

# Arkansas Methodist



"SERVING TWO HUNDRED THOUSAND"  
Official Publication

"DISTRICTS IN ARKANSAS"  
Arkansas Methodism

VOL. LXXII.

LITTLE ROCK, ARKANSAS

Y 19, 1953

NO. 8

## Blowing Hot and Cold

THE state legislature seems to be having a hard time making up its mind on the question of marriage and divorce. Early action seemed to indicate that our legislators had a mind to remedy the disgraceful divorce conditions that have plagued Arkansas in recent years.

A good start was made when the provision for waiving the three-day waiting period before marriage was discontinued. Additional encouragement came when legislation was passed providing for a thirty-day "cooling off" period before suit for divorce could be considered by the courts.

Now from some source comes influence which has caused legislation to be introduced which, if passed, will sink Arkansas further in the muck and mire caused by attempts to commercialize on the sacred institution of marriage. It is confusing, disturbing and almost frightening to find such reactionary legislation proposed by a legislature which gave promise of being a progressive, forward-looking body. Let us hope and pray that our marriage and divorce provisions may improve rather than deteriorate.

## What Does It Mean To Tithe?

IN accord with the special emphases being given to the matter of tithing through February, we want here to discuss briefly the question, "What does it mean to tithe?"

May we say in the beginning that tithing is a specific, systematic, Biblically approved method of meeting our minimum indebtedness to God. It is not a magical formula by which we guarantee for ourselves material prosperity. If we tithe with such selfish motives we not only miss the basic reasons for tithing but we also miss the blessings that normally come when we tithe from proper motives. We should not stumble over the idea, raised by some, that tithing is a legalistic form of service. We should not think of tithing as obeying a law but as a response to an impulse born of love. We give, not to meet a requirement, but to aid and promote kingdom building.

There are some who labor over the book-keeping angle of tithing as though it were a problem in higher mathematics. It is generally true, however, that tithing is a problem only to those who do not want to tithe. They stumble over methods of tithing, whether of gross or net income etc., as if it were more difficult to figure than a long-form income tax report. It was Jesus who said, "If any man will do His will, he shall know of the doctrine." It is our feeling that anyone who really "wills" to meet his financial responsibility to the kingdom will have little difficulty in arriving at a method that will answer his own conscience.

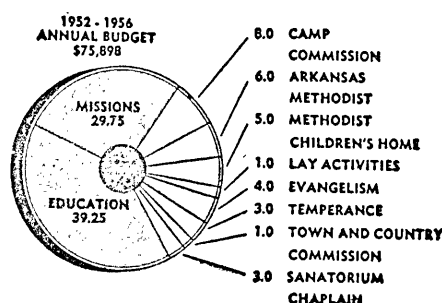
When we have difficulty with the matter of tithing it is altogether possible that our real trouble is deeper and more serious than the question of tithing. Paul said of some churches in Macedonia that "A great trial of affliction . . . and their deep poverty abounded unto the riches of their liberality." He explained this unusual circumstance by saying that they, "First gave their own selves to the Lord." The gift of themselves solved the other problems.

Our readers will find in this issue on page 2 an interesting, significant discussion of the subject of tithing by Dr. Marshall Steel, pastor of Highland Park Methodist Church in Dallas. Every subscriber should read that article.

## Student Centers And Conference Benevolences

FOR many weeks we have been using this column for a discussion, first of World Service and then of Conference Benevolences. Some of these discussions may have sounded elementary to those of our ministers and laymen who are well informed regarding the benevolent program of Methodism. However, in these discussions we have had in mind the rank and file of our Methodist membership, many of which are not so familiar with the way our World Service and Conference Benevolence program is operated. If this rather lengthy discussion of the way our church spends the World Service and Conference Benevolence dollar has helped that large group to a better under-

### DIVISION OF THE LITTLE ROCK CONFERENCE BENEVOLENCE DOLLAR



standing of the work their benevolence dollar does, we feel amply repaid for the time and space we have given to this discussion. This article on Student Centers and Conference Benevolences is the final article in this series.

There are some items supported by Conference Benevolences in our two Arkansas Conferences that have not been mentioned. In the Little Rock Conference 8.0 per cent of each dollar of Conference Benevolences is apportioned to the Camp Commission to help support the camping program projected at Camp Tanako. This project is growing in strength and usefulness with each passing year. When fully developed it will rank with the best of Conference Camps in our church.

In the Little Rock Conference an apportionment of 3.0 per cent of each Conference Benevolence Dollar goes to the support of the Chaplain at the State Sanatorium at Booneville. The North Arkansas Conference pays a similar amount to the support of the Sanatorium Chaplain but raises its sum for this cause without a direct apportionment from Conference Benevolences.

The North Arkansas Conference pays 1.0 per cent of each dollar collected for Conference Benevolences to the work of Ministerial Training. This makes it possible for the undergraduates in the ministry to have special opportunities for study, especially in their conference courses.

Our Methodist people can find no other way of serving so many worthy interests as is offered through World Service and Conference Benevolences.

## Right Makes Might

WITH the change in national administrations has come changes in national and international policies. Many of these changes are welcomed and opinions about other changes will be withheld awaiting developments. Reaction to the President's announcement that the Chinese Nationalists no longer would be shut up to Formosa and kept from returning to the China mainland if they so desired was varied. For the most part the move was hailed as a good move. There was adverse reaction in some quarters. The British were up in arms at the announcement that the Seventh Fleet would be withdrawn from between Formosa and the Chinese mainland, but the British were also up in arms when the fleet was ordered to duty there in the first place.

What concerns us mainly here is that the United States should not adopt an out and out policy that "might makes right". The reverse of this phrase, "right makes might", should be the underlying principle in the making of all policy, national and international. This is certainly in keeping with the heart of Christianity, the teachings of which plainly set forth the principle that righteousness maketh for power, or that ultimately righteousness will triumph. It is the business of the Church to keep alive the Christian conscience in our society that it will ever be sensitive to that which is right.

## Christianity In Action

MEMBERS of the General Board of Hospitals and Homes, chairmen of the Annual Conference Boards of Hospitals and Homes, hospital and homes administrators and their Board chairmen, Conference directors of Golden Cross, and other invited Methodist leaders met last week in Chicago for the Annual Meeting of the General Board and the Annual Meeting of the National Association of Methodist Hospitals and Homes. It was this writer's privilege to be a guest at these two meetings and we would like to convey to our readers two impressions which we feel will be of interest.

First, Methodist institutions at work in the field of caring for the sick, the homeless and the aged are doing a great and marvelous piece of work. The statistics speak for themselves: 70 hospitals, 64 homes and agencies for aged, 42 homes for children, 8 homes for youth and deafness, 8 special agencies including 2 homes for unwed mothers and their babies; a total of 192 Methodist hospitals and homes which last year served 1,144,032 persons, provided \$8,031,675 worth of free service, received \$5,215,075 from Methodist churches in support of these institutions for assets and operational cost and had 34,110 persons at work rendering service in these institutions. These institutions now have total assets of \$274,064,038, with \$30,527,647 of new buildings now being planned. \$23,404,041 worth of new construction was begun in 1952 for these institutions and \$83,892,250 was spent for operational costs. In the field of child care alone, the 42 Children's Homes provided care for 5,358 children and turned away more than 1,000 others because of lack of accommodation. These institutions, all approved by their respective State Welfare Departments, have \$40,601,325 worth of assets and had an operational cost last year of \$4,803,113. Institutional work in Methodism is big business.

Second, one seems to sense that even though Methodism is at work in a large way in these various humanitarian fields, it will increase its

(Continued on page 5)

# "I BELIEVE IN TITHING"

By DR. MARSHALL T. STEEL, Pastor  
Highland Park Church, Dallas

The following sermon was delivered by Dr. Marshall T. Steel, Minister of the Highland Park Methodist Church, Dallas, on Sunday, January 11, on the Methodist Men's Hour, a weekly broadcast produced by the South Central Jurisdiction Board of Lay Activities. The sermon is presented here in the interests of the current emphasis on Stewardship and Tithing in the Arkansas-Louisiana Area.

**I**N this service I want to talk to you about tithing. Tithing is a discipline whose roots are deep in the history of religion. Its origins stem from the religions of Babylonia and Egypt, prior to the beginnings of Israel. Early in their life the Israelites adopted it as a worthy religious discipline, and from every indication our Lord put His wholehearted endorsement upon it. It is the giving of a tenth of your income to the extension of the interests of God's kingdom.

There are a variety of interpretations of tithing by the different churches today. There are some groups who claim that the tithe belongs entirely to the church. If you give money to interests other than the interests of your church, it must be in addition to the ten per cent of your income which belongs to the church.

Methodism has long prided itself in its liberalism. We Methodists have long believed that God Almighty has many agencies, institutions, and organizations other than the Methodist Church which are serving Him. So far as I understand it, the Methodist Church believes that it is quite appropriate for a man to use some of his tithe for interests other than those related to his own denomination. What one gives to a Community Chest, a Red Cross, or even an orphanage that is essentially supported by a fraternal order would be worthy of a portion of the tithe because in all such institutions and agencies we see the ministries and services of the Lord our God.

With that much of a background I want to begin my message with something of a personal confession. Sometime ago our church's Stewardship Committee was planning its work for our congregation. One of the laymen on the Committee asked me pointedly if I would preach on tithing during the Stewardship Campaign. I answered hastily that I did not intend to do it. I said, "I do not think we will get very far talking about tithing in the abstract. I think if we present a challenging program to the members of our congregation, they will respond."

After I got home from the meeting and began to think of my interpretation of the best way to handle the problem, I readily discovered that I was wrong. I am sure I have been wrong through a substantial portion of my ministry. I do not recall that more than one time in all my ministry I have preached on tithing. In that matter I am derelict and repentant. The folk who develop generosity, the folk who become most faithful to their responsibilities to their God are not the folk who respond only when they are challenged by some passing emergency. They are folk who have some basic convictions concerning generosity. They are folk who have some fundamental philosophy or theology concerning their responsibilities to Almighty God. Most of our conduct springs from a theology or a philosophy. We have some deep-rooted convictions and because of those convictions we act the way we do.

Have you ever asked yourself what your philosophy or theology of giving is? Are you the kind of person who likes to see how little you have to give, or are you the kind of person who likes to see how much you can give? If you are out of the city when a worthy campaign is being launched, whether it is a church drive, a Community Chest, or something else, do you count

yourself lucky to have evaded the solicitation of some individual, or do you say to yourself, "This is a part of my interest and my life, and if I happen to be away, I am still anxious to be identified with these worthy interests, projects, or enterprises." What is your fundamental philosophy of generosity?

One of the first references to tithing in the Bible is to be found in the story of Abraham. You remember that Abraham had taken his nephew, Lot, with him when he started out in the ranching business. He gave Lot a portion of the business and helped him get his start. Both men prospered. Their herds increased. After a time, the herds were so large there was hardly room for both groups in one pasture. Abraham suggested that they separate and offered Lot his choice of pastures. You would have expected Lot to say to his uncle, "You take what you want and I will take what is left," but not Lot. He chose the best. He asked for the fertile valley. He



DR. MARSHALL T. STEEL

left his uncle Abraham who had given him his start in business the short end of the deal.

Lot and his family settled toward Sodom and Gomorrah, became identified with the iniquities of those cities and suffered inestimable disaster. Warfare came between the kings of surrounding countries and the kings of Sodom and Gomorrah. Abraham joined forces with those against the two wicked cities. However, Abraham made it clear that he wanted the soldiers to do everything possible to save Lot's wife, even though Lot had done him wrong.

At the end of the hostilities Abraham and his allies had won a victory. They had won many valuable spoils, and they had also saved the life of Lot. When Abraham came back from the warfare, rejoicing in his good fortune, he fell down on his face and thanked God. He knew that he had had a part in the victory, but that his success was due to more than human enterprise. Having fought under the providence of God, he confessed his debt and said to God, "I want to give you a tithe of all I possess."

Here is where tithing at its best begins. Out of a sense of gratitude to God for His blessings we want to do something for Him. "We love Him because He first loved us." We are not waiting for an emergency to corner us and challenge our generosity. Confronted with our blessings, we are looking for an opportunity to express our gratitude and love to God.

What is your philosophy: What is your theology? Do you feel that God Almighty has been good to you, that you have enjoyed His providence and His blessings in your home, in your work, in your associations, everywhere, and in



humility say, "Lord God Almighty, because I am indebted and grateful, I want to make an offering of at least a tenth of all I possess?"

Previously, I had said I was interested in facing specific challenges. But in such statements, without realizing it, I was not being faithful to my own experience. I have tithed all my life, but not because I have been confronted with enough specific challenges to take away ten per cent of my income. From my childhood I was taught that one way to express my gratitude to a good God was to take at least ten per cent of my income and use it for Him. Before I have faced any campaigns or emergency appeals, I have known that I wanted to do something for a God who has been good to me. So I have not dodged campaigns. I have not resented solicitors. I have been looking for a chance to show my love for Him who first loved me.

I commend that approach to you. If you feel that God has been good to you, do not wait for emergencies to challenge you. Promise yourself now that you will set aside a tithe of your income and use it as an expression of your gratitude to God.

Or let us approach this matter of tithing from another angle. When you consider your religion, where does your interest center? Are you interested primarily in what you can get out of it, or primarily in what you can do to spread its influence? Why are you a member of the church—any church? Did you enter it as a refuge from the storms of life? Or did you enter it because you felt that your community and the world need the influences of a great religion?

Now the church ought to offer a blessing to you. If it does not enrich your life and give you some sense of security amid the storms of life, it has failed in some of its high purposes. But another thing has to be said. No matter how much the church does for you, if it fails to lay upon your conscience some sense of responsibility for the advancement of the kingdom, it has failed.

When Jesus was on earth, He offered many ministries to the people. He offered forgiveness to the sinner, rest to the weary, comfort to the sorrowing, strength to the weak, and all of the blessings of life eternal.

But when He called men to discipleship, He was not offering them quiet or easy retirement in a palace garden. He was not promising to feed them on milk and honey for the rest of their days. He was inviting them to join forces with Him in a warfare for the heart and soul of the world. "If any man will be my disciple, let him deny himself, take up his cross, and follow Me." "He that would be great among you, let him become as one who serves." If those authentic words of our Lord describe your Christianity, tithing will not be a discipline to be debated or dodged. It will be an instrument for the fulfillment of your highest purposes. It will be an armory from which you will constantly draw as a good soldier of Jesus Christ.

If you consider this approach to Christianity, it has a deep and moving appeal to you, for the folk you admire most are the folk who are sensitive to their responsibilities for the advance of God's kingdom. Even if you are the worst backslider in your community or not even a member of any church, you thank God that somebody has voluntarily accepted responsibilities in the church. You are glad that someone is trying to keep the torch of righteousness aflame.

On the other hand, there is no man who so readily wins your condemnation as the self-centered man. The least religious man holds in contempt the piker who wants water but will not help dig wells, who wants a good harvest but

(Continued on page 6)

# The New Legislation

By DR. J. HENRY BOWDON

The following Address was given by Dr. J. Henry Bowdon, pastor of the First Methodist Church, Alexandria, before two of the Louisiana Conference District Conferences in December and is published here so that ministers and laymen may be more familiar with the new changes in The Methodist Discipline.

## I. INTRODUCTION

A. It will not be my purpose to attempt to cover all the legislative changes made by the General Conference in San Francisco, but only those changes which affect us vitally in the Local Church.

1. I do want to say that it is my conviction that we had at San Francisco as level headed a group of Methodists as you could find in all the Church.

a. We went there with a feeling that perhaps some very radical changes might be made in our Church, but in most of the issues we went down the middle of the road.

2. I will discuss this subject under three headings: First, The New Legislation as it concerns the Ministry, The New Legislation as it relates to Connectional Methodism, and finally, The New Legislation as it affects the Local Church.

## II. BODY

### A. The New Legislation As It Concerns The Ministry.

1. The pledge that we take when we are licensed to preach was changed to make it more comprehensive. The new legislation now reads: "Agree to make a complete dedication of himself to the highest ideals of the Christian ministry and bear witness to the same by his abstinence from the use of tobacco and other indulgences which may injure his influence, consecrating himself to purity of life in body, mind and spirit."

2. There was another change which makes it possible for an unordained minister to administer the sacraments of baptism and the Lord's Supper on his pastoral charge with these limitations.

a. He must have passed the course for Admission on Trial. b. Each year thereafter he must pass a full year's course of study looking to full ordination. c. Failure to do this will disqualify him. He must pass two years of this course of study in four years and all of it in eight or else he will become forever disqualified either as a Local Preacher or as a Traveling Preacher (Par. 320).

3. The new legislation changes the Accepted Supply Pastors to Approved Supply Pastors and classifies them accordingly:

a. Approved Supply Pastors who are in schools, colleges or seminaries preparing for conference membership. b. Approved part-time Supply Pastors other than students. c. Approved full-time Supply Pastors who are elders or are taking the course of study preparing for ordination as required in Paragraph 320 and are giving full time to Pastoral work. d. Another significant change deals with Admission on Trial into an Annual Conference. "An Approved Supply Pastor over thirty-five years of age may be admitted on Trial provided:

(1) He has completed at least thirty semester hours of college credit.

(2) He has completed the Conference Course of Study.

(3) He has served as a full-time approved Supply Pastor in the conference for six consecutive years.

(4) He has been recommended by the Cabinet and a three-fourths vote of the Board of Ministerial Training and Qualifications of the Conference and these recommendations are filed with the Conference.

(5) He must receive a three-fourths vote of the Conference.

4. Another significant change concerns your pension. Now all the years one serves on Trial may be counted on his service years.

### B. The New Legislation As It Concerns Connectional Methodism.

1. In this section I would not attempt to call attention to all the changes in the structure of our Church, but only some of the more important ones.

2. There shall be a Co-ordinating Council, responsible directly to the General Conference.

a. It shall upon request of a General Board or Conference Board or other agencies of the Church look into the problem of overlapping and make recommendations to those agencies which will resolve this overlapping.

b. It shall study the Boards and Agencies of the Methodist Church and make recommendations to the next General Conference such changes it deems wise in an economical administration of the program of the Church.

c. After consulting with the proper authorities it shall make recommendations to the next General Conference what program it deems wise for the Conference to adopt. d. After consulting with the Bishops and other interested parties it shall make recommendations concerning the special days which shall be approved by the General Conference. e. It shall consider the plans of any general agency which proposes to buy land or erect new buildings to determine if this transaction is in the best interest of the Church.

3. THE COUNCIL ON WORLD SERVICE AND FINANCE takes the place of the old Commission on World Service and Finance and greatly broadens its scope. It must be incorporated.

4. Changes were made in the Board of Missions so we now have

a. The Division of World Missions. b. The Division of National Missions. c. The Woman's Division of Christian Service.

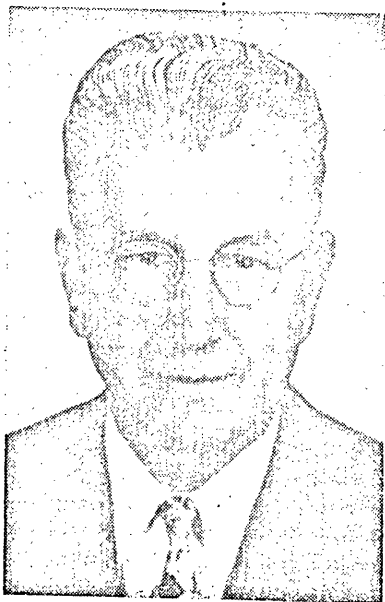
5. The Board of World Peace takes the place of the old Commission on World Peace. Its functions are broadened and a connectional setup is provided.

6. The Board of Social and Economic Relations is an entirely new Board. Its business is to guide the Methodist Church in the field of Social Action.

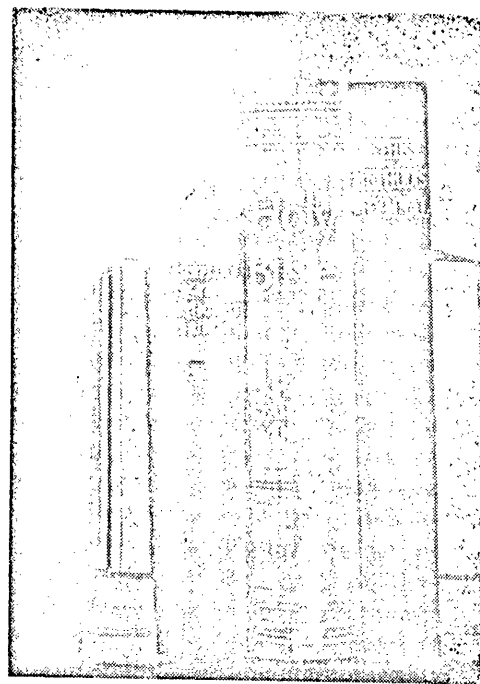
a. The work of this Board is carried on by a connectional setup on every conference level.

### C. The New Legislation As It Affects The Local Church

1. The first change has to do with members of



DR. J. HENRY BOWDON



the Local Church. The classifications of "Active" and "Inactive" members have been eliminated.

a. Hereafter all adult, full members will be counted as one group. Membership in a local Methodist Church makes one a member of the Methodist Church. b. Full members of a local church are all who have joined it, except affiliated members, and whose membership has not been terminated by transfer, withdrawal, expulsion, death or by action of the Quarterly Conference. c. All baptized children are preparatory members of the Church. d. All the ways listed above for terminating the membership of a person are self-explanatory with the possible exception of the last.

(1) The 1952 Discipline says that should a person be persistently negligent or absent for two years and should his address be unknown to members of the congregation for two years then he may be removed by order of the Quarterly Conference on recommendation of the Commission on Membership and Evangelism.

e. The rolls should be revised annually and kept up-to-date.

2. The new legislation says that the basic membership records in the local church shall consist of (1) A permanent Church Register, (2) and a card index or loose-leaf book.

a. Use the books recommended by the Commission on Records, Forms and Statistical Blanks. b. Other rolls to be kept are (1) Constituency Roll, (2) Preparatory Membership Roll, (3) Such other membership rolls, including affiliate members, as may be judged necessary for the proper pastoral care and general work of the church.

3. The new legislation makes only a few changes in the work of the Quarterly Conference.

a. First, it provides that a Quarterly Conference shall be held for each church on a circuit as well as a minimum of two charge Quarterly Conferences. The Church Quarterly Conference may be held at the same time of the charge Quarterly Conference. b. Membership in the Quarterly Conference is about the same as last quadrennium with the exception that the ex-officio stewards are members and all members of the Quarterly Conference must be members of the local church or churches of the charge and not less than eighteen years old. c. The ex-officio stewards are The Director of Christian Education or the Educational assistant, the General Superintendent of the Church School, Chairman of Commission on Education, Chairman of Commission on Missions, the Lay Member to Annual Conference, the President of the W. S. C. S., President of the Methodist Men, Charge Lay Leader, Church

(Continued on page 6)



## NEWS AND NOTES ABOUT FACTS AND FOLKS

**M**R. ALLEN D. STEWART, wife of the late Rev. A. D. Stewart, pastor at Siloam Springs, is living at 117 West 14th St., in Little Rock.

**T**HE MAGNOLIA COUNCIL OF CHURCHES will sponsor the World Day of Prayer observance at the Jackson Street Methodist Church on Friday, February 20.

**J**OHAN N. MAHARG, voice instructor at Arkansas State College, Jonesboro, is the new choir director at the First Methodist Church, Jonesboro. Rev. John M. McCormack is pastor.

**T**HE JONESBORO COUNCIL OF CHURCH WOMEN will sponsor the World Day of Prayer observance on Friday, February 20. The service will be held at the Huntington Avenue Methodist Church.

**R**EV. W. F. COOLEY, district superintendent of the Fayetteville District, was guest speaker at the meeting of the Methodist Men of the Russellville Methodist Church on Wednesday evening, February 18. Brother Cooley is a former pastor of the church.

**R**EV. WILLIAM J. WATSON, pastor of the First Methodist Church, North Little Rock, spoke at the anniversary banquet of the Builders' Class of the Brinkley Methodist Church, at the Rusher Hotel on Thursday evening, February 12.

**R**EV. CHARLES LEWIS, pastor of the Eureka Springs Methodist Church, was the vesper speaker at the Methodist Church of Berryville on Sunday, February 15. Rev. Edwin Dodson is pastor.

**H**ARVEY YOUNG, principal of the Sylvan Hills Grade School, North Little Rock, was the guest speaker at the meeting of the Methodist Men of the Sylvan Hills Methodist Church, on Wednesday evening, February 18.

**R**EV. C. D. CADE, pastor of Wilmot-Miller's Chapel Charge, will be guest preacher in a Personal Enrichment Revival at the Waterproof, Louisiana, Methodist Church from March 22 through March 29. Rev. John Gieck is pastor.

**D**R. MOHMOUD EL-MELEHY, professor of engineering at the University of Arkansas, Fayetteville, told of present conditions in Egypt and about the religions there in a talk to the Wesley Foundation on Sunday evening, February 1. Dr. El-Melehy came to the United States five years ago from Cairo, where he graduated from Cairo University. He received his Ph. D. degree from the University of Illinois last year.

**S**YMPATHY is extended to Mr. and Mrs. James Charles of Fort Smith in the death of their son, Lon Robert, age 19 months, on Tuesday, February 10. Maternal grandparents are Mr. and Mrs. W. F. Bates of North Little Rock and paternal grandparents are Mr. and Mrs. J. H. Charles of Fort Smith. Maternal great grandparents are Rev. and Mrs. George A. Freeman of Quitman.

**D**R. RALPH W. SOCKMAN was re-elected president of the Protestant Council of New York City at its recent annual meeting. This body is composed of 1164 churches in greater New York. Dr. Sockman is the long-time NBC network Sunday morning preacher and is Minister of Christ Church, New York City. His column, "Lift for Living", appears in this publication weekly.

**M**ISS MARJORIE BOWDON of Swifton arrived at her station, The United Christian School in Jullunder City, E. Punjab, India, on January 21 where she will be for the next three years under the sponsorship of the Board of Missions. Miss Bowden has written her parents, Mr. and Mrs. Paul Bowden of Swifton, that she has met some very fine Christian natives and she feels she is forming some lasting friendships.

**W**HEN the Board of Missions held its annual meeting in January, at Buck Hill Falls, Pa., an offering was taken among Board members

and visitors to be devoted to relief of the needy in Korea. The sum contributed was \$1,205.10. This money was turned over to Dr. Gaither P. Warfield, director of the Methodist Committee for Overseas Relief, and will be sent in full to Korea for use by missionaries among needy civilians.

**R**EV. W. R. BOYD, pastor at Lewisville, writes: "Albert Sidney Bray, Jr., son of Mr. and Mrs. Albert S. Bray, started to Sunday School the day he was six weeks old on December 24, 1950. In January, 1953, he was presented with a two-year perfect attendance pin. He had not missed a Sunday from the time he was six weeks old. We think that is a wonderful and unusual thing and a lot of credit should be given to the faithful mother."

**T**HE GENERAL BOARD OF EVANGELISM of The Methodist Church, headed by Dr. Harry Denman, layman, is expanding its national staff in anticipation of the four-year effort throughout Methodism's 44,000 churches to emphasize the gospel ministry and to recruit new members of the church through preaching and personal visitation campaigns. A former newspaperman, Harold S. Rogers, former city editor of the Daily Dispatch, Brainerd, Minn., has been named to the post of director of research.

**R**EV. WILLIAM WILDER, pastor of Sylvan Hills Methodist Church, North Little Rock, is one of a number of persons invited to attend a seminar on Christian Education which will be held on March 9-10 at Hendrix College. Dr. A. Neal Cunningham of the General Board of Education will be the director of the Institute. After doing the necessary reading and finishing the necessary course outlines, those participating in the Institute will be qualified to teach a Training School Course on Christian Education in the Church.

**T**HE ECUMENICAL INSTITUTE of the World Council of Churches has announced a seminar on "The Church and Rural Life" to be held at Chateau Bossey, near Geneva, August 24-28, 1953. The Department of the Town and Country Church, Division of Home Missions, National Council of Churches, is making arrangements for a small American delegation to attend the seminar as well as tour France, Germany, and Switzerland to visit rural parishes, cooperatives. Dr. Benson Y. Landis, 297 Fourth Avenue, New York 10, N. Y., is in charge.

**A** STEWARDSHIP REVIVAL is in progress at the First Methodist Church, Little Rock, with the pastor, Dr. Aubrey G. Walton, bringing the messages each evening at 7:30 p. m. Preceding the worship service supper is served for the teams of men who go out to visit in the homes of the membership. Rev. J. Edwin Keith is directing the Visitation Program of which H. C. Couch, Jr., is chairman, and Rev. John Lindsay is leading the work of the Attendance Section of which Mrs. Henry Stevenson is chairman. John H. Summers is in charge of the music. The services, which began on Sunday morning, will run through Friday.

**R**EV. CARL KEIGHTLEY, former member of the North Arkansas Conference and now pastor of the Grace Methodist Church, Wichita Falls, Texas, is one of the featured speakers at Shreveport's observance of National Brotherhood Week which began on Sunday, February 15. The observance marks the twenty-fifth anniversary of the founding of the National Conference of Christians and Jews, sponsors of the annual Brotherhood Week, now in its twentieth year. Other out-of-town speakers are Rabbi Harvey E. Wessell of Congregation Beth-El, Tyler, Texas, and Father Joseph Nelson, assistant pastor of the Immaculate Conception Church at Tyler. Methodists who will appear as local speakers are Rev. A. W. Townsend, Jr., Rev. Wilson Watson, Dr. B. C. Taylor, Dean John B. Wilson, Rev. C. W. Quaid, Rev. John J. Rasmussen, Rev. John Koelmay, Dr. Guy Hicks and Rev. William P. Fraser.

### THE CHAPEL PEWS AT HENDRIX

There are 34 oak pews in the new chapel on Hendrix campus. The cost of installation of these was \$120.00 each. A pew, with a simple marker on it, makes a beautiful memorial.

Would you not like to reserve one of these as a memorial? Or maybe you would prefer just to donate the money and have the new marker read, Donated by . . . . .

If you are interested, write at once to E. W. Martin, Treasurer, or to Dr. Matt L. Ellis, or to Dr. C. M. Reves and make arrangements.

### MRS. HERSTON R. HOLLAND SUCCUMBS

Mrs. Herston R. Holland, wife of the Rev. Herston R. Holland, pastor of the Pullman Heights Methodist Church, Hot Springs, died suddenly Monday evening, February 16. Mrs. Holland had undergone surgery recently and was thought to be recovering. She is survived by her husband and three children, Kenneth, Robert and Sharron. A fuller account of Mrs. Holland's life will be published at a later date.

### IN APPRECIATION

Our children and I wish to thank each dear friend, through the kindness of our *Arkansas Methodist*, for your beautiful messages and gifts to our loved one during his illness. They brightened his days and gladdened his heart. Your prayers upheld us all.

For the tender sympathy, beautiful flowers and memorial gifts, after his passing, we shall always be most deeply grateful.

May our gracious, loving Father abundantly bless each of you.—Mrs. Allen D. Stewart, Margaret Stewart, Mrs. Roland Cox, George Stewart, Mrs. Hillquit Lynch, Mrs. Donald W. Waddell.

### RELIEF FOR HOLLAND FLOOD SUFFERERS

Methodists who wish to assist sufferers from the floods in Holland and other countries nearby, are urged to send their gifts of money to the Methodist Committee for Overseas Relief. Warm clothing, blankets, sheets, and other articles should go to the nearest church world service center.

360 bales of used clothing have already gone for this purpose and money is being sent as soon as received.

Any further inquiries should go to the Methodist Committee for Overseas Relief, 150 Fifth Ave., New York 11, N. Y.

## Arkansas Methodist

An Official Publication of  
The Arkansas-Louisiana Episcopal Area  
PUBLISHED EVERY THURSDAY  
Except the Weeks of July 4 and December 25  
SUBSCRIPTION PRICE, \$2.00 PER ANNUM  
Retired Ministers and Wives of Deceased Ministers of the  
Little Rock and North Arkansas Conference  
Complimentary.  
Office of Publication, 1136-1137 Donaghey Building  
LITTLE ROCK, ARKANSAS  
E. T. WAYLAND  
EWING T. WAYLAND  
ANNIE WINBURNE  
Editors and Business Mgrs.  
Assistant to Editors  
CONTRIBUTING EDITORS: H. O. Bolin, Mrs. Ewing T.  
Wayland, Roy I. Bagley, Forney Hutchinson.  
OWNED, MANAGED AND PUBLISHED BY  
THE METHODIST CHURCHES OF  
ARKANSAS AND LOUISIANA  
COMMISSIONERS:  
Little Rock Conference—O. C. Landers, E. Vernon Markham, Charles W. Richards, Fred W. Schwendemann, Arthur Terry, Aubrey G. Walton, Burney Wilson.  
Louisiana Conference—R. R. Branton, J. N. Fomby, George Ivey, H. L. Johns, Virgil D. Morris, Charles W. Price, Harry Squires.  
North Arkansas Conference—Joel Cooper, J. G. Moore, R. J. Rice, Robert P. Sessions, J. Frank Warden, J. William Watson, W. M. Womack.  
Entered as second-class matter, January 31, 1908, at the Post Office at Little Rock, Ark., under the Act of Congress of March 3, 1879.  
When asking for change of address, please include charge key number, former address, new address and name of pastor.  
Articles other than editorials do not necessarily reflect the opinions of the editors of the *Arkansas Methodist*.

## REAPING WHAT WE SOW

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



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

We take this principle of sowing and reaping as an old and accepted theme; but do we stop to think what it meant to man when he first discovered it? Try to think back to the time when man first found out that he could drop a seed into the ground and produce a plant. Not too long ago a national magazine pointed out that human history could be divided into four levels of energy-use. Man first gained energy by gathering edible wild plants and by catching edible wild animals. This method, used until about 5000 B. C., yielded poor returns. Man never developed a high culture on what Nature put directly into his hands.

The first break-through came with the domestication of plants and animals. When man learned to raise crops and breed stock, he began to develop settled societies. Civilization took a great spurt forward.

Then came another break-through to a third level of energy-use in the early 1700's when western Europeans began to use fossil fuels, such as coal and, later, oil and natural gas. This led to steam engines, and a mighty multiplication of power.

And now level four in energy production has been evolved by the discovery of atomic fission which, if brought under diving control, can work immeasurable wonders.

Yes, in the material realm, when man discovered the principle of sowing and reaping, it made for a great new use of energy, it meant that man became an intelligent co-worker with God. Man puts the seed in the soil, and then God brings to bear on it the mighty forces of nature, the sun's rays, the air's breath, the earth's fructifying power.

And this principle of sowing and reaping is just as potent in the mind and spirit of man as in the realm of animals and plants. Life is not a mere collecting of experiences that grow wild in human nature; it is a cultivation of experience by cooperation with the Divine Creator. God gives the seeds. We sow them. God grows them. He and we reap them. Thus, every day we are reaping the fruit of past thoughts and actions and sowing for a future harvest.

Let's remember that we are sowing every waking moment, that we are sowing in every life we meet, and that we are sowing in immortal souls. This business of living is a great and serious thing, isn't it?

Now let us look at the reaping.

If we are to understand how we reap what we sow, we must first of all rise above any niggardly, pinch-penny attitudes and catch something of the bigness with which God runs the business of the universe. This was the truth which Job had to learn. He had been such a righteous man he could see no justice in the calamities which befell him. He and his so-called friends were trying to trace causes and effects in their petty fashion and they could find no pattern of explanation. Finally, a voice out of the whirlwind said to Job: "Where wast thou when I laid the foundation of the earth? Speak if thou hast understanding." When Job lifted his thoughts to see that God's business was too big to be kept in his little ledger, he found peace of mind and eventual recovery.

"Whatsoever a man soweth that shall he also reap." Can we really believe this? Yes, when we rise above our little petty bookkeeping to view the vastness of God's big business, when we measure result in terms of future fertility rather than quick utility, when we sow to the spirit rather than to the flesh.

The farmer who puts his best thought and energy into his sowing may not always reap a bigger crop, but he does reap more resourcefulness in himself. He becomes a better farmer. The artist who puts his best talent into his canvas may not always sell his picture profitably, but what he does reap is more insight and skill in painting. The person who gives his best love to another may not always win the other's love in return, but what he does reap is more loveableness.

## HOSPITAL AND HOMES BOARD INCREASES STAFF

Edgar O. Mansfield has joined the staff of the Board of Hospitals and

Homes of The Methodist Church, according to an announcement made by Dr. Karl P. Meister, executive secretary of the board, which has

## CHRISTIANITY IN ACTION

(Continued from page 1)

emphasis and program to an even larger degree in the next few years. And perhaps it should. It should be recalled in passing that the last General Conference increased the apportionment to the Board of Hospitals and Homes from 0.97% to 1.11% of each World Service dollar, thus strengthening financially the church's support of this General Board which serves in an advi-

sory capacity to these institutions of Methodism. We have often heard it said: "As the institutions of a church prosper, so prospers the church." Here is certainly one field where the love of Christ blesses the lives of thousands through the hands of the Church. This is Christianity in Action.

## MINISTER HITS REPUBLICAN 'COCKTAIL CLUB'

Republican leaders were censured by a

## PRODUCTION TO BEGIN ON WESLEY FILM

NASHVILLE, TENN.—The Methodist Church has engaged Religious Films, Ltd., London, England, to film a 55-minute motion picture on the life of John Wesley, British founder of Methodism in the eighteenth century.

The Rev. Harry C. Spencer, executive secretary of the Methodist Radio and Film Commission offices here, said production is scheduled to start March 16 at the Gate Studio in London. Religious Films is a subsidiary of the J. Arthur Rank organization.

Spencer and the Rev. Howard E. Tower, associate secretary of the commission, will go to London during February to review the final script, help select the cast, and supervise the production.

Filmed in color, the Wesley movie is expected to be ready for premiere-showing next fall. More than 200 Methodist churches have already booked the film for the premiere-showing period September 1 to November 1.

Advance rental payments of \$100 are being accepted from two churches in each district for these premiere-showings.

## FREE LEAFLETS ON PLANS FOR CHURCH SCHOOL BUILDINGS

Nashville, Tenn.—How good it makes one feel to benefit from a service and to hear the benefactor say "No charge!"

This is the reply the Division of the Local Church, General Board of Education, makes to pastors and building committees who seek its counsel on preliminary plans for church school buildings.

Working through its committee on church school architectural counseling, the Division has reviewed annually many preliminary plans and counseled through correspondence with hundreds of pastors and building committee members, it was said by the Rev. Luke G. Beauchamp, chairman of the committee. The committee's reports on building plans cover the needs of children and the General Conferences. There are helpful charts for children, youth, adults, and the church school as a whole. If a local building committee wishes, a representative from the Local Church Division will afford on-the-spot counsel and suggestions as travel schedule may permit. The cost of this service is limited to travel and entertainment.

The architectural service of the Local Church Division is based on Par. 1397(1) of the 1952 Discipline—"The division shall provide guidance for local churches in equipment, arrangement, and design of church-school buildings or rooms."

(Continued on page 8)

its national headquarters at 740 Rush street, Chicago. Mr. Mansfield began his duties early in February as an associate in institutional services.

A native of La Porte, Ind., the new staff member had previously served as administrative resident and assistant on the staff of Mound Park Hospital, St. Petersburg, Fla. He had also held positions with Provident Savings Bank in Baltimore and Montgomery Ward & Co. in the same city.

## FAMILY LIFE CONFERENCE SET

The Methodist Church will sponsor a national conference on family life October 8-10, 1954, in Cleveland, Ohio, and has set an attendance goal of 3,000 delegates.

The dates were announced by Bishop Hazen G. Werner, Columbus, Ohio, chairman of the denomination's Family Life Committee. He met with an executive committee in Cincinnati to plan preliminaries.

Local church study groups are to be organized in Methodism's 106 annual conferences across the country prior to the national meeting, Bishop Werner said. This phase of the program will be directed by the Rev. Dr. Edward D. Staples, Nashville, Tenn. He is secretary of the committee and head of the Methodist Board of Education's Christian family department.

The committee also plans to send questionnaires to numerous groups, seeking information on problems and needs of families, parents and engaged couples.

## METHODIST MINISTERS BACK-TRACKING ASBURY

Taking their cue from "armchair tourists," five Methodist ministers are engaged in the figurative back-tracking of 270,000 miles of post roads and wilderness trails traveled by Francis Asbury, American Methodism's pioneer bishop, from 1771 to 1816.

They compose an editorial committee named by the Association of Methodist Historical Societies to study and revise Bishop Asbury's three-volume Journal, published in 1821 and long out of print.

Chairman of the committee is the association president, Bishop Paul N. Garber, Richmond, Va.

He is being assisted in the research project by the Rev. Dr. Elmer T. Clark, Lake Junaluska, N. C., executive secretary of the association; the Rev. Dr. J. Manning Potts, Nashville, Tenn., editor of The Upper Room, daily devotional guide; Dr. Lester A. Welliver, president of Westminster (Md.) Theological Seminary, and the Rev. Dr. Jacob S. Payton, Washington, D. C., correspondent of The Christian Advocate.

If you believe in fate, believe in it, at least, for your own good.—Emerson

It is not helps, but obstacles, not facilities but difficulties, that make men.—W. Matthews

Methodist minister in a sermon in Wilmington, Del., for setting up "a new cocktail club" in the nation's capital.

"American citizens have not sent their representatives to Congress to spend their time drinking cocktails over a bar," said the Rev. George H. Pigueron. He urged the people of Wilmington to "write your Republican representatives—for the Democrats are not in on this—to cancel out their drinking clubs."

# THE CHURCH AND CHRONIC ILLNESS

By KARL P. MEISTER, Executive Secretary, Board of Hospitals and Homes of The Methodist Church

ONE of America's greatest health problems, if not the greatest, lies in the field of chronic illness. The church cannot pass it by unnoticed. There are probably 28,000,000 persons who are chronically ill in the United States at this time. About 7½ million of these need some form of medical care, and another 2 million or more are bed-ridden cases. Old and young people are affected.

The problem is so great that in 1949 the Commission on Chronic Illness was organized under the auspices of the American Hospital Association, the American Medical Association, the American Public Health Association and the American Public Welfare Association. This Commission has been planning and developing procedures to discover the factual need throughout the nation and suggest some remedies to meet that need.

The first actual study is being made in Hunterton County, New Jersey. The second will follow immediately in Baltimore, Maryland. Other studies are to be undertaken

as time and funds allow. These studies will be detailed and based on facts obtained from a personal, house-to-house visitation. The first study is made possible under a grant of the Commonwealth Fund of New York.

The National Commission in 1951 sponsored the first National Conference on the problem of chronic illness. The co-sponsors of this meeting were the U. S. Public Health Service and the National Health Council. The primary focus of this Conference was to study the preventive aspects of the disease. It is realized that there are many people who suffer from chronic illness because nothing is done about it at the outset. Early detection is exceedingly important. Prevention is possible in many cases. No longer is it said that because one is chronically ill he must always remain in that condition.

The idea that much chronic illness is preventable is relatively new. This first National Conference sponsored by the National Commission refused to believe that nothing can

or should be done about this, a major health problem of the United States.

The Conference was made up of representatives of the general public, medicine, hospital administration, public health, public welfare, education, industry, labor, agriculture, religion and journalism. The various representatives participating came from forty-three national organizations. Thus a wide range of private and public agencies concerned with the problem were pooled. The Methodist Church, through its Board of Hospitals and Homes, has membership on the National Commission on Chronic Illness and participated in this first Conference on Chronic Illness. After three days of study, this Conference gave promise of "a golden age of achievement ahead in the prevention of chronic disease."

The influence of Christian faith in the healing of diseases and the preservation of health is now so generally recognized that the church must be at the heart and center of any problem affecting the health of our people, old and young.

Because prevention is more sensible and less expensive than depending on relief and cure, it is wise to remove the causes before the dis-

eases become deeply set.

Another basic result of this National Conference was emphasis on the necessity of trained personnel such as doctors, nurses, social workers, teachers and health educators. Herein is another unlimited opportunity for the church to aid in the program of giving Christian training to students to participate in its healing ministry.

The Conference pointed up a difficulty when it said, "Social Science courses in liberal arts colleges usually fail to include instruction in the health and medical care aspects of sociology and economics." It recommended that "Liberal arts colleges and other institutions above the secondary level should give proper emphasis to health facilities in teaching the social sciences so that all students might be more interested in health and preventive medicine." A high ideal was set for young people when the Conference said, "Candidates for the health profession should demonstrate proper motivation, a deep sense of mission and a fundamental liking for people." This is the aim and ideal of the church, but stated here by a non-church commission on better health for 28 million people in the nation.

## "I BELIEVE IN TITHING"

(Continued from page 2)

will not help with the plowing, who wants a victory but will not join forces in the battle.

Life is not like a football game where you may sit as a neutral in the bleachers and cheer for a good play or gripe at a bad one. Life is more like a battle between good and evil, right and wrong, the kingdom of God and the forces of iniquity. If you are concerned about the outcome of this conflict, if you really want to see the forces of righteousness strengthened, if you want to see the advance of God's kingdom, then tithing is not a discipline to be dodged until confronted by inescapable emergencies. Tithing is your glorious opportunity to prove your discipleship and to fortify your good purposes with strength.

If you are interested in the cultivation of these matters, there is hardly anything better you can do than to commit yourself. If you believe that generosity is good and that a sense of responsibility is a grand idea, put a high priority on them. The folk who say that they will give when they are able to give usually never get around to very much giving.

There is a great deal of similarity between giving and saving. Did you ever try to save at the end of the month out of what is left over? If you did, you probably never saved anything. In a recent magazine article there was a heading that said something like this: "Five Wrong Ways to Save Money." I did not read the article. I knew all five of them and a good many more. There is one good way to save and that is to commit yourself for what you want to save and then live out of what is left over. The same thing is true about generosity. If you only give to the church or to the interests of God's kingdom out of what is left over, you are not going to give very much. The first thing you know, even though you believe in generosity and in responsibility, you will be as selfish as if you had no good purpose at all.

If you really want to accomplish a great purpose, if you want to live by a fine ideal, you have to accept a discipline. Give your ideal a high priority in your life, make it an earnest commitment of your soul. That is why tithing has commended itself to the church in all generations. It is why many religious people have found great satisfactions in it. It has not been a burden to their souls. It has been a discipline through which they have found the fulfillment of their own finest purposes.

### PRAYER

Father, help us to strengthen our good purposes with simple and steadfast commitment. For Christ's sake. Amen.

## THE NEW LEGISLATION

(Continued from page 3)

Adult Fellowship and President of Methodist Treasurer or Treasurers, President of Young Youth Fellowship. d. There shall be not less than three or more than nine Trustees for each Church and they must be twenty-one or over. One-third of the Trustees may be members of some other Church than the Methodist. Rotation of Trustees is required, it is optional for Stewards. e. All Quarterly Conference committees are optional. Committees other than those named may be added. f. The new legislation provides for the election of an assistant Superintendent of the Church School in charge of membership cultivation. g. There is an entirely new section on the acquisition of property, its use, improvement, mortgaging and disposition of it. That section should be studied carefully by every preacher.

4. The new legislation says that in every church of every pastoral charge there shall be an administration body called the OFFICIAL BOARD, hereafter designated as the BOARD. The Board shall be responsible to the Quarterly Conference.

a. It shall be composed of all Stewards, elective and ex-officio, Trustees, except those who are not members of the local Church, and, of course, the pastor or pastors. b. The Board shall be organized annually by the election of a Chairman, Vice-Chairman, a Recording Secretary, a Treasurer and a church lay leader.

5. The new legislation provides that the work of the local Church shall be carried on by organizing four commissions which are required for every church.

a. The Commission on Membership and Evangelism is composed of not less than two laymen, two women, two young people, and as many additional persons as the Quarterly Conference may determine.

This commission is organized annually by the pastor. The officers to be elected are determined by the commission.

(1) The work of this commission is rather broad in its scope. It supervises the church roll and tries to keep it up-to-date, it promotes the total program of evangelism, visitation, worship, and the distribution of evangelistic literature, it cooperates with other commissions in establishing new places of worship, and promotes family worship in every way possible.

b. The Commission on Education consists of three classes of members. First, ex-officio

members which are the pastor, church school superintendent, the division superintendents, the director of Christian education and the church school secretary. Secondly, members elected by groups other than Quarterly Conference: that is, one each from the W. S. C. S. and the Youth Fellowship. Thirdly, elected members at large. You may elect as many as the Quarterly Conference directs.

(1) In a small church this membership may be changed and may be almost the same as the Workers' Conference.

(2) The duties of this commission are heavy as is seen from a partial listing of same. It determines the policy of the church school and gives it direction. It properly organizes the church school and promotes the use of proper literature. It elects the teachers and officers of the church school and fills vacancies. It provides for the training of all church school workers and sees that all standards set up by the General Board of Education are met.

c. The Commission on Missions consists of not less than three persons and as many more as the Quarterly Conference may direct. It elects its own officers.

(1) Its business is to circulate missionary literature, periodicals and information among members of the church. It plans and carries out the annual school of Missions in every charge. It works in cooperation with the Quarterly Conference and other interested agencies of the local church in seeing that the giving for missions is maintained on a high level.

d. The Commission on Finance is composed of certain ex-officio members as well as those elected by the Quarterly Conference. The pastor, lay leader, financial secretary and treasurers of the church are ex-officio members. The Quarterly Conference may elect not less than three but as many more as it decides necessary.

(1) This commission prepares the annual budget of the church and presents it to the Official Board for adoption. It is responsible for carrying on an every-member canvass in the church each year. It makes provision for the audit of the church books each year and report to the Quarterly Conference. It is responsible for making provision for the financial needs of the church.

I am sure that you will understand that I have had to leave out many things which I would like to have said on this subject, but time forbids that I say more. Secure a copy of the new Discipline and read it for no Methodist should be ignorant of what is in it and especially a preacher.



## EISENHOWER CALLS PRAYER A NECESSITY

**P**RAYER is simply a necessity," President Eisenhower told members of Congress and high government officials at a prayer breakfast in Washington. The President said prayer was needed not only by those in high positions of authority but by persons in all walks of life. The breakfast was sponsored by the International Council for Christian Leadership to "dedicate" the new chief executive to "Christian responsibility" during his administration. It also marked the opening of the Council's four-day meeting here. The Council is a lay group formed in 1936 to promote Christian ethics in government and every-day living. Members of the Supreme Court, the Cabinet, and House and Senate weekly prayer breakfast groups attended the breakfast, together with many foreign delegates to the Council conference. All were guests of hotel executive Conrad Hilton, a Council director. President Eisenhower, speaking informally, said he wished to express a few thoughts on the subject of prayer. "The first is the need that we have in these times for help outside ourselves," he said. "I don't mean just for the Cabinet and for the leaders of our government, but for all of us." In drafting the Declaration of Independence, the President said, the founders of the republic wanted to tell the world what motivated them to establish a new nation. "And so they said, 'We hold . . . that all men are endowed by their Creator with certain unalienable rights.'" President Eisenhower said. "When they said that our rights spring from the Creator, in that one sentence was established forever the fact that free government is deeply imbedded in religious faith or it makes no sense. 'Prayer is simply a necessity,' he added. "By prayer we mean an effort to get in touch with the infinite. Our supplications are imperfect, as they must always be. But they do bring us together. If we back away from our problems and seek guidance in prayer, the problems fall into proper focus."

### Eisenhowers Sit in Lincoln Pew at Manuscript Unveiling

President and Mrs. Eisenhower sat in a pew once occupied by Abraham Lincoln as New York Avenue Presbyterian church in Washington, D. C., dedicated a permanent memorial shrine that will preserve the original draft of the Emancipation Proclamation. Barney Balaban, president of Paramount Pictures Corp., who donated the manuscript, sat with the Eisenhowers. Dr. George M. Docherty, pastor, preached the church's traditional Lincoln's Birthday sermon. The document enshrined in the church is written in Lincoln's own hand and was presented to the Cabinet on July 22, 1862, when the subject of proclaiming the freedom of slaves was first discussed.

### Report Mrs. Luce To Serve As Contact With Vatican

Mrs. Clare Boothe Luce, nominated by President Eisenhower to be United States ambassador to Italy, also will serve as unofficial American representative to the Vatican, according to reports in Washington. The State Department declined to comment on the reports, which came from highly placed sources, that the new administration would seek this means of settling the controversy over renewing official U. S. representation at the Vatican. The United States has had no envoy at the Vatican since Hyron C. Taylor resigned as personal representative of the President in 1950.

### Disciples Build Church Without a Congregation

Dedication of a new \$30,000 Disciples of Christ mission church in Enid, Okla., marked the successful conclusion of what denominational officials called "an unusual experiment — building a church without a congregation." The church was erected in a new Enid residential development with funds advanced by three of the city's older Disciples

gon territory in 1834 and that they worked closely together to assure its becoming an American state rather than a Canadian province.

### Churchmen, Tavern Owners Back Same Bill

Churchmen and tavern operators are supporting a bill in the Montana legislature to ban the sale of beer in grocery stores. The measure was introduced in the House under sponsorship of a tavern owners' group but it quickly won the backing of the Montana Council of Churches and other religious bodies. The Council issued a circular letter urging churchmen throughout the state to "flood" legislators with messages asking them to vote for the bill.

### Judge Gives Youth Lecture on John Wesley

Federal Judge T. Whitfield Davidson revoked the probated sentence of a 16-year-old Fort Worth, Texas, boy after giving him a lecture on the life of John Wesley, founder of Methodism. The judge, an Episcopalian, noting that the boy's middle name is Wesley, advised him to mend his ways and imitate the goodness of his namesake. The boy originally got a five-year sentence for car theft. Last December he stuck a gun in an airman's ribs and forced him to drive around Dallas. Judge Davidson committed him to a federal reform school for four years.

### Launch Program to Make Community 'Church Conscious'

A six-point program to make the community "church conscious" has been launched by the Selma Council of Churches in California. It includes: (1) A released-time religious education program for elementary school children. (2) Periodical good neighbor services in Selma churches. (3) Community park services for residents of all ages. (4) Training

classes for Sunday school teachers. (5) Increased youth commission activities. (6) Daily vacation Bible school programs during the summer months.

### Open Sunday School For Retarded Children

The first Sunday School to be organized in Minnesota for mentally retarded children began its sessions at Christ Lutheran church in St. Paul. The project is sponsored jointly by the St. Paul chapter of the Association for the Mentally Retarded and Christ Lutheran church. Designed for all Protestant children, the Sunday school hour will be divided into three parts; worship and singing, class instruction and a period with visual aids. In voting to make church facilities available for the project, the Christ Lutheran congregation took the position that "a church should exist for the purpose of teaching in whatever way it can," the Rev. M. A. Egge, pastor, said. The committee in charge said there are at least 800 mentally retarded children in St. Paul who have no opportunity for special religious instruction.

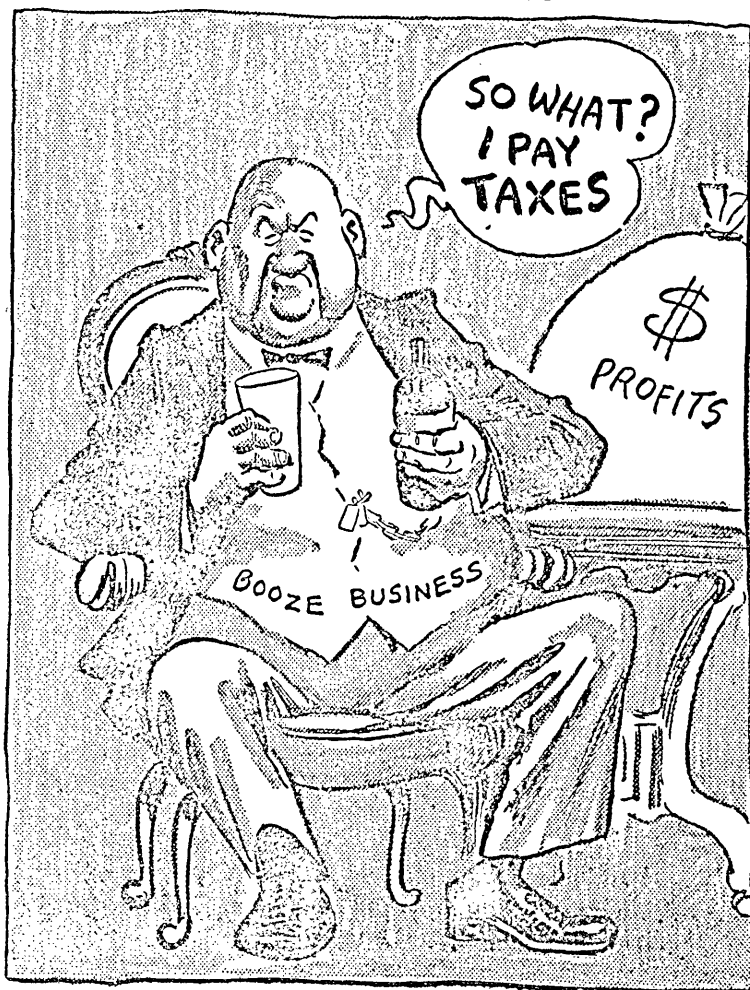
### Queen Juliana Asks Dutch To Have Faith in God

Queen Juliana of the Netherlands broadcast an appeal to the Dutch people to have faith in God as they faced the staggering task of recovering from the worst floods to hit Holland in 500 years. In addition to the 1,372 known dead, the flooding waters ruined one-sixth of the country's farmland and brought distress to a million of the nation's 10,500,000 population, at least 300,000 of whom were left completely destitute. "God now calls upon our powers of resilience and upon our faith in Him," the Queen said. "All these sufferings lead but to one deliverance, for the living as well as the dead, and that is in the mercy of God working in every one of us. 'Where there is distress, God's blessing is near.' The answer to why the Dutch people were so sorely tried, Queen Juliana said, is known 'only to Him who knows when to call each of His children to His presence and who knows what ordeals and trials we are able to sustain, individually and collectively.'"

### Lists 'Seven Deadly Sins' For Ministers

A list of "seven deadly sins" for clergymen was given in Los Angeles by Dr. Georgia Harkness, professor of applied theology at the Pacific School of Religion, Berkeley. Dr. Harkness offered her list of "occupational hazards" at the fifth annual Ministers Convocation at the University of Southern California. They are: (1) spiritual pride (2) feverish over-activity (3) under-activity (4) eagerness for praise (5) accepting material standards of success (6) dark night of the soul (7) double-mindedness — in which one wishes to please God but also wants to please himself. Dr. Harkness said ministers want approval and promotion like anyone else and often let this desire unconsciously set their standards. "A minister's pride often leads to restless activity without sufficient prayer or trust in God," she said. "He reacts by losing working efficiency and falls into spiritual frustration. 'For all these seven sins God has a corrective if one is humble, honest in self-examination, prayerful and trustful.'"

## LIQUOR IS A NARCOTIC



## NORTH ARKANSAS CONFERENCE NOTES

By Ira A. Brumley

### Vacation Church School Workshop and Camping Conference

The North Arkansas Conference held a Vacation Church School workshop and camping conference, First Methodist Church, Conway, February 9-10.

The workshop was under the leadership of Mrs. Ira A. Brumley, Conference Director of Children's Work, assisted by Mrs. Herbert Monday of Little Rock; Mrs. Albert Gatlin, Conway District Director of Children's Work; Miss Lula Doyle Baird of Morrilton; and Mrs. H. E. Tomlinson of Memphis, Tenn.

The following workers of district teams were in the workshop:

Mrs. W. D. Murphy, Jr., Mrs. David Conyers, Miss Grace Drowns and Mrs. A. C. Burt of Batesville; Miss Barbara Meacham of Moorefield; Miss Sue Osment and Mrs. Paul Jones of Conway; Mrs. T. R. Whid-don of Lincoln; Mrs. Clifford Vance of Gravette; Mrs. Frank Morris of Lincoln; Mrs. Harold Womack of Wynne; Mrs. Lois Walker of Forrest City; Mrs. Henry Wenzel of Helena; Mrs. Frances Winter of Ft. Smith; Mrs. Arnold Stratton and Mrs. J. H. Hoggard of Van Buren; Mrs. Verlie Harris of Greenwood; Mrs. Rue Caulk of Ozark; Mrs. H. D. Castleberry, Mrs. W. W. Mills, Mrs. A. P. Jumper, and Mrs. Neal Rittle of Jonesboro; Mrs. R. E. Owens of Marked Tree; Mrs. Paul Lanier of Biggers; Mrs. Elmo Thomason of Walnut Ridge; Mrs. Jesse Johnson of Piggott; Mrs. T. E. Abington of Beebe. A number of Conway people were in the program from the two local churches.

The camping conference was under the leadership of Ira A. Brumley, assisted by Rev. H. O. Eggensperger who has become an outstanding leader in the field of camping.

Each camping situation was to be represented in the program. The following persons attended this part of the session: Rev. Floyd Villines, Jr. of Beebe; Rev. W. J. Spicer of Booneville; Rev. James Meadors of Mansfield; Rev. Earl Carter of Hartman; Rev. J. H. Hoggard and Rev. Robert Paul Sessions of Van Buren; Rev. Alfred A. Knox and Rev. Charles B. Wyatt of Ft. Smith; Rev. Arnold Simpson and Miss Betty Letzig of Fayetteville; Rev. James W. Workman, Jr. of Springdale; Rev. Charles W. Lewis of Eureka Springs; Rev. Ethan Dodgen of Forrest City; Rev. G. A. McKelvey of Earle; Rev. J. Clarence Wilcox of Brinkley; Rev. R. A. Dorman of No. Little Rock; and Rev. David Conyers of Batesville.

### Stewardship Course at Gardner Memorial

Rev. Irl Bridenthal has been having a Sunday evening class on Christian Stewardship. This has been held just before the Sunday evening service.

He reports that more than one hundred people have registered for the course. He also reports that his evening church service has been attended better since the beginning of the course.

Such fellowship programs can be

worked out on a non-credit basis just as well and make the Sunday evening a more vital program in the local church. Why should not the adults have a fellowship program just as well as the youth. If we had been having such an adult evening fellowship we might have been doing more with our youth, because most of our youth problems are adult problems.

### Quitman Training School

The Quitman Charge is having a one-unit training school on Improving the Work of the Church School. **Plan Your Vacation Church School**

It is time for local churches to plan their vacation church school program. It takes long time, planning to make for a good school. We are suggesting for the North Arkansas Conference churches the use of the following units this year:

Kindergarten: My Home and Family, Roorbach

Primary: Our Daily Bread, Baird  
Junior: We Would Follow Jesus, Crosby

If you want an Intermediate unit you will find a list in the list of vacation church school materials.

The districts of the conference are planning for district or sub-district workshops on vacation church school work. It would be well for you to select the courses you plan to use and put the text materials into the hands of your workers at once that they may read before the workshops are held. You may find that your church has some or all the texts, as these have been used in other years.

The Jonesboro District is to have three sub-district workshops this month:

Blytheville, February 19.

Marked Tree, February 20.

Jonesboro, February 26.

Other workshops will be announced as they come to us.

### North Little Rock Training School

The North Little Rock Area has a splendid training school planned for Feb. 22-26, with the following courses and instructors:

Teaching Children, Mrs. Waldo Wettengel

Methodist Youth Fellowship, Rev. James S. Upton

Work of the Adult Division, Mrs. V. K. Chowning

Christian Education in the Church, Rev. Howard Cox

Christian Beliefs, Rev. Alf A. Eason

A Preface to the Bible, Rev. Ralph Ruhlen

This school is for all interested persons. A larger enrollment is expected for this school than has ever been for a North Little Rock school.

Rev. I. L. Claud is Chairman of the Board of Managers and Rev. William Wilder is Dean of the School.

The school is to be held in Gardner Memorial Church this year.

### Yellville Stewardship School

Rev. J. Albert Gatlin conducted a course on Christian Stewardship, Yellville Methodist Church, Feb. 8-10, with an enrollment of more than fifty from the churches of the Yellville Charge, Cotter, and Mt. Home Parish.

Brother Gatlin is giving special attention to helping churches work out

### TRAINING SCHOOL AT PHARR CHAPEL

A very successful Training School for Christian Workers for the Morgan City-Berwick Area was held at Pharr Chapel in Morgan City on January 25-27. Rev. and Mrs. E. R. Haug of the First Methodist Church in Franklin were instructors. Mr. Haug taught the course on "The Life of Paul" and Mrs. Haug taught a course for teachers in the Children's Division, entitled "Planning for Children in the Church."

Thirty-three persons from the two churches registered for the courses. Of this number thirty completed the credit requirements and will be awarded course cards. There were several visitors present for each of the sessions. Pre-registrations were secured from the Berwick Church by Rev. Clayton W. Bennett, pastor, and from the Morgan City Church by J. L. Sanders, Church School superintendent and chairman of the Board of Managers for the Training School.

A fellowship period was held between sessions each evening and refreshments were served.

Rev. Eskel L. Tatum, pastor of the Morgan City Church, was Dean of School.

### FILMSTRIP ON LOCAL CHURCH

"The Local Church Organized for Work" is the title of a filmstrip recently released by the newly established Radio and Film Commission. It has to do with the new plan of organization of the local church as adopted by the General Conference of last year.

The filmstrip has 60 frames interpreting the new organization and the relationship of the quarterly conference to the Annual, the Juris-

a financial program.

### Dyess-Whitten School

We have had a report this week indicating that forty-two enrolled Sunday for the course on Christian Beliefs being taught by Rev. Thurston Masters, Whitten Church for the Dyess-Whitten Charge.

We need more such one unit schools for our charges.

### INTERMEDIATES GIVE PROGRAM ON AFRICA

As the culmination of an intensive and most interesting study on "The Church at Work in Africa" which the Junior, Intermediate, and Young People classes of Swifton church have been engaged in, Mrs. Lawton McClard and her class of Intermediate boys and girls presented a program on "What About Africa" at the service Sunday, February 1, at 7:00 p. m. Elaine Cheek accompanied congregational singing. Robert Lynn Brann read the scripture and Jan Bullard gave the invocation. The program consisted of an imaginary tour of Africa, emphasizing the mission work being done there, and book reviews of the work done by Robert Moffat, David Livingstone, Alexander McKay, James Aggrey and Albert Schweitzer given by Larry Hughes, Christine Ashley, Patricia Dudley, Joan Winkles, and

### "METHODIST SERVICE PROJECTS"

The 1953 edition of "Methodist Service Projects," Methodism's basic vocational manual, is off the press, and copies may be had by writing the Conference Office. This manual contains helpful information as to various types and kinds of full-time service, and will be found to be an invaluable aid to those who have responsibilities for vocational guidance.

This booklet will not be a general mailing to pastors as in former years. However, if those desiring copies will write us of their needs, we will make the needed copies available, without charge.—Roy E. Fawcett

### FREE LEAFLETS ON PLANS FOR CHURCH SCHOOL BUILDINGS

(Continued from page 5)

In cooperation with the Joint Committee on Architecture, the Local Church Division committee has produced a free leaflet "Your Church School Building" and "A Guide to Church Planning." "Your Church School Building" may be ordered from the Service Department, P. O. Box 871, Nashville, Tennessee. "A Guide to Church Planning" is published in three booklets—one for the small church, one for the suburban church, and still another for the large church. A limited quantity of these is available through the Department of General Church School Work, at the above address, to churches undertaking building projects.

ranged in such sequence an interested group will be able to visualize the new plan of organization and to interpret responsibilities and relationships of all groups and commissions in the local church. There is no sound recording, but a script is provided.

This filmstrip may be purchased from the Methodist Publishing House, 1910 Main Street, Dallas, for \$3.00. The Conference Office has a single copy which will be made available as far as possible, without charge.—Roy E. Fawcett

Elaine Cheek. Ray Fisher Davis said the benediction. The offering received will go to mission work in Africa which the Methodist Youth Fund helps support.

At the conclusion of the service, Mrs. McClard was host for an informal social hour in the church dining room to the entire congregation with the parents and grandparents of the class members as special guests. Mrs. J. E. Linam, Mrs. J. H. Heathcott, Mrs. A. F. Smith and Mrs. C. P. Trice assisted in serving dainty refreshments. In every respect it was a very profitable service and many have expressed the wish for more like it.

Out of town guests were Mrs. Belle Lemay, Mr. and Mrs. Cecil Lemay and sons of Alicia.—Mrs. C. P. Trice



## HOSPITALS AND HOMES BOARD MEETS IN CHICAGO

SEVERAL HUNDRED Methodist leaders from throughout the United States met at the Palmer House, Chicago, last week for the annual meeting of the General Board of Hospitals and Homes and the Annual Convention of the National Association of Methodist Hospitals and Homes. The Board convened on Tuesday, February 10, and the Convention was in session February 11 and 12.

Membership in the General Board is fixed in number by the General Conference and includes two representatives from each of the six Jurisdictional Conferences of Methodism, two Bishops selected by the Council of Bishops, and four additional members-at-large elected by the Board. Membership in the Convention is open to members of the General Board of Hospital and Homes, chairman of the various annual conference Boards of Hospitals and Homes, and the administrators, directors, superintendents, and chaplains of the various institutions related to the National Association of Methodist Hospitals and Homes. These two groups meet annually.

Those attending the Chicago meeting from the Arkansas-Louisiana Area included Bishop Paul E. Martin, who delivered the featured address at the annual Convention banquet; Rev. T. T. McNeal, Little Rock, Director of the Methodist Children's Home of Arkansas; Dr. W. Henry Goodloe, Ft. Smith, Chairman of the Board of Trustees, Methodist Children's Home of Arkansas; Rev. E. Everette Patton, Eudora, Chairman of the Little Rock Conference Board of Hospitals and Homes; Rev. Elmer Thomas, Magnolia, Director of Golden Cross, Little Rock Conference; Rev. Earle Cravens, Harrison,

Chairman of the North Arkansas Conference Board of Hospitals and Homes, Rev. E. P. Drake, Abbeville, Chairman of the Louisiana Conference Board of Hospitals and Homes, Rev. Ewing T. Wayland, one of the Editors of the *Arkansas Methodist* and *The Louisiana Methodist*. Mrs. Martin, Mrs. McNeal and Mrs. Drake also attended.

In the election of officers for the National Association for next year, J. M. Crews, Administrator of the Methodist Hospital at Memphis, was named President-Elect. Mr. Crews will automatically become President at the next annual meeting. The Memphis hospital is owned and operated by the North Arkansas Conference, the Memphis Conference and the North Mississippi Hospitals.

Among those who received Memberships in the Methodist Hall of Fame in Philanthropy this year were Mr. and Mrs. J. J. Perkins of Wichita Falls, Texas. This membership was presented to Mr. and Mrs. Perkins in behalf of the Board of Hospitals and Homes by Bishop Martin, formerly pastor at Wichita Falls. Memberships are awarded annually to The Methodist Hall of Fame in Philanthropy by the Board to persons who have made outstanding contributions to Methodist institutions.

Other speakers at the Convention included Bishop Marshall R. Reed, Detroit, who delivered the keynote address; Dr. Karl P. Meister, Executive Secretary of the Board of Hospitals and Homes; Bishop Charles W. Brashares, Chicago; Bishop William T. Watkins, President of the Board of Hospitals and Homes; and B. W. Selen, Superintendent of the Bethany Home and Hospital, Chi-

## METHODIST TREASURER REPORTS ON GIVING

With only the final third of the fiscal year remaining, Methodists still have a little more than half of their annual appointment to World Service to raise before May 31st.

Figures released at the end of January by Dr. Thomas B. Lugg of Chicago, treasurer, showed an eight-month total receipts of \$4,682,879.19. World Service apportionment for the year is \$9,660,000. Even so the total receipts for the eight-month period are 9 percent more than during the same period last fiscal year.

January receipts for World Service totalled \$773,813.84, a drop from the \$842,025.59 reported for the first month in 1952.

World Service specials totalled \$63,994.27 for the eight months since June 1st of last year—a two percent gain over the same period in the previous fiscal year.

The General Advance fund dropped off seven percent, with January receipts amounting to \$322,765.80 in contrast to \$362,780.69 reported in January, 1952.

## MINISTERS CONFERENCE ON WORLD-WIDE CHURCH

"Ministering to an Ecumenical Era" will be the general theme of

Chicago, and President of the National Association. Several other qualified leaders also delivered addresses and led discussion groups.

Other institution heads in the Arkansas-Louisiana Area who belong to the Association but who were unable to attend the Chicago meeting are Dr. T. B. Thrower, Superintendent of the Methodist Home Hospital, New Orleans, and Dr. C. B. White, Superintendent of the Louisiana Methodist Orphanage, Ruston.

## BISHOP LEETE PURCHASES MORE WESLEY LETTERS

Bishop Frederick D. Leete, retired, who carries on a busy life as president of the Methodist Historical Library in St. Petersburg, Fla. has acquired 25 letters written by John Wesley to Joseph Benson.

Offered to him by a London firm of autograph and booksellers for \$1,250., Bishop Leete borrowed the money, purchased them for his collection, and is paying for them gradually. He now owns 70 Wesley letters as well as many more Wesley items.

Bishop Leete is building up an endowment fund to provide for the future protection of his rare collection in a fireproof suite in Broadway Methodist Church, Indianapolis.

A quarterly publication, The Journal of the Methodist Historical Library, Inc. lists the contents of Bishop Leete's library in the April-June 1953 issue, now available through Bishop Leete by addressing him at Randolph Hotel, St. Petersburg, Fla.

Boston University's 24th annual Conference on the Ministry, February 16-18.

Speakers will include the Rev. Dr. Oscar T. Olson of Cleveland who was a delegate last summer at Lund; Bishop G. Bromley Oxnam of Washington, D. C. a president of the World Council of Churches, who will make a critical evaluation of that organization; and Bishop F. Gerald Ensley of Des Moines in sermon presentations, followed-up by workshops in Homiletics.

Dean Walter G. Muelder of the B. U. School of Theology, has been serving on the Advisory Committee on the theme of the 1954 Assembly of the World Council of Churches.

## AREA CIRCULATION CAMPAIGN SUPPLEMENTAL REPORT NO. 1

THROUGH FEBRUARY 14TH

### ARKANSAS METHODIST

<b>ARKADELPHIA DISTRICT—Total 1211</b>			
Glenwood Ct., Hollis Simpson	11	17	28**
<b>HOT SPRINGS</b>			
First, E. C. Rule	13	79	92
Pullman Heights, H. R. Holland	26	47	75**
Hot Springs Ct., C. H. Gilliam	9	9	9
Okolona Ct., E. T. McAfee	13	48	61**
Piney Grove, S. K. Burnett	5	5	11*
<b>CAMDEN DISTRICT—Total 1798</b>			
First Church, Robert B. Moore	9	99	6 114
Fairview, Alfred De Black	5	56	2 63**
Junction City Ct., D. J. McCammon	7	45	1 53**
Magnolia, Jackson Street,			
David M. Hankins, Jr.	19	58	1 78**
<b>HOPE DISTRICT—Total 1419**</b>			
Center Point, L. O. Lee	2	1	3
Doddridge Ct., W. P. Walker	9	12	21
Richmond Ct., J. Wayne Mann	10	19	2 31*
<b>LITTLE ROCK DISTRICT—Total 1832</b>			
Carlisle, Curtis Williams	7	35	3 45
DeVall's Bluff, George E. Williams	5	29	1 35
Hickory Plains, C. D. Meux	2	7	9
<b>LITTLE ROCK</b>			
First Church, Aubrey G. Walton	29	153	16 193
Highland, Rufus Sorrells	35	55	8 98
Hunter, Fred L. Arnold	12	45	57
Pulaski Heights, Kenneth Shamblin	16	76	3 95
Scott St., J. E. Cooper	3	40	43
Winfield, Cecil R. Culver	40	115	7 162
<b>MONTICELLO DISTRICT—Total 1268**</b>			
Dumas, R. A. Teeter	11	65	2 78**
Eudora, C. Everett Patton	2	26	1 28**
Hamburg-Snyder, M. W. Miller	3	61	4 68**
New Edinburg Ct., P. D. Alston	3	24	1 23**
Warren, First, J. Ralph Clayton	15	60	6 81
<b>PINE BLUFF DISTRICT—Total 1240**</b>			
Good Faith, B. F. Fitzhugh	4	29	1 34**
<b>PINE BLUFF</b>			
Hawley Mem., George W. Kerr	17	33	50**
Lakeside, Otto Teague	46	7	101
Sheridan, Bryan Stephens	11	43	5 59*
St. Charles, Claude R. Roy	11	2	13
<b>BATESVILLE DISTRICT—Total 910</b>			
Batesville, First, E. G. Kaetzell	15	81	6 104**
Moorefield-Asbury, B. W. Stallcup	10	31	41**
Mountain Home Parish, Lee Anderson	8	18	25
Swift-Alicia, J. E. Linam	7	38	45**
Tuckerman, Golder Lawrence	33	33	33
Yellville, Theron McKisson	18	22	40
<b>CONWAY DISTRICT—Total 1354**</b>			
Atkins, George Stewart	2	27	29**

Bethel-Cato, Donald Smith	1	18	1 20**
Conway First, Joel Cooper	42	97	23 162
Dardanelle Ct., Frank Weatherford	1	18	19**
Fouche Valley Ct., J. G. Greening	10	12	22**
Morrilton First, H. J. Couchman	16	98	114**
<b>NORTH LITTLE ROCK</b>			
First, J. Wm. Watson	64	139	2 205**
Washington Ave., I. L. Claud	5	72	8 85**
<b>FAYETTEVILLE DISTRICT—Total 1188</b>			
Bentonville, H. E. Pearce	18	60	4 82*
Centerton, Charles Wages	1	27	2 30
Eureka Springs, Charles Lewis	1	14	15
Fayetteville, Central, D. L. Dykes Jr.	25	133	26 184
Lincoln, Thos. R. Whiddon	4	27	1 35*
Siloam Springs	6	64	5 75
Springdale, First, H. M. Lewis	31	100	131**
<b>FORREST CITY DISTRICT—Total 1430**</b>			
Colt, L. L. Langston	4	25	2 31
Elaine, W. Glenn Bruner	9	50	59**
Holly Grove, O. M. Campbell	3	31	34**
Vanndale, J. H. Richardson	7	20	1 28*
West Helena, Jesse J. Decker	28	64	1 93**
<b>FT. SMITH DISTRICT—Total 1538</b>			
Charleston, O. D. Peters	13	51	64*2
Clarksville, Paul M. Bumpers	28	78	3 109**
<b>FT. SMITH</b>			
First, Fred G. Roebuck	36	191	4 231
Goddard Memorial, Alfred Knox	32	95	3 130
Magazine Ct., John W. Sandage	2	16	18
Prairie View, C. R. Nance	5	25	30**
Van Buren—First, J. H. Hoggard	8	51	3 62**
St. Johns—Van Buren, Robert P.	5	26	1 32**
Sessions	8	43	3 54**
Waldron, Oscar J. Evanson	6	12	18
Waldron Ct., Fred Thompson	6	12	18
<b>JONESBORO DISTRICT—Total 1508**</b>			
Jonesboro First Ch., J. M. McCormack	27	82	8 117
<b>PARAGOULD DISTRICT—Total 1028**</b>			
Beech Grove, Ivan R. Wilson	7	24	31
Maynard-Ravenden Spgs., Loyd Turner	1	20	21
Stanford, Sedgwick, Robert Simpson	21	19	2 42**
Walnut Ridge, Elmo Thomason	25	66	2 93**
*Dean, Henry Trotter	2	3	5*
<b>SEARCY DISTRICT—Total 959</b>			
Antioch, W. T. Johnson	7	26	33**
Augusta, H. Lynn Wade	12	46	8 66**
Griffithville, Ray Edwards	6	22	28**
Heber Springs, W. Vance Womack	4	61	4 69**
Leslie, Travis Williams	4	10	14**
McRae, Robert Johnson	4	25	29
Searcy-First, Lloyd M. Conyers	10	91	4 105**

### THE LOUISIANA METHODIST

<b>ALEXANDRIA DISTRICT—Total 1091</b>			
Elizabeth, Geo. A. LaGrange	5	23	28
Melder, Clyde T. Shaw	17	17	17
Montgomery, E. A. Keasler	5	21	1 27**

Pollock, R. H. Harper	3	33	36*2
Simsport, R. L. Borderlon	1	1	2
<b>BATON ROUGE DISTRICT—Total 1086</b>			
Bethel, Van Carter	2	7	9
Blackwater, A. G. Taylor	20	7	27
Eliz. Sullivan Mem. Bogalusa,			
A. J. Cain	16	25	16 57
Kentwood, G. C. Dean, Jr.	5	16	21
Ponchatoula, A. M. Freeman	17	46	63
<b>LAKE CHARLES DISTRICT—Total 749</b>			
Abbeville, E. P. Drake	20	2	22
Cameron, J. A. Knight	12	17	29**
Church Point, J. P. Frederick	15	3	18
<b>CROWLEY</b>			
First Church, Alfred M. Brown	10	2	12
Wesley, Leroy Dickerson	14	3	17
DeRidder—First Church, Geo. Pearce, Jr.	13	24	3 40
Hornbeck, C. J. Thibodeaux	22	6	28**
Lake Arthur, Robert M. Brown	11	29	40**
<b>LAKE CHARLES</b>			
Oak Park, T. R. Weber	1	1	2
University, John B. Hefley	11	33	44
Rayne, Douglas T. Williams	10	9	19
Sulphur, J. C. Whitaker	51	9	1 61
<b>MONROE DISTRICT—Total 1697**</b>			
Collinston-Swartz, David Herrell	7	5	12
Crowsville-Baskin Ct., D. R. Deen	7	8	15
Delhi, D. E. Wineinger	1	25	23
Gilbert, J. W. Boyd	19	24	43**
Oak Grove, R. L. Clayton	4	20	1 25
Rayville, Earl E. Emmerich	22	53	1 76**
<b>WEST MONROE</b>			
First Ch., R. H. Staples	71	101	172**
Claiborne, F. L. Hearne	10	23	33**
<b>NEW ORLEANS DISTRICT—Total 1192</b>			
Franklin, E. R. Haug	12	28	40
<b>NEW ORLEANS</b>			
First Church, N. H. Melbert	17	93	110
Gentilly, Eldred Blakely	23	36	1 60
Gretna, E. C. Dufrense	14	22	36
Jefferson, John T. Redmon	36	36	72*2
Napoleon Ave., Albert S. Hurley	14	9	23
<b>RUSTON DISTRICT—Total 1583**</b>			
Doyline-McIntyre, Fred A. Mead	13	15	28**
Heflin-Brushwood, S. L. Lantrip	14	3	17
<b>SHREVEPORT DISTRICT—Total 1187</b>			
Benton, L. A. Carrington	2	14	16
<b>BOSSIER CITY</b>			
First Church, W. R. Wendt	7	26	33
Curtis Park, H. C. Norsworthy	10	23	33
Coushatta, B. E. Bond	16	29	1 46**
Haughton, W. M. Allen	9	27	36
Pelican, Luther A. Boddie	3	18	1 22
<b>SHREVEPORT</b>			
Broadmoor, Leonard Cooke	59	42	101
Cedar Grove, Roy E. Mouser	13	29	42
Noel Mem., John J. Rasmussen	34	102	136
Park Ave., J. W. Mayne	4	25	29
Vivian, Kenneth G. McDowell	23	18	41



# THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



## WHAT'S IN A NAME?

By Mabel C. Stewart

BY the time Comfort reached home from school there were tears just ready to make a path down her rosy cheeks. Her mother looked at her in surprise. "Why, what's the matter, dear?" she asked. "Didn't you have a happy time in the new school?"

"No, I didn't at all," sobbed Comfort. "I hate that new school! Mother, is my name funny? I never thought about it, but the boys laughed at it today."

"I don't think it's funny; I like it," said her mother. "You can be proud of your name. Shall I tell you a story about where your name came from?"

"Oh, yes, do," said Comfort eagerly, the sunshine coming back into her eyes.

"Well," began her mother, "once, a long time ago, when our country was very new, a young man and his wife decided they would join a group going West, to make a new home for themselves. Now going West didn't mean they were going to California, or Oregon, or even Kansas, or any of those states we think of as 'out West' today. They were going from the East clear over the Allegheny Mountains, to the Western wilderness which lay beyond in the wilds of Pennsylvania. There were unfriendly Indians in those parts, and it took a great deal of courage, and faith, and endurance to face the dangers and hardships of that frontier life. The brave young couple were Jonathan and Abigail Draper. They had one little girl whom they named Comfort, because she had come into their home soon after they had lost their little boy, her older brother."

"Did Comfort go with them, too, over the mountains?"

"Of course she did. Mr. and Mrs. Draper couldn't take all their household possessions, but you may be sure they took their little Comfort with them. It was a long, hard journey, but finally the company reached a clearing where a few others had settled before them, and there they, too, stopped, and began to build homes. Logs had to be cut, and you would not think the crude little cabins built from them were very nice houses, but the Draper family thought they had a snug, comfortable little home when theirs was finally finished. They were very thankful that they were nicely settled in their home before little Daniel, Comfort's baby brother, arrived. Most of the time he slept happily in the cozy wooden cradle which his father made for him. Comfort loved to rock the cradle, if Daniel became restless, and watch him drop off to sleep again."

"One day Comfort's father, with other men of the settlement, went away to hunt, for all the meat these early settlers had to eat came from the game in the forest and the fish in the streams. Comfort waved good-bye, then watched her mother make molasses cookies, which she packed away in the stout wooden container."

"I must go to the spring to bring water," she told Comfort. "It will take only a few minutes. Do not move out

of the house, child, and keep an eye on your brother."

"Comfort took her doll, Hester Ann, and a fat molasses cookie, and sat down on the doorstep. Now Hester Ann did not look like any doll you ever saw."

"What was she like, Mother?"

"Hester Ann was made out of a cornucopia. She was not a very pretty doll, certainly, but Comfort loved her. She sat quite contentedly on the doorstep, munching her cookie and pretending to rock Hester Ann to sleep, when all of a sudden her heart nearly stopped. Out of nowhere, it seemed, two Indians appeared. They came, very quietly, right up to the doorstep where Comfort was sitting."

"Wasn't she frightened, Mother?"

"Frightened! She was scared stiff!"

"Indians were much to be feared in those early colonial days, and little Comfort had heard many tales of the terrible things which they had done to the settlers. But she came from brave stock, and she was brave now."

"What do you want?" she asked them.

"Of course the Indians could not understand English, any more than she could understand their language. They made some strange sounds which she could not interpret at all."

"I don't know what you want," said Comfort, "but my mother made some good molasses cookies this morning, and I'll give you some of them. You stay right there!"

"Dropping Hester Ann on the doorstep, she quickly entered the cabin, and brought out some cookies. When she returned, one of the Indians had picked up Hester Ann and was looking at the doll intently. Comfort handed out the cookies."

"The Indians tasted the cookies and grunted. Comfort didn't understand the grunts, but what the Indians were really saying was, 'These are good, very good.' They squatted on the ground and ate more cookies. Comfort was worried about Hester

Ann, and wished her mother would come back from the spring."

"The Drapers' nearest neighbors were the McNairs, who had a boy, John, a little older than Comfort. John's father, too, had gone hunting, and John was hoeing the garden patch. What was his amazement, when he looked up, to see two Indians at the Drapers' cabin. It did not take this frontier boy long to reach Comfort's side. By this time, however, the Indians, with more grunts, were rising and moving away."

"They're taking Hester Ann with them," cried Comfort, in distress.

"Just a doll! Let them take her!" said John.

"Just then Comfort's mother came up the little hill from the spring. Her face was white when she learned of the Indians' visit."

"I didn't let them inside, and Daniel didn't cry," said Comfort, "but they took Hester Ann away!"

"Her mother held little Comfort close. 'Never mind,' she said, 'we can make you another Hester Ann. I thank God my brave little girl is safe.'"

"Some days later the Indians again appeared. Comfort's father was at home then, and he, too, was frightened. The settlers had good reason to fear the Indians. But there was no reason to fear these Indians. They had only brought a present for Comfort, the little girl who had been kind to them. Their present was a pair of moccasins, of soft deer hide. After presenting their gift, they silently disappeared into the forest. No one ever knew why they had come in the first place, but even to this day we are all proud of this courageous little pioneer girl who later married John McNair and became your great-great-great-great-grandmother! Now, don't you think you have reason to be proud of your name, Comfort?"

"Oh yes, I do," said Comfort, happily.

Some days later, when Comfort's teacher asked the children to tell

## KING

By Marjorie Allen Anderson

*Billy's Prince is a jet black dog;  
Jimmy's Duke is brown;  
But my dog, King, is a spotted dog,  
He's the best dog in our town.*

*Prince has a big, long shaggy tail;  
Duke's has a curl on the end;  
But King has a stub that he wags all  
the time,  
For he's glad that he's my friend.*

## BUSY AS A BEAVER

*Oh, a busy lad is the beaver bold  
As he chews at the mountain ash.  
He works around and around its  
base*

*Till down it comes with a crash.*

*He says to the saucy mountain  
stream:*

*"I think I'll make me a lake,  
I'll pile the limbs in a big brush-  
heap*

*And use my claws as a rake.*

*"My feet are webbed and my teeth  
are sharp,  
And a useful thing is my tail,  
It's now a rudder and now a stool  
And now turned into a flail.*

*"The baby beavers will mind my  
pond  
And race and wrestle with glee  
Or sun themselves on the fallen log,  
Or sip mountain water for tea.*

*"So I bring the limbs of the cotton-  
wood  
And twigs of the aspen, too,  
And take a bit of the slippery elm  
To make me some slippery stew."*

—George F. Paul,  
in *Our Dumb Animals*

stories, Comfort asked:

"May I tell a true story?"

"Yes, indeed," said her teacher.

"That will be all the better."

Comfort began: "Once upon a time, a long time ago, when our country was very new—"

When she had finished, one of the boys said, "I think Comfort should be proud of her name. Not even a boy could have been braver!"

And never again did anyone laugh at Comfort's name. — The Sunday School Times

## JUST FOR FUN

Jane, a 21-year-old Korean typist who works for the 1st Marine Air Wing in Korea, often finds herself puzzled by Marine language.

Sgt. James F. Hennelly, an "old hand" in Korea, was about to be rotated to the States and the rigors of civilian life. He was soberly discussing his future with other Marines, when the girl, puzzled, interrupted with genuine concern: "But," she wanted to know, "do you speak civilian?"—Quote

Mother had taken over the driving of the family car. Suddenly young Bill announced: "Isn't it queer that when Mom is driving we never see any blithering idiots, but when Dad drives we see a lot of them!"

## ARKANSAS METHODIST



## SO MUCH TO LEARN

*There is so much for a boy to learn,  
I find something every day.  
The world is full of wonderful things,  
They're found both in work and play.*

*I can't learn it all at once I know,  
Mother says I will never get through,  
But I have a happy time as I find  
Things that are strange and new.*

—A.E.W.

# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. EWING T. WAYLAND, Editor

## GUILDS HOLD WORKSHOP

The Wesleyan Service Guild of Warren was host to the Guild Workshop for the Monticello District on Sunday, February 8, from two until five o'clock. Forty-six Guild members, representing five of the eight Guilds, were registered. Those Guilds represented were Fordyce, McGehee, Monticello, Star City, Tillar and Warren.

Mrs. T. S. Lovett, Conference W. S. C. S. President, Mrs. R. B. Thomas, Conference Guild Secretary, and Mrs. Hazel Dabney, Associate Conference Guild Secretary, were present to lead discussion groups. Mrs. T. F. Key, of Warren, District Guild Secretary, was in charge of the program. During the social hour tea was served by the Warren W. S. C. S.—Pauline Stroup, Reporter

## WOMEN IN THE CHURCH

By Mary Fowler

The 66th annual observance of "World Day of Prayer" will be held on February 20 in more than 17,000 communities in the U.S.A. with interdenominational religious services, and in some 113 other nations. Begun in 1887 by Presbyterian women, it is now under the auspices of all Protestant women related to the National Council of the Churches. The day's offerings will help provide a spiritual and social ministry in migrant camps, in-service training for ministers engaged in church-centered community work among Negroes in rural areas, and make available religious education and social service for American Indians. Overseas it will aid in support of union Christian colleges in the Orient, publication of 21 Christian magazines circulated among women and children in 25 countries, aid to some 30,000 foreign students matriculating at U. S. colleges and universities, and work among war and disaster victims.

Mrs. W. Murdock MacLeod, general director of United Church Women, national organization of most of the Protestant church women in the United States, announces that the Council's Biennial Assembly will be held October 5 to 8, 1953, in Atlantic City, N. J. The last such gathering was held in 1950, and will hereafter be held in odd numbered years.

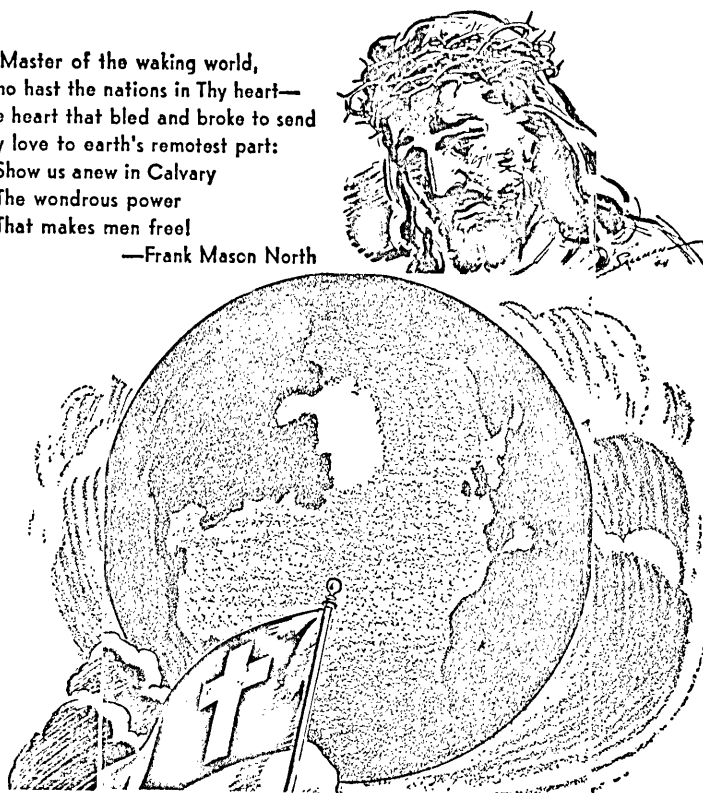
The Emperor of Japan has presented a scroll and a gift to the Seiwa Social Center in Osaka "as a means of expressing his appreciation of social work being done in a number of places and to encourage its continuance." The Seiwa Center was chosen as one of the best in all Japan. Commendation of its activities was expressed recently also by John D. Rockefeller III when he made an extended visit to its services. The Seiwa Social Center is operated by the Seiwa Junior College for Christian Workers in Nishinomiya, midway between Osaka and Kobe, thriving industrial cities. The College is a consolidation of the former Lambuth Training School for Kindergarten Teachers (Osaka) and the former Congregational Bible School (Kobe). It was originally organized in 1933 by the managers

(Continued on page 14)

## WOMAN'S SOCIETY PROMOTES MYF FUND

O Master of the waking world,  
Who hast the nations in Thy heart—  
The heart that bled and broke to send  
Thy love to earth's remotest part:  
Show us anew in Calvary  
The wondrous power  
That makes men free!

—Frank Mason North



The Little Rock Conference Woman's Society of Christian Service is sponsoring a poster contest on the general theme of the MYFund, as announced this week by Mrs. Edward McLean, Conference Secretary of Youth Work.

Every local church in the conference may enter a poster, which will be taken to the March meeting of its sub-district, and judged there. The best from each sub-district will be sent to Mrs. McLean, and from these a committee of judges will choose the best three. The local churches whose posters are chosen will have the privilege of sending a representative to be the guest of the Conference Society at the opening night banquet of its Annual Meeting, April 7, at Grand Avenue Church, Hot Springs.

All posters must be on the general theme of the Methodist Youth Fund, but may depict any phase of it such as purpose, use, method of collection, promotion, etc.

The posters sent to Mrs. McLean for judging, will become the property of the conference, and will be used to promote the MYFund throughout the conference.

Each local Secretary of Youth will want to help her group in preparing for this contest, and any additional information can be secured from Mrs. Edward McLean, First Methodist Church, Pine Bluff, Arkansas, or Rev. Roy Fawcett, Executive Secretary of the Little Rock Conference Board of Education, Exchange Building, Little Rock, Arkansas.

## LOUISIANA LITERATURE AND PUBLICATION NOTES

By MRS. P. D. LAMBERT

REPORTING in Literature and Publications improved from 78% for the first quarter to 85% for the second quarter. Mrs. C. B. Tebow, Alexandria District, had 100% reporting, and Mrs. C. J. Tackaberry lacked only one report. We are setting our goal for 90% for the third quarter.

SUBSCRIPTIONS to our two publications, "The Methodist Woman" and "World Outlook" have increased: 204 gain, 3091 total, 202 gain, 1406 total, respectively. The number of societies having all officers subscribers to "The Methodist Woman" increased from 35 to 47 and to "World Outlook" from 7 to 10. The Monroe District, with Mrs. C. L. Taylor as Secretary, leads in this field. Mrs. Robert Compton of Lake Charles District reports that the Prospect Society has 14 members—all subscribers to "The Methodist Woman." Mrs. W. R. Simmons, Shreveport, writes that after Mrs.

W. E. Noel attended the School of Missions, her society at Gilliam now has all 14 officers subscribing to both magazines. Mrs. Wideman Watson, Ruston District, presented our literature in an unusual manner. Mrs. F. C. Haley modeled a dress made of covers from our publications and field literature. Mrs. A. O. Buckingham wrote that all secretaries reporting to her used the back page of "The Methodist Woman" for new literature.

FILMSTRIP, "Pathway of Print," is now being used in the Monroe District. This presents the editorial work of the New York office and Literature Headquarters.

NEW LITERATURE has been presented in several quarterly letters. Mrs. W. W. Paxton, Conference Secretary of Spiritual Life, recommends "Be Ye Therefore Perfect" for retreats and quiet days. Mrs. C. F. Goldthwaite, Conference Secretary

(Continued on page 15)

## NEWS IN BRIEF

The Executive Committee of the Lake Charles District will meet February 25 at 10 a. m. at the Iowa Church, when plans will be made for the annual district meeting.

Mrs. T. S. Lovett, Little Rock Conference President, was the guest speaker at the Lakeside Church, Pine Bluff, at the monthly dinner meeting February 9.

The Middlebrook society met February 4 at the church with five members present. The society was honored to have the district deaconess, Miss Mary Chaffin, who gave an inspirational talk. Other guests present were Mrs. Virgie McClure and Mrs. John Dudley, of the Five Oaks church, and Mrs. Effie Carrol and Mrs. Ollie Martin from the Maynard church. Mrs. Lloyd Turner gave an interesting report on what missionaries have done for the country of India.—Mrs. Truman Johnson, reporter

The University Church, Lake Charles, Woman's Society of Christian Service, presented Mrs. John B. Hefley in a review of the book "So Sure of Life" at the church February 18. Ladies from all of the churches in Lake Charles attended.

Approximately eighty women attended a tea at the Goddard Memorial Church, Ft. Smith, February 3, honoring the 47 new members who have been added to the Woman's Society of Christian Service in the last six months. Mrs. T. L. Hunt, who directed the membership drive, was in charge of the tea.

Miss Elizabeth Thompson, rural worker in the Louisiana Conference, was a guest speaker at the luncheon February 5 of the First Church, Lake Charles. Members of the Nell Dyer, Eulalia Cook and Mary Culler White circles were hostesses and 65 members attended. Mrs. W. W. Paxton gave the closing worship service entitled "Nearness to God." Miss Thompson gave the closing prayer.

Memorial Methodist Church, Society Monroe, began a series of covered-dish supper meetings on January 13 with an address by A. L. Swanson, superintendent of Louisiana Training Institute. Heading the committee in charge of this series are Mrs. W. A. Cotton, Mrs. Herbert Walker, Mrs. J. B. McCoy, Mrs. W. R. Cain and Mrs. John Brown. All women of the church are invited to these meetings, and are urged to bring friends.

Star City Guild held its Guest Speaker night Tuesday, February 10, and a leadership Training meeting was held by Mrs. T. S. Lovett.

The Woman's Society of Christian Service of the Pine Grove Methodist Church met in the home of Mrs. Pearl Sibley on Wednesday evening. Three of the members gave a very inspiring devotional, "Christian Discipleship." Rev. Ted Smith gave a book report on "St. Francis of Assisi." After a short business session, the group enjoyed refreshments.



# CURRENT NEWS IN ARKANSAS METHODISM

## GRADY AND GILLETTE BUILDINGS DEDICATED

Educational Buildings at the Grady Methodist Church and the Gillette Methodist Church were dedicated in appropriate services by Bishop Martin on Saturday evening and Sunday morning. Bishop Martin was assisted in these services by Dr. J. L. Dedman, Pine Bluff District Superintendent, Rev. L. Gray Wilson, Grady pastor, and Rev. Everett Vinson, Gillette pastor.

The new Grady building has been constructed adjoining on the west side of the sanctuary, is of dark buff tile and concrete construction, providing 2150 square feet of floor space all on one floor. The addition has four classroom, kitchen, and a 24 by 36 fellowship hall. The building has been erected at a cost of \$10,000 not including much of the labor which was donated by members of the church. The building committee for the project consisted of H. R. Woods, Sr., chairman, O. W. Keahey, Wirth Blankenship, H. R. Woods, Jr., J. D. Hawley, O. D. Harshaw and Frank Fletcher. The finance committee included B. I. Harvey, chairman, B. A. Bell, Ross Keahey, Dudley Bueford, V. E. Moran and Stewart Tribble. Construction of the building was begun in April of 1952 and the addition was used for the first time in November. Bishop Martin delivered the dedicatory sermon and led in the service of dedication on Saturday evening,

February 14. A coffee honoring Bishop and Mrs. Martin, Dr. and Mrs. Dedman, and Rev. and Mrs. Vinson was held in the home of Mrs. T. S. Lovett following the service.

The first unit of the Gillette building program, a three story educational building, was dedicated following the morning worship service, Sunday morning, February 15. Built at an actual cost of \$25,000 not including labor and materials donated by church members and friends, the building is of brick and tile construction, having a large fellowship hall and kitchen facilities on the first floor, most of the church school facilities on the second floor, and the MYF room on the third floor. Outside dimensions of the building are 34 by 64 feet. Construction was begun one and a half years ago and was first used in December of 1952. The building committee included J. C. Place, Chairman, Ben Lowe, Robert Lowe, Mrs. W. L. Trites, Mrs. W. C. Natho, C. W. Collier, G. C. French, E. E. Gregory, J. B. Nichols, and Fritz Lehman. Dr. Dedman and Rev. Mr. Vinson, pastor, assisted Bishop Martin in the dedicatory service. Mrs. Natho, chairman of the Board of Education, presented the building for dedication. At the noon hour lunch was served in the fellowship hall for the Gillette congregation and friends.

## A TRIBUTE TO BROTHER GLOVER

Rev. J. F. Glover came out of retirement to become pastor of our church on the first Sunday in July, 1951. He was our pastor for one and a half years. During this time our church building was moved from 4700 Towson Avenue to 1302, South Independence, a lovely location with much more space, two blocks north and one block east of the former location.

Under his leadership educational facilities, Sunday School rooms, two rest rooms, a kitchen and a recreational room were added. The cost of these improvements was about \$8,000.00. He personally did a lot of the work, in spite of the fact that he was seventy-five years old. During the terrific heat of last year, while he worked on this project, he

suffered a blood clot near the brain from which he never recovered. The church was re-named in his honor, the Glover Memorial Methodist Church.

The pall bearers at his funeral were members of our Board of Stewards. The music was given by our choir. Members of the choir, together with other members of our church went from Ft. Smith to Paris for the service.

Brother Glover has many friends all over Arkansas who would like to know about his last work. I think he would be pleased to have it related in the Arkansas Methodist. He was a wonderful character. The memory of his life and service will live long in our entire community. —Mildred Cozort, Church Secretary

## VANTREASE METHODIST CHURCH HAS RADIO PROGRAM EACH SUNDAY MORNING

The Vantrease Methodist Church of El Dorado has recently entered into a year's contract with radio station KELD of that city for a thirty minute program to be heard each Sunday morning from 8:00—8:30 a. m. to be known as the Vantrease Methodist Hour. The service originates in the church and features the singing of a Quartette composed of Hermis McAlister, Gordon Morgan, Dale Booth, and Howard Warren. Mrs. A. B. Sellers is the accompanist. Frank Meeks is the announcer. The spoken message is brought each Sunday morning by the Reverend Fred Schwendemann, pastor of the

church.

Two fine young business men, and brothers, Tommy and Gordon Wright, are making available the financial backing for the Vantrease Methodist Hour. The program is being sponsored under the firm names The Wright Butane Service Company of El Dorado, and the B. and W. Green Stamp Company. The Radio Committee of the church consists of George Rea, T. F. Meeks, J. E. Waugh, and J. R. Wilkins.

## QUOTAS FOR THE "THOUSAND CLUB"

Quotas for the "Thousand Club" have been announced by Charles A. Stuck, lay leader of the North Arkansas Conference.

The club is a project of laymen in

## "METHODIST MEN'S HOUR"

Listed below are the stations in Arkansas and Louisiana that carry the "Methodist Men's Hour" radio program, together with the hour of broadcast:

### ARKANSAS

Station	City	Day of Broadcast	Hour of Broadcast
KLRA	Little Rock	Sunday	10:30-11:00 P. M.
KFPW	Fort Smith	Sunday	12:30- 1:00 P. M.
KBTM	Jonesboro	Sunday	11:00-11:30 A. M.
KAMD	Camden	Sunday	1:00- 1:30 P. M.
KELD	El Dorado	Sunday	7:30- 8:00 A. M.
KUOA	Siloam Springs		

### LOUISIANA

KMLB	Monroe	Sunday	7:15- 7:45 A. M.
KPLC	Lake Charles	Sunday	2:30- 3:00 P. M.
KSYL	Alexandria	Sunday	12:30- 1:00 P. M.
KAPK	Minden	Sunday	1:00- 1:30 P. M.
KVOL	Lafayette	Sunday	8:30- 9:00 A. M.
WJBO	Baton Rouge	Sunday	9:00- 9:30 A. M.

## TO STUDY LAY PREACHING IN ENGLAND

Charles A. Stuck, Methodist lay leader of the North Arkansas Conference, will study the lay preaching phase of Methodism in England on a two weeks tour next month.

His itinerary will take him to Salisbury, Bristol, Oxford, Birmingham, Manchester, Leeds, Epworth and Newcastle-upon-Tyne. He will confer with church leaders in London before returning.

Taking advantage of the opportunity to visit the places where Methodism had its origin, Mr. Stuck plans to see Kingswood, where John Wesley and George Whitefield preached; the rooms at Oxford occupied by the Wesleys and the rooms where the Holy Club met; and Epworth, where John and Charles Wesley were born.

He will attend a conference of lay preachers at Birmingham.

He will leave Arkansas March 13, arriving in London by plane on Sunday, March 15. His guide on the tour will be the Rev. Greville Lewis, secretary of the local lay preachers' department in England, who arranged the itinerary.

Mr. Stuck is author of a booklet, "Lay Preaching in the Rural Church," recently published by the Methodist Board of Evangelism.

His home is Jonesboro.

## RABBI VISITS HENDRIX CAMPUS

### Rabbi Visits Campus

Rabbi Albert H. Friedlander of Vicksburg, Miss., visited the campus this week under auspices of the Jewish Chautauqua Society, which sends a representative to the campus annually.

Rabbi Friedlander, a native of Germany, spoke before the student body and also to several smaller groups, using such topics as The Romance of Jewish History, The Bible—A Book for Today, What the Jew Believes, and Minority Groups and Society.

### Seniors Complete Requirements

According to Victor Hill, Hendrix College registrar, seven seniors completed all requirements for graduation in January. They will participate in the graduation exercises May 31 at which time they will receive their degrees.

The seven who completed graduation requirements are Henry Blankenship, Conway; Gene Higgenbotham, Conway; Bob Reep, Camden; Eugene Shaneyfelt, Little Rock; James Shelton, Conway; Ruth Warren, Hampton; Bennie Dial Wilson, Beebe.

## COLLEGE EXTENSION CLASS IN CHILD PSYCHOLOGY

Sixteen teachers and parents have completed a college course in Child Psychology. The course was an extension class from the Arkansas State Teachers' college at Conway and taught by Rev. Henry W. Jinske, pastor of the Mountain View Methodist Church.

Those completing the course were Mrs. Ima Cruse, Mrs. Bud Jenkins, Bud Jenkins, Miss Mildred Graham, Mrs. Lloyd Gladden, Mrs. Mabel R. Long, Mrs. Edward Grigsby, Mrs. Hattie Storey, Mrs. H. W. Jinske, Mrs. Ola B. Parnell, Mrs. Ruby Brewer, Mrs. Mary Hinkle, Mrs. Ann Powers, Mrs. Francis B. Farris, Mrs. Lois Ann Brewer, and Howard Brewer.

We want to express our appreciation to Joe Leslie, our County Supervisor, and to Dr. H. L. Minton and Dr. Ben Lewis of the State Teachers college for their cooperation and kindly assistance.—H. W. Jinske, Instructor

The Methodist Church to finance construction of new churches. Its aim is to reach 1,000 men or women within the conference who will pledge to give \$10 when asked, provided they will not be asked oftener than three times within a conference year or ten times within the quadrennium.

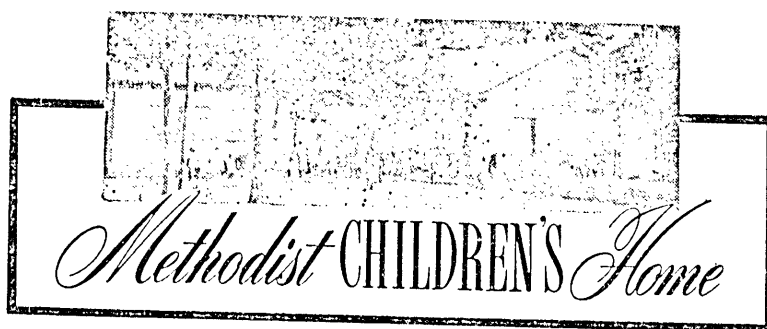
The money is to be sent to Mr. Stuck, who will send it to the Board of Missions and Church Extension.

Quotas assigned by the North Arkansas lay leader are as follows:

Batesville	110 members
Conway	125 members
Fayetteville	130 members
Forrest City	155 members
Fort Smith	180 members
Jonesboro	180 members
Paragould	110 members
Searcy	110 members
TOTAL	1100 members



"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



## FEBRUARY 8, 9, 10 MARION AND BAXTER COUNTIES

Sunday, February 8, was a busy day for the writer. A training school at Yellville was the order of the day and two following days. At 10:00 a. m. I visited the Cedar Grove Church. The pastor, Rev. Theron McKisson, announced that I would preach, though I had hoped to improve my stock of sermons by hearing him. A splendid group of people was on hand. At 11:00 o'clock the Yellville congregation afforded me another opportunity to speak. The attendance here was also good. The afternoon found us back at the church for the first class session in our course on Stewardship of Possessions. A fine group was present. After two class sessions we had a period of fellowship at the parsonage home. At 7:30 the parsonage family and the writer entered the beautiful new Bull Shoals church for the evening worship. This service was well attended. After having spoken five times during the day, the night's opportunity for rest was indeed welcomed. On Monday and Tuesday night we held class sessions which were attended by the pastors of Marion and Baxter Counties. Rev. W. L.

Diggs of Cotter, Rev. Lee Anderson Mountain Home Parish, Rev. L. F. LaFavers of Mountain Home, and lay workers of the co-operating churches. There was a wonderful spirit in the school. Plans were further perfected for the Annual Town and Country Convocation which will be held at Gassville, April 17.

While in Marion County, I visited in the Pleasant Ridge Community which is the birth place of Bishop H. Bascom Watts. Bishop Watts attended the little Methodist Church there when he was a boy. His father began his ministry in this community but later moved to Texas. The outlying cemetery is the burying place of the grandparents of the Bishop. We are hoping that Bishop Watts can be with us on the day of the Convocation at Gassville. Our own Bishop Martin and other church leaders will be present.

Baxter and Marion Counties have produced some of the great leaders of our church. Their names will be given at a later date. Some of them will be with us April 17 at Gassville. —J. Albert Gatlin

## ELM SPRINGS AND HARMON CHARGE

This has been a good year thus far. The first six months we have received thirty-five members into the church. One church which has been inactive for ten years has been reorganized. This is the church at Thornsberry. The pastor now give one Sunday morning service a month to this church at 10:00 o'clock. The church at Robinson was reorganized about two years ago and the pastor also preaches one Sunday morning each month at this church.

Our church building at Elm Springs has been completed. Plans are under way to complete the educational building. When this is done the church will have a \$15,000.00 plant. To date the building program has been carried on without incurring any indebtedness.

At the Second Quarterly Conference, C. A. Stewart, principal of the high school here, was recommended for license to preach. Through the years there have been fifteen ministers licensed to preach from this church.

Our goal for Hendrix College was \$300.00. This has been reached. We have also exceeded our quota for the Arkansas Methodist. We feel that we are advancing in every way on the charge. During our pastorate there have been one hundred five additions to the church. We have prospects for several more additions before the time for our Annual Conference.

As a part of our Week of Dedication program we are planning a Spiritual Life Mission at Elm Springs and Harmon churches in an

## ARKANSAS CONGRESSMAN FLOODED WITH MAIL FROM ALL OVER THE NATION

Hundreds of letters from all over the nation have poured into the office of Arkansas Congressman E. C. "Took" Gathings ever since the report was issued by the Congressional Committee investigating the sale of obscene materials to adolescents. Congressman Gathings was Chairman of this committee.

Most of the letters are from parents thanking him for revealing that irresponsible publishers and distributors are forcing newsstands across the nation to display and sell to young people pocket-size books, magazines and comic books that glorify the use of narcotics, sexual looseness, abnormal sex, and crime. Many of the distributors refuse to let the newsstand owner have the good magazines unless he agrees to take the salacious publications.

One New York publisher whose sex books include some that glamorize the use of dope admitted to the committee that his income last year was \$200,000.00.

Copies of the Gathings Congressional Committee report on obscene materials have been requested by dozens of Parent-Teacher Associations, law enforcement officers, and religious groups. In fact, many of the nation's leading officials, among them the Governor of Ohio, have requested copies of the report for study.

Groups trying to help the nation's

effort to reach the inactive members for a re-dedication of their lives to Christ and the church.—Woodrow Woods, Pastor

## REPORT OF CHRISTMAS OFFERING

(Continued from last week)

Charge and Church	Annual Offering	Charge and Church	Annual Offering
SEARCY DISTRICT			
Antioch Ct.:		TOTAL	33.15
Antioch	\$ 5.20	McRae Extension:	
TOTAL	5.20	Floyd	7.63
Augusta	94.00	Vinity	12.00
Bald Knob	81.97	TOTAL	19.63
Bradford	15.00	Pangburn Ct.:	
Russell	25.00	Pangburn	10.00
TOTAL	121.97	TOTAL	10.00
Becke	180.00	Quitman Ct.:	
Cabot-Austin		Quitman	35.95
Cabot	116.85	New Hope	1.86
Austin	8.15	Mt. Pleasant	4.85
TOTAL	125.00	TOTAL	42.66
Clinton	166.05	Rosbud Ct.:	
DeView Ct.:		Center Hill	5.00
Patterson	25.03	Smyrna	5.00
TOTAL	25.03	TOTAL	10.00
Griffithville Ct.	5.00	Searcy, First	720.23
TOTAL	5.00	Valley Springs Ct.:	
Harrison-Valley View		Valley Springs	8.62
Harrison	108.00	TOTAL	8.62
Valley View	5.00	Van Buren Co. No. 1:	
TOTAL	113.00	Damascus	35.00
Heber Springs	285.60	TOTAL	35.00
Jacksonville	116.30	Van Buren Co. No. 2:	
Kensett Ct.:		Scotland	7.00
Kensett	50.63	TOTAL	7.00
Higginson	14.00	Ward-Wilburn	5.00
TOTAL	64.63	Wilburn	5.00
Leslie	23.50	TOTAL	5.00
McCrory-Fake's Chapel			
McCrory	20.00	TOTAL FOR DISTRICT	\$2236.67
TOTAL	20.00	SUMMARY	
McRae Ct.:		TOTAL—Little Rock Conference	\$39,046.93
McRae	17.15	TOTAL—North Arkansas Conf.	22,564.45
Copperas Springs	11.00	TOTAL—Individuals	343.20
Garner	5.00	GRAND TOTAL	\$61,954.63

taxpayers have praised the Gathings Committee because taxpayers must pay for the hundreds of juvenile delinquents that are being created by the flood of publications on our newsstands glorifying sexual depravity and crime. Police Inspector Herbert Case of Detroit told the committee, "I have yet to see a sex-murder case in the history of the Detroit Police Department but what I can show you obscene literature."

Many of the daily newspapers of the nation praised the findings of the Gathings Committee. The *St. Louis Post Dispatch* said, "These publishers had better clean up. They can tell the difference between 'printed prostitution' and defensible realism well enough. They and their wholesalers and their distributors can stop forcing a news dealer to accept it under the pressure of denying him the legitimate magazines which he really wants to sell."

The *Washington Post* stated, "The character of these publications, especially in point of illustration, has grown by degrees bolder and more startling. The description of them as 'vicious and provocative' given to the Gathings Committee by Mrs. Margaret Culkin Banning, no longer seems an exaggeration."

The *Boston Daily Herald* pointed out that, "Ten years ago there was some dirty literature in the United States, but it was sold on the sly and it was an off-color business. Today it is sold at the newsstand and the corner drugstore. It is big business."

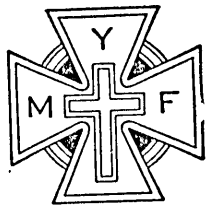
The *Memphis Commercial Appeal* stated, "Representative Gathings is to be especially commended for the fairness and thoroughness with which the inquiries were made. His was not an easy task by any means, and he conducted himself admirably in face of what appeared to be a planned campaign of ridicule by the

## JOHN T. BOLDING OF VANTREASE LICENSED TO PREACH

Brother John T. Bolding, veteran city letter carrier and post office employee of El Dorado, and active layman in the Vantrease Methodist Church of that city, was licensed to preach by the Ad Interim Committee of the Camden District this past week. The Licensing Committee was composed of Connor Morehead, R. B. Moore, D. T. Rowe, John L. Tucker, Fred Schwendimann, and Alfred DeBlack. Three members of the Committee had been associated with Brother Bolding as pastor of Vantrease. Through the years this good man has occupied a place of leadership in the church, having served as youth counselor and teacher, as Sunday School Superintendent, and as Trustee of Church Property. He has represented the church many times as delegate to the District Conference and to the Annual Conference. At present he is a member of the Board of Stewards of the Church, and serves as teacher of the Men's Progressive Bible Class of the Sunday School. He has spoken in Lay Services in and around El Dorado, and for the past several months has been preaching on Sunday Afternoon in the Bethel Methodist Church located on the Junction City highway. His many friends of the church continue to wish for Brother Bolding many years of rewarding service in this new relationship of Local Preacher in the Methodist Church.

psuedo-sophisticates, the phony liberals, and the purveyors of printed sewage. Thereby he gained stature."

Congressman Gathings points out that all States make it illegal to sell whiskey to children. He feels it is equally important to protect them from obscene writings!



## ARKANSAS-LOUISIANA

Methodist

Youth

Fellowship

NEWS

Each Conference M. Y. F. of our Jurisdiction has been requested to contribute \$100.00 to a fund for helping young people from the Indian Mission Conference and the Central Jurisdiction to attend the Youth Assembly at Mt. Sequoyah in August.

The Little Rock District M. Y. F. at our "Concern Clinic" at Aldersgate on February 6-7 raised \$42.00 of this amount and we hereby challenge the other five District M. Y. F. groups of the Little Rock Conference to raise the remaining \$58.00—Bill Hays, District President.

### WITH THE SUB-DISTRICTS

The Central Sub-District met at the Clinton Methodist Church recently. The project for the Sub-District is to send money to missions. Clinton presented a program on the M.Y. Fund. The next meeting will be held at the Damascus Methodist Church on March 8.

The Mt. Magazine Sub-District met at Lavaca on Monday evening, February 9. A recreation period was held and refreshments served. Eighty-five were present with the following churches represented: Paris, Charleston, Booneville, Coles Chapel, Branch, Scranton, Grand Prairie and Lavaca. Plans were made for a Fellowship Team, composed of young people from local churches, to work within the Sub-District. The Lavaca M.Y.F. closed the evening's program with a worship period built on the theme, "Youth and Service."

The Monroe Sub-District held its monthly meeting on February 2 at

the Crowville Methodist Church. Churches included in the Sub-District are Crowville, Gilbert, Wisner, Winnsboro, Beaufort Prairie, Mangham and Little Creek. Each church was well represented with Winnsboro having the largest number. There were 84 present. The devotional meditation was given by the Crowville group. The pastor, Rev. Ray Dean, announced the topic, "Methodist Youth Lead" and introduced the members taking part on the program. President Mansy Brown presided over the business session. Myra Ann Moore was elected publicity chairman. Marjorie Bengston and Miss Jacquelyn Cocke from Winnsboro led in games and group singing. The Crowville Councilors served refreshments.

The Marjorie Bowden Sub-District met February 11 at Tuckerman with representatives from Umsted Memorial, Newport First Church, Swifton and the host church. A Hendrix Fellowship Team, under the direction of Rev. James S. Upton, Hendrix College, provided the well-rounded program. On the team were Sybil Blankenship of Warren, who led group singing and recreation; Mary Sue Smith of Pine Bluff, who assisted in group singing and led a discussion for Sub-District officers and local MYF officers; Eugene Rushing of El Dorado who led the discussion on Community Service and World Friendship; George Tanner of Fordyce who led the discussion on Worship and Howard Childs of El Dorado who brought the sermon during the worship hour. Brother Upton led a discussion for Adult counselors and workers with youth. Refreshments were served by the Tuckerman group.

## POSTER CONTEST IN INTEREST OF METHODIST YOUTH FUND

A POSTER CONTEST to promote interest and participation in the METHODIST YOUTH FUND has been announced for the Little Rock Conference, under the sponsorship of the Woman's Society of Christian Service.

Every local church in the conference may enter a poster, which will be judged at the March meeting of the sub-districts. The best poster from each sub-district will be sent to Mrs. Frances McLean, Conference Secretary of Youth Work for the society, at First Methodist Church, Pine Bluff, and from these a committee of judges will choose the best three.

Local churches whose posters are chosen will have the privilege of sending a representative (president, world friendship chairman, or anyone they choose) to be the guest of the Woman's Society at the opening night banquet of its annual meeting at Hot Springs in April.

The METHODIST YOUTH FUND finances a program of missions and youth work throughout the world. Its missionary outreach includes

educational work, medical work, community centers, rural work, social-evangelistic work, administrative work and programs of Christian education. It enables Methodist youth through one offering to continue to help support enterprises formerly carried on through several separate offerings. It is youth's own offering and all members of the MYF, Sunday morning, Sunday evening, and week-day groups, should have a part in it.

The conference goal for youth giving this year, according to Mrs. McLean, who is director of Christian education at the Pine Bluff church, is a penny per day per person. The posters, she said, may illustrate this phase of the fund, may show how the money is used, may offer suggestions to increase support of the youth, or any other approach desired.

Rules of the contest are as follows:

1. All posters must be on the general theme of the METHODIST YOUTH FUND, but may depict any phase of it such as purpose, use, method of collection, promotion, etc.
2. Posters from each local church

## CENTENARY STUDENTS IN WHO'S WHO



Pictured above are twelve Centenary College students who have recently been selected to be included in "Who's Who Among Students in American Universities and Colleges." The twelve are: Harlie Bearden, Shreveport; Wally Baker, Dallas, Tex.; Ann Dillon, Shreveport; Connie Entrikin, Shreveport; Mary Jane Hitchcock, Shreveport; Peggy Rountree, Shreveport; Connie

Mack Rea, Muncie, Ind.; Paul Rogers, Shreveport; Vernon Sanders, Monroe, La.; Maude Jeter Thornton, Little Rock, Ark.; Rosemary Thompson, Shreveport, and Noel Tipton, Many, La.

Coeds Dillon, Entrikin, Hitchcock and Rountree, and Baker and Sanders are members of the Methodist Church and active in Methodist Student Movement work.

should be taken or sent to the March meeting of the sub-district to which that church belongs.

3. Each sub-district will choose its own committee of judges whose decision will be final in that sub-district. In case of a tie both posters will be submitted to the conference committee.

4. Names of the president, counselor and minister, along with their addresses, and the name of the MYF group, should be placed in a sealed envelope attached firmly to the back of the poster.

5. Posters chosen at sub-districts will be sent to Mrs. McLean, First Methodist Church, Pine Bluff, in time to reach her not later than Saturday, March 28.

6. All posters sent for final judging become the property of the Woman's Society of Christian Service, and will be used to promote MYFUND throughout the conference. Winners will receive an invitation to the banquet within a day or so after the contest closes.

### WOMEN IN THE CHURCH

(Continued from page 11)

of a daily newspaper in Osaka who had become interested in doing something for the people in the slum areas of that city. They early placed the institution under Christian auspices. During the recent war, the buildings were completely destroyed. But three years ago a new home for the Center was erected—though that is now proving inadequate for the services furnished.

A Methodist home missionary realized a twenty-year-old ambition to serve a mission school in Africa, when Miss Julia Titus, principal of the Allen High School, Asheville, N. C., arrived recently at the Hartzell Training School in Old Umtali, Rhodesia. Miss Titus is the daughter of the Rev. Homer F. Titus, a retired Methodist minister of the Troy (N. Y.) Annual Conference. For a number of years Miss Titus has corresponded with a missionary in Rhodesia always hoping she might serve there.

ARKANSAS METHODIST



## CRUSADE SCHOLARSHIP COMMITTEE GRANTS \$114,600



The Crusade Scholarship Committee at its recent meeting in New York, voted scholarship grants amounting to \$114,600. The majority of these grants are for new Crusade Scholars who will begin one and two year periods of study next September.

Financed by The Methodist Church through its Week of Dedication offerings, the Crusade Scholarship program has, since its inception in 1944, trained over 700 students from 50 countries, including the United States and possessions. This year students will come from Belgian Congo, Algiers, Uruguay, Brazil, Argentina, India, the Philippines,

Japan, Korea, Samoa, Malaya and Germany.

Shown in the photograph from left to right are: Miss Sallie Lou MacKinnon, executive secretary for Africa and Europe, Woman's Division of Christian Service, New York; Dr. E. Harold Mohn, executive director, Advance Committee, Chicago; Mrs. Frank G. Brooks, president, Woman's Division of Christian Service, Mt. Vernon, Iowa; Dr. James K. Mathews, executive secretary and administrative secretary for India and Pakistan, New York; Mrs. Florence H. Cox, director of Crusade Scholarships, New York; Dr. Elliott L. Fisher, executive secretary, Division of National Mis-

sions, New York; Bishop Lloyd C. Wicke of the Pittsburgh Area; Dr. John O. Gross, executive secretary, Division of Educational Institutions, Nashville; Dr. J. Earl Moreland, president, Randolph Macon College, Ashland, Va.

Other members of the Crusade Scholarship Committee not shown are Dr. Eugene L. Smith, general executive secretary, Division of World Missions, New York; Dr. George A. Fallon, minister, Wesley Methodist Church, Worcester, Mass.; Dr. Fred G. Holloway, president, Drew University, Madison, N. J.; Dr. Earl R. Brown, general executive secretary, Division of National Mis-

### OBITUARIES

**ROSE**—Mrs. J. O. Rose was born in Haughton in the year 1901 and had lived here most of her life. She joined the Haughton Methodist Church at the age of nine. She passed quietly away in her sleep on February 4 at her home after a long illness.

Mrs. Rose was the daughter of the late A. W. Prince and the late Katie Lawrence Prince and was reared by the late Dr. and Mrs. Paul Lawrence, her grandparents, all of Haughton.

Survivors include her husband, John O. Rose; a sister, Mrs. C. N. Nelson of Baton Rouge, a number of nieces and nephews and an uncle.

"In my Father's house are many mansions". We will miss Mrs. Rose in the church and in our community for the great faith she had in Christ, but as she has said many times, "God's will be done not ours."—W. M. Allen Pastor

**PROBST**—Mrs. Ruth Thomas Probst passed away at her home in Little Rock on December 23, 1952.

She was the daughter of the late C. A. Thomas of North Little Rock and was a long-time member of Hunter Memorial Methodist Church, Little Rock. For twenty years she was active in all church activities, president of the Woman's Society of Christian Service, circle chairman, Church School teacher, and other offices. She was a friend to everyone, always having a helping hand extended to everyone in need of help. She was never too busy, day or night, to try to guide some one in the right path. Her life was a guiding light to Christian living always. During her last illness her time was spent in prayer and helping those who came to her or called her to cheer her in her suffering. Rev. Fred L. Arnold was in charge

of funeral services.

Mrs. Probst was born on January 18, 1901. She is survived by her husband, W. S. Probst; two sons, William T. Probst of Little Rock and O. Joe Probst of Winona, Mississippi; a daughter, Mrs. Harry Hayes of Little Rock; a sister, Mrs. Esther Lachowsky of Conway; a brother, C. O. Thomas of Fordyce and six grandchildren.—Mrs. Harry Hayes

**ZELLNER**—John H. Zellner, age 84, passed away at his home in Prairie Grove on Saturday, January 24. Funeral services were held on Saturday at the Prairie Grove Methodist Church, with the pastor, Rev. S. O. Patty, officiating. Rev. William

Sherman of Fayetteville, a personal friend of Mr. Zellner's for sixty-five years, spoke briefly of his devotion and loyalty to his family, friends and the church.

Mr. Zellner, son of W. E. and Mary Polson Zellner, was born at Viney Grove on May 18, 1868. He was married to Miss Betty Pyeatt on October 28, 1891. He joined the Methodist Church at Viney Grove in 1893 and had been a member of the Board of Stewards there and at Prairie Grove since that time.

He was a member of the Board of Galloway College from 1910 to 1920, and was an organizer and for many years trustee of Valley Springs Training School. In addition to his

Williamsburg Methodist  
Church  
Williamsburg, New York

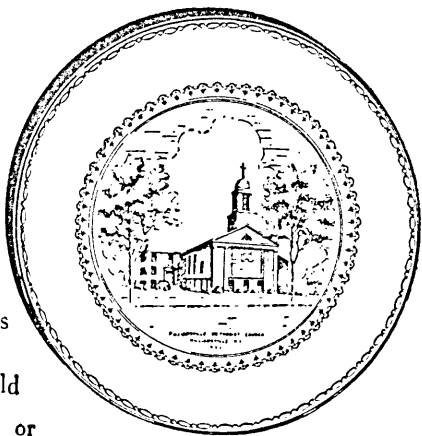
A wonderful,  
easy way to  
**RAISE MONEY**  
for your Church

- beautiful keepsake plates
- picturing your Church
- decorated in 23 Kt. Gold

It's easy for your class or group to raise funds for worthy projects and charities. Sell these lovely keepsake plates for anniversaries, dedications and Church bazaars. Each plate pictures your Church or Chancel in permanently fired single or multi-colored ceramics. Historical data is printed and fired on back of plate. Cost is most reasonable.



For sample plates and details, write:  
**WORLD WIDE Art Studios**  
COVINGTON 16, TENNESSEE



Churches throughout the nation have sold plates most successfully. Every member of your Church will want one, and plates make ideal gifts for friends and family. We will be glad to give you full information about prices, quantities and types of borders you may choose from.

church work, he was active in civic affairs, serving on the local school board for a number of years. He was president of the local First National Bank, general manager of the Southern Mercantile Co., and was interested in lumber yards, and other mercantile stores as well as extensive farming interests.

Surviving are his wife, a daughter, Mrs. M. F. Thompson of El Paso, Texas, a granddaughter, a great-granddaughter and a sister.

### LOUISIANA LITERATURE AND PUBLICATION NOTES

(Continued from page 11)

of Christian Social Relations, urges her secretaries to read the new CSR handbook.

Also new are "The Guide" and the 13th Annual Report of the Woman's Division, "Patterns for Peace." These and many other pieces of literature will be in your Book Room for the Louisiana Conference Guild, March 14, 15 and Woman's Society, March 17, 18, 19 at Reilley Memorial Church in Baton Rouge.—Mrs. P. D. Lambert

### 5,000 CHRISTIAN WORKERS WANTED

to sell Bibles, Testaments, good books, handsome Scripture mottoes, Scripture calendars, greeting cards. Good commission. Send for free catalog and price-list.

George W. Noble, The Christian Co., Dept. D, Pontiac Bldg., Chicago, 5, Ill.



### EVANGELISTS

Brady Cook

Evangelist  
Youth Worker



Pea Ridge, Arkansas  
Feb. 16-25

Rev. George Kleeb

Lamar, Arkansas  
March 2-11

Rev. Carl Adams

Calico Rock, Arkansas  
March 13-22

Rev. A. L. Peterson



Irene Cook

Singer  
Children's  
Worker

Address, P. O. Box 2763  
Little Rock, Arkansas

# 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 MARCH 1, 1953

## HOW CAN I BE HUMBLE?

READ THE ENTIRE LESSON FROM YOUR BIBLE:  
Matthew 22:34; 23:39. Printed Text: Matthew 23:1-12, 37-39.

GOLDEN TEXT: *Whoever exalts himself will be humbled, and whoever humbles himself will be exalted.*  
—Matthew 23:12

We are beginning today a new unit of three sessions. Unit VI: "LIVING AS A CHRISTIAN". Aim of unit: "To help students discover some of the essential factors of Christian living."

### A Look at the Scriptures

These events took place on Tuesday of Passion Week. On Friday of that week Christ was crucified. The printed text of the lesson deals with some scathing rebukes that Christ made against the scribes and Pharisees. These rebukes were more in the form of warnings than in bitter condemnations.

The Lord begins by calling attention to the fact that the scribes and Pharisees sit in Moses' seat. He is not placing them on the same level with Moses. Jesus greatly admired Moses. He did not object to his teaching but rather to the way the scribes and Pharisees interpreted it. In each synagogue there was a chair of special honor called "the seat of Moses". It was occupied by some teacher (usually a scribe or Pharisee) whom the congregation elected to interpret the Law of Moses to them.

The Pharisees were the religious leaders of Israel. There were about seven thousand of them at the time of our lesson, but most of the Jews believed in the interpretation of the Law as given by the Pharisees. The Pharisees were the Fundamentalists of that day, and most of the Jews followed them though they had not formally affiliated themselves with the organization. The scribes were not a religious party. They were simply the better educated people of the time. For the most part they were Pharisees. The Sadducees were the Modernists of the time, and their number was too great.

Both of these religious groups were opposed to Christ. The Lord was closer to the Pharisees in practice and doctrine than he was to the Sadducees. This latter group were the aristocrats of that time. They had accepted Hellenistic culture and had gotten many of their ideas from the Greek, a thing that was abnoxious to the Pharisees. The Sadducees — because of their willingness to accept foreign ideas and customs — stood in highest favor with the Roman Government. For many years, the High Priests were selected from their group. These Sadducees accepted the Law of Moses but they rejected all the oral tradition that had been built up around this Law.

The Sadducees opposed Christ because he was the champion of the common people whom they looked down upon as inferior and also because of his teaching. In Acts 23:8 we have a brief statement concerning the teaching of the Sadducees;

"For the Sadducees say that there is no resurrection, neither angel, nor spirit: but the Pharisees confess both." We recall that it was the Sadducees who tried to refute Christ's doctrine of the resurrection by calling attention to the seven brothers who at various times had the same woman as wife. The Sadducees raised the question, "Whose wife will she be in the resurrection; for all of them had her?"

The Pharisees objected to Christ on two main points: First, he mixed and mingled freely with Gentiles, and secondly, he would pay no attention to many of the oral traditions they had built up around the Law of Moses. They had expanded the original Ten Commandments into about six hundred commandments. This was done in such a way that they completely governed the lives of the Jews, both in their deeds and in their words. Their religion was a totalitarian regime in the spiritual realm, just as much as were the regimes of Mussolini and Hitler a few years ago and Stalin in the political realm today. This idea of totalitarianism through religion is still with us. The strongest Christian group — from the standpoint of numbers — in the world today is still trying to practice what the Pharisees did in their time. They are totalitarian in the authority they try to assume over the lives of their members.

The Lord advised his disciples and the crowds that followed him to do what the scribes and Pharisees taught out of the Law so long as they were properly interpreting it, but he warned them not to follow the example of these teachers. It was a case of teachers not practicing what they themselves taught. We have often heard of preachers and teachers saying to those who heard them, "Do as I say and not as I do." These scribes and Pharisees were not honest enough to put the matter that way, but that is what they were doing any way. In fact these would-be teachers pretended to be very religious. The Lord accused them of binding heavy burdens and placing them on the shoulders of others; burdens that they themselves would not touch with a finger. The heavy burden the Lord was speaking of was not the Law of Moses, but rather the oral tradition and interpretation the Pharisees had added to it. They had added so many of their own ideas to the Law of Moses and had thus made their religion such a complicated affair that the common people who had to toil from daylight until dark to make a living didn't have time to learn it. Then these scribes and Pharisees went on to insist that these people were cursed because they did not know the law. These scribes and Pharisees went

a long way in their attempt to deceive the people. In the Sermon on the Mount Christ accused them of performing all their religious acts in the public to be seen and praised of men. They prayed on street corners, and made much ado when they gave alms to the poor. All of this was done for the purpose of calling attention of the people to themselves. They thus won for themselves the reputation of being very religious when in truth their hearts were corrupt. This was the practice of hypocrisy in the highest degree.

In our present lesson the Lord went on to say of these people, "They make their phylacteries broad and their fringes long, and they love the place of honor at feasts and the best seats in the synagogues, and salutations in the market places, and being called rabbi by men."

These phylacteries were leather cases which the scribes and Pharisees bound on their foreheads and wrists at the hour of prayer. They contained quotations from the Law. By making them extra large they were easily seen by the people. The robes of all adult Jews had tassels or fringes at the four corners. These scribes and Pharisees made these tassels extra long to call added attention to themselves. They thus won for themselves the reputation of being very holy.

### Why Such Harsh Condemnation?

One will not find anywhere in literature harsher condemnations than those which the Lord brought against these people. In fact these condemnations are so harsh and so unlike the general Spirit of the Lord that some scholars say that they are the opinions of the writer of the Gospel of Matthew rather than those of Jesus. It is a well known fact that the first century Christians were far more bitter in their feeling toward the scribes and Pharisees than was the Lord. It seems, however, that these condemnations did come directly from the Lord. In the first place condemnation is not always incompatible with love. There is such a thing as one loving others so much that he harshly condemns their activities and attitudes which he realizes are destroying their souls. Deep down in the heart of the Lord these condemnations came from a spirit of love and a desire to save. Kindness had been tried and had failed. He then proceeded to use harsh means in a last attempt to awaken them to a realization of their condition. Then, too, these people were leading the masses. It was a case of the blind leading the blind. Christ said they were standing in heaven's gate. They themselves would not enter and were preventing others from entering. The only way the Lord could win the masses away from these blind leaders was to discredit them as leaders and he proceeded to do so with these condemnations.

Christ further warned his hearers against seeking to be called "rabbi" or "father". The term "rabbi" originally meant teacher but it later came to be used as an honorary title carrying a great deal of prestige, as much in fact as the double titles D. D. and Ph. D. carry today. These proud, arrogant, self-righteous Pharisees were glad to have such prestige though they were not worthy of it. The term "father" would imply that they were filled with experience and rich in wisdom. No adult Christian has a right to expect an-

other to guide and direct his life in every minute detail as though he were a child.

In speaking of true greatness, the Lord went on to say, "He who is greatest among you shall be your servant." People are great, according to the Lord, not because of their material possessions or the prestige they have among their fellows, but because of the unselfish service they render to others. We recall how he washed the disciples' feet and reminded them that in spite of the fact that they called him Lord and Master, he was among them as one who served. It is not a matter of the number of servants that one can have to serve him but the amount of unselfish service he can render to others.

In those days servants had a wide variety of occupations ranging all the way from the most menial task to that of overseeing the property of, or training the children of their masters. Those servants who gladly obeyed their masters and were loyal to them in every respect were usually exalted or promoted to higher tasks, while those who selfishly and arrogantly looked after their own interest were abased or demoted. This thought is brought out in the memory selection for today. Humility is rewarded both here and hereafter.

The last verse of the printed text has to do with the Lord's lament over Jerusalem. There are recorded three such lamentations of Christ over the doomed City. The first is found only in Luke (Luke 13:34-35) and the second is found also only in this Gospel Luke (19:4-44). This one was given at the time of the triumphal entry of the Lord into Jerusalem. The one of our lesson is found only in Matthew. Some forty years after it was given it came to pass, when the Roman army led by Titus overthrew the city and laid its walls flat to the ground. The Temple was also destroyed at that time. The people failed to heed the warning of Christ and doom came upon them.

### The Practice of Humility

The Scripture dealt with above emphasizes the importance of humility. The theme of our lesson raises a very important question: "HOW CAN I BE HUMBLE?" Most of the above Scripture deals with what humility is not. The scribes and Pharisees were everything else but humble.

Humility is attained by looking to Jesus. So long as one compares his life with that of others about him he may feel that he is doing pretty well. He may even have a case of spiritual egotism. But when he looks to Christ he sees his own shortcoming. In the words of Peter of old, he feels like saying, "Depart from me, O Lord, for I am a sinful man."

Another help in becoming humble is a vision of the needs around one. When an individual sees how white the fields are for the harvest and how meager are his own talents, training, and ability to do anything about it, he feels very humble.

Another help in the matter of humility is one keeping his eyes always on others rather than himself. Arrogancy and pride arise from the fact that one keeps his eyes too much on himself.

Humility and obedience are also closely attached to each other. It was said of Christ that he humbled himself and became obedient even unto death.

ARKANSAS METHODIST