

# Arkansas Methodist



"SERVING TWO HUNDRED THOUSAND METHODISTS IN ARKANSAS"  
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## CAMDEN DISTRICT IN EVANGELISTIC MISSION

Methodists of the Camden District are engaged this week in an evangelistic mission that features preaching services in 29 churches in the district and evangelistic visiting in the homes of prospects for decisions for Christ and church membership. This district program is one of two such evangelistic missions scheduled for this conference year in the Little Rock Conference, the Little Rock District mission to be conducted in late January and early February. The programs are under the general direction of the Conference Board of Evangelism, Rev. H. O. Bolin, Little Rock, chairman, and Dr. J. Kenneth Shamblin, conference director of Evangelism. Dr. W. Neill Hart is the Camden District Superintendent.

Dr. George Baker, Professor of Preaching and Evangelism, Perkins School of Theology, Southern Methodist University, was the featured speaker at a District Rally at the First Methodist Church, Magnolia, on last Sunday afternoon when the Camden District Mission was officially launched. Dr. Baker and Dr. Aubrey G. Walton, pastor of the First Methodist Church, Little Rock, are inspirational speakers at morning meetings of the pastors and guest pastors conducting the program.

Rev. M. E. Scott, El Dorado, Camden District Director of Evangelism heads the District Executive Committee in charge of the program. Other members of the committee include: Dr. Cecil R. Culver, El Dorado; Rev. Robert B. Moore, Camden; Rev. C. Ray Hozendorf, Magnolia; Rev. Marion W. Miller, Hamburg; Rev. Elbert Jean, Strong; and Rev. Bryan Stephens, Stephens.

The First Methodist Church, Searcy, will formally open the first unit of its new church building on Sunday, December 11 at 7:00 p. m., according to Rev. William Hightower, pastor. Grace Church is a new congregation and will participate in the distribution of receipts of the Special Program for Church Extension in the North Arkansas Conference. This program is the successor to the 1000 Club in that conference.

Rev. E. G. Kaetzell, Searcy District Superintendent, will deliver the first sermon in the new sanctuary, and Rev. Alvin Murray, pastor of the First Methodist Church, Searcy, will also participate in the conducting of the service.

Grace Church was formally organized in early July after the appointment of Rev. Mr. Hightower at the June session of the North Arkansas Conference. Its present membership is 50 members, with about half of that number having been received during the recent evangelistic mission held in the Searcy District. The charter membership of the church will be closed with the service next Sunday night.

The \$7,500 first unit is of brick veneer construction and has been erected with a seating capacity of 175 worshippers. Several temporary partitions providing classroom space will be removed at a later date when additional units are added to the building. The structure was erected on 3 lots purchased by First Church, Searcy, and that church is also paying a substantial amount on the operating budget for the first year.

The Special Program for Church

## State Council Provisional Convention December 20th, Little Rock

Methodist Representatives Named

Protestants in Arkansas will take a step nearer the formal organization of a State Council of Churches when representatives of eight denominations and the United Church Women meet at the First Methodist Church, Little Rock, Tuesday, December 20, at 10:30 a. m., for what leaders of the movement have termed a Provisional Convention. Decision to hold the Provisional Convention was made at an earlier meeting in Little Rock in October with representation to the Convention being determined on the basis provided in the proposed constitution for the Council.

The purpose of the December 20 meeting, according to Bishop Paul E. Martin, convener for the Provisional Convention, is to hear reports of 4 temporary committees named at the earlier meeting. On the basis of the committee reports the Council program, budget, and constitution will be decided for submitting for consideration by the 8 denominations and United Church Women, the groups now interested in Council membership. It is expected that during 1956 these denominational groups will determine their

own course with reference to Council membership on the basis of the report by the Provisional Convention. When these groups have acted, the Council will be formally organized, according to Dr. Edward Lantz, Atlanta, National Council of Churches of Christ representative, who is assisting in the organization of the Arkansas Council of Churches.

The eight denominations now considering membership include The Christian Church (Disciples), The Episcopal Church, the Colored Methodist Episcopal Church, the American Methodist Episcopal Church, The Methodist Church, the National Baptist, the Presbyterian USA, and the Presbyterian US. In addition the United Church Women is considering membership.

Bishop Martin announced recently representatives from the Little Rock and North Arkansas Conference to the Provisional Convention. They include: Little Rock Conference, Bishop Martin, Dr. F. A. Buddin, Little Rock; Dr. W. Neill Hart, Camden; Rev. T. T. McNeal, Arkadelphia; Dr. E. Clifton Rule, Hope; Rev. Kenneth L. Spore, Monticello; Dr. Arthur Terry, Pine Bluff; Rev. Roland E. Darrow, Monticello; Dr. Roy E. Fawcett, Little Rock; Rev. E. D. Galloway, Hot Springs; O. A. Graves, Hope; Mrs. J. R. Henderson, Little Rock; Rev. C. Ray Hozendorf, Magnolia; J. H. Lookadoo, Arkadelphia; Mrs. T. S. Lovett, Grady; Mrs. A. R. McKinney, Texarkana; Mrs. Henry McKinney, El Dorado; Dr. J. Kenneth Shamblin, Little Rock; Roland M. Shelton, Little Rock; Mrs. Eugene Stewart, Little Rock; Dr. Norman R. Wadsworth, Monticello; Dr. Aubrey G. Walton, Little Rock; and Rev. Horace M. Lewis, Stuttgart.

North Arkansas Conference representatives include: Rev. Richard E. Connell, Batesville; Rev. Henry A. Rickey, Conway; Dr. Roy I. Bagley, Fayetteville; Rev. Otto W. Teague, Forrest City; Dr. W. Henry Goodloe, Fort Smith; Rev. Elmer J. Holifield; Rev. J. Albert Gatlin, Paragould; Rev. E. G. Kaetzell, Searcy; Dr. Ira A. Brumley, Conway; Rev. W. Neill Storey, Conway; Mrs. E. G. Kaetzell, Searcy; Charles

Extension of the North Arkansas Conference, a variation of the 1,000 Club in the Little Rock and Louisiana Conferences, consists of the securing of 1,575 share of \$10 each, the money to be used exclusively for church extension purposes. The shares have been purchased by members in local churches throughout the conference and the proceeds will be divided by the Conference Board of Missions action between Grace Church, Searcy, the Lake-wood Methodist Church, North Little Rock, and a new church yet to be organized at West Memphis. According to Rev. Mr. Kaetzell 208 shares have been purchased in the Searcy District, with 4 shares being taken by Grace Church. Payment on the shares in the North Arkansas Conference are currently due, according to Rev. Vernon Chalfant, Harrison, Chairman of the Conference Board of Missions which has the responsibility for the program, and he urged that payments be made as soon as possible so that distribution of the proceeds may be made.

Workshops were conducted Saturday afternoon by student groups from Henderson, Arkansas State, Arkansas Tech, University of Arkansas, A & M, Philander Smith, and AM & N.

The College of the Ozarks and Little Rock Junior College were represented at the MSM meeting this year for the first time.

## Methodist Students In Annual Meet

By Methodist Information

Some 176 students from eleven Arkansas colleges and universities attended the annual state Conference of the Methodist Student Movement in Conway December 2-4.

Conway's First Methodist Church served as headquarters for the meeting and sessions were also held on the Hendrix Campus and at Arkansas State Teachers College.

Ed Mathews, Foreman, senior at the University of Arkansas and president of the MSM, presided at the business session Saturday morning when officers were named for 1956. Those elected are: president, Miss Sue Hudson, Magnolia, student at Southern State; vice president, Tommy Meyer, Altus, College of the Ozarks; secretary, Miss Pat Allen, El Dorado, University of Arkansas; treasurer, Miss Carol Kay Williams, Marked Tree, Arkansas, Arkansas State College; publicity director, Miss June Green, Springfield, Ohio, Philander Smith; and director of the

Methodist Student Fellowship Fund, Joe White, Little Rock, Little Rock Junior College. The Rev. John Hassler, director of the Christian education at First Methodist Church, Magnolia, was re-elected dean; and Dr. James S. Upton, professor of religion at Hendrix, will continue to serve as state MSM director.

Bill Thrasher, Henderson State College student from Foreman, was named the Arkansas candidate who will compete with candidates from other states for United States delegate to an international student meeting to be held in Berlin, Germany, in 1956.

Dr. Albert Outler, professor of Theology at Southern Methodist University, was platform speaker for the Conference, and centered his talks around the theme of the meeting, "I Fain Would Take My Stand".

Dr. Harvey Brown, member of the department of college and university religious life of the General

Board of Education of the Methodist Church, was to have been resource person for the conference, but he was unable to attend because of illness in his family.

The group voted to hold next year's conference at Henderson State Teachers College, Arkadelphia, Nov. 30-Dec. 2.

One of the highlights of the conference was a banquet at the First Methodist Church Saturday night which was followed by the presentation of Stephen Vincent Benet's "A Child Is Born". Members of Alpha Psi Omega of Hendrix presented the modern drama of the Nativity.

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Old Sledge's Supreme Test Was "Devil Bill" Jones  
A Heart-warming Story of Another Day About

## Uncle Tom Barton

By J. B. Stewart\*

UNCLE Tom Barton was a mighty man—physically; tall, with slightly humped broad shoulders. His long brawny arms, with fists shut up, resembled long handled mauls. In later years when he turned from blacksmith to preacher, he preached with such fiery zeal, and so frantically gesticulated with clenched fists, the people dubbed him "Old Sledge." His muscular strength stood him in good stead, for there came a time, preacher though he was, when he was forced to use his fists in a righteous cause.

The time had been when Uncle Tom was considered by his more sedate neighbors, as somewhat of a rounder—not viciously mean—just a happy-go-lucky sort of a fellow. He would drink liquor, go to dances, play the fiddle, and bet on the horse races. But one summer during one of the big meetings under a brush arbor, when the preacher was flaying the sinners alive, and scorching them over the bottomless pit, Uncle Tom got religion, and became a zealous, active worker in the church. He would start the songs, lead in prayer and get up and talk in meeting.

It soon became whispered around among the neighbors, that "next thing you know, Uncle Tom'll be a preaching." It was right after the Civil War, and religious work had been sadly neglected in many sections of the country, and Uncle Tom was considered a good case to send out on the frontier border, where things were pretty wild. He could quote a good deal of Scripture and knew a good many of the old hymns by heart. So in due time with Bible and hymn book in saddle bags, across his old flea-bitten gray, Old Sledge was a full fledged circuit rider.

In the bounds of his big circuit was an isolated village known as the Cross Roads, which had the reputation of being a mighty tough place. It was here that the preacher was forced to fight the wealthiest, but toughest character in the country, known as Devil Bill Jones. It was a fierce battle but resulted in a victory for the preacher.

The Cross Roads had only a few business enterprises—a cotton gin, grist mill, stave mill and a whiskey shop, most of them owned by Devil Bill Jones. He was called Devil Bill to distinguish him from the half dozen or more Bill Joneses of the country. Devil Bill was a mortal hater of preachers, and swore if one ever passed through this neck of the woods, he'd whip him, make him dance a hornpipe, and treat to a gallon of peach brandy besides.

Old Sledge dreaded The Cross Roads, and for a while shied clear of the place. And then it dawned on him that he was shirking his duty out of pure cowardice and man fearing spirit. It got on his conscience and kept him awake at night. "Those heathens need the gospel," he reasoned with himself, "and the Lord has sent me to give it to them." He finally picked up courage to write Devil Bill, addressing him, "Mr. William Jones, Dear Sir: I will be passing through your town a week from next Satur-

day, and if it is the Lord's will (and I'm sure it is), I will preach at eleven o'clock in front of your saloon." Signed, "Rev. Thomas Barton."

Devil Bill was surprised. He roared and charged, and popped his fist and swore if that old hypocrite did venture to pass through that place, he'd whip him within an inch of his life. But it got all around the country, that "hell was going to reek loose" next Saturday at The Cross Roads.

Long before the hour arrived, the whole place was working alive with people, big, little, old and young were there from all the neighboring communities — ostensibly to do their shopping — but in reality to see the show. Devil Bill stayed behind his counter and sold more whiskey than he'd sold in a month. The crowd grew tired in waiting. They would get out and mope around over the yard, and gaze up and down the road, closely eyeing every object that appeared in sight. Men would take out their old bull's-eye watches and compare time. Devil Bill kept telling them they might as well call off the watch and go home, that that preacher knows I'm loaded for him and he's not coming. One rustic looking old fellow, leaning up against the counter, turning his cud of tobacco in his mouth, and spitting about six feet in direction of the old rusty stove, drawled out, "I've knowed him for nigh on to twenty years, and never knowed 'im to break any kind of a 'pintment yet."

Just five minutes of eleven, Old Sledge was seen topping the hill half a quarter up the road, and riding at a pacing gait. The crowd thickened on the high porch in front and stood with bated breath. As the preacher got closer, he seemed to be talking to himself. Some of them said he was praying. But it turned out that he was only humming a tune. He pulled up and alighting from the saddle, greeted with a hearty, "Good morning gentlemen," and asked in a kindly voice if Mr. Jones was in the crowd. By this time Devil Bill had pushed his way through and was out on the ground. He lunged at the preacher and dealt him a blow that staggered him several feet back. Old Sledge was seized with a fit of righteous indignation. He soon recovered his equilibrium and went into action. He was now aroused to the fierceness of a lion, and his trade at the anvil had developed in him the strength of a giant. Fists began to fly thick and fast, like the blades of a windmill in full speed. Round and round they went, the battle waxing hotter and hotter. The crowd sent up a deafening roar that jarred the earth and rent the air for miles around. It soon became apparent that Devil Bill's wind was playing out under the blinding blows of Old Sledge. They clinched and went to the ground with the preacher on top, pestling and pounding till some of the crowd pulled him off. Devil Bill was whipped and had to be carried into his house near by, leaving his business in charge of a trusty customer.

Old Sledge stepped to one side, drew a long breath and started a song, one of his old favorites:

"Fight on my soul till death  
Shall bring thee to thy God,  
He'll take thee at thy parting breath,  
To His divine abode."

The crowd, restraining as best they could their guffaw, gathered around the strange, fighting preacher. He mounted a goods box and for an hour, preached "righteousness temperance and Judgment to come." "Turn sinner, turn!" echoed and re-echoed from the neighboring hillside. He closed with a brief history of his own early wild career, and warned against the danger of procrastination.

And Mrs. Jones, wife of Devil Bill, had been reared in a Christian home, but poor woman, it had been many a day since she had been privileged to hear anybody preach. As soon as she had rendered first aid to her battered and beaten-up husband, she drew her chair up near a window and listened to the outdoor sermon. By this time, Devil Bill was calmed down and duly sober. He told his wife she had better get out and look after that preacher and his horse, "if he can preach like he can fight, maybe the Lord did send him here." The preacher spent the night in the home of Devil Bill, begged a thousand pardons, had family prayer, and preached next day from the porch to a crowd that filled the front yard. He organized a church with a few charter members, and took Devil Bill in on six months' probation. He closed the service with another one of his favorite hymns, "Am I a soldier of the cross?" and when he struck the lines, "Sure I must fight if I would reign," he raised his voice to its pitch and fairly stood on his tiptoes, while a smile of triumph beamed from his broad face. The neighbors all said that Old Sledge literally mauled salvation into Devil Bill's old hide, for it never would have gotten there any other way.

### BUILDING FOR BROTHERHOOD DEDICATED

New York (RNS)—The Building for Brotherhood, new headquarters for the National Conference of Christians and Jews, was dedicated here as a national center for promoting goodwill and understanding among the racial and religious groups of America.

The new home of the National Conference, located at 43 West 57th St., was made possible by a gift of \$1,000,000 from the Ford Motor Company Fund.

It also houses the American office of the World Brotherhood organization and the headquarters of Religious News Service.

Dr. Ralph J. Bunche, Under Secretary General of the United Nations, presided at the dedicatory exercises which were held at Carnegie Hall.

A feature of the ceremonies was the handing over of the key to the new building by William Clay Ford, vice-president of the Ford Motor Co., to Roger W. Straus, board chairman of the American Smelting and Refining Co.

### DEDICATE THREE CHAPELS AT BRANDEIS UNIVERSITY

Waltham, Mass. (RNS)—Three chapels at Brandeis University here — Protestant, Roman Catholic and Jewish — were jointly dedicated in an academic ceremony on the campus. Associate Justice John Marshall Harlan of the U. S. Supreme Court was the principal speaker.

Separate religious dedication services for the individual chapels had been held earlier by representatives of the three groups.

A message from President Eisenhower was read at the ceremony. It said:

"Such an occasion demonstrates the belief in tolerance which has enabled Americans of varied faiths to live together in harmony, to work together for the common good, and to enrich their experience through familiarity with religious traditions, each of which contributes to our common culture."

Justice Harlan said the concept of three separate chapels was "a noble and unique" experiment in the academic field.

"Independence, alertness and common sense are the final bulwark in protecting liberties and preventing the erosion of our institutions," he said.

ARKANSAS METHODIST

\* Rev. J. B. Stewart, Newark, is a member of the North Arkansas Conference.

## 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. 4

### THEY WANTED WINE

"And when they wanted wine, the mother of Jesus saith unto him, They have no wine" — so reads the King James Version in its account of the marriage at Cana in Galilee (John 2:1-11). To the modern reader this means that when some of the guests grew thirsty and desired wine, the mother of Jesus realized that there was none and turned to him for help.

But that is not what the Greek text of John 2:3 means. Its first clause was translated by Tyndale: "And when the wine failed." Tyndale's reading is correct, and was used in the successive versions of Coverdale, Thomas Matthew, the Great Bible, the Geneva Bible, and the first edition of the Bishops' Bible. The Greek text implies that the bridegroom had supplied wine, according to Jewish custom, but that he had miscalculated and did not supply enough. Tyndale's translation of the clause has been reinstated by all authorized revisions of the King James Version — by the English Revised Version of 1881, the American Standard Version of 1901, and the Revised Standard Version of 1946-1952. Other modern translators also agree with Tyndale; they say that the wine "ran short" (Moffatt, Weymouth, Twentieth Century, Ballantine, Rieu) or "gave out" (Goodspeed, Phillips, Verkuyl).

The wording of the King James Version, "when they wanted wine," is an ambiguous rendering for which a reviser of the Bishops' Bible is responsible. It first appeared in the second edition of the Bishops' Bible, and was taken from it by the King James translators. These two versions stand alone in this mistake.

In 1611 the error was not as apparent as it is now, for the verb "want" is always used by the King James Version in the older sense of "lack," and not in the sense of "desire." The seventeenth-century reader understood the clause to mean "when they lacked wine" just as naturally as the reader of today understands it to mean "when they desired wine." But even so the King James rendering of this clause is an inaccurate paraphrase of the Greek text, and is apt to mislead the English reader.

### NEW FILM DEPICTS CHRISTIANITY- COMMUNISM STRUGGLE

New York, N. Y. (NC) — A dramatic new film depicting the struggle between Christianity and Communism behind the Iron Curtain in the divided city of Berlin, Germany, had its world premiere here recently before an overflow audience of 500 church leaders and Hollywood and New York film executives.

Titled "What Price Freedom," the 40-minute motion picture, filmed in its entirety on location in the Eastern and Western Sectors of Berlin, tells the true story of a young East Berlin girl whose unshakable faith in Christianity gives her the courage to speak out against the Communists.

The film stars in the three ma-

## Weekly Radio Program Features Methodist Pastor



T. C. Whitehouse is pictured above presenting his 15-minute "GOOD NEWS" broadcast. The program is carried on Mutual Broadcasting System network Saturdays at 10:30 a. m. "GOOD NEWS" is produced by Ohio Methodist Information and presented in cooperation with the National Council of Church's Broadcasting and Film Commission and the Methodist Radio and Film Commission.

Comparatively Speaking

### Ministers' Salaries Still Low

New York (NC)—A minister today is one of the lowest paid professional persons in this wealthiest of nations.

This is the finding researchers of the National Council of Churches made public recently.

From the records of three large denominations—the only ones that report this information—these researchers have discovered that some ministers' salaries are slightly on the increase, but still do not keep pace with those of persons laboring in lay fields.

The increases are the first ones noted, however, since the National Council began keeping records in 1953.

In the United Presbyterian Church pastor's salaries have grown enough to give them 3 percent more buying power than in 1939.

In the Congregational Christian Churches, the increases give pastors almost 6 percent more buying power than in 1939.

The Protestant Episcopal Church, the third reporting body and the one in which salaries are traditionally higher, has registered slight increases for its clergymen, too, but the average '53 salary gives them less purchasing power than they had in 1939. It does, however, give them more than for any year since 1946.

"Probably more church members and lay persons generally are feeling increasing concern about pastors' low salaries," Dr. Benson Y. Landis, associate director of the National Council's department of research and survey, and editor of the 1956 Year—which the study is published.

"That may account for the rise in salaries. But, in terms of food and clothing, the clergy, disconcertingly enough, still do not come off as well as the average member of lay society."

As for actual figures — in the United Presbyterian Churches, the average annual salary was \$1,979 in 1939. By 1953 it had grown to \$3,490, but this meant only \$2,046 in terms of '39 buying power.

For roles, Ursula Lyn, a well-known German actress as Elsa, the young Christian caught up in the Communist intrigue in East Berlin; Bob Cunningham, a Hollywood film actor as the young American businessman who befriends her; and Frederick Valk, a Berlin born actor, now a British subject, as Commission Krause, the disillusioned Communist leader.

The 16 mm. sound film is currently being released in both color and black and white by the Broadcasting and Film Commission of the National Council of Churches for use by church and civic groups across the country.

In the Congregational Christian Churches the average salary increased from \$1,769 in 1939 to \$3,484 in 1953, but this meant only \$1,809 in '39 dollars. The figures for this denomination represent cash payments only, whereas those in the other two denominations include rental value of the minister's home.

The average annual salary in the Episcopal Church advanced from \$2,725 in 1939 to \$4,555 in 1953. But the '53 figure was worth only \$2,365 in '39 buying power, or an actual decrease.

To take a look at the latest figures for both clergymen and men in other walks of life, Bureau of Census report for '49 were consulted. According to census records, the median income reported by male clergymen for 1949 was \$2,412. This represents cash received and does not include the rental value of a home occupied by the clergyman.

As compared to \$2,412, bakers in 1949 made \$2,917; blacksmiths, \$2,701; bookkeepers, \$2,847; and bus drivers \$3,116. The only individuals reported making less than ministers were farmers, barbers, deckhands,

On November 26, 1955, the Mutual Radio Network began a new weekly program, "Good News," which features Rev. T. C. Whitehouse, pastor of The Third Avenue Methodist Church, Columbus, Ohio. Time of the broadcast is 10:30-10:45 A. M. EST on Saturdays. Some of the networks 525 stations will carry it at other times by delayed broadcast.

It is released through the National Council of Churches and is produced by Ohio Methodist Information in cooperation with the Radio and Film Commission and the National Council's Broadcasting and Film Commission.

While not strictly "religious" in content it discusses those happenings which reflect religious ideals, high moral and ethical behaviour and underlines the stories of courage and faith in the week's news.

The program has been on the air in Cleveland for the past five years where it was produced by Mr. Whitehouse for the Cleveland Church Federation. More recently the program has been heard over stations in Columbus and Youngstown. In 1951 the program was given by the National Council of the Churches of Christ a "first award" in the news category.

In describing the new network series, Mr. Whitehouse says: "Good News" is designed to make available to a wide audience a weekly summary of those events which serve to point up the positive aspects of life in our society, especially as these events illustrate conscious ethical and spiritual choices on the part of individuals and groups.

"The program will bring listeners the stories, and sometimes the actual voices, of people who increase the world's store of good acts by heroism, kindness and service.

"We believe that hopelessness is a spiritual condition that needs correction; the ultimate purpose of "Good News" is to engender hope. . . ."

Miss Irene Parthmer, a muscular dystrophy victim for the past 20 years and a member of Courage, Inc., handles the initial research for the "Good News" program. Each day of the week she reads twelve leading daily papers from America's headlines. Mr. Whitehouse then edits the stories which she has taken from the newspapers and moulds them into the "Good News" program.

There is a sense in which "Good News" begins even before the broadcast, for the story of Miss Parthmer's participation in the radio program is a story of courage and quiet confidence. Confined to her bed since she was a little girl, this young woman makes her own contribution to this week's "Good News."

waiters and laborers.

The disparity is even wider among professional men. As compared to the \$2,412 median salary ministers received in 1949, accountants and auditors made \$4,002; architects, \$5,580; dentists, \$6,232; lawyers and judges, \$6,257; and physicians \$8,115. The sole professional men bringing home a smaller pay check than ministers were artists and art teachers. They reached a median of only \$2,360.



## Thanksgiving Not Early Enough

WE venture to say that with the passing of each year it is becoming more and more difficult to see evidences of and to experience in a deeper way the real meaning of Christmas. The mounting materialism which characterizes each succeeding Christmas is nothing short of appalling. There was a time when the end of the Thanksgiving season signalled the beginning of the commercial buildup for Christmas. That was thought to be an early date, but even that date is no longer observed.

We were in one of the largest cities of this Area on a day almost two weeks before Thanksgiving and joined with several thousand others in watching a Christmas parade, complete with floats, fairyland characters and Santa himself. This was more than six weeks before Christmas.

One could not keep from wondering how parents would be able to keep their children in hand for the six week period after their being exposed to such a delightful treat long before Thanksgiving. But of even more importance is what God thinks of the manner in which His children commemorate the supreme demonstration of His love for His children, the gift of His Son, Jesus of Nazareth.

## Must Liquor Be Served On Planes?

REPRESENTATIVE Thomas J. Lane of Massachusetts is prepared, when Congress meets again, to introduce a bill which, if it becomes law, will make it illegal to serve liquor on commercial airplanes. After other means have been tried, it appears that only a national law will stop airlines from the dangerous practice of serving liquor to passengers on flight.

Officials of airlines sense the need for a change in the practices of the past, in serving liquor on planes. However, they insist that the custom can be made safe with proper regulations. It is not easy to imagine regulations of any character that would meet all of the objections that have been raised to this hazardous and, to many, obnoxious custom. This character of service, or disservice, in air travel should not be regulated; it should be eliminated.

Air travel, at best, has hazards enough. Pilots, stewards and stewardesses, in general, feel that air travel would be made safer if no liquor is served on the plane.

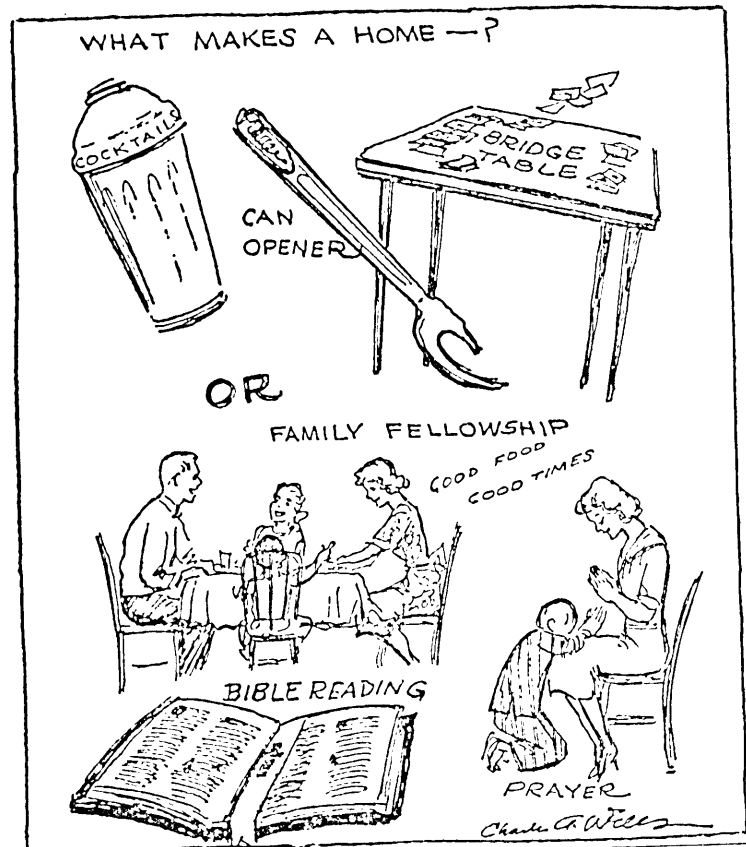
Officials of airlines seem to feel that they would lose some customers if they omitted serving liquor on their planes. There may be a few liquor-soaked, gin heads who put the love of liquor above safety of travel. It is in evidence in the number of drunks arrested for drunken driving of automobiles. Nevertheless, people, who are such slaves to drink that they cannot travel a few miles or a few hours on a plane without demanding that they be served liquor, need something a lot more vital to their health and safety than a plane ride.

When officials of airlines insist on serving liquor on plane flights, one gets the feeling that they are more concerned about mundane matters than they are about the safety of their passengers. Such officials would do their business a service if they would voluntarily discontinue serving liquor on flights before they are forced to stop by Congressional action.

## How Do We Get That Way?

JUST now the world is in a dither over the fact that Nationalist China is threatening to veto the admission of Outer Mongolia into the United Nations. The United States and other members of the United Nations are alarmed at this possibility since such a veto, on the part of Nationalist China, would cause Russia to carry out her threat to veto the admission of thirteen western-sponsored nations. Russia's ultimatum is, admit all eighteen of the nations proposed for membership, which includes Outer Mongolia, or she will block the admission of all.

We get very much stirred up over the fact that Nationalist China is opposed to admitting Outer Mongolia but is willing to admit the other seventeen nations. We seem to accept it as a mat-



ter of fact when Russia declares that she will block the admission of the other seventeen nations if the one nation, Outer Mongolia, is not admitted. Under the circumstances, we think Nationalist China would make a big mistake in blocking the admission of Outer Mongolia. However, Nationalist China's real crime seems to be in being weak as compared to Russia.

## Prayer Life Movement Pitfalls

IN three weeks Methodism in Arkansas and Louisiana will launch a year long prayer vigil during which there will be offered continuous prayer in one or more of the churches in each of the two states. This is a marvelous undertaking which can lead to the deepening of the spiritual life of individuals and churches throughout the Area.

It occurs to us that at this time it might be well to suggest two or three pitfalls of such a program, dangers which if not heeded could very well hurt the movement and which if heeded could lead to many rich spiritual experiences. First, we must not minimize the maximum effects that such a program can have when entered into with sincerity and faith. Churches and individuals who have cultivated a deep prayer life have become instruments through which the power of God flows, and in the power of God there is no limit.

Further, we must not magnify the mechanics of the program, a tendency which attends many Methodist programs. Methodists like to organize their programs, and then tinker to improve and reimprove the organizational structure, with the result that oftentimes the real purpose for which the program was launched is lost sight of. In this instance, we may tend to emphasize and deemphasize the fact that every minute of 1956 will be occupied by someone in prayer, that so many churches and individuals are participating, and that this is being done in the two states of the Area. Of course, total participation is important and organization is necessary, but most significant is the fact that prayer is now being given such a large place in the total life of Methodism, Methodists and their churches.

Others may tend to regard the Prayer Life Movement as a passing emphasis and with the passing of their turn in the vigil and the year, the need for the emphasis will have also passed. This is a serious pitfall, and may account in part for the lack of spiritual depth so evident today, a reason why Prayer Life Movements are now needed. Indeed, this is a continuing emphasis, long overdue, and should result in the cultivation of practices of prayer by individuals, every day in every year.

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## KEEPING OUR BALANCE

The late Reverend "Dick" Sheppard, so long the beloved minister of Saint Martins-in-the-Field, London, said that he never bet on a horse race but once. And that occasion was just after he had talked with a sulphuric old lady, who so ranted against the evils of gambling that in reaction he went at once to the race track and placed his bet.



Doctor Sheppard went on to say that if we wish to win youth to Christian ideals, we ought to recall the words which he read on some English match boxes. The words are these, "Rub lightly."

I think we all see his point. Sometimes, even in trying to improve people, when we "rub it in" too hard, we rub it out. We can so push our zeal in a good cause that we become fanatics or zealots and spoil our influence. Almost any virtue when carried to extremes verges toward a vice.

Prudence, for example, is a virtue most valuable in keeping us from recklessness, but prudence can be carried to the point of timidity, even paralysis.

Amiability is a charming virtue in helping us get along tactfully with others, but a person can be so amiable as to be weak and pliable.

Thrift is a virtue certainly needed in our time when there is a popular tendency to let the government take care of our future "rainy days." Yet thrift can be pushed to the point of niggardliness, meanness and avarice. "A bird in the hand is worth two in the bush" is a good proverb; but if we got all the birds in our hands there would be no singing in the bushes.

Such thoughts help us to understand why the Second Epistle of Peter counsels us, "Add to knowledge, temperance."

When we hear the word "temperance" we think first of all of restraint, of holding ourselves in. We are born into this world as little bundles of desires. These desires reach out in all directions, and if we

proceed on the principle of doing just what comes naturally, we grow like a wild bush, irregular and unkempt. The temperate person is one whose life is trained and pruned into shapeliness and fruitage.

The body, as given to us by our Creator, is normally a beautiful instrument. Look at the athletic young fellow using his body with such admirable and carefree grace. But if we pamper our bodies, give them their fill in any direction, they become imperious tyrants and we become their slaves.

The appetites awake in us before our reason does. Hence it is natural that the Ten Commandments should be so largely "Thou shalt nots." Self-control begins with self-restraint.

But keeping our balance requires more than negative restraints. A balanced personality is not a mere middle-of-the-roader. Consider the Perfect Man of Nazareth, whose birthday we are approaching.

Jesus loved the quiet hours alone, yet He was no recluse. His was a Master mind, yet He loved to talk with little children. He was "a man of sorrows and acquainted with grief," yet he was also a giver of good cheer. He was so indifferent to money that His biographers ignore the subject of His possessions, yet He never appeared poverty-stricken.

There was such balance about Jesus that while He gave His life for the world, He never lost His head.

Balance is one of the essential elements which make for the mastery of living. How much we need and admire persons who can keep their balance, who are not bowled over by the sudden tackle of temptation or swept off their feet by the gusts of novelty and surprise; balanced persons who can see both sides of a question sufficiently to do justice to each and yet not straddle the issue, thereby doing good to neither; balanced persons who can laugh at themselves without becoming laughable and be serious without being sombre; healthy balanced persons who can play without becoming victims of their pleasures and can work hard without becoming slaves to their jobs.

How gracefully the rider of a bicycle keeps his balance as he speeds along the street or swings around a corner. But did you ever try to balance yourself on a bicycle standing still?

Two simple suggestions for keeping our balance in these excitable times: Keep going steadily toward a great purpose, and keep your head.

## The Layman's Column

By  
Charles A. Stuck  
Lay Leader  
North Arkansas Conference



### ON BEING A WITNESS

If you have never tried witnessing for Christ, you have missed a great deal of joy. It's a rather simple thing to start. Robert Lay, Conference Lay Leader of Louisiana said recently that his favorite opening question to a stranger is this, "Where did you go to church last Sunday?" My favorite opening question is slightly different. I usually ask, "What church do you attend?" Either question gets at the answer you want; whether or not the person goes to church at all. If he does not, then one has the opportunity to ask a further question, whether or not he is a professing Christian. At least, you have a wide opening for other discussions of a Christian nature.

Some may think that a stranger will resent such a personal question. Up to now I have never had a person resent the question. I have asked taxi drivers in New York as well as business executives in Chicago. The same appreciative reaction comes back from the question. People want more than ever to hear someone talk about God and things of the spirit. One can have many rich and satisfying experiences discussing these matters with anyone he meets.

Recently I was on a plane returning from Cincinnati. A young army captain sat down in the seat beside me. After we began talking, I asked him my favorite question. It turned out he had married a girl in a south Arkansas town, and had joined her church, the Methodist Church. (Thank God for the girl's church loyalty). The young captain expressed a desire for some literature about Methodist beliefs, history; Christianity in general. I hastened to promise him that he would receive it at once. Here are two paragraphs from his letter of thanks:

"Some things are hard to define, especially one's own feelings. But I believe you can understand when I say that I have found a lot of comfort and strength during the last few weeks in my beliefs as they pertain to religion. Never before have I experienced anything of this nature.

Although I have never experienced any such feelings as moved John Wesley, I believe

## On A Wide Circuit

W. W. Rold

### PEACE IS NOT AN ELECTIVE

A group of American clergymen recently returned from Europe to report that they had been "honored" by a twenty-minute interview and a cup of tea tendered them by a multi-starred general. Their conclusion (paraphrased) was that the exponents of military might are working to build a peaceful world. . . . How long, O church of Christ, will your ambassadors of the Way of Peace Through Love be so blinded by the glitter of brass baubles and so deadened by the aroma of orange pekoe that they will surrender their minds and their followers to the way of fear and force? . . .

The search for peace among men and nations—peace that will give time and place for the development of men as sons of God, and of nations as instruments for group well-being—is the major problem in the world today. No statesman would put any problem ahead of the search for universal peace. No social scientist or educator would deny it first importance. No church leader would name any other religious quest as more important at this period in human history.

If peace is not found—if the world is thrown into another all-out power struggle, employing the fantastic super-weapons the nations are spending their wealth to invent and produce—then government will give place to anarchy, our boasted "civilization" will pass into the oblivion of another "Dark Age," our Christian religion will have proven impotent as a rule and guide for many. Whether or not men find and travel the road to peace in the next few years may well determine the curve of civilization for the next thousand years. It is the major human problem.

The statesmen and the social scientists are divided into many camps as they seek peace. They are confused, bewildered. . . . But is the

I am on the right track to a more satisfying way of life."

To receive a letter like that is worth a thousand hours of witnessing! Why not try it yourself? It's so simple, and so helpful to your own Christian experience to witness modestly and humbly to others.

Christian church (which proclaims, "Christ is the answer!") any more united in hewing the path to peace, any less confused, or any more willing to pay the full price?

United? . . . A church leader pointed out recently that even our various denominations pursue different special problems, and the total Christian group makes no united impact at any one place. The Methodists have been noted as opponents of the liquor traffic; the Congregationalists have lead in the quest for religious freedom; the Baptists have made a major of the separation of church and state. And, for the most part, the churches have been too willing to leave matters of war and peace to the so-called "historic peace churches"—the Quakers, the Mennonites, and some related bodies. While the search for peace continues to be a concern (or hobby, or "elective") of only a few churches, it will be found that organized religion does not hold the answer.

And now the churches, if one may judge by their carefully circumventing resolutions, are going back to that mumbo-jumbo distinction of "a just war versus an unjust war." One they will support, the other they will oppose, they assert. But, to the follower of Christ, to the believer in the sonship to God of every man (despite race, or color, or creed, or political philosophy), can there ever be a just war? And, come a war, what individual has the facts that can tell him if it is just or unjust, as men measure justice? What individual conscience can measure its degree of justice or injustice as God would measure it? With the propaganda of the state, the cry of press and citizenry, the fears and hates of men all united against "the enemy" and his horrifying intentions, can an individual array himself against the state on a specific and immediate call to war? Far more likely than not, the actual facts leading to the conflict are hidden from the individual who is supposed to decide between just and unjust. His decision, then, must inevitably be the decision of the state. What past war now seems "just?"

To achieve peace, every church and every churchman must make a major concern of pursuing every avenue that leads in its direction. Certainly at the top levels of church policy-making, and at the local church level of implementation, it needs to be understood and proclaimed that only by declaring a moratorium on the essential spirit and teachings of Christ can a church or a Christian give aid in any war effort; that war by its very nature can never be "justified"; and that, as for me and my church, we will never take any step that will be a denial of Christ or a stepping-aside from his Way.

## Co-ordinating Council Makes Important Recommendations

Chicago—(MI)—There may be one more foundation added to the 4,162 already operating in the United States. There will be if the 1956 Methodist General Conference acts favorably upon one of the chief proposals of the Co-ordinating Council.

Establishment of a "Methodist Foundation, Inc." was one of several recommendations passed by the Co-ordinating Council during its three-day meeting in Chicago Nov. 16-18.

As a matter of fact, it looked for a time as if the church's highest law-making body would set up a Methodist Foundation during its 1952 session in San Francisco. Four memorials calling for such a foundation had been sent to the General Conference. These resolutions had favorably impressed its Committee on Temporal Economy. By unanimous vote, that committee sent to the conference floor its "Report No. 6," which proposed the setting up of a Methodist Foundation. An item of \$75,000 had been earmarked for it in one draft of a proposed budget.

But in the closing hours of the San Francisco conference there was a motion to refer the proposed Methodist Foundation legislation to the church's newly-created Co-ordinating Council "for careful study and recommendation to the 1956 General Conference." This motion was applauded and passed. It might be pointed out that the Methodist Foundation was only one of many important pending matters which the conference tossed into the lap of its newest Council.

Paul G. James, Des Moines, Ia., attorney and chairman of the council's Committee on Property Matters and Methodist Foundation, outlined the proposed Foundation's structure and purposes at the Chicago meeting.

Among the services Chairman James sees a foundation performing are these:

1. An expert management and investment agency for churches and institutions.
2. A channel for gifts and bequests to The Methodist Church.
3. A way to save needed Methodist institutions in distress.
4. A means of offering special grants to churches in disaster areas.
5. Research into problems which have moral and spiritual significance.

James pointed out that there are 25 state and three regional Methodist Foundations already organized.

The Council will recommend that the eight-year time limit for membership on general boards (Discipline, PAR. 1104) adopted by the 1952 General Conference be extended to a maximum of 12 years and that some system of rotation be worked out. J. P. Stafford, Cary, Miss., chaired the Organization Committee.

Despite requests from some boards that their membership be enlarged, the Council has declined to recommend any increases to the 1956 General Conference.

The Council will recommend the continuance of the Methodist Committee for Overseas Relief as a separate unit for the next four

## Sees Mission Advance 1956 to 1960

New York—(Bd. M.)—The greatest single challenge the Methodist Church faces around the world in the next four years is to keep in motion an evangelistic momentum that has developed in mission areas since World War II and that has brought a membership increase overseas of more than 10 per cent since 1951.

That evaluation of missionary opportunity and progress has been given to two national Methodist agencies by a top missions executive in outlining Methodist plans on five continents, Asia, Africa, Europe and North and South America for the next few years, 1956 to 60.

The four-year program has been presented to the Board of Missions and the Council on World Service and Finance, the denomination's general financial agency, by Dr. Eugene L. Smith of New York, general executive secretary of the Division of World Missions, one of four branches of the Board.

"The net result of increased Methodist giving to missions and of increased missionary activity," Dr. Smith said, "has been to change the program on our fields from a holding operation to a forward movement."

"Retrenchments from the depression and further setbacks caused by World War II had forced our church in many places onto the defensive. But today Methodism on all its mission fields is on the march."

To bear out the assertion of evangelistic advance, Dr. Smith cited a rise in membership in overseas Methodist churches from 1,194,358 in 1951 to 1,347,908 in 1955 — a growth rate in excess of 10 per cent. The gains were registered despite the loss of China as a mission field, he pointed out.

"Unusual advances have been made in certain areas," the missions executive noted. "In Korea, for example, Methodism has always been vigorous but never so much so as in the last five years, when membership has increased from 40,000 to more than 85,000. In Sumatra in 1946, Methodism, after half a century of work, numbered less than 3,000 persons. Today the number is 15,000. Methodism's greatest single challenge in its missionary program, therefore, is to encourage and keep in motion a momentum such as that in Korea and that, to a less startling degree but in the same basic way, has been achieved on all our fields."

To maintain the forward motion,

years.

Another Council action asks that the General Conference adopt legislation to make establishment of a program journal mandatory.

The committee headed by Judge Ivan Lee Holt, Jr., St. Louis, was re-christened the Committee on Review. It had been called the Appeals Committee.

The Co-ordinating Council held preliminary conferences on a church-wide program with representatives of other councils and announced that the program being considered for 1956-60 includes "emphases on strengthening and enriching the local church and interpreting and undergirding higher education."

A final draft of the proposed four-year program will be presented at a January meeting in Buck Hill Falls, Pa.

## Niemoller Reports On German Church

By Henry Koestline

EDITOR'S NOTE: The Rev. Mr. Koestline, managing editor of motive magazine, is a native of Florida and a member of the Western North Carolina Methodist Conference. As chairman of the Nashville group of the International Fellowship of Reconciliation, he was host to the Niemollers during their four-day visit in Nashville, and wrote this exclusive interview for Methodist Information.

I hadn't seen Pastor Martin Niemoller since he spoke at First Methodist Church in Charlotte shortly after World War II. At that time he was thin and old from eight years in Hitler's prison camps. Now he looks healthier and more vigorous than before.

I met him and Mrs. Niemoller at the Nashville airport and drove them to their hotel, where I had the opportunity to talk with them.

"There is no iron curtain in Germany so far as the church is concerned," Dr. Niemoller declared. "Just three weeks before I left home I was in the Eastern Zone and I go there frequently on church business. Church leaders in the East also make frequent visits to West Germany."

"While there are restrictions on the church in East Germany, attendance at worship services is higher there than in the Western Zone. Approximately 20 per cent of the Protestants in East Germany are in church every Sunday. Only about half that many attend church in West Germany," he continued. "And the Communist government subsidizes the church just as was done before the occupation. This is something for a government which is atheistic!"

Pastor Niemoller predicted that Germany will be reunited within five years. "If it is not done peacefully, it will be done forcefully. I pray and hope that it will be done peacefully."

The great German leader, who is a member of the central committee of the World Council of Churches, spoke passionately about the need to bring peace in the world. "Blessed are the peacemakers," he exclaimed, "for they shall be called the sons of God!"

Speaking in the famous Upper Room chapel the morning after Thanksgiving, he declared the job of the Christian church in the world today is to make peace. Taking his text from Luke 16:8, the parable of the unjust steward, he accused the Christian nations of being unjust stewards of God's world. "For the past three hundred years, the world has been under the domination of Christian nations, and today more than half of the world does not have enough to eat. The feeling of race superiority exists among the Christian nations; the cold war and its resulting armament race continues."

"The Western nations are seeking peace, but without consideration of China or India, who together have nearly one-half the world's population. Such a peace is impossible. I predict that in 100 years the supremacy of the white man will be gone. Two-thirds of the people in this world are colored; in 100 years these people will either be dominating the rest of the world or will be working as equals with the rest of the world. Which it will be depends upon the way Christian nations act in the next few years."

Pastor Niemoller was reluctant to review the events which made him the symbol of church resistance to Hitler's tyranny, so his wife reminded me that he was a submarine commander in World War I. After leaving the Navy, he went into the ministry, but admits "the church was asleep" while Hitler came to power. For refusing to follow Hitler's orders restricting the activities of the church, he was jailed. For awhile he was in solitary confinement and had only bread and water for food.

Two of the Niemoller's seven children died during World War II. One was killed in action, another caught diphtheria as a result of the war, and a third was wounded.

As a result of these experiences, the Niemollers are now ardent peace workers and members of the Fellowship of Reconciliation. They reiterate the New Testament teaching "overcome evil with good," and believe all war is futile.

This was the Niemoller's first visit to Nashville and Dr. Niemoller's first Thanksgiving sermon. "We have no comparable holiday in Germany," he explained. This sermon was given in a Lutheran church.

Dr. Niemoller concluded his visit with an address at Belmont, the largest Methodist Church in Tennessee.

Dr. Niemoller was in the United States for one month, under the Robert Treat Paine Foundation, for the purpose of speaking at theological seminaries. He was due to leave December 8 to return to Germany.

"One of the great spiritual experiences of my life," Dr. Niemoller told me, "was the moment I realized that the Nazi secret service man guarding me in prison was also a man for whom Christ died."

This is a penetrating insight for a world which is groping for the path of the Prince of Peace.

Dr. Smith forecast a need for a minimum of 2,000 missionaries by 1960, about 500 more than are now in service. That would include a minimum of 1,200 missionaries of the Division of World Missions and 800 of the Woman's Division of Christian Service, another branch of the Board.

Because of a "keen concern" evidenced by the younger Methodist churches (those in India, Africa, etc.), Dr. Smith said, a special emphasis will be put on evangelism in the next four years. Coupled with the general evangelistic emphasis, will be specialized efforts in four widely separated countries where opportunities for advance seem par-

ticularly significant, Dr. Smith explained. He listed the countries as Sarawak on northwest Borneo, Korea, the Belgian Congo and Bolivia.

"In Sarawak are the Ibans, the 'wild men of Borneo'—until very recently almost inaccessible to missionary influence," Dr. Smith said. "Today a group of economic and sociological factors are forcing them to seek a new pattern of living. Islam is in the area and offers promises to them; the Roman Catholics are seeking to work among them. But what they have seen of the Methodist Church has convinced them that they find in it their best hope."

(Continued on page 15)

ARKANSAS METHODIST



THE  
BROADCASTER  
J. Daniel Barrow



Expressed in the form of weekly squibs are varied and amusing. What the magazine does is I know not, but I hope to get.

The squibs, however, are the truth, the whole truth, and nothing but the truth, or so they are nutty as that some of them say the stuff is true and then.

This last year I have found me of the city council in his newspaper that let the members of the city council were invited. Pressed to read it, I have to next day that let the members of the city council were invited.

But what is the purpose of the assurance with which these editors assure me my time has been spent in it.

This editorial is a blow on the edge of my mind. If you know, one would think they have access to the facts. Does what they say fit the facts as given in the text?

They told me the facts of, "Thus said the Lord I have to trudge the daily news without benefit of rest."

I am then, I am at a disadvantage—a disadvantage I have gained all my life.

I envy the people with the mental power to let them to go all the way and say all things. I have been a long time about it, but I have doubts about it.

This editorial is a blow for persuasion.

I am then, I am at a disadvantage—I am at a disadvantage, including my own mind and in the text.

Truth is the hand of man to let me to think I have the whole truth, and I have it.

Or you can find it.

JAPAN TO OBSERVE  
PROTESTANT CENTENNIAL

New York (BdM)—A corporation for the celebration of the Protestant centennial in Japan, United Church of Canada, which Methodist Church of Japan, decided to publish a book of Japanese Protestantism. The United Church of Canada, which is a recent meeting of the National Executive Committee in Tokyo.

The book, which would describe the history of about 30 Protestant churches, which now form the United Church. The churches were founded in the 19th century, and were active in the first time. The United Church claims that it is the parent of all Protestantism in Japan.

The General Missionary Korean Conference, which would provide space for books and entertaining conference of up to 100 persons. United Church officials said. It is to be held in Tokyo at a cost of about \$100,000.

The United Church also voted to raise money for a chapel at the Han-National Christian Rural Training and Service Institute near Tokyo in memory of Dr. Alfred R.

DECEMBER 8, 1955

EVANGELICAL CHURCHES  
"SAFE" IN SOUTH  
AMERICA

New York (BdM)—What will the recent revolutions in Brazil and Argentina mean for the Methodist Church and other evangelical churches there, if anything?

The first reaction on the change of government in Brazil, where a bloodless revolution brought in Nereu Ramos as president displacing Carlos Luz, was expressed by a Brazilian-born American missionary on furlough in this country.

The Rev. John L. Betts of Belton, S. C., said he did not believe any change of government would affect the religious liberty of evangelicals. To support his opinion, he listed three factors: Constitutional guarantees of religious freedom; the strength of Protestant churches (Methodism has 50,000 members); and the presence in the national legislature of two Protestant Senators and six Protestant Congressmen.

Before the revolution, Dr. James E. Ellis, Latin American secretary of the Division of World Missions, the Board of Missions, had predicted a continuation of religious liberty under the President-elect Juscelino Kubitschek scheduled to take office January 31. Upon returning from a four-month South American tour, including Brazil, he had said: "There is no reason to anticipate why evangelical churches should not continue to enjoy under Mr. Kubitschek the same rights as the Roman Catholics or any other religious group."

Observers at the Board of Missions said the newest government change in Argentina, involving the ouster of provisional President Eduardo Lonardi in favor of Maj. Gen. Pedro Aramburu, had been made too recently to form any judgments as to its effect on churches. They speculated, however, that since the Aramburu regime represented apparently more liberal elements there would be no more restrictions on Protestants that under Lonardi and perhaps less.

Previously Dr. Ellis had said that though the Methodist and other Protestant churches had been relatively free of governmental interference under Juan D. Peron, Protestants, together with most Argentinians, looked forward to more freedom under Lonardi.

One aspect of the over-all effects of revolution and upheaval in Argentina has been to create a spirit of unrest among the population. Miss Marian Derby, executive secretary for Latin America of the Woman's Division of Christian Service, said that most letters from Argentina have told of an uneasiness among children, students and adults. One such letter from Miss Helen Saffstrom, who is at the Colegio Americano in Rosario, Argentina's largest city, said:

"The confusion in the minds of little children and adolescents as they reflect the unrest of their elders is one of the saddest by-products of any political upheaval."

Stone, a missionary of the United Church of Canada who helped establish the institute. He died in 1954, when a ferry boat capsized. Lay Evangelism Week was set for November 6 to 12 and the boards agreed laymen should be encouraged to witness to their religion in their neighborhood and on the job.

The International Lesson Annual

(Produced by the Methodist Publishing House)

Reviewed by Col. Claude E. Haswell, El Dorado, at the request of the Editors of this publication.

The teacher of adult church school classes today faces problems of which few church members are aware. In a land and at a time when our citizens are well informed through the media of the press, radio and television, he must make the eternal principles of the Bible meaningful and significant to his class members. Unlike his fellow-workers in our secular schools, he has had no specialized training in the field of education. In most cases our adult class teacher is likely to find most of his waking hours consumed by the demands of his business or profession. His time for study is limited. Some of his leisure time must be devoted to recreation and to association with members of his family.

The editors of the International Lesson Annual must have had the busy church school teachers in mind when they conceived and prepared this outstanding contribution to our church school literature. Realizing that the Bible background of many teachers is necessarily limited, the editors have included in each lesson section a feature called "Exploring the Bible Text." Here the cross-references and related Scripture passages are fully explained. Through this aid the lesson text may be presented in an authentic and interesting manner by the teacher of limited scholarship and limited study time.

The application of the lesson principles to the lives of the class members is the most important duty of the teacher. If he conducts his class session merely as a guided Bible study he is losing a valuable opportunity to develop Christian

motives and attitudes in his class members. The teacher is constantly faced with the problem of relating the timeless principles of the Bible to the areas of living in our complex modern world. Here the owner of the International Lesson Annual will find the feature "Looking at the Lesson Today" a distinct help. By using this lesson aid faithfully and intelligently the teacher will find his lesson presentations becoming more stimulating and inspiring. The skillful use of this one feature alone will, in the writer's humble opinion, increase teaching effectiveness by twenty percent and average class attendance by at least ten percent.

Many adults are negligent in church school attendance because they are bored and find nothing to challenge their thinking and ethical instincts. Our teachers can meet this situation successfully by securing and using the lesson materials—the tools which the Methodist Church is ready to place in our hands. In the past many of our teachers have excused dull and uninspired lesson presentations by alleging the inadequacy of our church school literature. If this situation ever existed, it is true no longer. We now have the tools to do an effective job. Now it is the duty of our teachers to secure these tools and use them in a workmanlike manner in the service of our Master. If we do this we will find that the one implement in our spiritual tool kit most frequently employed will be the International Lesson Annual.

Charles M. Laymon is editor of the International Lesson which has 448 pages and sells for \$2.95.

Wanted Parents

From the pen of Dr. Boynton Merrill, minister of the First Congregational Church, Columbus, Ohio, comes this message which appeared in First Church News:

"Wanted! Parents! . . . who will be as diligent in getting their children to Church school as they are in getting them to weekday school. The Church asks for only one day: the other, for five days. Surely their spiritual development, their awakening wonder about God, the moral decisions they will face all their lives merit whatever help the Church can give now. These areas of query and growth must be one-fifth as important, surely as are reading, basketball and the rest of the fine things every good school helps our children to know and do! Only the Church seeks to do this spiritual job.

"Wanted! Parents! . . . who will, themselves, set the example for their children by going to Church with them. What we do weighs a thousand times as much as what we say. And, it is, also, important that we say grateful and positive things about the Church in front of these children of ours. A disdainful, carping parent can turn a child's mind and heart forever away from or against the Church.

"Wanted! Parents! . . . who will honestly face the fact that scores of people (usually busy parents, too) have volunteered and served faithfully for years to help our children—all of them. Turn about is fair play. It is a blessed thing to give

as well as to receive and most people who begin by giving time and strength and talents sacrificially for their own children—and other children, too—end up confessing they have received far more than they have given.

"Wanted! Parents! . . . who are aware that they will have these children of theirs for but a few, swiftly-passing years and who will, while the time is now, hopefully and lovingly help the Church to help them. The dividends in wonderful young adults are astronomical when parents do cooperate, just as the regrets can be sad to look at when we let the chance go by and have to live with remorse. It is not 'too late' now. Some day—and how the days and years fly by!—it will be too late. Wanted! Parents! . . . who care enough!"

In the security of the family, nourished in the matrix of love and responsibility, the growing Christian child and the maturing Christian parents learn how anxiety, alienation and guilt are overcome. The love which precedes and surrounds the dawning consciousness of childhood, so that the children are able to meet the threats and corrections of daily crises with fruitful security, is a prologue in education to the awareness that the love and righteousness of God sustain discipline and overrule not only childhood and adolescence but also the adult community.

—Dean Walter G. Muelder

## NEWS AND NOTES ABOUT FACTS AND FOLKS

**W**ORD comes of the death of Mrs. C. R. Nance, wife of the pastor of the Kibler-Bethel Charge in the Fort Smith District, last week. More details will be given later.

**B**ISHOP PAUL E. MARTIN will preach at the 10:50 a. m. worship service of the Asbury Methodist Church, Little Rock, on Sunday, December 11. Rev. J. C. English is pastor.

**T**HE FIRST METHODIST CHURCH, DeWitt, reported at the Pine Bluff District Conference that all connectional claims for the year had been paid in full.

**T**HE CHIDESTER METHODIST YOUTH FELLOWSHIP gave a box supper on Wednesday, November 23, the proceeds of which will go to the Camp Tanako Building Fund. Rev. Gerald K. Fincher, pastor, led in games after the supper.

**R**EV. RUFUS SORRELLS, pastor of the First Methodist Church of Malvern, leader in the Evangelism Mission at the Jackson Street Methodist Church, Magnolia, is speaking each morning this week over KVMA at Magnolia.

**R**EV. CURTIS WILLIAMS, pastor of the First Methodist Church, DeWitt, preached at the union Thanksgiving service at the First Baptist Church of DeWitt on Wednesday night, November 23.

**R**EV. AND MRS. JAMES T. FLEMING of Jonesboro are the parents of a son, James Daniel, born on Wednesday, November 30, at the St. Bernard's hospital in Jonesboro. Mr. Fleming is pastor of the new St. Paul's Church in Jonesboro.

**R**EV. J. HARMON HOLT, pastor of the Huntington Avenue Methodist Church, Jonesboro, will be the speaker at the Loyalty Dinner of the Nettleton Methodist Church, Rev. Earl B. Carter, pastor on Wednesday evening, December 9. Brother Holt is a former pastor of the church at Nettleton.

**T**HE YOUTH DIVISION of the First Methodist Church of Jonesboro will show living outdoor Nativity scenes at the church on three consecutive nights during Christmas week for one hour each evening. The young people will make their own costumes, construct the sets which will have special lighting effects, and portray the characters.

**R**EV. J. ALLAN WEBB, age 74, of Blytheville, retired member of the St. Louis Conference, died in Blytheville on November 19. He was a member of the Quarterly Conference of the First Methodist Church of Blytheville. Funeral services were conducted on Monday, November 21, by Rev. Harold Eggensperger, pastor of the First Methodist Church, assisted by Rev. Mitchell Sanford and the Rev. Mr. Niblack.

**S**YMPATHY is extended to Mrs. Spore, wife of Rev. Kenneth L. Spore, district superintendent of the Monticello District, in the death of her father, Judge Eugene Cypert, of Searcy on Saturday, December 3. Funeral services were held on Monday at the Daniel Funeral Home by Rev. Alvin C. Murray, pastor of the First Methodist Church, Searcy, and Rev. Jefferson Sherman, assistant pastor of the church. Burial was in Oak Grove cemetery at Searcy.

**S**YMPATHY is extended to Rev. S. W. Mooty, pastor of the Princeton Circuit, in the death of his wife on Sunday, November 27. Mrs. Mooty was associate pastor of the church. Survivors include, besides her husband, five daughters, Mrs. Lillian Mathis of Cale, Mrs. Gertine Smith of Luling, La., Mrs. Hazel Ware and Mrs. Marguerite Griffin of Norphlet and Mrs. Elsie Manor of near North Little Rock; a brother, R. E. Knight of Bluff City; three sisters, Mrs. Mary Kirk of Nevada City, Cal., Mrs. Josie Beaver of Chidester and Mrs. Gertrude Sweatman of Camden; 13 grandchildren and a great-grandchild. Funeral services were held on Tuesday at Chidester by Rev. Harold Sadler, Rev. G. B. Pixley and Rev. Myron Pearce.

**A**CCORDING to the Rev. Richard G. Belcher, of the Methodist Committee on Christian Vocations, 810 Broadway, Nashville, Tenn., the personnel needs of the Methodist Church for the years 1956 to 1960 will be 21,200 trained specialists. This will include: 6,000 additional clergymen; 12,000 doctors, nurses, hospital technicians, and social workers, at home and abroad; 1,600 new missionaries; and at least 1,600 teachers and directors of Christian education in schools and churches. Many other church-related jobs will also call for dedicated young people, Mr. Belcher says. He adds that a recent survey in the high schools and colleges indicated that at least 21,000 young men and women from Methodist homes and churches are "definitely interested" in some phase of church work as a life-career. More than 7,000 young people and 800 adults attended Methodist conferences on Christian vocations during 1955.

**D**R. DONALD HARRINGTON, of the Community Church of New York, says: "In our Christian celebrations of New Year we almost entirely lose the spiritual significance. Our celebrations tend more to forgetfulness than remembrance. It is part of the Jewish High Holidays that you can't face the new year without having something deep and important and complicated take place inside of you, a psychological process that religion has called atonement. Too many people were seeking a sense of 'at-onment' with God without paying the price of atonement for their thoughtless, selfish and often wicked deeds. They cry out in anguish for peace—peace of mind, peace of soul, world peace—without understanding that these are not goals to be sought in and for themselves, but rather the by-products of just and righteous living."

**G**EORGE JACK TRAWICK, father of Mrs. Ben Jordan, wife of the pastor of the Monette Methodist Church, died in a Heber Springs hospital on Sunday, November 6. Mr. Trawick was 59 years of age. He was a member of the Central Methodist Church on the Quitman Circuit. He served on the Official Board for a number of years and was church treasurer at the time of his passing. Other survivors are his wife; a son, Roscoe Trawick of Converse, Ind.; four other daughters, Mrs. Archie Sneed of Quitman, Mrs. Mitchell Moore of Osceola, Mrs. Jack Elliott of Little Rock, and Miss Gwinna Trawick of Quitman; a stepson, Robert Harris of Detroit, Michigan; a stepdaughter, Mrs. Forrest Kennedy of Quitman; three brothers, Martin, Riley and Faye Trawick of Quitman, and six grandchildren. Funeral services were held on Tuesday, November 8, by Rev. Floyd Ward, Rev. Jack Blume, and Rev. Harold Wilson. Burial was in the Central Community cemetery.

### ANNUAL CONFERENCE DATES ANNOUNCED

Following are the dates for the Annual Conferences in the Arkansas-Louisiana Area, according to an announcement by Bishop Paul E. Martin:

Louisiana, May 29-June 1, at Centenary College, Shreveport  
Little Rock, June 6-10, First Church, Hot Springs  
North Arkansas, June 13-17, First Church, Conway.

### BISHOP MARTIN ATTENDING MEETING OF COUNCIL OF BISHOPS

Bishop Paul E. Martin is attending the meeting of the Methodist Council of Bishops in Atlantic City, N. J., December 6-9.

The 82 Bishops, who are members of the Council, include both active Bishops of the denomination and those who have retired. The group meets each spring and fall for a planning session.

Various committees of the Council met on Sunday and Monday preceding the regular Council meeting.

President of the Council, Bishop Clare Purcell, Birmingham, Ala., is presiding at the four-day session.

### THE CHILDREN'S HOME AND CHRISTMAS

For several years it has been the custom for all of the children from the Home to spend Christmas week in the homes of our Methodist friends in Arkansas.

The Cottages are closed for the week and this allows the housemothers at least one week's vacation during the year.

Schools are out on Thursday, December 22, at the close of the day. This means that the children may be called for late that afternoon and they should be returned by Monday night, January 1st, as School opens on Tuesday, January 2nd.

Since we have the largest enrolment in the history of the Home, we can still use a number of invitations. Write or call us and we'll try to "fill your order". We know it will be a great blessing to the children to spend a week in your homes and we also believe it will be the source of pleasure and a joy to you.—Connor Morehead, Superintendent

### MID-WINTER MYF INSTITUTE ANNOUNCED FOR HOPE DISTRICT

Young people of the Hope District will hold a Mid-Winter Institute at the First Methodist Church, Texarkana, on December 28-29, according to Miss Irene Thorton, Hope, president of the Hope District Methodist Youth Fellowship. The two-day meeting will draw MYF from Hope District local churches as well as pastors and adult counselors with youth.

The theme for the Institute will be "I Follow" and inspirational addresses will be delivered by Rev. Robert Scott, pastor of the Primrose Methodist Church near Little Rock.

Workers with youth in the Hope District who will assist in the direction of the program include Miss Dorothy Kelley, Deaconess, and Hope District Woman's Society Worker, and Rev. Woodrow Smith, Mineral Springs pastor. Other officers of the Hope District MYF include Carolyn Younk, Nashville, vice-president; Gevenith Williams, Mena, secretary; and Louise Lovell, Dierks, treasurer.

Discussion leaders for the institute are Rev. H. Barry Bailey, Lewisville; Miss Polly Lassiter, Arkadelphia; Rev. William Elliot, Dallas, Texas; Jack Wallace, Fayetteville; Miss Kelley, Rev. Mr. Smith, and Dr. E. Clifton Rule, District Superintendent of the Hope District.

The tentative schedule for the Institute calls for the registration to begin at 1:00 p. m. on Wednesday, December 28th, and the closing worship and communion service following the lunch period on Thursday, December 29th. Those planning to attend are asked to register with the Methodist Youth Fellowship at First Methodist Church, Texarkana, before December 20th.

### NOTE OF APPRECIATION

My children, Dr. and Mrs. J. L. Dedman and Mr. and Mrs. Richard W. Butt join me in expressing our grateful appreciation to everyone for the hundreds of floral and memorial offerings, wires, letters and other expressions of love at the time of the death of Dr. Dedman. We also appreciate the contribution and sacrifice Bishop Martin made to come to Camden for the service.

Sincerely,  
Mrs. J. L. Dedman

### FINANCIAL REPORT FOR LR CONFERENCE

Fred Gantt, Texarkana, Treasurer of the Little Rock Conference announces that the second quarter's financial report will be published in the *Arkansas Methodist* in the issue of January 5 and will include all receipts received at his office at 916 Hickory Street, Texarkana, through Saturday, December 10.

### ARKANSAS METHODIST



I

# Saw

A Crooked  
Straightedge



By  
Rev. R. A. Teater

and that sounds like a contradiction. But it isn't. This was a stick of wood about two inches wide. It was straight on one edge and curved outward on the other. An old time farmer used it in buying and selling wheat. The custom was to fill a bushel measure with wheat and then run a straightedge across the top. This was called "striking the measure." If honestly done it gave a full bushel — no more, no less. It was a good, practical device when men bought and sold grain face to face.

Well, old man S. F. had this crooked straightedge. When he bought wheat he used the straight edge of his stick and got a full bushel. When he sold wheat he used the curved edge and scooped out a little grain that should have gone to the other fellow. He gave a short measure. That's how the crooked straightedge worked.

Of course stealing is stealing whether it be a handful of wheat or a sack full of dollars. All dishonesty — great or small — winds up at the same spot, decay of personal character first, and then national corruption. The prophet Amos caught the people of his day doing just that — cheating each other by giving short measure. "They make the ephah small," the ephah being a standard of measure. Then he said: "...all the land shall tremble for this and every one shall mourn..."

There's two edges to our dealings and both should be straight.

## HAPPENINGS AT HENDRIX COLLEGE

A concert by the Hendrix College Chorists on Nov. 30 was the first in a full schedule of pre-Christmas events on the campus. The choir presented Cherubini's "Requiem," under the direction of V. Earle Copes, in their first appearance of the year.

State-wide events on the campus included the annual meeting of the Arkansas Methodist Student Movement on Dec. 2 and 3 and the State Recreation Workshop, which is meeting Dec. 8-11.

The Hendrix chapter of Alpha Psi Omega, national dramatic fraternity, presented "A Child is Born" by Stephen Vincent Benet at the Conway First Methodist Church on the night of Dec. 3.

On Dec. 6, the North Little Rock High School Choir sang at the weekly morning chapel service in the Auditorium. That evening Nancy Rice of Little Rock, a soprano, was presented in her junior voice recital.

The College's Christmas tree was lighted in Hulen Lounge on Dec. 7 in connection with the annual Christmas program presented by students and faculty members.

The annual Christmas formal will be held in Hulen Lounge on Dec. 10.

Mr. and Mrs. Capp Shanks will entertain members of the Hendrix faculty and staff with an open

## 90TH SESSION, CAMDEN DISTRICT CONFERENCE

The ninetieth session of the Camden District Conference met at 9:00 and closed promptly at 3:30, November 21st, at Vantrease Methodist Church, El Dorado.

Dr. W. Neill Hart was the presiding officer; the Rev. John L. Tucker was secretary; the Rev. M. E. Scott was host pastor; Bishop Paul E. Martin was the conference preacher; Rev. Charles Ashcraft and Rev. Virgil Bell were the conference statisticians; Rev. Bryan Stephens and Rev. Gerald K. Fincher were assistant conference secretaries.

Rev. Cecil R. Culver opened the conference with the devotional; the conference was organized at 9:40; Conference and District Reports were heard as follows: Dr. E. T. Wayland on the Arkansas Methodist; Dr. Matt Ellis, on Hendrix College; Dr. Connor Morehead, on the Methodist Children's Home; Dr. Roy E. Fawcett, Colonel Haswell, Mr. Edwin Swafford, Rev. Barry Bailey, and Mrs. R. A. McLeon on the Conference program of education, and on the district education, Young Adult, Youth and Children's work in the district. Pastors of the district spoke briefly on what they considered outstanding projects in their respective local churches.

After a few moments of intermission the Worship Service was begun at 11:15, when John Hassler led in the singing of "Come Thou Almighty King." Dr. Hart, who presided, led the responsive reading. Rev. S. B. Mann led the prayer. An offering of \$112.80 was taken for a needy member of the district conference. Bishop Paul E. Martin gave the conference message, which was the high moment of the day on the life of John Wesley entitled: "The Voice of the Past."

The women of the local church served a most delicious meal at the noon hour. During the noon recess the respective district committees met.

The afternoon session convened at 1:45, and the following reports were heard: Rev. W. S. Cazort led the opening prayer; Mrs. Walter Burch, on the District Program of the WSCS; Rev. M. E. Scott, on the UEM; it was reported that Dr. Baker, of SMU would give the message opening the District UEM at First Church Magnolia at 3:00 Sunday afternoon, Nov. 4th; Rev. Charles W. Baughman, on the Temperance Chart; Dr. Neill Hart, on the Chain Prayer Vigil; Rev. R. B. Moore, on Ministerial Qualifications and Ministerial Training; Rev. C.

house on Dec. 11. Mrs. Shanks is dean of women and associate professor of speech at the college.

Two other major events of the month, the Christmas Band Concert and the Christmas Dinner, are scheduled for Dec. 13, the band's program being given at the morning chapel hour in the Auditorium. The Christmas Dinner will be followed by open house at Martin Hall, men's dormitory, and Galloway Hall, freshmen and sophomore women's dormitory.

Other events include a basketball game between Hendrix and the College of the Ozarks on Dec. 9. Christmas holidays for the College will begin at noon on Dec. 17 and end Jan. 3. —Mary Lou Nipper, Reporter.

Ray Hozendorf, on Mission Specials; Rev. Bryan Stephens, District Director of Evangelism and UEM, who had just returned from the National UEM at Stillwater, Oklahoma, gave a stirring and challenging message in closing the conference. It was voted that the next District Conference would go to Smackover one year from now.

The statistical report revealed excellent progress for the first half of this conference year. — John L. Tucker, secretary.

## STATE COUNCIL PROVISIONAL CONFERENCE DECEMBER 20TH

(Continued from page 1)

A. Stuck, Jonesboro; Dr. Matt L. Ellis, Conway; Dr. Fred G. Roebuck, Fort Smith; Dr. J. W. Hull, Russellville; Rev. Lloyd G. Villines, Jr., Piggott; Rev. Floyd G. Conyers, Batesville; Dr. Ethan Dodgen, Jonesboro; J. H. Wiseman, Searcy; Rev. Raymond L. Franks, Forrest City; Rev. John Bayless, Siloam Springs; Mrs. Alfred A. Knox, Fort Smith; Charles Shively, Forrest City; Nels Barnett, Batesville; and Sloan Rainwater, Walnut Ridge.

## THE HOPE DISTRICT CONFERENCE

The Hope District Conference met in the beautiful new church at Ashdown on Wednesday, November 30, with the District Superintendent, Dr. E. C. Rule, presiding. The opening worship was led by the Rev. Harold E. Wright, pastor at Hatfield.

The roll of the conference was taken by the Rev. W. D. Golden, secretary of the last Conference. The welcome was given by Mr. M. A. Cook, District President of the Methodist Men Clubs, and Supt. of Sunday School at Ashdown. Dr. Rule gave the response.

The Rev. W. D. Golden was elected secretary.

The pastors began their reports on the work done on the individual charges.

Dr. Roy E. Fawcett spoke on Christian Education.

Dr. Matt L. Ellis, President of Hendrix College, brought greeting to the Conference from Hendrix College.

The Rev. Ewing Wayland spoke about the work of the Arkansas Methodist and urged full cooperation of all the churches and pastors in the coming campaign. The Rev. W. D. Golden, District Director, also spoke about the campaign.

Dr. Connor Morehead spoke about the work being done at the Methodist Children's Home, and asked that each charge increase its giving to the Home.

The Rev. M. T. Rose was called on to report on his work as a retired minister. He told of conducting services at Winthrop and Aleene. The Rev. A. J. Bearden, also a retired preacher told of his services.

The worship service followed a short recess. Hymn No. 20 was sung and the Rev. Ewing Wayland led in prayer, and Dr. Rule presented the Rev. James E. Major, pastor at Heber Springs and a former missionary to Chile. Brother Major preached a most inspiring sermon on "God Will Save."

Lunch was served by the WSCS

## JUDSONIA METHODISTS OBSERVE THANKSGIVING

Following the Union Thanksgiving Service at which Rev. W. R. Woodell, pastor of the First Baptist Church in Judsonia delivered the message, the WSCS of the local Methodist Church under the leadership of Mrs. Ida Van Meter, president, served their annual Thanksgiving dinner to a large, cheerful group in the church dining room. Generous plates were delivered to shut-ins.

It was an hour of good food, good fellowship and of heartfelt thanksgiving that such wondrous freedom was our heritage. Old friends met again, new friends were made. Many old Judsonians, long away, returned to renew friendships and to reminisce over the past. Among these were Mr. Herbert Smith of Little Rock and his sister, Mrs. Maud Flynn of Pine Bluff, Mr. and Mrs. Oscar Stevens of California, Mr. Harry Hunsaker of Texas, Mr. and Mrs. Charles Sterling and family of Little Rock, Mr. Carl Lindsey of Newport and many others.

Rev. and Mrs. Hasel West did a good house hosting job, seeming to be everywhere at one time swapping pleasantries, welcoming guests, making everybody feel that we were just in one big family reunion. —Mrs. Ed Brock.

of the Ashdown Church. During the noon hour the Rev. Howard L. Williams presented the program for the Church and Church School Attendance Crusade from Jan. 1 through Easter Sunday.

The afternoon session was opened at 1:30 with the singing of Hymn No. 238 and prayer led by Dr. Rule. Mrs. Raymond Harris, District President of the WSCS gave her report. Miss Dorothy Kelley, Deaconess, gave a report of her work as District Rural Worker.

Mr. Gordon Carlton, District Lay Leader, gave his report on Laymen's work in the District giving emphasis to the Methodist Men's Clubs.

The report of the District Trustees and Treasurer was read by Mr. Fred Gantt, Chairman. The trustees for the District were elected as follows: Fred Gantt, Ramy Garland, Herbert M. Stephens, to serve term of one year; W. F. Ligon, S. W. Manning, Bill Wray, to serve term of two years; C. L. Briant, Lloyd Spencer and Herbert Wren, to serve for three years.

Miss Irene Thornton, District President of the MYF gave a report of the Youth work in the District.

The report of the Board of Church Location and Building was given by the Rev. W. D. Golden.

The report of the Committee on Ministerial Training and Qualifications was given by Bro. Golden.

The reports of the Board of Temperance, the Board of Missions, the Board of Evangelism and the Board of Education were given.

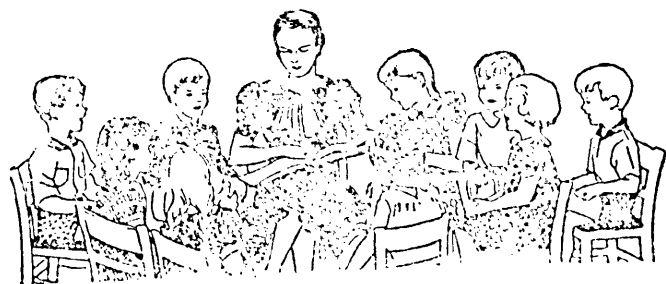
An invitation was accepted for the Conference to meet next year at the First Methodist Church in Texarkana. Dr. William E. Brown gave the invitation.

The report of the Committee on Resolutions was read by Mr. Luther L. Miller.

The conference closed with prayer and benediction by the Rev. Don Smith, pastor at Horatio. — W. D. Golden, Secretary.

# A Page For The CHILDREN

ANNIE WINBURN, Editor



## ANIMALS HONORED AT CHRISTMAS TIME

By Ethel R. Adamson

A pretty custom practiced in Denmark and other Northern countries is the feeding of the birds at Christmastide. Each family sets a sheaf of corn high on a pole or ties it to the house gables; while a dish of grain is kept replenished throughout the festive day, for feathered friends.

Until within the present century it was generally believed in the country districts of continental Europe that on Christmas Eve the sheep and oxen were given the power of speech on Holy Night; while the church bells tolled midnight. Spanish peasants believe that the ants hold a religious service in honor of Christ's birth.

An early explorer in the great Northwest tells how his Indian guide bade him keep silence on Christmas Eve in the woods, that they might see the deer kneel to the Great Spirit.

In some parts of Europe it is held that the cocks crow at intervals all night long for a week before and after Christ's natal day.

The village folk of Russia say that on Christmas Day horses and asses kneel in their stalls and praise the Lord.

In Norway it is customary to provide a special Christmas feed for all domestic animals; with extra fodder for the cattle and sheaves of corn and dishes of bread crumbs for the birds.

When children in Holland hang up their stockings in readiness for Saint Nicholas, they always put a big carrot in them for Wooden's horse, "Sleipner," on which the kind old gentleman is supposed to ride.

In Switzerland jolly Saint Nick has largely been replaced by the Christkindli, a beautiful angel in shining white, who on Christmas Eve drives her sleigh, drawn by prancing reindeer, through every Alpine town and village, distributing decorated pine trees and a wealth of gifts for boys and girls.

The "Little Camel" in far-off Syria takes the place of Santa Claus. Legend records that he once carried the Christ Child; but now he brings fine presents for the Syrian child in his hump. On a Syrian Christmas the camel has a prominent place

### THE LITTLE SHEEP OF BETHLEHEM

The little sheep of Bethlehem  
Were not afraid that night,  
When suddenly the gentle skies  
Grew strange with song, and  
bright;  
When swift their shepherds went  
away,  
And left them, small and still,  
All huddled in a woolly heap  
Upon a lonely hill.  
A peace was on the earth that night,  
Oh, very wide and deep;  
Perhaps they knew they need not  
fear,  
Those blessed little sheep!  
—In Exchange

at the foot of the tree.

Kriss Kringle conveys gifts to the little ones of Sweden in his reindeer-drawn sledge, which runs lightly over the housetops because it was made in fairyland.

In Lapland, Santa is known as the "Yule Swain," a spirit reputed to be twice the height of the average Laplander, and whose sole clothing is a big fishing net. The Yule Swain rides a gigantic goat.—In Exchange.

### A CHILDREN'S PRAYER

Our Father in heaven, the Father of all children of the world and our Father, too, we are glad that all boys and girls are brothers and sisters to us. We are glad they, too,

pray to Thee, the Father of all of us.

We are sorry for the time when we have been unkind or selfish to those who differed from us in speech or dress, or color of skin. Forgive us for being unfair to those whose ways seemed strange to us. Help us to remember that all children are really much alike and that we can all be friends and have happy times together. Help us to see the good in boys and girls of every race and nationality. Make us eager to understand them and anxious to learn from them. Make us glad to share our games and good times so that they will not feel lonely. Help us to make them thankful that they live on our street or go to our school. Help us to find ways of showing our love. We pray, in the spirit of Jesus, the friend of all. Amen.—The Pastor's Journal



### SETTING THE TABLE

By Joy Alleson

How many for dinner tonight?  
Let me see—  
There's Mommy, and Daddy, and  
Jim  
Besides me.

So counting us all there are—one,  
Two, three, four—  
Oh, Grandfather's coming! Then he  
Makes one more.

Five plates—one for each of us. Just  
See them shine.  
I think I'll put Grandfather's place  
Next to mine.

The forks neatly placed at the left,  
Laid just so.  
The spoons and the knives at the  
right  
Where they go.

A glass for each one—now I'll turn  
On the light;  
Check everything carefully; yes—  
All is right.

—The Christian Advocate

## CHRISTMAS SHOPPING

By Virginia Stanard

Three shoppers went shopping all by themselves.

They nearly emptied the gift-shop shelves;

A gift for teacher, a gift for dad,  
A gift for every good friend they had;

A ball for the dog, a bell for the cat,

A brand-new ribbon for dolly's hat.  
Then, in the loveliest store of all  
They searched each show case and scanned each wall.

"Nothing's too good for mother's share,"

They told each other with knowing air.

And after the present was safely bought

It looked exactly the way it ought—  
Wrapped in tissue and bound in red.

"We saved the best for the last,"  
they said.—Selected

## JUST FOR FUN

Old Lady (at edge of crowd gathered outside church): "What happened here?"

Young Scamp: "A policeman went in the church and brought the bride out."

Old Lady: "Oh, my! What had she done?"

Young Scamp: "Married the policeman."

\*\*\*

Tommy was on an outing and fell into a small stream. "How in the world did you happen to fall in?" his mother asked him as he was being helped out.

"Well," explained Tommy, "I was looking at the water. Then I heard a kerplunk—and it was me."—*Cap- per's Wkly.*

\*\*\*

When the 1st-grade teacher during a science discussion asked for the names of the four seasons one little boy gave this answer: "Duck season, rabbit season, pheasant season and deer season."—*Nebraska Education News.*

\*\*\*

"Why," asked the teacher, "did Aaron make a golden calf?"

Replied a bright little girl from the country: "Because he did not have gold enough to make a cow."—*Ottawa (Canada) Jnl.*

\*\*\*

At a banquet the speaker had finished a tiring ovation and one of the guests exhaled a puff of intense relief.

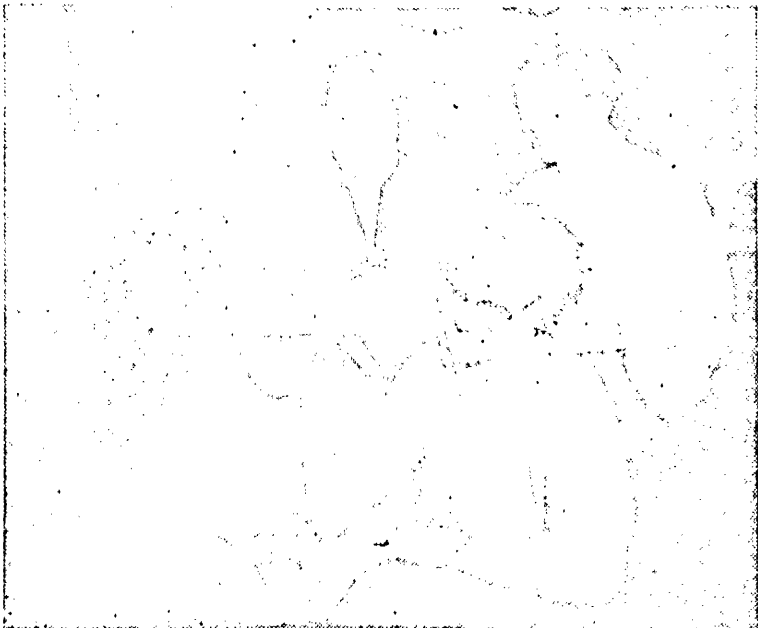
"I'm glad that bombastic wind-jammer is thru," he told the pretty woman beside him. "To me he's pusillanimous, and a premeditated and deliberate hypocrite."

"Would you mind saying that again?" smiled the lady. "I might some day have occasion to use the words on him. He's my husband."—*United Mine Workers Jnl.*

## ARKANSAS METHODIST



## LEADERS OF AREA WORKSHOP



—Methodist Information Photo

Leaders of the Area Workshop on World Understanding held November 20-22 at Aldersgate Camp are pictured above. Seated, left to right: Mrs. Kiyo Tanaka, Japan; and Mrs. J. R. Henderson, president of the Little Rock Conference. Standing left to right: Miss Eva Shipstone,

professor of psychology at the Isabella Thoburn College, Lucknow, India; Miss Violette Cavallero, Christian education director in a Methodist School in Uruguay; and Mrs. Earl D. Cotton, Jurisdiction secretary of Christian Social Relations and Local Church Activities.

FINANCIAL REPORT—LITTLE ROCK CONFERENCE  
W. S. C. S.—SECOND QUARTER, 1955-56

Balance Brought Forward	\$10,033.93
<b>RECEIPTS:</b>	
Pledge:	
W.S.C.S.	\$10,513.86
W.S.G.	2,835.10
Memberships:	
W.S.C.S.	330.00
W.S.G.	95.00
Missionary Projects:	
W.S.C.S.	319.63
W.S.G.	14.50
Treasure Chest:	
W.S.C.S.	14.63
W.S.G.	11.93
In Remembrance:	
W.S.C.S.	42.59
W.S.G.	5.00
Emma Nell Wayland:	
W.S.C.S.	183.00
W.S.G.	23.00
Marion Lela Norris:	
W.S.G.	20.00
Children—To Missions:	
W.S.C.S.	33.93
Thank Offering, W.S.C.S.	5.00
Supply—Foreign:	
W.S.C.S.	1,255.25
W.S.G.	137.50
Supply—Home:	
W.S.C.S.	637.63
W.S.G.	176.94
Week of Prayer:	
W.S.C.S.	3,627.97
W.S.G.	712.09
Narcotic Education:	
W.S.C.S.	626.65
W.S.G.	68.90
Miscellaneous:	
W.S.C.S.	4.75
W.S.G.	6.75
Total—W.S.C.S.	\$17,774.85
Total—W.S.G.	\$ 4,130.71
TOTAL received from District Treasurers	\$21,905.56
<b>OTHER RECEIPTS:</b>	
MYF	\$ 252.52
Refund Booneville Project	99.93
CSR & LCA	16.00
Refund Meth. Pub. Co.	8.00
Pins	3.00
Jurisdiction Subsidy	20.00
	359.51
Total received otherwise	359.51
TOTAL to be accounted for	\$32,234.65

## DISBURSEMENTS

<b>TO DIVISION</b>	
Pledge:	
W.S.C.S.	\$10,792.78
W.S.G.	2,838.69
Missionary Projects:	
W.S.C.S.	319.63
Memberships:	
W.S.C.S.	370.00
W.S.G.	70.00
Treasure Chest:	
W.S.C.S.	14.63
W.S.G.	11.93
In Remembrance:	
W.S.C.S.	42.50
W.S.G.	5.00
MYF, W.S.C.S.	252.52

Children—to Missions:	
W.S.C.S.	23.93
Total—W.S.C.S.	\$11,826.84
Total—W.S.G.	2,985.53
TOTAL on appropriations	\$14,811.57
Week of Prayer	4,340.06
Supply—Foreign	1,402.75
Supply—Home	654.07
Pins	4.50
Division Cultivation	37.56
	6,438.94
TOTAL to division	6,438.94
OTHER DISBURSEMENTS:	\$21,250.51
Booneville Project—	
Salary	99.99
Sunshine Fund	25.00
Car Expense	459.17
Narcotic Education	250.00
Hendrix College—	
Scholarship	350.00
Dr. Brumley—Training	300.00
Jurisdiction Cultivation	525.84
Sammons Printing Co.	12.24
Officers Expense	355.98
Roy's Office Supply Co.—	
Minutes	643.02
Mrs. R. T. Steel—	
Executive Meeting	77.10
Miscellaneous	33.00
District Cultivation	801.12
	3,932.46
TOTAL disbursements	\$ 3,932.46
Balance in bank	25,182.97
TOTAL amt. accounted for	\$32,234.65

—Mrs. William Hall,  
Treasurer

## SPECIAL MEMBERSHIPS

**BATESVILLE DISTRICT:** Adult: Mrs. Willie Ruddell, Batesville Central Ave.; Miss Orthal Hallmark, Batesville Central Ave. W.S.G.: Mrs. Charles C. Ferrill, Calico Rock; Mrs. D. H. McCartney, Mrs. Annie Sue McDonald, Weldon.

**CONWAY DISTRICT:** Adult: Mrs. Earl Clark, North Little Rock-Gardner Memorial; Mrs. Ida Rouselle, Atkins. Baby: Robin Luann Maloney, Claudia Robbie Self, Levy, W.S.G.: Bobbye Jean Smith, Levy.

**FAYETTEVILLE DISTRICT:** Adult: Mrs. Mary Hughes, Mrs. Clovie M. Tucker, Bureka Springs.

**FORREST CITY DISTRICT:** Adult: Mrs. Warren Fraser, Cotton Plant.

**FORT SMITH DISTRICT:** Adult: Miss Betty Sue Harris, Fort Smith First Ch.; Mrs. M. C. Bevins, Fort Smith Goddard Memorial, W.S.G.: Mrs. Ernest Bateman Sr., Mrs. J. C. Wakefield, Sr., Ozark. Baby: Clara Jane Bateman, Ozark; Catherine Jane Rockwell, Fort Smith Goddard Memorial; Paula Sue Faries, Fort Smith First Church.

**JONESBORO DISTRICT:** Adult: Mrs. Ray Willes, Jonesboro, Huntington Ave. Baby: Jean Marie Mills, Berry Lynn Mashburn, Harrisburg W.S.G.

**SEARCY DISTRICT:** Adult: Mrs. Marvin Park, Searcy District.

## WITH THE DISTRICTS

## Arkadelphia

The Sub-district composed of five societies, Murfreesboro, Delight, Amity, Grants' Chapel and Glenwood met in Murfreesboro on Monday night, November 7th with 50 women and 3 men present. Mrs. Roland Bryant, president of the hostess society, welcomed the group and made the introductions.

Rev. O. L. Daniel gave the opening devotional and Mrs. C. E. Dillard sang a solo. The program on the connectional organization of the society was presented. The Division level was presented through a skit by Mrs. A. F. Weaver, Mrs. Glen Coker and Mrs. Marlin Davis of Glenwood. Mrs. R. B. Carroll of Murfreesboro discussed the Jurisdiction and conference organization and Mrs. Victor Cooper of Gran't Chapel spoke on the District and Sub-district. Mrs. Arwin Dressel, Amity, and Mrs. Milton Teague, Arkadelphia, gave the organization in the local society.

During the business session reports were given by the presidents of local societies: Mrs. Roland Bryant, Mrs. J. L. Griffith, Mrs. Arwin Dressel, Mrs. Victor Cooper and Mrs. A. F. Weaver.

New officers elected are: Presi-

A MESSAGE TO NORTH  
ARKANSAS WOMEN

To The Editor of the Woman's Page:

May I take just a tiny corner of space to express my love and thanks to the dear women of our Conference who have been so kind to, and thoughtful of their president during the time of her surgery experience.

Especially am I grateful for the prayer groups as well as individuals who prayed in my behalf. My hospital experience was a rich spiritual one because of it.

God bless each of you.  
Sincerely,  
Grace Kaetzell

dent, Mrs. Marlin Davis, Glenwood; Vice-president, Mrs. Victor Cooper, Gran't Chapel; Secretary, Mrs. R. B. Carroll, Murfreesboro. Rev. J. A. Wade closed the meeting with prayer.

The group enjoyed a social hour with the hostesses serving pie and coffee.

The best portion of a man's life are his little nameless, unremembered acts of kindness.—Wadsworth

FIRST CHURCH, LITTLE ROCK HOLDS  
HARVEST DAY INGATHERING

The Woman's Society of Christian Service of the First Methodist Church, Little Rock, held a Harvest Day Ingathering on November 28 at the church, with Mrs. Marion Monk, chairman of the day. This service took the place of the bazaar which had been held annually for five years, and over two hundred women participated in it.

Mrs. Earl D. Cotton, program chairman, led the Litany of Praise, and Prayers were led by Mrs. J. B. Rebsamen, Mrs. Edwin Stewart, Mrs. Robert McOsker and Mrs. P. B. Cleaver.

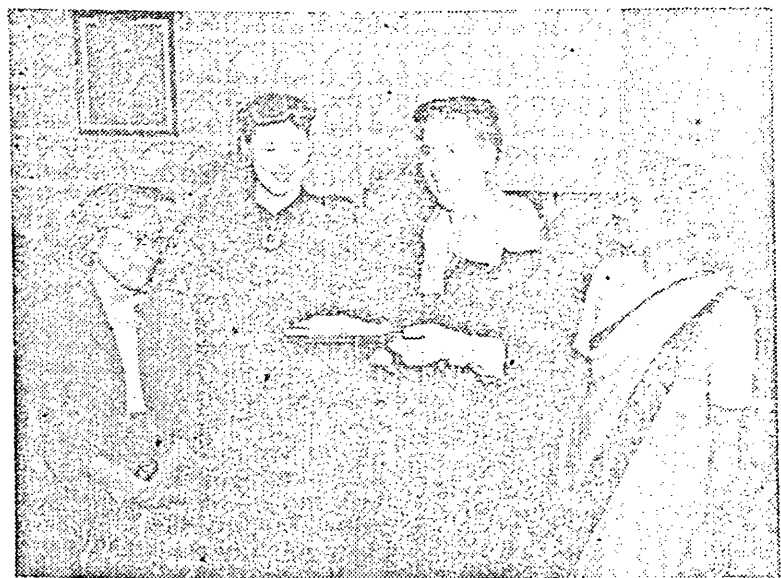
The speaker for the day was Mrs.

W. B. Landrum, who gave a challenging message from her experiences this summer with the Methodist women's work, and her years as Field Worker for the Woman's Division of the Board of Missions.

Mrs. M. B. McLeod led in the Consecration of the Offering, which amounted to nearly \$800.00.

Special guests at the luncheon were Mrs. Kiyo Tanaka of Japan and Miss Eva Shipstone of India, both members of the Fellowship team touring United States in behalf of World Understanding.

Mrs. Winston Faulkner led the group in fellowship.



—Methodist Information Photo

Mrs. Kiyo Tanaka, left, and Miss Eva Shipstone, right, watch while Mrs. J. B. Rebsamen and Mrs. W. B. Landrum hold the offering given by the women of First Methodist Church, Little Rock, in their Harvest Day Ingathering.





## STEWARDSHIP IN CHURCH SCHOOL LITERATURE

The editors of Church School literature have planned a rich body of resources to help in the emphasis on stewardship in February, 1956. Almost every age group will be confronted with the claims of Christian stewardship in the many aspects of life.

The list of articles, stories, features and lessons are as follows:

### Child Guidance in Christian Living

- Cover page illustration
- "As He Is Able" by Mary Edna Lloyd
- We Are His People, by Bishop Roy H. Short
- Ten Basic Facts About Tithing, by Bishop William C. Martin
- How Janie Learns About Stewardship, by Jerry W. Trexler
- Is Tithing for Children? by Ida Binger Hubbard
- The Beginning of Stewardship, by Margie McCarty
- Experiences That Contribute to a Consciousness of Stewardship (Chart)
- Junior Group Lessons, Carolyn M. Wolcott (Feb. 26)
- Reference to family stewardship (primary children) (Feb. 26)

### Trails for Juniors

- "Jerry's Building Pledge," by Harry Titus (Feb. 26)

### Pictures and Stories

- "What Happens to the Money?" by Carrie Lou Goddard (Feb. 26) (Begins a series of four stories about the same family discovering the meaning of stewardship.)

### Children's Class — Teacher's Quarterly

- Cover page illustration
- "A Letter to the Teacher"
- "Teacher, Do You Give as You Are Able?"

### The Primary Class

- "Something to Think About" (Feb. 26)

### Junior Quarterly

- "Thinking and Speaking in Christian Ways" (Session for Feb. 26) (See also, "At Home" section)

### Boys and Girls Class — Teacher's Quarterly

- Cover page illustration
- Session for February 26.

### Classmate

- We Stumbled Into Tithing, by Lyndon B. Phifer, Feb. 26
- The Lord's Prayer, by Braxton Mountain, Feb. 19, 1956
- Editorial — Who Is to Serve? by Richard H. Rice, Feb. 12.

### Workers With Youth

- Stewardship, by Frank Tucker
- Editorial

### Roundtable

- Getting and Spending, by Fred Cloud (editorial)
- Worship Through Giving, by Richard Rice

### Adult Student

- What Is Your Money Doing to You? by Roy L. Smith
- How God Has Helped Me, by Mary McLeod Bethune
- Editorial: Two Pictures
- Lesson for February 26 in the International Lesson Series, Be-

ing True to Our Trust  
Daily Bible Lessons  
Remember the Church in Your Will, by Roberta Riggelman  
Lesson for February 26 in the International Lesson Series, Being True to Our Trust

### Adult Teacher

- What About Tithing? by John Q. Schisler
- The Christian Witness Within, by James S. Thomas
- I Want to . . . and I will, by Homer Magee
- My Place in the Church, by George W. Crane
- A Letter to My Grandson, by Drew Pearson
- The FAO at Work
- International Lesson Series for February 26, Being True to Our Trust
- Mature Years — Lesson for February 26, Being True to Our Trust

### Bible Lessons for Adults

- Lesson for February 26, Being True to Our Trust

### Bible Lessons for Adults: Teacher's Quarterly

- Lesson for February 26, Being True to Our Trust

### Wesley Quarterly (January, February, March, 1956)

- Stewardship, the Faith and the Way, by Harris Franklin Rall
- Lesson for February 26, Being True to Our Trust by Lowell B. Hazzard

### Worship Leaflet (January, February, March, 1956)

- Lesson for February 26, Being True to Our Trust

### The Christian Home

- Short paragraph on tithing

### Sourcebook

- Audio-Visuals in the Adult Section on Stewardship:
- The Hidden Heart, a motion picture,
- A Job for Jimmie Cooper, a filmstrip

### The Church School

- Witnessing Through Stewardship of Possessions, by Nathaniel P. Perry

- 10 Basic Facts About Tithing by Bishop William C. Martin
- We Are His People, by Bishop Roy H. Short.

## NEW LEAFLETS ON MISSIONARY EDUCATION

Two attractive new leaflets on missionary education have recently been issued by the Joint Department of Missionary Education for the Board of Missions and the Board of Education of The Methodist Church. They are: **The Nursery Child and Missionary Education** (162-B), by Emma Jane Kramer, and **The Kindergarten Child and Missionary Education** (163-B), by Myra McKean.

To successfully carry on missionary education with nursery children, parents can do three things, according to **The Nursery Child and Missionary Education**. They can always remember that they are teaching by the way they live; they can use the everyday experiences of young children to help them begin to be aware of and to appreciate other people; and they can plan

## ATTENDANCE GOAL DAY SHOWS 1,696 IN CHURCH SCHOOL, 1ST CHURCH, SHREVEPORT

### Christmas Worship In the Home

"What a thrilling experience it is to worship and be aware that other families are worshipping this day in every hamlet and city of our country."

The above quotation is from the introductory statement to **Christmas Worship in the Home** for 1955.

If your family uses this worship service it will be one of over a half million families that will be participating in a special service of worship in the home on Christmas Day; for the number of copies of **Christmas Worship in the Home** ordered by the Department of the Christian Family, General Board of Education, for distribution this year was 550,000, according to Dr. Edward D. Staples, director of the department. The increasing demand for this leaflet from year to year indicates the growing interest on the part of Methodists in projects in which the whole family can join, Dr. Staples said.

The leaflet contains many fine suggestions for observing worship in the home at Christmas time. Included are "Keep Family Christmas Traditions of Your Own," "Singing as a Group," "Christmas Verses To Read From the Bible," a beautiful poem by the late Mrs. Howard E. Tower, "A Table Grace for the Christmas Season," "A Christmas Eve Litany" — all these in addition to a family worship service for Christmas Day.

Order **Christmas Worship in the Home** (3015-B) from the Service Department, Board of Education, P. O. Box 871, Nashville 2, Tennessee. Price, 30 cents a dozen; \$2.00 a hundred. Please send cash or check with order.

special experiences for their children that will help them to grow in world-mindedness.

The leaflet on the Kindergarten child sets forth that in order to nurture the "beginnings" of missionary education for the four- and five-year-olds parents can provide: A sense of security, a good example, appreciation in the home, appreciation beyond the family circle, respect for the rights of others, the entertainment of guests, the planning of "surprises."

It is pointed out in the last-mentioned leaflet that emphasis should be upon the joy of sharing and the happiness of the recipient rather than on the dire need of others.

The two leaflets may be ordered free from the Joint Department of Missionary Education, P. O. Box 871, Nashville 2, Tennessee.

### THE WISE MEN

Why were they wise? For one thing, because they acted on the vision that had come to them. "We have seen his star in the East, and have come to worship him." It is

A modern-day attendance record has been set in the church school of The First Methodist Church of Shreveport as a result of an all-out effort on November 20.

The year's attendance goal for the church at the head of Shreveport's main street was 1,500. On "Attendance Goal" Day, November 20th, 1,696 persons were present.

Attendance Goal Day — or "A G" Day, as it was first called — topped a year-long campaign to increase church school attendance at First Church. It involved every church school class and every age group.

Original plans for the special day were laid by Attendance Chairman, Jack Campbell and Minister of Education, R. D. Shoulders. During the early fall a five-step plan for absentee follow-up was begun. This plan, which called for cards, telephone calls and visits, set the stage for the big day by bringing in many absentees and perfecting the existing attendance organization in the church.

The "A G" Day program began with a meeting of all adult and youth presidents, secretaries and attendance chairmen, along with children's department chairmen and secretaries, on the afternoon of Sunday, November 6. Leadership was provided by Mr. Campbell, Mr. Shoulders and church school superintendent, R. H. Nelson. The pastor, Dr. D. L. Dykes, Jr., and the three division superintendents were also present and had a part in the planning. At this meeting distribution was made of printed schedules and instructions for every worker. Special arrangements were made for promoting the program.

In making First Methodist's A G Day a success, every group participating carried out assignments, made telephone calls and visited prospective members. As a result, every department showed an increase in attendance. Many classes in the church showed a 100 per cent attendance for the day.

As a follow up to the big day, First Church classes are visiting and calling all non-members who were present on November 20. In this way, and by continuing to urge members to be regular in their attendance, First Methodist Church of Shreveport is aiming for an average of 1,500 in the coming year. Right now, however, they're still rejoicing over the overwhelming spirit of victory that swept the church on A G Day, with its all-time high attendance of 1,696! — Reporter.

conceivable that others may have seen what they saw. If so, they are lost to history. Their vision paled in the light of day. It is not the light we see but the light we follow that makes us wise. The Wise Men were wise because they followed the gleam. They persevered. "We have seen his star . . . and have come . . ." —Harold C. Phillips.

## Statisticians Ask 1956 Religious Census

New York (RNS)—Members of the Association of Statisticians of American Religious Bodies sent a telegram to Sherman Adams, Assistant to the President, Sinclair Weeks, Secretary of Commerce and Rowland Hughes, Director of the Budget, urging that Commerce Department's Bureau of the Census conduct a religious census in 1956.

The action was taken at the Association's annual meeting here.

The telegram said the Association members were "deeply disturbed at cumulative evidence of serious question as to whether the Department of Commerce, the Budget Bureau and the President will recommend the taking of the Census of Religious Bodies in 1956."

Pointing out that such a census

### Reports Increased Church Attendance Among Prisoners

Chicago (RNS) — Church attendance among prisoners in the Cook County jail here is up 150 per cent over last year, Sheriff Joseph Lohman announced in a report to Circuit Court judges.

He said 450 inmates are now attending services "with the resulting beneficial effect of increased spiritual guidance."

Under his direction, Sheriff Lohman said, jail worship had been reorganized and made available "for the first time to every inmate on every Sunday."

An intramural broadcasting system was installed and is being used to broadcast services to the prisoners, he added.

The report also noted 21 other improvements in the jail, including better medical, educational and vocational services, discontinuance of censorship of newspapers and reading material, and establishment of a jail newspaper written and edited by the inmates.

### Quakers Publish First Formal Hymnal

Philadelphia (RNS) — Quakers have their first formal hymnal in a new 176-page book entitled "A Hymnal for Friends."

While it will not introduce music to the traditional Meetings for Worship, the volume provides a suitable hymnal for all other occasions, including Sunday schools, youth meetings, conferences and family groups.

It contains a selection of the best-known hymns found in most Protestant hymnals, sectioned with groupings for children, and for special occasions and seasons. There are 25 Christmas hymns, although traditional Quaker worship ascribes no especial religious formality to the day.

The hymns were selected after many years of study by a special committee and published by the Friends General Conference.

The frontispiece of the book is an original wood-carving by the Quaker artist, Fritz Eichenberg, of Tuckahoe, N. Y.

A foreword states: "Friends have long recognized the power of silence to being a sense of unity to a group, but we are just beginning to discover that singing together can also draw us into close fellowship."

The Friend General Conference

had been held every ten years since 1850, the religious statisticians said they strongly urged its continuance.

Dr. George Gallup, director American Institute of Public Opinion, Princeton, N. J., who addressed the meeting, said his polls reveal "the most religious people are the happiest; and the more unreligious people are the most unhappy."

The polls further show, he said, that the number of atheists in this country are no more than one to two per cent, and in France the Communists were the least happy group of people.

Dr. Gallup indicated that the most interesting polls taken by his institute have been on questions of religion. He said that his interviewers never experienced resistance when asking individual religious preferences or religious affiliation. "Actually we experience resistance when we ask how they voted in the last election," he said.

## Southern Baptist Official Assails Interdenominational Statement

Nashville, Tenn. (RNS)—A Southern Baptist Convention official denounced as "shocking" a recent statement by representatives of 12 Protestant denominations serving Alaska which urged an end to "over-emphasis on sectarianism." The statement said such over-emphasis resulted in many Alaskan communities being "greatly over-churched."

The Rev. Joe W. Burton, a Convention secretary, expressed his views in Home Life, of which he is editor. His article was entitled "Coordinators Seek a New Catholicism."

"Could there be too many churches anywhere, at any time, in any community?" he said.

The Protestant statement was drafted in Anchorage, at the conclusion of the first territory-wide conference on church work ever held in Alaska. It urged coordinated planning and a cooperative spirit among all church groups in order to eliminate duplication and sectarian divisiveness and provide "a vital Christian ministry to all Alaskans." The conference was sponsored by the National Council of Churches' Division of Home Missions.

The Southern Baptist official charged that in attacking sectarianism the "coordinators" seek to "undermine" private interpretation and individual religious freedom. Such "coordination," he said, "is definitely designed to weaken doctrine."

Observing that 12 denominations were represented at the Anchorage conference, Mr. Burton called this fact "very interesting in view of the content of the statement which was aimed at the destruction of the very bodies which they represented."

"Here they met as representatives of twelve denominations," he said, "and yet they decried denominationalism. One is forced to conclude that either they were not sincere in their statement or else they were saboteurs in their own denominational ranks."

pointed out that one of the motivations for a modern, durable hymn book was "the attempt to stem the loss of young Friends to other religious bodies."

## Fort Worth Widens Tax Exemption For Church Residences

Fort Worth, Tex. (RNS)—Churches in Fort Worth may maintain two residences each on a tax-free basis, the City Council ruled here.

The ruling was made at the request of George S. Smith, attorney for Birchman Avenue Baptist church, who asked that a residence owned by the church and used by its religious education director be exempt from city taxes.

His request previously was rejected by the city's tax and legal departments on the grounds that state law permits the exemption only of the church and its parsonage.

Mr. Smith pointed out that two Fort Worth churches had been granted exemptions on second residences for their assistant pastors.

Tax Assessor Curlee complained that the amount of property on the tax-exempt list is constantly increasing and 20 cents out of every dollar collected by the city goes to "subsidize exempt property."

## Bishop's Formula For Getting Rid Of Pastors

Los Angeles (RNS) — Methodist Bishop Gerald H. Kennedy has a formula he is going to deliver to the next committee that calls on him seeking to get rid of a minister for "inefficiency." His prescription:

"1. Look him straight in the eye when he is preaching, and say 'Amen' once in awhile. He'll preach himself to death within a few weeks.

"2. Pat him on the back and brag on his good points. He'll work himself to death.

"3. Start paying him a living wage. He's probably been on starvation wages so long he'll eat himself to death.

"4. Rededicate your own life to Christ and ask the preacher to give you a job to do. He'll probably die of heart failure.

"5. Get the church to unite in prayer for the preacher. He'll become so effective some larger church will take him off your hands."

## Episcopal Cathedral Church Plans Healing Service

Bethlehem, Pa. (RNS)—The Protestant Episcopal Cathedral Church of the Nativity here plans to inaugurate a regular service of healing to be conducted the last Wednesday of each month.

The Very Rev. Benjamin Minifie, dean and rector of the church, announced the service. He noted that the Book of Common Prayer has always provided for the laying on of hands on the sick.

Dean Minifie said that although there are provisions for such services in the Episcopal Church they have not generally been held.

The service, he said, will consist of prayer and meditation and an invitation to all who have need to

come forward for the laying on of hands by the minister.

"Psychosomatic medicine today has demonstrated the interaction of body and mind and more particularly the connection between spiritual and mental health," the dean said.

He added, however, that "in no sense is the church's ministry here to ever be thought of as a substitute for medical diagnosis and treatment."

"God heals through doctors of medicine and others," he said. "These services are meant to demonstrate God's concern for the bodies of men as well as their souls. They are an assurance that God's grace is available here and now, and sufficient for every human experience. They are offered, too, in the conviction that God's healing power often comes where there is faith and trust instead of fear and guilt."

### Miss. University Acquires Ancient Biblical Manuscripts

University, Miss. (RNS) — The library of the University of Mississippi announced here it has acquired two ancient Biblical manuscripts the study of which is expected to throw considerable light on early Christian theology.

One is on parchment, the other on papyrus. Written in Coptic, the ancient Egyptian language, the manuscripts encompass the books of Jeremiah, Lamentations, Jonah and Jude, an epistle of St. Peter, and the last treatises on Easter by Bishop Melito of Sardis, a second century Church father.

The parchment manuscript is believed to be even older than the noted Yonan Codex, now in the Library of Congress at Washington, which dates from the 5th or 6th century of the Christian era.

The one on papyrus is believed to date from the 3rd or 4th century, which would make it one of the oldest books in existence. Its 100 pages are bound in a single quire.

Purchase of the two manuscripts was made possible through a private organization called Friends of the Library.

### Methodist Conference Asks New Approach To Alcoholics

Cincinnati, O. (RNS) — Clergymen must adopt a new approach to alcoholics if they are to give them effective help, it was agreed by a Methodist-sponsored conference here.

The meeting, a Consultation on the Rehabilitation of Alcoholics, was attended by professors of pastoral counseling from nine of the 10 Methodist-related theological seminaries in this country and by professionals in the fields of medicine, social work and local church ministry. Also present were staff members of the Methodist General Boards of Temperance and Education.

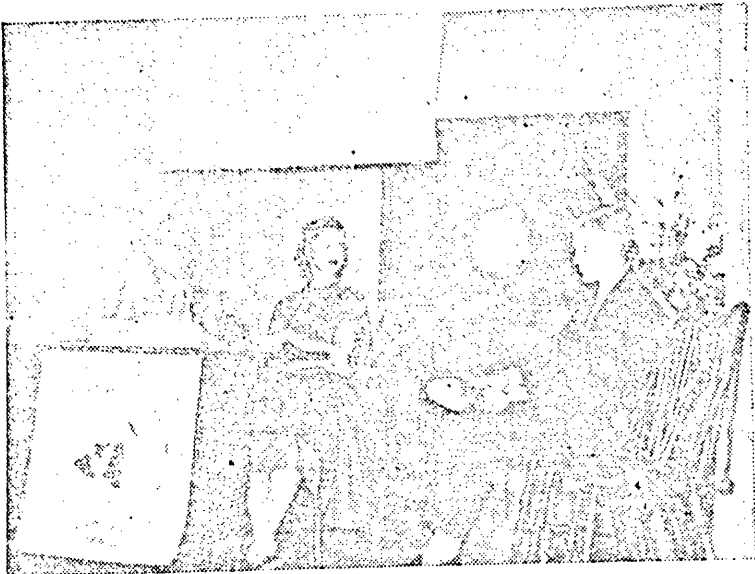
### Jewish Scholar Writes New Testament Study

New York (RNS) — The first study of New Testament literature from a Jewish point of view ever undertaken by an American Jewish scholar will be published soon by the Hebrew Union College-Jewish Institute of Religion, it was announced here.

The book, "A Jewish Understanding of the New Testament," is by Dr. Samuel Sandmel, professor of Bible and Hellenistic literature on the Cincinnati faculty of the school. The seminary also has a school in New York.

# METHODIST YOUTH

## NEW IBERIA CELEBRATES U. N. DAY



Left to right, Tommie Powell, Virginia Nugent, and Joe Degraffenried.

The New Iberia MYF began the Fall Action Project with a Youth-Family-Get-Together, at the regular Sunday evening MYF meeting, Oct. 23rd.

The Seniors presented a program in the form of "THIS IS YOUR LIFE," celebrating the 10th birthday of the United Nations, after which a cake decorated with the U. N. emblem and 10 candles was brought in. Every one joined in singing "Happy Birthday, U. N."

The TV game, "WHO AM I?" was presented by the seniors. This provided fun, as well as information. After the program, a covered dish supper was enjoyed by the youth and their families, about 60 in all.

The following week found the Seniors in the second phase of their Fall Action Project, that of raising money for their mission projects of the year. This was done by having a rummage sale, which brought them \$89.00. The sale was held on Saturday, October 29th, preceded by a work party on Tuesday night, in the form of a hamburger barbecue. Chief cook was J. L. Groves, Counselor. Every one worked at ironing, marking prices on rummage or placing it on display for sale.

These are only a few of the events to take place during the fall months. New Iberia Senior MYFers expect to be a busy group.—Mr. and Mrs. J. L. Groves, Counselors

### ARE YOU CONCERNED?

Are you concerned about your world? About your MYF? About yourself?

"Sure!" you reply.

But how much do you really know about our world today? What are Methodist youth doing now? What should our Christian "concern" be in this world?

All this information is available for less than 2c a copy. "Concern," a bi-weekly publication by the National Conference for Methodist Youth, gives you news, views, and cues. You can order this little magazine from "Concern," Box 871, Nashville 2, Tennessee, for \$1.00 a year. Other information or sample copies may also be obtained from this address.

Be concerned!—Rodger Sudbury.

### MYF RAISES MONEY FOR MY FUND

The Methodist Youth Fellowship of the Widener-Round Pond Charge held a pancake breakfast from 5:30-8:00 a. m. at the Round Pond school on Saturday, November 26. The food was donated by the members of the MYF. Misses Mabel Fong, Alice and Barbara West, and Jerri Spicer did the cooking with the help of Mrs. W. D. Gatliff, Oscie Gatliff, John Norsworthy, Teddy Shawver, and Johnny Cole.

The group collected \$28.50, half of which will be sent to the MYF Fund. The remainder of the money will be used for community projects.—Teddy Shawver, Secretary, MYF

### INTERMEDIATE MYF HAS MANY ACTIVITIES

The Intermediate Methodist Youth Fellowship of the First Methodist Church of Mena enjoyed an old-fashioned hay ride on Saturday night, November 26. Some 40 members and guests were in the group. They were treated at the Triple A with hamburgers and drinks.

These young people are workers. They have increased their membership to 32, nine new ones this year. They have an average attendance of 25.

A council meeting is held each month, followed by a party. The group is planning to go caroling at Christmas. They will also collect canned goods for a Christmas basket.

Officers for the group are: President, Jerry Rodgers; vice-president, Flora Lee; secretary-treasurer, Shirley Griffin; program chairman, Anna Heath; recreation



### UNITED NATIONS—WASHINGTON SEMINARS

Two splendid opportunities for learning about issues that have national and international significance will be afforded Methodist leaders of youth by the United Nations-Washington Seminars to be held next February.

The seminars are sponsored by the Youth Department of the General Board of Education, the Board of World Peace and the Methodist Youth Fellowship Commission of the National Conference of Methodist Youth.

The seminars will be held at the United Nations headquarters in New York and at the government buildings in Washington, D. C., February 5-10 and February 19-24, 1956.

General purpose of the seminars is to afford interested Methodists an opportunity to see the United Nations and the United States Government at work.

Specifically, the seminars will consider from the Christian viewpoint the following:

The maintenance and extension of freedom for all people in the United States

United States policy in relation to the United Nations

Present and future of Soviet-American relations

National and international issues in the 1956 elections

The seminars will be limited to fifty persons each. Personnel of Seminar I, February 5-10, will include conference MYF presidents, Christian outreach and Christian citizenship chairmen on the conference level, a limited number of adult advisers in these areas (also on the conference level), and conference secretaries of youth work of the Woman's Society of Christian Service.

Included in Seminar II, February 19-24, will be conference MYF council officers; district and sub-district chairmen of Christian outreach and Christian citizenship; a limited number of adult advisers, district directors or sub-district counselors; and conference and district secretaries of youth work of the Woman's Society of Christian Service.

All delegates should be capable of transmitting their experience in the seminars into program and action. They should be mature emotionally and be able to work well in a group.

Cost of attendance upon the seminars will be transportation plus approximately \$50 per person.

Applications will be accepted until December 15. For application blanks and information write Youth Department, General Board of Education, P. O. Box 871, Nashville 2, Tennessee.

chairman, Paul Barber; sponsors, Mr. and Mrs. Vernon Rodgers.—Reporter

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### TV AND RADIO FOR BOYS AND GIRLS

That television and radio can make a fine contribution to the education and recreation of boys and girls is borne out by the fifth annual report of the National Association for Better Radio and Television on children's radio and television shows released last August.

The programs were evaluated over seven TV and eight radio stations in Los Angeles.

Among the twenty-one TV programs considered excellent are "Cartoon Carousal," "Ding Dong School," "Faith of Our Children," "Lassie," "Tales of Hans Christian Andersen," and "Youth Wants To Know."

Even though it was rated excellent, "Ding Dong School" was criticized because the "message" to parents is mostly advertising—"Thinking Miss Frances is going to help them with a problem in child raising, parents are tricked into listening to an ad." "Faith of Our Children" was considered a good presentation of a Protestant Sunday school class. Comment on "Lassie" was that "Children are completely unaware that through Lassie they are being taught a few moral values."

Other TV programs were rated "good," "fair," and "poor."

Twenty-five programs were rated "objectional." Some of these were "Annie Oakley," "Hopalong Cassidy," "Lone Ranger," "Roy Rogers," and "Terry and the Pirates." "Hopalong Cassidy" was characterized as "a typical crime Western with cattle rustling, murders, etc."

The evaluating committee used standards developed from recommendations of the U. S. Office of Education and from the Science Research Association booklet, "Your Child and Radio, TV, Comics, and Movies" by Paul Witty and Harry Bricker.

Copies of the full report may be secured from the National Association for Better Radio and Television, 882 Victoria Avenue, Los Angeles 5, California. The price is 45 cents.

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## OBITUARIES

**ROSA** — Julia L. Rosa was born on February 18, 1885, and departed this life on October 13, 1955, at the age of 70 years, 8 months and four days. She was married to Clarence G. Rosa on January 21, 1906.

Mrs. Rosa's entire life was spent in Mountain View and near vicinity. In early life she professed faith in Christ and united with the Methodist Church at Mountain View and remained a faithful and devoted member until her death.

There were three outstanding things of interest in her life, her family, her friends and her church. I was her pastor in 1917-18 and always found her busy in caring for the sick, the needy and sorrowing. Her family never wanted for her attention, love and devotion. The church doors were never open without her entering unless unavoidably hindered.

She was a Christian full of good works and Christ-like deeds. She leaves her husband, a son, Max G. Rosa of Detroit, Michigan, a daughter, Mrs. Lenelle R. Jones of Mountain View, three grandchildren and a host of relatives and friends to mourn her home-going. Her funeral service was conducted in the Methodist Church at Mountain View by the writer in the absence of her pastor, Rev. H. W. Jinske, who was in New York at the time. The church was filled with loved ones and friends who came to pay tribute of love and respect to a Christian life well spent in the service of her Master. — E. H. Hook.

**TURNER** — Preston S. Turner, age 74, passed away in his home on October 22. He was the son of the late Robert N. and Rebecca Turner and was born and reared in the Adona Community in Perry County where he lived his entire life.

He leaves a wife, a son, Eddie Turner, Miss Robbie Turner, a sister, Mrs. Julia McGehee, and a host of other relatives and friends.

Mr. Turner was blind, yet he car-

ried a light for Christ the world could see. He was a member of the Methodist Church for 53 years. He served in public in many ways, giving talks, prayers and benedictions. He was a loving husband and father and his life will live on.

Graveside services were conducted by Rev. Bill Yarbrough, a former pastor, and Rev. David Jones, present pastor. A large concourse of relatives and friends attended the service. — S. J. Turner, a relative.

## SEES MISSION ADVANCE 1956-1960

(Continued from page 6)

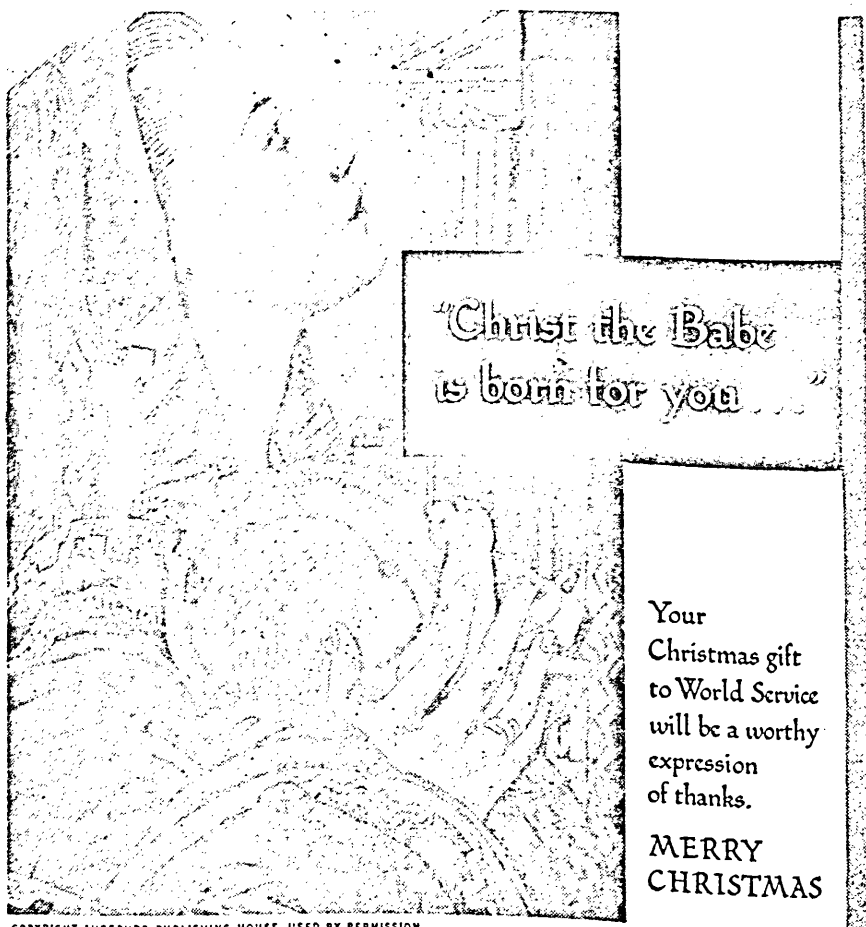
Millions of Koreans, uprooted from their homes and dislodged from their animist-Buddhist backgrounds, are reaching for Christian guidance, Dr. Smith said. There are many reasons to believe that the present rate of Christian growth can be continued indefinitely if the church is able to meet the challenge. Yet Methodism today has fewer missionaries in Korea than in 1939, he added.

"In Africa, and particularly the Belgian Congo, the Christian church confronts what may be the greatest single opportunity or the greatest single defeat it has ever faced," Dr. Smith asserted. "Probably the strongest reason why communism has not made significant gains among the millions in central Africa is that most Africans still believe that Christianity is their best hope. They are clamoring for Christian baptism and education. It is quite possible that within our lifetime central Africa might become a Christian community—if the challenge is met.

Bolivia has been one of the most difficult countries of the world for Protestant missions, Dr. Smith said.

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**MERRY CHRISTMAS**

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DECEMBER 8, 1955

At last, however, the foundation work laid by Christian schools and pioneering missionaries is beginning to make itself felt, he added.

"The rapid growth in church membership, the caliber of young men entering the ministry, the developing pattern of stewardship and other evidences of spiritual power," he said, "indicate that this probably is the decisive period when an indigenous church of real power may come into being."

Dr. Smith summarized the overall missionary program for the 1956-60 quadrennium as:

1. Preserving the momentum developed in all fields.
2. Seeking specialized leadership

for promotion of evangelism in all fields.

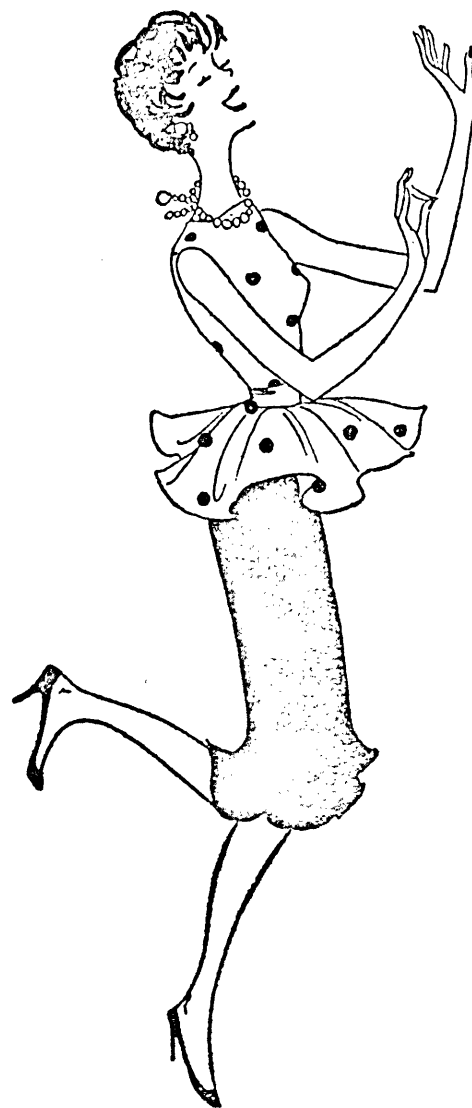
3. Concentrating additional resources among certain peoples in the belief that for them the coming years are probably the years of decision for turning toward or away from Christianity.

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# The Sunday School Lesson

REV. H. O. BOLIN

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

LESSON FOR DECEMBER 18, 1955

JESUS, MAN OF PRAYER

READ THE LESSON FROM YOUR BIBLE: Luke 5: 16; 6:12; 9:28-29; 10:21-22; 11:1-4.

MEMORY SELECTION: Ask, and it will be given you; seek, and you shall find; knock, and it will be opened to you. (Luke 11:9)

We are beginning today two sessions UNIT V: "PRAYER AND POETRY." The unit aims at two objectives: "To see afresh the value of prayer and to gain an inspiration from some of the poetry connected with the birth of Jesus." Our present lesson deals with the first of these objectives. It is hoped that in the study of it we will come to a new appreciation of Jesus as a man of prayer, and will be inspired to devote more time to this all important matter, by the example of Christ as well as by his teaching on the subject.

## A Look At The Scriptures

It will be noted that all the passages of this lesson come from Luke. We are making a rather extensive study of the life and teachings of Christ as set forth by this particular Gospel.

The first passage (Luke 5:16) tells of Christ going apart to pray. He had been healing people, and great multitudes were following him. He was becoming widely known as a healer of men's bodies. There was nothing wrong with this. One of the objects of his coming into the world was to heal the sick, but this was not the chief object. His chief motive in coming was to save the souls of people and this motive was being swallowed up by the lesser objective. All people are inclined to elevate the physical and material above the spiritual. This is true whether it be our physical bodies or our material possessions.

Christ was very anxious to keep first things first. As he healed individuals he told them to keep quiet about it, but we are told that they publicized these events all the more. As Christ performed these miracles it took something out of him. We recall how he mentioned this fact when the woman with the issue of blood touched the hem of his garment. We are told that he perceived that virtue or power had gone out of him. Since this was true, it was necessary that occasionally he go aside to reinforce or replenish these spiritual powers. He always did this with a season of prayer.

That is why he turned aside on the particular occasion mentioned by this passage. We are told that he "withdrew to the wilderness." The term "wilderness" at that time was used in a rather broad sense. Any out-of-the-way, uninhabited, unfrequented by people place was said to be a wilderness. The Lord was simply getting away from the crowd for privacy and for the purpose of praying.

The second passage of our printed text (Luke 6:12) tells of the Lord going into the hills and continuing all night in prayer to God. The thing that caused him to go out for prayer on this occasion was that he was to make a momentous

decision. He was on the verge of choosing the twelve men who would be his constant companions and would later become known as the Apostles. This was quite a decision to make. All the future of Christianity depended upon these choices being wisely made. We do not wonder that Christ spent a whole night in prayer before choosing these men. This leads us to say that Christ always prayed before making decisions of this nature.

Our next passage (Luke 9:28-29) has to do with the matter of dedication. The passage begins with the statement: "Now about eight days after these sayings etc. When one notes this passage in its setting he will learn that the 'sayings' here spoken of refer to some teaching that the Lord had given the disciples concerning the matter of full dedication and consecration. They were to deny themselves and take up their crosses daily and follow him. This dedication might lead them straight to martyrdom, but if so they must not hesitate to give life itself, if remaining loyal to the principles he had taught them required such sacrifice. He drove this idea home by saying 'For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it.' This was quite a high standard indeed. These men needed this instruction. According to tradition all of them, except John, died the death of martyrs.

Some eight days after Christ had given this instruction to his disciples he took three of them, Peter, John, and James, and went upon a certain mountain to pray. This prayer had to do with the dedication of his own life to the terrible ordeal of crucifixion which was soon to take place. We are told that Moses and Elijah came and talked with him and the subject upon which they conversed was the matter of the Lord's death.

Again, we find the Lord praying, and this was the prayer of full and complete dedication. Christ dedicated himself to the great task of redeeming the world through his sacrificial death on the cross. He was to be wounded for our transgressions. The chastisement of our peace was to be laid on him, and because of his stripes we were to receive healing from our sins.

Little wonder the Lord earnestly prayed on this occasion. He sorely needed a conscious fellowship with the Father as he passed through this terrible ordeal. We are told that as he prayed his face shone like the sun and his garments were as white as the light. On this occasion these three disciples had a vision of the glory that Christ had had with the Father before the creation of the world and also a vision

of that glory in which he now lives. This resplendent glory came in answer to the prayer of dedication to the unfinished task that lay before the Master — that of death on the cross for the redemption of mankind. The entire life of Christ as well as his death had as its purpose the redeeming of people. His death, however, was the culminating point; the cap-stone of the whole matter. Christ himself realized this fact. As he expired on the cross he remarked "It is finished." He was referring here to the finishing of men's redemption.

Next (Luke 10:21-22) we have the Lord offering a prayer of thanksgiving. You will remember that the Lord sent out seventy people at one time to do personal evangelism. These people returned with glowing reports of their success. This caused the heart of the Lord to bubble over with joy. He thanked the Father that these great spiritual truths and the power to put them into practice had been revealed to the common people, while the Pharisees and the scribes, the Bible students of that day, had completely missed the mark. This matter of thanksgiving marks another type of prayer in which the Lord frequently indulged.

Then, we have the prayer of fellowship, which led to the giving of the model prayer (Luke 11:1-4). We are told that he was praying in a certain place, and on this occasion at least some of his disciples were with him. When he ceased praying one of them said to him "Lord, teach us to pray, as John taught his disciples." This reference here is to John the Baptist. It seems that he had taught his disciples a prayer and the followers of Christ know about it. It is said that in those days the rabbis were in the habit of teaching their disciples prayers.

The prayer in fellowship was a wonderful thing. Christ emphasized this point. On one occasion he said to his disciples, "if two of you shall agree on earth concerning anything that you shall ask of the heavenly Father he will give it to you." The Bible records the fact that many times the Lord played along with others. In most cases, however, he would have only two or three with him when he engaged in this type of prayer, and the fact remains that he usually went out to pray alone.

In answer to the request of one of the disciples Jesus gave them what we commonly call the Lord's Prayer; though a better name for it would be the disciples' prayer. This is probably the greatest prayer of all time. There is not one wasted word in it. The prayer contained three petitions: for the kingdom; for daily bread; and for forgiveness of sins of the past and help in resisting temptations in the future.

David Smith in his book entitled "The Days of His Flesh" in speaking of this prayer has this to say: "The prayer has several striking characteristics. It is brief, recalling the Lord's warning against the babbling prayer of the heathen and the long prayers of the Pharisees. It is simple, suiting the lips of a little child. It is catholic, addressing not the God of Israel but the heavenly Father. It is spiritual, concerning itself with God's glory, His Kingdom, and His Will and only secondarily with the worshiper's needs. And what are the boons which it craves? Bread, pardon, deliverance from temptation. It concerns itself almost exclusively with the things of God and the needs of the soul, asking only the simplest provision for the body."

This disposition on the part of Christ to emphasize spiritual needs above the physical and material was in keeping with his constant determination to put first things first. You will recall how he once said to his disciples, "Seek ye first the kingdom of God and his righteousness and all these things will be added unto you." There is a place in life for things. This is shown in the fact that at least one of the petitions in the Lord's Prayer had to do with bread, and bread in this connection represents all the material and physical necessities of life.

This brings us to our Memory Selection (Luke 11:9) and here we have one of the Lord's strongest statements concerning prayer. This passage sets forth the fact that there are three degrees of prayer, asking, seeking, and knocking. The first and lowest degree of prayer is merely asking. Many prayers go unanswered because the pray-er stops with this first degree. As far as possible we must put feet and hands to our prayers; that is, the pray-er must go as far as he can in bringing about the condition he desires. For example, if he prays for health he must keep the laws that make for good health; if he prays for material prosperity, he must practice laws of economy and thrift; if he prays for Christlike character (the greatest thing for which any person can pray), he must practice the means of grace that make for such character, such as Bible study and the reading of other good literature, meditation, church loyalty, and service to others. Above all things he must make love the guiding principle in all of his attitudes and activities.

This idea of knocking means that the pray-er becomes exceedingly earnest to bring in the conditions about which he says words of prayer. There is a vital sense in which consecrated work becomes the highest type of prayer. When a person prays for the salvation of others, and from time to time comes in contact with them and puts forth no effort to reach them for Christ, his prayer is a mockery.

## The Lesson Applied

Space will permit us to merely touch this phase of the lesson in the high points.

In the early part of his active ministry, during the forty days of temptation in the wilderness the Lord, through prayer and meditation, ascertained the will of God concerning his life and the type of Kingdom he was to establish. Through prayer on that occasion he dedicated his life to his task. Later on he prayed another outstanding prayer of dedication. On the Mount of Transfiguration he dedicated himself to his death on the cross. All of us need to practice the prayer of dedication. Over and over again he practiced the prayer of dependence. He realized that in becoming man he had emptied himself of much of his power. His last prayer on the cross was one of dependence on the Father. In the Garden of Gethsemane he prayed the prayer of submission. His whole life was filled with the prayer of fellowship and communion with the Father. He was constantly praying the prayer of intercession; praying for others. An outstanding example of this is found in the 17th chapter of John. Christ is not only our Saviour he is also our example. Unless we follow him in the matter of prayer there is no such thing as our being true Christians.