

Arkansas Methodist

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NO. 49

State Council Provisional Convention Next Week

By Methodist Information

The Provisional Convention of the proposed Arkansas Council of Churches will meet in Little Rock, Tuesday, December 20.

Bishop Paul E. Martin, temporary chairman, will open the convention at 10:30 a. m., at the First Methodist Church. Provisional officers will be elected and reports will be made by the committees on nominations, program, budget, and constitution.

The committees were appointed a year ago when the group first met to discuss organization of a State Council of Churches, and another meeting was held Oct. 27 at Little Rock. The date for the provisional convention was set at the October meeting.

The Rev. J. Edward Lantz, Atlanta, Ga., Executive Director of the Southern Officers of the National Council of Churches, attended the October meeting, and will also be in Little Rock for the forthcoming convention.

The convention hopes to accept a constitution and budget plan which the various denominations can present to their groups for official acceptance. Then the delegates can meet in the latter part of 1956 to organize the State Council.

The following nine groups, all represented at the October meeting, and which are expected to send delegates to the convention, are: 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 US, and the United Church Women.

Methodist Conferences will be represented by 48 ministerial and by delegates, including Bishop Martin.

Adlai Stevenson Joins Presbyterian Church

Minneapolis, Minn. (RNS)—Adlai E. Stevenson, 1952 Democratic Presidential nominee and announced candidate for his party's nomination in 1956, has joined a Presbyterian church, the Minneapolis Star reported. Mr. Stevenson previously listed his religion as Unitarian.

The Star said he became a member of First Presbyterian church of Lake Forest, Ill., in October. It quoted Mrs. Robert C. Andrus, wife of the church's pastor, as saying Mr. Stevenson was received with a group of other new members on the basis of "confession of faith."

Mrs. Andrus said Mr. Stevenson has had a long relationship with the Lake Forest church. His children went to Sunday school there, she said, and he has attended the church when staying at his nearby Libertyville farm.

U. E. M. Held In Camden District

By Methodist Information

Some 274 members were gained for the Methodist Church during the Camden District United Evangelistic Mission held Dec. 4-9.

Dr. W. Neill Hart, Camden District Superintendent, said 13,154 attended the evening preaching services, Sunday through Friday nights, in the 25 churches in the district which participated in the mission. The total offering amounted to \$2,214.49; some 623 persons were visitors; and 964 prospective members were interviewed.

One hundred twenty-three of the new members were received by the church on profession of faith, and 151 by transfer of membership.

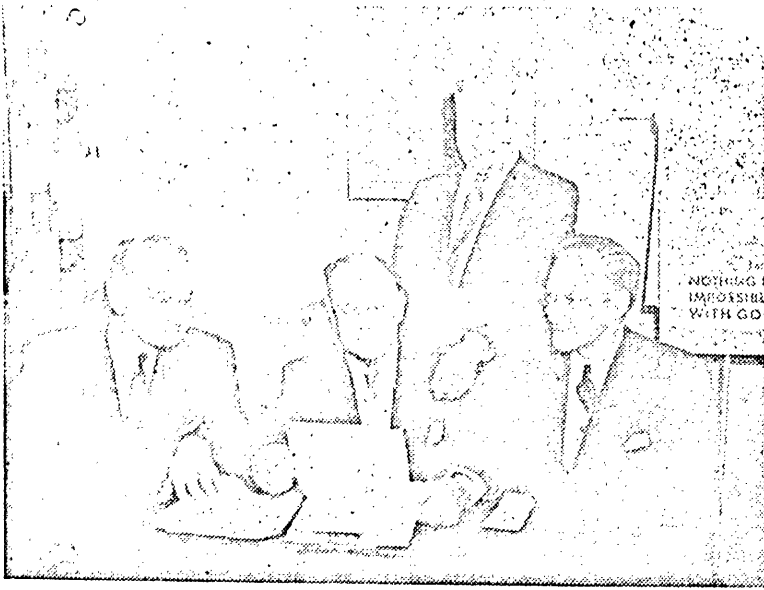
Dr. Hart said he considered the week-long evangelistic program a very successful one due to the efforts of the visiting ministers, most of whom were from the Little Rock District, and also because of the preparatory work and visitation programs directed in each church by the host pastor.

"We have had three similar evangelistic missions in the district in the past four years," Dr. Hart explained, "and very little population change. This means we were contacting many of the same people who had been visited before. Therefore, I think the total number received for the church is a very impressive one, and speaks well for all who participated in the mission."

The ministers met each morning at the First Methodist Church, Camden, where they heard Dr. Aubrey G. Walton, pastor of the First Methodist Church, Little Rock, deliver the inspirational messages.

Dr. George Baker, Professor of Preaching and Evangelism, Perkins School of Theology, SMU, addressed the group each day on methods for conducting evangelistic missions.

Camden District ministers will assist the Little Rock District in a United Evangelistic Mission January 29-February 4.



The Rev. M. E. Scott, standing, who is Secretary of Evangelism for the Camden District, discusses one of the daily progress reports of the Camden District UEM with some of the other leaders who participated in the evangelistic program. Seated left to right are: Dr. Aubrey G. Walton, inspirational speaker; Dr. Neill Hart, Camden District Superintendent; and Dr. George Baker, who conducted the instruction periods on methods used in evangelism.

Methodist Children's Home Observance Next Sunday

Methodist churches throughout Arkansas will observe December 18 as Methodist Children's Home Day, and a special offering will be taken in each local church for support of the institution located at 2002 So. Filmore, Little Rock.

The Home depends entirely on the annual Christmas offering and unsolicited gifts for its support, according to Dr. Connor Morehead, superintendent.

There are presently six cottages on the eighty-acre site of the home, and each provides living space for twelve children and a house mother. The home operates on the cottage-plan which means the children eat, sleep, and play in the same building. Each cottage has its own laundry, deep freeze, and other modern appliances, and is a complete home for those who live in it.

"Our goal now is to construct at least two more cottages," Dr. Morehead said, "and we will then be able to care for 100 children instead of the 71 we now have." When school started this year, the home entered 43 children in Ben Franklin Elementary School, 18 in Junior High, and 10 in Little Rock Central High.

Estimates are that the six brick cottages at the home constitute an investment of some \$325,000, all debt free and all of which has been paid by Methodists in the state.

Bishop Paul E. Martin, head of the Arkansas-Louisiana Area of the Methodist Church and a member of the Board of Trustees of the Children's Home, said the home is now caring for the largest number of children it ever has.

"The Methodist Church in Arkan-

Grace Church Opens First Unit

The formal opening service of the Grace Methodist Church first building unit was held on last Sunday evening. Located in the northeastern part of Searcy in the Sunnyhill and Randall development areas, the congregation has been organized since the 1955 session of the annual conference when Rev. William Hightower was appointed as pastor.

Rev. E. G. Kaetzell, Searcy District Superintendent, delivered the first sermon in the new \$7,500 building, which has been built for brick veneer to be added later. Mayor Frank Headlee, of Searcy, Methodist layman, and Rev. Alvin Murray, pastor of the First Methodist Church, Searcy, together with Rev. Mr. Kaetzell and Rev. Mr. Hightower conducted the service.

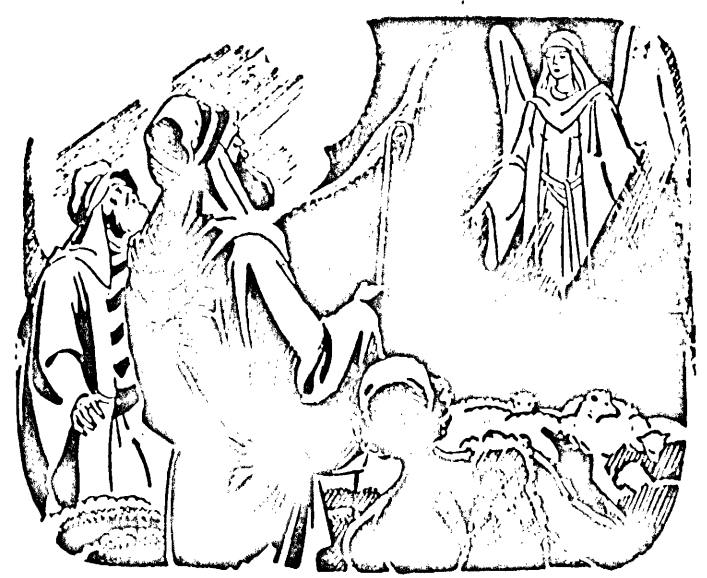
Since the building was an extension project of the Searcy First Methodist Church and the North Arkansas Conference Church Extension program the responsibility for the church construction was handled by the Searcy District Board of Building and Church Locations which served in lieu of a local church building committee, according to Rev. Mr. Kaetzell.

Grace Methodist Church is one of three North Arkansas Conference churches which will receive financial assistance from the Special

sas has great plans for the future of the Methodist Children's Home," the Bishop said, "and it is most important that we have the largest offering this year that we have had in our history."

Program of Church Extension projected this conference year by the Conference Board of Missions in cooperation with the District Superintendents. \$10 shares have been sold throughout the conference to finance the extension projects. Payments on the shares are now being made.

Charter membership of the Grace Church was closed at the Sunday evening service, with 50 members constituting the original list. Roy Coleman is Superintendent of the Church School, and Lay Leader, and Mrs. Jeffery Walker is the president of the Woman's Society of Christian Service. Mrs. Perry Brooks is the Church Treasurer. Building Trustees include Albert Davis, chairman, Horace Gentry, and Roy Coleman.



More Than A

Merry Christmas

EDITORIAL NOTE: Dr. Ralph W. Sockman is Minister of Christ Church, Methodist, in New York City and well known throughout the United States for his radio broadcasting.

OLD yet ever fresh, year after year, is the familiar greeting, "Merry Christmas." Life needs its times of merriment just as streams of water need their rapids to keep them pure. "Mirth is from God," declared St. Theresa, the mystic, "and dullness is from the devil." It is good at Christmas to let mirth and jollity come bubbling to the surface of our lives. But the limitations of merriment are seen if we try to interchange the traditional words of our holiday greetings and say, "A Happy Christmas and a Merry New Year." We can be merry on certain days but hardly for a year.

Christmas and Joy

The first Christmas greeting was a call to joy not to mere merriment. "I bring you good tidings of great joy which shall be to all people, for unto you is born this day in the city of David a Savior which is Christ the Lord." Joy is more than mirth. It is a vivid and animating pleasure, inspired by the perception of something which seems productive of good. It quickens the spirit, enlivens the countenance, gives radiance to the eye.

As Dean Lynn Harold Hough reminds us, "There is all the difference in the world between joy about a Savior and joy without a Savior." And he adds that "most of the cynicism of the world is the aftermath of counterfeit joys." When gaiety is but the passing stimulating of an artificial mood, when it is but the lightning flash of an appetite indulged, it leaves an emptiness like that of a deserted and disarranged night club on the morning after a New Year's celebration.

But Christmas continues and grows because it reopens the springs of genuine joy. It clears away the false and formal things which fill and clog our natures and lets the simple, elemental, natural things come through. The innocence and purity of childhood, the unfathomable love of motherhood, the kindly ministries of shepherds, the humble adoration of the wise men—in these we feel again the things by which and for which we are made. Although the earth may seem old with its burden of care, at Christmas it always is young.

While many will make merry without a Savior, let us try to catch the Christmas joy about a Savior.

Joy Of A Saving Light

First of all, it is the joy of a saving light. Admiral Peary, after his long experience in the Arctic, declared that the worst menace which men had to fight was not the cold but the darkness. The long nights near the North Pole took a heavy toll of morale and health. Sunlight is essential to the health of the leaf on the tree, the skin on the body and the spirit in the man. As a boy I was often afraid in the dark. It is not hard for me to imagine what terrors the nights must have held for primitive men before they learned the laws of nature and the explanation of darkness. In their ignorance they peopled the shadows with frightening possibilities.

Hence it is little wonder that the Old Testament spoke of the coming Redeemer in terms of light breaking into darkness. Listen to the prophet: "The people that walked in darkness have seen a great light." The citizens of Palestine lived in a dark world. They had been overrun by conquering nations. They were satellites of the Caesars in Rome. Their sick souls tossed restlessly like patients in pain waiting for the dawn and a Deliverer.

In this darkness Christ was born at Bethlehem. He was hailed as "the life which was the light of men." The birth of Christ brought a saving light to illumine the life which is in each of us, to show us that we are not mere morsels of flesh raised from the dust and doomed to rot again into it, but that we are immortal souls, children of a Heavenly Father who so loves us "that he gave his Only Begotten Son that whosoever believeth on him should not perish but have everlasting life."

It is therefore fitting that Christmas should be the festival of lights.

The date we celebrate follows the shortest day of the year, for the coming of Christ to our spiritual climate is like the return of the sun to our northern hemisphere. Christ brings the light and warmth and meaning which turn life's winter into spring. Our world, so filled with tension, at this moment may not seem to show it, but each year more of its people feel Christ's springtime in their hearts. And that is "good tidings of great joy."

A Saving Love

A second reason for joy is that *Christ comes as saving love*. Cynics have often charged that Christmas is only a perpetuation of pre-Christian pagan festivals. It is true that in the Near East some four thousand years ago, there was observed the festival of the New Year. And the Romans in their Saturnalia bedecked their halls with green trees and brought out candles. Dr. Earl Count in his delightful book, "Four Thousand Years of Christmas" traces these pre-Christian counterparts of Christmas. But in all these there was very little element of love. So in Christ there came One so magnetic that he has drawn many pagan features into the celebration of his birth, such as the yule log, the Christmas tree, the jolly figure of Saint Nicholas. Why? Because Christ answers the hunger of the human heart for love.

The manger at Bethlehem is the beautiful beginning of the world's greatest love story. The child cradled there grew up in the love of a Nazarene home. Out of love for his people he left his carpenter shop for the career of an unpaid teacher and healer. In love he lifted the broken bodies and hearts of the poor, the sick, the sinful. He loved them even to the end, for even on the cross he prayed for his persecutors. "Greater love hath no man than this that a man lay down his life for his friends." But Jesus gave his life not only for his friends, but also for his enemies, even for all the world.

Since Christ's love was revealed, the world has never been as it was before. Out of his love have grown a new reverence for womanhood, a new care for childhood, a new concern for the home, a heightened spirit of humaneness toward the suffering, a quickened conscience regarding injustice. I am well aware of the darkness of our war-shadowed world, and yet I am confident more people today are praying and working for peace and brotherhood than ever before.

Nearly sixty years ago a New York newspaper printed an editorial written to answer a little eight year old girl who had sent in a letter saying that some of her friends said there was no Santa Claus. Listen to the editor's answer: "Virginia, your little friends are wrong. They have been affected by the skepticism of a skeptical age. They do not believe except what they see. . . All minds, Virginia, whether they be men's or children's, are little . . . as measured by the intelligence capable of grasping the whole of truth. Yes, Virginia, there is a Santa Claus. He exists as certainly as love and generosity and devotion exist, and you know that they abound and give to your life its highest beauty and joy . . . The most real things in this world are those that neither children nor men can see. . . Only faith, fancy, poetry, love, romance, can push aside that curtain and view and picture the supernal beauty and glory beyond. Is it all real? Ah, Virginia, in all this world there is nothing else real and abiding."

That editor's answer has been called the most famous editorial in newspaper history. In these dark times we talk much about being realistic. We usually mean that we must take the darkest possible view of our dangers and our surroundings. I, too, want to be realistic. I do not want to be fooled by wishful thinking. But we can be deceived by foolish fears as well as by futile hopes.

So Christmas, with its sequel through the centuries, convinces me that love is more lastingly real than our present hatreds, just as the sunshine is more lastingly real than the clouds. Therefore, I rejoice with those who first heard the "good tidings of great joy" for the Savior born in the city of David brought a saving love.

A Saving Power

And the Savior's light and love have proven also to be a saving power. The Christmas story contains an interesting study in contrasted powers. (Continued on page 3)

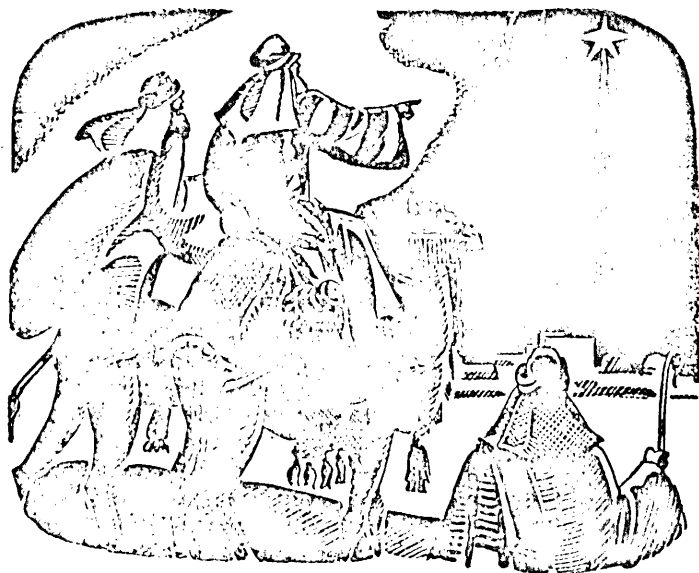
FREE CATALOG TEMPERANCE

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Christmas In Nazareth

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NAZARETH — more than any other place in the world — this ancient town nestling along the gentle slopes of the Hills of Galilee brings to mind the story of Jesus and the New Testament. The synagogue where Jesus preached, the well where Mary knelt to fetch water for her family, the shop where Joseph plied his trade, the very streets of the village and the surrounding hills—all these offer inspiring testimony to the great events to which Nazareth was witness.

Christmas in Nazareth is a profound experience for the Christian pilgrim. Every year thousands of visitors from almost every land flock to the churches of Nazareth, built on sites immortalized in the New Testament. The hallowed peals of church bells resound in the narrow streets, announcing that Christmas has come once again to the Hills of Galilee.

The pastoral beauty of Nazareth and the hills around has been very little affected by the passage of time. The modern pilgrim will look upon much the same scenes that have served as a well of inspiration to his co-religionists through the centuries. Tiny, whitewashed houses cling to the soil, just as they did in the time of Jesus. The past is much in evidence in many of the customs these people observe—colorfully dressed women still fill their clay pitchers at the Well of Mary, gracefully balancing them on their heads as they proceed home; many of the Arab farmers still cling to the ways of their fathers, using a lone donkey to pull a wooden plow through the ancient land.

(The Government of Israel, in cooperation with the Nazareth Municipality, recently completed a water pipe line to Nazareth, the first such innovation in the history of the town.)

Many houses of worship dot the landscape of Nazareth. Solemn black-frosted priests and nuns, dressed in the attire of their order, walk in the streets of this historic town, their lives consecrated to study and meditation.

Unlike his counterpart of yore, today's visitor to Nazareth — and to all parts of Israel — has at his disposal the maximum of ultra-modern travel comfort. Air-conditioned buses (even in the winter many days are quite warm) leaving from Haifa, Israel's main port, move towards Nazareth over modern highways. First-class hotels abound in beautiful Haifa, usually the point of departure for a trip to the northern part of the country.

Aside from the extreme religious significance, the Hills of Galilee offer scenes of idyllic splendor that are unsurpassed anywhere in the world. Illuminated by the brilliant Israeli sun shining from an azure sky,

the undulating pattern of the Galilee assumes an almost unrealistic beauty. On the way to Nazareth from Haifa the traveler looks out upon sleepy Arab villages, planted picturesquely into the hills. Contrasting with these villages are the cooperative and smallholders settlements, many of them established in recent years, indicating the dynamic progress of Israel.

Experienced guides, well versed in the Bible and history, accompany all tours and heighten the appreciation the visitor gets from his trip. Excellent guide books and maps, containing all sort of useful information, are published in Israel. The efficient services of the Israel Government Tourist Office, which also maintains a branch in New York, are always at the disposal of the traveler. However, by far the most enlightening guide book for the Christian pilgrim to the northern part of Israel, particularly Nazareth, is the New Testament. Leafing through his Bible, identifying the sites he visits, the pilgrim will experience the sublime thrill of a lifetime.

In a city so closely associated with the life of Jesus it is difficult to single out a particular shrine as the most inspiring. One of the most important holy places is the Church of the Annunciation, built above the grotto where according to the New Testament (Luke 1:26-38) the Archangel appeared to Mary to foretell of the birth of Jesus. In the grotto are the remains of two columns of purple Egyptian porphyry — Gabriel's Column and Mary's Column. They are mentioned in every pilgrim's record since the fourth century. Touching Gabriel's column (of Mary's pillar all that remains is a shaft fragment suspended from the ceiling) has come to be synonymous with having been to Nazareth.

Retracing the footsteps of Jesus the pilgrim will stop at the traditional site of the synagogue where He preached (Luke IV:16-22). Nearby stands the Church of St. Joseph, marking the home to which Joseph brought his family after the return from Egypt. Just beyond Nazareth rises the gently-rounded peak of 2,000 ft. high Mount Tabor, the traditional site of the Transfiguration. One of the Holy Land's most beautiful churches now sanctifies the

spot. A new road provides easy access up the mountain. Only a short distance from Nazareth by bus or car is the Sea of Galilee, Capernaum and other places sacred to Christianity that have made the Galilee one of the most sacred areas in the world.

During the Christmas season regulations restricting travel between Israel and Jordan are relaxed and many Christian residents of Jordan, as well as tourists, join the multitudes making the Christmas pilgrimage to Nazareth.

The Hope Of Christmas

*O soft and gentle strains,
 A cherished Christmas hymn,
 Melodious refrains
 Of peace and love that stem
 From golden throats adorn
 The Child of God, bedim
 The world of mortals born.
 The starry skies of night,
 No longer rent and torn
 By shameful pagan fright,
 But shielding hearts from fear.
 A shining star so bright
 That moves in close and near
 To herald Him on earth
 And guide the wise men here
 Who honor Christ at birth.
 All worldly glory blurs
 As bound by Heaven's girth.
 The Love of God incurs
 The hearts of Christian men,
 While angel carolers
 Lift their voices in
 A reverent proclaim
 That stills the earthly din.
 They glorify His Name,
 As we in strong accord
 Reset the dying flame,
 That peace shall find reward
 In Jesus Christ, our Lord.*

By

Norman F. Simmons

Christmas Commercialized In Inexcusable Form

EACH year much of the meaning and spirit of Christmas have been dissipated before the date of Christmas has arrived through the unbridled commercialization of the season.

In view of the long-time custom of giving appropriate gifts at Christmas time, some forms of Christmas advertising by business firms appear to be proper as an aid to shoppers in selecting suitable gifts. However, in our thinking, the most vicious, absurd, inconsistent, unreasonable form of advertising of which we know is to see a Christmas wreath draped about the neck of a whiskey bottle. The writer can hardly imagine a greater insult to the Christian church, to the Spirit of Christmas or to the sense of fitness of intelligent people anywhere than to see the all-out effort of liquor forces in attempting to make the use of liquor and the gifts of liquor appear to be a suitable, respectable part of a normal Christmas observance.

Drunkenness, and the all but inevitable, destructive results of liquor drinking are so far removed from Christian ideals and the true spirit of Christ, whose birthday we honor, that it is an inexcusable breach of decency and propriety for liquor interests at Christmas time to fill so many of our national magazines with their most attractive and expensive advertisements of the year. This they do as if liquor appropriately belongs in plans to honor the birthday of Christ the Son of God.

This growing custom of liquor interests to step up the advertising of liquor during the Christmas season is but additional evidence of the conscienceless, grasping, sacrilegious nature of the liquor traffic. This business shows absolutely no concern for the good of humanity or reverence for God in its plans to promote the sale of its product.

It would be useless to protest to liquor interests this infamous misuse of the Christmas season. However, if enough church people would write newspapers and magazines, carrying such ads, protesting this absurd perversion of the Spirit of Christmas, it might change the situation. It would be worth a try.

Rewards of The Prayer Life Movement

WE suggested last week, in connection with the Prayer Life Movement and the year long prayer vigil to be launched January 1 in the Arkansas-Louisiana Area, three pitfalls that should be well guarded: we must not minimize the maximum rewards of the program; we must not magnify the mechanics of the program; we must not conclude that the program is a passing emphasis. Considering the positive aspects of the year long prayer vigil we would like to point out several benefits that should come to every individual and church that sincerely and devotedly enter into the prayer vigil experience.

First and foremost, participation should result in the deepening of the spiritual life of those individuals, Methodist communities and churches who share the experience. Prayer in its essence is communion with God. As between individuals there cannot be helpful, creative and stimulating fellowship without a rightness of relationships, neither can such fellowship be continued between God and man unless there exists a right relationship. Confession of sin, acceptance of Divine forgiveness and recommitment of life are necessary parts of a sincere prayer experience. Thanksgiving and the placing of one's self through faith at the disposal of God's will naturally comes. It is difficult to conceive this experience without there following a deepening of the spiritual lives of all concerned.

Second, the prayer vigil should result in the restoration of this necessary emphasis in Christian living and church life. Each passing year finds more and more demands being made on the Christian's available time. Often, activity has been substituted for meditation, work for worship, and committee meetings for counsel with God. The natural result is less and less time for prayer. Our plea

is not for a slackening of efforts together for Kingdom building. Nor will a year long prayer vigil of itself result in an established practice of prayer. However, the net result of the effort should be to lift up the whole experience of prayer in such a way that we shall not soon forget how essential it is to wholesome, fruitful Christian living.

Finally, Methodism and Methodists should receive the moral and spiritual courage that is necessary to meet the issues of life and be led by the Spirit of God in facing them. The times in which we live demands the very best we have to give. These days must be faced not on the basis of spiritual experiences of another day but of the present. Today's living demands open minds, free of prejudice, seeking for the truth. There must be forgetting of self and seeking for the realization of God's will for all His children—not simply for self. This is not easy. All this requires great courage, the kind of courage that comes from practicing the presence of God, and knowing that when we are God's we have the weight of the eventual triumph of righteousness on our side.

Christmas And The Methodist Children's Home

METHODISTS of Arkansas have an ever increasing interest in the Methodist Children's Home in Little Rock. This institution has grown so rapidly in the last decade in its physical equipment and in the character and extent of its services that it is now a source of great satisfaction and pride to Arkansas Methodism.

Dr. R. Connor Morehead, the new Superintendent of the Home, is now taking care of about seventy-five children in a manner more nearly like a normal home life than we could possibly have done a few years ago. This is much the largest number we have ever had at the home.

This increased number of children means an increased operational cost in many ways. Clothing, food, house mothers and many other matters incident to caring for seventy-five growing children means additional expense which our church will want to provide in a fine way.

The annual Christmas offering taken throughout the state in the Christmas season is the one big opportunity our people have to furnish the means to carry on the work being done for these homeless children. Every pastor should urge every Methodist to make a more liberal offering this year than in former years because the expense for operation and the services rendered are both greater than ever before. A ready response in former days gave us this great institution. A liberal offering now will enable it to continue its challenging program.

One Way To "Keep Christ In Christmas"

IN recent years there has been quite a campaign each year to "Keep Christ in Christmas." Christian people have felt the urge to emphasize this campaign because there has seemed to be a tendency, in some quarters, to convert Christmas into another holiday instead of a day remembered and honored as the birthday of Christ.

There are many ways to help promote this campaign. There is one way in which we may all participate. It is to be careful to send Christmas cards which carry the Christian motif. There are many beautiful Christmas cards which carry nothing either in picture or print that relate them to the Christ whose birthday we honor at Christmas time.

We do two things when we buy Christmas cards which carry a distinctive Christian message. First, we ourselves are moving in something of the real spirit of the Christmas season. Second, if we, by our purchases of Christmas cards with a Christian Message, help create a demand for such cards, the producers of Christmas cards will meet that demand, next year, with a larger number of cards of this character.

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REAPING WHAT WE SOW

When I was a boy, the Sunday School lessons always had a Golden Text, which we were supposed to commit to memory. One of these has remained with me. Here it is: "Be not deceived; God is not mocked,"—you know the rest—"for whatsoever a man soweth, that shall he also reap."



When you hear these words, does the statement strike you as a threat or a promise? Perhaps this question serves as a test of the state of your own conscience. And maybe it was evidence of my own guilty conscience, but I have to confess that the words usually struck me as a warning of judgment, reminding me that I can't fool God, that if I sow in sin I shall reap in judgment.

Well, I cannot escape that aspect of the text. But when I look at these words in their Scriptural setting, they seem to be stressing the promise more than the threat. Paul is urging the Galatians not to be "weary in well-doing, for in due season we shall reap if we faint not." It is a declaration of the divine dependability and productivity of the universe.

We take this principle of sowing and reaping as an old and accepted theme. But do we stop to think what it meant to man when he first discovered it? Try to think back to the time when man first found out that he could drop a seed into the ground and produce a plant.

A national magazine once pointed out that human history could be divided into four levels of energy use. Man first gained energy by gathering edible wild plants and by catching edible wild animals. This method, used until about 5000 B. C., yielded poor returns. Man never developed a high culture on what Nature put directly into his hands.

The first breakthrough came with the domestication of plants and animals. When man learned to raise crops and breed stock, civilizations took a great spurt forward.

Then came another breakthrough to a third level of energy use—in the early 18th century when western Europeans began to use fossil fuels,

such as coal and then later oil and natural gas. This led to steam engines and a mighty multiplication of power.

And now level four in energy production has been evolved by the discovery of atomic fission and what it will lead to, God only knows.

Yes, in the material realm when man discovered the principle of sowing and reaping, it made for a great use of energy.

And this principle of sowing and reaping is just as potent in the mind and spirit of man as in the realms of animals and plants.

Yet granting the general principle, we are puzzled by the seeming exceptions. Across the road is a farmer who works hard and well, but a premature frost kills his crop. A mother writes that she raised her son in a godly home until he became a fine promising young man. Then the war took him and sent back his lifeless body. But her neighbor, who neglected her boy for her own good times and let him grow up wild, now has her son.

Over there is a person who lives conscientiously and prays faithfully, yet his business fails. Next to him is another fellow given to shady deals and loose living, yet he seems to prosper. How then can we say, "Whatsoever a man soweth that shall he also reap?"

Let us remember that we cannot measure God's dependability by our bookkeeping. God does not pay every Saturday night or even at the next harvest. The good farmer may not reap a bountiful crop next season. But the farmer who tills the soil with his best efforts and intelligence becomes a better and more resourceful farmer.

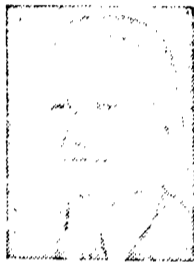
Remember, too, that we must measure our reaping in the same measure as our sowing. The artist who puts his painstaking best into a picture may not sell that canvas for a big sum but he does reap more insight and skill in painting.

The person who loves another devotedly may not always win the other's love, but he does reap more loveableness. The most beautiful words about love are these: "Love beareth all things, believeth all things, hopeth all things, endureth all things. Love never faileth." Who wrote this? Saint Paul, who was ostracized by his family and stoned by his countrymen. Paul kept sowing love and reaped a richer quantity of love.

Yes, in the long run we reap what we sow.

The Layman's Column

By Charles A. Stuck
Lay Leader
North Arkansas Conference



"LET'S GO. . ."

There was something unusual—unexplainable about that night. The star-dusted sky somehow looked different. The sheep had acted differently, too. Lambs had found their mothers quickly, and now the large flock was very quiet. This alone was different from the ordinary night when lambs bleated for hours before finding rest. The shepherds had been busy all day and were tired, but the night was clear and beautiful, so they had kindled a small fire and were sitting around it, talking quietly about their families, their hopes, the hopes of all Jews. It seemed that the moon was unusually bright, but it was always bright that time of year.

More brightness came into the sky. In wonder they looked up and saw things they dared not believe. A host of angels, they thought, were seeming to come toward them. There was music—beautiful music in the air. One angel began to speak. What did he say? A Saviour? That's what they had been talking about. The appointed one? The prophets had predicted that it would be like this. In Bethlehem? Why, they were only a short walk from there. Why not go and see what the angels were talking about. One of them said, "Let's go to Bethlehem and see for ourselves." (Luke 2:15).

We shall always be grateful to these simple men because they went directly. . . did not stop to debate each other's right to see Him first. . . or whether this tiny baby could save anybody from sin. One of them said in the simple manner of simple folk, "Let's go. . . and see."

We have allowed life to become terribly complex. But after all, when the doctor comes to my home to cure my sick loved one, he doesn't begin by making a dissertation on the disease. He starts curing, or trying to cure. As long as human beings need the saving grace of Jesus Christ, it will not do any good to beat around the bush. "Let us go" to the Saviour and seek His forgiveness. This writer's Christmas wish and prayer for every reader of this column is that, not only on Christmas, but every day of the new year everyone will say what the shep-

On A Wide Circuit

W. W. Reid

LONG, LONG AGO HE OUTGREW THE CRADLE!

There are some things we too easily forget—or never had in mind—at this season we call Christmas, the birth-anniversary of Jesus.

We forget—or have never noted—that the Babe of Bethlehem grew to manhood, to one of the most remarkable and revealing maturities in all human history. Year after year, we have met him in the stable, in the cradle, and in his mother's arms: but after that meeting we have left him in the cradle for another twelve months. We have not followed him down the unfriendly road, or around the lake, or into the Garden of Agony. No, we prefer to keep him in swaddling clothes.

We forget—or recall it only in the lilt and nostalgia of a song — that the Babe came to earth with a Message from God, with a Purpose designed in heaven, with a Plan of Peace through Love. Somehow, sometime, we have been made glad that the shepherds heard the angels tell that this Babe was a Messenger of Great Joy; and that the wise men showed their wisdom by kneeling before him and offering their best gifts. We like the symbolism of Song, and the symbolism of Gifts: it makes us warm and comfortable to give and to receive on this Anniversary Day. But we don't quite stretch our minds to the fact that the Babe did grow to be the Messenger, that he did give his Message to a group who would listen, and that he did leave that Message to you and to me to "take to the uttermost parts."

Indeed, it is no honor to Jesus—at this Christmas or at any other time—to think of him only as the Blessed Babe, and to bypass the years of his maturity—to bypass his Message which was for all people and for all the ages. Perhaps just looking at the Babe has made tender the hearts of men to babes and to mothers. But this Messenger came to call men to face hard tasks, to battle for a great

herds said, each time the way seems rough or dim, "Let us go" to the Master and find new strength for every need.

God, to build a Kingdom of righteousness upon the earth and to establish an era of Love.

The song of the angels, the adoration of the wise men, even the sacrifice of Jesus himself will have been lost if men do not join in the proclamation and in the living of the Message. The Anniversary Celebration—even its song and its laughter and its gifts—is a mockery if it does not lead us to follow the Mature Man from God and help share in his ministry. . .

If we were writing the life of one of our national leaders, we would not dwell at too-great length on the cold room and the broken crib in which he was born in a log cabin—and then suddenly transport him to the captaincy of a great enterprise or to the White House. Nor would we leave him forever in that crib. We would want to know the influences, and training, and experiences, and singleness of purpose that shaped his years and brought him to the goal. We would dwell upon the richness of his youth and the strengths of his maturity: and these would give us courage and hope and strength for our own growing.

Unfortunately we have been told little about these "hidden years" of Jesus' life. But upon some things we can be certain. He was schooled (perhaps at home) in the fear and admonition and understanding of God and of God's working among men. He loved and communicated with God's handiwork in nature, and with men "created in the image of God." He had a passion for right and a hatred of pretense that marked him as a youthful rebel against the day's ingrown wrongs and shams. He was a leader among the youthful leaders of his community—how else could he have drawn strong, daring young fishermen and a wily tax-collector into his later adventure against the stone walls of the status quo? This is the Jesus I wish we could think upon at this Christmas season. . .

I would not deny to anyone the joys that come with this Anniversary: I would that these might be shared by every man in every land. But I would burn in upon mind and soul and will that the recognition of the birth of Jesus is but the first step. We have to go with him all through the year and the years. The journey and the experiences will bring us rebuff, and hatred, and reviling, and misunderstanding—and perhaps the cross. But it is only by taking up the task that was the Master's after the stall and the cradle were outgrown and "he had no place to lay his head," that the world of our day can be redeemed. To this ministry—this never-ending observance of Christ's Day—each of us is called.

LIVING WORD

By DR. LUTHER A. WEIGLE

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

NO. 5

"ADMIRE" AND "ADMIRATION"

The words "admire" and "admiration" were used in the seventeenth-century simply to denote wonder or astonishment, without any implication of praise or approval. Thomas Fuller, the church historian, writing in 1639, said of Mohammedanism that it was "admirable how that senseless religion should gain so much ground on Christianity"—by which he meant that this fact was amazing. He elsewhere told of Cardinal Pole delivering "a dry sermon . . . many much admiring the jejuneness of his discourse"—that is, they were astonished at its emptiness. In Milton's *Paradise Lost*, Satan was confronted at the gates of Hell by a monster Shape, and "the undaunted Fiend what this might be admired"—that is, Satan wondered what this might be (Book II, line 677).

In Shakespeare's *Hamlet* (I,2,192) when Horatio tells Hamlet that he has seen the ghost of "the king your father," Hamlet responds with a startled exclamation of surprise, to which Horatio answers:

"Season your admiration for a while
With an attent ear, till I may deliver,
Upon the witness of these gentlemen,
This marvel to you."

This evidence is enough to show that when the writer of Revelation 17.6, as reported in the King James Version, expressed "great admiration" for the woman arrayed in scarlet, "drunken with the blood of the saints and the blood of the martyrs of Jesus," he meant simply to declare his wonder and astonishment at her. The American Standard Version translates the statement: "when I saw her, I wondered with a great wonder." The Revised Standard Version has: "When I saw her I marveled greatly."—Luther A. Weigle

PACKAGES TO POLAND

The Methodist Committee for Overseas Relief has established contacts which will allow distribution of food packages in Poland and Hungary through Methodist workers in those two countries.

Under the plan, parcels for Poland cost \$1.00 to \$1.50, depending on weight and contents.

Madonna and Child

By a Chinese Artist



Stars Of Ice

By T'ien Ching-fo

Translated by Bliss Wiant

Stars of ice, wheel of moonlight bright,
Shine on sheep with silv'ry light;
Humble shepherds, chatting circled round,
Sit content on grassy heights;
Sudden light! Hark, the angels sing!
Shepherds crouch in awe.
Mid the clouds the angels proclaim:
God's Son is born in Bethlehem.

Dies the song, stars and moon gently fade,
Shepherds leap for very joy;
Leave their quiet flocks, homeward quickly fly,
Worship then the Holy Boy,
Wondrous news thru the streets resounds,
Glad praises fill ev'ry home.
Poor man's Savior, peasant's friend,
Comes today to Bethlehem.

Learned men from far eastern lands
Kneel before the Holy Child,
Bring abundant gifts, rare, luxuriant,
Crowd the age-worn village inn.
Miles on miles had they come to adore;
No distance seemed too far.
Boundless, saving, peaceful love
Now has come to Bethlehem.

HOW TO ABUSE THE BIBLE

By Rupert D. Coles

An article on how to abuse the Bible might seem strange. When we consider some of the dis-service which we do to God's word, however, such advice might be quite useful to some of us.

If you would like to abuse the Bible, the best thing you can do is to ignore it. Don't ever read it. Be careful not to look up Scripture in the Bible which appears in the church-school quarterlies and the Upper Room. Besides, you have a pretty good idea of what is in the Bible. Surely you remember a good deal that your mother told you about certain passages of Scripture. More than likely your memory holds fast the interpretation which your childhood pastor placed upon the Bible. There is no need to ask whether or not these people were right or wrong or whether the

Ignore the fact that we are ten thousand miles and twenty centuries away from the scene of action. Take pride in the fact that your attitude toward the Bible is essentially the same as it was years ago. Regard any ideas about Scripture which are different to yours as a work of the devil. Assume that you are absolutely correct in your interpretation of Scripture and that the Bible needs no further investigation by you. By doing this you may rest assured that you will never know what the Bible really has to say.

Another fifth-column activity is to try to make the Bible into something which it is not. Assume that

it was intended to be a scientific textbook, an agricultural journal, a medical treatise, an objective account of history. The fact that the Church has never pretended that this was the case and that the Bible does not claim such for itself should have no bearing upon your convictions. In this way you will certainly abuse the Bible by making it antique to a world which is seeking God's work for the twentieth century.

One excellent method to cripple the Bible is to try to remember the book. In addition, this will cause your friends to think you are pious;
(Continued on page 15)

J. Daniel Barren

Stop giving "cash or other property or things of value" to bishops and district superintendents.

Some men aim to ask the general conference to pass a law that will put people in the pen for giving "cash or property or things of value" to these officials.

Don't look at this district superintendent, for the only "cash or property or things of value" ever given to me in this office are in the form of bumps on the head.

Now if the pious prophets will put an end to that sort of lay giving, I'm for it.

If my brethren had been wise enough to send me to the general conference, I'd insist that the new law by the laymen also provide that they can't give superintendents anything — including fits.

Now for the bishops: I'm all for them and for them getting all the "cash or property or things of value" the people want to give them.

If a bishop here or there, now and then, over-does the lovely thing of accepting gifts, take him to the woodshed. Don't rule out a gracious thing.

It would be just as valid to pass a law forbidding bishops to beat their wives as to pass one forbidding them to receive gifts.

If I ever hear of a bishop beating his wife, I want—to find out his secret.

I was thinking about accepting the office of a bishop, if elected; but if there is going to be a law against loving bishops and acting accordingly, you'll have to include me out.

I'm for giving bishops more and more; not less and less. Most of them left pastorates that pay more than they now receive. Many, many pastors get more salary than do bishops! It is in a class with paying the governors of the states more than the President.

It is a plain fact that The Methodist Church pays its bishops about half what it should. They are the heads of the church but we treat them shabbily.

The bishops are the hardest working men among us. They have fearful responsibilities. They live sacrificially, believe it or not.

I propose that we send the sponsors of the law against gifts to bishops to India on a three-months speaking and inspection tour — by themselves!

Hospital Board To Hold February Meeting

St. Louis, (MI) — Key persons representing 290 hospitals and homes of The Methodist Church will convene here in the Jefferson hotel Feb. 8 and 9.

The annual convention of the National Association of Methodist Hospitals and Homes is expected to attract more than 500 delegates. They will include administrative heads of the institutions, board members, auxiliary presidents, conference chairmen, chaplains, and others.

Awarding of memberships in the Methodist Hall of Fame in Philanthropy will be a highlight of the

Four Methodist Board And Agency Meetings Set For January

Nashville, Tenn., (MI) — Four national agencies of the Methodist Church will hold their annual meetings in January.

The Board of Evangelism will meet January 11-13 at St. Simon's Island, Ga., it was announced by Dr. Harry Demman, executive secretary. Bishop W. Ange Smith of Oklahoma is chairman.

The General Board of Missions will meet January 17-20 at Buck Hill Falls, Pa. Bishop Arthur J. Moore, Atlanta, is chairman. Executive secretaries of the Board's World Missions Division are Dr. Eugene Smith, and National Missions Division, Dr. Earl R. Brown; Mrs. Frank G. Brooks is president of the Woman's Division.

Sessions of the Board of Education are scheduled for January 17-20 in Cincinnati, Ohio. Bishop Fred P. Conon, Philadelphia, is chairman. Executive secretaries of the board's three divisions are Dr. John O. Gross, educational institutions; Dr. Leon M. Adkins, local church, and Dr. Henry M. Bullock, church school publications.

The Radio and Film Commission will meet in Nashville January 26-27. Dr. Harry C. Spencer is executive secretary and Bishop Donald H. Tippett, San Francisco, is chairman.

An affiliate of the education board, the National Association of Methodist Schools and Colleges, will meet January 9-10 in St. Louis. President Nelson P. Horn of Baker University, Baldwin University Baldwin, Kansas, is president of the association which numbers 123 church-related institutions.

Principal business to be transacted at the meetings is expected to comprise legislation and quadrennial programs for proposal at the Methodist Church's General Conference, which opens April 25 in Minneapolis.

Two-day convention. Persons chosen for this coveted honor will be given citations at a banquet Wednesday evening, Feb. 8. They will be individuals who have given outstanding service or contributions to Methodist hospitals and homes.

Top-flight speakers scheduled to address the convention include the Hon. Bradshaw Mintener, assistant secretary of the Department of Health, Education and Welfare, Washington, D. C., and Howard A. Rusk, M. D., associate editor of *The New York Times*.

Several Methodist bishops will attend the convention, and four of them are speakers on the program: Bishop William T. Watkins, Louisville, Ky., president of the Methodist Board of Hospitals and Homes; Bishop John Wesley Lord, Boston; Bishop Lloyd C. Wicke, Pittsburgh; and Bishop Costen J. Harrell, Charlotte, N. C. Another speaker will be the Rev. Dr. Robert E. Goodrich, Jr., minister of First Methodist Church, Dallas, Texas.

In addition to general sessions, the convention will provide group meetings for specialized interests of hospitals, homes for older persons, homes for children, homes for youth, chaplains, auxiliaries and conference chairmen.

Arkansas-Louisiana Area Reports Highest Amount Pledged To Date For Alaska College

Chicago, Ill. — Methodist churches across the United States have pledged \$322,549 to the proposed Alaska Methodist College and the total for the college in cash and pledges on hand is \$1,476,742.

Among the highest pledges reported for episcopal areas by their representatives included:

\$145,694, reported for the Arkansas-Louisiana area by the Rev. Karl Toole;

\$131,303, reported for the Richmond area by Dr. Walter C. Ginn;

\$37,200, reported for the Chicago area by Dr. Charles B. Wagner;

\$33,543, reported for the Portland area by the Rev. Meredith Groves and the Rev. Daniel Taylor;

\$24,150, reported for the Louisville area by Dr. Walter Maslike;

\$22,994, reported for the Pittsburgh area by Dr. L. D. Rice.

Among the highest figures set for long-range goals were \$242,000 for the Chicago area, \$220,000 for the Richmond area, \$105,000 for the Arkansas-Louisiana area, \$111,000 for the Des Moines area, \$115,000 for the Dallas-Ft. Worth area, \$100,000 each for the Nashville and Pittsburgh areas, and \$75,000 for the Jacksonville, Fla., area.

Most of the pledges reported at meeting were for one to three years, representatives said. Most of the long-range goals were estimated to be reached over a five-year period.

These figures were compiled at the first report meeting of district superintendents and other episcopal area representatives in the Alaska college campaign, held December 5 at the Chicago Temple. Representatives of 34 of Methodist's 37 episcopal areas attended, meeting jointly with the Alaska Methodist College committee of the Division of National Missions, the Board of Missions of the Methodist Church.

The \$322,549 included pledges accepted by churches as special gifts (Advance Specials) and by individuals who have pledged \$500 as "honorary alumni." The \$1,476,742 included, in addition, \$715,000 pledged by Anchorage residents last March and \$24,000 given by Methodist churches since 1945, but not as a part of the current drive.

In addition, reports from area representatives indicated that several areas have set long-range goals totaling an additional \$107,000, for which pledges are yet to be sought. That brings the amount for the college in cash and pledges on hand and in long-range goals to \$2,232,742.

Dr. H. L. Jeter of Philadelphia, director of the college campaign in the States, said the \$122,549 was a "preliminary and incomplete" figure, since there were no reports from five episcopal areas and since representatives of others said solicitation was not yet underway.

Most of the area representatives have been doing promotional and solicitation work since April, after returning from a 10-day trip to Anchorage.

The Alaska college committee, which is planning the development of the 4-year liberal arts college, recommended that the start of construction on the school be set tentatively for the summer of 1957. That recommendation must be approved by the Division of National Missions at the annual meeting at Buck Hill Falls, Pa., in January.

The committee, headed by Bishop A. Raymond Grant of Portland, Ore., also recommended that the college be opened with only freshman and sophomore classes, with third and fourth year classes to be added later. A minimum of 100 students should be sought for the initial student body, the committee decided.

Most of the committee actions (Continued on page 15)

(Continued on page 15)

Nat'l Council President To Visit Military Bases Christmas

Omaha, Neb., (NC) — The president of the National Council of Churches, for the third successive year, will conduct religious services for members of the armed forces in foreign lands.

Dr. Eugene Carson Blake of Philadelphia, will spend the Christmas period visiting members of the Northeast command, their families and Air Force chaplains in Newfoundland, Labrador and Greenland.

Accepting a cordial invitation from Donald A. Quarles, secretary for the Department of the Air Force, President Blake was commissioned as the spiritual ambassador of the Council's thirty Protestant and Eastern Orthodox communions and their 144,000 local churches at a meeting of the General Board.

The 250-member General Board, the Council's policy-making body, authorized President Blake to accept the invitation in a resolution formally adopted recently.

The resolution asked Dr. Blake to assure those in the armed forces of "our prayers, our remembrances and our gratitude for their service in the northernmost outpost of our national defense." He was asked to assure the chaplains in the Arctic region "of our constant appreciation of their service as spiritual ambassadors serving the church, as well as the nation, in posts of great opportunity as well as responsibility."

In extending the invitation, Secretary Quarles suggested Dr. Blake's visit to the isolated stations in the north, some of which are only 500 miles from the North Pole, "would be a means of inspiration to the personnel at this season of the Christian year."

An itinerary that will take Dr. Blake to eight air bases, arranged by Chaplain (Major Gen.) Charles I. Carpenter, chief of Air Force chaplains, calls for Dr. Blake's departure Dec. 16 and his return on Dec. 26th.

Laymen Urged Give More Support To Colleges And Public Relations

Minneapolis, Minn. (Chicago) (NC) — The urging of laymen across the country to accept responsibility for support of their denominational colleges and to make greater use of radio and television as a means of publicizing their local church activities were among a large range (Continued on page 15)



NORTH ARKANSAS CONFERENCE NOTES

By Ira A. Brumley

Methodist Youth Fund

Our conference director of youth work has made a study of our contributions to the Methodist Youth Fund, by districts. His report shows that while the average contribution per year for youth of the Methodist Church is 52 cents per person, the average for the North Arkansas Conference is 20 cents per member for a whole year.

The report for the various districts per person a year is as follows:

Batesville District	\$.05
Conway District	.17
Fayetteville District	.17
Forrest City District	.23
Ft. Smith District	.21
Jonesboro District	.31
Paragould District	.17
Searcy	.30
Conference average	.20

There were only 116 churches in the conference that made any contribution to this fund last conference year. The churches that did make contributions paid more than 20 cents per person.

There were reported last year 12,851 young people in the church schools of the North Arkansas Conference. If each of these would average one cent per week you see we would more than double the amount paid last year.

While the North Arkansas Conference has a good report in most of its Christian education program we regret to see our conference so low in so important a program as the Methodist Youth Fund.

We realize that our young people did many other fine things when it comes to raising money for worthwhile programs. They made offerings to missions in many ways. However we want them to realize that this is their mission special.

The conference youth council has made plans to make this a better year for the Methodist Youth Fund. We hope all the local churches will cooperate with the youth council in carrying out these plans.

Student Recognition Day

Student Recognition Day has been set for Sunday, January 1, 1956. This will be while most of the college students are still at home for the Christmas period. We hope that all of our churches will make plans to make most of this period for its youth.

Programs have gone to the pastors. Should additional copies be needed please write Department of Higher Institutions, P. O. 871, Nashville 2, Tenn.

Any of these materials may be duplicated for use in the local church.

The local church should recognize its seniors in high school along with the colleges students.

New Booklet No. 542-B

There has gone to the pastors and church school superintendents each a copy of the booklet No. 542-B, Leaflets and Booklets on Christian Education. This booklet has a listing of the free and charge booklets and leaflets on Christian education

needed by local churches for the promotion of Christian education.

"I Follow"

The folder on the new reading book, "I Follow", for our young people for the spring period this year is going to pastors and church school superintendents. This is an excellent little book that can be had at 35c for a single copy, or at 30c per copy where as many as ten copies are ordered.

This book will be ready soon after January 1, 1956.

Church School Evangelism

Each pastor and each church school superintendent has been provided with a packet of materials in which were included copies of the free leaflets on Church School Evangelism. Additional copies of the materials can be secured for the local church from the Board of Education, P. O. Box 871, Nashville 2, Tenn. Order as many as you need for your leaders.

ALCOHOL EDUCATION

The Board of Education and the church schools of the annual conference are responsible for including in the program of Christian education in the local church strong emphasis on the evil effects of beverage alcohol. To fulfill this responsibility, the Department of General Church School Work, General Board of Education, suggests the following procedure:

1. Choose suitable individuals, and develop and equip teams to visit and cooperate with local church schools in conducting meetings and getting programs under way.
2. Encourage workers' conferences in local church schools to include at least annually an emphasis on helping teachers handle effectively the temperance lessons that appear in the regular curriculum materials.
3. Encourage church school members, as Christian citizens, courageously to repel both the sale and use of beverage alcohol.

APPLICATIONS FOR DEMPSTER GRADUATE FELLOWSHIPS IN ORDER

Nashville, Tenn.—Applications for the Methodist Church's third annual Dempster graduate fellowships for prospective teachers of religion will be received until March 1.

Five fellowships, each with a basic stipend of \$2,000 for single persons and \$2,400 for married persons, will be available in 1956 through the Methodist Board of Education here.

Dr. Gerald O. McCulloh, director of the board's Department of Theological Schools, said the fellowships are open only to men and women "who are teaching or plan to teach religion or related subjects in seminaries, universities or colleges."

Applicants must have received the divinity degree within the last five years from one of 10 Methodist seminaries, and completed at least a year of study toward the Ph. D. degree, Dr. McCulloh added.

TRAINING CHURCH SCHOOL TEACHERS TO VISIT

"Most church school teachers recognize the value of visiting the homes of their pupils. More would do the visiting if they knew better how to go about it," says a leaflet recently released by the Department of Christian Education of Children, General Board of Education. It is entitled *Training Church School Teachers to Visit*.

Here are some do's and don'ts listed in the leaflet that will be found useful by church school teachers in calling in the homes of their pupils.

"Remember that a parent cares more deeply about what happens to his child than a teacher does.

"Makes parents feel that you respect and appreciate them and what they have done for their child—even though the child may have the most exasperating behavior problems for which you feel parents must be responsible.

"Be more interested in getting acquainted with parents and their children than in changing them.

"Do what you can to help parents have confidence in themselves and their children.

"Don't make them feel that they have done everything wrong in rearing their children.

"Make friends for the church and

MEN WANTED

Men are needed for the pre-school departments in the church school.

Men who can find fun and satisfaction in wrapping and unwrapping youngsters in winter weather; in sitting on the floor and building a church with building blocks; in passing graham crackers and milk; in using quiet moments with small children to thank God for our food and other blessings—men that can take part in such activities are greatly needed.

However, except in a few instances, they themselves don't know they are needed, the pastors don't know they are needed, and sometimes even the children's workers in the church school don't know they are needed.

Said Dr. Mary Alice Jones, director of the Department of Christian Education of Children, General Board of Education, "Because of the need in the field of additional leadership and guidance to churches in their work with pre-school children, the Department of Christian Education of Children is prepared to give priority to helping the conferences strengthen their work in the local churches in their area."

To promote the fine idea of using men as helpers in the children's division of the church school, the Department of the Christian Education of Children has called the attention of children's workers to a leaflet, *Men Needed for the Pre-School Departments*, published by the Division of Christian Education of the National Council of Churches, 79 East Adams Street, Chicago 3, Illinois. Price 4 cents each, \$3.00 per 100.

its program. Do not argue. Antagonism shuts the door on further chances to reach a person.

"Keep in mind that when you show, through calling in a home, a concern for children and parents, you express the church's concern, actually God's concern for them. This is especially important for un-churched persons."

This leaflet is free. Order *Training Church School Teachers To Visit* (172-B) from the Service Department, Methodist General Board of Education, P. O. Box 871, Nashville 2, Tennessee.

HOME STUDY COURSES

Do you want to be a worker in your church school? Or perhaps you are already a worker. If the latter, perhaps you feel that you need to know more about the educational work of the local church. Maybe you are a new church school superintendent and have already been confronted with some problems of administration. Or it might be that you would like to know more about the Methodist Youth Fellowship. Perhaps you feel that your knowledge of the Bible is inadequate to do the work you are now doing in the church school. And there is the possibility that you are not exactly sure what Christians believe.

Answers to all these questions are found in the Home Study Courses.

Because one of the greatest needs of our day is for devoted and consecrated Christians who are informed and skilled church workers, the General Board of Education through the Department of Leadership Education makes available Home Study Courses to help workers grow and increase their effectiveness.

The courses are within reach of every individual who is served by a post office and may be taken by any person who is fifteen years of age or older.

The Home Study Courses may be used in many ways. However, they are used chiefly in individual study or in group study.

Thirty-five leadership education courses are available for individual study—16 First Series courses and 19 Second Series. The first Series courses are for those who are taking first steps for training in Christian leadership, and for those who for one reason or another are able and willing to give only a limited amount of time. The Second Series courses are for those who are ready to take some next steps beyond First Series work in training for Christian leadership and are able and willing to give more time in study and training.

A leaflet (702-B), *Home Study Courses for 1956*, containing a list of the courses, and application blank and instructions as to the procedure to be used in taking one of the courses is now available. It may be secured free from your conference executive secretary or the Department of Leadership Education, P. O. Box 871, Nashville 2, Tennessee.

Jaycees Push Religious Christmas Observance

Tulsa, Okla. (RNS) — National headquarters of the U. S. Junior Chamber of Commerce here has urged its affiliated chapters throughout the 48 states, Hawaii and Alaska to "de-emphasize the extreme commercialism which has crept into the observance of Christmas."

It called upon local Junior Chambers to "encourage the public to recall the spiritual significance of the holiday and the real reason for its existence, the miraculous birth in Bethlehem 1,955 years ago" by making widespread use of the organization's "Keep Christ in Christmas" projects.

In pursuance of this program, the national headquarters said, Nativity scenes will be erected in many communities and merchants encouraged to devote window displays to biblical scenes and to spell out the word "Christmas" instead of using the abbreviation "Xmas." Homeowners will be invited to use religious motifs in house decorations, and Jaycees will enter floats of religious significance in community parades.

Public attention also is being drawn to a new Jaycee project, "Cradle of Our Faith," an illustrated book describing for Protestants, Roman Catholics, Jews and Moslems their common heritage in the Holy Land.

Adopt Record Budget For Bible Society

New York—(RNS)—A 1956 budget of \$3,858,000 for the American Bible Society, largest in its history, was adopted at the 37th annual meeting of the Society's advisory council here. It is \$314,000 more than last year's budget.

The council cited the critical need for Scriptures in foreign countries and an expanded general program as reasons for the increase.

In Japan, it noted, a missionary edition of the colloquial Bible is required for students, farmers and other low-income groups. Large numbers of refugees in Hong Kong have no Bibles, it reported.

In Southeast Asia, the council said, the Scripture needs of 20 million refugees are largely unmet. India, where the number of new literates is rapidly increasing, was said to represent another challenge, as does the Middle East where the need for the distribution of Bibles to military forces, prison inmates and Arab refugees was cited.

AIR FORCE REPORTS CHAPEL ATTENDANCE

Washington, D. C. (RNS)—Chapel attendance by members of the United States Air Force and their families topped the ten-million mark for the second year in a row during the 1955 fiscal year.

Chaplain (Maj. Gen.) Charles I. Carpenter, Chief of Air Force Chaplains, said the figure was 400,000 or four per cent greater than in the 1954 fiscal year.

He also reported that Sunday school attendance at air base chapels was 2,800,000, compared to 2,260,000 in fiscal 1954.

Air Force chaplain officiated at 7,119 marriages, 15,830 baptisms, and 2,111 funerals during the year, Chaplain Carpenter added.

2000 Singers Present Messiah at 65 Locations

Los Angeles (RNS) — Handel's oratorio, "The Messiah," was presented simultaneously by some 2,000 singers at 65 different locations in southern California and lower Nevada to herald the opening of the Christmas season.

It was the ninth annual mass rendition of this traditional Christmas work sponsored by the Los Angeles Church Federation and the Southern California Council of Protestant Churches.

About 500 churches participated in this year's project, believed to be the most widespread performance of "The Messiah" since it was written in 1741. Federation officials estimated the audiences totalled 100,000 persons.

Okla. Dries Successful In Local Option Signature Campaign

Oklahoma City — (RNS) — The Oklahoma United Dries, a Protestant group, have enough petition signatures to initiate local option elections on beer.

Although he would not disclose the exact number of signers, Dr. Stanley B. Niles, executive secretary, said the 91,000 names necessary to put the question to a vote have been obtained. He added that the association hopes to collect 200,000 signatures.

The petitions will be filed with the secretary of state December 18. If they are approved by him, counties could hold elections to determine whether 3.2 beer should be outlawed.

The sale of 3.2 beer is now legal in all of Oklahoma.

White House Conference Opposes Public Funds For Private Schools

Washington, D. S. (RNS) — The White House Conference on Education went on record here as opposing the use of tax funds for the support of non-public schools.

But it reported that "considerable sentiment" existed among delegates that health and welfare service should be extended to non-public school students without discrimination.

The Conference said that private schools are having "financial difficulties in meeting their need." It recommended, however, that funds for such schools be obtained from private sources so far as possible.

More than 2,000 delegates adopted the report on "How Can We Finance Our Schools, Build and Operate Them?", the most controversial of the six topics considered during the meeting.

Educators Bid Schools Develop Moral, Spiritual Values

Washington, D. C. (RNS) — A major objective of America's schools should be to develop "ethical behavior based on a sense of moral and spiritual values," the White House Conference on Education declared in a report on educational objectives adopted by a plenary session of more than 2,000 delegates.

"The school must accept responsibility in determining its place in working in cooperation with appropriate community institutions and agencies toward enriching the lives of its students," the report declared.

"It must help them apply ethical values which will guide their moral judgments and their conduct, and to develop the recognition that these values stem from, among other sources, their spiritual and religious convictions."

The report declared, however, that "on this latter point, more time is necessary for the development of a common viewpoint."

In this way the conference sidestepped possible controversy over released-time religious instruction of students and proposals for teaching religion or spiritual values in the schools.

German Reds Establishing Atheism Center

Berlin (RNS)—Plans to set up a "Museum for the History of Religion and Atheism" in East Berlin were announced by the Society for Spreading Scientific Knowledge. This is the Communist organization that promotes atheistic propaganda.

The museum reportedly will become a center for propagating atheism throughout the Soviet Zone.

"The groups that considered the question whether non-public schools have sufficient revenue to meet present and anticipated needs," it said, "agreed that the non-public schools were probably having financial difficulties meeting their needs."

"While the participants recognized the rights of parents to educate their children in non-public schools, in accordance with American tradition, a large majority of the participants did not favor the use of tax funds for support of non-public educational institutions."

"A small number of participants discussed the matter of health and welfare benefits to pupils of non-public schools. Among these participants there was considerable sentiment that such services should not be denied these pupils."

"As means for increasing support of non-public schools, private and corporate gifts and grants and tuition fees were suggested."

The Conference noted that "the costs of education have risen because of the increased cost for labor and materials, inflationary pressures, growing population, and the improvement of school programs."

The delegates said they thought the problem of financing education was not one of "lack of capacity" on the part of the American economy, but of "national determination to apply enough of our resources to do the job."

"The destiny of our children and our free society demands that we use more of our wealth for education," the reported declared.

Ask Churches Press Government To Release Surplus Grains

Omaha, Neb.—(RNS)—The General Board of the National Council of Churches adopted a resolution here urging member churches to press the Department of Agriculture to release surplus grain for overseas needy.

The resolution said efforts by Church World Service, the Council's relief arm, to get surplus wheat and corn released had been unsuccessful.

Earlier, the Rev. Norris Wilson, executive director of CWS, told the board that "there was no substantial excuse for this situation. We have received a long line of excuses but we think these arguments are specious."

"I say," he continued, "let's have a hue and cry at their backs because they have not released these surplus commodities."

The board's resolution pointed out that the U. S. Commodity Credit Corporation holds seven and one-half billion dollars worth of surplus commodities on which the storage charges amount to more than \$1,000,000 daily.

Virginia Religious Spokesmen Oppose Private School Plan

Richmond, Va. (RNS) — Spokesmen for religious groups opposed a legislative proposal that public grants be given to children attending non-sectarian private schools as a means of averting compulsory integration.

They testified at a hearing on a bill calling for a statewide referendum on whether the Virginia constitution should be amended to legalize the use of public funds to educate children in private schools.

A special session of the legislature was called to vote on the referendum measure recommended by a commission of which Sen. Garland Gray is chairman.

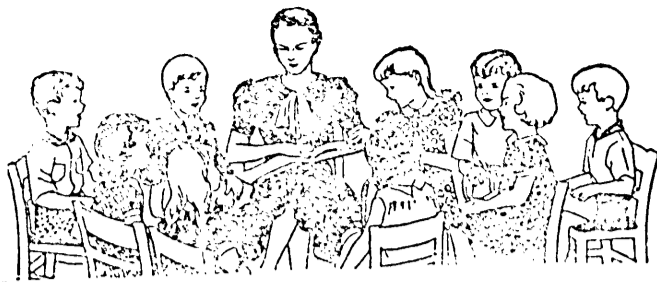
The Rev. Harvey Johnson of Portsmouth, representative of three ministerial associations, charged that the authors of the commission report had not sought "the counsel of God." He said that circumvention of the Supreme Court desegregation decision could result in "legal delinquency" and might open the way through grants to private schools—for sanctions and restrictions against minority groups other than Negroes.

"This thing is not right," he declared.

Mrs. A. J. E. Davis of the Arlington (Va.) Council of United Church Women opposed the proposed referendum on the ground that it is "not in the spirit of an orderly end to segregation." She also said it "poses serious threats to the whole fabric of the public school system."

Two clergymen representing the Roanoke Ministers' Conference, who reported that group as firmly opposed to the proposal, questioned the qualifications of Sen. Gray's commission to speak for the whole body of Virginians.

The Rev. Clifton C. McCoy said that Roanoke conference believes the commission is not representative of all segments of the state's population. The Rev. J. W. Reynolds Jr. said he suspects, on the basis of what he knows about the commission plan, that private school grants might "favor the privileged classes."



"BAXA" WAS CHOSEN

By John Cates

ONCE upon a time many years ago they tell us, a small donkey lived near the village of Nazareth in Palestine. He was sturdy and strong and patient, but he knew that people laughed at his long ears, his rough shaggy coat and long and tufty tail. He knew he wasn't handsome or admired, although everybody was glad to make use of him, and pile his pack high with bundles and bales.

He was called "Baxa," and on that first Christmas night, nearly two thousand years ago, he felt there were strange things happening on earth and in the sky. Now, even if he were very humble and modest, he had a lot of good sense inside his slow dull brain. That night out on the lonely hillside he heard queer rustlings and murmurings, and funny little thrills made his tough hide cringle and shiver. He pricked up his ears and pushed on towards the sounds, curious to know why all the dumb creatures of field and wilderness were gathered together in the dark, and what made the air feel so strange and exciting. Presently he stood on the edge of the animal crowd. Nobody spoke to him or heeded his presence. He was of no account, and yet in spite of that he felt very eager and happy.

Suddenly, as he waited, he heard a sweet, clear voice that seemed to come from a long way off, and it charmed him—it was so lovely and distinct. Then his little heart began to thump, for it was the Archangel Michael telling all the dumb animals of God about the birth of a divine Child in Bethlehem, and how they would all serve this royal King in the future. When he ceased speaking the dogs and leopards, the oxen and lions, camels and elephants stood in silent wonder. Baxa felt so uplifted and joyful and amazed that he was almost afraid to breathe. The old dromedary from Jerusalem was so terribly still Baxa felt he could hear him think. The lion didn't switch his tail a hair's breadth, and the elephant kept his trunk as quiet and still as a post. There was a long hushed silence before the Angel began to speak again, and said:

"Now, this Baby from Heaven born in Bethlehem must very soon go on the first of three great journeys, and one of you animals will have the great glory of carrying him on His travels."

Baxa glanced at the kingly lion, and the swift-footed camel, and the stately elephant, and the sure-treading, big-muscled ox, and wished that he, too—rough little Baxa—had some mighty gift so he could at least be considered.

"I am the most powerful beast God has made," said the elephant with lordly sureness. "I will have to be the one."

But the lion tossed his tawny head, and said: "I'm the king of all the animals. I am the right one to choose."

And the camel said, "But I'm the

swift ship of the desert. All travelers depend on me."

Each in turn told of his greatness, and made his claim, while little Baxa stood meekly aside to see who would win. His ears drooped a little sadly and his tail hung limp and sorrowful. "I'm too homely and dull to be looked at," he thought gently.

And then, when the eager pushers finished their pleas, Michael of Heaven passed right over the crowd and came to the shaggy donkey standing all by himself.

"Why do you not ask for yourself, Baxa? What do you have to recommend you?"

"Nothing at all," said he, "I am the very least of God's creatures. I am not worthy of so glorious a task."

Then, in a clear thrilling voice like the sound of a trumpet, the Archangel spoke to the herd of animals: "Baxa is chosen. Go, Baxa, wait by the stable near the Holy Family. You are meek and gentle and lowly of heart. It is you who shall carry the Holy One on all His journeys."

And happy little Baxa with his

A CHILD'S CHRISTMAS HYMN

O'er the fields of Bethlehem
Wintry stars were shining bright;
Little lambs were fast asleep,
Just as I am, every night.

Then a great light shone around,
Voices came from heaven, too:
All the lambs were so afraid—
I guess I'd be, wouldn't you?

But the angels only told
Of a strange and lovely thing:
Of a Babe in Bethlehem—
I wish I could hear them sing!

"Fear not! In a manger lies
Christ, the Lord!" the angels say.
This is what dear Christmas means—
Christ was born on Christmas Day.

—Anonymous.

GOD IN NATURE

Winter is here. Many places in our great country have the ground already frozen and then covered with a sparkling white blanket of snow.

The flowers have gone to sleep. The birds from their nests have flown, and the gay-colored leaves have blown down from the trees, leaving them standing tall, dark and naked against a grey sky.

That is, all except the evergreens. The evergreen trees with their dark green needles stand cheerfully giving shelter to the few birds that remain with us throughout the winter.

How thankful we should be that God so planned the world that we have some trees that stay green during our cold winter months.—The United Church Observer

JUST FOR FUN

Johnnie was gazing at his baby brother, who lay squealing and wailing in his cot.

"Did he come from heaven?" inquired Johnnie.

"Yes dear."

"No wonder they put him out."

One day when a group of 1st-graders were taking a reading-readiness test, I directed them to put a circle around the number which told how many feet there were in a yard. One 6-year-old asked, "How can we tell how many feet there are when don't know how many people are in the yard?"—Rosemary M. Wilson, Instructor

The family had planned a picnic for the next day and Bobby was asked by his mother to see what the paper predicted for the weather. After searching the paper he said: "Well, they haven't decided yet. It says here, 'Weather for Wednesday, Unsettled!'"

First Little Girl: "Has your sister begun takin' music lessons yet?"
Second Little Girl: "She's takin' somethin' on th' piano, but I can't tell yet whether it's music or type writin'."

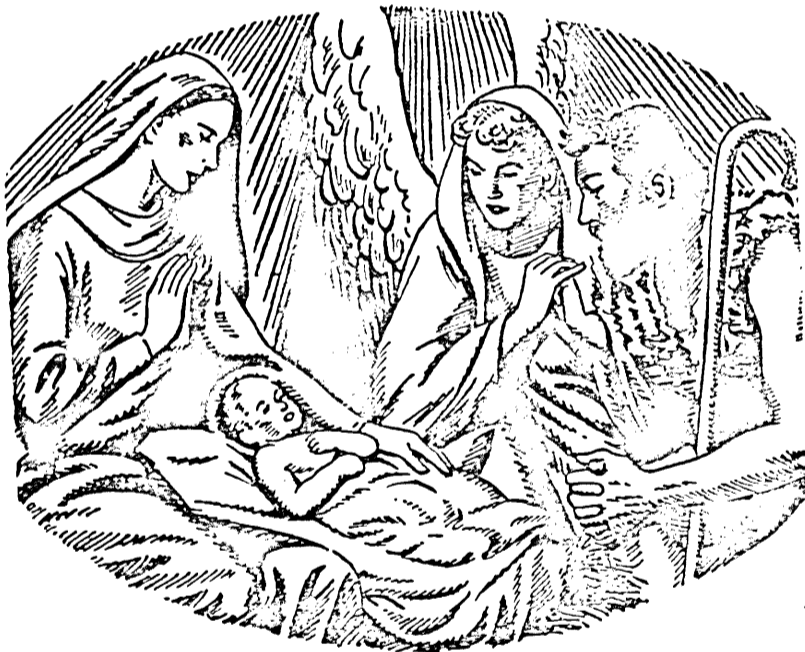
I told the small boy in my office that I wanted to take an X-ray picture of his chest. He started to shriek as I led him toward the machine.

"But it's only a picture," I reassured him.

"Yeah," he blubbered "But I want it on a pony." — Walter S. Feldman, Medical Economics.

A Post Office counter clerk was giving an inquirer detailed instructions about getting to a certain street when another member of the public impatiently butted in. "All you need do," said she, "is to get a number 73 bus outside here. It will take you right to that street."

"Thank you, ma'am," came the reply, "but I can't get my truck on a number 73 bus."



A CHRISTMAS LULLABY

By Beatrice Shand

All warmly wrapped from Winter's chill,
A little Baby slumb'ring lies,
While angels with their songs do fill
With heav'nly glory all the skies.
(Hush-a-by, my dearest one,
Sleep, sleep, my little son.)

And shepherds with their woolly sheep
Come stealing softly to the door,
They see the Baby fast asleep
And wond'ring, kneel upon the floor.

(There now, my dearest one,
Lullaby, my little son.)
From lands afar come wise men

three
With gifts of gold and perfumes
rare.
And, in the stable, bend the knee
Before the Babe a-sleeping there.
(Go to sleep, my dearest one,
Hush-a-by, my little son.)

Then with the shepherds and the kings
Let us in adoration kneel,
While every voice with gladness sings
The love that every heart doth feel.

(Sleep, sleep, my dearest one,
Lullaby, my little son.)—In Ex.



CENTRAL CHURCH, FAYETTEVILLE, HOLDS PROGRAM MEETING

The Woman's Society of Christian Service, Central Methodist Church, Fayetteville, held its business and program meeting in Wesley Hall on December 4, at 10:30 a. m., followed by a luncheon in charge of Circles No. 5 and 6, with Mrs. C. A. Stump and Mrs. S. E. Trotter, chairmen.

Mrs. Alfred Hathcock presided for the meeting which was opened with the group singing "Come All Ye Faithful," led by Mrs. T. C. Hoering and accompanied by Mrs. Jerome McRoy at the piano.

Mrs. Hathcock read from Luke I, stressing the joyousness of Christmas, closing with prayer.

Reports from all officers included an announcement of the completion of the fourth study of the year on "Indian Americans", and the new study on "Christianity In a Revolutionary World," to be held each Sunday night during January.

Following announcement of the district W.S.C.S. meeting to be held in Central Church, January 16, circle chairmen gave reports showing an increase in membership.

Mrs. W. M. Field, program chairman, prepared the worship center, the Nativity Scene with snow and lighted candles. Mrs. Mearl McKinney, Mrs. Hoering and Mrs. L. O. Graham sang two Christmas numbers, "Bethlehem" and "Silent Night", which were followed by a story, "Dear Santa", related by Mrs. Harold Clinehens. The program was concluded with prayer by Mrs. Field.

NEWS IN BRIEF

The Opelousas Wesleyan Service Guild sponsored the annual Friendship Night supper on November 18, at the Masonic Temple, with 100 women from the Baptist, Women's Missionary Union, the Jewish Sisterhood, the Episcopal Altar Guild, the Episcopal Auxiliary, the Christian Science, and the Woman's Society of Christian Service as guests.

Judge Fannie Burch, of Amite, the first and only woman district judge, spoke on "The Church Woman and Her Political Responsibility," with a challenge to all who had God in their hearts to overcome corruption with righteousness, using the vote for people of character and principle.

Mrs. Hazel Golson, president, welcomed the guests. Mrs. J. W. Low of the Presbyterian church gave the invocation; Mrs. J. R. Brown of the Baptist church gave the devotional; Miss Genevieve Gordon of the Episcopal Church and Mrs. Herschell McLeod of the Methodist Church provided the music, and Mrs. Julian Kurtz of the Temple Emanuel pronounced the benediction.

Feeling the need for a firmer spiritual foundation for their lives, the women of St. Bernard Methodist Church, Chalmette, have begun a Monthly Prayer Group. The group meets the first Friday of each month at 9:30 a. m. A baby-sitter is provided

and women from other churches are invited.

Although the period is only one-half hour long, the service is carefully planned, with a Call to Worship, Hymn, a few thoughts personal or otherwise by the leader, individual prayers, a poem or solo pertinent to the theme with prayer at the altar ending the service.

The group so far is small—never more than 12—but the feeling is that this is filling a need in the lives of those attending and that certainly "more is wrought by prayer than this world dreams of." The Fellowship of Intercession has 21 active members and this too is strengthening those who participate. Mrs. John Weese, Spiritual Life Chairman for the Woman's Society for Christian Service, is in charge of this program.

Members of the Woman's Society of Christian Service and the Wesleyan Service Guild held a joint meeting at Cotton Plant November 10. A potluck supper was served, with the pastor, Rev. A. W. Harris, giving the invocation.

Mrs. C. M. McGowan, study leader, introduced the guest speaker, Miss Sue Anna Yarbrough, who reviewed the book "Within Two Worlds." Music was given by Mrs. Paul Parnell.

The Woman's Society and the Guild of the Rose City Church, North Little Rock, has completed its study on Indian Americans, November 17, which was taught by Mrs. Robert Simpson. There were eight members of the class who received credit.

In observance of the fifteenth year of the Woman's Society of Christian Service of the Rushing Memorial Methodist Church of Chidester, the charter members were honored at the program meeting held in the home of Mrs. C. J. Smith on September 12th.

The President, Mrs. Carl Dickinson, presided during the business. Mrs. Edward Atkins, the program leader welcomed the charter members present and read the names of those who signed fifteen years ago and read the names of the officers elected. Mrs. Atkins gave a talk on the theme of the new year for the Woman's Society of Christian Service. Mrs. Gerald Fincher read the Scripture and Mrs. Leonard Buswell, a granddaughter and daughter of Charter members, gave a talk on "Paying the Price of Christian Discipleship".

Mrs. W. E. Rushing of Camden, first President of the Society, talked of the earlier years. The other charter members present were Mrs. Robert Burns of Camden, Mrs. R. B. Atkins, Mrs. T. M. Benton, Mrs. Susie Purifoy, Mrs. W. W. Taylor, Mrs. W. C. Stinnett, and Mrs. Ross Nabors.

During the social hour, lovely refreshments were served by Mrs. Smith and co-hostesses, Mrs. Roy Holleman and Mrs. Connie Sweatman to the members and guest, Mrs. Hugh Anderson.

WITH THE DISTRICTS Paragould

The Paragould district meeting for the Woman's Society of Christian Service was held in First Methodist church, Rector, Tuesday Nov. 15 with 83 in attendance representing twenty societies.

Phillippians 3:13-14 was the theme for the program.

Mrs. Mabel Pope, district president, called the meeting to order.

Mrs. Lillian Lynch of Rector First church welcomed the ladies and Mrs. Lee Ward of Paragould responded.

The worship period was led by the host pastor the Rev. James Chandler who used the theme "Great is Thy Faith."

Mrs. Pope presided over the business session.

Mrs. A. Poe presented the district officers who briefly discussed their lines of work.

In response to roll call each local president gave a report of the work of her society.

The Rector ladies served a delicious luncheon after which Mrs. Pope showed slides of her summer in Europe and the Far East.

Opening the afternoon session in the sanctuary, Dana McBride sang two children's songs.

A table with fifteen candles illustrating growth from 1940-1955 circling our triangular emblem was the center for the afternoon service.

Mrs. Poe presiding led in a Litany of Thanksgiving. The candles were lighted by Mrs. Meiser representing the past, Mrs. Hutto representing the present and Mrs. Mentz representing the future, each giving an appropriate meditation.

Mrs. S. B. Wilford closed the program for the day with a talk on "How old are You?" which was thought provoking as to what our spiritual age really is.—Mrs. John Bledsoe, Recording Secretary.

Little Rock

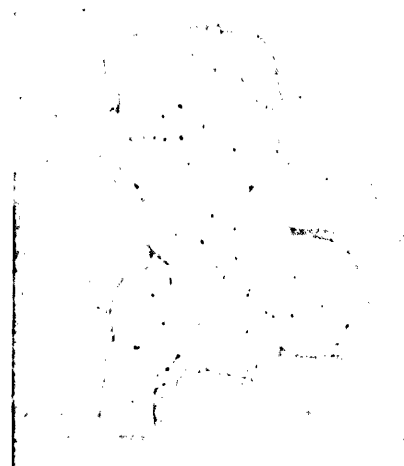
The Semi-annual Board meeting of the Little Rock District Society was held in First Church, Little Rock, November 11, with Mrs. Joe L. Simpson, president, presiding. In addition to the district officers attending were Mrs. Earl D. Cotton, Jurisdiction secretary, Henderson Social Relations, Mrs. J. R. Henderson, conference president, and other conference officers; Mesdames W. H. Brown, George Meyer, S. C. Johnson, and Henry Stevenson.

Reports were given and recommendations suggested by Mesdames E. C. Farabee, Guy Cazort, C. K. Wilkerson, M. O. Bettis, Barton Lee, E. M. Eiferd, C. C. Arnold, J. Gordon Wilson, Raymond Pelton, Roland Shelton, J. L. Hughes, Fred Arnold and Ashley Ross.

Mesdames W. L. Shepherd and James Thomas showed progress in the Little Rock District in comparison to the quadrennium reports. Emphasis was placed on 100% organization as a district. Each society will be visited by a district officer before the end of the quadrennium.

Mrs. Wilson gave the devotional on thoughts from "Declaring the Glory" and "America's Spiritual Recovery."

MRS. LANDRUM TO LEAD GUILD STUDY



MRS. W. B. LANDRUM

Mrs. W. B. Landrum, field worker for the Woman's Division of the Board of Missions of the Methodist Church, will teach the course, "An Introduction to Five Spiritual Classics," at the First Methodist Church, Little Rock, on Thursday evening, December 29; Tuesday evening, January 3; Monday evening, January 23, and Friday evening, January 27.

The course is sponsored by Wesleyan Service Guild, No. 1, of the church and is under the direction of Mrs. Alice Henderson, Missionary Education and Service secretary of the Guild.

The Woman's Society of Christian Service of First Church and the Guilds of the Little Rock District have been invited to participate in the course.

All sessions will follow a dinner meeting at 6:00 o'clock.

MONTICELLO COMPLETES STUDY ON INDIAN AMERICANS

The Woman's Society of Christian Service of the First Methodist Church of Monticello has just completed its course of study "Indian Americans" with great success. The sessions were arranged to conform with the requirements and were amplified to produce the greatest interest and information possible. There were several displays of Indian materials and artifacts which added to the general interest and brought to mind the primitive nature and culture of the Indians. There was a simulated TV Program and other visual representations which focused the attention very sharply on the subject matter and made it a live program.

At the close of the study sessions there was an added meeting which was a potluck supper for the membership of the WSCS and the church and a colored movie "The Great Spirit of the Plains". The attendance for all of the study sessions and the potluck supper were excellent and a cumulative total of more than 500 persons enjoyed this program of Missionary endeavor. Credit for the organization and presentation of this study is given to Mrs. J. H. Hutchinson and her assistants.—Reporter

NEWS AND NOTES ABOUT FACTS AND FOLKS

THE MARKED TREE METHODIST CHURCH has installed a new Conn organ, sponsored by the Woman's Society of Christian Service and the Wesleyan Service Guild. Rev. H. J. Couchman is pastor.

THE FILM, "A Boy and His Bible", was shown at the Hughes Methodist Church on Sunday evening, December 11, as a part of the observance of Universal Bible Sunday. Rev. Elmus Brown is pastor.

REV. HAROLD EGGENSBERGER, pastor of the First Methodist Church of Blytheville, was elected president of the Ministerial Alliance of Blytheville at the recent meeting of the Alliance.

REV. AND MRS. CARL WILLIAMSON announce the birth of a daughter, Brenda Athena, on November 19. Mr. Williamson is pastor of the McRae Methodist Church and a student at Hendrix College.

CHAPLAIN LEROY HENRY, stationed at Kirkland Air Force Base, New Mexico, has been promoted to the rank of major in the Air Force. Chaplain Henry formerly held pastorates at Jacksonville, Marmaduke, Gainsville and Winslow.

REV. E. H. HOOK, superintendent of the Western Methodist Assembly at Fayetteville, was the guest preacher at the Goddard Memorial Methodist Church, Ft. Smith, on Sunday morning, November 27. Brother Hook is a former pastor of the church.

MR. AND MRS. A. J. THOMPSON, of Conway, celebrated their 71st wedding anniversary on Saturday, December 3, with a family dinner at their home in Conway. Mr. and Mrs. Thompson are members of the First Methodist Church of Conway.

REV. J. T. BYRD, pastor at Harrisburg, conducted a revival meeting at the Bono Methodist Church, November 20 through November 27, with good attendance, according to report. Two were received into the church on profession of faith. Rev. M. J. Pollard is pastor at Bono.

REV. DAVID M. HANKINS, JR., pastor of St. Luke's Methodist Church, Little Rock, preached the sermon at the union Thanksgiving service of the Methodist Churches of Little Rock which was held this year at Pulaski Heights Methodist Church at 10:00 o'clock on Thanksgiving morning.

ALLEN BERRY, member of Winfield Methodist Church, Little Rock, and manager of the Memorial Stadium in Little Rock, spoke at the meeting of the Men's Club of the First Methodist Church of Batesville on Thursday evening, December 8. Dr. Robert Andrew Craig is president of the organization.

ROBERT M. GANNAWAY, general agent for Provident Life Insurance Co., was the guest speaker at the meeting of the Methodist Men of Gardner Memorial Methodist Church, North Little Rock, on Tuesday, December 13. Mr. Gannaway is a member of the First Methodist Church of Little Rock.

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

OSCAR ESCAMILLA of Sabinas Hidalgo, N. L., Mexico, who spent a summer at Camp Aldersgate and is well-known to the young people of the Little Rock Conference, is one of eight students at Iowa Wesleyan College, Mount Pleasant, Iowa, who has been selected to be included in "Who's Who in American Colleges and Universities." All eight have distinguished scholastic records. Escamilla will go to seminary in preparation for the Methodist ministry. He is a mem-

ber of Lambda Chi Alpha, and has been a popular speaker throughout the middlewest to church youth groups.

FUNERAL SERVICES for Mrs. C. R. Nance, wife of the Kibler-Bethel pastor, were held on Saturday, December 3, at the Kibler Methodist Church by Dr. W. Henry Goodloe, district superintendent of the Fort Smith District. Besides her husband, Mrs. Nance is also survived by two sons, Eugene Nance of Evansville, Ind., and Harlan Nance of New Iberia, La.; two daughters, Mrs. Audrey Martin of Webb City and Mrs. L. E. Fowler of New Iberia; two sisters, Mrs. Frank Schoeppe of Cavanaugh and Mrs. H. H. Trammell of Muskogee, Okla., and a half-sister, Mrs. Luretta Boswell of Ninnckah, Okla.

TWO YOUTH SERVICES were held on the Wheatley Charge where Revs. Lee and Ella Anderson were assisting their son, Rev. Gail Anderson, pastor of the Moro and Salem Churches, in a two-weeks' campaign for the churches. Rev. Ella Anderson spoke at the Moro service on November 19, using as her subject "Sleeping While Christ Suffers." Four young people were received into the church on profession of faith and baptism. Mrs. Anderson also spoke at Salem, using the subject, "Reasons for Following Christ". Three were converted here and united with the church. Twenty-three other youths made re-dedications at the altar.

ROLAND M. SHELTON, Little Rock Conference lay leader, spoke at the meeting of the Methodist Men of the Keo Methodist Church on Monday evening, November 14, when the charter was presented and installation of officers was held. Following are the officers: A. C. Cobb, president; Morris Flynn, vice-president; L. D. Morris, secretary-treasurer, and Ralph C. Jackson, publicity chairman. Twenty charter members, their wives and guests were present. Special music was presented by the Keo Methodist Church choir, under the direction of B. K. Leake. Miss Nellie Flynn was soloist. Refreshments were served in the fellowship hall following the service.

REV. JOHN L. CANNON, JR., age 47, pastor of the Greggton, Texas, Methodist Church, died Friday, November 11, at Jacksonville, Texas. Mr. Cannon was the son of the late Dr. John L. Cannon, long-time member of the Little Rock Conference. He was born at Benton and was married to Miss Ora Mae Pearson of Little Rock who survives him. Other survivors are a son, John L. Cannon III; a daughter, Margaret Lynn Cannon; two sisters, Miss Evelyn Cannon of Hot Springs and Mrs. A. W. Brooks of DeQueen. Funeral services were held at 3:00 p. m. on Sunday at Greggton, and graveside services were held at 11:00 a. m. on Monday at Oakland Cemetery in Little Rock by Rev. Mouzon Bass, district superintendent of the Longview District.

DR. THEODORE F. ADAMS of Richmond, Virginia, president of the Baptist World Alliance, administered communion to Russian worshippers at a Moscow Baptist church during a recent visit to Russia. It was believed to be the first time that an American Protestant clergyman has officiated at a communion service for Baptist Russians in the Soviet Union. Some 2,500 persons packed the church which has a congregation of approximately 5,000 but can accommodate only half that number at one time. Dr. Adams, pastor of the First Baptist Church in Richmond, arrived in Moscow with Dr. Arnold T. Ohrn, who is general secretary of the Baptist World Alliance. The other members of the group were Dr. C. Varney Hargroves, Philadelphia, and Dr. J. H. Jackson, Chicago. They visited Kiev, Odessa, Yalta and the Volga River area, contacting Baptist groups and preaching in some churches.

HISTORY OF METHODISM WANTED

Rev. Roland E. Darrow, pastor of the First Methodist Church of Monticello, would like to secure a copy of "History of Methodism in Arkansas" by Horace Jewell. He may be reached at Monticello.

WORLD SERVICE SHOWS GAIN IN SIX-MONTHS' REPORT

At the half-way point in the fiscal year, receipts for Methodist World Service were up 5.91 per cent over a similar period last year.

A six-month report issued Dec. 6 by the Council on World Service and Finance in Chicago showed gains in all funds with the single exception of the Week of Dedication.

November receipts for World Service were \$762,709.63. This brought the total giving for the half-year period from June through November up to \$3,589,336.52—an increase of 5.91 per cent over the six-month total of \$3,389,137.68 in 1954. Apportionment for the year is \$9,669,000.

"A self-centered church never has and never will fulfill the Christian mission," the Rev. Dr. Thomas B. Lugg, treasurer of the Council, said in commenting on the gains.

Other benevolences funds totals for the June-November period and the comparison with the same six months a year ago follow:

World Service Specials, \$39,672.33—a gain of 9.8 per cent.

General Advance Specials, \$1,681,412.20—a 2.93 per cent gain.

Week of Dedication, \$77,652.89—a loss of 8.47 per cent.

Fellowship of Suffering and Service, \$385,552.55—a 7.19 per cent gain.

Methodist TV Ministry, \$65,652.54—a 29.85 per cent gain.

Bishops' Appeal for Korea, \$11,714.22—(no comparison).

Administrative funds showed six-month totals as follows:

Episcopal Fund, \$499,958.75—a gain of 5.27 per cent.

General Administration, \$141,321.05—a gain of 2.77 per cent.

Interdenominational Co-operation Fund, \$118,996.73—a 6.32 per cent gain.

BISHOP MARTIN ATTENDS NATIONAL CURRICULUM COMMITTEE

Nashville, Tenn. — Bishop Paul E. Martin, Little Rock, is vice chairman of the Methodist Church's national curriculum committee which is holding its annual meeting here December 12-15.

The 116-member committee is planning Bible lessons and general educational materials for Sunday classes and weekday meetings of all age groups in the 6,811,000 membership of 37,798 Methodist church schools across the country.

Editors and other staff members of the Methodist Board of Education, which has its headquarters here, met with the committee.

Bishop Lloyd C. Wicke, Pittsburgh, Pa., is chairman of the committee and the Rev. Walter N. Vernon, Jr., Nashville, is secretary.

The Rev. Henry M. Bullock of Nashville, editor of Methodist church school publications, reported on the 31 monthly and quarterly periodicals and the 34 undated publications which comprise study and guidance materials of the curriculum. The religious literature has a circulation of more than 6,000,000 copies per quarter.

NATIONAL MISSION TOUR, FEBRUARY

A "Methodist National Mission Tour" to Puerto Rico, Haiti, and the Dominican Republic is being planned for February 14 to 24, 1956. The tour is being sponsored by the Division of National Missions and by the Joint Section of Education and Cultivation (Board of Missions, Methodist Church). Dr. Walter J. Leppert will lead the party in the visit to mission stations and missionaries. It is expected that the party will consist of about 30 persons—most of them pastors, pastors' wives, and leaders in the local units of the Woman's Society of Christian Service.

Interested pastors and laymen should write Dr. Leppert, 150 Fifth Ave. New York 11, N. Y., for reservations and further information. Women interested in the tour should write Dr. Dorcas Hall, at the same address.

I Saw

A Fumble
Recovered



Rev. R. A. Tester

by the player who made it. And then he went on playing the game harder than before. He carried the ball again and again, and did credit to himself and his team. Although hurt a couple of times he stayed in the game to the end and became the spearhead of victory.

"Carrying the ball" is our football slang for bearing responsibility, pushing hard for a cause. Of course they didn't have football in the days of Simon Peter, but he was carrying the ball just the same in that night game in the courtyard of the temple. It was the first play in the game of witnessing for Christ and Peter fumbled. A little girl, one of the cheer leaders for Annas and Caiaphas, caused him to do it. But he recovered. Not right then of course, for this game wasn't played in fifteen minute quarters, but rather in terms of three score years and ten for the first half and eternity for the second. So, Peter recovered before the game was very far along and finished it in a blaze of victory.

Now every one of us has fumbled somewhere in the game of life. One of the devil's cheer leaders scared us and we dropped the ball. No use denying what is so obviously true. But what have we done about recovering the fumble? That is the vital point. Fumbled did you, dropped the ball? Well, pick it up and get going. Finish the game strong.

Madison Congregation To Build

At a special Church Conference held after the evening service on Sunday, December 4, unanimous approval was given by the members of the Madison Methodist Church on a resolution calling for the construction of a building "suitable for Christian worship and instruction." Rev. Otto Teague, Superintendent of the Forrest City District, presided at the meeting and gave his hearty endorsement of the proposed action. The resolution stated that the building should not exceed \$10,000 in cost, not including furnishings, and that it meet the needs of at least 50 persons.

Two committees were authorized by the special session to begin functioning immediately. Mrs. G. R. Vardaman was named chairman of a finance committee which will be responsible for securing funds in cash and pledges. Serving with Mrs. Vardaman on this committee are Louis Jones, Grady Cook, Peyton Coats, and Mrs. Opal Taylor. A building committee is to decide on specifications and see that work is begun as soon as possible. Members of this committee are J. B. Cook, Vernon Coats, Glenn Shaddock, Harry Herbert, Mrs. Louis Jones, and Mrs. H. L. Coats. Caruth Linn, Chairman of the Official Board, and James T. Clemons, minister, are ex-officio members of both committees. —James T. Clemons, Minister

DECEMBER 15, 1955

Batesville District Conference Meets At Cotter

The Batesville District Conference met at the Methodist Church in Cotter, Monday, December 5, 1955, the Reverend Richard E. Connell, District Superintendent, presiding.

The session opened at 10:00 a. m. with the singing of a hymn. The prayer was led by Rev. Neil Storey. Rev. Robert B. Howerton, pastor of the host church, gave the devotional.

Gerald Hammett of Newark was elected Secretary. Mr. Wright, Church School Superintendent of the Cotter Church, extended "Words of Welcome."

Dr. Ira A. Brumley and the members of his District Educational Staff gave the report on the work of Christian Education. Mrs. M. L. Kaylor of Yellville presented the program of the Children's work. Rev. Pryor R. Cruce reported on Youth Work. Mr. Charles Mabry presented the work of adults in the District.

Hendrix College was represented by Dr. C. M. Reeves.

Dr. Connor Morehead reported on the Methodist Children's Home in Little Rock.

Rev. Neil Storey gave his report on the work of the Town and Country Commission.

Rev. Theron McKisson, pastor at Swifton-Alicia, lifted up the work of the Methodist Hospital. Chaplain O'Donnell of Methodist Hospital told the conference that the actual construction of the new buildings would begin soon.

The morning message was given by Rev. Van W. Harrell, pastor of First Methodist Church, Newport.

Lunch was served in the basement of the church by the members of the Woman's Society of Christian Service.

In the afternoon session, the re-

port of the work of Lay Activities was given by Jared Trevathan of Batesville.

Dr. Paul Bumpers of Clarksville presented the cause of Evangelism in the North Arkansas Conference.

The Arkansas Methodist was represented by Dr. E. T. Wayland, one of the editors.

A report on the work of Missions was given by Dr. Charles Casteel of Calico Rock. Rev. Lloyd Conyers, pastor First Church Batesville, spoke to the report on missions.

Mrs. Nels Barnett, District President of the Woman's Society of Christian Service, gave a very informative and inspiring report on the work of this group in the district.

Rev. Robert Howerton and Dr. Charles Casteel presented Mrs. Richard E. Connell, wife of the District Superintendent to the conference.

Dr. Golder Lawrence, pastor of the Methodist Church in Tuckerman invited the District Conference to his church next year.

Rev. J. M. Barnett, pastor of the Central Avenue Methodist Church in Batesville, preached an inspiring sermon at the close of the Conference.—Gerald D. Hammett, Secretary

Revival Meeting At Bethel

Rev. Brady Cook and Miss Irene Cook closed a revival meeting at Bethel Methodist Church, Conway

Keith Memorial Entertains Arkadelphia District Conference

The Arkadelphia District Conference met Thursday, December 1, at Keith Memorial Church in Malvern, with Rev. T. T. McNeal, presiding. Rev. Irl Lancaster was host pastor.

The composite report for the District showed more than 300 received into the church at mid-year, with nearly every charge paid up for one-half year on all items.

During the conference, four men were licensed to preach. They were: Bobby Dale Orr, Coleman Akin, George Leslie, and Darrell Van Smith.

The following persons spoke on behalf of Conference causes and interests: Rev. Ewing Wayland, The Arkansas Methodist; Dr. Roy Fawcett, Board of Christian Education; Dr. Connor Morehead, The Methodist Children's Home; and E. W. Martin, Hendrix College.

Miss Polly Lassiter reported on Rural Work in the District. The Conference expressed its appreciation to Miss Lassiter for the work she is doing in presenting the program of the church in all areas of the District.

The eleven o'clock hour was spent with emphasis on the Alaska College. Rev. E. D. Galloway brought the message. We believe that every church in the District will participate in the Advance Special for the Alaska College.

The next District Conference will be held in Shorewood Hills Church. —Clint Burleson, Secretary

Cabot Methodists To Have New Sanctuary

The members of the Cabot Methodist Church are enjoying an opportunity and a privilege during these days. The church, with 108 families, is engaged in a Building Fund Campaign to finance the building of a new House of Worship. The initial organizational meetings and the first few pledges of the campaign indicate that the challenge goal of \$40,000.00 will be attained.

Rev. John Workman, pastor of the church, announced that Mr. J. D. Wood has been named General Chairman with other campaign leadership to be announced within the next few days.

The campaign is under the direction of Campaign Associates, Inc., of Kansas City, Mo. The active campaign will close December 16th.

District, Sunday night, December 4th.

They brought the consciousness of the Lord to us in a wonderful way. No one need hesitate about having them in church or community where a spiritual revival is needed. We have had a wonderful week at Bethel.

The Bethel church is having a Bible Study group led by Orville Hutchens, Superintendent of Sunday School. The group met in the home of Mrs. Joe Hogan. There through prayer, fellowship and study the group was prepared for larger service.—Mrs. O. R. Blucker, Reporter

Request Bishop Martin Be Reassigned To Area

Whereas, Bishop Paul E. Martin has given to the Arkansas-Louisiana Area of the Methodist Church such valuable supervision and able leadership, making for the phenomenal growth and progress of the Church in this area during the last three quadrenniums, and

Whereas, Bishop and Mrs. Martin, by their gracious consideration of every person and problem, and by their Christian friendliness have greatly endeared themselves, not only to the Pastors but to the Laity of this Area, and

Whereas, it is the sincere conviction of the members of the Arkadelphia District Conference that the greatest effectiveness and largest success of the Methodist Church in the Arkansas-Louisiana Area can be achieved by the continued supervision and leadership of Bishop Martin, therefore

Be it resolved, first; that we, the members of the Arkadelphia District Conference assembled in its regular Annual Session, this the first day of December, 1955, attest our respect, esteem and affection for both Bishop and Mrs. Martin, and

Be it resolved; second, that we earnestly request, and prayerfully petition the Committee on Episcopal Assignments of the South-Central Jurisdictional Conference to reassign Bishop Martin to the Arkansas-Louisiana Area for another quadrennium.

Members of the Arkadelphia District Conference

METHODIST YOUTH

RECEIVES AWARD FOR SUNDAY SCHOOL ATTENDANCE



FRED FALKENHEIMER, JR.

Fred Falkenheimer, Jr., son of Mr. and Mrs. Falkenheimer, of Vidalia, has been presented a bar by the Vidalia Methodist Church School for 14 years of attendance at Sunday School without missing a Sunday.

OFFICERS INSTALLED AT WALLER'S CHAPEL

The new officers of the Wallers' Chapel Methodist Youth Fellowship were installed on October 23 in an impressive candle-lighting ceremony. A Bible, with a candle on either side, was placed on the altar. The table was decorated with a blue cloth with gold fringe and gold letters, "M.Y.F.", and a bouquet of yellow chrysanthemums with five candles, one for each officer. Each officer lighted a candle as he was installed.

The new officers are: President, Jerry Swan; vice-president, Erma Maxwell; secretary, Dorothy White; treasurer, Attidence Jenkins; song leader, Majorie Clark.

Rev. Arthur White, pastor of the church, which is on the Crossett Circuit, took part in the installation. —Dorothy White, Secretary

WITH THE SUB-DISTRICTS

Tangi-Helena

The Tangi-Helena Sub-District met recently at the Kentwood Methodist Church with the Kentwood MYF giving a program on Thanksgiving. Seventy-three attended.

The president gave a report on the Fall Action Project held at Bluff Creek. It was reported as successful. To open the day the Tangipahoa MYF presented a worship program entitled "God's World." Recreation was held and lunch was spread together. Two fine speakers from L. S. U.'s Wesley Foundation brought messages.

The Kentwood Church provided refreshments for the Sub-District meeting and recreation was enjoyed.

The next meeting will be held at Greensburg Methodist Church. A district rally will be held on January 9.—Georgia Garner, Reporter

LENTEN READING PROJECT FOR METHODIST YOUTH

"I Follow—Christ Above All" is the title of a new pocket-size book, designed as a special Lenten reading project of Methodist youth.

Produced by the Youth Department of the Methodist Board of Education, Nashville, Tenn., the 200-page book was written by Dr. Charles M. Laymon, editor of church school publications for adults in the board's Editorial Division.

The first printing of 100,000 copies will go on sale in January at Cokesbury book stores and regional houses of the Methodist Publishing House.

The book discusses Jesus' early life and home, his ministry and teachings, and the opposition he met. As Lenten reading, it is linked to the theme of the Methodist churchwide youth emphasis: "To help all youth discover the will of God and live by it."

Two previous books in the Lenten series were "I Believe," by the late Nevin Harner, and "I Belong," by the Rev. Hoover Rupert, Jackson, Mich. Both sold more than 130,000 copies.

Bishop John Wesley Lord of Boston, youth emphasis chairman, wrote the foreword of "I Follow." The book is dedicated to Dr. John Q. Schisler, who retired recently as executive secretary of the education board's Division of the Local Church.

YOUTH ACTIVITIES WEEK AND CHRISTIAN ADVENTURE WEEK

From year to year an increasing number of churches have observed Youth Activities Week for seniors and older youth and Christian Adventure Week for intermediates.

The two special occasions are observed for the purpose of offering opportunities to youth and youth workers to rally their forces and enthusiasm.

"We believe these two weeks have tremendous value and we hope you will help us to spread the idea," says a joint letter from the Rev. Joseph W. Bell and Mr. Rene F. Pino to conference directors of youth work and to directors of intermediate work. Mr. Bell is responsible for the senior program and Mr. Pino has responsibility for intermediate work for the General Board of Education.

Plans for promoting these weeks include a special issue (May 1956) of *Roundtable*, the magazine for youth leaders, to help local groups plan Youth Activities Week, and a revised packet for Christian Adventure Week. The packet will introduce the themes for 1956 and will be available January 1.

Many annual conferences are taking advantage of their conference and district vacation church school institutes to introduce and interpret the idea of Christian Adventure Week in addition to (or in the place of) a class for intermediates during vacation church school. The Youth Department will be glad to provide sample copies of the packet for these institutes.

Churches that have not already done so, are urged to send to the Youth Department, Methodist Board

Home Missions Seeks 50 Young People

Dietitians, teachers and social workers are among the personnel needed for special-term service of two years in home missions projects of the Methodist Church in 1956, the Office of Missionary Personnel of the Board of Missions has announced.

The missionary personnel office, which is at 15 Fifth Avenue, New York 11, N. Y., says 50 special termers will be needed next year in schools, hospitals, children's homes and social centers. Men and women who are accepted for special-term service will work two years in the United States or three years in its territories, Alaska, Hawaii and Puerto Rico.

The openings include jobs as teachers (from kindergarten through college), social workers (case and group), nurses, dietitians, technicians, rural workers and children's workers.

The qualifications, as listed by the missionary personnel office, include a college degree with a good scholastic record, age between 21 and 28, sound physical and mental health, "a Christian experience and a sensitivity to human need." Applicants must be single, the office adds.

Before beginning their work, the special-term workers receive six weeks training in the fundamentals of Christianity, arts and crafts, and

recreation. While in mission service, they will receive salary, housing, medical care and travel expenses.

Persons interested in special-term home mission service may write to Miss Alpharetta Leeper at the Office of Missionary Personnel.

The personnel office has released this list of openings:

Teaching—Boylan-Haven School at Jacksonville, Fla.; Navajo Methodist Mission at Farmington, N. M.; Holding Institute at Laredo, Tex.; Robinson School in Puerto Rico.

Social workers—Marcy Center at Chicago; Neighborhood Center at Utica, N. Y.; St. Mark's Community Center at New Orleans, La.; Rosa Valdez Settlement at Tampa, Fla.

Medical workers—Seward General Hospital at Seward, Alaska, Bataan Memorial Hospital, Albuquerque, N. M.; Brewster Hospital at Jacksonville, Fla.; Freeman Clinic at El Paso, Texas.

Rural workers—Valley Institute at Pharr, Tex.; The Parish of the Headwaters in New Hampshire; Yuma Methodist Mission at Yuma, Ariz.; Arkansas-Oklahoma Cooperative Rural Work.

Children's workers—Jesse Lee Home at Seward, Alaska; Frances DePauw Home at Hollywood, Cal.; The Ethel Harpst Home at Cedar-town, Ga.; The Peek Home at Polo, Ill.

The Youthful Accent

By Hoover Rupert

SIGNALS BY TELEPHONE AND BINOCULARS

Recently I watched a football game from the vantage of the Press Box. Nearly one hundred thousand persons had gathered to watch the fray, and it was about as much fun watching them as the two gladiatorial-combat-units on the playing field. Near me sat a fellow with field glasses who charted every play of one of the teams. Between halves of the game he left, and I was informed he was taking his charts to the locker room for the coach's use in his between halves' talks with the team. My companion and I went up on the television and photographer's deck above the press box to get a better look and listen for the band performance between halves. Up there was a fellow with a telephone. I learned he was a member of the coaching staff who spent each game up there where he could see everything clearly and in perspective. The telephone served to link him with the coach's bench down below on the sidelines. Here was a fellow who had only one purpose, to tell the coach down below what he could see from above. At first glance you would figure the guy on the sidelines would have the best view. He is right down there close to where things are happening. But he needs the advice of the guy above who can see the formations, the plays as they unfold, the strong and weak spots in defense—and so on. He tells the man on the sidelines who sends word to the signal caller on the field. So, that team was getting

many of its signals from a guy who was a hundred yards away from the action!

Well, that's probably no news at all to a follower of the game in which two teams "pursue," as Wally Weber says, "the spheroid swine-skin." And one doesn't have to explain much to help you see the value of the perspective of the pigeon roost where the whole picture is seen in its proper proportions. But, it figures that what's good in football at this point, is probably good in your life and mine.

Haven't you found it pretty easy to live so close to yourself that you can't see yourself as you really are? Matter of fact, if some of us could see ourselves as others see us, chances are we would be pretty disillusioned. Or haven't you taken a gander at your mirror lately? It might help to step back a ways and make use of the fieldglasses and call yourself on the inter-com to give yourself the benefit of perspective.

Literally, I have found a few who can do that kind of a Houdini act. But all of us can gain by slowing down every now and then to take a long look at what we are or what we have become. We need to be absolutely honest in our evaluation, or it won't mean much. And if we are Christian youth seeking to live effectively in the Christ-pattern, then we do more than merely take a look at self. We examine our lives in the light of the pattern of the life of Jesus. We learn how he lived, what he said, what were the governing attitudes of his life as a young man. Then we apply the pattern to our lives and in the Christian perspective see how far short we are in so many ways.

The young Christian finds he is never alone in the effort to build into his character what he learns from the Christian perspective. God works with him.

of Education, P. O. Box 871, Nashville 2, Tennessee, their reports on Youth Activities Week and Christian Adventure Week for 1955.

HOME MISSIONS GROUP TO CONSIDER POPULATION PROBLEMS

New York--(NC) The number one urgency faced by American churches today is that of providing a ministry to the rapidly shifting and new populations, both in the city and the country.

Church leaders, including pastors, lay officers and home missions workers throughout the country agree that the church's first task is to match the swift and tradition-shattering changes in American life by an adequate response to spiritual needs. Home missions workers particularly, are faced by many problems stemming from this basic pressure.

As they plan for the National Council of Churches' Division of Home Missions' General Assembly in Buck Hill Falls, Pa., December 11-14, they list among the major groups with special needs which the Protestant churches serve: Indian Americans, pouring from the reservations into city life; two million crop-picking migrants; Puerto Ricans and other Spanish-speaking persons; industrial workers; low-income families, both on the farm and in the city; communities born overnight; Alaskans; and Chinese-Americans.

Out in the field, on-the-spot denominational groups grapple with the day to day difficulties. The distinctive contribution of the national mission groups under the leadership of the Division of Home Missions, in the view of its chairman, the Rev. Purd E. Deitz, is to pioneer in developing new opportunities and new ways of doing things.

With that as its focus, the Division of Home Missions highlights some of its major 1956 program emphases to be presented at the General Assembly meeting.

A TRIBUTE

Inasmuch as our Heavenly Father in His wisdom and love, has called unto Himself our friends and beloved co-workers, Mrs. Maxwell A. Welty, Miss Blanche Jackson, Mrs. Mildred Jackson Taylor, and Mrs. W. S. Davis, it is the desire of the members of the Woman's Society of Christian Service of First Methodist Church, Camden, Arkansas, to offer

a tribute of love and esteem to their memory.

Mrs. Maxwell A. Welty served her society for years in different offices. She loved the good and beautiful, and dedicated her life to loving and helping people. Her greatest joy was in her home in living a Christian life for her friends and neighbors. It has been said of her, "The lamp you light through your contact with people, burns long after you are gone." Her serenity of spirit and peace of mind were ever evident in her smile.

Miss Blanche Jackson served this Church twenty-five years as Church Secretary. "Faithful unto death," expresses in a few words the character and life of Miss Blanche. Her compassion and understanding of people were unique. Her patience was beyond human imagination as she went about her work, never too busy and the days never too long to lend a helping hand. Her whole life was a consistent expression of Christian Service. "To know her was to love her." The memory of her faithfulness will live long in our hearts and will be a source of blessing for she was a servant of the Church.

Mrs. Mildred Jackson Taylor will always be remembered as loving the simple quiet things of life. Her interest was in her home, and here she served God through her influence and attitude, never complaining and always happy. This proved that she loved her sweet Christian way of life and believed "His servants shall serve Him and they shall see His face."

We remember Mrs. W. S. Davis, not in her failing strength, but for her buoyant and enthusiastic spirit. Her one great love was people. She never thought of herself, but was always ready to comfort and cheer everyone that she knew. She never told her troubles but always tried to lift the load of some friend. Mrs. Davis was faithful in her attendance to her Church throughout her life.

So each one served God in her chosen way, yet we shall miss their cheerful smiles and wise counsel, but we rejoice that death cannot put an end to the influence of these four lives. — Mrs. Ernest Glaze, Mrs. Frank Long, Mrs. J. D. Reynolds, Mrs. B. A. Nipper.

Story Of The Blue Madonna

By Alfred D. Moore

When the story of Jesus becomes at home in another land all kinds of things begin to happen.

A few years ago a third generation Indian Christian was a struggling art student in Lucknow. A friendly woman from a nearby mission discovered his talent and introduced him to the editor of India's *Christian Home Magazine*, who had at her disposal some World Day of Prayer funds with which to buy materials for her periodical. Editor Bryce found that a scholarship would release artist Frank Wesley from self-help work and enable him to paint for *Christian Home*.

Wesley was devoted to the Jesus of the Gospels personally and as an artist he had a genius for putting the spirit and attractiveness of Jesus into his pictures. They were an immediate success in *Christian Home* and other periodicals of the Christian Council in India.

When Frank Wesley's missionary friend was returning to America on furlough, he painted and presented to her a beautiful Madonna. It is one of the few originals that Wesley has allowed out of his own possession. He is assembling a series of paintings portraying the life and teachings of Jesus of his own people in India. The attractiveness of the "Blue Madonna" original when it turned up this year in the office of the Committee on World Literacy and Christian Literature of the National Council of Churches led to its release in the United States as a Christmas card. Friends of India and the Christian literacy movement may order them from Room 1118, 156 Fifth Avenue, New York 10, N. Y. Boxes of 100 cards with envelopes cost \$10.00. All the proceeds above actual cost go to the work of the Committee on World Literacy and Christian Literature.

MOST AUSTRALIANS PROFESS THEMSELVES CHRISTIAN

Canberra, Australia (RNS)—Some 8,033,754 of the 8,986,530 persons tabulated in the official 1954 Australian census professed themselves as Christian. Another 855,819 did not answer the question as to religion, which is optional under Australian law.

A total of 54,817 registered themselves as non-Christians. Largest group in the latter category were Jews who increased by more than 51 per cent since the last census in 1947 to a total of 48,439.

Only 23,684 said they had no religion.

Largest percentage increases among the Christian groups were registered by the Greek Orthodox and the Lutherans, both of which rose by 73.68 per cent to totals of 74,760 and 116,178 respectively.

Among non-Roman bodies the largest numerical increase was shown by the Anglicans (Church of England) with a gain of 304,718 to a total of 3,408,850.

In reply to census takers' questions, 1,299,884 persons called themselves Catholics as against 956,540 in 1947, an increase of 35.89 per cent. And 762,102 listed themselves as Roman Catholics compared to 630,198 in 1947, a gain of 20.93 per cent.

Methodists remained the second largest Protestant denomination with 977,933 (778,873 in 1947) and Presbyterians the third largest with 869,242 (743,540).

LAYMEN URGED GIVE MORE SUPPORT TO COLLEGES AND PUBLIC RELATIONS

(Continued from page 7)

of concerns dealt with by action or report as the fifth annual meeting of the board of managers of United Church Men ended.

United Church Men supervises the men's work of the National Council of Churches.

In an address at a dinner meeting, held jointly with the Churchmen of Twin Cities and representatives of the United Church Men of Minnesota, Dr. Erwin L. Shaver, head of the National Council of Churches' weekly religious education program, urged establishment of a "supplementary school system."

Dr. Shaver declared that in connection with every public school there needed to be an adjoining religious education building "To teach that phase of the American heritage which the public school cannot teach by virtue of the separation of church and state. "For the second half-century' of weekday religious education," he said, "we need buildings for an expanded program and laymen to perform the functions that Christian responsibility indicates."

He commented on the 500 communities in Minnesota alone which have such a program and the two and three-quarter million pupils enrolled in the nation — one and three-quarter million of which are Protestant.

Laymen are needed in this field, he said, "to insure the proper permanency of program, to commandeer the many talents and skills needed to start and maintain such a program, and to give laymen an opportunity for a challenging avocation in which to find satisfaction." For ways in which to help, Dr. Shaver suggested serving on policy and program boards and committees, promotion through civic activities, and use of special talents.

HOW TO ABUSE THE BIBLE

(Continued from page 6)

this is a special bonus in itself. The chief value of such use of Scripture is that it causes one to regard the Bible as one might the script of a play . . . simply something to commit to memory, rather than a record of God's redemptive activity in the scene of man. With the time required to commit the important Scriptures to memory, particularly those which justify your own denominational position, there is little opportunity to read the Bible as God's judgment on your life. This is a real abuse of God's word.

Lastly, be absolutely certain that your children have no cause to feel that the Bible is important. Of course, as long as you never read it with them, they likely will grow up in abysmal ignorance of it. But occasionally it will be well to comment before them concerning the difficulty understanding the Bible and its general impracticability. Lead them to believe that it is no longer applicable to today's problems. If you do read it before them, stumble over the more unfamiliar words. Make no effort to picture the context for your children. Heave a sigh of relief when the whole chore is completed. By doing this you may rest assured that the abuse which you have shown to the Bible will be perpetuated through your children and your children's children.

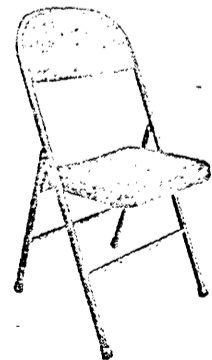
ARKANSAS-LOUISIANA AREA REPORTS PLEDGES FOR ALASKA COLLEGE

(Continued from page 7)

were based on recommendations from a 6-member academic advisory committee, that includes college presidents, deans and business managers. The academic committee at an October meeting also recommended that an Anchorage college committee ask the city of Anchorage to set aside at least 1,000 acres adjacent to the 242-acre campus for a joint city-college cultural center.



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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.



SONGS OF THE SAVIOR'S BIRTH LESSON FOR DECEMBER 25, 1955

READ THE LESSON FROM YOUR BIBLE: Luke 1: 32-33, 46-55, 2:29-32.

MEMORY SELECTION: *Glory to God in the highest, and on earth peace among men with whom he is well pleased!* (Luke 2:14)

We are at the mid-point in our study of the life of Christ as recorded in the Gospel of Luke. This is the 13th lesson of the series and we have 13 more to go. Luke is one of the greatest of the Bible writers. He is the only Gentile who took part in this great undertaking. His Gospel has an international outlook. He wrote not for one particular race of people but for the entire world.

This study of the life of Christ as recorded in the Gospel of Luke began, as it should, with "The World Into Which Jesus Came". We then made a study of the "Boyhood of Jesus"; his baptism by John the Baptist; his temptations in the wilderness; his mission to the world; his friendship for all men, both the good and the bad; the principles set forth by him for the highest type of living; the evidence of his power, both over nature and the personalities of people; the spreading of the good news of a coming Kingdom; what it means to be an out and out follower of Christ; we are neighbors to all who have needs that we can meet; the prayer-life of the Master; and today, "Songs of the Savior's Birth".

There have been more songs written about Christ than any other person who ever lived on this earth. The gospel can be sung as well as preached, and one of the most beautiful ways to proclaim it is in this manner. Some contend that Charles Wesley did more in spreading Methodism than did his brother John. He set to music much of John's theology, and as people sang these great hymns the message of them gripped their hearts and changed their lives.

No religion can succeed to the fullest extent without songs. This has always been true. Judaism is one of the older religions, and the Jews have always been great on singing. The Psalms is their song book and in them we find some of the greatest hymns of praise and thanksgiving that have ever been written. The New Testament even tells us of Christ singing on one occasion. It is said that at the close of the establishment of the Communion of the Lord's Supper he and his disciples sang a song.

A Look at The Scriptures

We do not wonder that the birth of Christ was the occasion of songs. Maybe we haven't been looking upon these passages as songs, but they are such none the less. The first song in our lesson took place before Christ was born. The Angel Gabriel came to announce to the virgin Mary that she would have a Son, and he did so in beautiful words that have come to be set to music: "He will be great and will be called the Son of the Most High; and the Lord God will give to him the throne of his father David, and he

will reign over the house of Jacob forever; and of his kingdom there will be no end."

This great event has never been expressed in a more beautiful manner than the way we have it here. So much of our modern poetry is written in rhyme that we are inclined to feel that all poetry must rhyme, but such is not the case. Some of the most beautiful poems ever written do not rhyme at all. So this is a great poem—great in its thought; great in its expression; and great in its choice of words.

Note the theology expressed here. This coming One will be "great". How fully Christ lived up to this prophecy! He stands out as the greatest of all the sons of men. Even those who deny his Divinity admit that he is the greatest person ever to live on this earth.

Next we have the statement that he is to be the "Son of the Most High". This could be none other than God himself. The Most High in this universe is God alone. According to the Angel, then, this coming One was to be the Son of God. John 3:16 declares the same great fact. God loved the world and gave his only begotten Son.

Again we learn from this poem that according to the flesh Christ is to be an offspring of David, and that God will give to him the throne of David. For long years the Jews had been expecting a Messiah who would be an offspring of David. He would sit on David's throne and rule the people.

There are two other matters that we learn about this reign of the Messiah from this poem—one is that it will last forever, and the other that the reign is to be over the house of Jacob. For many years prior to this time the house of Jacob which refers to all the Jews had been divided. The reign of the Messiah will bring these divergent elements together. This prophecy has not yet been fulfilled but we have the faith to believe that it will.

Next we have the song of Mary (Luke 1:45-55). This has been called the Magnificat. This means that this hymn magnifies God and sets forth the meaning of his glory. This is one of the most joyous hymns ever written. One can feel the throb of joy in Mary's heart as he meditates upon her words. From the depth of her soul she magnifies God; she lauds him to the skies. Her spirit bubbles over with joy at the thought of what God is doing through her. In it all she is very humble. She says nothing about what she is going to do. She wishes to give God the credit for whatever is accomplished. She thinks of her low estate and looks upon herself merely as the handmaiden of the Lord. She realizes that future generations will look upon her as the

greatest of all mothers, but again she gives God the credit. "He has shown strength with his arm, he has scattered the proud in the imagination of their hearts, he has put down the mighty from their thrones, and exalted those of low degree."

Mary knew that God was working through the humble and the poor for she felt that she belonged to that group and she realized that God was working through her. God has always worked through this type of people. Later on when Mary's Son came to be a Man, He Himself was humble. He invited all who labored under any kind of burdens to come to him declaring that He was meek and lowly. He insisted that they who humble themselves would be exalted by the Lord and they who exalted themselves would be brought low. He declared that the meek would inherit the earth and thus it has always been. In our generation there have been men who were high and mighty in their own eyes, like Hitler, Mussolini, Stalin, and their kind who thought they would inherit the earth. They tried to take it by force, but they couldn't keep it. Only the meek who humbly look to God for spiritual power are strong enough in character to inherit the earth.

The last song of our lesson was that of Simeon. He was a rabbi and spent most of his time in and around the Temple. He had a great ambition for his people. He knew that they were falling short of the place that God had set apart for them in the history of the world. He longed and even prayed for the coming of the Messiah. When the Baby Jesus was forty days old Mary and Joseph took Him to the temple to dedicate Him to the Lord. Simeon saw Him and felt immediately that He was the One for whom the Jews had waited so long. Prior to this time Simeon had had a premonition that he would not die until he had seen the Messiah. When he looked upon Jesus he was ready to depart in peace. The dream of his life had come true. He had witnessed the salvation from God himself which should be not merely to the Jews but to all people. He declared that Christ would be "A light for revelation to the Gentiles, and for the glory of his people Israel."

This brings us to our memory selection and one of the greatest of the songs we have in connection with the Savior's birth. It was the song of the angels. We are told that a multitude of them came to take part in this great hallelujah chorus. The beautiful words of this song rang across the ages to us: "Glory to God in the highest, and on earth peace among men with whom he is pleased."

The birth of Jesus must have been a great event indeed! It was at this juncture in the history of the human race that heaven and earth were joined together. Years before this time Jacob had seen a ladder let from heaven to earth over which the angels of God ascended and descended. Jesus came as that ladder. He is the One who has forever joined heaven and earth, and that which God has joined together, let not man put asunder.

These angels came and sang a song and the music of that song is reverberating around the world. They hung out a star and the light of that star is shining forth into the dark places of this earth. The mustard plant is growing and its branches will finally reach out to the ends of the earth. The leaven is in the lump and the whole mass

is being slowly but surely permeated. Christ and his influence are on the march. He is bidding for this world, and as E. Stanley Jones says, "There is no one who is seriously bidding for the heart of the world except Jesus Christ. There is no one else in the field!" It is true that we have Communism but it has reached the hey day of its power and is on the way out. People who have once had a taste of the freedoms of Christian Democracy will never submit to slavery. Even the Russians and the Chinese will finally get fed up with this "ism". The time will come when Christianity will overrun these nations.

Many of the predictions made in these great songs have not yet come to pass. For example the first of these songs declares that Jesus will sit on David's throne and rule over the house of Jacob forever. The Jews have not yet accepted him as their Messiah, but many of them are heading in this direction. Some of them are admitting freely that Jesus was one of their great prophets if not the greatest of their race. Some of them are admitting that he is the world's greatest teacher. They do not accept him as Divine, but neither do the Unitarians who are classed as a Christian group. The time will come when the Jews as a people will accept Christ as their promised Messiah. Much of the Angel Gabriel's song has already come to pass. Jesus is acknowledged to be great. Millions of people accept him as the Son of the Highest, and they also feel that there will be no end to his reign among men.

A careful study of Mary's song will show that much of it has already come to pass. God is magnified by the revelation made of him in his Son. Jesus is the Savior of the world. Mary is called blessed by millions of people. The high and mightily have been brought low, and people of low degree exalted. The poor and the needy have been fed with the good things of God while the rich have been sent away hungry; their stomachs might have been filled but their hearts were empty and their minds dissatisfied.

The song of Simeon has also attained a great degree of fulfillment. He did depart in peace feeling that great good would come through Jesus to the world. He declared that he had witnessed the salvation that had been prepared for all people, and we see millions of people accepting it. He declared that Jesus was "A light for revelation to the Gentiles" and that has literally happened. He also said that Jesus would be glory to his people. That also has been true, though thus far all of his people have not been able to see it. The Jewish people have done a lot for the world. For many years they kept true religion alive, but their greatest glory is now and always will be the fact that Christ was born a Jew.

Our memory selection (Luke 2:14) is also a wonderful passage. It was first sung by the angel choir. It declares that Christ came to glorify God and to bring peace to men. In his wonderful prayer in the 17th chapter of John we find him saying to the Father, "I have glorified thee on the earth; I have finished the work which thou gavest me to do." The first part of the song has been fulfilled, and the second part is in the process of becoming so. Christ has already brought internal peace to all who have accepted him, and he will yet bring external peace to the world.

ARKANSAS METHODIST

THE METHODIST CHILDREN'S HOME OF ARKANSAS

"What Every Child Needs"

"What every orphan needs is a Christian home with a mother who counts it her highest pleasure to tenderly and lovingly develop it into the very best manhood or womanhood; to teach it to pray at her knees; to tuck the cover under its chin at night, and to softly sing it to sleep, leaving the sweet face of mother ever present in its dreams." These words written fifty years ago are the words of Colonel George Thornburgh as quoted by Dr. Philip Cone Fletcher in "An Illustrated History of the Methodist Orphanage" published during Dr. Fletcher's distinguished ministry in Little Rock.

Colonel George Thornburgh is regarded as the founder of the Methodist Orphanage and he gave many years of his life to its work.

It was the conviction—that every child is rightfully entitled to—that impelled our forefathers to establish an Orphanage in the name of the Methodists of Arkansas before the beginning of this century. Many changes have taken place. There are more broken homes in our land today than there have ever been. There are more homeless children—children who will never know the meaning of the love of God as our Father, which concept the child first learns from its earthly parents, we are told, unless the Church ministers to them and unless the Church provides the ideals and teachings and environment of a Christian home. There have been many changes but the need is the same and the Church's responsibility has been greatly multiplied.

How It Started

"At the Little Rock Annual Conference held at Pine Bluff in November 1898, J. R. Cason, T. H. Ware and J. R. Moore were appointed a Committee to inquire into the advisability of erecting an Orphan's Home," thus reads one of the earliest records.

In 1898 at the Conference meeting at Winfield, the Committee made the following report: "The needs of orphans appeal strongly to the heart of every true man and woman. And the Committee recommended the appointment of a like Committee from the White River and Arkansas Conferences to create a Board of Trustees for the purpose of 'inviting and receiving gifts, bequests et cetera for the support of orphans.'"

On May 3, 1899, George Thornburgh, W. B. Ricks and E. A. Tabor reported that they had caused the Orphanage to be incorporated and this report was approved by each of the three Annual Conferences.

The Woman's Industrial Home located at 14th and Commerce, through Mrs. L. W. Coy offered in fee simple their property to the incorporators of the Methodist Orphanage. The lot is described as "150 x 160 feet with a good frame building." "Mrs. Tabor, president of the Woman's Industrial Home was its largest stockholder and next to her was Mrs. Logan H. Roots," quoting further from the earliest sources of information.

The first records showing the names of the Trustees of the Methodist Orphanage include the following: from the Arkansas Conference, Rev. Stonewall Anderson, Rev. J. B. Stevenson and G. H. Kimball; from the Little Rock Conference, Rev. J. E. Godbey, Rev. James Thomas and George Thornburgh; and from the White River Conference, Rev. M. M. Smith, Rev. Fred Little and George W. Culberhouse. All of these have entered "the Eternal Sanctuaries" but their "works do follow them."

Reading from the report of Mrs. Charles Wightman, one of the first matrons of the Orphanage, we find these words written in 1904: "We are trying to make the institution truly a Christian home for the children and worthy of the confidence and patronage of the church." In an interview with the Editors of the Arkansas Methodist, Rev. Connor Morehead, recently appointed Superintendent of the Methodist Children's Home, said: "We cannot improve on either Colonel Thornburgh's original statement about what every child needs nor can we do better than strive earnestly today to make Mrs. Wightman's statement become a vital and living reality on the campus and in the personal lives of all our Staff and for every child under our care."

Early Growth And Expansion

In December 1908, Colonel Thornburgh was urgently requested to raise \$25,000 with which to purchase a new location and erect a new building. The Board proposed to pay him liberally for his services but he accepted the place with the distinct understanding that he would not receive any pay whatever. He addressed

himself to the "holy task" and by July 1910, the children were moved from the old location to the beautiful building erected at Sixteenth and Elm Streets.

When Colonel Thornburgh retired after years of noble service, Dr. James Thomas was elected Superintendent of the Orphanage. Dr. Thomas gave himself devotedly to the cause. It was the consuming passion of his life and through his outstanding leadership many of Arkansas' most substantial families became benefactors of the Orphanage. The writer of this article visited Dr. Thomas only a few days before his death and even then, the Home and its future were the principal topics of conversation.

At the time of Dr. Thomas' death in 1943, the Trustees of the Orphanage were at a loss to find someone to take Dr. Thomas' place. Dr. E. T. Wayland, one of the Editors of the Arkansas Methodist, consented to assume the responsibility temporarily and served well for a few months and until the place could be filled permanently.

Mr. J. S. M. Cannon Chosen

In October 1943, Mr. J. S. M. Cannon, an outstanding Methodist layman and longtime member of Winfield Church was elected Superintendent. Mr. Cannon entered upon his new duties with great enthusiasm and literally gave himself without reservation to the discharge of the responsibilities of his office.

In September 1944, Bishop and Mrs. Paul E. Martin came to Little Rock to assume leadership of this Episcopal Area. Through the great First Methodist Church of Wichita Falls, Texas, they had been in close touch with the Methodist Children's Home at Waco. Members of their church had given entire buildings to the Institution and had been through the years, generous supporters. Bishop Martin graciously consented to become a member of the Board of Trustees of the Home in Little Rock. His interest in the work, from the very beginning, was the source of constant inspiration and great challenge to the entire Board. It was at Bishop Martin's suggestion that Mr. Cannon and two ministers who were members of the Board visited the Methodist Home in Waco.

"He Whom A Dream Hath Possessed"

The three men who visited the Home at Waco were never the same thereafter. Our Home in Little Rock consisted of one building. At first it was adequate and beautiful but the wear and tear of the years had taken its toll and population trends had rendered the location less desirable. At Waco there was a tremendous campus of some forty acres and with probably two dozen buildings already in operation in 1945. The enrollment was 375 children and the Methodists of Texas were contributing a half million dollars annually to the support of their Home. The Methodist Home in Waco was operated on the Cottage plan with twenty children housed in a single cottage and two Housemothers for each Cottage. A master plan for the ultimate development and growth of the Institution had been drawn by Hare and Hare, Landscape Architects of Kansas City.

The inspiration received by the three men who visited the Texas Home at Waco was passed on to the Board and in general, to the Methodists of Arkansas.

It was not long until Mr. J. S. M. Cannon reported to the Board that he had located eighty acres of land on the edge of Little Rock that could be purchased for \$10,000 and which would provide a beautiful location for the Methodist Children's Home. Mr. Cannon was the one person to whom all the credit is due for the purchase of this highly valuable building site. It has been referred to as one of the best business deals ever consummated by the Methodist Church in Arkansas.

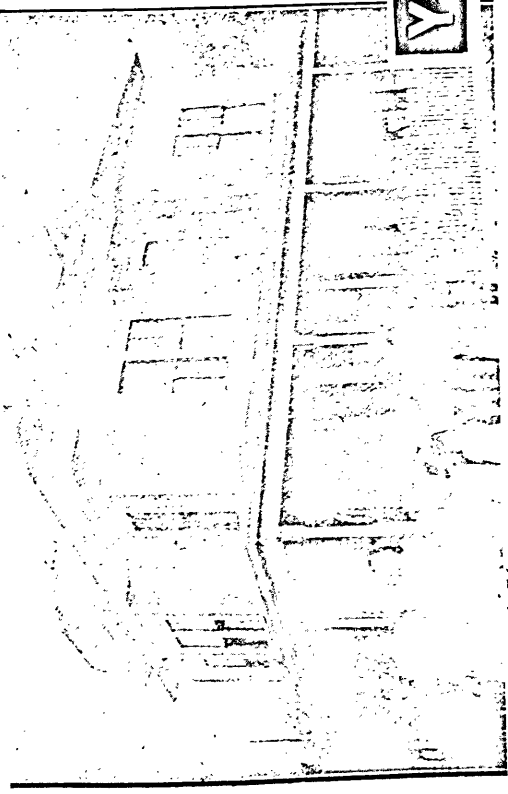
In 1947, through funds secured by personal solicitation and through the annual Christmas offerings of the Methodists of Arkansas which reached a total of more than \$50,000 during Mr. Cannon's lifetime, the children of the Orphanage were moved into the new building just completed at the new location of The Methodist Children's Home of Arkansas. By official action the new articles of Incorporation had given the Orphanage a new name.

The Landscape Architects, Hare and Hare, had drawn the plan for future expansion. During Mr. Cannon's lifetime, he succeeded in erecting four cottages for the children. In the nine years that he served the Home, Mr. Cannon's absolute devotion to the work was the source of great inspiration. He created confidence in and a love for the work wherever he went. He laid the burden down on January 5th, 1952. The eighty scenic acres of land and the par-

(Continued on Page 20)

* From Humble, Yet Consecrated and Sacrificial Beginnings...

*AT THE LITTLE ROCK ANNUAL CONFERENCE, HELD AT PINE BLUFF, NOVEMBER, 1897. J. R. CASON, T. H. WARE, J. R. MOORE, AND OTHERS.



THE FIRST METHODIST CHILDREN'S HOME IN ARKANSAS - 1902. THE RESULT OF THE INSPIRED MEETING OF 1897.

Here is a record of which Arkansas Methodists may well be proud! TODAY ... thanks to Christmas Offerings of past years, supplemented by voluntary contributions of friends, The Arkansas Methodist Children's Home, owns and occupies a beautiful 80-acre site in Little Rock, just North of the Junior College grounds, East of Hayes Street, on which the first four modern, cottage-type buildings were erected in 1947, under the leadership of Mr. J. S. M. Cannon. Two additional buildings were erected under Brother McNeal's direction, within the last fifteen months, at a cost of \$125,000 ... increasing our capacity by twenty-five percent, to an enrollment of 71. But, our need is great for expanded facilities ... we have a waiting list now, and applications come every week. Two buildings added now, would enable us to provide for 100 children. In September, 71 children from the Home entered Little Rock schools ... 43 in Ben Franklin elementary; 18 in Junior High and 10 in Senior High.

YESTERDAY

TODAY

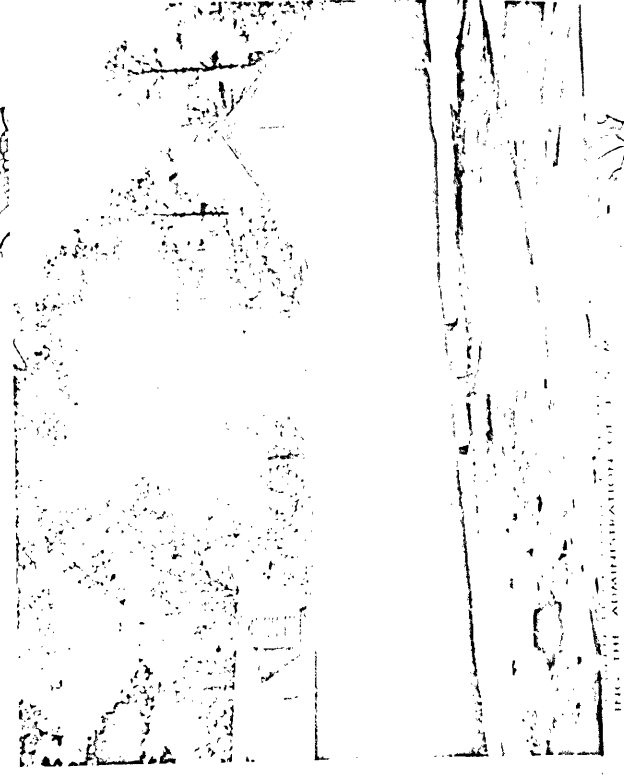
Your Past

AERIAL VIEW - THE VALUABLE 80-ACRE TRACT, OWNED ENTIRELY BY THE ARKANSAS METHODIST CHILDREN'S HOME ... ROOM TO EXPAND.

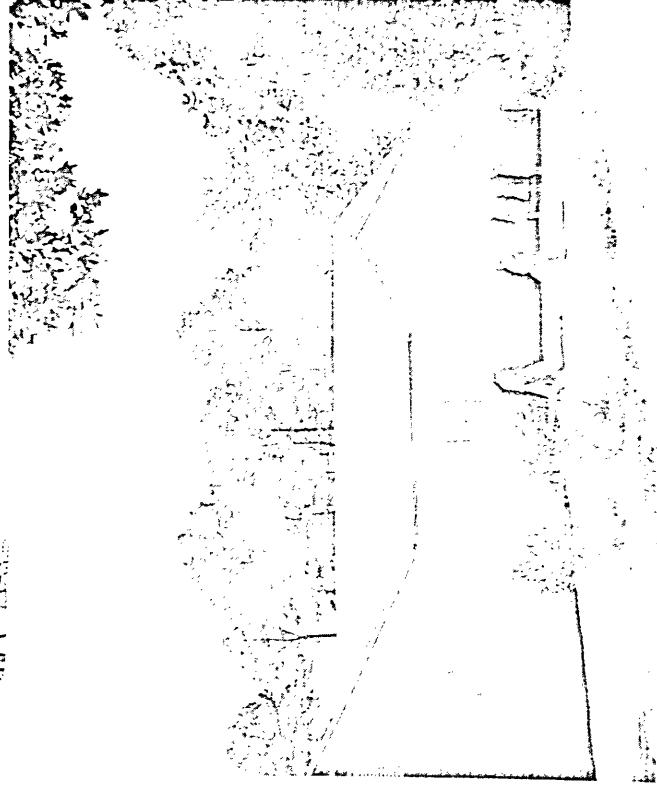
ANNUAL CHRISTMAS OFFERINGS Have Made All This Possible At Your ... METHODIST CHILDREN'S HOME

OF ARKANSAS

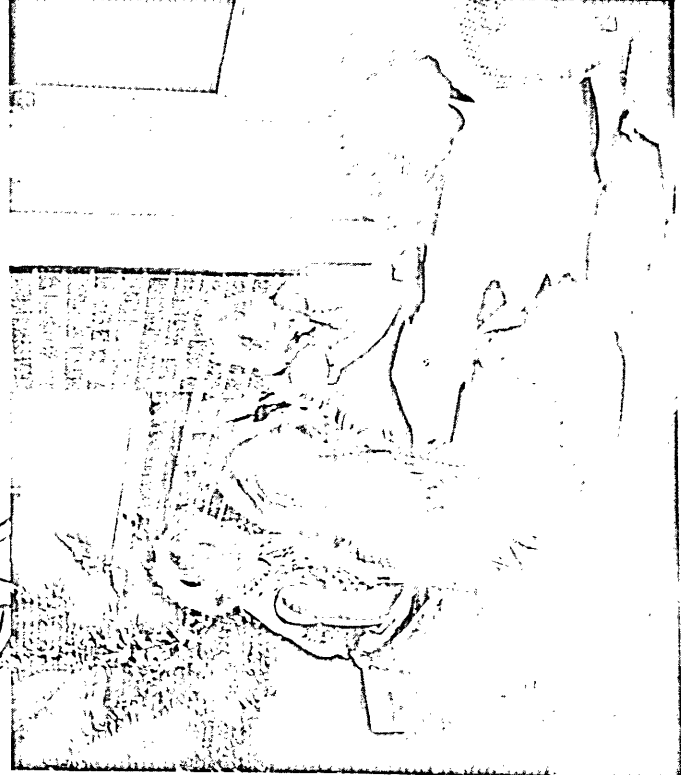
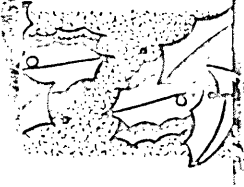
- 80** SCENIC ACRES WITH AMPLE ROOM FOR EXPANSION.
- 6** MODERN COTTAGES ... A \$325,000 INVESTMENT CARING FOR **71** CHILDREN ...
- NOW ENTIRELY DEBT FREE.**



THE ARKANSAS METHODIST CHILDREN'S HOME




ANOTHER OF THE MODERN COTTAGES,
BUILT BY THE LATE J. S. M. CANNON.

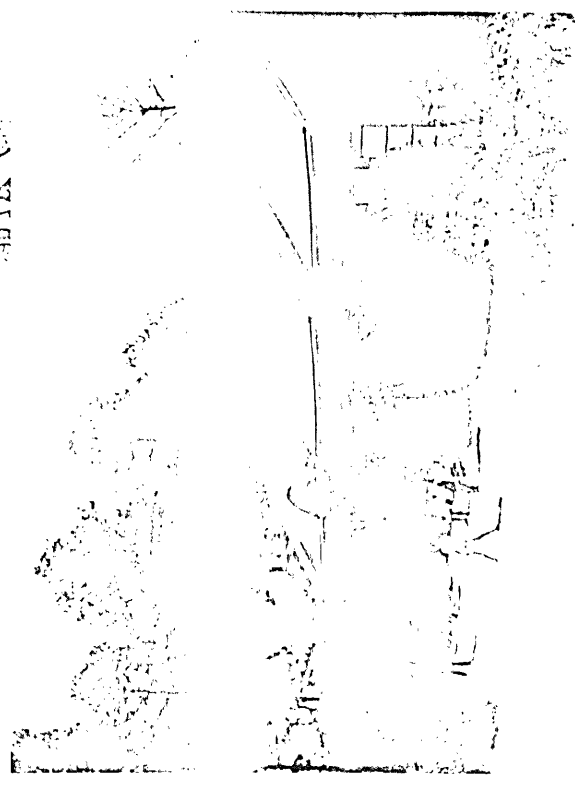


ONE OF THE TWO MOST RECENT COTTAGES, BUILT UNDER THE ADMINISTRATION OF REV. T. T. McNEAL.

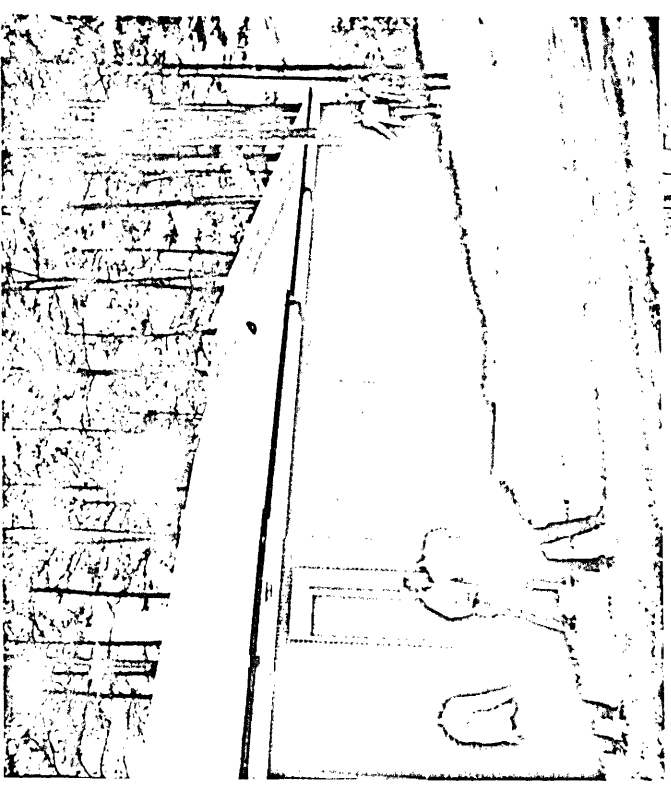
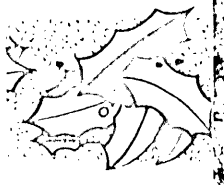




"... as you know, because of our increased facilities we now have the largest number of children we have ever cared for at the Home
We have great plans for the future . . . and it is most important that we have this year the largest Offering we have had in our history."
Sincerely yours,
Paul E. Martin.



THE FOURTH AND FINAL COTTAGE COMPLETED BY J. S. M. CANNON SHORTLY BEFORE HIS PASSING.



MOST RECENT OF OUR MODERN BRICK COTTAGES COMPLETED BY BROTHER McNEAL IN 1955.



GIVE

ANNUAL CHRISTMAS OFFERING

DEC. 12-18

"There are a thousand ways and one
To wing our gratitude above,
For flowers and fruit, for rain and sun
And all the year's good gift of love.

But when I want my thanks to fly
Most swiftly to the Father's heart,
I find some child who needs my help,
And stalworthly I take his part."

(Ethel Veery)

Two Additional Cottages Are Urgently Needed Now. PLEASE HELP BUILD THEM!

tially realized dream of a great Institution dedicated to the care of homeless children shall forever stand as a monument to his memory and life.

When Mr. Cannon's health failed, the Board of Trustees was deeply concerned to find someone who could carry on the work so well begun.

Rev. T. T. McNeal was elected Superintendent and was appointed by Bishop Maryin. Brother McNeal faced the task of caring for a greatly enlarged physical plant and the attendant increase in enrollment. He not only handled these responsibilities well but he was ever alert to the need for new buildings. During the four years of his administration, Brother McNeal erected two new buildings at a cost of more than \$125,000.

The Children's Home has always operated on a cash basis and it is needless to say that it has never had any indebtedness. The freewill offerings of the Methodists of Arkansas and friends have made this almost unbelievable story of growth, possible.

Your Children's Home Today

As has been indicated previously, the Home is located on eighty scenic acres of land at 2002 South Fillmore, bounded on the West by Hays Boulevard, on the North by 20th Street, on the South by 28th Street and on the East by South Fillmore. There are six Cottages where the children are cared for. Generally speaking, a Cottage was designed for twelve children and the Housemother. They eat, sleep and actually live in the Cottage. Each Cottage is equipped with deep freeze, washing machine and such appliances. The buildings are called Cottages but this is really a misnomer. They are actually lovely homes of brick construction and beautifully and appropriately furnished throughout. In fact, it has been conservatively estimated that the six Cottages actually cost \$325,000—all paid for by the Methodists of Arkansas and friends of the Home.

Our Enrollment

With the two new buildings erected under Brother McNeal's leadership within the last fifteen months, there has been an opportunity to increase the enrollment. On September 6, 1955, the Home entered seventy-one children in the Little Rock Public Schools: 43 in the Elementary Schools, 18 in Junior High, and 10 in Senior High. This is capacity enrollment.

The Home depends upon the Methodist pastors of Arkansas to recommend homeless children who need its care. In addition, we have a trained Social Worker who investigates thoroughly every application. Not only so, but the Office at the Home keeps in constant touch with the current situation regarding all the children who are already admitted. For instance, on April 1, 1955, three children were admitted to the Home. It was a case of great need and some provision had to be made for these little children. At that time there was no one to care for them and they were quite small and helpless.

Early in October, it was discovered that their father had found himself a job, had remarried, and had a home where he could look after the children. They were promptly placed in his care. Thus, the enrollment varies from time to time. At the present, there is quite a list of those seeking admission to the Home.

There are hundreds of Homes for Children located throughout the United States. The Homes are maintained by the different churches and by benevolent organizations. According to the latest figures for the entire nation, only 3 per cent of these children are actually orphans. When one really considers the matter seriously and prayerfully, the important thing is not whether or not the child has a living parent. The one thing that appeals to Christians is the actual need of the child and to know that a child is homeless is all that is necessary.

The Staff

The Children's Home employs six Housemothers and a relief Housemother. The Housemother has one day of twenty four hours off each week and the relief Housemother goes from cottage to cottage. There is a Bookkeeper-Secretary, Mrs. Edythe Seegers who has served the Home faithfully and well for four years. Recently, Mrs. Alma Hall has joined the Staff and is acting as General Supervisor and as Coordinator between the Home and the Church, the Schools, and the Community. Mrs. Hall is the daughter of a Methodist preacher and has had twenty one years experience in Social work. Mrs. Vell Kanakis is the clothing buyer and supervises a storeroom where the clothing is kept. She likewise has an exact inventory of the clothing issued to each child. It is the aim of the Home to keep all of the children well and comfortably clothed. Mrs. Lennie Cavener, a fine Christian woman

whose chief desire is to serve Christ is a member of the staff of the Home and renders invaluable assistance sewing for the children. She is an unusually skilled seamstress.

At the present, the following are serving as Houseparents: Mrs. Ethel Jerrell, Mrs. Minnie Fulton, Mrs. Mattie Lansing, Mrs. Lucy Williford, Mrs. Geneva Long, Mr. and Mrs. J. P. Cowling and Mrs. Stella Potect.

The Spiritual And Physical Welfare Of The Children

All of the children from the Home attend Sunday School, Church services, and MYF at the Oak Forest Methodist Church where Rev. and Mrs. George G. Meyer and their staff of consecrated workers minister untiringly.

Two Little Rock Physicians attend the children most constantly and one of our Methodist laymen, a Dentist, has looked after our children for many years. In addition to these services rendered regularly and unselfishly, an Ear, Nose and Throat Specialist who is a Methodist gives of his time and talent to the needs of the children. At the present time, several of the children from the Home are under the care of an Orthodontist.

Friends provide the money that takes care of the lessons for those of the children who desire to study music. The Optimist Club calls for the children whenever there is a game in Little Rock, furnishes them with tickets for the game. One provides twenty five cents each for spending money. One is sponsored by the Junior League. On Saturday afternoons children from the Home are transported to the Little Rock Boys Club for practically 100 per cent of the enrollment at the Home enjoy interesting experiences during the vacation period.

The Home Needs Two Buildings

The Methodist Children's Home of Arkansas is caring for a minimum of 100 homeless children. Calls are almost daily seeking admission of some needy child. The Home is operating at capacity and in order to care for 100 children two new buildings should be erected.

Memorials

During Mr. Cannon's lifetime, a plan for Memorials was instituted. Through the years it has been carried on but not as intensively as it might have been. Below is reproduced the type Memorial Card used by the Home.

When one wishes to give a Living Memorial for a friend who has died, instead of sending flowers, a check is sent to the Methodist Children's Home at 2002 South Fillmore, Little Rock, Ark., giving the name of the person in whose memory the gift is made. Also include the name of the person or persons to whom the Memorial Card is to be sent. The Home will forward the lithographed Memorial Card reproduced below to the relatives named. Certainly, the Home is not advocating flowerless funerals. The Home does feel that this is a living memorial way of showing respect and the family of the deceased receives a dignified and personal notice of what has been done. The list of Memorials is also published each month in the Arkansas Methodist.

Memorial Card

The Methodist Children's Home acknowledges receipt of a gift from _____

In Memory of

We extend to you sincere expressions of our sympathy.

The Methodist Children's Home

A Book of Remembrance
uses written for them.
Stal. 3-16. By _____

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