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Too Good To Be True

IN one of the early appearances of Jesus to His disciples after His resurrection the Record says of the reaction of the disciples that "They yet believed not for joy and wonder-ed." This is a way of saying that the disciples felt that what they saw was "Too good to be true."

When the friends of Hendrix College heard that the General Education Board of New York had proposed to give Hendrix College \$300,000.00 if the friends of Hendrix would raise a similar amount they too could hardly believe it "for joy." It did truly sound "too good to be true."

Nevertheless, extremely liberal as this proposition is it will require liberality on the part of friends of Hendrix College if we are to meet the conditions of the grant. \$300,000.00 is not such a large sum. A number of our churches in Arkansas have raised that much and more for local building programs. Nevertheless, it will require the full cooperation of the friends of the college if this sum is raised within the time fixed for the campaign. Again we are fortunate to have in the leadership of this movement Dr. C. M. Reves, now Vice-President of Hendrix College, who so successfully led us in the Million Dollar Campaign for Hendrix College in 1946-48.

Worry Warts Continue To Plague Us

WHILE we despise the cause they are promoting with an ever-increasing feeling, one must at least give the sponsors of Dixie Downs credit for an unholy, insistent persistence.

Despite the fact that they were defeated by a substantial majority in an election on the question for which they themselves had petitioned, Dixie Downs promoters continue working to impose their plans on the citizenship of Arkansas.

Beaten only last January in a county-wide election, now, eight months later, they present a petition to the clerk of Crittenden County asking for another vote on the question at an early date. The county clerk, quite properly refused to file the petition on the grounds that the question was settled by the election last January.

A protest to the Crittenden County Election Commission by Dixie Downs resulted in a vote by the three man commission of two to one to call an election on the question on September 30th. That of course does not mean that the election is to be held as scheduled. The legality of such an election, following so soon the election of last January, would be tested through the highest courts of the land before the right to hold such an election is conceded. We do not believe the courts will allow another election at this time.

Our Governor-elect has declared, as a result of the vote on the question last January, that there will be no race track in West Memphis. For that we are thankful. The Prosecuting Attorney of the district has declared that he will institute court proceedings if an election is called "without proper procedure of law." The act providing for local option elections on racing states that the law should be inoperative in any county which rejected racing. Crittenden County by ballot rejected racing in January of this year. It would make a farce both of the election held and the law providing for such elections if another election could legally be held this year.

Lay Activities And The World Service Dollar

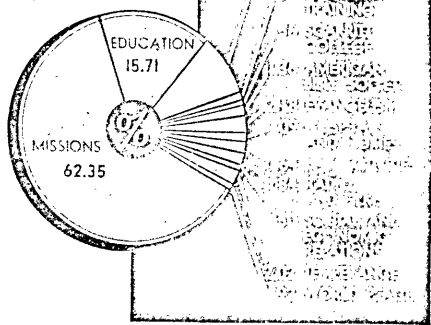
TO aid in the support of the Board of Lay Activities 1.64 percent of each World Service Dollar goes to that Board, which has headquarters at the Methodist center, 740 Rush Street, Chicago.

This Board is both the result and the reason for the ever growing activities of lay workers in the program of Methodism. The organization of the Board was the result of the activities of laymen which had grown to such proportions that the church felt these activities should be directed by experienced, church-wide leaders.

Certainly the Board of Lay Activities

DIVISION OF THE METHODIST WORLD SERVICE DOLLAR

1952-1956 Annual Budget \$9,660,000



ANNUAL FIXED AMOUNTS—PENSIONS \$186,000
DEACONESS PENSIONS \$45,000
THE AMERICAN UNIVERSITY \$50,000

is the reason for the continued rapid growth of the program by lay workers in our church. Under the lay leadership provided for this organized Board lay work has had an amazing growth in recent years.

One special feature of the work of the Board of Lay Activities is the promotion of stewardship throughout our connection. While the Board gives emphasis to stewardship as affecting the whole of life it stresses especially the stewardship of our possessions. No agency in our church can do this quite so effectively as the Board of Lay Activities. Laymen, better than anyone else, can tell laymen how to use material possessions.

The Board of Lay Activities annually promotes a church-wide observance of Layman's Day, at which time pulpits throughout our church are filled by laymen. Lay preaching also has had an unprecedented growth in recent years and is rapidly growing still.

One of the most effective means used by the Board for promoting the work of laymen in the local church is through the organization, Methodist Men. There are now almost five thousand such organizations, more than half of which were organized during the past quadrennium. The Board has set a goal of ten thousand organizations of Methodist Men by the end of this quadrennium. The Board of Lay Activities is a strong right arm of The Methodist Church.

Communism And Organized Labor

FOLLOWING on the heels of the Labor Day observance is New York Times press report that Communist Party leaders are moving now in the satellite countries to rid them of the various organized labor movements. Various reasons are being given by the Communists for this latest move to stifle organized expression by labor, but the intention is clear indeed: any voice which proclaims the worth of the individual above that of the state must be hushed.

There is an old saying that eventually truth will out. The longer Communistic rule is expressed the more its real nature is exposed. The free world is becoming more and more convinced that underneath all the hopeful bright promises which Communism makes to its subject peoples, there are nothing but determined, planned moves to bring the whole world under the thumb of Communist rule. Any voice which dares to be heard that would question Communist rule must be hushed. Thus, organized labor must be disorganized in the interests of the future of the party.

Communism bears within itself the seeds of its own destruction. Time will reveal just what and how that destruction will be brought about, but this latest move against organized labor will define more sharply the opposition forces to Communism.

Methodists And Church Loyalty

A recent conversation with a lay church official has convinced us that Methodists would do well to give increased attention to the matter of building more loyalty to local church programs. This layman expressed what we feel to be a severe indictment when he spoke convincingly of the lack of real commitment on the part of many church members to their local church. He pointed out that when it was a matter of choosing between accepting responsibility with the church or some outside activity many church members chose the latter. Even in a simple choice of choosing between attendance at church services or spending that time in some other activity, too many church members were not honoring vows made at the time of their accepting membership in the church. When one remembers that in most Methodist churches less than half of the membership attends either of the Sunday services, one realizes that this layman has pointed out one of the real needs of Methodism today.

Explanation for the lack of loyalty doesn't help the situation much, but it may throw some light on the problem. Compared with the churches of two or three generations ago, today's church has far greater competition on the Sabbath than grandfather's church. A thousand and one other activities bid for the average person's time and loyalty these days. Many of the superficial needs which the church once met for many individuals are now met by other organizations. Then, too, many church members have felt that there has been too much emphasis in Methodism on matters which are beyond the immediate local church level. This, some feel, has resulted in less loyalty to the local situation. Also, Methodism has never taken the position that some of its sister denominations has in building extreme denominational ties. But what-

(Continued on page 4)

HOMES and HORIZONS

By DR. T. OTTO NALL
Editor, The Christian Advocate

In a service held in conjunction with the North Central Jurisdictional Conference the following sermon was delivered by Dr. Nall and broadcast over the CBS's network program "The Church Of The Air," July 13.

"TREETOPS" is the catchy name that a man and wife have given to their home, perched high on a hill in a suburban section of Cincinnati. It is well named, too. One evening we sat on a window seat before a wide pane of glass—it must have been all of sixteen feet across—that afforded a breath-taking view of rooftops as well as treetops.

Immediately below were wide stretches of grass, then maples and oaks in their autumn colors of gold and russet, and beyond the roofs of the city's houses and apartments, with radio towers beginning to blink their warnings to planes, and back of the higher downtown structures the silver ribbon of the river, and the purplish-grey outlines of the towns across on the Kentucky bank.

"How did you pick out this place?" was an obvious question. And the reply came quickly: "We looked around until we found a view we liked, and we designed our house to be built around the view."

Those of us who must live with nothing more inspiring than a neighboring fire-escape or billboard to look at from the living-room window may think that this building a house around a view is a good trick, if the householder can manage it. But there is a sense in which every home, no matter whether it fronts a park or a parking lot, must have a view. It must afford those who live there a glimpse of something besides and beyond themselves. It must have an outlook.

Henry Sloan Coffin one-time president of Union Theological seminary, used to say that each of us needs before all else two things—a home and a horizon. We must have a sanctuary, a place of refuge to which we can escape when the battles of life get too much for us. And we must have a frontier, a place of soul-testing adventure where we wrestle with the problems that life throws at us—and solve them. For a healthy human being, life is at once security and sacrifice, assurance and adventure.

Since religion must deal with every day and every task, we have a right to expect that our Christian faith would be nothing less than a meaningful compound of these two elements—home and horizon. If it appealed to only one side of our natures, if it met only half of our needs, it would be only a half-faith. It would let us down at least half the time. But instead it holds us up always. When we need healing for our hurts and understanding sympathy in the midst of our fears and frustrations, it offers us the rest and refreshment of home. When we are ready to measure ourselves against the challenges of the new and undiscovered, it presents the soul-sized problems of times like these. So, we sing with equal fervor "Sweet Hour of Prayer" and "Rise Up, O Man of God."

Think with me for a little while about our need for security. It is not all-important, surely not important enough to call for the sacrifice of freedom, but it is important. We may be glad that, for most of us, various ideas of security still cluster about the home. You may remember the time that a London newspaper asked for a definition of home and awarded the prize to a reader who sent something like this: "Home is the place where the small are great, and the great small. It is father's kingdom, mother's world, the child's paradise. It is the place where we grumble most and are treated best, where our stomachs get three square meals a day and our hearts a thousand. It is a world of strife shut out and a world of love shut in."

That is home. It is not a housing unit of so many cubic feet and such and such materials. It is not a place of furniture and all the draperies and floor coverings harmonize to produce restful effects, under the skillful eye and hand of the interior decorator, nor is it a collection of gadgets that have taken all of the work out of household tasks. A home is more than a house with a view, if the occupants never look out, and never see anything if they do.

Only congeniality of interests, only understanding sympathy, trust and confidence and the other products of unselfish loving can make a home, with all the security and protection that have been gathered up in the idea since the first cave-dwellers set up house-keeping. And floor plans and furnishings, while they count, are not determining factors. The young couples who have succeeded during recent years in making homes of quonset huts, barracks, trailers and such have offered a heroic and historic demonstration of home-making.

Homes have changed in the past few years. The more leisurely activities that once built understanding and fellowship, that gave members of the family poise and strength have been crowded out by interests that divide rather than unify the family circle, by pastimes that build no reserves of inner strength, by indulgences that produce irritability, distraction, preoccupation, or far worse. When someone asked Frances Willard why she gave up the comforts of home to devote her life to a relentless battle against the alcohol evil, she said: "Were I asked to define in a



sentence the thought and purpose of the Woman's Temperance Union, I should reply, it is to make the whole world more homelike."

Our communities are homes, too. We no longer live in the isolation of frontier days before housewives learned how to make ice in their own kitchens, to build fires under their skillets by turning a button and a telephone across town or across the nation. Most of us are packed close together in communities from which the sense of community has departed, except for times of crisis or catastrophe. Despite our garden clubs and driving pools and campaigns for this and that, we have too largely forgotten that we belong to each other. The art of neighborliness is too generally a lost art.

Together, the church and home can do much to improve the home-like qualities of home communities everywhere. They can insist on the reform of conditions that undermine character. They can patch together broken homes and keep others from being broken. They can resist, not abet, propaganda that would replace the ideal of culture or goodness with an ideal of sophistication. Most important of all, they can refuse to be intimidated by the unfriendly aspects of modern life and make the home, again and anew, what it was intended to be—a place of sanctuary from the rebuffs of the world.

Christianity is a homey religion. The figure of the home is seen throughout our sacred literature. The values of home life are exalted in all our teaching. God is our father, and we are his needy and dependent children. "Like as a father pitieth his children, so the Lord pitieth them that fear him." "Your Father knows that you have need of these things."

Bruised and bewildered, we come home to him. He comforts and counsels us. He heals our hurts of body and mind. He refreshes and restores us. We are like the little boy I knew who was asked to do an errand for his father. This father and I were standing on the porch of their house. Though I would not give the impression that preachers always talk about religious matters—sometimes they discuss sports or politics—it happens that we were talking about a passage of Scripture.

"I'd like to see what my concordance says," the preacher commented. "My son Frank is playing upstairs in my study. I'll ask him to bring the book down."

He called upstairs and a small voice answered. We waited, and we waited some more. Then we opened the screen door and stepped inside the hall. We looked to the top of the stairs. There a little boy and a big book were in the midst of a struggle, and the boy, tearful by this time, was about to lose.

You know what happened. The preacher took those steps three at a time. And he did not take the big book away from the little boy. Instead, he slipped his own large hands under the boy's little ones, and he carried both boy and book downstairs.

Underneath us are the everlasting arms of God, our Father. They sustain and support us, carrying us and our tasks, transporting us and our burdens to the place where both God and man are at home. The protection, the watchful care, the safety and security of home are a precious part of our Christian faith.

Turn with me, if you will, to the other side of the matter. We need homes, but we need horizons, too. Security alone, despite its attractiveness in an unsteady world where everything seems to be shaking loose, is only half a life.

The importance of something beyond security was borne in upon me when, in the midst of the war, I visited the city of Buffalo. An interesting experiment was being conducted there by the Goodwill Industries, which are sheltered workshops set up to give handicapped people not charity, but a chance.

Bags of tiny metal parts, swept from the floors of aircraft factories, were delivered to the homes of invalids. In wheel-chairs, or sitting up in their beds, these home-bound folks separated the piles of brass and steel screws and bolts into groups that could be used again in the wartime production of aircraft. Usually, the various parts were placed in baking tins that had cups in them. And you may be sure that it was a horrifying, even if heroic sight, with these victims of nervous disorders laboriously picking up each small piece of metal, sometimes making two or three attempts before catching hold, and then dropping the piece into its proper receptacle. But there was always a smile of triumph on the pale countenance when the sick person succeeded.

The most amazing part of this true story was the fact that some of

SOUTHEAST JURISDICTION CONCLUDES FAMILY LIFE CONFERENCE

LAKE JUNALUSKA, N. C. — Nineteen resolutions proposed by a "findings committee" were adopted August 29 at the closing session of a week-long Family Life Conference sponsored by the Methodist Church's southeastern jurisdiction.

Seeking to lift up "the faith of the family for more Christian living in today's world," the delegates of nine states recommended that:

1. Regional Family Life Conferences be continued and enlarged.
2. Methodist district superintendents and pastors be urged to include study groups on marriage and family life in standard training schools.
3. Pastors and other church leaders in family life education affiliate with national, regional and local organizations concerned with family life.
4. A southeastern seminar on family life be planned for pastors, similar to the one held in July at Boston University.
5. Conference Boards of Education employ directors of family life education.
6. Role of the family in inter-group relations be studied in future conferences, and that church editors and educators be requested to provide more guidance in this area.
7. The General Board of Education's Department of Christian Family Life explore the value of producing musical recordings for family use in homes with small children.
8. The General Board of Education's Department of Leadership Training consider developing additional training courses in the area of family relations, and the revision of present courses.

er to two-year terms are: George Goodman, Medford, Ore.; L. T. Hathaway, Norfolk, Va.; Wiletta Moore, Akron, O.; Margaret Horner, Inwood, W. Va.; Jeff Campbell, Beaumont, Tex.; Elizabeth Hunter, Swarthmore, Pa.; and Charles Boyles, Jackson, Miss.

Stating that "it is the Christian's obligation to oppose the way of war and to identify himself with those forces which truly seek peace," the National Conference declared itself in support of "conscientious objectors, conscientious participants, and persons who because of their Christian convictions have not registered."

"We feel," the resolution stated, "that the particular positions which Christians may take in regard to participation in war vary according to the dictates of conscience, but we, nonetheless, assert that all Christians must demonstrate their opposition to war and work for the establishment of peace."

Members also opposed ROTC units on Methodist church college campuses on the grounds that the authorization of military training is not in keeping with the unique function of a church college, and the units are also against the principle of separation of church and state.

In an effort to discourage racial segregation, the Conference asked the national MYF Commission and the Youth Department to "encourage the incorporation of the youth of the Central Jurisdiction into the MYF program of the other five jurisdictions." The student section of the National Conference already operates the Methodist Student Movement on an interracial basis.

Asking The Methodist Church to realize its obligation to the changing needs of urban areas in transition, the youths requested that the church develop a corps of specially trained ministers who would bring those social and racial groups outside the church into its fellowship, asking the new Board of Social and Economic Relations to investigate this problem.

Other resolutions approved continued work on the alcohol problem and cooperation with the United Christian Youth Movement.

Next meeting of the National Conference will be at Southern Methodist University, Dallas, Tex. Aug. 23-29, 1953.

ing consider developing additional training courses in the area of family relations, and the revision of present courses.

9. The General Board of Education's Editorial Division prepare curricular materials on family life geared to the needs of, and usable by, the lower socio-economic levels of Methodism.

10. The Council of Bishops study the possibility of providing trained personnel in each episcopal area to direct a program of training and counseling pastors and their families "because we feel the urgent necessity of counseling help for the pastor and his family."

11. The Interboard Commission on the Local Church give serious consideration to developing a long-range program with specific emphasis on helping families start daily devotions.

12. The denominational inter-board committee be requested to assign authors and publish literature dealing with the common problems of modern family life for distribution in local churches.

13. In the planning of future conferences the Interboard Committee on Family Life cooperate closely with the general boards of Temperance, World Peace, Social and Economic Relations, and all other related Methodist boards and agencies.

14. The Interboard Committee on Family Life appoint a standing sub-committee to study, formulate, recommend and publicize needed legislative action in the area of family life.

15. Each annual conference purchase and use in local churches such films as "At Home With God."

16. The Southeastern Jurisdictional Council sponsor a meeting of leaders to formulate a family life program throughout the jurisdiction.

17. Every local church organize a committee to develop and promote a continuing program of Christian family living, enrolling families and giving particular attention to young married couples.

18. All Methodist agencies producing devotional materials provide special guidance for families with small children.

19. Personal counseling be made available to delegates to future family life conferences.

Bishop Hazen G. Werner, Columbus, Ohio, was the keynote speaker at the Lake Junaluska conference.

these bedridden persons, who had never ventured out of bed except on a birthday, or Thanksgiving or Christmas, actually got into wheelchairs, and some who had never been out of the house went down to the Goodwill Industries plant to work. Some even traveled on street-cars and buses to get there.

They had important work to do. Their hands, long useless, had become useful again. They counted, when they had become resigned to the thought that they would never be needed anymore.

When these home-bound people, who had depended on others for so many years, discovered that they could care for themselves, even earning a little money, when they found that they could purchase presents for members of the family who had been serving them so long, when they ceased thinking of themselves as burdens, miracles began to happen. People even rose out of wheel-chairs, when the wheel-chair attitude was banished from their minds.

Needless to add, many of us who have nothing wrong with our bones or nerves or muscles have become home-bound. We have become so accustomed to the comforts and conveniences of our homes, with the protection of those we love and who love us, that we are not disposed to venture out where we might get hurt. We have become so wrapped up in our own families, with their manifold needs, both financial and otherwise, that we are not inclined to answer the summons of horizon needs. We have become tied to our own hearths, when the rest and refreshment we get there should prepare us for the exciting and exacting frontiers of living, where much needs to be done, if the people of all the world are ever to have homes like ours.

We are tempted to become home-bound in our communities and our nations, too; and this home-bound attitude even gets into our religion. When it does, our religious experiences become self-centered. The peace and protection of a personal faith, the comfort and contentment of a homelike church tend to dull our consciences and deafen our ears to the pain-filled, pleading cries that come from the horizons of things.

In this world, which God intended as man's earthly home, countless millions are not at home. Men, women and children are homesick in their homes, because the world is a broken home, with the children shoving and striving. Selfishness, under a hundred names, including secularism and imperialism and communism, is rampant. And no church, whether in America or Africa, can excuse its own indifference because of its doctrines and discipline, its admirable family life, its record of liberality for good causes, or its amazing foreign missionary activity.

This is a home-town and home-church problem. It was so in the day when Jesus read the ancient prophet's words about preaching the Gospel to the poor, and healing the broken-hearted, and preaching deliverance to the captives, and recovering of sight to the blind, and setting at liberty those who are bruised. Such statements were not popular in his day, as they are not in ours, because people were and are home-bound. But God, our Father, who is at home with us, where life is safe and secure, is also out on the horizons, where life is uncertain and insecure. He wants us to think of the whole world as our home, with a welcome feeling of at-homeness when we are in any part of it. He wants us to think of our hearts as our homes, with no fears about what we may find there.

We need homes, but we need horizons, too.

NATIONAL CONFERENCE METHODIST YOUTH CONCLUDES SESSION

ADOPTING a new constitution, selecting a minimum of 12 work projects and voicing opinions of Methodist young people, the National Conference of Methodist Youth finished its business on schedule at Purdue University, Lafayette, Ind., Aug. 21-24.

Approving the action taken up by the 1952 General Conference to put them under official sponsorship of the General Board of Education, the 140 presidents of conference Methodist Youth Fellowships and of state Methodist Student Movements revised their constitution to agree with the provisions for the National Conference set up in Paragraphs 1404-1406 of the new Discipline. Jameson Jones, Lexington, Ky., president, was in charge of the sessions.

The position of administrative secretary has been replaced by one or more projects secretaries named by the Board of Education on nomination of the National Conference.

Two projects secretaries approved for 1952-'53 are the Rev. George Harper, Nashville, administrative Burgess, Nashville, managing editor of *Concern*, youth newsmagazine, since 1950. The two are directly responsible to the National Conference and are to work on whatever projects they are assigned. Both will be editors of *Concern* and *Power*, with Burgess being responsible for *Concern* and Harper for *Power*, youth devotional guide.

National Conference offices will move into the new Board of Education building at 1001 19th Ave., South, Nashville, this fall.

Projects in the areas of human rights, evangelism, economic life, and peace action are to form the year's program of youth work in 40,000 Methodist churches and 183 organized Methodist student groups in colleges and universities.

James Lawson, Massillon, O., vice president of the National Confer-

ence and projects committee chairman, explained that the 12 projects chosen from 20 or more suggestions are designed for as many high school and college students as possible. Projects not slated for action now are left to the National Conference council to decide upon at its next meeting.

Among proposed projects for next year are peace retreats, peace fellowship teams, a United Nations-Washington peace seminar, a racial tension work experiment, work-camps of evangelism, including a 5-week Chicago workcamp for college credit, spiritual life retreats, an alcohol educational and political action team, and a summer service workcamp in Malaya.

Seven new council members elect-

NEWS AND NOTES ABOUT FACTS AND FOLKS

REV. E. B. WILLIAMS, district superintendent of the Jonesboro District, was the preacher in a week's meeting at Joiner, which began on Sunday, August 31.

REV. AND MRS. JEFFERSON SHERMAN of Searcy were honored at a surprise church dinner and fellowship by the Methodist Church at Searcy on September 3. Many lovely gifts were presented by their friends.

MRS. KATHERINE McCULLOUGH has been added to the church staff at Central Methodist Church, Fayetteville, where she will serve as church secretary. Dr. D. L. Dykes, Jr., is pastor.

FOUR CHOIRS will be added to First Church, Fort Smith, this year with the organization of a Boys' Choir, 8-12 years; a Girls' Choir, 8-12 years; High School Mixed Choir and a Men's Chorus. Slater Mounts is minister of music.

SIX new collection plates have been given to sanctuary of the First Methodist Church, Fort Smith by Mrs. E. L. Peterson as a memorial for her parents, Mr. and Mrs. J. H. Warrick, life-long Methodists who lived at Dyer.

MRS. W. F. BATES, Little Rock Conference Director of Children's Work, will be one of the leaders in the Observation School for Children's Division Workers to be held in First Church, Alexandria, September 21-26.

REV. AND MRS. LESTER WEAVER are living at their home at 2801 4th Avenue, Richmond 22, Virginia. They send greetings to their many friends in Arkansas. They will be glad to hear from any of these friends at any time.

MRS. H. H. TUCKER, president of the Arkansas Council of Church Women, was the guest speaker at the meeting of Circle 9 of the Woman's Society of Christian Service, of Winfield Church, Little Rock, on Monday, September 8.

THE FELLOWSHIP BUILDING at Marked Tree is nearing completion and will soon be in use by the church. Upon completion of the new building the basement of the church will be remodeled. Rev. Alvin C. Murray is pastor.

REV. RALPH HILLIS, pastor of the Methodist Church at West Memphis and Mrs. Hillis, gave a reception at the parsonage on Sunday afternoon, September 7, honoring the teachers of the public school.

REV. CLARENCE WILCOX, pastor of the First Methodist Church, Brinkley, was guest speaker at the weekly meeting last week of the Cotton Plant Rotary Club. He spoke on his experiences as chaplain in the Navy in World War II.

REV. N. LEE CATE of Manila writes that ignition, door and trunk keys for Ford car, also house key in a leather holder bearing the imprint of Crouch Equipment Co., Fort Smith, Arkansas, have been found at Wayland Springs. His address is Box 12, Manila, Arkansas.

REV. P. W. EMRAH, retired member of the North Arkansas Conference passed away at his home in Noble on Saturday, September 7. Brother Emrah, who had served a number of charges in the Conference, was seventy-seven years of age.

AN INVITATION has been received to the open house of the new Board of Education building in Nashville, Tennessee, on Sunday, September 14, from two until six o'clock. The new building is located at 1001 Nineteenth Ave., South, Nashville.

MISS REBECCA BROWN, of Lebanon, Indiana, missionary to Jamaica, British West Indies, spoke at the Oaklawn Methodist Church, Hot Springs, on Tuesday, August 26. During her talk she showed pictures in color of the Faith Home, a non-denominational home for destitute children.

MR. AND MRS. G. M. HALE, members of the First Methodist Church, Little Rock, have given to the church a concert grand piano in memory of their son, Lieutenant George M. Hale, Jr., who lost his life in World War II. The piano will be used by the Music Department and has been placed in the choir room.

REV. CLAUDE STONE, Jr., pastor of the Methodist Church at Buckner, was guest preacher at the First Methodist Church of Malvern on Sunday morning, August 30. Mr. Stone will complete his work on a B. A. degree at Southern State College in January and will then enter Perkins School of Theology at Southern Methodist University.

CLOSING SERVICES of the week's series of revival services were held Sunday evening, August 24, at the Methodist Church of Rison. Rev. A. C. Bell, district superintendent of the Texarkana (Tex.) District, was the guest preacher. Music was under the direction of Samuel Teague of Pine Bluff. Rev. Barry Bailey is pastor at Rison.

REV. R. B. MOORE, pastor of the First Methodist Church, Camden, was the guest speaker at the meeting of the Chidester Lions Club on Thursday, September 4, speaking on some of his experiences when he toured Europe last year. Rev. Rayford Diffie, pastor of the Chidester Methodist Church, was master of ceremonies at the banquet which was held in the church.

REV. ROY E. FAWCETT, executive secretary of the Board of Education of the Little Rock Conference, who has been ill in St. Joseph's Hospital in Hot Springs, has been discharged from the hospital and is now at the home of Dr. E. C. Rule, pastor of the First Methodist Church, Hot Springs. It is expected that he will be at home in Little Rock in a few days.

REV. A. A. NOGGLE, pastor on the Pope County Circuit Charge, closed a ten-night revival meeting at Moreland on Wednesday, August 27, with one conversion and six additions to the church. It is reported that large crowds attended each night with good interest. Brother Noggle began a meeting at St. Paul Church on Gravel Hill on Thursday which continued through September 6.

THE YOUNG PEOPLE of Gardner Memorial Methodist Church, North Little Rock, who will attend college this year, were honored on Sunday, September 7, with a spaghetti supper in Fellowship Hall. Mrs. Oscar Goss, superintendent of Student Work, planned the affair which was attended by the young people and young adults of the church as well as the honorees.

MISS ELOISE ARNOLD has assumed her duties as director of music at the First Methodist Church, El Dorado. Miss Arnold received her bachelor of music degree with honors from Hendrix College, and her master of sacred music degree in organ and voice from Union Theological Seminary, school of sacred music, New York City. She will play the four-manual Skinner organ and direct the nine choral groups of the church.

THE FIRST METHODIST CHURCH, GURDON, will remodel and redecorate its sanctuary in the near future. The program will include new pews, altar and pulpit furniture, light fixtures, paneling, repainting, carpeting, air-conditioning and heating and vestibule remodeling. Earl Frizzell is chairman of the Redecorating Committee, and Horace Cabe is chairman of the financial drive. The program calls for an expenditure of about \$10,000. Rev. Robert O. Beck is pastor.

TEACHERS AND COURSES for Youth Activity Week, September 15-16-17, at First Church North Little Rock, are announced as follows: The Life of Christ, Rev. I. L. Claud; Christian Beliefs, Rev. Irl Bridenthal; Ways We Worship, Rev. William Wilder; The Methodist Church, Rev. Howard Cox; Youth Friendships, Rev. Harold

Spence. Rev. R. E. L. Bearden, is inspirational speaker; Rev. Raymond Dorman is director of recreation and Rev. J. W. Watson is dean.

MISS MARGIE BOWDEN of Swifton, who will go to India as a missionary, was the speaker at the evening service of Central Avenue Methodist Church, Batesville on Sunday evening, September 4. Miss Bowden is a recent graduate of Arkansas State Teachers College where she majored in Home Economics, and has just completed a course in special training at Hartford Seminary, Hartford, Conn. She will leave early this fall for the mission field.

THE METHODIST MEN'S CLUB of the Jones Memorial Methodist Church, Hartford, entertained the membership of the church with a fish fry at the new Mill Pond Park on Tuesday evening, September 2. Special guests were Judge R. P. Strozier and Mrs. Strozier. Judge Strozier gave some of the history of the park site. Rev. Paul Kelly, pastor of the church, talked on the fellowship which these occasions make possible. Miller Brown, president of the club, thanked all who made the supper possible.

THE OFFICERS AND LEADERS of the Wesley Foundation at Fayetteville will hold their annual Fall Retreat on Mt. Sequoyah, beginning with a supper Friday, September 12 and running through the morning worship service in the sanctuary of the Central Methodist Church on Sunday, September 12. Rev. Douglas McGuire of University Methodist Church, Ruston, Louisiana, will be the featured speaker. Rev. Jack Winegeart, student pastor at Central Church, and Mr. and Mrs. A. W. Blake will be in charge.

REV. W. O. TISDALE of Haynesville, Louisiana, writes: "On last August 27 I underwent an operation at the Willis-Knighton Memorial Hospital in Shreveport. I am now at home and apparently rapidly recovering from the operation. Mrs. Tisdale and I plan soon to be permanently located in our home at Springhill, Louisiana. We invite our many friends of Louisiana and Arkansas to correspond with us. I am a retired minister of the Louisiana Conference and served twenty-five years as pastor in the Arkansas Conference of the former M. P. Church, and the Little Rock Conference before transferring to the Louisiana Conference."

METHODISTS AND CHURCH LOYALTY

(Continued from page 1)

ever the explanation may be, the diagnosis remains: Methodists need greater loyalty to their local churches.

We would be the first to agree that every church has within its membership those who are loyal to its program. Methodism would not be the great force for righteousness that it is without these faithful members. What Methodism needs is an increase in the number of the faithful.

Arkansas Methodist

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ARKANSAS METHODIST

EYES OF THE HEART

Among our five physical senses, the most dominant is the sense of sight. This fact was brought home rather vividly by an incident I read about some years ago. In an English school a class of boys was sent into a room for two minutes and then brought back to write out a list of things noted while there. The lists varied in length from ten to forty objects. But the most significant aspect was that nothing was noted by the boys except the things which revealed themselves to the eye. In that room were the noises which came from the street, the sound of a piano in another part of the building, the scent of a cigar purposely introduced; and yet not one of these was mentioned by the students.

Yes, among our physical senses, sight dominates. And despite this potency of sight, our Lord once said, rebukingly, "Having eyes, see ye not?"

As that question comes sighing across the centuries, does it strike any of us? However it may be with you, I confess that it wakes me up. I realize how little I am seeing in comparison with what some around me find.

For instance, I think of the musician, born blind, who described his world as one of sound and melody. A friend procured for him a copy in Braille of Keats' "Ode to the Nightingale". As the blind man absorbed through his finger tips the lines of that poem, he exclaimed, "When Keats wrote that, he was living in my world." And I know how much I miss in the world of Keats and that sightless musician.

Or when I consider what wonders the astronomer beholds as he contemplates the heavens, I feel as ignorant as when I stand in a telegraph office watching the face of the operator while he decodes the flashes which are meaningless to me.

Suppose you were to go to your oculist tomorrow to be fitted with glasses. He would put you before a wall chart on which there were lines of letters, varying in size. He would fit a spectacle frame on your nose and drop in lenses of differing strength. After a while he gets to what he thinks is about the right vision. He asks about certain letters, "Can you see those?" And you say, "I see." That is physical vision.

Or suppose tomorrow you go to consult a lawyer about your income tax. He explains the income tax laws as much as they can be explained. The light of reason begins to break on your mind and you say, "I see." Perhaps you don't, but you look wise anyway. That is mental vision.

But now suppose a daughter comes home to dinner tomorrow night. She goes through the meal with what she thinks is her usual composure. She thinks she has herself under perfect control and is revealing none of her inner feelings. Across the table sits her mother. The mother detects a suppressed emotion in her daughter. After a while the mother says, "Mary, out with it. I see there's something up." That mother is seeing with the eyes of the heart.

To see with the eyes of the mind is insight; to see with the eyes of the heart is intuition. And we do not fully see our world until we use the eyes of the body, the mind and the heart.

When we think of the heart as the seat of the emotions, we know how much its state affects what we see, even with our physical eyes. A doctor once told me of a husband and wife who drove from New York to the Middle West. The wife did the driving, for she was an excellent driver. Out in the West, the husband was stricken and died. The grief so affected the wife's vision that she could not drive again for weeks.

Just a month ago a relative of a friend of mine sailed to Europe. In 1947 his sight faltered and failed. He is now totally blind. Despite his affliction he has risen to distinction in the business world. His family and friends gathered in his stateroom to wish him and his devoted wife Bon Voyage. He said, "I've wanted to see Europe for many years and now I shall see it." Note that he said, "I shall see it." He was as happy as a lad who had discovered a new swimming hole. His sensitive ears will translate every subtle sound and convey to him more than most of his fellow travelers will see, hear, and appreciate there. Indeed, he will return to his home enriched by experiences that others might well envy.

We need imagination to see through the eyes of those who guide us. Our imagination is stirred and ambition prodded when we look towards those who have achieved. And what is achievement? Money? Perhaps. A better home for a man and his family? Yes. But keep your eye on your heart. Your heart is connected with your conscience. And your heart has eyes.

METHODIST FEDERATION FOR SOCIAL ACTION ACCEPTS REQUEST OF GENERAL CONFERENCE

New York, Sept. 2—Acceptance of the request by the General Conference that the Methodist Federation for Social Action omit the word "Methodist" from its name and vacate the office in the Methodist Building here which it has occupied for more than forty years was indicated in action taken by the executive committee of this unofficial organization today.

The executive committee, chaired by Bishop Francis J. McConnell, retired, of Lucasville Ohio, meeting

for the first time since the denomination's quadrennial session was held last spring in San Francisco, voted to submit to the membership a recommendation that the name be changed. Two-thirds vote of the voting membership can order a change while only a majority can determine what the change shall be.

The committee also voted to ask the Administrative Committee to secure other quarters as speedily as possible in compliance with the General Conference resolution.

While the Federation is Methodist only in the sense that it is composed of Methodists and has never been supported by denominational

funds, the public has often interpreted its pronouncements as official attitudes of The Methodist Church, despite the word "unofficial" in its printed matter. To avoid further confusion the General Conference voted to ask the Federation to vacate its offices in 150 Fifth Avenue, a building largely occupied by official church departments, and to eliminate the word "Methodist" for its title.

In taking its action, the Executive Committee of the Federation called attention to the fact "that it has always acquiesced to the expressed will of the only group authorized to speak for The Methodist Church, the General Conference. In the present instance, the Executive Committee feels that the Federation has not been given a complete and official investigation with an opportunity to answer charges. The Federation has been more sinned against than sinning, and confidently expects vindication when hysteria has passed and fair-minded people ascertain the facts."

The Federation's Executive Committee passed a resolution calling upon the Government to seek an end to all shooting immediately in Korea, without awaiting the end of truce negotiations, and to ask further that those negotiations be removed from military hands and placed in appropriate civilian hands.

LUND CONFERENCE CHALLENGES CHURCHES TO ACT ON UNITY

Lund, Sweden—(RNS)—A challenge to the world's Churches to act "here and now" on unity was sounded in a report adopted at the Third World Conference on Faith and Order here.

The report was drafted by a special committee headed by the Rt. Rev. Angus Dun, Episcopal Bishop of Washington, D. C. Entitled "A Word to the Church," it will form the introductory chapter to the final report on the Conference.

"We have now reached a crucial point in our ecumenical discussions," the report said. "As we have come to know one another better, our eyes have been opened (not only) to the depth and pain of our separations (but) also to our fundamental unity. The measure of unity which has been given to the Churches to experience together must now find clearer manifestation."

Underscoring the need for acts toward unity, the report said that "a faith in the oneness of the Church of Christ is dead if it is not implemented by acts of obedience."

"There are truths about the nature of God and His Church," it said, "which will remain forever closed to us unless we act together in obedience to the unity which is already ours."

Declaring that no real advance toward unity can be made "if we only compare our several conceptions of the nature of the Church and the traditions in which they are embodied," the report called on churchmen to "penetrate behind our divisions to a deeper and richer understanding."

"We need increasingly to realize," it said, "that the separate histories of our Churches find their full meaning only if seen in the perspective of God's dealing with His whole people."

The report "earnestly requested" the Churches to question whether they are doing everything they ought to achieve unity and suggest-

MORE ON THE WINTER HAVEN, FLORIDA RESTRICTION

In the August 7 issue of the Arkansas Methodist is a letter by C. S. McCleskey relative to the action of the City Council of Winter Haven, Florida. According to Mr. McCleskey the Council placed "Restrictions on preachers holding meetings without the sponsorship of organized local congregations. This also has the approval of the local Ministerial Association."

I agree with Mr. McCleskey when he says he thinks the act is unconstitutional. It will go farther and say that I believe the United States Supreme Court will declare the Council's action unconstitutional if it is ever confronted with it. Our U. S. Constitution guarantees to us freedom of worship and freedom of speech as long as we do not advocate the overthrow of our government by force. Many men have died in order that we might have this freedom.

Now in the spirit of good will I would also like to say to these interdenominational sects that it would be good for them to be ethical as they come into the community. There are ethics even in religion which some sects ignore. They do not have a moral right to cause dissension in the organized church and try to build on its foundation. Let them build something on their own. If they want to work in an organized church let them line up with it, be loyal to it and not use it as a springboard for their interdenominational, maybe I should say Antidenominational, effort. If they can not line up with it right then they should be ethical enough to get out of it if they want to continue to be active leaders. The fact that they pose as defenders of the faith has no weight with me. The organized church also has faith in God. What right do they have to set themselves up as ecclesiastical judges to tell our people who is right and who is wrong. They will have no opposition from me as long as they do not try to cause confusion in our churches and will confine their activities to preaching the Gospel. They have the same religious freedom as the organized church but I will repeat: they have a moral obligation to be ethical. No individual has a right to set himself up as a judge as to who is Christian and who is not or as to who perverts the Word and who does not. That is a matter between the individual and his God. No two persons will interpret the Bible in the same way and one does not have the right to rule the other out of the Kingdom.

We expect people to disagree with us. That is wholesome. But we do not like an attitude that rules us out if we disagree with it. It is pharisaical and Jesus condemned it.—H. W. Jinske, Pastor Methodist Church, Mountain View, (Ark.)

ed that they "often allow themselves to be separated from each other by secular forces and influences instead of witnessing together."

It also suggested that the Churches ask themselves whether they are showing sufficient eagerness to enter into conversation with other Churches and whether they should not act together in all matters except those in which deep differences of conviction compel them to act separately."

FROM THE BOOKSHELF

When you are up against it, you can run away, or at least try to . . . Of course, no one who is running away ever acknowledges that he is . . . No one ever solved a problem by running away . . .

A man's adversaries can be made to contribute to his intellectual and spiritual development and to the quality of work he does in the world . . .

Of course, much depends—everything in fact—upon the way you face our adversary . . .

What life's adversaries do to you depends on the way you face them, And the way you face them depends in no small measure on whether you have or lack religious faith . . .

Avail yourself of the help which God alone can give . . .

Physical life is bought with a price . . . Intellectual life comes high . . . Plainly, life is not meant for cowards . . .

You must start being heroic now . . .

It is wisdom to take the long view of life and folly to take the short view . . .

Man gave too little or no thought for the morrow until he developed a religious sense . . .

In the long run no man or nation can sin against love and permanently get away from it . . .

—From A MIGHTY FORTRESS
By Ernest Fremont Tittle

A PARABLE ON LIFE ETERNAL

" . . . Imagine a man who has never left New York. Some 'religious' neighbors tell him that beyond his hard streets there is a countryside. But he travels by the roar of the subway. He is jostled by crowds. He must struggle for livelihood. His nerves are jangled by flash bulbs, sound trucks, and sensational headlines. The city seems almost as hard as its streets—why should he believe in any countryside? Yet at the street corner there is a man with a flower cart, and manifestly flowers do not grow on sidewalks. From Riverside Drive he sees the Hudson, and plainly the Hudson does not rise in New York City. Birds fly into Central Park each spring; there must be some other land. The Narrows give a glimpse of what might be an ocean. The man who has never left New York would always be stumbling on signs to disturb his conviction that there is no other country, as you and I are disturbed when we vow that there is nothing but our mortal life. Whence the flowers of pity if not from some primal garden? Whence the flow of justice which quickens labor movements and overturns tyrannies, unless from some mountain height? Whence the flashing birds of inspiration? And that sight through the Narrows: there are tides too vast to rise in our harbor. Thus modern man cannot escape the faith. As often as he

SHUT-IN

Grace Noll Crowell

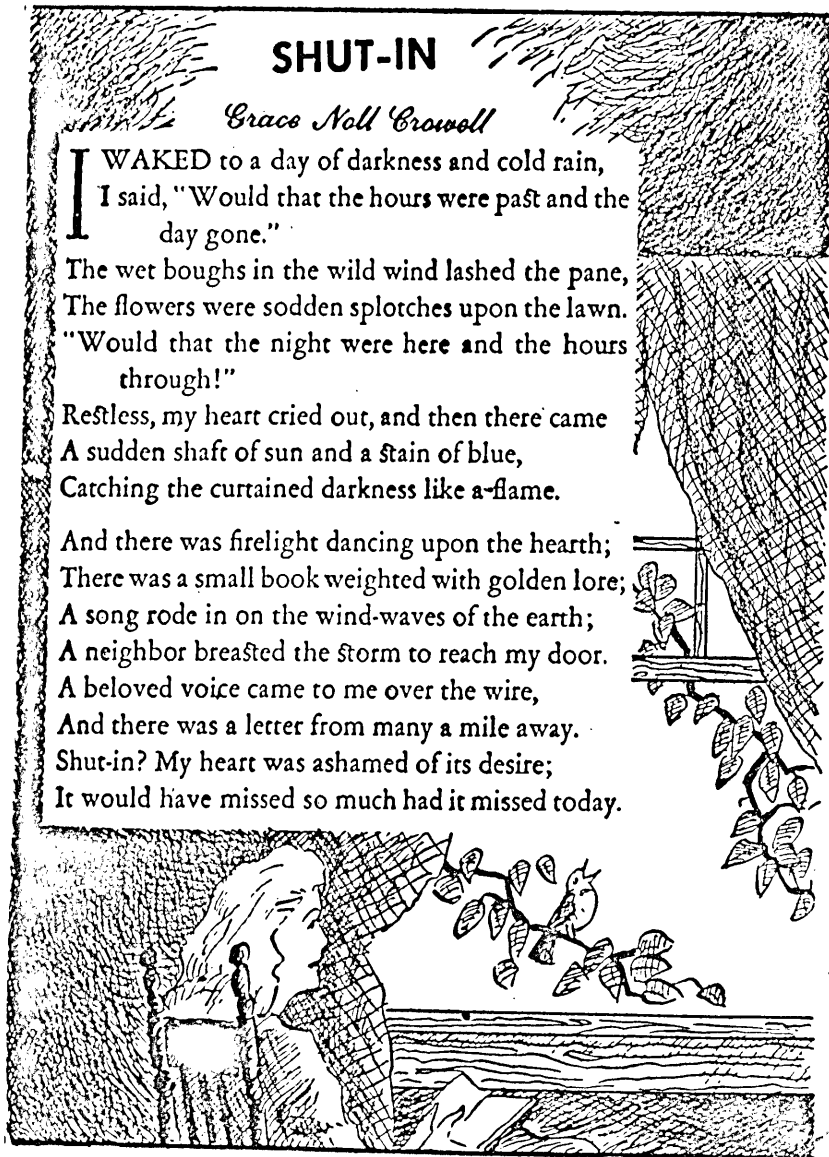
I WAKED to a day of darkness and cold rain,
I said, "Would that the hours were past and the
day gone."

The wet boughs in the wild wind lashed the pane,
The flowers were sodden splotches upon the lawn.
"Would that the night were here and the hours
through!"

Restless, my heart cried out, and then there came
A sudden shaft of sun and a stain of blue,
Catching the curtained darkness like a flame.

And there was firelight dancing upon the hearth;
There was a small book weighted with golden lore;
A song rode in on the wind-waves of the earth;
A neighbor breasted the storm to reach my door.

A beloved voice came to me over the wire,
And there was a letter from many a mile away.
Shut-in? My heart was ashamed of its desire;
It would have missed so much had it missed today.



DON'T STAND AND WRING YOUR HANDS

Why do ye look one upon another? (Gen. 42:1)

THERE was a terrible famine in the Mediterranean World. The entire area felt the terrible pinch of hunger. Pharaoh had listened intently to Joseph and through careful management enough food had been laid by to take care of this crisis that arose. In Canaan, where Jacob lived with his sons, it was indeed a time of real crisis. As we come to this point in the story the sons of Jacob evidently were just talking about the terrible state of affairs and doing little about it. Then the old father asked them the question, "Why do ye stand and look one upon another?" He realized that something more than just standing and wringing one's hand was necessary if they were to live.

Is not this the way that all too many of us do in the hour of crisis? We stand and look at one another, or wring our hands, or just sit with downcast eyes. Our crisis is far

wonders about a friend's death, or protects this world's cruelty, or rebels against the finality of death, he believes, however fitfully, in the life everlasting. If he then prays, his belief is driven deep; and the glow on his mind bears witness that around mortality there is a world of light."—George A. Buttrick, "So We Believe So We Pray," (Abingdon-Cokesbury Press)

deeper than the one which Jacob and his sons faced. Theirs was the matter of sustenance for physical life; ours, for spiritual life.

The same question which Jacob asked could be our question now.

You can find plenty of people who can "analyze our situation" but so far as offering anything really constructive they do not have it. The words of criticism for those in high places are sometimes spoken in harsh cruelty. Perhaps their point of view is but superficial, to the say the least, it isn't very charitable. We do not mean to condone evil in high places, but as we come with criticism may we always be ready to offer something far better.

The hour of crisis is not a time to give up. Crisis are but challenges whereby the finest spirits of men may arise to the occasion. There is a way in which we make our adversities fruitful in our own life. Of course, it is dependent upon us in large measure what we do with it. We can run away from a crisis, but somehow that has never paid off. All of us, at one time or another, have turned and tried to hide away from the pressing problems before us. No, it is pretty cowardly to refuse to face the issues of our day squarely. Giving up or running away is no solution for either an individual problem or a social problem.

There is something that we can

PRAYER OF ST. FRANCIS OF ASSISI

Lord, make me an instrument of Thy peace; where there is hatred, let me sow love; where there is doubt, faith; where there is despair, hope; where there is darkness, light; and where there is sadness, joy.

O Divine Master, grant that I may not so much seek to be consoled as to console; to be understood, as to understand; to be loved, as to love; for it is in giving that we receive, it is in pardoning that we are pardoned, and it is in dying that we are born to eternal life.

do and it seems the first step would be to change our thinking from pessimism to optimism. To hear some people talk doom has already settled and there is nothing more that can be done. If we have this attitude, then tantalize ourselves by talking of a change.

But a skeptical fellow will rise to say, "Talk is cheap". Why just talk about changing. Is there not something more that can be done? Yes, there is more that can be done, but let us not underestimate the right kind of talking. Talking changes ideas and ideas are instrumental in changing situations. Let the skeptic first realize that he himself is prohibiting the change that he declares he would like to see by casting a mantle of gloom over the lives of the people. All skeptics are not found outside those who declare themselves to be religious.

Moreover, in a crisis we can strengthen our own spiritual life. It is a wonderful opportunity for our souls to grow. We must strike deeper than we have ever struck before and go further in our Christian living than we have ever gone before. We find the true resources for living. We are thrown back upon a faith that God is near and can be depended upon to act. There is a comradeship that is built that strengthens and guides us day by day. Strengthen our spiritual life through prayer, worship, and study and dedicate life to service and our crisis begins to vanish.

Finally, there seems to be one other important thing that can be done in the hour of crisis and that is to strengthen the bonds of Christian fellowship. Any divisive spirit, any bigoted attitude, in fact, anything that separates peoples is another stumbling block in the pathway of those who would courageously and intelligently meet the crisis of life. It is in a united front that Christians produce the greatest witness and the most convincing testimony to a divided world. It is only as there is a unity of spirit among Christians everywhere that real Christ-like service can be rendered. Let those who would cause division ask themselves just for whom are we working.

It is easy in a crisis to just stand and wring our hands. It is difficult to take our crosses and walk in the Christian way. It is the only way though for any satisfactory solution. Jacob urged his sons to action and they met the material crisis. As we realize our responsibility and move forward to meet the crisis, we too will find our solution. —RIB

MANAGEMENT'S PLAN OBSERVANCE
 ANNOUNCEMENT OF REVISED
 STANDARD VERSION BIBLE

NEW YORK, Sept. 10.—A thousand, six hundred and twenty-five churches in the United States announced today their intention of celebrating the publication of the new Revised Standard Version of the Bible. The announcement was made by Dr. Philip C. Knoff, executive secretary of the National Council of the Churches of Christ in America, and the Bible Observance Committee.

Published daily, it now is certain that by the time the new version is published, communities planning celebrations will have been celebrating the observance for some time.

The observance is a national one, and is being celebrated in many communities. The observance is a national one, and is being celebrated in many communities.

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**BOARD OF TEMPERANCE
 NAMES YOUTH DIRECTOR**

WASHINGTON, D. C.—An Oklahoma layman, Aubrey B. Speer, has been named director of youth work and assistant to the executive secretary of the Methodist Board of Temperance, which has its headquarters in Washington, D. C.

The announcement was made by the Rev. Dr. Caradine Hooton, executive secretary of the board, who described the youth directorship as "a new post".

For three years Speer has been director of education at the First Methodist Church, Muskogee, Oklahoma, and assistant to the pastor, the Rev. Jack Wilkes.

Speer will work within the church and with other agencies to combat drinking and the use of narcotics among high school and college age youth two social evils that have become a national concern," Dr. Hooton said.

A native of Dallas, Texas, Speer gave up a promising career as assistant credit manager for a large department store to enter full-time church work in 1947. He said he felt no call to the ministry, but desired to specialize in Christian education after working with youth and young adults in his home church, Tyler Street Methodist, and at First Church, Dallas.

Before going to Muskogee, Speer was director of youth work at the First Methodist Church, Houston,

**PRESIDENT'S LETTER CONCERNING REVISED
 STANDARD VERSION OF SCRIPTURES**

THE WHITE HOUSE

Washington

July 21, 1952

Dear Mr. Knoff:

The celebration of Christian Education Week each year brings to the people of the Nation an opportunity to renew their faith and refresh their spirits at the fountainhead of spiritual inspiration.

Publication of the new revision of the Holy Scriptures gives this year's celebration a special significance not only in the life of the churches but in the life of the entire English-speaking world.

Never has the world stood in greater need of the guidance of the Holy Spirit than now, and seldom has the world been as eager to hear the Word of God and to follow His guidance. The ancient message of peace and of faith in the God of history who is the ruler of all nations needs to be carried to all people—not least or last to the people of the United States and their spiritual and temporal leaders—in words which are understood clearly in our day.

It is my hope and prayer that the celebration this year of the appearance of the new English version of the Bible will be the occasion of a fresh awakening of interest in religion, and that the brotherhood of all men under God will become increasingly realized.

Very sincerely yours,

Harry S. Truman

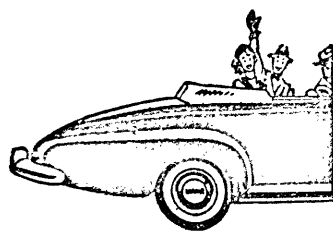
Reverend Gerald E. Knoff,
 Executive Secretary,
 Division of Christian Education,
 National Council of the Churches of Christ
 in the United States of America,
 79 East Adams Street,
 Chicago 3, Illinois.

Texas, largest in Methodism.

Mrs. Speer, a native of Falls City, Nebraska, was formerly a geophysical computer for a Texas oil industry. She also has been active in local churches and will be a public relations associate at the Board of Temperance offices.

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NORTH ARKANSAS CONFERENCE NOTES

By Ira A. Brumley

Dr. Carlyon In Bible Conference

Dr. J. T. Carlyon of Perkins School of Theology is in a series of four Bible Conferences in the North Arkansas Conference, beginning last Sunday, September 7.

Forrest City, September 7-9
Walnut Ridge, September 10-12
Piggott, September 14-16

Marianna, September 17-19

The completion of this series of four Bible Conferences will make a total of 28 Bible Conferences and Schools for this Conference Year in the North Arkansas Conference. The reports coming to our office indicate splendid results from this program. Bible Conferences have been conducted in each district of the Conference.

Rev. Ralph Ruhlen of Hendrix College conducted a three-day Bible School at Marshall for the Marshall and Leslie churches, September 1-3.

Bible Emphasis

Not only have we had a large number of Bible Conferences and Schools, but courses on Bible will be offered in many of our training schools during the fall months, and even on into the winter period.

Plans are being made to offer the course on a PREFACE TO THE BIBLE, which is the W.S.C.S. Bible Course for this year, in a number of our training schools in the fall and winter, giving W.S.C.S. groups a special opportunity to take their Jurisdictional Council Course on Bible.

Our church schools will be emphasizing Bible in the Church School Rally Day programs this fall, with most churches observing the day on Sunday, September 28.

District Church School Institutes

This week will complete a series of District Institutes for Pastors and Church School Superintendents, as a program of preparation for the phases for this Conference Year. These meetings have been or are being held as follows:

Fayetteville District, July 30
Fore Smith District, September 2
Searcy District, September 4
Forrest City District, September 5
Paragould District, September 8
Jonesboro District, September 9
Batesville District, September 11
Conway District, September 12

Church School Rally Day — September 28

Church School Rally Day should be of double importance this year in the Churches of the North Arkansas Conference.

The program is built around the idea of the New Translation of The Bible.

Church School Rally Day this year should be a high point as it should be in reality a time of new emphases in church school work in our Conference in the light of the special emphases on Christian education for this Conference Year.

Any church school that has not received Church School Rally Day programs should write Board of Education, Hendrix Station, Conway, Arkansas, for these materials.

Has your church school planned

for the public installation of the officers and teachers on Sunday, September 28, or Sunday, October 5? Leaflet 8171-H, Workers Together With God, gives guidance materials for this observance. Order from the Methodist Publishing House.

Enlistment Week

The North Arkansas Conference has designated the week of September 28 - October 5 as Enlistment Week.

We have suggested that each church school make out a carefully prepared Church School Membership Prospect List.

We have offered each local church a few copies of the Prospect Card on which prospects may be listed for visiting teams. A supply of these cards may be secured from The Service Department, General Board of Education, P.O. Box 871, Nashville 2 Tennessee, at 25c per hundred, money to be sent with order.

We are also suggesting that visitors be selected and trained to visit these prospects.

While we are suggesting Christian Education Week as the time for the special visitation period, we hope that each local church school will continue to carry on a program of enlistment as there are always new people to be brought into the church school.

A number of church schools are reporting to our office their plans for enlisting new people in the membership of the church school and of improving the church school average attendance. Some church schools are even already beginning their visitation program.

October 5—Attendance Sunday

Church School Rally Day, September 28, should be a high point in church school attendance in the church schools of our Conference, but Sunday, October 5, coming at the end of Enlistment Week, should set a new record in church school attendance in the North Arkansas Conference.

We hope that your church school can report, following Sunday, October 5, that an all-time high attendance was had on World Communion Sunday, October 5.

BISHOP MARTIN SPEAKS AT DINNER HONORING DR. BOWEN

Nashville, Tenn. — Bishop Paul E. Martin of Little Rock, chairman of the Editorial Division of the Board of Education for the past four years, gave high praise to Dr. C. A. Bowen at a dinner given here by the editorial staff on August 29 in connection with Dr. Bowen's forthcoming retirement as editor of church school publications. Members of the staff presented Dr. Bowen with a portable typewriter and Mrs. Bowen with a silver tray.

In addition to Bishop Martin, the speakers included Dr. B. A. Whitmore, former publishing agent, Mrs. W. B. Ferguson, former editor of children's publications, Dr. J. Q. Schisler, executive secretary of the Division of the Local Church, Mr. Charles A. Britton, Jr., director of personnel and public relations for the Methodist Publishing House, Dr. Myron F. Wicke for the Divi-

Propagation Of The Faith — Methodist Style

Nashville, Tenn. — The Catholics have a term that Protestants, especially Methodists, would do well to borrow. This term is "propagation of the faith."

Of course, what the Catholics mean is a diffusion of their particular beliefs. To Methodists "propagation of the faith" would mean that the Father's love includes all people and not just a few who hold to certain dogmas.

Even today, two thousand years after the birth of Christ, it is the minority and not the majority that know the abundant life, and it is the responsibility of the few to teach the many, just as it was in Jesus' day.

But in order to reach this vast number of people for Christ and the Church, the leaders in the field of Christian education must have money. The responsibility for teaching children and youth the Christian way of life rests primarily with the teachers and officers of the local church school. These folks, however, cannot write literature, furnish uniform plans and procedures for 40,000 church schools with over six million members, or initiate a new enterprise for the whole church when the need arises. This is the task of the Division of the Local Church of the General Board of Education.

At the present time there are thirty-seven persons on the staff of the Local Church Division. Each one promotes one or more phases of work necessary to the progress of Christian education in the local church. These areas of work have not been set up arbitrarily but have grown out of every definite need existing in the local churches themselves.

An example is the Methodist Sunday Evening Fellowship. Many churches for one reason or another had ceased to have night services and hence were dark on Sunday evenings. Why not create a program that would encourage the

Division of Educational Institutions, and several members of the editorial staff.

Dr. Bowen has completed 27 years of editorial curriculum work for the Methodist Church. A member of the Mississippi Conference, he plans to live in Nashville after his retirement.

whole family to go to church on Sunday night? Light up the church — let the neighborhood know that something good is going on — let the entire congregation become a fellowship, which it really is anyway.

Other examples are Christian workers schools, promotion of the Christian family, vacation church schools, camps for all age groups, the Methodist Youth Fellowship, convocations for teachers and presidents of adult Bible classes, work with older adults, missionary education.

In giving to World Service, church members help the Division of the Local Church carry on its many projects in Christian education. Frequently their contributions are returned to them manifold because of the help given their local churches by the Division in the way of leadership, and literature containing suggestions as to how to carry on their church school work in the best possible way.

And so we might say by way of summary that the function of the Division of the Local Church is to keep the home fires burning, and the more fuel it has the brighter the fires will be. For it is certain that the more church schools there are and the larger they are, the greater will be their contribution to World Service. And the Division of the Local Church, whose responsibility is Methodist church schools, is one of the World Service agencies.

MODEL CHOIR

Georgetown, Texas — The Southwestern University church music institute, a four-day conference, recently brought more than forty children between the ages of eight and twelve to the campus. The group, which formed a junior choir, served as a model for directors and other musicians representing various church choirs at the institute. The choir was under the direction of Cecil E. Dapo and Dr. Nita Akin, director of church music and organist, respectively, First Church, Wichita Falls.

This is the first year that such a large number of young boys and girls have participated through the institute carried on a movement begun at Southwestern in 1929 under the leadership of Dr. Henry Meyer, dean of the School of Fine Arts.

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METHODISTS PLAN BIG OHIO EVANGELISTIC CAMPAIGN

AN Ohio Evangelistic Mission with a goal of 50,000 new members will be launched by The Methodist Church this fall. Church leaders describe the campaign as the greatest evangelistic effort in the history of the denomination. Some 30,000 laymen will receive special training for the Mission. They will then undertake surveys, prepare prospects lists, and make visitations to homes. Final preparation for the Mission will be made in the fall conferences of the Ohio Area's 19 districts. Dr. Harry L. Williams of Nashville, Tenn., will direct the Mission. He is director of the Department of United Evangelistic Missions for the Methodist Church. The Ohio Area has more Methodists than any other Area in the world.

Methodists Seek To Double Men's Groups

The Methodist Board of Lay Activities has announced a goal of 10,000 organized groups of men by 1956. Robert G. Mayfield, of Chicago, board secretary, said this was more than double the present number of laymen's clubs. He reported that 2,770 new groups were formed and chartered by the board during the past four years.

Says Buddhism Borrowing Christian Hymns

Christian hymns are being "borrowed" by Buddhism, hitherto a songless religion, Japanese Christian evangelist reported at Vancouver, B. C. Hideo Aoki, who said he ministers to Pacific Coast members of the Japanese Evangelistic Band through radio sermons, told the congregation of the People's Fellowship Tabernacle here that Buddhists are converting such hymns as "Jesus Loves Me" into "Buddha Loves Me." "Unfortunately," he added, "their religion prevents them from adding the rest of the sentence, 'for the Bible tells me so'."

Churches To Get More Building Materials

With the steel industry recovering rapidly from the strike, the National Production Authority announced a plan which would make substantially more building materials available to churches by April 1, 1953. The announcement was made by the government agency after a meeting with members of the construction industry in which the effect of the steel strike on supplies was discussed. Under the plan, churches will be able to obtain more construction materials each quarter without government authorization.

House Of Worship Lost At Sea

The Rev. Marvin Howard reported to his congregation that their house of worship had been lost at sea. Mr. Howard is pastor of First Baptist Church at nearby Highway Village. He said that the church building was being towed on a barge across Corpus Christi Bay when it was struck by a storm, broken apart and swept into the Gulf of Mexico. The building had been purchased in Gregory, Tex., 20 miles away, from a company which was using it as a temporary office there. When the State Highway Department refused to grant permission to move it over state roads, the congregation accepted a moving company's offer to transport it by water.

Church Schools To Have Record Enrollment

A new all-time high of 3,952,000 students will be enrolled in church and other private primary and secondary schools this fall, it was predicted by the Federal Security Agency in Washington, D. C. This compares with 3,683,000 students enrolled in September, 1951. The figures represent a general increase of six per cent over 1951 enrollment, but non-public elementary schools are expected to show a jump of eight per cent over last year. The FSA estimated that the 1952-53 school year total would be 3,288,000, a gain of 243,000 over 1951-52.

Dibelius Says Church, Labor Unites To Fight Communist Restrictions

Churchmen and workers in the Soviet Zone are "standing side by side" in the fight against Communist restrictions on freedom, Evangelical Bishop Otto Dibelius of Berlin said in Stuttgart, Germany. Bishop Dibelius said that as a result of this common fight the Church and labor were closer to each other than ever before. The bishop, who heads the Evangelical Church in Germany, addressed several thousand workers of the Daimler Benz automobile plant. The rally was part of the Evangelical Church Day observance here. In the Soviet Zone, Bishop Dibelius said, "a man cannot be a real man" because "Christian principles are turned upside down."

Church Forces Win Dry Victory In Mississippi

Mississippi churches played a major role in the defeat of a referendum proposal to legalize beverage alcohol sales on a county option basis. Voters decided by a substantial majority to keep the state dry. Church action against the proposal was spearheaded by the United Dry Association. Special offerings to aid its campaign were taken in many churches. Most Baptist and Methodist congregations, and some of other denominations, observed a Commitment Sunday when church members were asked to pledge themselves to total abstinence, to vote "dry", and to make an offering to the United Drys.

Monastery Gets Bible Found In Hitler Retreat

An eight-volume Bible found in Hitler's mountain retreat of Berchtesgaden by French troops after the war was presented to St. Wandrill's monastery in Rouen, France. The Bible is reported to have been looted from a Polish university by Herman Goering, one of the Nazi leaders who committed suicide after being found guilty of war crimes at Nuremberg. Known as the "Bible of Antwerp" or "The Royal Bible," it was printed by Christophe Plantin of Antwerp, between 1569 and 1573. The first owner was Her-



wart Hohenburg, private counsellor to the Duke of Bavaria. It passed into the hands of the Jesuits in 1656.

Methodist Bishop Hits 'Marriage A La Carte'

A Methodist bishop said at Lake Junaluska, N. C., that a major threat to American family life was "marriage a la carte." "Marriage is sweating it out in perilous times, and the greatest threat to marriage comes from the changing conception of it," Bishop Hazen G. Werner, Columbus, O., told a south-wide Methodist Family Life Conference at Lake Junaluska. "For too many it has become marriage a la carte," he said. "There can be no trial

clause in the marriage contract, or marriage is doomed. The great thing about marriage is not its legal but its spiritual indissolubility." Bishop Werner said that a recent study of 12,000 divorce cases revealed that 71 per cent of the couples had no church affiliation. He urged the Church to help prepare young people for marriage and family life and to counsel couples when marital issues arise.

I can think of no better way of eradicating the faults of the people with whom we live than a serious, sustained effort to eradicate our own.—Woman's Weekly, London

Everything from A to Z for . . .

Back To School



THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



IN STORYLAND

THE BOY OF CAPERNAUM

By Bessie Saunders Spencer

The boy and the man were drowsing along as the caravan came with a ponderous swing around the bend of the road leading to Capernaum. The lurch of the camel roused the boy, and he sat upright, shading his dark eyes with his hand.

"Look at the big crowd, Athies," he exclaimed, "they are blocking the highway!"

The master of the caravan looked long and searchingly. "They seem to be going up to the mountain. O Rem, now I know, it's that preacher from Capernaum."

"Of course, that's it," agreed Rem. "I'd forgotten about him."

"Well, we can't get through," said Athies as the caravan came to a stop a little way down the road.

"I'd like to get off," said Rem.

Athies brought the camel down and Rem slid to the ground. He straightened his white cloak carefully, smoothed its banding of purple embroidery, and tucked in the strap of his sandal. He was a slim, strong boy of fourteen with excellent bearing. He stood looking at the thronging people. Like any boy, he felt an urge to mingle with the crowd, but drew himself up quickly as if to get away from the thought and recapture his dignity. Wasn't he approaching his estate? Weren't these camels his father's that brought merchandise to Capernaum? Hadn't he just made his first trip to Jerusalem with the master of the caravan? A few miles further on, they would see the shepherds tending his father's flocks, and would glimpse his wheat fields toward the north.

Rem wouldn't mix with this poor-looking crowd. Almost nothing but the rabble followed the man, he thought. He strolled slowly away from Athies and the caravan up the mountainside, and stood with his head thrown back and his arms folded, watching the strange procession.

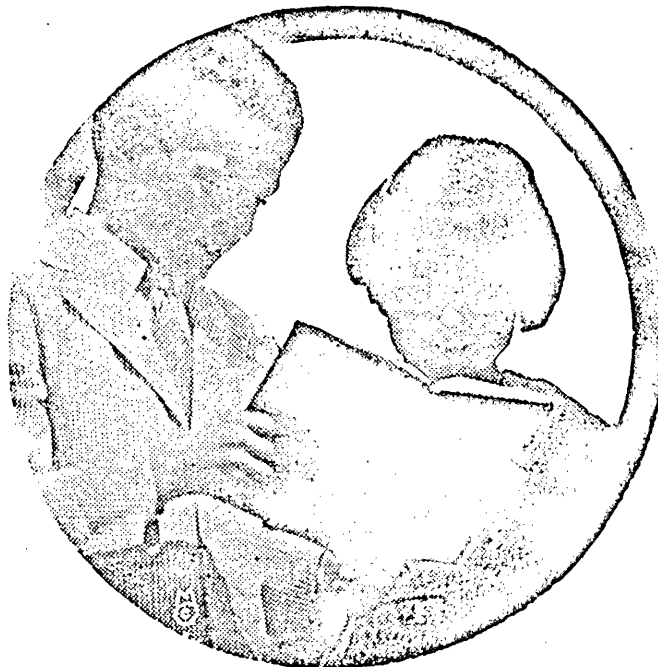
"Don't be so proud, Jew!" came a sneering voice as a sharp stone glanced across his cheek. He looked about quickly for his attacker, and several drops of blood dripped down across his white cloak.

In a moment his eyes rested on the offender. The gold threads in the pattern of his white coat sparkled in the sunlight. Rem recognized him instantly as Marcus, the son of the centurion.

The uncontrolled anger of youth surged through Rem. He covered his short distance between them like a white flash. There were no preliminaries, only a wild "curse you, Roman," as he leaped at the other lad. It was no ordinary fight between two boys. It was contempt of one race for another—the scorn of the oppressor and the hatred of the oppressed.

The boys halted for an instant and Marcus shouted, "By Jupiter and Mars, I'll get a soldier after you!"

The mention of the soldier brought Rem to his senses. He was



A WONDERLAND

*We think that books are such a joy,
A treasure house for girl or boy.*

*A friend who takes us far away
On magic wings to spend the day.*

*We meet new friends in other lands
Who welcome us with outstretched hands.*

*And then at home we stop to view
Wonders that are strange and new.*

*What fun it is to look and look
At wonderland within a book!—A.E.W.*

in danger, attacking a centurion's son. He dared not go back to the caravan! He might be seized! There was but one way—to lose himself in the crowd! He plunged into the thick of it, elbowing his way as only a boy can. The people saw the situation and moved aside for the young Jew to escape.

Marcus, seeming to sense quickly that he would lose track of Rem if he stopped to summon a soldier, dashed after him. "Give way!" shouted Marcus, and the people, fearing to arouse the military, let him pass.

The pursuer and the pursued pushed on, Marcus following close at Rem's heels. Suddenly they were in a small open space a few feet below where the preacher sat teaching. The great, dark eyes of the young rabbi rested full on the boys for just a second, but the rich, resonant voice did not cease, nor did his glance return to them. The boys seemed to forget each other as they listened. Rem dropped quietly to the ground and sat staring at the speaker. Marcus silently moved down beside him. Their shoulders touched. The bruised face of the Roman and the cut face of the Jew were side by side, looking up at the man Jesus.

The Sermon on the Mount ended. The people turned reluctantly back toward the towns. Only the two boys were left sitting together. Rem was tracing with his finger in the sand. "Whosoever shall smite

thee on the right cheek, turn to him the other also!" he repeated slowly, putting his hand to his face.

"And bless them that curse you," repeated Marcus.

"Love your enemies!" the boys spoke together.

"I didn't like you," said Marcus, "because I was lonesome and alone, and no Jew ever looked at me or played with me."

"And I hated you because your country is over mine," was Rem's low rejoinder.

The boys arose and walked slowly toward the caravan, talking as they went.

"Athies," said Rem, looking up into the face of the master of the caravan, "this is my friend Marcus. We never knew each other before. He's going to ride with us to Capernaum."—Sunshine Magazine

JUST FOR FUN

A tourist visiting a Florida golf course for the first time teed up, took a cut at the ball, and missed it completely.

"I'm glad I learned one thing right off," he said. "This course is at least 2 inches lower than the one I've been playing at home."

Lady, who had just run over a traffic cop: "Wel-l-l-l, you signaled

IN THE WORLD OF BOYS AND GIRLS

HELPING HANDS

*These are my helping hands,
I'll use them every day;
And always try to help
Someone along the way.*

*For when I help someone,
I'm telling God above
How much I thank Him for
His blessings and His love.*

—Author Unknown

SHUT-EYE TOWN

*Nina was lonely, alone in her bed.
The light was out;
Her prayers were said;
Her mother had tucked her snugly
in bed.
Her eyes wouldn't shut,
They stayed open instead
Of going to Shut-Eye Town.*

*The man-in-the-moon saw Nina
alone.
He lighted his lamp;
He nodded his head;
He smiled at Nina lying in bed
With her eyes wide open
Watching him instead
Of going to Shut-Eye Town.*

*Then Nina saw by the light of the
moon
The people she loved;
The children she knew,
All dressed in pajamas and nighties,
too,
Each holding a doll
Or a blanket of blue
On their way to Shut-Eye Town.*

*Then Nina felt happy alone in her
bed.
The lights were out,
Her prayers were said.
The man-in-the-moon nodded his
head.
Nina yawned . . .
Turned over in bed
And journeyed to Shut-Eye Town.*

—The United Church Observer

SEASIDE STORY

*We built a castle on the sand,
It was so big and looked so grand!
Then we went in to have our tea,
When we came back, the cruel sea
Had come much nearer, sad to say,
And washed our castle right away.*

—The Children's Newspaper

me to stop, didn't you?"
Cop, brushing his clothes: "Oh, sure, lady; all my fault. I didn't make myself clear. You see, I aimed for you to stop before you ran over me."—Times-Herald

Eugene Field once was forced to rent a room in a boarding house so incredibly dirty that he was amused by a sign tacked to the front door: "Please wipe your feet." Field stayed only a week in the place, and as he was about to leave, he put his luggage down long enough to add a line to the placard on the door. He wrote: "When you go out!"—Sunshine Magazine

ARKANSAS METHODIST

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. EWING T. WAYLAND, Editor

NEWS IN BRIEF

The Woman's Society of Christian Service of the Lewisville Methodist Church entertained the Senior Youth Group of the church with a dinner Monday evening, Sept 1 in the fellowship hall of the church.

The long T-shaped table was decorated with the Youth Fellowship colors and small pennants representing the various colleges, careers, and branches of the armed forces. The letters M.Y.F. were formed with white flowers. The organization's emblem and colors were used on the place cards and napkins.

Dr. Dolph Camp, president of Southern State College at Magnolia, gave the address. He was introduced by Rev. W. R. Boyd. Jack McClendon, accompanied by Mrs. J. E. Searcy, sang.

Other guests included Mrs. Dolph Camp of Magnolia, Mrs. W. R. Boyd, J. M. Tackett, superintendent of the Sunday School, and Mrs. Tackett, Dale Turner, chairman of the Board of Stewards, and Mrs. Turner, Mrs. Frank Patten, president of the W.S.C.S., Mrs. J. A. Harrel, Jane Patton, Don Hadden, Bonnie Glass, Bob Whatley, Martha Jane Bray, Ernest Beatty, Lillie Bray, Lowrance Hodge, Mary Dale Turner, Mary Tackett, David Harrel, Martha Ann Jackson and Edmund Cargill, Jr.

Dinner was served by Mrs. Carl Wilkerson, Mrs. Corlis Tackett, Mrs. George Hodge and Miss Louise Baker.

Akiko Ageno, Japanese student at Mississippi Southern College, spoke at the August 27 meeting of the Lois Cooper Circle, First Methodist Church, Lake Charles. Miss Ageno is sponsored by a nephew of Mrs. Henry Huffman, Circle Chairman. The meeting was held in the home of Mrs. Jud Rives, Sr.

The Lula McSwain Society met August 11 in Emmet with Mrs. Odie De Han and Mrs. Meredith Crumby as hostesses. Secretary of Supplies reported on the box sent to Korea.

Mrs. J. W. Rushing presented the program on the new quadrennial theme, "That the Kingdom of God May Be Realized," and all present participated. The officers presented the six points of the new program.

Guild No. 1 of the First Methodist Church, Baton Rouge, voted at its regular meeting, August 26, to contribute to the aid of a missionary doctor in India this year. A report was given from a German family, who receives monthly help from the Guild. Mrs. Ford Longsdorf gave the devotional and Miss Lillian Kennedy gave a talk on "The Status of Women in the Methodist Church."

Mrs. James D. Wyker, of Columbia, Missouri, chairman of the Department of United Church Women in the National Council of Churches, is calling upon all church women to "stop rushing around from one activity to another" and give their strength and time to building the moral fibre of the nation and the world. "Women are or should be a part of the world revolution," she said.

MARY MITCHELL LEAVES FOR WORK WITH KOREANS

536 Center Street
Conway, Arkansas
August 29, 1952

Dear Friends:

My year in the States has just about come to an end. I know you must be wondering what has happened to me. The last time I wrote was August 1951 just before I left home to go to Yale to study for Korea. I had a wonderfully good year there, learning about Korea and the Korean people, studying their languages, and trying to learn more about missions and our Christian way.

One of the nicest things about Yale this time was living in the Co-op House with seven youth language school students and one Korean instructor. We lived as a family, sharing all expenses and work. It did take time away from study, but it was a lot of fun and we all learned a great deal about cooperative living.

This summer I was in Washington attending an institute on "The Position of the United States in World Affairs" held at the American University. For six weeks about seventy of us, teachers and missionaries, attended lectures and discussions on the problems facing countries around the world and America's policy toward each. It was too much to cover; of course we couldn't go very deep, but I was making discoveries all the time and it was good to find out more about how our country forms its foreign policy.

We were in New York at the U.N. the last week of the Institute. That was very convenient for me, for I was able to be with my brother Edward almost every evening. He's working in a film library in New York.

I've been home for four weeks now. Surely is nice to have this time with Mother, Daddy, and Grandma. Rachel and Bobby are both home, too. This next Wednesday, the 3rd, I am leaving for New Orleans. I'll be visiting in Mississippi for two days and then Peggy



MARY MITCHELL

Billings and I are leaving for San Francisco. She and I are sailing together about the 15th of September. It has been very difficult to obtain visas and passports for Korea, so for the time being I am going to Japan to work with Korean young people there. Then if it is possible to get on over to Korea from there, I'll do that. My addresses will be:

%Miss Marjorie Merrill
83 McAllister Street
San Francisco 2, Calif.

327 Higashi-ku
Ushita Machi
Hiroshima, Japan

I wish that it were possible to see each of you before I leave, but that is impossible. I will be thinking of you and writing to you from Japan. I guess you know how glad I am to hear from you; it means a great deal to receive letters from friends and I'm always interested in knowing more about YOUR thinking and Your life.

With love,
Mary Mitchell

FALL SEMINARS

Mrs. W. F. McCrachen, Forrest City District President, presided at the Fall Seminar held August 27 at Forrest City. Mrs. V. O. Turner, Secretary of Missionary Education, led the program, assisted by Mrs. G. D. Morris, Wynne, Miss Mildred Osment, Jonesboro, Mrs. Marvin Ellis, Wynne, Mrs. W. J. Burrow, West Memphis, Mrs. Homer Williamson, Wheatley and Mrs. Ocie Walker, Round Pond.

An evening session was led by Mrs. Julian Vogel, West Memphis, for the Bess Fletcher and Deborah Guilds.

Arkadelphia District will hold three seminars. One will be September 15 at Pullman Heights Church, Hot Springs, and one for Modified Societies on September 24 at Rockport Church, near Malvern. For the first time in the district an evening seminar has been planned for members who are not free to attend an all day session and Guild members. This seminar will be September 22 at Arkadelphia.

Mrs. John Glenn, Secretary of Missionary Education, will be assisted by Miss Margaret Marshall, Mrs. M. E. Scott, Mrs. Charles Darnall, Mrs. Robert Topp, Mrs. Charles Lutterloh, Mrs. R. T. Higgins, Mrs. B. W. McCrary, Mrs. George Leslie, Mrs. Frank Gunn, Mrs. Gene Harrelton, Mrs. J. M. Eastburn and Miss Frances Turrentine. — Mrs. John Glenn.

In the announcement of the dates for the seminar in last week's paper, the Monticello District dates should be corrected to read: September 18, Dermott; September 19, Fordyce.

Three Fall Seminars have been scheduled in the Little Rock District. Mrs. James L. Verhoeff, Lonoke, district secretary of missionary education and service, announced the following dates and places for the seminars:

September 18 — Maumelle and Southwest Sub-Districts, at Primrose Methodist Church; September 19 — Grand Prairie and Three Circuits Sub-Districts, Carlisle Methodist Church; September 26 — Little Rock Sub-District, Pulaski Heights Methodist Church.

Instructors will include Mrs. J. Russell Henderson, Mrs. A. B. Bonds, Jr., Mrs. Earl D. Cotton all of Little Rock; Mrs. Truman Jennings and Mrs. Curtis Williams, both of Carlisle. Others on the programs will include Mrs. J. Gordon Wilson, Miss Ida Shannon, Mrs. J. H. Tole and Mrs. Rufus Sorrells, all of Little Rock.—Mrs. J. L. Verhoeff

Stokes, Batesville 1st Ch. W. S. G.; Mrs. Flora Shannon, Batesville Central Avenue W. S. G.

CONWAY DISTRICT: Junior: Anita Sue Payne, Dover; Craig Fulton Hull, North Little Rock, Washington Avenue.

FAYETTEVILLE DISTRICT: Adult: Miss Elyn Mobbs, Bentonville; Mrs. Blanch Rogers, Gentry. Baby: Richard Paul Wheeler, Benjamin Harrison Hall, Fayetteville, Central Church.

FORREST CITY DISTRICT: Adult: Mrs. J. B. Butts, Sr., Mrs. John S. Horner, Mrs. Strickland, Helena; Mrs. W. O. Flippen, Mrs. C. B. Hall, Wynne. Baby: Samuel Leon Hare, Vanndale.

FT. SMITH DISTRICT: Adult: Mrs. Lawrence Nance; Mrs. Alma Clark, Greenwood; Mrs. J. H. Butler, Mrs. George Crofton, Van Buren, 1st Church. Junior: Mary Lee Roberts, Booneville. Baby:

(Continued on page 15)

FINANCIAL STATEMENT—NORTH ARKANSAS CONFERENCE W. S. C. S., FIRST QUARTER, 1952-'53

Received from District Treasurers	
W. S. C. S.	
Pledge	\$ 8,307.76
Special Memberships	560.00
Missionary Projects	226.82
In Remembrance Gifts	22.50
World Federation	1.47
Children	26.11
Narcotic Education	49.30
Week of Prayer	6.00
Replace Membership Pins	4.75
Supplies	1,298.01
Exchange	3.45
	\$10,506.17

W. S. G.	
Pledge	1,923.72
Special Memberships	115.00
Narcotic Education	7.10
Week of Prayer	12.00
Supplies	130.50
Supplementary Gifts	9.50

Total from District Treasurers	2,197.82
Received Otherwise	\$12,703.99
M. Y. F.	321.67
School of Missions, Hendrix	34.94

TOTAL RECEIVED	356.61
DISBURSEMENTS:	\$13,060.60
To Division:	
W. S. C. S.	
Pledge	\$ 7,310.92
Special Memberships	535.00
Missionary Projects	217.82

In Remembrance Gifts	22.50
Children	26.11
W. S. G.	
Pledge	1,602.96
Special Memberships	140.00
Methodist Youth Fund	321.67

Total Credit On Appropriations	\$10,266.98
Supplies	1,147.50
Supplementary Gifts	9.50
Replace membership pins	4.50

	1,161.50
Total Sent to Division	\$11,428.48

Otherwise:	
Narcotic Education	250.00
District Cultivation	613.76
Administrative Expense	533.75
Workers Cars	210.00
Audit	25.00
Booneville, Sunshine Fund	25.00
Miscellaneous	66.38

TOTAL DISBURSEMENTS	1,723.89
	\$13,152.37

TREASURER'S STATEMENT

Balance brought forward June 1st, 1952	\$ 9,935.96
Received June, July, Aug. 1952	13,060.60

Total to be accounted for	22,996.56
Disbursed June, July, Aug. 1952	13,152.37

BALANCE Sept. 1st, 1952	\$ 9,844.19
MRS. BEN DeVOLL, Conf. Treas.	
SPECIAL MEMBERSHIPS	
BATESVILLE DISTRICT: Adult: Leah	

CURRENT NEWS IN ARKANSAS METHODISM

MONTICELLO SENIORS AT CAMP KEENER

By Georgia Daily

Dr. Wesley C. Davis was the inspirational speaker at Monticello district senior camp held August 24-27 at Camp Keener. He is professor of New Testament, Perkins School of Theology, Southern Methodist University.

The ministers and adult workers of the district and 40 young people were registered for the four-day session.

In addition to speaking at vesper services, Dr. Davis directed two Bible study classes, one for youth and one for adults. The Rev. Dan Robinson of Crossett and Miss Emogene Dunlap, conference youth director, led a morning study on "The Adult Worker and the Youth Program of the Church" and an afternoon study on the Methodist Youth Fellowship.

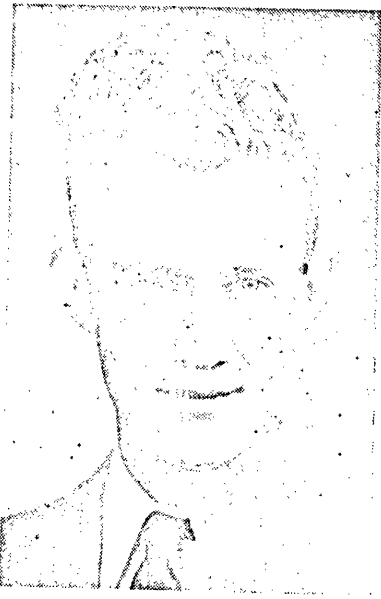
The young people also participated in workshops on the four commissions of the MYF, as follows: Worship, Miss Pauline Stroup of Warren; world friendship, Miss Georgia Daily of Texarkana and Miss Ann Rice of Tillar; recreation, Mr. Robinson; and community service, Miss Dunlap.

Mr. Robinson served as director of the camp. Other staff members were the Rev. Roland E. Darrow, Monticello, business manager; the Rev. James Constable, assistant business manager; the Rev. and Mrs. J. Ralph Clayton, deans. Dr. William E. Brown is superintendent of the Monticello District.

Young people who attended the camp were:

Elinor Sandborn, Crossett; Joe Stroud, Barbara McClendon, Pat Jeanneret, Patricia Stuart, Ginger Proffitt, McGehee; Jo Bickham, Newton Chapel; Nancy Newcome, Portland; Morrison Henry, Mary Margaret Henry, Martin Garrick, Thornton; Tommy Trussell, Harry Littrell, Fordyce; Barbara Burgess, Edwardeen Burgess, Krin Scales, Susanne Files, Ann Foster, Polly Johnson, Paula Files, John Nobles Barnes, Sammy Grice, John Sumner Barnes, Mary Hawkins, Parkdale.

Mary Dell McKee, Miller's Chapel; Hubert McKeown, Rock Springs; Ann Rice, Tillar; Judith Ray McKenney, Monticello; Clarita Ross, Arkansas City; Wilbur Bolding,



REV. HOWARD COX

ASSOCIATE PASTOR, FIRST METHODIST, NORTH LITTLE ROCK

Rev. Howard Cox has been appointed associate pastor of The First Methodist Church, North Little Rock. Rev. J. William Watson is the pastor.

Brother Cox is a native of Huntsville in the Fayetteville District. He is a graduate of Hendrix College. Recently he received the degree of Bachelor of Divinity from Perkins School of Theology at Southern Methodist University.

The work at First Church, North Little Rock, has grown so rapidly in recent years that it has for some time needed the services of an associate pastor. It is felt that Brother Cox will meet that growing need.

YOUTH REVIVAL AT HIGHLAND METHODIST

The youth of Highland Methodist Church, Little Rock, will sponsor a Youth Revival, September 14-18. Rev. William (Bill) Holmes will be the speaker, and David (Tenn.) Dickens will be the song leader. There will be two services daily, an early morning service at 7:15, and an evening service at 7:30. Immediately following the morning service a breakfast bar will be held in the church service where coffee, milk and do-nuts will be served. The young people will then be provided transportation to school.

Bro. Holmes is a native of Little Rock, a graduate of Hendrix College in Conway, and attends Perkins School of Theology in Dallas. He is associate Pastor of Highland Park Methodist Church in Dallas.

Bro. Dickens is a native of Nashville, Tenn. He is a graduate of Hendrix College, and plans to attend Vanderbilt University School of Theology in Nashville this fall. He has been employed during the summer as Assistant Pastor of The First Methodist Church in Conway. —Mary Ann Kincannon

METHODIST MEN'S CLUB REVIVED AT MOUNTAIN VIEW

The Methodist Men's Club of the Mountain View Methodist Church enjoyed a fine breakfast at the church Sunday morning, August 31. It was the first meeting of the club in almost a year. A fine breakfast was prepared by the men themselves. Mr. W. C. James was chief cook and Mr. Buddy Lackey was the principal speaker. He spoke on Christian Stewardship. Present were: W. C. James, Buddy Lackey, Clifford Russell, Earl Story, Lee Stigall, Kipp Sullivan, Jack Hinkle, Kebel Hinkle, Ed McClendon, and H. W. Jinske.

Mr. Lackey was elected president, Clay Brewer, Vice President; Bailey Story Secretary-Treasurer Kebel Hinkle, Representative for the Methodist Laymen; and W. C. James, Program, Chairman.

It was voted to meet each first Sunday for breakfast and an inspirational speaker will be provided for each occasion. We are proud of our Methodist Laymen.—H. W. Jinske, Pastor

SUB-DISTRICT LAYMEN'S RALLY AT SALEM

On Friday evening, August 22, at a Sub-District Laymen's rally, the Salem Men's Club together with many visitors from surrounding counties, heard a very interesting and inspiring talk by Charles A. Stuck of Jonesboro, North Arkansas Conference, Lay Leader, who addressed the men in the Salem Methodist Church at Salem, Arkansas.

Before the speaking, the ladies of the church served a delicious supper for everyone present in the basement of the church.

Among visitors present, were laymen from Marion, Izard, and Baxter Counties.

The speaker was introduced by Wyth W. Adams, Associate District Lay Leader from Gassville.

The speaker, Mr. Stuck, spoke earnestly and forcefully on the Im-

portance of Missions, The Place of the Church in the Present Uncertain Atomic Age, and The Need of Immediate Action, Cooperation and Service by the Laymen of The Church.

The Salem Men's Club only recently organized with the help and guidance of the Salem pastor, Maurice Lanier, seems to be making splendid progress that bids fair to achieve a bright and successful future.—E. H. LaMore, Men's Club Representative for "The Methodist Layman", Salem, Arkansas

METHODIST YOUTH AT WAYLAND SPRINGS

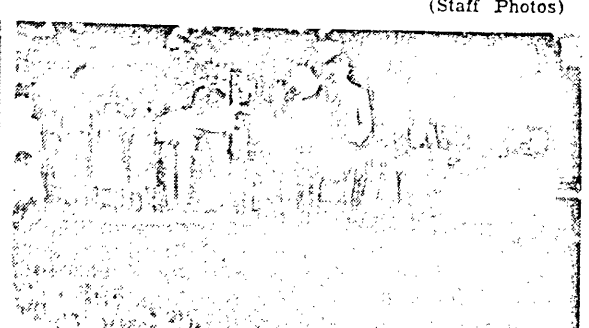
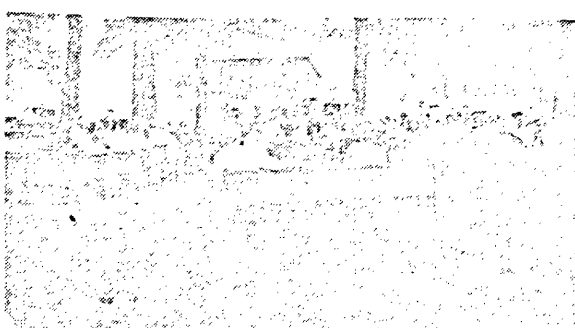
Eighty young people of the Batesville District M. Y. F. held an all-day retreat at Wayland Springs, Wednesday, August 27. The following churches were represented: Asbury, Central Avenue, First Church of Batesville and Desha, McHue, Moorefield, Evening Shade and Salado.


Miss Marjorie Bowden, Swifton, soon to leave for mission work in India, addressed the group. It was an enjoyable, profitable day.—Reporter

WESLEY CHURCH, PINE BLUFF, GROUND BREAKING

The pictures below show pictorially the activities that marked the actual beginning of the new Wesley Methodist Church building in Pine Bluff. Ground was broken for the first of three units of this building program on Sunday afternoon, August 24 in a service led by the pastor, Rev. Winslow Brown, and the Pine Bluff District Superintendent, Dr. J. L. Dedman. In the picture at right Dr. Dedman is shown turning the first spade of dirt at the conclusion of the service which had preceded this part of the program. The pastor, Rev. Mr. Brown, and other Pine Bluff ministers present, together with church officials of the new congregation all shared in the spade-turning activity. The second picture shows the service in progress that preceded the ground-breaking. The Congregation has met in this beautiful grove of trees for three months.

Located at the corner of 31st and Hazel Streets, Pine Bluff, the congregation owns several acres of ground there, situated in the midst of a rapidly growing section of Pine Bluff. In the picture at left is shown several of those who took part in the afternoon's activities. L to r are: Rev. Otto Teague, Lakeside Methodist pastor; Dr. J. L. Dedman, Pine Bluff District Superintendent; Rev. Winslow Brown, Wesley Church pastor; Rev. George Kerr, Hawley Memorial Methodist pastor; Dr. Clem Baker, Carr Memorial pastor; Mrs. John Rose, president of the Wesley Church W. S. C. S.; Homer Tiner, Chairman of the Official Board and the Board of Trustees of Wesley Church; Rev. J. L. Nethercutt, retired member of the Little Rock Conference residing in Pine Bluff. (Staff Photos)

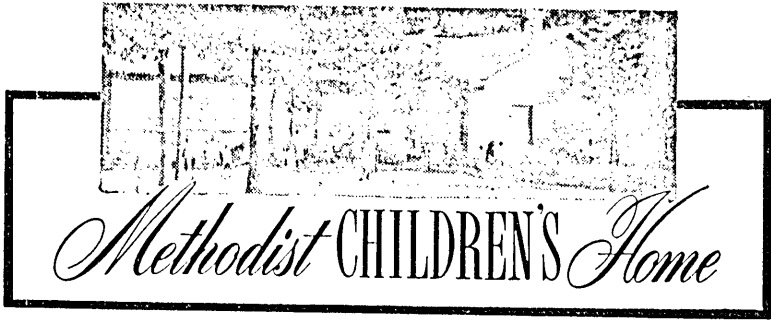




"Along A Country Road"
The North Arkansas Conference
The Town and Country
Commission
The Methodist Church
Hendrix Station, Conway, Arkansas

Paul E. Martin, Bishop
Rev. Floyd G. Villines, President

Mr. Lester Hutchins, Vice-President
Rev. David P. Conyers, Secretary
Rev. J. Albert Gatlin, Executive Secretary



REPORT OF AUGUST, 1952

"THEY NEED NOT DEPART—GIVE YE THEM TO EAT"

One of the most vital parts of our program promoted by the Town and Country Commission in our Conference is that of the lay speaking program. This program has grown year by year until it is now well established and accepted in large areas of the Conference. Not only is the interest keen in our own section, but there comes more and more inquiries from other conferences. It is a privilege to be able to send definite information and references to those who are interested. The most encouraging recent interest is that manifested by Mr. Robert G. Mayfield Executive Secretary of our General Board of Lay Activities. His concern for helping bring more worship services to the many part time churches is indeed heartening. The Jurisdictional Board of Lay Activities meeting in Oklahoma City, August 28 voted to make the lay speaking program a definite part of their own work during this Quadrennium. The North Arkansas Conference will be able to furnish many cases in point to this great emphasis.

What Is the History of Lay Speaking?

One has to go back a long way to really find its origin. Just for a point of beginning let's take Amos, the humble herdsman from Tekoa in Old Testament days. Never was there a greater lay speaker for God and His righteousness. Take the case of the Christian movement in its beginning—Jesus of Nazareth, the carpenter his followers, the fishermen and tax gatherers, and men of other walks of life? Remember John Wesley and his lay preach-

ers? One can readily see what an important place laymen have played in the ongoing of the Kingdom of God. To be sure the lay speaking program is no innovation in Christian history.

Out of more than five hundred preaching places in the North Arkansas Conference, less than one hundred have a pastor every Sunday. This means that more than four hundred churches in our conference must be satisfied with Sunday school and other auxiliary services. Since we do not have the pastoral leadership to go around, then there should be a way to supplement. This can be done by the expansion of the Sunday School to include a worship service. This service may be guided by local people in part. There can then be brought in laymen from other churches to assist. There can be an exchange of laymen from charge to charge. The County Seat town can furnish splendid leadership along this line. This program through county or natural area renders great service. The spirit of fellowship and understanding coming from such an effort is something of great power.

This method of advancing the cause of Christ is one that works through the regular channels of the church. The District Superintendent, the Pastors, and laymen through the quarterly conference and the Methodist Men's Fellowship are naturally responsible for setting up and guiding the program. The Methodist Church has a perfect set up for such a program. Through the recommendation of the quarterly

We want to express our sincere thanks to the groups and participants listed below who have rendered a service or presented gifts to the Home during the month of

conference, proper persons can be selected and certified to take part in this activity. In that way every one goes along in the same direction. Of course, such a prescribed and definite program does not preclude any other of the usual participation that goes on. It is an added effort in the total program.

This type approach to our mutual endeavor in opening our pulpits every Sunday was approved by the 1948 General Conference and re-approved by the 1952 General Conference.

"Remember the Sabbath Day to Keep It Holy."

How wonderful it would be indeed if all over our church every leader and follower would visualize and help bring to pass a worship service every Sunday in every church. There could be no finer way to "Remember the Sabbath Day to keep it Holy."

"They need not depart—Give ye them to eat" said the Master to His disciples when they would have sent the multitude away unfed. Christian laymen can come to the help of ministers in feeding the flock of God Sunday by Sunday. I earnestly believe that is God's will and desire. That is a hope and prayer of many of us who are standing in the gap urging a mighty advance throughout the rural areas. We heartily welcome others to the same fellowship of hope and prayer.—
J. Albert Gatlin

August, 1952.

- Little Rock Corrugated Box Co., A. Hoerner Box Co., 114 South Magnolia, North Little Rock, Mrs. Blanche W. McClelland, Clothing
- Mr. Lester E. Newland, Treasurer of Local No. 295, Little Rock—Circus tickets
- Clarksville Methodist Church, Clarksville, Ark.—peaches
- Mr. Chas. R. Baber, U. S. Veterans Hospital, North Little Rock—gum
- The Ambassador's Class and New Comers Class, First Methodist Church, N. Little Rock—Fans
- Mrs. J. F. Williams, clothing
- Shorewood Hills W. S. C. S., Jones Mill, Ark.—gelatine

MEMORIALS

IN MEMORY OF:

- Mr. Cameron Johnson by Mr. and Mrs. Lee Collard, Jr.
- Mr. P. W. Boggs by Mr. and Mrs. D. W. Webb
- Mr. J. T. Thompson by Mr. Newell Couch
- Mr. Ralph V. Lynch by Mr. and Mrs. J. T. Fogleman
- Mrs. Myron Lasher by Mr. and Mrs. J. T. Fogleman
- Mr. Russell E. Harrison by Robert and Lillian Moore, and Mrs. Myrtle Bateman
- Mr. Bill Thompson by Mr. and Mrs. Henry T. Sains, Sr., Alene and David Sains
- Mr. Edward B. Stoker by Mrs. H. Q. Hamilton
- Mr. Russell Harrison by Mr. and Mrs. H. D. Woodfin and Mr. F. L. Maxwell
- Mr. Russell Harrison by Mr. and Mrs. Lambert Dial
- Mr. Russell Harrison by Mr. and Mrs. Paul W. Wagner
- Mr. Russell Harrison by Mrs. Henry M. Hurst
- Mrs. R. L. Shearer by Mr. and Mrs. Lambert Dial
- Mr. Clarence R. Kite by Mr. and Mrs. H. D. Woodfin
- Mrs. E. H. Converse by Mr. and Mrs. H. D. Woodfin
- Mr. J. L. Brown, Sr., by Rev. and Mrs. M. L. Kaylor
- Mr. R. L. Blair by Mr. and Mrs. Chris Traicoff
- Mr. Robert Mark Carpenter by Mrs. T. H. Segroves and Mr. and Mrs. W. A. McBride
- Mrs. George P. Biller by Mr. and Mrs. C. B. Nance
- Mr. Andrew McClaren by Mr. and Mrs. R. S. Hughey
- Mr. Russell Harrison by Rev. J. C. Wilcox
- Mr. L. T. Sallee by Mr. and Mrs. Alvin Bridwell

(Continued next week)

T. T. McNEAL, Director

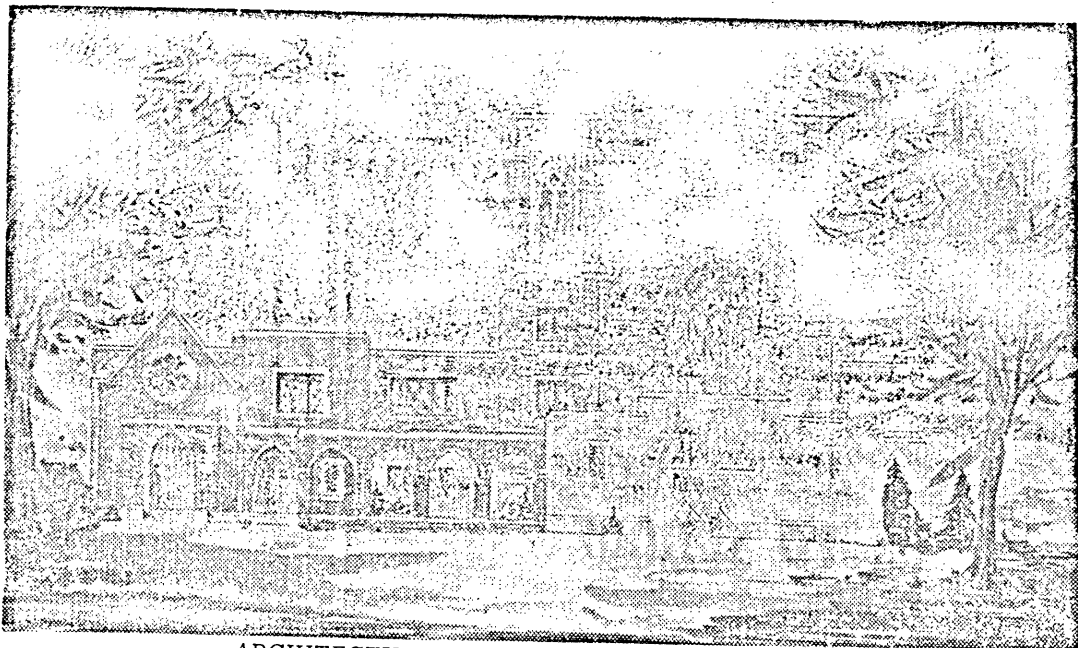
NEW EDUCATIONAL BUILDING, PULASKI HEIGHTS

Last Monday the architect placed in the hands of the contractors for bids the plans for the educational building and chapel which will complete the building program of Pulaski Heights Methodist Church. Under the leadership of the Minister the Reverend J. Kenneth Shamblin, the sanctuary was completed at a cost of \$366,500 and used for the first time December 1950. Estimated cost of the new building to be connected to the sanctuary is \$250,000. A chapel seating 100 persons will face Woodlawn on the northeast corner of the building and will be connected to the Sanctuary by a cloister. Behind the cloister and between the east wing of the educational building and the present structure will be a sunken garden providing both beauty and ample lighting for the lower floor rooms. Immediately off the Chapel and with equal accessibility to the Sanctuary is the Bride's room. The educational unit will provide facilities for a church school of 1200 people and will have a crib nursery and toddler's room. The senior high

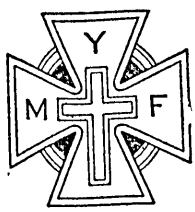
and young peoples departments have fireplaces and kitchenettes as well as another kitchenette for the Junior high department. The dining room will be increased to seat 450 people with expansion into a parlor which

will also have a stone fireplace. A large choir room with elevated seating and a central pit for the instrument and the choirmaster will have ample robing space for all choirs. A tower 82 feet in height will have

four stone crosses which can be seen from every direction. The building, like the present sanctuary will be completely air conditioned and of the same stone and brick construction.



ARCHITECTURAL DRAWING OF CHURCH PLANT



ARKANSAS-LOUISIANA

Methodist

Youth

Fellowship

NEWS

WITH THE SUB-DISTRICTS

The Batesville Sub-District M.Y.F. enjoyed an all-day retreat at Wayland Springs Camp on August 27 with eighty members present. Miss Marjorie Bowden, Swifton, who is leaving this fall for India to serve as a missionary, spoke at an assembly in the afternoon, telling of her decision to do mission work. She closed her talk with a solo, "I Heard the Voice of Jesus Say." Bobby Watson of Tuckerman, ministerial student at Hendrix College, led in a period of recreation. Following a weiner roast supper at the spring the group was led in singing by Miss Regina Watson, youth director at the First Methodist Church in Newport. Bobby Watson closed the day's activities with a short inspirational talk. Miss Marjorie Stuart is the Sub-District president, Mrs. Paul McNealy is the counselor and Rev. David Conyers is the district youth director. Churches represented were: Asbury, Central Avenue, Desha, First Church, McHue, Moorefield, Evening Shade and Salado.

Poinsett County Sub-District met on Thursday, August 28 at Harrisburg with one hundred-fifty members in attendance. The topic for discussion was "M.Y.F. Fun." A recreation period was enjoyed after the business session. The next meeting will be held at Turrell-Gilmore on Thursday, September 11.

The Frances-Lee Sub-District met on Monday evening, August 25, on the Forrest Chapel lawn. After supper which was spread on the lawn Benim Jones, president, presided over the business session. Donald Bratton gave a report on the workshop which he attended at Mt. Sequoyah. Rev. Ethan Dodgen told of how the Bear Creek Lake Camp was progressing. Dr. Ira A. Brumley was a guest. He told of the new material which is coming out. Patsy Russell led the recreation. John Dodgen was the leader for the worship service which centered around a worship center consisting of a cross covered with leaves and flowers lighted with a spotlight. The next meeting will be held at Hughes on September 28.

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WALLACE NEAL HONORED WITH FAREWELL PARTY

Mr. and Mrs. Henry Lee McClemens of Texarkana, Rondo community, honored Wallace Neal, who is leaving to serve with the Armed Forces, with a farewell party on the lawn of the McClemens home. Games were played and Wallace received many gifts. His Sunday School class presented him with an identification bracelet. Refreshments were served to the large group present.—Jean McClemens, M.Y.F. Reporter.

MISSIONARY TO SERVE KOREAN AMPUTEES

A young missionary slated for agricultural work in Korea has been assigned temporarily to vocational rehabilitation of amputee victims of war in that country. He is Dean Schowengerdt, of Reserve, Kansas, who will be a member of Presbyterian-Methodist team setting up the project at Taejon.

Mr. Schowengerdt will teach amputee victims how to manufacture and fit artificial limbs. There are over 30,000 Korean amputees among the military alone. Neither these nor the civilian victims receive any special training for making a living after they are handicapped. Most of them become beggars.

Church World Service is providing a work budget for the Taejon project, and Presbyterian and Methodist mission boards are supplying the personnel.

Mr. Schowengerdt spent two months of the summer at the New York Institute of Crippled and Disabled, where he learned how to make artificial limbs. He is a graduate of Kansas State College. He has studied at the Iliff School of Theology, Denver, the University of California, and Yale Institute of Far Eastern Languages. After Koreans are trained to take over the rehabilitation work, he will

FARM LANDS in
Central Arkansas
CITY PROPERTY in
Conway
LOANS - - - APPRAISALS
W. M. HUDSON, Mgr.
Arkansas Land Co.
Conway, Ark.

WESLEY FOUNDATION WEEK

San Antonio, Texas — By long custom and annual conference action the first week in September is set as Wesley Foundation Week in Texas Methodism. The purpose of the week is two-fold: to recognize students leaving their home communities for college and to call the attention of the congregation to the need for support of the Wesley Foundation program which seeks to minister to the many thousands of Methodist students in Texas colleges.

Churches are being asked to provide five dollars (The Wesley Foundation \$5 Plan) for each student in a Texas college. From 1942 to 1952, the Southwest Texas Con-

then begin teaching agriculture.

Mr. Schowengerdt, his wife and infant daughter will sail from San Francisco in September aboard the President Cleveland for Japan. Mrs. Schowengerdt and Deborah will remain in Kobe until they receive permission to enter Korea. Mrs. Schowengerdt will teach at a mission school in Kobe. She is also a graduate of Kansas State and has studied at Yale.

ference advanced from an annual \$5 Plan gift of some \$2,000 to \$6,306. The goal during the Southwest Texas Methodist Centennial Challenge Program is \$15,000 annually.

Directed by Mr. Sterling Wheeler, the Texas Methodist Student Movement is now seeking to serve some 20,000 Methodist students on more than 20 campuses.

As you pray, remember that God is not a cosmic bell hop.—Bishop W. E. Hammaker, Christian Advocate

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OBITUARY

TAYLOR — On March 27, 1952, Chidester and Red Hill communities lost one of their native and best loved citizens, Mrs. Charles H. Taylor, wife of Charles H. Taylor. Mrs. Taylor was born March 16, 1883, and was reared in Red Hill community. Her parents, Mr. and Mrs. Joshua Benton, were early pioneer settlers of this section.

Mrs. Taylor (known to her intimate friends as Liza) became a member of Red Hill Methodist Church at six years of age and remained loyal and devoted until her death. Many times have I heard her pray in that old church as she would thank God for his blessings and goodness toward her and pray for her companion and her five sons whom she loved dearly. Often she would end her prayers with shouted praises to God.

Several years ago the Red Hill Church had become old and weather-beaten and then a wind storm blew a tree across one corner of the old building further dilapidating it; soon it was wrecked. Then a finance committee was appointed with Mrs. Taylor as chairman to raise money to build a new church. Mrs. Taylor worked many hours, days, and weeks soliciting funds. When some of her family could not take her to see someone who she thought would help, she would go with anyone traveling that way. She never went to town to shop that she did not have the new church on her mind and remembered to ask friends and acquaintances if they would like to help rebuild a church on this old site. After about two years there was sufficient money obtained and the building was started. Now it is completed and stands on the old church ground, free of debt, to be used and enjoyed by future generations. Of course, Mrs. Taylor was discouraged in her task at many times, but she always said that they would succeed because God was with them.

Mrs. Taylor has left her companion and five sons who loved her devotedly as well as did a great host of friends. — Mrs. Jane Smith, a life-long friend.

CRANE — John Stuart Crane was born on March 7, 1885, in North Carolina and moved to what is known as the Crane place near St. Paul. He later moved to Ozan where he was in the mercantile business for thirty years. He served on the school board a number of years, was mayor for two years and a justice of the peace for some time. He served as chairman of the Board of Stewards of his church. He professed faith in Christ in early life and affiliated with the Methodist Church in Ozan.

Mr. Crane was married on December 11, 1909 to Miss Lula Jane Green. To this union three children

were born two of whom survive, Joe Crane and Mrs. Charlene Yarbrough. He is also survived by two grandchildren and two brothers, Murry G. Crane of Hope and Robert Crane, Wellington, Texas, and a sister, Mrs. J. A. Adcock of Monticello.

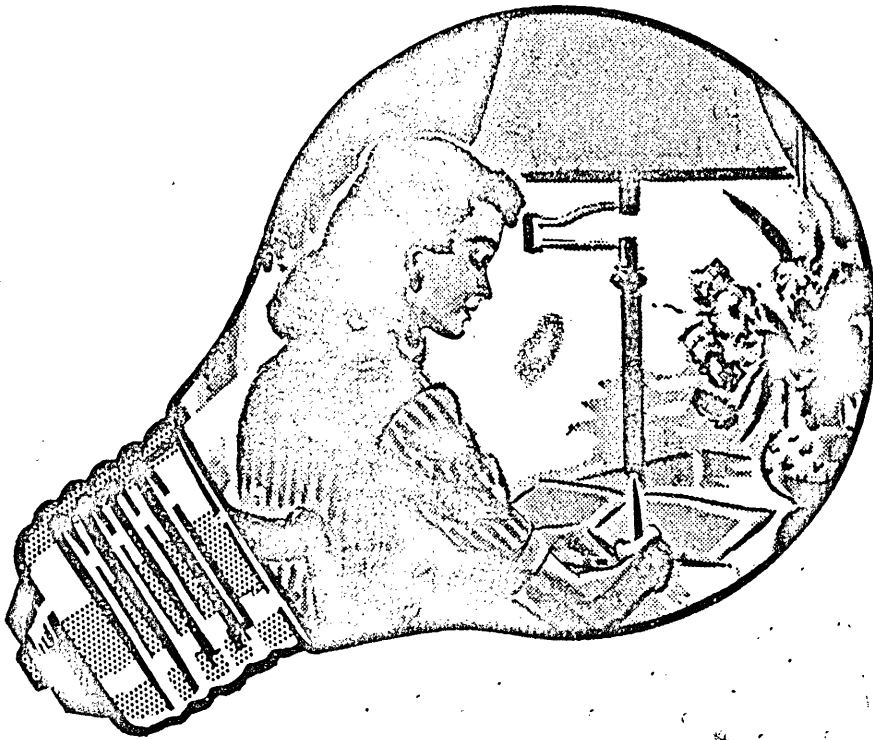
He passed away on August 19, 1952.—H. A. F. Ault, Pastor.

**FINANCIAL STATEMENT—
NORTH ARKANSAS
CONFERENCE W. S. C. S.**

(Continued from page 11)
 Laura Elizabeth Sessions, Van Buren, St. John Church.
JONESBORO DISTRICT: Adult: Mrs. Billy King; Mrs. Jess Brown, Hickory Ridge; Mrs. Norma Thrasher, Jonesboro, Huntington Ave.; Mrs. A. B. Miller, Mrs. L. M. Wood, Tyroneza. Baby: Mary Lou Wilcy, Wilson; John Christopher Scott,

Blytheville, 1st Ch. W. S. G.; Charlotte Sue Mashburn, Harrisburg, W. S. G.; Laura Elizabeth Waddell, Jonesboro, 1st Church W. S. G.
PARAGOULD DISTRICT: Adult: Mrs. Sam Bearden, Rector; Mrs. Everett Bates, Pocahontas. Baby: Ruth Ellen Brown, Paragould, 1st Church.
SEARCY DISTRICT: Adult: Irene Forrest, Nona Wilkerson, Searcy, W. S. G.; Mrs. M. W. Marshall, Mrs. Altha Kirkham, Mrs. Willie Miglion, Harrison. Baby: Gary Wayne Villines, Beebe.
HENDRIX COLLEGE, SCHOOL OF MISSIONS, Mrs. G. A. Hulien.

good **Lighting**



good **Learning**

*Mother - if you have
school-age children - remember
these three sight-saving rules:*

1. USE THE RIGHT SIZE BULB ...
2. KEEP BULBS AND REFLECTORS CLEAN ...
3. KEEP SPARE LIGHT BULBS HANDY

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The Sunday School Lesson

By REV. H. O. BOLIN

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



LESSON FOR SEPTEMBER 21, 1952 HOW DO YOU USE POWER?

READ THE ENTIRE LESSON FROM YOUR BIBLE:
I Kings 1:38-40; I Kings 3:5-9; I Kings 8:27-30.

GOLDEN TEXT: Trust in the Lord with all thy heart, and lean not upon thine own understanding: In all thy ways acknowledge him, and he will direct thy paths.
—(Proverbs 3:5-6)

This is the first of two lessons of Unit III: "THE DANGERS OF POWER." The aim of the unit is "to lead adults to see how dangerous power can become and to understand how it can be handled to further the kingdom of God."

A Look At The Scriptures

The great King David had come to the end of the way. He was seventy years old and had ruled for forty years. He was on his death bed. Two of his sons, Solomon and Adonijah, were vying with each other as to who would succeed him on the throne. At the advice of the Prophet Nathan, Bathsheba the former wife of Uriah appealed to David to settle the quarrel. She reminded him that he had promised her that her son would follow him on the throne. David acted without delay. He had his closest friends and advisers to make preparation for anointing Solomon as his successor. These men included Zadok the priest, Nathan the prophet, and Benaiah the captain of David's bodyguard. These soldiers, who were not Israelites, also had part in this affair. We are told that when the anointing ceremony was over there was great rejoicing and the people followed Solomon. Thus the ambition of Adonijah was nipped in the bud.

The second passage of the lesson (I Kings 3:5-9) tells of Solomon going to Gibeon, a village some four or five miles northwest of Jerusalem. He went there to offer sacrifices. He had a wonderful dream in which God promised to give him whatever he asked. The request the young king made showed something of his spirit. He went on to say to the Lord, "Give thy servant therefore an understanding heart to judge thy people, that I may discern between good and evil; for who is able to judge this thy great people?" The Lord was highly pleased that Solomon made this request in the place of asking either for wealth or a long life. He assured Solomon that these blessings would also be conferred upon him.

One of the fine qualities about Solomon in this period of his life was his humility. He knew that he was following a great ruler on the throne. In comparison to his father, with his long years of experience, he felt like a little child. It is a shame that he did not retain this humility throughout his reign. When the great blessings of God came upon him and he got a taste of power his heart later was lifted up. We have had illustrations of this very thing in our country in recent years.

The next passage (I King 8:27-30) is taken from Solomon's prayer at the dedication of the Temple. This is one of the greatest prayers re-

corded in the Bible. It has all the qualities of a great prayer. In this respect this closely parallels the Lord's Prayer. First we have adoration: "O Jehovah, the God of Israel, there is no God like thee, in heaven above, or on earth beneath; who keepest covenant and loving kindness with thy servants." Then we have petition. In verses 25 to 30 the king first prays for himself and then for the Temple. Then follows confession which is recorded in verses 31 and 32. Finally we have intercession in which the king prays for Israel in days to come.

The golden text or memory selection is taken from the writings of Solomon; Proverbs 3:5-6. A careful study of this passage is very rewarding. Far too many people, and some of them in high places, are leaning on their own understanding rather than trusting in God. They do not acknowledge God in all their ways so he can direct them in their paths. They are too much inclined to go their own way rather than to seek the leadership of the Holy Spirit. They do not raise the question as to what is right in any given situation but rather what is expedient.

The Temple was Solomon's greatest contribution to posterity. There was always the danger of the Israelites being misled by people around them who practiced heathen religions. This building of the Temple had the effect of unifying the people in the matter of religion and also of making religion the chief factor of the nation. This Temple was gorgeous in its furnishings, stately in its ritual, and glorious in its music. Little wonder that many of these people felt that God dwelt in this structure. Even in foreign lands the Jews were in the habit of praying with their faces turned toward Jerusalem and the Temple.

The Lesson Applied

The theme of the lesson is in the form of a question: "How Do You Use Power?" That brings the matter straight home to us. On every hand there is power. Every discovery and invention places more power in the hands of people. Some feel that our great danger comes about through the fact that we are more and more getting the power of God without the character of God. Power is a dangerous thing unless it is in the hands of people who have character enough to use and control it toward good ends.

Our improved means of communication and transportation have made of the world one great neighborhood. Recently a jetplane made a round trip over the Atlantic Ocean in less than half of a 25 hour day. The round-trip was made in

a little more than 10 hours and more than two hours of that time was spent on the ground. People will soon be flying from New York to London or Berlin attending to business and flying back in the same day. This brings the whole world very close together. We are going to have to have a world-vision and learn how to get along with people of various colors, politics, religions, and nationalities if the human race is to continue on the earth.

Various Kinds Of Power

We might put at the bottom of the list material power. This type of power is so obvious that it is usually magnified above all other types. We are living in a machine age and we see the exhibition of this power in the great machines that are now doing the work of the world. We also see it in implements of destruction. It will be noted that material power can either be used for good or evil. That is why it is so necessary that those who possess this power be good.

Then we have the power or organization such as that we find in various forms of government. All through our history as a nation we have tried to operate on the theory that that government is best which gets the job done with the least amount of governing. We hate regimentation. We love our freedoms. In recent years we have been trending in the wrong direction. We have had people at the forefront who have tried to get the masses to exchange their freedoms for security. This is a definite trend toward Socialism. It is hoped that the people will get their eyes open and reverse this trend before it goes too far. The trouble with those who promise security is they cannot continue to deliver the goods. The more economy is controlled the less initiative there is with the people and the less goods are produced. This means that there is less and less to deliver. It takes goods to make people materially secure and any regime that lessens production just to that extent also lessens security. Socialism, therefore, defeats its own purpose. Great Britain is learning that lesson now.

If we profit by their mistake and call a halt on the centralizing of too much power at Washington we will not have to learn our lesson the hard way.

The power of ideas is far greater

than material power or the power of organization. Some one has said that the most powerful force on earth, other than that of God Himself, is an idea in action. Communism is an idea in action; and as such, it is a powerful thing. Millions are ready to die for it. Christianity is also an idea in action. It is a much better idea than Communism. In fact it is the greatest idea that ever filled the mind of man. As such, it should instill more zeal, enthusiasm, courage, determination and loyalty into the hearts of its followers than any other force on earth. Some of the world's great thinkers are saying that the final struggle on this earth will be between Christianity and Communism. If that be true, that force will finally win out that more richly inspires its followers. Christianity has been on the earth a long time. It has had its life and death struggles before. It has always won. It will win again, for it is the power of God unto salvation to every one who believes.

BOARD OF EDUCATION PLANS OPEN HOUSE

Nashville, Tenn.—Open house will be held at the new Methodist Board of Education building, 1001 Nineteenth Avenue, South, on Sunday afternoon, September 14, from two until six o'clock.

Hosts for the affair will be the building committee, the Division of Educational Institutions and the Division of the Local Church. Offices of the two divisions are housed in the new structure. Dr. John O. Gross and Dr. John Q. Schisler, executive secretaries of the two divisions, have announced as a special feature of the day's activities a short worship service to which the workmen who were employed on the building have been especially invited to attend. Bishop Paul B. Kern, recently retired bishop of the Nashville Area, will lead the service of worship.

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