within Two Worlds."

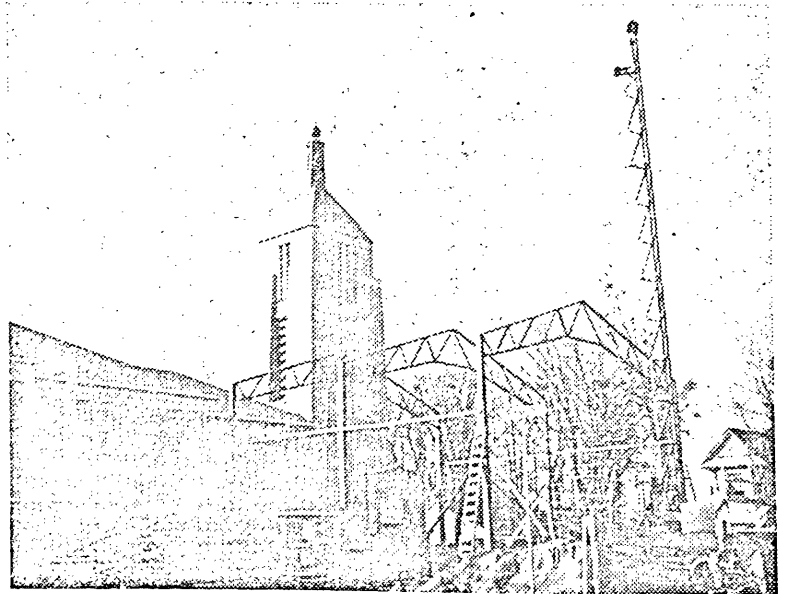
Men and women helped present the materials for the study. Films, map study, discussion, etc., were used to make the study interesting. There were approximately 200 people reached during this study. Six hours were used so the W. S. C. S. members could receive Jurisdictional credit.

An interest catcher was a table in the foyer of the church which had on it many of the interesting Indian articles, pictures, dolls, etc.

At the closing session a beautiful colored film on the Navajo Indian was shown in the church sanctuary

(Continued on page 9)

New Sanctuary For Clarksville First Church



Part of the steel framing for the new Sanctuary of First Methodist Church at Clarksville was erected last week. North wall of Educational Building will be removed and the Sanctuary will extend to the Street. Seating capacity will be 560. Exterior is of stone, interior of plaster and Honduras Mahogany, with the general design being Greek-American architecture. Construction began September 1st and completion is to require nine months. Mr. E. K. Johnson is Building Chairman. Dr. Paul M. Bumpers, Pastor.—Mrs. Effie Giacomini—N. P. P. A.

Prayer—

Exposure To God

By Dorothy Carolyn Putnam*

It is interesting to speculate what would make the deepest impression on a visitor from the planet of Mars to our earth. It might be the Empire State Building, towering above the other mighty skyscrapers of New York City. Or it might be our coal mines and oil wells, assuming that there are no such things on Mars. Or he might be astounded at our airplanes, as they landed and took off from a major airport. Perhaps such an ordinary thing as a field of green grass would impress him most, if he had never seen one before.

But there is a good chance that the most mysterious sight of all would be that of human beings at prayer. We have witnessed it so often that we tend to overlook the wonder of it. What would we think if we were viewing for the first time a person or a group of persons, with their eyes closed, their lips framing words, but the One to whom they were speaking not visible in any direction? To whom are they talking? Where is he? Does he hear? Does he answer? Does their talking do any good?

These and many other questions might enter the mind of our imaginary visitor. As a matter of fact, they often enter our minds also.

What Prayer Is Not

Before we try to work out an understanding of what prayer is, it may be useful to dispose of a couple of false notions.

Prayer is not primarily asking God for something. Some people seem to think that it is. The very question so often heard, "Does God answer prayer?" implies that asking is the chief thing about praying. But that is not the case at all. In order to be sure of this point, all we have to do is to go through the Lord's Prayer, which Jesus gave his disciples as a model for them to follow, and see how much asking it contains. In the Lord's Prayer we begin by speaking to God, and about him. We say that his name is to be held in reverence. We express the great hope of the coming of his kingdom, and the doing of his will on earth as in heaven. Not until we are half-way through do we express any petitions at all, and these are of a most general sort. We ask for our daily bread, which means not merely a loaf of bread but all that we need for our day-to-day existence. We ask that God will forgive us our sins, as we forgive those who sin against us. And we ask that we be not led into any more temptation than we can stand. That is all! Then our thoughts turn back to God once more, and we acknowledge that the kingdom, and the power, and the glory belong to him forever.

There is nothing here in the way of a request that tomorrow may be a nice day for

the Sunday school picnic; or that we may get a job we are hoping for very much; or even that such and such a sick person may be made well. Certain phrases of this sort we would hesitate to insert into the Lord's Prayer. They don't seem to belong to it. The Lord's Prayer is not primarily about us at all; it is chiefly about God.

This is not to say that God is necessarily displeased if we ask him for this or that occasionally.

The main point of prayer does not lie in asking.

Let us go a step further. Prayer is not primarily saying words. It may take the form of words spoken aloud, or words shaped silently by the lips, or meditation that is virtually wordless. When a group of people worship together, they almost have to say words in order to keep together in their approach to God. But in private prayer, the saying of words is strictly secondary. What is primary is the content and direction of a person's thoughts, what they are about and in which way they are heading.

In particular, praying is not necessarily the same as saying prayers. We may do the former, and not mean much by it.

Real prayer is a matter of the "bent" of our souls. If what we say we want, and what we actually want, coincide, well and good. But if they are different, it is the latter that really counts.

What Prayer Is

A good definition of prayer is that it consists of a time exposure of the soul to God.

A good example of prayer is Jesus in the Garden of Gethsemane during the agonizing hours just before the soldiers came to lead him away to be crucified. In this crisis he withdrew from his friends, to be alone with God. The words which he said have come down to us, or at least some of them: "My Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt" (Matthew 26:39). Three times he prayed, using these same words. He was opening his soul wide to God. He was facing toward God, so that God's goodness, love and purpose might register fully within his own life. He was making sure that God's will would be his will in this emergency, and that is prayer, at its highest.

A good analogy of prayer is Nathaniel Hawthorne's story of the Great Stone Face. The man in the story had lived in the presence of him. That is what we mean by prayer.

What, then, shall we do when we come to pray? First of all, think about God. Turn our faces toward him. Turn our thoughts toward him. Turn our lives toward him. At bedtime, we can run over in our minds the many evidences of God's goodness which we have seen that day.

When we pray in the morning, we turn Godward in the same way. This new day speaks to us of God. We see Him in it. We think about

Him. Then our thoughts quite naturally get around to ourselves during this new day. What does He want us to do and be today? What would our lives be like if they resembled Him?

Wherever and whenever we pray, this is the basic pattern: opening our souls to God, and giving him a chance at our own lives; thinking first about Him and then about ourselves. Prayer of this sort can take place in church, on a hike, in the course of a drive along country lanes or through city streets, during an examination in high school, or washing dishes at home. It may take a half hour, or a split second. If it follows this pattern it is true prayer. In the nature of things, we often come to God with some particular problem or burden on our minds.

We can and should come to God also with other people on our minds.

Having done and thought these things, we rest back finally in a sense of peace, like a good swimmer relaxing in the water, knowing that the water will support him if he doesn't struggle too much. We have been face to face with the Eternal. We see our own lives and life about us in a clearer light. We are reminded that around us and beneath us are the everlasting arms. Everything is all right with us, with those we love, and with the things in which we are interested. This is not guarantee against misfortune. It is rather the confidence that, whatever happens, nothing can really harm us. Nor is this the easy peace of dodging hard decisions. Rather it is the contentment of facing them squarely with God's help. And so we rest or work, in quietness and confidence. In His will is our peace.

Does God Hear Prayer?

If radio's slim fingers can pluck a melody
From night and toss it over a continent or sea;
If the petaled white notes of a violin
Are blown across a mountain or a city's din;
If songs like crimson roses, are culled from thin,
blue air,
Why should mortals wonder if God hears prayer?

Does He Answer?

If we no longer think of prayer primarily in terms of asking for something, then this question takes an entirely different turn.

The highest answer we can hope for in our prayers is God Himself. If we pray long and hard, if we expose our souls consistently to God, His likeness will be stamped upon our lives more and more. We shall resemble Him increasingly. We shall enter into closer and closer fellowship with Him. Our lives will become more orderly and purposeful. Bewilderment and anxiety will decrease. We shall live as though we were seeing the Invisible—which indeed we are.

What more can we want than this? This is the Christian life at its fullest. This is the secret of life itself.

Teach Us To Pray

*Prayer is the soul's sincere desire,
Uttered or unexpressed,
The motion of a hidden fire
That trembles in the breast.*

*Prayer is the burden of a sigh,
The falling of a tear,
The upward glancing of an eye,
When none but God is near.*

*Prayer is the simplest form of speech
That infant lips can try,
Prayer, the sublimest strains that reach
The Majesty on high.*

*Prayer is the contrite sinner's voice,
Returning from his ways;
While angels in their songs rejoice
And cry, "Behold, he prays."*

*Prayer is the Christian's vital breath,
The Christian's native air,
His watch-word at the gates of death,
He enters heav'n with prayer.*

*O thou by whom we come to God—
The life, the truth, the way—
The path of prayer thyself hast trod,
Lord, teach us how to pray.*

—James Montgomery

ARKANSAS METHODIST

* Miss Dorothy Carolyn Putnam is a member of the Midland Heights Methodist Church, Fort Smith. This article was a meditation given at the concluding service of the Midland Heights Youth Activities Week in August. Miss Putnam is a member of the Midland Heights MYF.

THE LIVING WORD

By DR. LUTHER A. WEIGLE

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

NO. 3

WHEN "PREVENT" MEANS "PRECEDE"

The word "prevent" is used fifteen times in the King James Version of the Old Testament and twice in the New Testament, but always in the now obsolete sense of go before, anticipate, or precede (a meaning immediately derived from the Latin *prae* before + *venire* to come). When the Psalmist says (119:147), "I prevented the dawning of the morning," the present-day reader of the King James Version is mystified. He may then consult the Revised Version of 1901, where he will read, "I anticipated the dawning of the morning" — by which he will probably understand that the writer eagerly looked forward to the dawn. The Revised Standard Version expresses the meaning of the Hebrew clearly, "I rise before dawn." This is a part of the description of the devotional habits of a pious Hebrew who rises before the dawn to begin the day with meditation and prayer. In the following verse 148, "Mine eyes prevent the night watches" is now translated "My eyes are awake before the watches of the night."

When Peter came to Jesus to report that they were asked to pay the half-shekel tax, (Matthew 17:25), the King James Version says that Jesus "prevented him." That does not mean that he kept Peter from speaking; it means simply that Jesus spoke to him first. When Paul tells the Thessalonians, anxious to know what will happen on the last great day, that "we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep" (1 Thessalonians 4:15 KJ), he is not thinking of a possible attempt to keep the dead in their tombs; he is saying simply that those who are alive will not precede the dead to the triumphant meeting with the Lord.

In the other cases the Revised Standard Version replaces "prevent" with "meet" (Psalms 21:3; 59:10; Isaiah 11:14; Amos 9:10; "come to meet" (Job 30:27; Psalm 79:8), "come before" (Psalm 88:13), "come upon" (2 Samuel 22:19 - Psalm 18:18), "confront" (2 Samuel 22:6 - Psalm 18:5), "receive" (Job 3:12), "has given to" (Job 41:11). The Hebrew word thus translated is *qadam*, the basic idea of which is to come or be in front or beforehand. The appropriate English word therefore depends upon the context. The King James Version translated *qadam*, in eleven other instances, by "meet," "come before," "go before," "disappoint," and "before." I will send a list of these instances, with chapter and verse numbers, to any one who requests it.

Many people find they get little real joy in giving just time and money to good causes. Perhaps this is because these deeds do not spring from love, or because in some way we feel it is a duty, or so we can appear as "givers." The Psalms warn us against being "proud doers."

METHODIST PUBLISHING HOUSE REPORTS RECORD YEAR

Nashville, Tenn. (MI) — "The Methodist Publishing House rendered larger service to the church during its last fiscal year than in any other like period in its history," according to Lovick Pierce, publishing agent and general administrative head of the firm.

"In dollars and cents the net sales totaled \$19,690,487.58," Pierce said, "and to the churches and individual customers who enabled us to render this service in the form of Bibles, books, church literature, periodicals, and church and church school supplies, we give a hearty thank you."

Pierce reviewed the report he and the Rev. J. A. Washabaugh of New York, the church's other publishing agent, made October 26 at the annual meeting of the Methodist Board of Publication.

William H. Swiggart of Wilmington, N. C., chairman of the 45-member board, presided at the meeting, held in New York.

The board appropriated \$600,000 for conference claimants—the pension fund for retired ministers on their widows and dependent children. This is an increase of \$100,000 over last year, and advanced to \$15,768,198 the publishing house's total appropriation to conference claimants through the years.

Pierce said that in every phase of the work of the publishing house the church and its individual members have continued to claim larger service. This is reflected, he said, by the new investments in property, printing plant and equipment which totaled \$734,643.14 during the last fiscal year.

The 166-year-old firm, believed to be the world's largest Protestant church-publishing house, has its headquarters here and operations in 15 other cities. Its payroll numbers approximately 2,000 men and women, with a little more than half of them employed in Nashville.

Dr. Connor Morehead, Little Rock, board member, attended the sessions.

BELIEVES CHURCH WEIGHED IN THE BALANCES

A British clergyman, the Rev. Dr. C. J. Wright, in an article in *The Hibbert Journal*, indicts the church for having been "weighed in the balances and found wanting."

He charges that the basic hypocrisy against which every prophet has protested is that the church evades the truth, obscures truthfulness and denies the truthful quest all in the name of the "faithful." Through adherence to dogmatic infallibilities she has failed in spiritual chastity, moral courage and mental integrity.

To Dr. Wright, the only church of an eternal meaning would be a "congregation of the pure in heart, the just in purpose, the truthful in mind: the fellowship of all, who by their doubts as well as by their beliefs, were living and fighting for an ampler day."

He quotes the aphorism of Coleridge: "He who begins by loving Christianity better than Truth will proceed by loving his own sect or church better than Christianity, and end by loving himself better than all."

NEW CHRISTMAS SEAL AVAILABLE

A new Christmas seal heads the list of materials now available from the General Board of Temperance for use in Christmas for Christ campaigns.

In recent years Methodists have put more and more emphasis on projects designed to remind communities of the true spirit of Christmas.

The Seal is red and black this year and comes in sheets of 50. Four sheets (200 stamps) are available for \$1.00 from Board of Temperance, 100 Maryland Ave., N. E., Washington 2, D. C.

Church groups wishing to sell the stamps as a money-raising Christmas project may order in quantity at a liberal discount. Promotional brochures describing the stamp are available free. Last year 6½ million stamps were distributed.

Also available from the Board are copies of the unusual new Christmas play *The Pink Christmas Tree* (40c per copy—four characters) and the helpful booklet *Parties With Punch* (50c each). Both will help church groups put on attractive Christmas for Christ programs.

A general-distribution brochure titled "That They Might Live" tied into the Christmas theme and suggests action that concerned Christians can take year 'round to help solve alcohol problems. Copies are 3c each or \$2.50 per 100.



A new red and black Christmas stamp has been issued by the General Board of Temperance as a part of its annual Christmas for Christ campaign. Stamps are available at 200 for \$1.00 from 100 Maryland Ave., N. E., Washington 2, D. C. There is a discount for quantity rates. Other Christmas for Christ materials are also available.

SAYS CHURCH LAYMEN HAVE INCREASED INTEREST

Cincinnati (MI)—Laymen are interested, as never before, in taking time to think through their faith, a Boston University professor told a group of Methodist educators here.

Addressing a dinner meeting Nov. 11 at the Methodist Conference on Christian Education, Dr. Donald M. Maynard pointed out several hopeful trends in Christian education today. Dr. Maynard is professor of religious education in Boston University School of Theology and a writer and lecturer in the field of Christian education.

"Christian education leaders are taking seriously the task of finding a faith that is genuine and real," Dr. Maynard declared. "All denominations, and many local churches are bringing this theological emphasis into their local churches. Laymen are interested as never before. Church school teachers are taking time through their faith, realizing that they cannot share with their children what they do not have."

Dr. Maynard discounted the value of memorizing Bible passages and "having an intellectual apprehension of ethical ideals and standards" as a means of changing the conduct of men.

"Communicating the gospel to others comes not by words but by life," he said. "Communication takes place effectively only when individuals have common backgrounds and purposes, and when they are seeking together for new insights and experiences. It is not strange, therefore, that the old have difficulty communicating with the young, the rich with the poor, and the powerful with the weak."

EVANGELICAL FILM STIRS PHILIPPINES

The world-wide "hit" film, *Martin Luther*, has been banned from public theaters by the National Board of Censors of the Philippine Islands. It was banned not for its religious content, but because it was "controversial in nature."

The Federation of Church (Evangelical) fought against the ban for a while, but unsuccessfully. Many Protestants, however, have enjoyed the fact that *A Man Called Peter* has been playing for some time to packed houses, showing the Protestant faith and religious customs in a much more acceptable and up-to-date way than the historical film could have done.

Plans are under way to bring the Luther film to the islands for showing in the churches (which the censors will permit). It is expected that many who are Catholics will attend church showings out of curiosity, to see what the storm was all about, and "evangelical doctrine" will be preached in this way. Many staunch Catholics have expressed appreciation for the sermons and spirit of *A Man Called Peter*. It has been shown even in Vigan, which is a rapidly developing Catholic town.

Miss Carol Moe, missionary of the Woman's Division, Board of Missions of the Methodist Church, writes in a recent letter: "To hear the strains of 'A Mighty Fortress is Our God' pealing out of the local cinema was quite a shock to me as I came into town last week. No provincial theaters are soundproof, so you can hear the whole sound track of any movie almost a block away. In this case Christian films should do a lot of good."

Take-Read

NEXT Sunday is Universal Bible Sunday, a day observed in many Protestant churches to lift up the significance of the Holy Scriptures in Christian life and faith. Sponsored by the American Bible Society this day has come to have increased meaning for many churches and Christians.

Many ministers give testimony to an increased interest today in the Holy Scriptures. Enrollment in Bible courses in training schools, comments on sermons which have more than the usual Biblical content or foundation, the continued high sale of Bibles, especially the Revised Standard Version, these and other bits of evidence point out the increased interest today in the Holy Scriptures.

Never before have there been as many helps in understanding the Scriptures. Various translations, commentaries, courses, etc., all help to give the serious Bible student added insight into the meaning of the Scriptures. May the observance of the day help to deepen further our appreciation of the Scriptures.

What About Respect For The Law?

WHATEVER we may think about the question of integration and segregation, in public schools or transportation or elsewhere, there is one aspect regarding the legal implications that should cause grave concern by everyone interested in a continuing respect for law. We have reference to the seeking of ways and means of circumventing the law, the ferreting out of legal loopholes that may be used to get around strict conformity to the accepted interpretation of the law.

For example, when the two Supreme Court decisions relative to public schools were handed down officials in several states got their heads together, and soon made announcements that ways had been worked out to get around the enforcement of the decree in their respective states. Last week when the Interstate Commerce Commission announced a change in regulations having to do with segregation in interstate transportation facilities, officials in several states countered with statements about how their states could and would get around the regulations.

Such manuvuering to prevent application of the law of the land holds up for ridicule not only the particular law in question but any other law that may not suit those having responsibility in interpreting or enforcing legislation. But the implications are even more serious. Consider, for instance, the example that is being set for the average citizen, to say nothing of the young people who have not yet reached voting age. "Getting around the law" by state officials is saying to citizens and youth that if you don't agree with the law then figure out some way to "get around the law" and you'll make it all right. It seems to us that there is enough of this sort of thing going on all about us without the state officials setting further examples.

The campaigning for and acceptance of public office today carries a responsibility greater than at any other time before. Issues are being determined politically and socially that will affect every area of life. Certainly part of that responsibility lies in serving and acting in such a way that citizens of today and tomorrow will have a greater respect for the laws of the land.

America Must Not Lose Friendship Of India

IN our judgment, America made the greatest diplomatic blunder in its history when it lost the friendship of China, with its four to six hundred millions of people. That blunder, whatever the forces or motives that spawned it, cost us, not merely the friendship of the most populous nation on earth, it laid the foundation for all of our troubles in the Far East, Korea, Indo China, Formosa and all of the other plague spots in the East which threaten world peace.

A friendly China, at Russia's back door, strengthened by the United States and the rest of the free world, would have stopped

communism at the Russian border. In doing so, it would have prevented practically all of our present-day worries in the Far East. Furthermore, such a situation would have made most of the aggravating activities of the cold war in Europe very unlikely.

It remains to be seen whether such a disastrous experience in the Far East has taught us much. We are now showing a frightening, neglectful indifference to the friendship of India. Again, next to China, it is the most populous nation on earth. Russia, China and India, without the many other satellites of Russia, have a combined population of more than a billion people. It would be an almost fatal blow to the free world, if India were to become aggressively communistic.

At the present time Russia is making a persistent, insistent, dangerously effective bid for the friendship of India. For the past several days, Bulganin and Khrushchev, top leaders of Russia, have been in India giving their full time to an effort to win India to closer friendship with communism and if possible to commitments for cooperation with Russia and China in dominating the Far East.

This unusual maneuver by top Russian leaders, in an effort to win the friendship of India, is no more unusual than it would be for President Eisenhower and State Secretary Dulles to spend several days in India, with no other visible purpose, than to make friends with India. America cannot afford to make the mistake with India which it has already made in its relation with China. Whatever the cost, we must maintain a friendly relationship with India and save it to the free world.

Good Advice For All

PRESS reports say that an eighteen year old boy from Fayetteville, Arkansas, has confessed to the shooting of a policeman a little more than a week ago at Henderson, Kentucky.

Being asked if he had any advice for other teenagers, his first suggestion was "Leave pistols alone." That is excellent advice for a teenager and it is advice that civilians of all ages could profitably heed. This lad, being questioned by a policeman, became panicky and decided to run. As he started to run he says that his hand touched a pistol he was carrying. Without intending to kill the policeman, he says, he just started shooting as he ran and did not know until he had reached Jonesboro, Arkansas, that his shots had hit the officer.

A mad fit or panicky fear has often resulted in murder because the person involved happened to be carrying a pistol. Without the pistol, the incident might have passed without anymore suffering seriously. This lad faces a very dark, unpromising future because he was carrying a gun when a crisis developed. It is an old, old story.

Arkansas Methodist

An Official Publication of
The Arkansas-Louisiana Episcopal Area

PUBLISHED EVERY THURSDAY
Except the Weeks of July 4 and December 25

SUBSCRIPTION PRICE, \$2.00 PER ANNUM
Retired Ministers and Wives of Deceased Ministers of the
Little Rock and North Arkansas Conference
Complimentary.

Office of Publication, 1136-1137 Donaghey Building
LITTLE ROCK, ARKANSAS

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

OWNED, MANAGED AND PUBLISHED BY
THE METHODIST CHURCHES OF
ARKANSAS AND LOUISIANA

Commissioners:
Little Rock Conference—O. C. Landers, E. Vernon Markham, Charles W. Richards, C. Ray Hozendorf, Arthur Terry, Aubrey G. Walton, Burney Wilson.

Louisiana Conference — R. R. Branton, J. N. Femby, Leonard Cooke, George W. Pomeroy, Virgil D. Morris, Charles W. Price, Harry Squires.
North Arkansas Conference—Joel Cooper, J. G. Moore, R. J. Rice, Robert P. Sessions, J. Frank Warden, J. William Watson, W. M. Womack.

Entered as second-class matter, January 31, 1906, at the Post Office at Little Rock, Ark., under the Act of Congress of March 3, 1879.

When asking for change of address, please include charge key number, former address, new address and name of pastor.

Articles other than editorials do not necessarily reflect the opinions of the editors of the Arkansas Methodist.

JUDGMENT DAYS

Does this sound like a gloomy subject? Well, that depends. Every time we confront the truth, we make a decision about it. Every time we reject the truth, it becomes harder to accept it, ever harder to see it and realize it. We call ourselves human beings, but we are really human "becomings." Life is continuous motion up or down, up towards God and "becomings." Life is continuous motion up or down, up towards God and towards evil, and every choice is a step one way or the other.



An act never stops with itself. When a thing is done, it is not done with. Action is followed by re-action, either direct or delayed. Every thought, even, leaves a trail. We speak of "idle thoughts," ideas which flash in and out of our minds without anything being done about them. But no thought is completely idle. When it is dismissed, it does not leave the house of the mind. Our minds have many rooms—the attic of memory, the sun-parlor of hope, the cellar of the unconscious; and when thoughts and fancies drop down into the unconscious, strange things happen. Every day we are gathering the fruit of past thoughts and sowing for a future harvest.

Every hope we cherish, every picture we admire, every deed we do or refuse to do, carries its own contribution to our judgment. Even our bodies register in some way our most serious thoughts.

Gilbert Stuart painted so many portraits that he certainly qualified as an interpreter of facial features. Once he met the French politician, Talleyrand, who was on a visit to America. After meeting the wily old Talleyrand, Stuart remarked: "If that man is not a scoundrel, God does not write a legible hand." Some of us, to be sure, would not want to be judged by our faces! Nevertheless, the older we grow, the more plainly our faces do tell things about us.

Studdert Kennedy, the gallant British chaplain of World War I fame, said he was impressed not so much by the thought that he might awaken tomorrow morning to confront the Judgment Day, but by the thought that it is happening today.

Yet while every day is a judgment day, I believe also there are special days and periods of judgment. Our daily judgments may be registered so subtly and quietly we do not note them. Then suddenly life stands up and looks at us.

It may be some crisis of peril that reveals an underlying cowardice, or some signal opportunity which finds us unprepared because of our lack of diligence and alertness, or some strong and unexpected temptation we cannot resist. A well-informed leader of men once said, "What we do in an emergency is the result of what we have been doing and thinking in the uneventful days which preceded." To all of us there come these days of special judgment which reveals whether we have been diligent or lazy, brave or cowardly, mean or generous in the preceding quieter periods.

And beyond this, I believe there is a future judgment of God. But is this a gloomy prospect? Think of a fine young fellow who fell on the field of battle. He had answered what he considered the call of patriotic duty and his life was cut off at twenty-one. If there is no day of judgment where he received compensation for his lost years, what happens to our faith?

Or think of a little child, orphaned by the loss of its parents, or paralyzed by polio. What are we to say about love if there be no Heavenly Judge to see that justice is done to little broken hearts and little crippled children? Thus we see that without divine justice, faith, hope and love do not abide. Remember, God is Father as well as Judge.

Recently my mind was arrested by a full page ad with this heading, "It is easier to start a habit than to stop one." My first thought was, who would pay to publish such a "preachy" warning. Then I discovered it was to start youth buying and thus make lasting customers.

Start youth judging right and take the gloom out of Judgment Day.

The Layman's Column

By Charles A. Stuck
Lay Leader
North Arkansas Conference



On A Wide Circuit

W. W. Reid

MAN NEEDS TO BE NEEDED

There is something about the common sharing of a disaster, or even of a great inconvenience, that breaks down the icy curtain that "civilization" has built between people. There is something that reveals the basic friendliness and brotherliness that can and does exist between men.

I have been on a snowbound train, a train halted by the drifts: a few minutes ago our car of folks were strangers one to the other; now a common inconvenience has set the entire group chatting and chattering as if they were old-time friends. Who has not learned the essential kindness of people when a disabled car has left one stranded on the roadside? Or what family has been left shelterless in any community when fire has destroyed their home? Everyone seems to go out of his way to proffer assistance. Indeed, the psychologists tell us that the way to make a friend is to ask one to help you in some need, rather than to offer to help one in his need.

The spontaneity of this instinctive friendliness and brotherliness among men was well illustrated this late summer when two successive hurricanes hit a group of Connecticut's industrial towns. Losses to manufacturing plants ran into millions of dollars, and thousands of men were temporarily idled . . . But one of the great brass and copper companies which lost a mill valued at 2,500,000 reported that offers of financial and material aid came to them from two of their long-time business competitors. Medical manufacturers and some of the largest pharmaceutical houses rushed supplies to local druggists whose stocks were ruined by the floods; and other manufacturers replaced the stocks of their old retailers, and never sent a bill. Still other manufacturers and wholesalers extended long-time credit to their customers. Some undamaged manufacturing plants assisted their stricken competitors to fill the orders for which customers were waiting in preparation for the "Christmas rush." "A spirit like that of Christmas seemed

the whole Jurisdiction accept the challenge of this new building project. Then, let us plan more fall and spring meetings up there. The beauty of the changing seasons will well repay us for the added effort.

to be everywhere," said one business executive.

Editor Norman Cousins, of *The Saturday Review* (like many another traveler), found himself cut off from Stamford, Conn., the first night of the hurricane, by floods, broken bridges, and road washouts. He tells of the improvised rescue squads—teen-age boys and people from nearby homes—who went to the assistance of stranded motorists, got them to higher ground, found them shelter and food. *They worked through the night to help people—total strangers.*

"The man in the yellow raincoat and hundreds of others who worked through the night didn't have the look of people who were satisfying their craving for excitement or hunger," Mr. Cousins editorializes. "They looked as though they were filling something far more essential—the need to be needed. They had been made necessary in the lives of other people and they were acting on it and it had given them satisfaction and warmth. . . The suspicion grows that the direct need that exists between men is deeply felt but only rarely observed."

Perhaps there is something wrong in our philosophy that we live by "free competition," and all the supporting schooling that aims to get us ahead—and usually propels us toward the top place on the ladder. Do we make it corollary that cooperation is weakness? And perhaps Jesus was right in his teaching (which still confounds those who bear his name), that "whoever would be chief among you, let him be your servant."

One would think the last half century had seen enough disasters to teach men to cooperate and serve one another. Do we need more?

SONG IN THE AIR

"'Tis heav'nly music you must play
For heaven's child is here today."

The above quotation is from a German Christmas carol of the fourteenth century, celebrating the perennial advent of the Christ child. This carol is one of forty-one included in an attractive small songbook, *Song in the Air*, that has been in use for the past several years.

In compiling the collection, the staff of the Division of the Local Church, General Board of Education, sought to get across the fact that we in this country and the English are not the only people who have written and sing Christmas carols. In the book are nine carols from the German, three each from the French and the Latin, two Negro folk carols.

Order *Song in the Air* from the Service Department, General Board of Education, P. O. Box 871, Nashville 2, Tennessee. Prices: 20 cents each; \$2.50 for 20; \$5.50 for 50; \$10.00 for 100. No charge orders will be accepted.

National Conference On The Churches And Social Welfare

(Abbreviated)

Convened by the Social Welfare Department and the Division of Home Missions
of the National Council of the Churches of Christ in the U.S.A. in Cleveland,
Ohio, November 1-4, 1955.

To our fellow Christians in the churches across our land, we, the members of this first National Conference on Churches and Social Welfare, send greetings in the name of Jesus Christ.

In this conference we represent a great diversity of vocations from all branches of social work and every phase of church life. We believe this Message and the Sectional reports of this, the first national conference of its kind in the history of Protestant and Eastern Orthodox churches in the United States, should be widely discussed by Christians in various vocations in every community, and, indeed by all Christians.

I

Human Need And Factors of Social Change

Immense social and economic forces are at work in our time, changing our American culture and the very setting of that culture. Two World Wars, an economic depression, followed by vast industrial expansion have brought radical shifts of population, sweeping changes in American family life, unprecedented urban growth and aggravated conflicts and tensions between groups. In the United States and abroad, oppressed peoples are striving for freedom and fuller participation in society. Peaceful uses of atomic power and automation will produce even greater social and economic changes in the future.

Our national population is changing its age-ratio. The 27% increase over the last five years of persons over 65 years of age is indicative of the shifts to come. By 1965 the total population will have increased 16%. Every prediction is that our current high level of living will be maintained, even increased, for most Americans. But the needs of the 20% of our population existing on annual incomes of less than \$2,000 will become still more acute.

Crucial decisions must be made about the conservation of human and natural resources, wage scales, agricultural price supports, and capital subsidies to industry. Public policy decisions are also involved in unemployment compensation rates, residence requirements for public assistance benefits, and other rates in various assistance programs.

But along with our highly paced industrialization has come a drastic uprooting of the nation's families, resulting in a new and often lonely existence. The impact of this migration has radically affected the stability of marriage and family life and a grievous harvest of delinquency, divorce and mental illness now confronts us.

In the past the welfare needs of the nation have been met largely by church and private philanthropy but the complexity of modern living, greatly increasing welfare demands has necessitated the assumption by government of the major share of the welfare costs. What the churches have taught—responsibility for one's neighbor—the nation now accepts.

In the different category of human need but equally important is the threat to basic American liberties, and our growing mistrust of our fellowmen. Too often we have failed to uphold the right to dissent and voice the unpopular view. Resistance to desegregation in some sections of the land has been accompanied by economic pressure and other kinds of threats. Ministers of the gospel have suffered the loss of their pulpits in acts of reprisal against them for their courageous support of human rights.

II

A Course of Action

A. Study and Action, Research and Community Planning requires a network of private and public services—national,

Our complex and rapidly changing society now restate, county and local. To be effective in identifying and responding to the nation's needs, church bodies must tie action to study, and planning to social research.

Christian love must now find expression, not only in personal deeds of kindness, but in a highly organized system of social and health services as well. People are served better—

1. When every Protestant welfare agency belongs to a council of social agencies.
2. When every local church has a community services committee or a social education and action committee, and
3. When every council of churches has a staffed department or social welfare or a voluntary committee in this field.

B. Public Policy

Health and social welfare have become the responsibility of the whole community. Today our nation's families share over twenty billion dollars a year to provide for the special social, economic and health needs of their neighbors. No less than 85% of this money comes from tax funds.

Support for these great human services by all is now of critical importance. The churches must give greater attention to these matters of public policy, including the use of public funds for health and welfare programs. If public programs are to operate on levels which Christians can support, the churches have a tremendous stake in the adequacy of appropriations, the quality of leadership selected for citizen commissions, the competence of judges, and the professional qualifications of staff.

C. Church Related Welfare Services

Protestant and Eastern Orthodox churches in the United States are justly proud of their historic expressions of Christian love in thousands of hospitals and homes, institutional chaplaincy programs, a case work and other group care facilities for children, youth, old folks, settlements and community centers, and such youth serving programs as the YWCA and YMCA. These agencies spend two billion dollars a year.

Constant evaluation of services performed and continuous study of the needs are required of church related agencies as well as other agencies.

Many Protestant agencies are demonstrating the very best standards of professional care and service. Some do not. All should be encouraged to join the national standards setting organization appropriate to their field of service.

D. The Local Church

Far more people belong to churches than to any other kind of community organization, 58,000,000 Americans belong to 274,849 Protestant and Eastern Orthodox churches in the United States. An additional 33,000,000 belong to Roman Catholic churches and over 5,000,000 to Jewish congregations. The church is the gathered community of God's people—worshipping, healing and helping community. It offers a wide variety of ministries such as pastoral care, lay visiting, recreation, group work, marriage and family education, and education for social responsibility.

We encourage churches to press on to more effective training and use of lay visitors to supplement the minister's work with those with burdens greater than can be borne alone.

Churches should expand recreation and group work activities for all ages. Churches mindful of the social and spiritual hunger of people today in our anonymous, urban culture offer fellowship and recreation to speed acquaintanceships among strangers in our changing neighborhoods. To help with this task the church is wisely supporting the programs of Boy Scouts, Girl Scouts, Campfire Girls and the YMCA and YWCA.

Christian Careers

One-third of the nation's jobs in social work are unfilled for lack of trained personnel. A critical shortage continues in psychiatry and in the nursing profession. Our public schools face a serious shortage of teachers.

We consider welfare work as fully a Christian vocation as any calling in which men can engage. Our churches must guide and encourage our young men and women to enter this field of service and thus give added emphasis to the sacredness of all vocations.

Rural Needs

The changing rural scene requires the churches to adjust their programs. We encourage the efforts of our communions and councils of churches to develop a common strategy for serving town and country areas. Frequently, the churches can provide many basic social and health services under their own auspices until these can be developed on a larger and more permanent basis by state and county welfare agencies, and public health departments. The churches have an obligation to assist state universities and agricultural extension workers in pioneering better methods of agriculture, new crops, consumer and marketing cooperatives and the initiation of diversified industries to step up productivity and enlarge the base in marginal living areas.

Urban Needs

Our American culture is being dramatically reshaped

by the migration to cities. Too many churches have been leaving the central city for the suburbs, following their own members and abandoning families who remain to be served in older city neighborhoods. Such churches have lost an opportunity for ministry in inner city locations as neighborhood redevelopment and new housing programs recreate community life in older city areas.

Some local churches and denominational agencies are maintaining a full ministry in these areas. But a serious need exists for the development of more adequate policy and a better deployment of resources by the communions. To help meet social and economic needs in inner city areas, the churches should plan together through councils of churches, and work more closely with social and health agencies, units of government and city planning agencies.

Child Growth and Development

Research in child development and human behaviour has now clearly identified the origins of such grievous and costly human problems as delinquency and crime, divorce, and mental illness. The chronic emotional dependency of those suffering from narcotic addiction and alcoholism can also be understood in the light of modern knowledge in this field. It is now apparent that the development of emotionally healthy youth and adults is most likely to result (1) with the presence of two parents who enjoy their marriage and (2) parent understanding of the normal needs of their children at various age levels. Where families are broken, the church in the community has a special responsibility to the children. It is essential that the churches, as well as public schools, give priority attention to marriage and family education and counseling. Social workers, psychologists, nurses, physicians and psychiatrists can be of great assistance to church groups interested in questions about marriage, planned parenthood, child growth and development, and parent-child relationships. The prevention of mental illness and anti-social behaviour depends heavily on how seriously the churches take this matter to heart.

III

Unresolved Issues for Study

For centuries the churches have pioneered many direct services in the welfare field. This responsibility is still substantial but new needs challenge the church to strengthen democracy. The churches are confronted by several issues of social policy, namely:

A. Housing

Adequate dwellings on open occupancy basis in which family life can flourish should be a goal of both religion and democracy. To attain this objective most communities need—

- (1) public housing for low-income families and the aging,
- (2) federally assisted slum clearance and neighborhood conservation programs,
- (3) removal of discriminatory practices in privately financed housing and the mortgage market,
- (4) housing to meet the urgent situation of middle income families provided by both private and government initiative,
- (5) the affirmative support of federal, state and local government policy in achieving open occupancy housing under both private and public initiative.

In many places the provision of new housing is only part of a broader program of redevelopment for entire neighborhoods, including commercial enterprises, recreational and educational facilities, and industrial or productive enterprises. Councils of churches have been effective in obtaining strategic church locations in these new community plans.

B. Health Needs

The United States is endeavoring to make a big decision on the question of how best to provide for the basic health needs of the nation's people.

What combination of private and public health insurance plans can best put adequate medical, dental and hospital care within the reach of all?

C. The use of tax funds in church-related social welfare programs

1. The purchase of service formula: In many communities public bodies are "buying" church related child care services with tax dollars.

Does the "purchase of service" formula violate the principle of the separation of church and state? Under what conditions may this practice retard the proper development of public child care services?

1. Government subsidies for sectarian hospital construction: The Hill-Burton Act of 1947 (Revised) includes provisions for federal grants for private hospital construction on a matching fund basis, provided the institution serves all people who come to it. Is it consistent with the principle of disestablishment for religious bodies to accept such funds? If it is, should not the churches develop a cooperative strategy for the establishment of Protestant hospitals on an expanded scale?

The Community of Faith

The church yearns for a beloved community in which the needs of the whole man may be gloriously served.

For the challenge that lies before us we are not sufficient, but Christ is sufficient. It He who makes us bold.

We labor with confidence that if we shall do His will with cheerfulness while it is yet day, we may, when the night comes, rejoice to give Him thanks, through Jesus Christ, our Lord. Amen.

Japan's Christians Rebuild Their Churches

By John Adams Moss, Tokyo

TEN years ago, the war in the Pacific, with its terrifying atomic climax, came to an end. But in Japan, the nightmare of suffering lingered on. Her great cities lay prostrate. Much of her youthful leadership was sacrificed. Her people struggled under the heavy daily burdens of food scarcity and sickness. The Japanese heart was deeply disturbed by the nation's past misadventure. What hope could there possibly be for the future?

The leaders of the Church of Christ in Japan, a united church in which the former Methodist Church in Japan wholeheartedly participates, were faced with almost insurmountable difficulties as they undertook the arduous task of nursing the Church back to health. Among the greatest of these difficulties was the fact that of the 1500 church buildings of the Church of Christ in Japan, some 457, or almost one-third, were completely destroyed, and many others were seriously in need of repair. Building materials were scarce and expensive, and financial resources in Japan were almost nil.

Yet in those early dark years, the Christian community, though a tiny minority in Japan, became for many pilgrims of the spirit a refuge of faith, hope and love. Gradually through this past decade the vitality of faith and sincerity of witness—strong points in Japan's Christian heritage—have led to a remarkable recovery in the life of the Church. This recovery is symbolized in a striking way by the extent and quality of church reconstruction in Japan.

Almost before the dust of warfare had settled, a delegation of American church leaders flew to Japan. On behalf of American Christians they extended the right hand of fellowship in Christ. They met with leaders in the united Church, and after a careful survey of the situation, worked out plans for re-establishing the cherished ties of co-operation and assistance between the two countries. A five-year plan for church reconstruction was mapped out, and a committee of leading Japanese and missionary workers was chosen to supervise the effort. Their goal was to rebuild at least 200 of the 457 ruined churches by 1951.

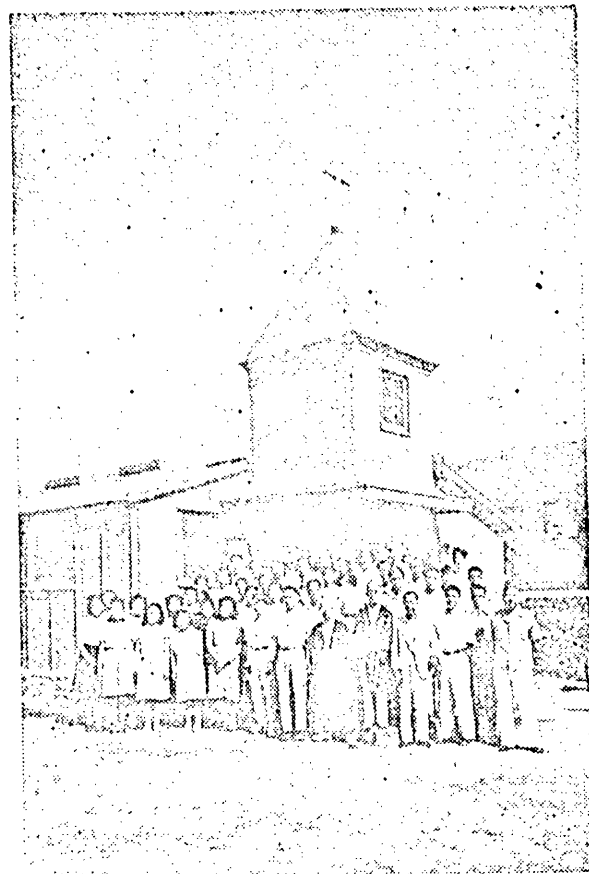
With the help of generous financial contributions from the American and Canadian churches, including those of Methodism, and through the tireless dedication of local Japanese pastors and laymen, they were not only able to rebuild 200 churches, but also to make major repairs on 43 additional church buildings. In the early years it was necessary to rely on funds from America and Canada to supply over three-fourths of the financial resources. But gradually, as conditions improved in Japan, a large part of the money was raised by Japanese Christians themselves. Recently, the figures have reversed and about three-fourths of the funds are raised in Japan.

Since 1951 the number of new united Church buildings has increased by about 50 each year so that at the present time a total of 429 new churches have been completed with the help of mission funds. Besides these, a number of churches have been built with assistance from American Army chapels. After a decade of dedicated effort, the total number of new churches in Japan exceeds the number destroyed during the war. This is indeed a milestone in the revival of Christian witness in the land of the rising sun.

The Joy of the People

One of the central figures in this reconstruction effort was Mr. Kazuo Suekane, the secretary of the Church Reconstruction Committee. His work took him on many trips throughout the country to assist local pastors in their planning. Mr. Suekane has recently expressed his joy in these words, "This was a glorious work. I often attended the dedication ceremonies of the reconstructed churches which stood up in the devastated areas. The cross on the roof could be seen from afar, and the church members were heard singing hymns by many people around. When I saw the church members whose eyes were filled with tears of joy and gratitude, I, too, could not help but offer a prayer of thanks to God and of appreciation for what our brothers and sisters in America had done."

Mr. Suekane modestly failed to mention the sacrificial efforts made by Japanese pastors and laymen in this work. One such devoted couple is the Rev. and Mrs. Noriyoshi Toku of Tokyo. The experience of this couple building the Shimoochiai Church is typical of many throughout Japan. Their modest but attractive house of worship was dedicated this year.



—Methodist Prints

Kobe Sumujoshi Church and Congregation

Their story begins over four years ago when they moved to one of the residential parts of the city where there was no previous Christian work. There, they undertook a project in "pioneer" evangelism. The early services and meetings were held in the living room of their home. Five or six baptized Christians formed the nucleus of a program that reached out in service and witness to the surrounding neighborhood. As in so many churches in Japan, a daily kindergarten program sponsored by the church became a bridge of understanding and friendship between the new church and the community. This kindergarten, nurtured with great care, has grown so that it now serves 130 youngsters and has a staff of six full-time workers. The first new building was the kindergarten and before long this had to be doubled in size. Gradually this witness among the neighborhood children began to bear fruit. The little room where worship services were held became crowded beyond capacity. A new church building became an urgent priority.

Faithful members burned the midnight oil working out plans for the fund-raising program. They knew they could count on funds from American and Canadian Christian friends. This would cover about one-fourth of the total cost. The rest they gradually raised through church offerings, kindergarten fees, an annual bazaar and through generous contributions of materials and volunteer work. A measure of the devotion of the church members themselves is the fact that church offerings provided the largest single source of income.

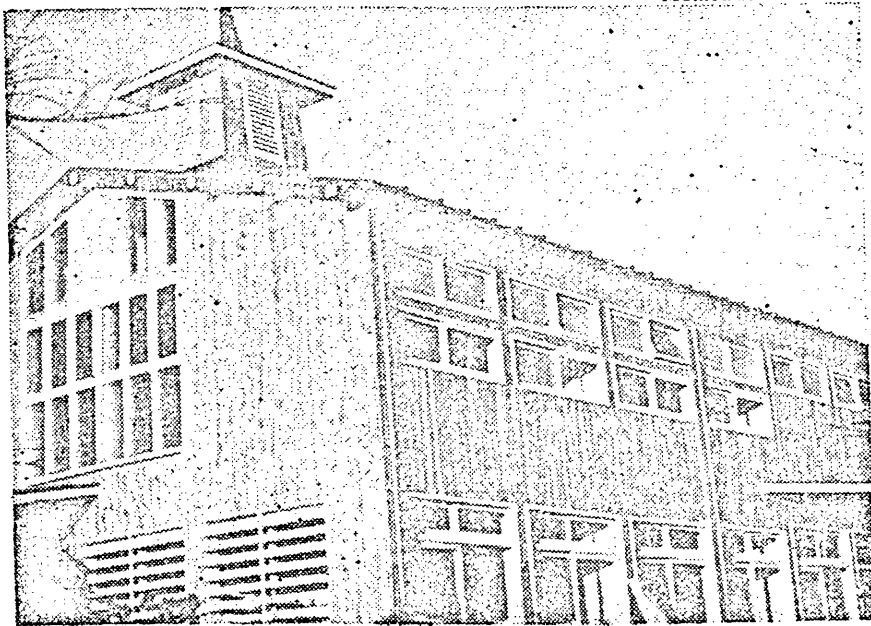
He Planned 30 Churches

The Shimo-ochiai Church was fortunate to have as one of its members Mr. Masao Tanaka, a talented and energetic architect. During the past ten years Mr. Tanaka has made the plans for some thirty new churches throughout Japan. As his contribution to his own local church he gladly gave his architectural services without charge.

(Continued on page 15)

New Irako Shinsei Church

—Methodist Prints



NEWS AND NOTES ABOUT FACTS AND FOLKS

CCHARLES A. STUCK, North Arkansas Conference Lay Leader, spoke at the evening service on November 13 at the Goddard Memorial Methodist Church, Fort Smith.

DR. E. K. MEANS, minister emeritus of the First Methodist Church of Monroe, preached at the evening service of the church on Sunday, November 20.

MRS. E. G. KAETZELL, wife of Rev. E. G. Kaetzell, district superintendent of the Searcy District, had surgery last week at the Baptist Hospital in Little Rock. She is getting along nicely, according to report.

THE WEDDING of Miss Dorothy Gunnell and Robert Inman was held in the Shiloh Church on the Roe Circuit on Sunday, November 20, with Rev. W. C. Lewis performing the ceremony. Mr. and Mrs. Inman will be at home in Stuttgart.

CAPACITY congregations heard Dr. Albert P. Shirkey of Mount Vernon Place Methodist Church, Washington D. C., deliver the Peace Lectures at the First Methodist Church, Magnolia, Sunday through Thursday, November 13-17.

FAMILY NIGHT is being held at the First Methodist Church of Benton on each fifth Wednesday of the month as planned by the Commission on Membership and Evangelism of the church. Rev. J. Ralph Clayton is pastor of the church.

RICHARD STEEL of Conway was the speaker at the meeting of the Methodist Men of the First Methodist Church of Fort Smith on Wednesday, November 30. Mr. Steel is a son of the late Dr. E. R. Steel, long-time member of the Little Rock Conference.

UNION THANKSGIVING SERVICES were held at the Weiner Baptist Church by the Methodist, Christian and Baptist Churches of Weiner on Thanksgiving day. Rev. Ray L. McLeister, pastor of the Methodist Church, preached the sermon on "Two Ways of Giving Thanks."

SYMPATHY is extended to Mrs. T. T. McNeal, wife of Rev. T. T. McNeal, district superintendent of the Arkadelphia District, in the death of her father, Perry Featherston of Paris. Funeral services were held on Sunday, November 13, at Paris.

BISHOP PAUL E. MARTIN preached at the First Methodist Church of Magnolia on Sunday evening, November 20, and dedicated the new children's building which was completed in October, 1954, at a cost of \$56,000. He also showed slides on Friday, November 18, of his trips to India and South America. Rev. C. Ray Hozen-dorf is pastor of First Church.

REV. BRADY COOK, evangelist, and Miss Irene Cook, singer, are holding evangelistic services at the Bethel Methodist Church on the Bethel-Cato Charge, November 25 through December 4. Services for youth and children are being held at 6:30 p. m. and evening services at 7:30. A sacrificial supper was held on November 24 at 6:30 p. m. Rev. Davis Bilberry is pastor.

DR. E. STANLEY JONES, world-renowned Methodist missionary, preacher, and evangelist, has been contributing a month-by-month series of sermons to *The Progressive Farmer*, one of America's leading rural magazines. The sermons are written on the general theme, "The Great Teachings of Jesus," and have gained wide attention.

WILLIAM OATES was elected president of the Methodist Men's organization of the First Methodist Church of Prescott at a meeting on Monday night, November 14. Other officers are J. Ed Smith, vice-president; Harold Smith, secretary; Bill Teeter, treasurer, and W. F. Ligon, reporter. The club was organized in October. Chapter night will be observed on January 9, 1956.

THE MINISTERS' WIVES' FELLOWSHIP of the Camden District met at the close of the District Conference at Vantrease Memorial Methodist Church, El Dorado, Monday, November 21, and elected the following officers: President, Mrs. Bryan Stephens; vice-president, Mrs. Gerald K. Fincher; secretary-treasurer, Mrs. Charles W. Baughman, and reporter, Mrs. Marion W. Miller.

PRESIDENT JOE J. MICKLE and Dean Leroy Vogel of Centenary College will return this week from the annual meeting of the Southern Association of Colleges and Secondary Schools in Miami Beach, Fla. Following the meeting, which concluded today, they will take a cruise to the Bahamas before returning to Shreveport. Mrs. Mickle and Mrs. Vogel are accompanying them on the trip.

MRS. W. S. STOREY, mother of Rev. A. N. Storey of Conway, died in Little Rock on Tuesday, Nov. 22. Mrs. Storey, who was the widow of Rev. W. S. Storey, was 85 years of age. She was a member of the First Methodist Church of Little Rock. Other survivors are: a son, V. W. Storey of Phoenix, Ariz.; two daughters, Mrs. Bernice Beasley and Mrs. Alma Hall of Little Rock; two brothers, Ernest Beard of Cushing, Okla., and Arthur Beard of Stillwater, Okla.; a sister, Mrs. Maude O'Kelley of Cushing, and five grandchildren. Funeral services were held on Friday by Dr. Aubrey G. Walton and Rev. George Meyer. Burial was in Roselawn Memorial Park, Little Rock.

A LITTLE-PUBLICIZED but round-the-year regular activity of United Church Women of St. Louis, Mo., is "home hospitality for international visitors," reports that city's Metropolitan Church Federation. In recent weeks the families of St. Louis church women have entertained in their homes, among others for several days each: a German church worker, a home economics teacher from the United Kingdom, a graduate engineering student from New Zealand, 14 students from Belgium, six students from Europe, a professor and Lutheran bishop from Germany, a general who is police commissioner on the Island of Formosa, two business groups from Germany and one from Spain. This entertainment has helped promote "understanding of others."

THE FOURTEENTH WORLD CONVENTION on Christian Education will be held in Tokyo, Japan, in the summer of 1958, under the auspices of the World Council of Christian Education. The Eighth World Convention was held in the same city in 1920. The year 1958 is the centennial year of Christian missionary effort and church life in that country. Dr. Toyohiko Kagawa, famous Christian preacher and social worker, is chairman of the nation-wide committee which is making preparations to entertain the Convention.

STUDENTS at the Calcutta Girls' High School in Calcutta, India, have formed two prayer bands in observance both of the centennial of Indian Methodism in 1956 and of the 120th anniversary of their school this year. Both groups include Christian and non-Christian girls and meet each morning before classes. The school is a project of the Woman's Division of Christian Service of the Board of Missions. In describing the effect of the prayer bands, a school official said: "It is heartening to note progress in the deepening of spiritual life of students in the midst of the outward manifestations of preparations for the centennial celebration."

DR. LESLIE R. COOKE, the new Associate General Secretary of the World Council of Churches and Director of the Division of Inter-Church Aid and Service to Refugees of the World Council of Churches, Geneva, Switzerland, arrived in New York recently to begin a month-long visit of the United States and Canada, November 19-December 14. He will confer with denominational and interdenominational leaders

on questions of inter-church aid throughout the world. This is Dr. Cooke's fifth visit to the United States, but his first since assuming his new role as director of the World Council's Division of Inter-Church Aid and Service to Refugees.

DR. FLOYD SHACKLOCK, executive of the Committee on World Literacy and Christian Literature, the church-related agency that is carrying out the literacy education program of Dr. Frank C. Laubach, is in Africa on a six-months' survey of literacy needs in more than a dozen colonies and nations there. He will consult with missionary and government educational leaders in developing "each one teach one" campaigns throughout central Africa. Dr. Shacklock was for years a missionary of the Methodist Church in Japan, and more recently was professor of missions at Drew Theological Seminary. He is author of the 1955-56 mission study book, "This Revolutionary Faith," published by Friendship Press.

ACCORDING to Dr. Thoburn T. Brumbaugh, of the Board of Missions of the Methodist Church, that church and a number of other Protestant agencies are seeking trained personnel to staff Christian centers for American servicemen in Japan and probably elsewhere in the Far East. The Methodists will send one man and wife team immediately to Japan, and others later. Men and women are being sought for three years' service and will be classified as special term missionaries. The centers, Dr. Brumbaugh says, will be interdenominational and the program will be guided by the "Cooperative Committee on Ministry to Service Personnel in the Far East," organized in 1954 with representation from the Board of Missions, the Commission on Chaplains, and the National Council of Churches. The Council of Secretaries of the Methodist Church has appropriated funds for the project. Though the most immediate need is in Japan, Dr. Brumbaugh says centers probably will be open in Korea, Hong Kong, Okinawa and the Philippine Islands. "This is not an undertaking for the military," he adds. "The servicemen want friendship of a sort which is not military in character. They also need the counseling and help in their intellectual and religious life which only a good pastor for young people can give. Above all, a spirit of Christian love and friendliness is imperative."

PROTESTANTS URGED TO DEVELOP MORE DIVERSIFIED RADIO, TV PROGRAMS

New York (RNS)—Protestant leaders must develop a more diversified ministry through radio and television, according to conclusions of a two-year study conducted by the National Council of Churches.

The report warned against the use of "spectacular methods" and the advocacy of "simple techniques" and against using radio and TV mainly for fund-raising or teaching projects.

It also cautioned against reducing "the infinite variety of the Christian life to a stereotypical least common denominator."

"In this field, as in any other," the report stated, "there is no spectacular substitute for the responsible ministry which sees each individual human being as a child of God and speaks to each heart in terms that are relevant to its condition."

Top Protestant leaders were urged to formulate policy on radio and television programs instead of leaving such planning to a few specialists.

The survey, described as the "most comprehensive study of a major American city's viewing and listening habits," was made in New Haven, Conn., by Yale Divinity School on behalf of the National Council. It was based upon a five per cent sample of the entire New Haven population.

The results were published here in a book, "The Television-Radio Audience and Religion" (Harper & Brothers).

The Rev. Everett C. Parker, director of communications for the Congregational Christian Churches and former head of the Protestant Radio Commission, conducted the project. It was supervised by an administrative committee of which Dr. Liston Pope, dean of Yale Divinity School, was chairman.

ARKANSAS METHODIST

I Saw

A Modern
Gleaner



Rev. R. A. Tester

of the fields, a man "pulling bolls" after the cotton harvest was ended. Of course the job didn't pay much. The man looked as if he had never eaten a beefsteak in his life. And a bit of conversation showed that his mental, cultural and spiritual diet had been on a low calorie basis. He was a small fragment of the fringe of poverty that hangs to the garment of prosperity. Like Ruth, the Moabite girl, he was gleaning in the fields of "a mighty man of wealth."

But the girl from Moab had something that poverty couldn't destroy. It showed up first in her refusal to leave Naomi for a better chance in her homeland. Let poverty do its worst. She would stick to the line of love and devotion. Then she had a strong will to work. The crew foreman said: "So she came and hath continued even from the morning till now." It was probably late in the afternoon when Boaz came to meet the daily payroll. She did spend a little time in the house, the foreman said. But she was not out flirting with the young harvest hands nor taking a "coffee break," or whatever they called it in those days. The result was steady employment throughout the harvest season.

And Boaz had something more than wealth, something that wealth couldn't destroy. He appreciated the will to work. Maybe that's how he got his money. So he was generous to the hard working girl. "Let fall

some of the handfuls on purpose for her and leave them, that she may glean them." And he opened up the fellowship of the meal time to her even though she was a stranger — that is of another race. In effect he said: "No picket lines please, no skimping against her, no social or racial distinctions. Give her a chance."

Possibly Boaz had a normal man's eye for a pretty young widow and thought of barley. Who could blame him? And who can find any fault with the outcome? For from the union of this poor girl and this rich man came a line of kings and down the long years, the Carpenter of Nazareth.

Even so the poor are worth a bit of cultivation and a bit of generosity whether they be represented by a pretty young widow of Palestine or the lean hungry man of the modern fields. We need to take the fringe of poverty off the garment of prosperity in this Christian free enterprise land as much as possible. For we are sure that the whole fabric of communism is rotten and is cut to the wrong pattern.

Eden Rejects Proposal For Inquiry on Church-State Tie

London (RNS) — Prime Minister Anthony Eden rejected a proposal in the House of Commons that a royal commission be named to examine the question of disestablishing the Church of England.

In turning the proposal down, Sir Anthony said that "no representation in favor of disestablishment have been received from any responsible representative body."

The proposal for Church-State separation was made by Laborite Samuel T. Swingler. He said the function of such a commission would be to study the matter to see whether the Church's present status was in accord with the ideals and desires of the majority of Britons.

A Little Rock Conference Leader Passes Away

Rev. John Lemuel Dedman, aged 64, a retired minister of the Little Rock Conference died last Wednesday, Nov. 23. He and his wife had made their home in Camden since his retirement from the ministry at the conference session of 1954.

Dr. Dedman was born at Princeton and attended Henderson Brown College. He was admitted on trial into the Little Rock Conference in 1914 and was admitted into full connection and ordained deacon in 1916. He was ordained Elder in 1918.

His pastorates included the Thornton Ct., 1915-17; Rison Ct., 1917-1919; Sheridan 1919-21; Carr Memorial, Pine Bluff, 1921-22; McGehee, 1922-24; Asbury, in Little Rock, 1924-30; 1st Church Hot Springs, 1934-38; First Church Camden, 1944-47, and Magnolia 1st Church, 1953-54.

He was Presiding Elder of the Prescott District 1924-28; the Monticello District 1930-31; Camden District 1931-34 and District Superintendent of the Helena District in the North Arkansas Conference 1938-43; the Camden District 1943 and the Pine Bluff District 1947-53.

In 1934 Dr. Dedman was a member of the General Conference of the Methodist Episcopal Church, South. He was a member of the South Central Jurisdiction Conference in 1948. He was Chairman of the Little Rock Conference Board of Education. He was a member of the Board of Trustees of the Methodist Children's Home at Little Rock and a member of the Methodist Hospital and of Hot Springs.

He is survived by his wife, Mrs. Martha Frances Taylor Dedman, a son, Dr. J. L. Dedman, Jr., of Camden and a daughter, Mrs. Richard Butt of Camden.

Funeral services were conducted at the First Methodist Church in Camden by Bishop Paul E. Martin assisted by Rev. R. B. Moore, Dr. W. Neill Hart and Dr. Connor More-



DR. J. L. DEDMAN

head. Burial was in the Camden Memorial Park.

At the funeral service Bishop Martin delivered a wonderful eulogy of Dr. Dedman, a personal friend for many years. Bishop and Mrs. Martin had visited the Dedmans on Wednesday before he passed away on Wednesday.

Miss Lou Henry sang a lovely solo at the service. Floral offerings were in abundance. Many ministers and laymen who had served with Dr. Dedman over the years were present in the service.

CHURCH-WIDE SCHOOL OF MISSIONS

(Continued from page 1)

to all attending the evening service.

The Commission on Missions felt that this first church-wide study was a big undertaking, but one that was most successful. As a result from this study, a special offering will be sent to one of our Methodist schools for the Navajo.

United Evangelistic Mission, Camden District

The Camden District United Evangelistic Mission is set for December 4-9. It will open officially with a District-Wide Rally on Sunday afternoon at 3:00 o'clock in the First Methodist Church, Magnolia.

Dr. George Baker, Perkins School of Theology Southern Methodist University will be the speaker for this rally.

Visiting Ministers will preach in all the participating churches on Sunday evening, December 4, and each evening thereafter through Friday, December 9.

The Ministers, both pastors and guests, will meet at 9 o'clock each week day morning at First Methodist Church, Camden to make their reports, receive further instructions and inspiration from Dr. Baker and Dr. Aubrey Walton. Committees for the Evangelistic Mission are as follows:

Executive: M. E. Scott, Chairman, Cecil R. Culver, Robert B. Moore, C. Ray Henderson, M. W. Miller, Elbert Jean, Bryan Stephens.

Finance: Cecil R. Culver, Chairman, Harold D. Sadler, Bryan Stephens.

Publicity: M. W. Miller, Chairman, John L. Tucker, Virgil Bell.

District Rally: C. Ray Hozendorf, Chairman, Rayford Diffie,

Charles W. Baughman.

Week-Day Meetings: Robert B. Moore, Chairman, Barry Bailey, Gerald K. Fincher.

Statistics: Elbert Jean, Chairman, Charles G. Ashcraft, C. D. Cade.

District Superintendent: Dr. W. Neill Hart, Ex-officio member of all Committees.

Assignments for the District are as follows:

Bearden, Charles Richards; Brady, Clyde Parsons; Camden-Fairview, Kelley Williams; Camden, 1st Ch., A. G. Walton; Chidester, Woodrow Smith; Columbia Ct., J. B. Callicott; El Dorado First Church, Virgil Keeley; El Dorado, Vantrease, James R. Scott; El Dorado, St. Luke's, Fred R. Harrison; Dumas Memorial, George Meyer; Holly Springs, Harold Davis; Lewisville, George Baker; Louanne, Joe W. Hunter; Junction City, W. R. Burks; Magnolia, Jackson St., Rufus Sorrells; Marysville-Fredonia, Bob Trieschmann; Norphlet, Kirvin Hale; Parker's Chapel, J. R. Shelton; Pleasant Grove, Joe Phillips; Smackover, W. D. Golden; Stamps, Harold Scott; Stephens, Louis W. Averitt; Strong, Charles Ramsey; Taylor Ct., Rayford Diffie; Timothy-West Side, Fred Arnold; Village, Noel Cross; Waldo, H. V. Ginther.—M. W. Miller

District Superintendent And Wife Entertain

The ministers and wives of the Forrest City District were guests of Rev. and Mrs. Otto Teague at an open house at the District Parsonage on November 3. Within recent weeks the home of the District Superintendent has undergone complete renovation and repairs, including the addition of a study and office and painting on both interior and exterior.

The guests were greeted by Mrs. Teague who directed them into the study, where they were greeted by Mr. Teague. A tour of the upstairs followed. As they came to the end of the tour, guests were served an appetizer by Mrs. Raymond Franks. After seeing the parsonage the group went to the dining room of First Methodist Church for a lovely luncheon given by Mr. and Mrs. Teague, who were assisted in the serving by Mrs. Charles Woodfin, Mrs. Albert Laser, Mrs. Henry Williams, and Mrs. Joe Chappell.

At the conclusion of the luncheon the Ministers' Wives Fellowship adjourned for a brief business meeting, while the ministers discussed affairs of the district program.—James T. Clemons, Secretary, Forrest City District Ministerial Fellowship

Activities At Hendrix College

The Blue Key Variety Show, presented in the Hendrix Auditorium on Nov. 22, netted more than \$200, according to Blue Key president Jim Westbrook of Camden. The proceeds from the show will go toward the establishment of a scholarship for freshmen. The Hendrix chapter of the national honorary leadership fraternity began work on the show more than two months ago.

The show, with a cast of 80, featured talent from Hendrix, Arkansas State Teachers College, Conway High School, Pine Street High School, and Philander-Smith College in Little Rock.

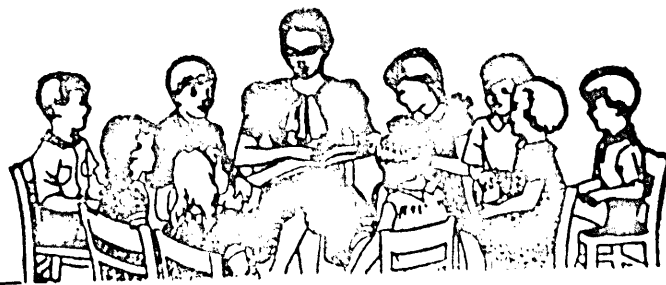
Crowned as queen of the variety show was Miss Nelda Peeples, a senior from Jacksonville, Tex. Candidates for the honor were chosen by each of the classes at the college and selections were made on the basis of the highest percentage of tickets sold by a class.

Blue Key hopes to make the show an annual event on the Hendrix campus, according to Westbrook.

—Mary Lou Nipper, Reporter

A Page For The CHILDREN

ANNIE WINBURN, Editor



NED'S EXCUSES

By Alice Wetherell

"It wasn't my fault, mother," said Ned. "Meg left her glass so near the edge of the table that it fell off with the slightest touch."

Ned's mother sighed. Then Ned protested:

"But, mother, it's true. Meg did leave it near the edge."

"Perhaps she did. But she did not knock it off," and mother sighed again.

Then Ned went out to join Meg at her play, knowing that he had worried mother once again.

Mother was always worrying over things, he said. Just yesterday he had come in with a poor report from school. When he had seen how sad his mother looked, he had said:

"Well, mother, it wasn't my fault. I couldn't get my lessons up with the baby crying almost every night."

"Every night?" his mother questioned.

And Ned had stammered: "Well, some nights, anyway."

"If I remember rightly, dear, that happened only once. You are trying to excuse yourself."

"Well, you know I had a cold for a week. So it really wasn't my fault that I did so badly."

"Does that account for your low marks the whole term?" Ned's mother argued then.

Ned had no answer ready. It was always hard to find an excuse to satisfy his mother. She always seemed to know they were excuses.

It had been just like mother, too, today to see through his excuse about Meg's class. And yet it had been so much easier to put the blame on Meg than to admit that he was careless.

Ned's conscience pricked him for a few minutes, as it always did when mother looked so bad. But as he and Meg played throw and catch in the front yard, he soon became his careless self once more.

"Not my fault. Your bad throw, Meg," he called as he missed a catch.

"A good catcher should catch bad throws, too," retorted Meg.

"Not with a sore finger," answered Ned.

As a matter of fact, Ned had twisted a finger at school, that day, but it had hurt for only a few minutes. Ned knew quite well that he was merely making an excuse.

"I'm sorry, Ned," said Meg. "I didn't know your finger was sore."

And Ned felt quite ashamed.

Meg and Ned played back and forth with the ball for some time in silence. Then suddenly Meg began to miss many of Ned's throws.

"I'm stupid," she would say each time. And Ned would not deny it, though he knew well that it was his bad throw that made her miss.

Then it began to grow dark, and the players went inside.

"Mummy, I'm a stupid player," Ned heard his sister say. "Ned caught all but two of mine, and that with a sore finger. I missed heaps of his."

Ned said nothing. He hurried off to get his books to study. He found, however, that he could not think of lessons. Meg's words kept troubling him. So did his mother's worried look.

Finally he pushed his books away and went to where Meg sat.

"Meg," he said, "my finger isn't sore at all. I played ball badly. Every time you missed, my throw was bad. You're not a stupid player, Meg."

At last Ned summoned up the courage to break his excusing habit. He rushed back to his books with a blush of shyness. But before he began to study he saw his mother's face light up with joy, and heard Meg's happy:

"That's awfully decent of you, Ned."

"It was certainly worth admitting it," was what Ned thought as he settled down to work in earnest. "It makes a fellow feel more like a man."—In Pittsburgh Christian Advocate

Judge: "It seems to me that I have seen you before."

Prisoner: "You have. I gave your daughter singing lessons."

Judge: "Thirty years!"

SQUIRREL CAFETERIA

By Caroline McNeill

Caroline runs a squirrel cafeteria. Since she is only two, she might seem a bit young for a business venture. But the dividends are enormous.

Every morning, as soon as she tumbles out of bed, Caroline runs to the window to set out the squirrels' breakfast. They are always there waiting for her, sitting up on their haunches to beg, or if Caroline is a little late, peering into the room anxiously, as if they simply could not understand such sleepy-headedness, when they, of course have been up for hours.

Once three fat pigeons waddled across the lawn, lifted their wings to stand on the window sill, ate their fill, bowed politely to Caroline, and waddled off again. Caroline laughed aloud with glee.

Caroline's mother and father furnish the food and consider the cost a trifling price to play for such a happy start to a little girl's day.

But things are not always so serene. One morning we heard a great commotion outside the window, and saw squirrels scattering in all directions. With much flapping of wings, a pair of blue jays had landed and were devouring everything in sight. When the last morsel was gone, they chased each other

off the window-ledge, and into and around the trees, screaming their shrill caw-caws. Then, as suddenly as they had come, they flew away as if it had all been a huge joke really, and they hadn't intended any harm.

Next morning the squirrels were back, tapping on the windowpane, and since Caroline was a bit late, cranning their necks to look for her, for all the world as if they were trying to say, "Where are you anyway, Sleepyhead?" — Our Dumb Animals.

THE WALK

By Anna Medary

Sometimes my daddy asks me if I'd like to walk with him.

And then he says, "Run get your cap, your coat and mittens, Jim."

We start along the city street, at first we walk quite slow,

But after while my daddy's legs with mine don't seem to go.

He looks just like a giant man, the kind I used to see

In my old ragged story book my mother read to me.

I like to go out walking and I like the things we see,

But sometimes I wish daddy dear would keep in step with me!

—In Zion's Herald

JUST FOR FUN

The twins, five years old, had knelt for bedtime prayers. Little Clara prayed first, concluding: "Amen. Goodnight, God. And now stay tuned for Clarence." — Jack Kytle

Upon due reelection, a rural school teacher decided to give full credit to a pupil for his answer to an arithmetic problem.

The question: "If your father sold 15 hundred bushels of grain for \$2 per bushel, what would he get?"

The answer: "A new car." — Motorland

The lady of the house had but one fault to find with the new maid. She ignored the telephone when it rang.

"You must answer the telephone, Clarisse," she told the girl.

"Yes'm, but it seems kind of silly. Nine times out of ten, it's for you."

A young man had just been hired by the personnel manager of a coffee company, and was given a pep talk about the glowing future in store for him.

"You will have a splendid opportunity here," said the personnel man, "but you will have to start at the bottom of the ladder, learn all there is to know about coffee."

"In other words," commented the young man, "I will have to learn about coffee from the grounds up." — Wall Street Journal.

ARKANSAS METHODIST



STORY TIME

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

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

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

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

Story time is wonder time
In any land or any clime.

—A. E. W.

BATON ROUGE FIRST CHURCH HONORS
PAST PRESIDENTS

Shown above are some past presidents: Mrs. Walter B. Roberts, Jr., Mrs. C. B. McGowan, Mrs. Sidney J. Fairchild, Mrs. Thomas L. James, present president; Mrs. C. I. Jones, conference president; Miss Maitilde Powell, Mrs. Sybil Farr and Miss Lillian Kennedy.

A talk on the work of Methodist women around the world was given by Mrs. C. I. Jones, New Orleans, conference president, as the First Church, Baton Rouge, observance of the Fifteenth Anniversary on November 17, with 500 women attending.

Planned by Mrs. Thomas L. James, president, Miss Gertrude Fridge, president of the Guild, and Mrs. Edward W. Harris, the program was held in the sanctuary, where a section was reserved for the charter members.

The service of Thanksgiving for the past fifteen years was led by the pastor, Dr. Dana Dawson, Jr., with Mrs. Donald M. McAndrew leading the worship assisted by

Mrs. Arden O. French, soloist and Mrs. Russell Hudson, organist.

History of the organizations were given by Mrs. Sidney J. Fairchild and Mrs. Ruth McConnell, as they lighted candles in the memory of the deceased charter members.

Following the program a reception was held in the gymnasium of the Youth Building, at which time a brief dramatic review of the past fifteen years was given by Miss Lillian Kennedy and Miss Dorothy Varnado assisted by Misses Mary Lou Williamson, Christin Ballier, Alice Thurmon, Donna Reed, Dorothy Harper and Bong Chung. Mrs. James and Miss Eridge lit the candle of the future, after which Mrs. Jones cut the first piece of cake.

Brunson directed the group through the mission. The members found that although they serve the entire Indian community their facilities are very small. They do have a kindergarten school to teach the children to speak English before they enter school. They also have a health center which is the best equipped part, but they only have a nurse which comes once a week.

Those attending thought that this trip was time well spent. It helps one to realize where the need is greatest. The group had never seen a place where more supplies and equipment were needed.

The Woman's Society of Christian Service of the Portland Methodist Church, observed its Fifteenth Anniversary with a candlelight service Sunday evening, November 20, 1955, with a program and tea in the sanctuary of the church. Mrs. Robert Moore, Jr. presided, with Miss Mildred Cone at the organ.

After the opening hymn, "We Gather Together," Brother Moore gave the prayer and led the congregation in a Thanksgiving Litany. Special music was then provided by the Children's Choir. The minutes of the Charter meeting of September 9, 1940, were read — the

WITH THE DISTRICTS

Lake Charles

Zone meetings of Lake Charles District, well attended. Zone 1 met in DeRidder, First Church with Mrs. E. C. Box, Zone Leader, presiding. Rev. George Pearce, host pastor, opened the meeting with a Devotional. District Officers present and bringing special items of interest in their line of work, were Mrs. L. H. Cashen, Promotion Secretary; Mrs. S. T. Spates, Secretary of Christian Social Relations and Local Church Activities; Mrs. J. H. McCartney, Secretary of Literature and Publications; Mrs. A. J. McGrede, Treasurer; Mrs. Normand Terry, Secretary of Supplies; DeQuincy WSCS invited the group to meet with them in the spring.

Zone 2 met in Maplewood with Mrs. W. E. Rhorer, Zone Leader, presiding. Rev. Williams gave the Meditation. District Officers helping with the program were, Mrs. L. H. Cashen, Mrs. S. T. Spates, Mrs. J.

number of members at that time being 17 as compared with 40 at present. Mrs. Maud Haskew, one of the Charter members gave a history of the local society telling the accomplishments and progress in prayer, service and giving. The fifteen candles at the altar were lighted by past presidents of the Woman's Society of Christian Service, beginning with Mrs. Hilliard Macchen, last president of the Missionary Society and first of the Woman's Society of Christian Service. Other presidents were Mrs. Jim Atkins, Mrs. Kloice Thornton, Mrs. W. H. Norsworthy, and Mrs. J. D. Lee who is serving this year. Mrs. Moore lighted the candles for those who were absent in addition to the candle "To Grow On" which represented Light of the Future.

After singing "Blest Be the Tie That Binds" they retired to the Ladies' Parlor where the birthday cake was served from a beautifully appointed tea table with a centerpiece of white mums flanked by white candles.

A love offering was taken to be applied on the fund for the new parsonage.

(Continued on page 15)

H. McCartney, Mrs. W. E. Lowrey, Secretary Status of Women, and Mrs. S. R. Holden, Recording Secretary. Rev. Jack Weingart, Dist. Director of McNeese College Wesleyan Foundation, brought an inspiring message. The spring meeting will be at First Church, Lake Charles.

Zone 3 met in Eunice, Zone Leader, Mrs. Jack Williams, presided. Rev. Ned Stout opened with a devotional. Mrs. Stout and Mrs. Miller, both of Eunice, gave an interesting report on School of Missions which they attended in Shreveport. Mrs. Robert Critchlow, District Secretary of Missionary Personnel, introduced Mrs. Ed Harris, Baton Rouge, District Secretary of Missionary Personnel, who spoke on the great need for Christian workers. District Officers present, Mrs. Cashen, Mrs. Spates, Mrs. S. A. Seegars, Secretary of Spiritual Life, Mrs. E. A. Doland, Children's Secretary, Kinder WSCS, extended an invitation for the spring meeting.

All three Zone meetings were well attended. The Local Societies reported their plans for the year. The District President, Mrs. Robert Compton reported on The National Town and Country Conference which she attended as WSCS delegate, in Bloomington, Ind. in July. Fellowship luncheons followed all the meetings. — Mrs. Sam R. Holden, Reporter.

Hope

A sub-district meeting of the Hope District was held November 11 at Mineral Springs. Mrs. Raymond Harris, district president, presided over the business. Mrs. Shelby Jones, Emmett, was elected secretary and Mrs. J. M. Johnson, Emmett was elected chairman.

Mrs. Harris announced the organization of a new society at Wakefield.

Mrs. Goodler of Nashville, program chairman, introduced Mrs. Woodrow Wilson who spoke of the educational needs of Korea. Mrs. L. B. Tooley, of Hope, led the group in an observance of the fifteenth anniversary of the societies.

A social hour was enjoyed and the triple-tiered cake with coffee was served by the hostess society to the thirty ladies present.

NEWS IN BRIEF

The Woman's Society of the Bull Shoals Methodist Church, petitioned the Presbyterian Women of the Church, the PTA and the Home Demonstration Club, to cooperate in promoting the "Jingle Jar Halloween for the United Nations Children's Fund." Committees from each organization worked out plans for chaperoning the children, dressed in the masks and Halloween costumes, to go with their identification tags, and jingle jars for collecting the money.

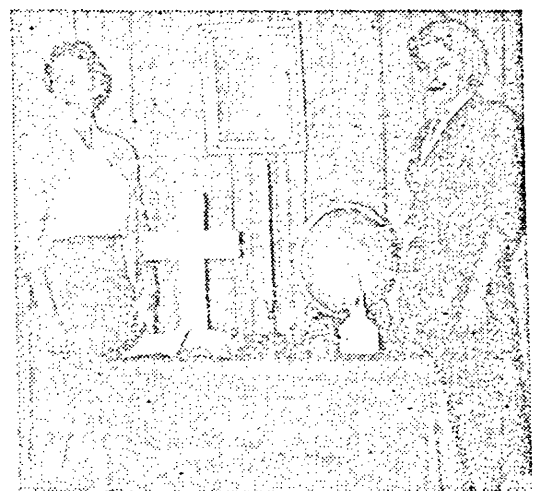
Fifty children from Bull Shoals and Lakeview brought their jars to the Community Building, with proceeds amounting to \$55.56: Following the collection of the UNICEF money, the children were given a party and treats at the Community Building. This is the first year that we have done this, and the results were most gratifying.

At the end of the Tangipahoa WSCS study course on Indian American, four members visited Dulac Indian Mission fifteen miles below Houma. They took a box of supplies with them, which all the members had brought during the study course.

At the mission Mr. and Mrs.

HAMMOND SOCIETY COMPLETES STUDY

Pictured at right is the worship center used by the Woman's Society of Hammond, Louisiana, in its recent study "To Combine our Efforts for Everlasting Peace." Mrs. Dan Durham, left, secretary of missionary education, and Mrs. Bill Estes, leader of the study, arranged the worship center.



Christian Education



NEWS PROMOTION CULTIVATION

Arkansas-Louisiana Area

NORTH ARKANSAS CONFERENCE NOTES

By Ira A. Brumley

Church School Rally Day Offerings

The following Church School Rally Day offerings have been received since our report given in the **Arkansas Methodist**, October 27:

Batesville District: Salado, \$3.50; Cave City circuit, \$3.00; Tupelo, \$12.00; Weldon, \$12.00; Pleasant Plains, \$5.00.

Conway District: Conway, Wesley, \$10.00; Gardner Memorial, \$125.00; Corinth, \$1.00; Levy, \$25.00; North Little Rock, First Church, \$100.00; Greenbrier, \$15.00; Overcup, \$3.00; Belleville, \$5.00; Rose City, \$6.00.

Fayetteville District: Wiggins' Memorial, \$25.00; Prairie Grove, \$35.00; Berryville, \$20.00; Lincoln, \$15.00.

Forrest City District: Marianna, \$75.00; Colt, \$15.00; Marvell, \$10.00; Ellis Chapel, \$3.00; Helena, First Church, \$100.00; Holly Grove, \$20.00; Turner, \$5.00; Marion, \$50.00.

Fort Smith District: City Heights, \$6.00; Massard, \$10.00; New Hope, \$7.50; Goddard Memorial, \$150.00; Van Buren, First Church, \$50.00; Fort Smith, First Church, \$250.00; Mt. Olive, \$3.00; Alma, \$10.00; Ozark, \$35.00; Greenwood, \$25.00; Hay's Chapel, \$7.00; Branch, \$4.36; Gar Creek, \$2.00.

Jonesboro District: Dyess, \$3.00; Fisher Street, \$10.00; Osceola, \$75.00; Fisher, \$6.86; Harrisburg, \$15.00; Mt. Carmel, \$5.00; Huntington Avenue, \$25.00; Sunnyland, \$5.00; St. John, \$5.00; Monette, \$40.00.

Paragould District: Morning Star, \$5.00; Griffin Memorial, \$20.00; Corning, \$40.00; Paragould, First Church, \$100.00; Paragould, West Parish, \$10.00; Macedonia, \$10.00.

Searcy District: Jasper, \$5.00; Clinton, \$20.00.

The rating by districts is as follows:

Batesville Dist.	\$260.07
Conway Dist.	590.96
Fayetteville Dist.	358.45
Forrest City Dist.	448.66
Fort Smith Dist.	947.99
Jonesboro Dist.	797.67
Paragould Dist.	420.38
Searcy Dist.	293.11
Total	\$4117.29

This is the best report we have ever had it this time of year. A number of churches have sent in offerings that did not report offerings last year. Also a number of churches have increased their offerings over last year. Only a few show a decrease as compared with last year.

We will make another report after the district conferences have been held, as a number of churches always report their offerings just before or just after district conference.

Rev. Clyde Crozler and Miss Iris Bell have been certified for the course on The Christian Mission in

a Revolutionary World, making a total of thirty persons in the North Arkansas Conference certified for this course.

Rev. Harold Spence has been certified for the course on Guiding Intermediates.

Plan for Church School Evangelism

Letters and packets of materials are going out to pastors and church school superintendents, giving suggestions about church school evangelism. It is not too early to begin making plans through-out the church school program to make the period from January to Easter a great period of church school evangelism.

The church school has a three-fold evangelistic task: preparing persons to make adequate commitment to Christ and becoming members of the church, leading each person to such commitments, and helping them to continue to grow as Christians.

Our first task is to go out and find the unchurched and bring them into our church schools where they will, through the teaching program and the fellowship program, be prepared to make adequate commitments. If you will study the present evangelistic trends you will see that many churches are having few additions because they have few prospects who are being touched by the church's program of Christian training so as to prepare them for commitment. There are large numbers of unreached persons. Let us get them into our church schools.

Why should not each church school officer and teacher think of himself or herself as an evangelist. If each officer and teacher in our church schools would win one person for Christ by Easter we would have a great forward movement in our churches. There are persons to be reached. Plan now for this program.

Every person in our church schools over ten years of age should be reached for Christ and Church membership. There are hundreds of such unreached persons in our church schools.

Then we need to continue to improve our church school program of teaching so as to help each person to grow as a Christian. This will mean that our officers and teachers should take the opportunities that come their way to get better training. The months ahead provide such opportunities for a large number of our workers. Other churches should be making plans for the training of their workers.

Coaching Conference At Walnut Ridge

Thirty persons have made plans to be in a coaching conference on December 13, Walnut Ridge, to work on the course on "The Meaning of Methodism." The meeting will begin at 9 a.m. We hope to complete the work of the course by 9 p.m.

WHITE HOUSE CONFERENCE ON EDUCATION

Church people and annual conference Boards of Education should stress their interest in religion for public school pupils to White House Conference delegates from their states, said the Rev. Thomas J. Van Loon, director, church and public school relations, Methodist General Board of Education.

The White House Conference on Education will be held in Washington, D. C., November 28-December 1. Two thousand representative citizens in the ratio, roughly, of one professional educator to two non-educators will participate. The conference will discuss the following question, according to Mr. Van Loon.

1. What should our schools accomplish? 2. In What ways can we organize our school systems more efficiently and economically? 3. What are our school building needs? 4. How can we get enough good teachers—and keep them? 5. How can we finance our schools—build and operate them? 6. How can we obtain a continuing public interest in education?

Mr. Van Loon stated that reports on some state conferences held in advance of the White House Conference have so far given little attention to the place of religion in public education.

At its meeting last January the Board of Education issued a statement on church and public school relations in which it called upon pastors and members of The Methodist Church to support the public schools of their communities by (1) keeping alert to matters affecting the public schools — through public ministry, the commission on education, study groups and other ap-

propriate means; (2) encouraging the community's best qualified people to be available for membership on school boards and committees; (3) raising adequate budgets; (4) securing the best available teachers, facilities and curricula; (5) participating in PTA organizations, citizens advisory groups and other agencies seeking school betterment; (6) maintaining such relationships with local school boards and committees that they will know they are being given strong support in behalf of a better school program.

NEW ORLEANS DISTRICT TRAINING SCHOOL

About 400 church school leaders and teachers attended classes earlier this month at Canal Street Methodist Church, New Orleans, where the New Orleans District Training School was held this year. Rev. Luman Douglas, Carrollton Methodist Church was the dean.

The faculty included several notables from out of the city. Rev. Paul Cardwell of Dallas, Texas, taught the Bible course, "The New Testament in the Life of Today." He is the executive secretary of the Board of Education of the North Texas Conference. Mrs. Cardwell taught two courses, one for workers with Primary children, and one for workers with Juniors.

Rev. Welton Gregory, Montgomery, Ala., executive secretary of the Board of Education in Alabama, taught the courses for workers with Adults and Young Adults.

Mrs. R. R. Branton of Lafayette taught the course for workers with Nursery and Kindergarten children.

Three local ministers were included in the faculty. There were Rev. George Pool III, associate at Rayne Memorial, who led the class for workers with Intermediates, Rev. D. W. Pool, who led the class for workers with Senior and Older

the leaders shall be, what materials are to be used and provide the approved materials.

Two manuals on the emphasis "Spreading the Gospel Today" are available for use in additional sessions for missionary education. These are: Primary — **Good News for All People** by Carrie Lou Goddard, price 50 cents; Junior — **Spreading the Gospel Today** by Marie Moberly, price, 50 cents. If additional sessions are held before January 1956, leaders should use these manuals. If preferred, they may be used beginning in January.

All these materials may be secured from the Methodist Publishing House that serves you. Youth, and Rev. John Winn, who taught the course entitled "The Church and Public Relations." The latter course featured visits from the church news editors of New Orleans' downtown papers.

A total of 195 credits was presented on closing night. — Reporter.

MATERIALS ON INDIAN AMERICANS

The Department of Christian Education of Children, General Board of Education, announces that children's leaders desiring to follow the emphasis on "Indian Americans" in additional sessions as well as in the church school will need these materials: Primary — **The Gray Eyes Family** by Edith J. Agnew, cloth, \$2.00; paper, \$1.25; **A Primary Teacher's Guide on Indian-Americans** by Lois B. Eddy, paper, 50 cents; Junior — **Yakoma Boy** by Grace W. McGavran, cloth, \$2.00; paper, \$1.25; **A Junior Teacher's Guide on "Indian-Americans"** by Doris C. Demaree, paper, 50 cents.

There will be units on Indian Americans in the Group Graded Lessons for Kindergarten, Primary and Junior children in January, 1956. Child Guidance in **Christian Living** and the story papers for January will carry additional resources for this study.

Leaders in local churches should be helped to understand that church school teachers and the secretary of children's work for the Woman's Society of Christian Service should decide together on when the additional sessions should be held, who

ARKANSAS METHODIST

Rural Church Bulletins to Get Free Mailing Privileges

Washington, D. C.—(RNS)—Bulletins published by rural churches will be able to go through the mails free of charge under terms of a new regulation issued here.

Extension of the "free in county" mailing privilege long accorded weekly newspapers to church bulletins or parish papers is an unexpected by-product of the legislation approved by Congress July 26 this year (Public Law 170, 84th Congress) making it easier for church bulletins to obtain second class mailing privileges.

Rural churches that send out regular bulletins to their members will be eligible for this second class subsidy whether printed weekly, bi-weekly, monthly or even quarterly.

City churches also will find it easier to enter their bulletins as second class matter. But they will not derive as much benefit by doing so, since there is a minimum charge of one cent per copy for all second class matter delivered by carrier from the post office in which it is mailed.

This is the same charge as for the third class "permit" rate for non-profit institutions, the rate at which nearly all church bulletins are presently entered in the U. S. mails.

The amendment to the postal laws approved by Congress permits any church or religious organization to enter its publication as second class matter simply by voting that it be sent all members of record and that part of their contribution be considered a subscription to the parish or denominational publication.

Hitherto, churches were required to maintain a specific subscription list for any publication entered as second class matter. If it was sent all members a signed card from every contributor had to be kept showing that he agreed part of his gift should go for a subscription.

In actual practice, most churches used the third class rate rather than attempt to keep such records.

Church bulletins entered as second class matter will enjoy free mailing to all subscribers living on rural routes within the county in which they are published, as well as to box holders in small towns and villages that do not have city carrier service.

Warns Philosophy Of Irresponsibility Infecting Youth

New York (RNS)—A philosophy of irresponsibility, disregard of discipline and "the exaltation of the individual ego as against the common good" have "infected the mind of modern youth," the Rev. William A. Donaghy, S. J., president of Holy Cross College, Worcester, Mass., declared here.

He said that "if our civilization is to survive," a man must be trained to be "good" as well as "learned."

"It will not do to train his mind and neglect his will, leaving him to imagine that he is an autonomous rebel subject to no law but his own whim, caprice or self-advantage," Father Donaghy said.

He spoke at the 50th anniversary dinner of the Dordham University Law School, attended by 1,000 alumni and guests.

The educator said the great sin of the day was a "semantic crime whereby language, which is supposed to be a bridge between man and man, becomes a barrier through deliberate distortion."

He scored modern propaganda as "for the most part an explicit prostitution of the meaning of words and ideas to create in the hearer a false impression."

The priest warned that an "insidious enemy" was moving upon this country "in a climate of false talk and loose language which can corrode convictions and principles."

Bishop Sees Big Mission Opportunity In Latin America

Los Angeles (RNS) — Methodist Bishop Gerald H. Kennedy returned here from his first episcopal visit to South American convinced that the continent "offers the world's greatest opportunity for Protestant and Catholic missionaries alike."

He said secularism was rampant in Latin America.

The bishop maintained that "anyone who takes such a trip cannot fail to be sold on the idea of separation of church and state," and that a "decent society," there or anywhere, must depend upon "an individual acceptance of religion."

Visiting Peru, Bolivia, Chile, Argentina, Uruguay and Brazil, Bishop Kennedy found no evidence of persecution of his Church, "although in spots there has been rowdiness and vandalism."

He gave figures he had collected to back his statement that secularism was widespread in Latin America.

"A Brazilian survey, in which both Catholic and Protestant organizations took part, showed that of the population of 55,000,000, only 10% considered themselves Catholic, less than 2% Protestant, and the others claimed adherence to no religion," the bishop said.

"In Buenos Aires, capital of Argentina, a survey showed 13% practicing Catholics, 7% 'nominal' Catholics, 60% who claimed they 'never' went to church at all, 5% Protestant, and 15% of others."

Fifth Avenue Church Seeks Million Enrollment

New York (RNS)—Fifth Avenue Presbyterian church here will seek a \$1,000,000 endowment fund to guarantee its continued ministry in the heart of Manhattan, Dr. John Sutherland Bonnell, pastor, announced.

"A most generous memorial gift already has been pledged," he said in announcing the drive four days after first broaching the idea at a dinner commemorating his 20th anniversary in the pastorate.

"The Fifth Avenue church must not join the retreat to the suburbs," Dr. Bonnell said. "It must hold the fort; it must remain a citadel of Protestant Christianity at the heart of this great city."

"Twenty years ago the spiritual life of the churches and of the city was at a low ebb, Dr. Bonnell said. "Ministers were frustrated and disheartened. When religious leaders met together, they voiced their pessimism and discouragement."

"Now the tide has turned and religious interest is at the highest point attained in years, not only in New York but throughout the nation. Protestant leaders speak with renewed confidence and optimism of the future of our faith. Evangelism with a social content is now to the fore in every denomination."

Urges Religious Approach To Combating Mental Illness

Philadelphia (RNS)—Dr. Francis J. Braceland of Hartford, Conn., president-elect of the American Psychiatric Association, called here for a move back to religion to help combat mental illness.

He made the plea in accepting the Signum Fidei Medal awarded annually by the alumni association of LaSalle College here for "outstanding scientific leadership and exemplary personal life."

Dr. Braceland, a 1926 graduate of LaSalle, also was cited for his "excellent research into the overwhelming psychiatric problems besetting man in this age of anxiety."

The psychiatrist said the social sciences have gone as far as they can but that religion is needed for the "fulfillment" of the mind. He also noted that the federal government spends \$1,500,000,000 a year to help combat mental ailments.

Dr. Braceland is chief psychiatrist at a mental hospital in Hartford.

Methodist Reports Gain Of 90,126 Members

Chicago (RNS) — The Methodist Church in the United States and its possessions now has 9,313,278 members, it was reported here by the Rev. Albert C. Hoover, director of the denomination's statistical office.

This represents a net gain of 90,126 over the 9,223,192 reported a year ago, he said.

The figure includes the Church's 26,649 ministers, Mr. Hoover said, but not 1,187,805 preparatory members (baptized children and others under instruction or not yet received into full membership).

Membership in church school increased to 6,811,498, a gain of 236,921 over last year, he said, and average attendance at Sunday schools was 3,526,990.

The statistical report said that giving for all purposes amounted to \$384,490,613—a gain of more than 39 million dollars over the sum contributed the previous year.

It said that Methodists paid \$108,382,763 for new buildings and improvements in the denomination's 39,854 preaching places.

Membership in the Woman's Society of Christian Service was reported at an all-time high of 1,767,496, with 30,837 local groups. The organization gave \$17,156,804 for the work of their local churches and \$9,757,371 to national and world missionary programs.

Chartered groups of Methodist Women were given as 8,352 with a total membership of 351,179.

Methodist Churches Get Beanpots In Fund Drive

Providence, R. I. (RNS) — Two-quart beanpots have been installed in all churches of the Methodist New England Southern Conference in a move to spark a drive for funds for Claflin College at Orangeburg, S. C., a Methodist institution for Negroes.

The beanpots were chosen as a symbol for the fund-raising effort because of a statement by Bishop John Wesley Lord of Boston that if the goal for the college was not reached he would "personally put on baked bean suppers on Boston Common to raise the money."

The college fund drive is part of a Drama of Advance being carried on by the Conference. Included in the over-all project are nine other areas of concern to Methodists.

Little Rock's ONLY Combined Department Store and Variety Store



You'll LIKE Sterling's Goods and Service!

★ CAPITOL AVENUE AT CENTER ★
LITTLE ROCK, ARKANSAS

METHODIST YOUTH

FRED CLOUD WRITES WATCH NIGHT SERVICE

"Peace in Our Time" is the theme of a service of worship for Watch Night that has been planned by the Youth Department and the Department of Youth Publications of the General Board of Education.

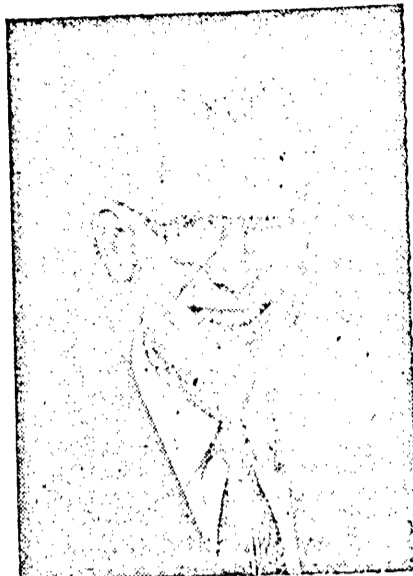
Designed for use on Watch Night on New Year's Eve, the service can be made a meaningful experience of worship for all who attend. Its purpose is stated as follows:

"We desire to rededicate ourselves to God at the very outset of this new year. We want to make his purposes our motivating power. Especially do we long to be instruments of his peace, co-workers with the living Christ in the achieving of peace with justice in our time."

It is expected that the service be held in the sanctuary of the church and that a Communion service be included.

The Watch Night service should have a peculiar significance for Methodist youth because it is the "birthday of the MYF." The Methodist Youth Fellowship was formally installed at a Watch Night service held on December 31, 1941.

Written by the Rev. Fred Cloud, assistant editor of Youth Publications, the service appears in the December Roundtable. The Methodist Publishing House has furnished reprints of the service for free distribution.



REV. FRED CLOUD

These have been given the stock number 2429-B and may be ordered from the Service Department, Methodist General Board of Education, P. O. Box 871, Nashville 2, Tennessee.

Mr. Cloud is from Arkansas and formerly lived in Little Rock. His wife is the former Betty Shepherd of North Little Rock.

WITH THE SUB-DISTRICTS Sam Steel

The Sam Steel Sub-District met on Monday night, November 14, at Lewis Chapel with Urania in charge of the program. A film on Christian Citizenship was shown.

Present at the meeting were the young people from Trout, Urania-Tullos, Lewis Chapel and Olla.

A recreation period was held when refreshments were served. Group singing was led by Rev. J. A. Jones of Olla.

A friendship circle was formed and the group was dismissed with the Methodist Youth Fellowship benediction.—Fred Kellogg.

Mansfield Council Meeting

On Sunday evening, November 13, the officers with the program chairman for the Mansfield Sub-District, met for the monthly council meeting at Mansfield (La.) First Methodist Church.

A social was planned to be held just after the holidays. It is hoped to have Rev. Jim McLean to conduct recreation. Refreshments will be furnished by Mansfield, Many, Mitchell, Pelican, Pleasant Hill and Coushatta.—Doris L. Cobb.

Japan Christian University Building To Honor Mrs. Sibley

New York (RNS)—A new \$60,000 residence for graduate students at Japan International Christian University near Tokyo will be named in honor of Mrs. Harper Sibley of Rochester, N. Y., former president of United Church Women.

The announcement was made here by the national women's planning

PROJECT DAY FOR JUNIOR HIGH MYF

Planting a scarlet leaf maple tree on the grounds of the First Methodist Church of North Little Rock highlighted the Junior High Methodist Youth Fellowship's observance of Project Day on Saturday, November 19, which was observed from 3:00 o'clock until 7:30.

The boys and girls dug the hole and planted the tree and will nurture it through the years as a living memorial to the United Nations' efforts for peace.

Others activities included packing Red Cross greeting boxes to be sent overseas, decorating tray mats and napkins for children's hospitals, and packing a box of clothing for the Lydia Patterson School for Mexicans.

As a climax to the day's program ninth graders of the group conducted a worship service at 4:45 p. m. in front of the United Nations tree. Following the ceremony a weiner roast was held near the ball field and games of various nations were played in the banquet hall.

committee of the Japan International Christian University Foundation.

Mrs. Sibley has been a vice-president of the foundation since it was organized in 1949 to raise funds for the university. She is chairman of the women's planning committee.

The school opened in April, 1953, and now has an enrollment of more than 500 students and a faculty of nearly 80 in its liberal arts college and three graduate institutes. It is partially supported by 14 major Protestant denominations in the United States and Canada.

The Youthful Accent

By Hoover Rupert

WHY I DON'T GO TO THE MOVIES

Got to thinking the other day about the fact I never get out to the movies any more. Some one asked me why, and it occurred to me I ought to have soome good excuses. So, here are a few, some of them my own, and some that others have suggested. But you may have to answer the same question sometime, so I'll pass them along.

For one thing, last time I went to a movie I saw a fellow who cheated an acquaintance of mine in a horse-deal. If they let that kind of fellows in, you can just let me out. Besides I saw another fellow there who flunked a whole year of high school. When I go to the movies I sure don't want a bunch of hypocrites around.

I don't know how many visits I have made to that theater (the one with the best popcorn, that is) and I know for a fact its manager has been in town five years. But do you know he has never been in my home? Never made a call on me even once! Of course, it never occurred to me to invite him, but he should have learned that you can't expect customers in the theater if you don't visit them in their homes all the time.

Worse than that, I was in the hospital for two weeks, and he never even said "Boo." When he saw me again he commented on my absence, and boy, I told him where I'd been! Said he was sorry, but nobody had told him about it. Imagine that as his excuse. He should have known some way, it seems to me, without my family having to tell him.

And I have never yet been to a theater of any kind where they weren't always asking me for money. Why they keep a fellow out on the sidewalk until he forks over at the box office. And then there's the ticket-tearer who smiles as he takes the pasteboard. And they charge extra for popcorn too, as if a guy hadn't already paid to get in. Next thing they'll be making you tip the usher like you do at the ball park. Not me, they won't!

Another beef I've got is that nobody ever speaks to me in the theater. They are just interested in themselves. They stick their noses up in the air and wouldn't even give you the time of day unless you asked them. Of course the manager speaks and the ticket folks, but after all, that's what they get paid for, isn't it?

Folks won't believe it, but I'm a busy man all week and it's a lot easier to stay home and listen to the radio or watch TV. Those programs are better anyway. And I don't have to get dressed up and

go downtown. I can get on my clothes and stretch out on the day-enport, and that's more comfortable than those theater-seats anyway.

A final gripe is that I wish these theaters would get together. There are so many of them, and they are always competing with each other, trying to get me to join their crowd and yelling at the other theaters. Well, that's why I don't get out to the movies much any more.

Pardon me while I take my tongue out of cheek. Gotta see a guy who says he's got a new excuse as to why he hasn't been to church lately. I want to hear it. Thought I had heard them all, but you know how it is with theater managers and preachers!

IF YOUR CLUB CLASS OR MISSION NEEDS MONEY

OBTAIN A FRANCHISE
NOW FOR THE SALE IN
YOUR CITY OF

Benson's Sliced Old Home Fruit Cake

Nearly 1,000 Clubs and Institutions now participating, many for the third year.

If your Club cannot participate this year, be sure to order one, and learn for yourself just how good a fruit cake can be.

SEND YOUR CHECK OR
MONEY ORDER AIR
MAIL FOR

\$3.50

For A Sliced
3 lb. Old Home
Fruit Cake.

Order will be mailed promptly post paid. Money refunded if you are not completely pleased.

Benson's Bakery
Athens, Georgia

P. S.—
No order mailed to any city where Benson's franchise has been granted.



RESOLUTION OF APPRECIATION

WHEREAS: We were shocked at the sudden passing of Mr. Ben R. Downing of Monroe. We take note of the splendid contribution he made to the Louisiana Methodist Children's Home which he served as a member of the Board of Directors for 19 years, during which time he was on a number of important committees. Mr. Downing was noted for his regular attendance and his loyalty to the institution and its program. He was optimistic about its future and aggressively concerned about its welfare and development.

BE IT RESOLVED: That we express deepest sympathy to his family and that a copy of this resolution be spread upon the minutes of this Board and a copy be sent to the family and The Louisiana Methodist Board of Directors, Louisiana Methodist Children's Home:

R. W. Vaughan, Chairman
C. B. White
Jolly B. Harper

JAPAN'S CHRISTIANS REBUILD THEIR CHURCHES

(Continued from page 7)

Architect Tanaka has given considerable thought to the interesting problem of developing a uniquely Japanese touch in church design. European Gothic and American colonial styles are not well suited to Japan's needs, nor do they blend well in a Japanese setting. On the other hand, designs based on the oriental flavor of Buddhist temples and Shinto shrines, though indigenous, do not have a heritage in Christian faith, are costly, and are not easily adapted to stand up under the wear and tear of an ongoing Christian program. Furthermore, although some features of modern building design are adaptable to Japan's needs, the extremes of modern art forms are not in keeping with the conservative taste of Japanese Christians. Mr. Tanaka believes firmly in Dr. Toyohiko Kagawa's idea of building small functional churches for Japan, stressing simplicity of design, adaptability of space, and moderate cost. Such a church would be suitable as a center for a widely varied Christian witness and service, but would retain certain oriental features that would help the Japanese people of the present day to feel at home there.

Beautiful Yet Functional Church

The Shimo-ochiai Church meets many of these requirements fully.

A number of uniquely Japanese features are present. The Japanese custom of taking off one's shoes at the entrance and wearing slippers is preserved. Also, along one side of the sanctuary a row of sliding glass doors opens out on a very pretty oriental garden. Moreover, at special services, the overflow of the congregation sit in the balcony in Japanese fashion on a matted floor called "tatami." This balcony room serves also as a meeting place for the women's society, many of whose members feel at home in a tatami room.

The functional plan for the main hall itself is a kind of parable of the close connection between worship and daily life. It is so constructed that on Sunday morning it provides a simple yet beautiful sanctuary for communion with God in worship. Then during the week the folding chairs can be replaced by tiny tables and chairs, and the room is transformed quickly into a bright and lively kindergarten. The Rev. Mr. Toku and his wife make no apologies for this combination of the sacred and the educational. They feel that it helps them to keep the inspiration of worship on a level that speaks to daily life experiences, and gives added dignity and meaning to the daily efforts of the kindergarten workers. Their feeling is in the spirit of the hymn that reads, "To worship rightly is to love each other. Each smile a hymn, each kindly deed a prayer."

The Shimo-ochiai Christians built with an eye to the future. The church is so constructed that the chancel end can be disconnected and the sanctuary lengthened without any changes being made in the main body of the church.

WALT HOLCOMB BOOKS

The Gospel of Grace; Sam Jones "Biography's Best". Best loved sermons of Sam Jones. \$2.50 each. All 3 \$6.00. Dr. Holcomb will autograph copies. Sam Jones Foundation, Emory University, Georgia.

Church Furniture

Circular and Straight
Pews—Pulpit Furniture
Special Designs—
Write for Catalog

BUDE-WESLEY CO.

Little Rock's Favorite Eating Place

"QUALITY FOOD AT POPULAR PRICES"

Stop in and enjoy our excellent variety of delicious foods—at reasonable prices.

LIDO
CAFETERIA

615 MAIN STREET
Little Rock, Arkansas



DECEMBER 1, 1955

A Century of Christianity

The remarkable achievement of these ten years is a cause for great rejoicing, not simply because it is a milestone in the recovery of a crippled Church, but because it paves the way for the future growth of Christian witness in Japan.

In 1959, Japanese Christians will celebrate the 100th anniversary of the introduction of Protestant Christianity to Japan. This centennial celebration will be a rallying point for a new nation-wide thrust in evangelism. All of the varied resources of the united Church of Christ in Japan are being rallied for this major effort which will continue over a period of some years.

NEWS IN BRIEF

(Continued from page 11)

The Woman's Society of the Rose City Church of North Little Rock, celebrated the fifteenth anniversary of the society with a Silver Tea and Open House at the parsonage, October 30.

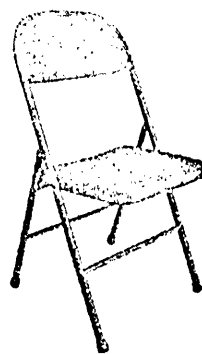
Receiving the guests were Rev. and Mrs. Robert A. Simpson and Mrs. Lee Crow, President of the WSCS.

The serving table was covered

with an imported cutwork linen cloth. The centerpiece was a lovely arrangement of white mums, stock and silvered fern.

Those serving were Mrs. E. E. Mehl, Mrs. J. A. Phillips, Mrs. Clint Cavin, Mrs. C. W. Waters, Mrs. Garland Hicks, Mrs. John Shaw and Mrs. Charles Halliburton.

ATLAS METAL FOLDING CHAIRS



WHOLESALE PRICES

ALL-STATE SUPPLY, INC.

1401 W. Capitol

Little Rock, Ark.

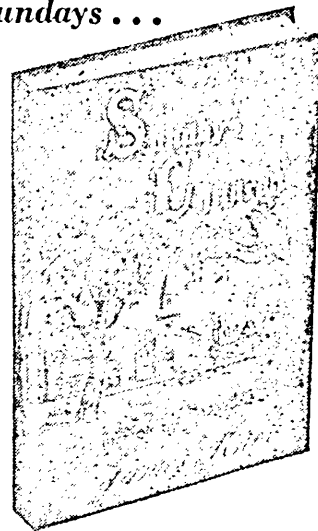
Capture a Moment in Time!

Sunday's Children

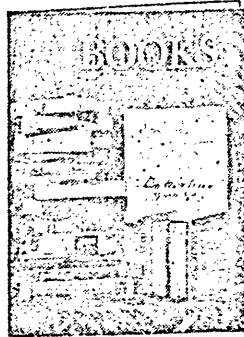
Recalls Boyhood Memories of a Town
That Came to Life on Sundays . . .

In SUNDAY'S CHILDREN, James Knox, a Methodist minister's son, recreates the world of his childhood—a little Shenandoah Valley town near Harper's Ferry some forty years ago . . . a town that boasts one drugstore and five churches, and humors a friendly rivalry between Jim's father and the Baptist minister . . . a town never lacking in exciting revival meetings where Nellie, the Knoxes' cook, stalks up the aisle at the end of each session to proclaim her salvation. As you read, you'll see the Shenandoah River flowing past the Southern town, hear the voices of the Methodist lady choristers raised in vigorous harmony, and gain an insight to a simpler, gentler way of life than we now know.

(HM) postpaid, \$2.75



This Is Just One of the 1,816 Important
Books in Our New Book Catalog



In LOOK AT THE BOOKS FOR 1955-56, you'll find books for all ages, every taste! Picture-story books for children, handbooks for teens, biographies of famous personalities, anthologies of verse, plays and short stories . . . travel books, stay-at-home books . . . fun books, reference books . . . books of science, humor and fiction. And every item makes a perfect gift! You'll find shopping by mail a convenience with our new book catalog—and we pay postage on all books. Write for your free copy today!

The Methodist Publishing House

Please order from House serving you

Baltimore 3 Chicago 11 Cincinnati 2 Dallas 1 Detroit 1 Kansas City 6
Nashville 2 New York 11 Pittsburgh 30 Portland 5 Richmond 16 San Francisco 2

When in Atlanta or Boston stop in our COKESBURY BOOK STORES:
In Atlanta, 72 Broad St., N.W. In Boston, 577 Boylston St.



The Sunday School Lesson

REV. H. O. BOLIN

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



LESSON FOR DECEMBER 11, 1955

WHO IS MY NEIGHBOR?

READ THE LESSON FROM YOUR BIBLE: Luke 10:

MEMORY SELECTION: You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbor as your self. (Luke 10:27)

This is the second and last lesson of UNIT IV: "DEMANDS OF DISCIPLESHIP". The first lesson of the unit dealt with the meaning of discipleship. It means a lot to be a true Christian. Most people know what it means but the trouble is they are not willing to pay the price. To be a real Christian means the denying of self and that is hard to do. All of us are a bit selfish, but we must remember that just to the extent we are selfish, we are not Christian.

The Lord did not stop with the matter of self-denial. Up to this point religion is more or less negative. It is only as one takes up his cross that he is living an out and out positive Christian life, and is following in the footsteps of the Master. Mind you, this cross is not something that is thrust upon us; some suffering or misfortune to which all are subject. The cross that the Lord is talking about is one that the individual takes up voluntarily; one that he could avoid if he were willing to live a self-centered life.

Still another demand in discipleship is that of the individual losing his life that he might save it. This sounds like a contradiction in terms, but it is in reality one of the greatest truths in the Bible. Christ was talking here about the abundant life that he came to bring to his followers. This type of life can be experienced only as the lower side of one's nature is crucified with Christ. The individual thus dies to self and self-interest that he might live for Christ, which means to a great extent the living for others. If need be, this sacrifice of self must go to the extent of martyrdom. Many, to whom Christ first spoke these words, did experience this very thing. They died for the cause for which they stood, and the blood of these martyrs became the seed of the early Church. We must remember, however, that it is just as important to live for a cause as it is to die for it, and one can give his life in service as well as in death. That in brief is the meaning of discipleship.

This brings us to our lesson for today—"Who Is My Neighbor?" This is a very serious question. If we find the proper answer to it, the lesson will be worthwhile.

A Look At The Scriptures

In order to get a better background of the printed portion of our lesson text, may we note some two or three events that took place just prior to our Lord's discussion with the lawyer.

Here in the 10th chapter of Luke we have the account of Christ sending out 70 disciples to do personal work. They came back highly elated over the success they had attained. This in turn caused the Lord to re-

joice. He realized that the Father was revealing great spiritual secrets to these common people; secrets that were not revealed to the wise and prudent. He then proceeded to tell his disciples that they were richly blessed. They were experiencing things that the prophets of old had desired to look into but had not been able.

It was at this juncture that a lawyer who stood by approached him with a question. The question had to do with the matter of eternal life. A careful study of the Old Testament will show that the Jews were very hazy in their idea of immortality.

It will be remembered that the Jewish state and church were one in those days. A lawyer was simply a student and interpreter of the Jewish law of the Old Testament—both moral and ceremonial. Jesus realized that this man knew the answer to his own question and that he was asking it with a wrong motive. So, Jesus replied by raising a question with him. To put the matter in every day terms the Lord said something like this to him, "You are a student of the Scriptures; you are a scribe; you are an interpreter of the law, what do you think the answer is?" The man replied by quoting the greatest statements found in the Jewish Law (Deuteronomy 6:5 and Leviticus 18:19). These statements, or commandments have to do with loving God supremely and neighbor as self. Jesus went on to say, "You have answered right; do this, and you shall live."

The chances are that the lawyer was greatly surprised at the turn of events. Because Jesus had not always agreed with these people in their interpretation of the law, they had come to the conclusion that he was against the law. When he had the lawyer answer his own question out of the law and assured him that he had answered right, he was completely taken off guard. Jesus had him on the defensive.

The lawyer was trying to entrap Jesus but he fell into his own snare. He was seeking an argument to prove that Christ was not sound in his teachings, but the door was closed to such contention unless he was willing to argue with himself.

His next move was to try to justify himself. That is a common habit of the human race. Any person who is wrong will do one of two things; he will either repent of his wrong or he will try to justify himself. This lawyer knew deep down in his heart that he had not lived the life of a neighbor, at least on the broad basis of this commandment. So, he proceeded to raise a very important question: "Who is my neighbor?" With regards to the matter of neighborliness there is only one question that is more important, and it is,

"Whose neighbor am I?" In answering the question the Lord gave it that turn.

It will be noted that Jesus did not answer the question directly and in so many words, but he rather told a story; a parable, illustrating the matter of neighborliness. Some one has said that "One example is worth a thousand arguments". Christ gave an example of neighborliness in action.

This parable of the good Samaritan is the most beautiful story of human kindness ever recorded in the history of the human race. May we note briefly the high points of it:

The background of the parable is laid on a road that extends from Jerusalem to Jericho. It is a stretch of road some 17 miles long and in places it passes through very rugged country. In the time of Christ this country was infested by bands of thieves who were in the habit of preying upon travelers.

According to the parable, on a certain occasion a traveler started out from Jerusalem to go to Jericho. Presumably this traveler was a Jew. He was attacked by a band of these thieves, beaten, robbed, and left on the roadside in a dying condition.

Then, the Lord has two men pass by, men above all others from whom this wounded person should have expected help. These men were not only church members, but they were religious leaders in the church, or synagogue, one was a priest and the other was a Levite; a member of the priestly tribe of Levi. We are told that these men came to the place where the wounded man lay; they looked at him and no doubt in a measure sympathized with him, but they passed by on the other side. It seems that to these men religion meant the carrying on of ritual rather than rendering service to needy people. Like the lawyer spoken of above, they justified themselves. The chances are they were hurrying from Jerusalem to Jericho to take part in some religious service. If they had taken time to aid the wounded man they would have been late to this service. Regardless of the number of wounded people by the roadside the religious show must go on.

Then, too, these men may have passed by on the other side because of fear. They might have figured that the thieves were still lurking near and if they should stop to help the wounded man they too might become victims.

Another reason for their failure could have been stinginess. It costs to render service. The Samaritan, in addition to putting the wounded man on his beast and carrying him to a wayside hotel, paid the hotel keeper the equivalent of two days' work. That is what the amount of money spoken of in the parable represented in that day. Not only so, he told him that if he spent more in caring for the wounded man and bringing him back to health, he would repay him on his return trip.

Still another reason for these men passing by on the other side might have been the matter of class distinction. The priest and Levite might have figured that the wounded man was not a worthy person. That is a question that is often raised when we start out to render service. Or they might have discovered that he did not belong to their social class. He was beneath them, and why therefore should they waste their precious time rendering help to him.

On an on we could go trying to figure out just why these men passed by on the other side, but there is no good reason for their failure. They will always be looked upon as hypocrites of the first rank; men who made a big profession of religion but who were so cruel and selfish that they would permit a fellowman to die for the want of attention by the roadside.

On the other hand the good Samaritan will always be looked upon as the kindest person who ever lived; in fact we see in him a picture of Christ himself. It will be noted that the Bible does not call the Samaritan "good," but all generations from that day until our time place that adjective by the side of his name.

Note the wonderful Spirit of Christ in this matter. Just a few weeks prior to this time (see Luke 9:52-53) the Samaritans had rejected Christ and refused him the comfort of even one night's lodging. The Jews and the Samaritans hated each other and one group was just about as much to blame as the other. It seems a bit strange that Christ, so soon after he had received this slight, would make a Samaritan the hero of one of the greatest parables ever uttered by him.

Better than a solid week of abstract teaching on the subject the parable answered the question, "Who is my neighbor?" And also the more important question, "Whose neighbor am I?" The application is so obvious that even a child cannot miss it. Your neighbor is any one, regardless of race, creed, or color who needs your help.

Do you know of any sick people who need a word of comfort and encouragement, or maybe some material assistance? If so, they are your neighbors. Do you know of poor people who lack for the bare necessities of life? They also are your neighbors. Do you know of displaced persons who are individuals without a country? There are hundreds of thousands of them in our day, and they are our neighbors. There are benevolent agencies in our nation that are trying to render help to these people and we can be neighbors to them by helping through these agencies. Do you know of millions of people who have not yet accepted Christ and his way of life? All of these unsaved people become our neighbors. We will help them along this line or like the priest and Levite we will be passing by on the other side. Some of these people who are traveling the low road in the place of the high road are right under the very shadow of our churches. They are our neighbors.

Not only does this matter of neighborliness hold true between individuals, classes and races of this earth, it also holds true between nations. There are many underprivileged nations in this world; nations whose citizens are living beneath the standards of comfort and even necessity. All of them, whether behind the iron and bamboo curtains or not, become neighbors to the more fortunate countries of the world. The know-how of the more progressive nations of the world must be carried to the ends of the earth and the backward nations lifted up to a higher standard of living, otherwise the standards of the more advanced countries will be brought down. Our world today is one great neighborhood and it follows that universal neighborliness must be practiced everywhere.

ARKANSAS METHODIST