

This issue is the second of three special issues featuring the Annual Conference sessions of the Arkansas-Louisiana Area's three Conferences: the Louisiana Conference, the Little Rock Conference, and the North Arkansas Conference. This week's issue features the Centennial session of the Little Rock Conference. Next week's issue will feature the 118th session of the North Arkansas Conference which will meet in Fayetteville.

Conference Issue

CONFERENCE
LITTLE ROCK
MAY 28, 1953

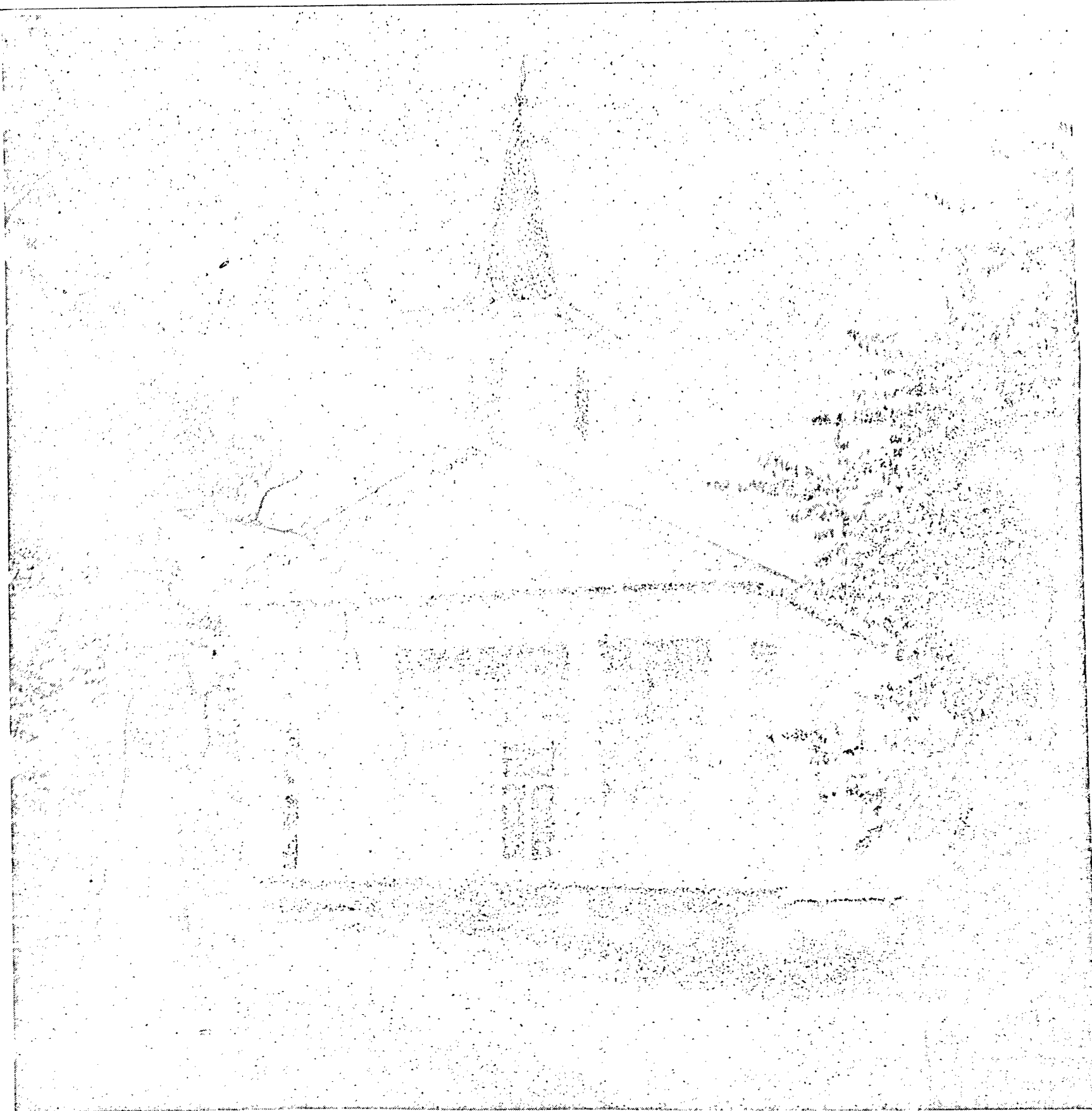
Arkansas Methodist

— "SERVING TWO HUNDRED THOUSAND METHODISTS IN ARKANSAS" —
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VOL. LXXII.

LITTLE ROCK, ARKANSAS, MAY 28, 1953

NO. 22



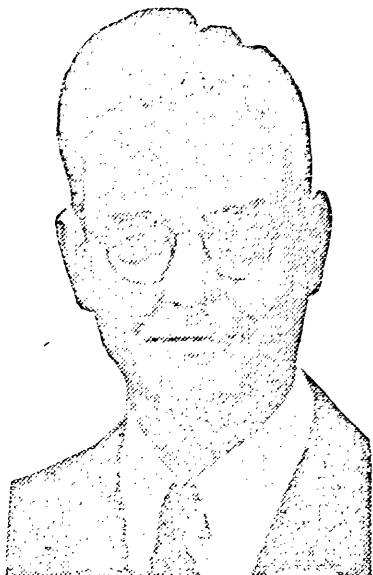
WASHINGTON METHODIST CHURCH, NEAR HOPE, LOCATED ON SITE OF FIRST SESSION, LITTLE ROCK CONFERENCE, 1854



BISHOP PAUL E. MARTIN
Presiding Officer

BISHOP PAUL E. MARTIN, who will preside at the 100th annual conference session, is the 34th bishop to serve the conference. He was ordained bishop in 1944 and assigned to the newly created Arkansas-Louisiana Area, with his office in Little Rock. His first Little Rock Conference was at First Church, Hot Springs, and seven following were held there. First Church, Little Rock was host for the 1948 session. Bishop Martin was reassigned to the Area for 1948-52 and 1952-56. He is chairman of the General Board of Temperance and chairman of the Local Church Division of the General Board of Education.

DR. G. LEMUEL FENN is chairman of the Board of Temperance of the South Central Jurisdiction. He is also a member of the General Board. He is a graduate of Oklahoma City University and attended Iliff School of Theology at Denver and the University of Southern California. He has served Pennsylvania Avenue Methodist Church, Oklahoma City, First church, Drumright, Oklahoma, Wesley church, Shawnee, Duncan First church, Oklahoma. In 1944 he was appointed district superintendent of the Enid district, then went to First church, Tulsa, where he is now completing his sixth year as pastor.



REV. G. LEMUEL FENN
Temperance Speaker

Little Rock Conference Program

TUESDAY, JUNE 2

PRE-CONFERENCE MEETINGS

- 11:00 A.M. Town and Country Commission
- 2:00 P.M. Board of Education
- 2:30 P.M. Board of Ministerial Training
- 3:00 P.M. Board of Missions and Church Extension
- 3:00 P.M. Board of Conference Claimants
- 4:00 P.M. Committee on Conference Relations
- 4:30 P.M. Commission on Christian Vocations
- 6:00 P.M. Board of Evangelism, Dinner at Winfield Church
- 7:30 P.M. Board of Temperance

WEDNESDAY, JUNE 3

MORNING

- 10:00 Conference Convenes for Organization and Preliminary Business
- Conference Nominations
- 10:30 Report of District Superintendents
- 11:00 Service of Commemoration, Message by Dr. Clem Baker
- Followed by Holy Communion
- Session Adjourns

AFTERNOON AND EVENING

- 2:00 Board of Trustees of Conference Camp
- 2:00 Board of Hospitals and Homes
- 2:00 Board of Education
- 2:30 Board of Ministerial Training
- 2:30 Committee on Minimum Salary
- 2:30 Commission on World Service and Finance
- 2:30 Committee on District Conference Journals
- 2:30 Board of Conference Claimants
- 2:30 Board of Christian Literature
- 3:00 Board of Temperance
- 2:30 Board of Missions and Church Extension
- 4:00 Committee on Approved Supplies
- 4:00 Committee on World Peace
- 4:30 Town and Country Commission
- 4:30 Committee on Conference Relations
- 6:00 Dinner Meeting of Advance Committee, Asbury Church
- 7:30 Preaching Service, Sermon Dr. John J. Rasmussen
- Dr. Aubrey G. Walton, Presiding
- Dr. John J. Rasmussen, Pastor Noel Memorial Methodist Church, Shreveport, Louisiana, is Conference Preacher.

THURSDAY, JUNE 4

MORNING

- 8:30 Report of Board of Temperance, and Message by Rev. G. Lemuel Fenn
- 9:25 Report of Committee on Conference Minutes
- 9:35 Report of Board of Conference Claimants
- 10:00 Report of Board of Missions and Church Extension, and Woman's Society of Christian Service
- 11:00 Report of Board of Ministerial Training
- 12:00 Report of Committee on Conference Relations
- 12:20 Report of Committee on Courtesies
- 12:30 Session Adjourns

AFTERNOON AND EVENING

- 3:30 Historical Society
- 4:00 Preaching Service, Sermon Dr. John J. Rasmussen
- Rev. J. Kenneth Shamblin, Presiding
- 6:00 All College Banquet at Winfield Church
- 7:30 Preaching Service, Sermon Dr. John J. Rasmussen
- Bishop Paul E. Martin, Presiding—Ordination of Deacons and Elders

FRIDAY, JUNE 5

MORNING

- 8:30 Devotional Dr. John J. Rasmussen
- 9:00 Report of Committee on Conference Minutes
- 9:05 Report of Board of Education
- 10:05 Report of Board of Evangelism
- 10:35 Report of Board of Christian Literature, The Arkansas Methodist, and Methodist Information
- 11:05 Stewardship Hour
- 12:30 Session Adjourns

AFTERNOON AND EVENING

- 1:30 Laymen's Meeting
- 2:30 Session of the Conference
- 2:35 Report of Board of Hospitals and Homes
- 3:15 Report of Commission on Christian Vocations
- 3:30 Report of Board of Lay Activities
- 3:45 Report of Camp Trustees
- 4:00 Session Adjourns
- 8:00 Pageant: "The Living Years," at Robinson Auditorium

SATURDAY, JUNE 6

MORNING

- 8:30 Devotional Charles A. Stuck
- 9:00 Report of Committee on Conference Minutes
- 9:05 Report of Commission on World Service and Finance
- 9:20 Report of Committee on Approved Supplies
- 9:30 Report of Conference Trustees
- 9:40 Report of Commission on Minimum Salary
- 9:45 Report of Conference Treasurer
- 10:00 Report of Conference Statistician
- 10:10 Report of Western Methodist Assembly
- 10:20 Dr. M. LaFayette Harris, President Philander Smith College
- 10:30 Report No. 2 of Board of Conference Claimants
- 10:40 Special Report of Historical Society
- 10:50 Report of Insurance Committee
- 11:05 Report of Town and Country Commission
- 11:25 Report of Committee on District Conference Journals
- 12:00 Miscellaneous Items
- 12:30 Session Adjourns

AFTERNOON

- 1:00 Ministers Wives Luncheon at Highland Church

SUNDAY, JUNE 7

MORNING

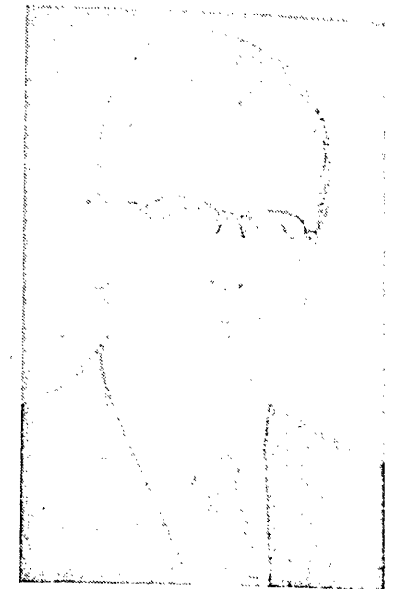
- 9:00 Love Feast, led by Rev. Robert H. Cannon
- 10:45 Morning Worship, Sermon by Bishop Paul E. Martin
- Reading the Appointments Bishop Paul E. Martin

AFTERNOON

- 3:30 to 4:00 Methodist Hour over Radio Station K L R A, including reading the appointments by Bishop Paul E. Martin by tape recording.

LITTLE ROCK CONFERENCE DISTRICT SUPERINTENDENTS

- | | | | | | |
|-------------------------------------------------|---------------------------------------------|------------------------------------------|----------------------------------------------------|---------------------------------------------|----------------------------------------------|
| Rev. J. M. Hamilton,
Arkadelphia
District | Rev. Connor Morehead,
Camden
District | Rev. E. D. Galloway,
Hope
District | Rev. Francis A. Buddin,
Little Rock
District | Rev. W. E. Brown,
Monticello
District | Rev. J. L. Dedman,
Pine Bluff
District |
|-------------------------------------------------|---------------------------------------------|------------------------------------------|----------------------------------------------------|---------------------------------------------|----------------------------------------------|



REV. JOHN J. RASMUSSEN
Conference Preacher

DR. JOHN J. RASMUSSEN is pastor of Noel Memorial Methodist Church in Shreveport.

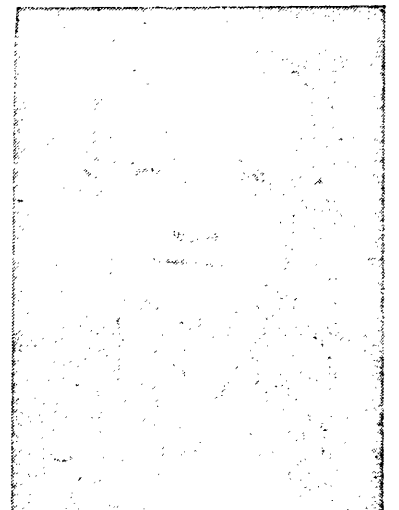
He was born in Vienna, Austria, and received his education in the schools of Germany. In 1922 he was granted a scholarship to Emory University, Georgia. He came to Louisiana in 1926. Before going to Shreveport he served as pastor of First church, Lake Charles; Trinity church, Ruston; First church, Minden; and First church, Mansfield.

He went to Europe in 1937, and in 1946 returned to represent the Reconstruction Department of the World Council of Churches in Poland. He spent nearly six months behind the Iron Curtain administering relief to the Protestant churches of war devastated Poland.

At present he is a member of the Board of Education of the conference; a member of the board of trustees of Western Methodist Assembly, Mt. Sequoyah, Fayetteville, Ark.; and a member of the Board of Managers of the Louisiana Pastor's School.

Centenary College conferred an honorary D. D. degree on him in 1949.

CHARLES STUCK is lay leader of the North Arkansas Conference. He is a resident of Jonesboro, where he is very active in the church. He recently returned from a two-weeks tour of England, where he studied the lay ministry, and is in the process of developing a comparable plan for use in the United States, which he will present to his conference for approval. He is the author of a booklet, "Lay Preaching in the Rural Church," recently published by the Methodist Board of Evangelism.



CHARLES A. STUCK, Layman
Thursday Devotional Speaker

Centennial Pageant Scheduled For LR Conference

A PAGEANT

"THE LIVING YEARS"

By Dr. Walter Moffatt and Miss Vivian Hill
Presented by Hendrix College
Under direction of
Mrs. Capp Shanks

Robinson Auditorium, Little Rock

June 5, 8:00 P. M.

THE preachers who attended the first conference at Washington; the circuit riders who followed them, and preached the gospel over Arkansas; the young girl who ministered in the service of Christ to the needy in the foreign field; the youth who sought Christian education in his church college; these and other characters out of the history of Arkansas Methodism will unfold the pageant, "The Living Years," to commemorate the 100th anniversary of the Little Rock Conference.

The presentation will be staged at 8:00 p. m. Friday, June 5, as a feature of annual conference. It will be at Robinson Auditorium in Little Rock.

Designed to show the outreach of Methodism through the century, its origin in Arkansas in 1854, the fruits of its labors evident in the present day, and its promise for the future, the two-act drama will use seven scenes to honor the people of the past who have made Methodism what it is today in the state, and to pay tribute to those who are carrying on the work today.

Settings serving as background for the action range from the backwoods cabin of the old woman who lived near Washington in 1854, in whose home three of the early day ministers stopped on the way to the first conference, to a small courtyard at the rear of a medical missionary's crude hospital in Korea.

One of the most interesting scenes is the re-

creation of an old-time camp meeting, a major part of the history of Arkansas Methodism.

The scenery is being created by the art department of Hendrix College, under the direction of David Driesbach. Miss Annie Maude McCorvey of the Hendrix homemaking department is in charge of the costumes necessary for the authenticity of the presentation over the 100-year period.

Assisting with technical details of production is Miss Myrtle Charles, French teacher at Hendrix for the past 26 years, who is retiring this month. Many of the Little Rock Conference ministers who will witness the pageant Friday night were students at the Methodist college during the time Miss Charles taught there.

Narration tying the scenes together will be in the form of dialogue between a minister and a youth of the present day. These leading roles will be played by Jerry Delleney of Dallas and Jim Price of Conway, both students at Hendrix.

Mrs. Capp Shanks of the college speech department is directing the pageant. It was written by Hendrix faculty members Dr. Walter Moffatt and Miss Vivian Hill.

Special arrangements of hymns which will serve as background music are being made by Dr. Ashley Coffman, head of the music department at Hendrix. The singers will be chosen of Little Rock District Methodist churches.

CAST:

The Minister—Jerry Delleney, Dallas
Tom—Jim Price, Conway
Old Woman—Anne Abel, Dallas
Traveler—Richard Hudson, Delight
Rev. William Morgan—Frank Warden, Little Rock
Rev. Littleton Johnson—Ed Thompson, Ft. Lee, Va.
Rev. Elijah Crowson—George Tanner, Fordyce
Ned—Bruce Brollier, Los Angeles
Caesar—Buzzy Teague, Pine Bluff
Charlene—Ruth Anderson, Conway
Cleo—Patsy Bennett, N. Little Rock
Uncle Ben—Bob Watson, Tuckerman
Mr. Spencer—Palmer Garner, Sheridan
John Silas—Gene Eford, Little Rock
Ellen—Patty Jo Hoff, Conway
Servant—Susie Couch, El Dorado
Mai Ling—Donna Wasson, N. Little Rock
Mrs. Hall—Susie Lane, Conway
Mrs. Gilmore—Ann Wilford, Paragould
Mrs. Mullins—Martha Lou Grove, Conway
Mrs. Williams—Kathleen Courtney, Conway
Jesse—Charles Reitz, Ulm
Jake—Fred Disheroon, Hot Springs
Sam—Allan Brockway, Fayetteville
Amos—Frank Warden, Little Rock
Preacher—Ed Thompson, Ft. Lee, Va.
Mr. Pope—John Alston, Mena
Mrs. Brannon—Mary Virginia Speaker, Conway
Mr. Brannon—Richard Hudson, Delight
Neill—Robert Shannon, Carlisle
Rev. Mr. Wells—William Wilson, Little Rock
Orderly—Bill Elliott, Texarkana
Terry—Buzzy Teague, Pine Bluff
Chaplain—Palmer Garner, Sheridan
Fran—Genie Comer, El Dorado
Daphne—Judy Rowlett, Conway
Harry—Allan Brockway, Fayetteville
Mabel—Meredith Miller, De Witt
Bert—Hugh Le Lashmit, Wynne
Pearl—Dorothy Christopher, Conway
Hester—Martha Lou Grove, Conway
Jinny Dugan—Sue Huffaker, Beebe
Hattie Dugan—Sara Lauterbach, Hope
Will Dugan—Fred Disheroon, Hot Springs
Timothy Blackburn—Gene Eford, Little Rock
Bess Blackburn—Ann Wilford, Paragould
Courtney Blackburn—Frank Warden, Little Rock

The engraving below, taken from the files of the Arkansas Methodist, is a picture of those attending Pastor's School at Hendrix College in 1916, from the Little Rock and North Arkansas Conferences. The picture was made back of the old Administration Building at Hendrix. Identifications so far as possible are:

FIRST ROW, left to right: 3, J. B. Stevenson; 5, H. A. Stroup; 7, J. F. Simmons; R. L. Duckworth; 9, Guy Murphy; 10, W. T. Menard; 11, W. F. Blevins; 12, M. T. Rose; 13, Clem Baker; 14; J. J. Galloway; 15, Forney Hutchinson; 16, F. A. Lark; 17, W. P. Whaley; 18, J. A. Reynolds.

SECOND ROW, left to right: 4, T. O. Owen; 5, R. W. McKay; 6, A. C. Millar; 7, Francis J. McConnell; Dr. John Hugh Reynolds; 9, W. W. Christie; 11, S. L. Durham; 12, G. G. Davidson; 13, J. D. Hammens; 14, W. C. Watson; 15, J. A. Sage.

THIRD ROW, left to right: 2, T. D. Spruce; 3, M. K. Rogers; 6, Walter Scott; 6, A. L. Cline; 7, C. C. Burton; 8, S. T. Baugh; 9, Jessie Galloway; 10, J. C. Johnson; 11, J. H. Cummins; 12, E. R. Steel; 16, Byron Harwell; 17, W. P. Whaley; 20, J. L. Cannon; 21, J. A. Henderson; 22, M. K. Irvin.

FOURTH ROW, left to right: 1, J. L. Dedman; 2, J. J. Mellard; 4, L. T. Rogers; 5, J. T. Rodgers; 6, R. H. Cannon; 7, E. W. Faulkner.

FIFTH ROW, left to right: 1, B. F. Fitzhugh; 2, C. D. Meux; 3, M. F. Johnson; 5, Roy Farr; 6, J. D. McAnally; 7, H. Lynn Wade; 8, Fred Hamilton.



NEWS AND NOTES ABOUT FACTS AND FOLKS

MR. S. M. E. SCOTT, wife of the Methodist pastor at Stamps, was chosen as the mother of the year at Stamps.

REV. J. M. HARRISON, pastor of the Keiser Methodist Church, addressed the graduates of the Keiser High School on Sunday evening, May 17, at the commencement exercises.

REV. C. HOUSTON FARMER, pastor of the Dardanelle Methodist Church, preached the sermon for the Senior Class of the Dardanelle High School on May 17 in the Methodist Church.

MISS ELIZABETH WORKMAN of Conway, Arkansas, has been added to the staff of the Board of Education of the Louisiana Conference as Director of Children's Work.

REV. J. H. HOGGARD, pastor of the First Methodist Church, Van Buren, preached the sermon to the graduates of the Van Buren High School on Sunday evening, May 24 in the high school auditorium.

REV. H. J. COUCHMAN, pastor of the First Methodist Church, Morrilton, preached the commencement sermon for the Morrilton High School in the school auditorium on Sunday morning, May 24.

REV. WOODROW SMITH, pastor at Mineral Springs, was preacher in a Youth Revival at the Mena Methodist Church, May 18 through May 22. Services were held each evening at 8:00 o'clock. Rev. J. E. Dunlap is pastor at Mena.

REV. WILLIAM ELLIOTT will serve as assistant pastor and youth director at the Augusta Methodist Church during the summer. He will begin his duties on the first Sunday in June. Rev. H. Lynn Wade is pastor at Augusta.

REV. P. D. ALSTON, pastor at New Edinburgh, preached the sermon for the New Edinburgh High School on Sunday, May 17. On Thursday evening, May 21, Brother Alston preached the sermon for the sixth grade class at the Kingsland School.

W. GLENN BRUNER, pastor of the Elaine Methodist Church, preached the commencement sermon for the graduating class of the Elaine High School on May 17. The service was held in the Elaine Methodist Church. This is the fourth year in succession that Mr. Bruner has preached the sermon for the class.

A VACATION CHURCH SCHOOL was held at the Methodist Church, Clinton, May 18-22, for Beginners through the Junior age. Teachers were Mrs. Arlie Burnett, Mrs. George Whillock, Miss Helen Stephens, Mrs. Cecil McNiece, Mrs. Claude Whillock, Mrs. John Pate and Mrs. Joe George.

CAMP GROUNDS AND CAMP MEETINGS in the Little Rock Conference, a booklet just printed will be made available for the public at the coming session of the Little Rock Conference. Rev. S. T. Baugh gathered the material and printed this historical booklet. The introduction is by Bishop Paul E. Martin.

REV. RUFUS SORRELLS, pastor of the Highland Methodist Church, Little Rock, was the inspirational speaker at the installation of the new officers of the Methodist Men of Henderson Church, Little Rock. The officers who were installed by the pastor, Rev. Kirvin A. Hale, are: President, D. E. Wilson, Jr., Vice-president, Lloyd B. Griffin, and Secretary-Treasurer, B. V. Rogers.

REV. CONNIE ROBBINS, pastor of the Little Prairie Charge in the Pine Bluff District, writes that the churches on his charge had a potluck lunch at the parsonage on Sunday, May 17, celebrating two successful years on the charge. There have been about thirty additions to the church in the two years and all finances for the year are paid in full.

DR. IRA A. BRUMLEY, executive secretary of the Board of Education of the North

Arkansas Conference, was the guest speaker at the Methodist Men's Club of the Weiner Methodist Church on Tuesday evening, May 19. Wives of the members were guests. Dr. Brumley spoke of early Methodist history and showed pictures of historical points of interest which were made on his visit to England.

THE CONGREGATIONS of the Presbyterian and Methodist Churches of West Memphis will join in union evening services during the months of June and July. The pastors, Rev. Ralph Hillis and Dr. Leighton Scott, will alternate in preaching. Services in June will be held at the Presbyterian Church and in July at the Methodist Church.

THE CONWAY DISTRICT has bought a parsonage, a four-bedroom brick, one block from the Hendrix campus and will get possession on August 1. A month will be spent in adding a study and making other changes. The district superintendent, Rev. R. E. L. Bearden, and his family will move in about September 15. The old parsonage is to be sold to Conway First Church for expansion purposes.

REV. ROY BAGLEY, pastor of the First Methodist Church, Blytheville, was honored at the thirty-fourth annual commencement exercises at the John Brown University, Siloam Springs, on Monday, May 25, when the honorary degree of Doctor of Divinity was conferred on him in recognition of his distinguished service to his denomination and his pastorates. Mr. Bagley is an alumnus of John Brown University. He is also a graduate of the Perkins School of Theology, Southern Methodist University.

CHAPLAIN EDWARD COLEY of the North Arkansas Conference, writes: "As a new chaplain in the service, I am enjoying my present assignment very much. I am serving at a new base and have the privilege of setting up the Chaplains' Program here. This thing of being a chaplain is everything I expected and more. The opportunities for spiritual service are unlimited as the service offers its own special challenge to the chaplain. My address is Chaplain Edward C. Coley, AO 2254560, Kinross AFB, Kinross Michigan."

TWO NEW STATION WAGONS have been secured for the Kenai Peninsula Mobile Parish of the Methodist Church in Alaska through the Advance movement giving of twenty-one districts in the denomination's Arkansas-Louisiana Area. Dr. P. Gordon Gould, superintendent of the Alaska Methodist Mission, reports that churches in the area are also raising money for a new parsonage to be built at Kenai. The Rev. Gene Elliott, pastor of the station wagon ministry, travels 25,000 miles a year often over snow-covered roads to serve the homesteaders on the Peninsula. His work has grown from a church at Hope and a Sunday school at Moose Pass to five preaching places and Sunday schools which need the attention of two full-time ministers.

REV. BENJAMIN A. PETTY, associate pastor of Rayne Memorial Methodist Church in New Orleans, has been appointed effective in September an instructor in Religion in the College of Arts and Sciences of Southern Methodist University, Dallas, Texas. Mr. Petty, a native of New Orleans, is a graduate of Tulane University and of the Candler School of Theology at Emory University. In addition to his duties at Rayne Memorial, he is engaged in writing his dissertation for the Ph.D. degree in philosophy from Boston University. Mr. Petty and his family expect to move to Dallas during the first part of September. He has been associate pastor of Rayne Memorial since 1947, serving under Dr. B. C. Taylor and at present under Dr. Adrian M. Serex.

SPECIAL YOUTH REGISTRATION ANNOUNCED

In response to numerous requests concerning a reduced registration fee for the World Meth-

odist Convocation of Evangelism for youth of high school age and under, the Convocation Committee has set a full time registration of \$2.00. This will entitle the young people to full privileges of the Convocation.

All young people so registered will receive the Wesley medallion entrance badge for Convocation Hall, and a reserved seat at the Franklin Field Wesley celebration service.

Methodists of Philadelphia are preparing to receive the hundreds of visiting Methodists from across the nation in a spirit in keeping with the name of their city — "The City of Brotherly Love."

METHODIST CHURCH IN UNITED STATES HAS OVER 9,000,000 MEMBERS

Ralph Stody, Executive Director, Commission on Public Relations and Methodist Information, reports in the section on Methodism prepared for the American Peoples Encyclopedia 1963 Yearbook that there are 9,180,428 members in 39,906 Methodist churches in the United States. The figure represents a gain of 114,701 for 1952.

Statistics at year's end also showed that there were 25,491 ministers and a total enrollment in church schools of 6,141,284. Average attendance at church schools was 3,099,245.

While 360,000 Negro members are included in the above figures there are three large independent Negro Methodist bodies: the African Methodist Episcopal, with 1,166,301 members in 5,878 churches; the African M. E. Zion, numbering 728,150 in 3,090 churches, and the Colored M. E. with 392,167 in 2,469 churches.

Other smaller Methodist bodies include: Free Methodist, with 50,033 members in 1,201 churches; Wesleyan Methodist, 33,796 in 961 churches, and Primitive Methodist 12,000 members in 88 churches.

WORLD SERVICE RECEIPTS SET ALL TIME HIGH

April receipts for Methodist World Service exceeded a million dollars and set an all-time high for this next-to-the-last month of the fiscal year.

Despite this increase recorded in April, it will still be necessary to receive \$2,448,978 during May if the full appointment of \$9,660,000 is to be raised for the fiscal year, according to Dr. Thomas B. Lugg of Chicago, treasurer of the Council on World Service and Finance.

LITTLE ROCK CONFERENCE MINISTERS' WIVES' LUNCHEON

The Annual Luncheon of the Ministers' Wives' Fellowship of the Little Rock Conference will be held Saturday, June 6, at Highland Methodist Church, Little Rock. The tickets are \$1.50 and reservations should be mailed to Mrs. Curtis Williams, Carlisle, Arkansas.

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North Arkansas Conference—Joel Cooper, J. G. Moore, R. J. Rice, Robert P. Sessions, J. Frank Warden, J. William Watson, W. M. Womack.

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

A Leader We Honor And Gladly Follow

NEXT Wednesday, May 27th, at the Broadmoor Methodist Church in Shreveport, Bishop Paul E. Martin will begin his tenth series of Annual Conferences in the Arkansas-Louisiana Area in which he is now serving his third quadrennium as presiding Bishop. In the week following the Louisiana Conference he will preside over the Little Rock Conference which meets at The First Methodist Church in Little Rock. The next week he will preside over the North Arkansas Conference which will meet in the new sanctuary of the Central Methodist Church in Fayetteville.

This will be a record in each of these Annual Conferences for the number of times the same Bishop has presided over Annual Conference sessions. In the three conferences of this Area there is a feeling of genuine satisfaction and thanksgiving that it has been Bishop Martin who has made this all-time record in length of service.

We cannot imagine any man, with the unusual powers of a Bishop, presiding over the same episcopal area for ten years, with the countless complex questions that arise and the perplexing decisions to be made, who could give more universal satisfaction or be more universally loved and highly esteemed, after the ten years, than our present presiding Bishop.

After working these ten years with Bishop Martin, the Methodist people of this area have every reason to honor and trust him and his gracious, genial companion. They gladly and happily follow their leadership.

Bishop Martin has the remarkable ability of

exercising the authority necessary to his work as a Bishop with such a well-balanced kindness that one forgets the authoritative nature of his actions. His thoughtful consideration of others is a quality of character that would become anyone in authority. His ability to serve helpfully and understandingly in any situation, large or small, in population centers and in the open country is of inestimable value to the area he serves.

We are grateful that the Martins came our way and that they are still with us. We can best show that gratitude by cooperating with them in the work of the area to which they have given themselves so unselfishly.

LR Conference Observes Centennial

THE Little Rock Conference, youngest of the three annual conferences of the Arkansas-Louisiana Area, meets in its 100th regular session next week at the First Methodist Church, Little Rock. Methodism in the southern part of Arkansas is, of course, much older than 100 years but the conference itself dates from its organizational session as a separate conference from the Arkansas Conference in 1854.

The staff of this publication is pleased to present this special issue dedicated to the Little Rock Conference and its centennial session. We trust that it will in some way contribute to a meaningful observance of the conclusion of the first 100 years of this great Methodist conference. We have not been able to publish this special issue without the assistance of many persons and we here wish to pay tribute to those who have

contributed in any way to make this Centennial issue possible. Many Little Rock Conference leaders have helped with suggestions, counsel, and work. Members of the staff have put in several extra hours in attending to the many details attendant upon such a project. Especially do we wish to thank Rev. Stanley T. Baugh and Rev. J. E. Cooper, for the articles which these brethren prepared at our request. These ministers of the Little Rock Conference cooperated in a splendid way. Brother Baugh's counsel on a number of matters in connection with this issue was especially helpful.

It is a thrilling story that can be told of the past one hundred years, a relatively new state, large sections sparsely populated, with adventure at practically every turn. There was danger and opportunity. Life was hard and difficult, but gradually the frontier was pushed back, land was cleared, communities, towns and cities sprang up, transportation and communication improvements shortened distances, power became available, educational, religious and social facilities were developed, and the pioneer days were over.

But the pioneer days in another sense should never be over for those who are concerned with developing the spiritual nature of man. In perhaps a more difficult sense the frontier days are ever with us. The easy thing to say is that the developing days of the church and religious forces are over and that leaders can be content to maintain what has been accomplished. We would venture to say that the second century will be as difficult as the first. Difficult in a different way, to be sure. May that which distinguished those of another day continue to stir in our lives that we with them may continue to push back the frontiers of the day in which we live.

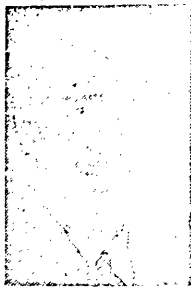
A Lift For Living

By Dr. Ralph W. Sockman

THE ART OF OWNING

We recognize the right to own property. We ought to learn the right way of owning it.

Our lives are tied up with material possessions. Everyone owns something. Even communism has not gone so far as to encourage community toothbrushes.



The relation of religion to business must be considered. Business without religion becomes sordid, and religion without business becomes divorced from daily living. God would teach us how to live in a world of things, owning our rightful share without being possessed by our possessions.

The art of owning begins in the feeling of gratitude. The thoughtful person sees that his possessions come from sources beyond his efforts. Strength of body and power of thought come from the Creator.

One of the most seemingly self-created acts we can imagine is a pianist's playing his own composition. The theme is his own. So is his skill. But who gave him that brain to dream, that hand to play?

Parents and teachers were essential to their training. The genius itself is a gift of the Creator. As for the instrument on which he plays, who can compute the lands from which the materials came, the workmen involved in making and transporting them?

Most of our property values derive from still more obvious contributions of other persons. With all respect to the native genius of John Jacob Astor, could that young man who began his career in New York City by peddling cakes, have pyramided by his own efforts the value of the farm which he bought on Manhattan Island for \$25,000 up to some \$500,000,000? No, it was the growth of the city as a whole which accounted for the phenomenal increase.

If we would only think more about the contributions of others to us and less about the competition of others with us!

Let us give proper credit to American enterprise and efficiency. We Americans do not need much urging for that. But who endowed our forefathers with industry and foresight? Who inspired the framers of our government? Who gave the fertility to our fields and wealth to our mines?

Yes, we can be proud of America's achievement. We should humbly recognize, however, that the major credit is not ours. It belongs rather to those who came before us and to the Creator who is the Author of every good and perfect gift.

We Americans should humbly see ourselves as stewards of vast power. We should remember that wealth and power can be safely entrusted only to those who use them for God's purposes.

After World War II, when General Eisenhower was being feted for his heroic achievements, he said, "Humility must always be the portion of any man who receives acclaim earned in the blood of his followers and the sacrifices of his friends." Such humility should abide in the hearts of Americans forever.

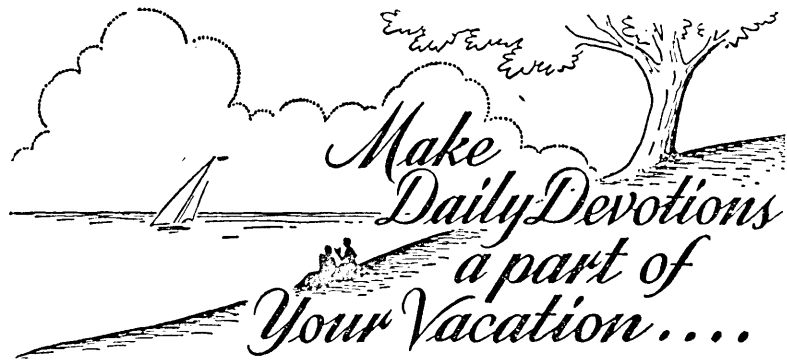
When we realize how much our possessions cost in terms of life, then we get a better sense of their value. Herman Goering as Hitler's right-hand man plundered the lands he overran. He took what he pleased. The result

was that his bizarre mansion became filled with an amazing collection of good art and cheap chromos.

Goering didn't know the value of the things he possessed. The ignorant collector buys baubles on the basis of vulgar display and market price. Like Oscar Wilde's cynic, he knows the price of everything and the value of nothing.

We must see the value of what we own in terms of life. When the passengers on the sinking "Titanic" were ordered to the lifeboats, one woman passenger emptied her handbag of jewelry and filled it with oranges. There are times when oranges are worth more than diamonds.

When a man dies, we ask what he was worth. The answer is usually given in dollar estimates. But is that the real answer? What was Edison worth? Or Pasteur? Who remembers or cares what estates they left? The worth of such men to the world was immeasurable.



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1908 GRAND AVENUE NASHVILLE, TENN.

Little Rock Conference Methodism 100 Years Ago

Staff Article and Photo

THE Little Rock Conference is meeting this year at the First Methodist Church in Little Rock in Centennial Session. The Little Rock Conference was organized one hundred years ago as the Ouachita Conference. It held that name until 1866 when the name was changed to the Little Rock Conference someone said "because the preachers did not know how to spell Ouachita." The development of Methodism in the southern half of Arkansas is a striking story of heroism, unselfish service and Christian statesmanship.

It might be interesting to take a hasty glance at the rapid growth of The Methodist Church in this section of the nation shortly after the turn of the last century. In 1800 the whole of this mid-western area was included in the Western Annual Conference. Dr. James A. Anderson in his Centennial History of Arkansas Methodism says that the Western Conference reached "as far back as Nashville, Tennessee, as far north as into Ohio, as far west as, well, to the Pacific Ocean, if one pleases, though there was no Protestant organizations west of the Mississippi River, nor had it been lawful, under Spanish rule, that there should be."

This big Western Conference was divided in 1812, into the Tennessee and Ohio Conferences. All territory west of the Mississippi River went with the Tennessee Conference. At one time the Illinois District of the Tennessee Conference included also the states of Indiana, Missouri and Arkansas. In 1816 the Missouri Annual Conference was formed which embrace Arkansas. In 1818 Arkansas composed two districts of the Missouri Annual Conference, the Arkansas District and the Little Rock District.

So rapid was the growth of Methodism in this area that in 1836 the Arkansas Conference was organized and held its first annual session in Batesville. The third session of the Arkansas Conference, November 7, 1838, in Washington, Arkansas in Hempstead County, where the first session of the Ouachita Conference was later to be held.

Methodism in Arkansas continued to grow at a rapid pace. Whereas, there was no Protestant organization west of the Mississippi River in 1800, thirty-six years later we had an Annual Conference in Arkansas. Only eighteen years later The Methodist Church in Arkansas had so developed that the General Conference of 1854 divided the state into two Annual Conferences. The northern half of the state retained the name Arkansas Conference and the southern half became the Ouachita Conference. The line dividing these two Annual Conferences at the time of their organization was practically the same line as now divides the North Arkansas Conference and the Little Rock Conferences.

The first session of the Ouachita Conference met at Washington, Hempstead County. Bishop H. H. Kavanaugh presided over the first session of this newly organized conference. Jesse M. McAlister was elected Secretary and served as Secretary for six years.

Our church at Washington was not new at entertaining an Annual Conference when the Ouachita Conference met there for its initial session. Sixteen years before that time it had entertained the Arkansas Conference when it included the whole state. The picture of our present church at Washington is, of course, not the church building in which the Arkansas Conference and this first session of the Ouachita Conference were held. The present building was erected shortly after the Civil War. It is built on the same site as the original church and, we are informed, follows very close the architecture of the original church.

At its first session in 1854 the Ouachita Annual Conference was divided into five Districts. The Little Rock Conference, at present only

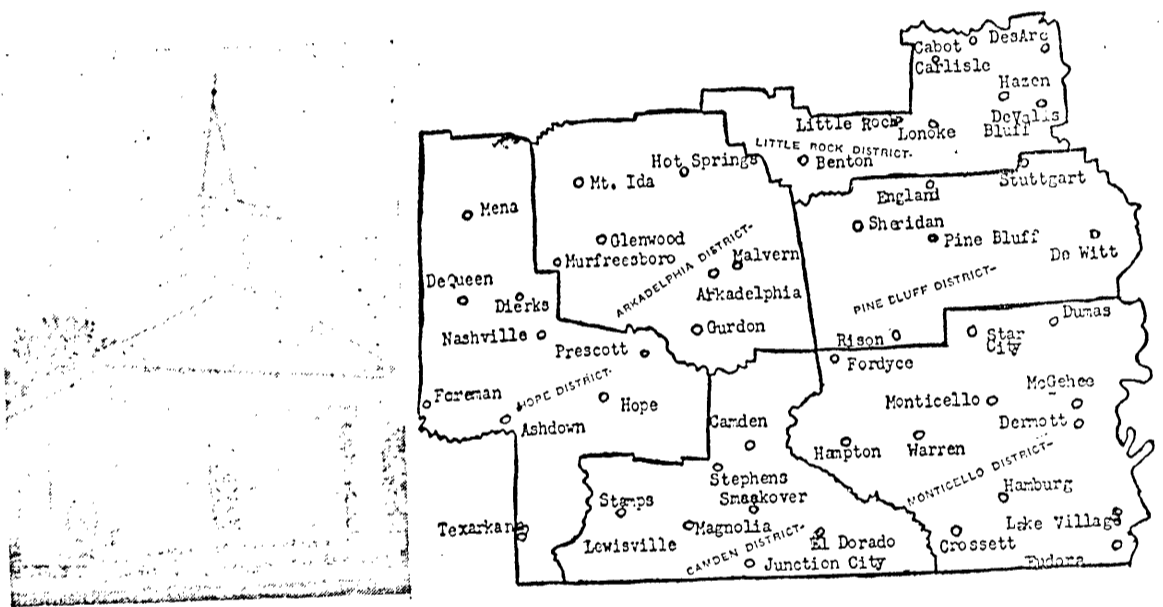
has six districts. The original five Districts were as follows: Camden, Little Rock, Monticello, Pine Bluff and Washington. Bishop Kavanaugh appointed the following leaders of the new conference as Presiding Elders. Their appointments were as follows: Camden, William P. Ratcliff; Little Rock, A. R. Winfield; Monticello, William Morgan; Pine Bluff, William Mores; Washington, T. E. Garrett.

In the opening session of this new Annual Conference five men were admitted on trial. They were William Winburne, Enoch L. Gaddie, Littleton Johnson, David W. Eppes and Elijah Crowson.

The striking progress that has attended the development of the Ouachita-Little Rock Annual Conference is evidence of the wisdom of the

General Conference of 1854 in dividing the state of Arkansas into two Annual Conferences. The fact that Arkansas Methodism today has the same territorial division in its two Annual Conferences as existed at the time of the first session of the Ouachita Conference is further evidence of the wisdom and the Christian statesmanship of the leaders of early Methodism.

We need but compare the group composing the Ouachita Annual Conference, that could meet in the little church at Washington, with the group that one hundred years later is to hold its annual session in The First Methodist Church in Little Rock, to get some idea of the marvelous progress Methodism has made in Southern Arkansas in the one hundred years that are now ending.



Pictured above is the Methodist church at Washington, 10 miles west of Hope, which now stands on the site of the first conference session held in 1854. The existing building was constructed in the Civil War period, the restoration conforming as nearly as possible to the original structure in which the 1854 session was held. The conference was originally called the Ouachita

Conference, being changed in 1866 to Little Rock Conference, reportedly because of the difficulties involved in the spelling of the Indian name, "Ouachita." The conference since its origin has grown to 235 ministers serving 92,990 church members in 429 churches. The map shows the boundaries of the six Districts comprising the Little Rock Conference today.

SOME ACHIEVEMENTS IN ONE HUNDRED YEARS

(Continued from page 7)

undivided support of all our people for a few years, then build on another story, it would have become almost, if not quite self-supporting. However, it was a noble venture on a worthy purpose, resulting in many rich rewards.

Historical Society

The members of the Little Rock Conference became interested in preserving historical material in 1896 when Rev. J. M. Hawley was appointed Conference Historian. In 1908 the following were elected members of a Historical Commission: Dr. J. E. Godbey, C. J. Greene, Stonewall Anderson, Forney Hutchinson and J. D. Hammons. This Commission did some fine work in gathering historical documents and filing them. Others were elected to the Commission from time to time: J. A. Sage, W. P. Whaley, A. C.

Millar, J. Frank Simmons, S. T. Baugh, Harold D. Sadler, Robert B. Moore, J. A. Wade, Clem Baker, Dr. J. M. Workman, J. L. Dedman, R. C. Carmichael. The name was changed to "Historical Society." We have on hand in manuscript form the Conference Journals from 1854 to 1882; and printed Journals since 1882. We have just printed a booklet on "Camp Grounds and Camp Meetings in South Arkansas" which will be available for the public at the coming session of the Little Rock Conference. Much work needs to be done in this field.

* Much of this information garnered from Dr. Anderson's History of Arkansas Methodism, and Dr. Jewell's History of Arkansas Methodism.

** Information for above garnered from Dr. James A. Anderson's History of Arkansas Methodism.

Find U. S. Information Programs Too Materialistic

A survey conducted among American religious and business groups abroad has found the State Department's international information program "very useful" but in need of improvement, the Senate Foreign Relations Committee reported in Washington. One of the criticisms was that too much "materialism" now pervades such programs. The Committee made public a typical comment, which declared: "Information, whether by the printed word or by radio, which overly stresses material prosperity in this country is considered of questionable value. It is likely to have the effect of 'parading' our prosperity in the face of the world's need. 'Of far greater importance to our democratic way of life is emphasis on the personal and spiritual values which always have been and are now stressed by our people.'" The survey was made by the Foreign Relations Subcommittee on Overseas Information Programs.

Some Achievements

In One Hundred Years

In the Little Rock Conference

By REV. STANLEY T. BAUGH

TO write of things which took place long before one was born is not easy. Obviously one must rely upon records which have been kept, and not from personal knowledge. At least the early part of it must be.

The Ouachita Conference was formed the fall of 1854, in Washington, Hempstead County, Arkansas. The name of the Conference was changed in 1866 to Little Rock Conference.

Appointments for 1854 shows the following Districts and the ministers assigned as Presiding Elder: Little Rock District, A. R. Winfield; Washington District, T. E. Garrett; Camden District, William P. Ratcliffe; Pine Bluff District, William Moores; Monticello District, William Morgan.

We have no figures showing the membership of the Conference in 1854, but we have the following cities listed and the Church membership as follows: Little Rock only 109 whites; Pine Bluff 130, and Washington 38. The Church membership for all of Arkansas that year was only 19,000. Compare these figures with the present membership and you note the growth in one hundred years. The Conference Journal of 1887 shows a total membership of 24,204 for the Conference. Our membership for 1952 is reported 92,990.

Fifty years ago, 1903, the Conference met in El Dorado, November 25th. Of the 126 ministers answering roll call then, the following are living: W. P. Whaley, J. M. Workman, Forney Hutchinson, F. C. Cannon, and S. K. Burnett, so quickly does the membership of a Conference change.

Appointments for 1903-04 were, on Districts: Little Rock, J. H. Dye; Pine Bluff, E. M. Pipkin; Camden, J. H. Riffin; Arkadelphia, J. R. Cason; Monticello, W. M. Hayes; Prescott, T. H. Ware; Texarkana, B. A. Few.

Methodist Schools in the Little Rock Conference

The Washington Male and Female Seminary was the only school operating in 1854. It had been in existence about seven years. In 1856 the Tulip Female Seminary was opened, and in 1860 the Arkadelphia Female College was opened, both with Conference approval. Several other small schools sprang up, operated for a time, then closed. A factor explaining the existence and the degree of success of these schools is the absence of public high schools. With the coming of high schools the need for privately supported schools died out. For many years these Academies gave the best and the only secondary training. The Church furnished leadership and in this way rendered an important service.

In 1876 Central Collegiate Institute (Hendrix) was begun at Altus. The Arkadelphia Methodist College opened in 1891. In 1887 Dr. A. C. Millar became president of Hendrix, and it was moved to Conway about 1890. Galloway College was located at Searcy in September, 1889. It was to be a Female College for Arkansas Methodism, as Hendrix was to be the Male College for the Methodists of Arkansas. Soon Arkadelphia Methodist College was named Henderson-Brown, honoring two great citizens of Arkadelphia. It continued until 1929, when it was consolidated with Hendrix and Galloway. We now have one Methodist College in Arkansas. This was done because it became apparent that we could support only one College in Arkansas. All these schools had done good work, but changing conditions made us face certain facts which had come to pass.

Hendrix College, Dr. Matt Ellis President, is accredited by the North Central Association of Schools and Colleges and Universities, and has as high a rating as can be found in the Nation.*

Methodist Children's Home


One hundred years ago we had no Home for Orphan children. In 1898 the Little Rock Conference voted to open an Orphanage. The Orphanage was incorporated in 1899, and a large two-story frame building with three lots on Commerce Street, Little Rock, was given the Church by Mrs. L. W. Coy, Mrs. L. M. Tabor, and Mrs. Logan H. Roots, and the Orphanage was properly opened.

Col. George Thornburgh, who many of us knew and loved, did lots of work for the Orphanage without remuneration. Later he was elected Superintendent, which place he held without salary until his death. Dr. James Thomas succeeded Col. Thornburgh, and served without salary until his death. Dr. Thomas did more for the Orphanage than any man in raising funds to keep it going. He was succeeded by Mr. J. S. M. Cannon, who led in the purchase of eighty acres of valuable land in western Little Rock, and in the erection of four brick buildings, where we are doing a magnificent service. When Mr. Cannon's health failed, Rev. T. T. McNeal was elected as Director, and since 1951 he has served in this capacity, continuing to expand the facilities of the home.

During the administration of Col. Thornburgh and Dr. Thomas we placed nearly six hundred children in the best homes in the Southland. Following the death of Dr. Thomas the policy of the Children's Home, as the name now stands, was changed, so that we do not place as many children in homes as formerly. We keep them in the home, send them to school and Church, and try to help them grow into citizens of our beloved State of Arkansas.

Journalism

As early as 1851 Rev. Francis A. Owen published a religious paper at



METHODIST CHILDREN'S HOME PROPERTY, from 1908 until 1948. New Children's Home is at 22nd and Fillmore, Little Rock.

Memphis known as the Memphis and Arkansas Christian Advocate. In 1857 the paper was called the Memphis, Arkansas and Ouachita Advocate, and so continued until closed by the Civil War. Between the years 1866 and 1870 Rev. J. E. Cobb published a paper known as the Arkansas Christian Advocate. First published at Arkadelphia, later moved to Little Rock.

In 1870 the Conferences in Arkansas adopted as their organ the Western Methodist, published at Memphis. In 1880 it was moved to Little Rock, and after two years was moved back to Memphis where shortly it suspended.

In 1882 several men undertook publishing a paper which finally became one paper in Little Rock, the *Arkansas Methodist*. In 1906 the paper undertook to serve Oklahoma Methodism as well as that of Arkansas. In 1907 its name was changed to Western Christian Advocate. When the Oklahoma Conference withdrew from this arrangement, the name was changed to Western Methodist, and so continued until 1915, when it went back to *Arkansas Methodist*.

This paper has had some able editors. Among those known to most of us were Dr. James A. Anderson and Dr. A. C. Millar, and now Dr. E. T. Wayland and his son, Rev. Ewing T. Wayland. This present team, with their associates, have given such satisfaction that the paper has grown in numbers of subscriptions, and has become so much in demand that last year our Louisiana Conference arranged for our Editorial Staff to publish the *Louisiana Methodist*, which is growing in interest and in number of subscribers.***

Sunday Schools and Epworth Leagues

Sunday school interest has been excellent in the Little Rock Conference as far back as we have any records. It has grown in every way through the years until now its program is one of the outstanding programs of the Church. Originally plans called for providing literature to be used in local Churches. The quality of this literature has been improved from year to year until now several other denominations buy some of our magazines for their people, thus paying a great compliment to our editorial staff. The training program for officers and teachers is one of the most outstanding advances in modern times. Many thousands of workers in local Church schools have had some very necessary and skillful training in the art of organization and teaching. It has had far-reaching affects throughout the Church.

Within the past sixty years the Epworth League came into being, and now is continuing in the Youth Department of the Church. The old time Annual Epworth League Conference of three days brought many youth together for fellowship and inspiration. There was not sufficient time for necessary instruction in the methods to be used in the local Church, so in 1919 the last Conference was held. It was agreed to convert the Conference into a week's Assembly. We accepted the invitation of Dr. J. M. Workman, President of Henderson-Brown College, Arkadelphia, and held our first Assembly there in June 1920. Dr. W. Neill Hart was President; Mr. Leslie Helvie, Vice-President; Mrs. Charles D. Cade, Secretary; H. Grady Smith, Treasurer. The Assembly was a success from the first session. It grew in attendance until we had all we could accommodate. When Henderson-Brown was sold to the State, the Assembly was moved to Hendrix College, Conway. Many of the best workers now in local Churches received their inspiration and training in the Assembly.

Methodist Hospital

For many years Dr. A. C. Millar advocated the establishment of a Methodist Hospital in Hot Springs. Finally Mr. B. T. Fooks, a consecrated layman of Camden, became interested, took the lead in establishing a Methodist Hospital in Hot Springs, by purchasing the Ozark Bath House. Rev. R. E. Simpson was elected Superintendent. This hospital served a lot of sick people, provided baths for many others restoring them to health, and did a lot of good. It was found to be too small to pay its own way, especially with some opposition to it, and finally it was sold to a group of Hot Springs physicians. Some of us felt that if we had been given the

(Continued on page 6)

CURRENT NEWS IN ARKANSAS METHODISM

WEST HELENA CHURCH SHOWS VITAL PROGRESS

Have you ever watched a spiritual awakening grow over an entire congregation? It is a soul-stirring experience. That is what has been happening to our church at West Helena during the past three years under the leadership of our pastor, Rev. J. J. Decker.

What are the evidences of this awakening? Thirty-five new members were added during Holy Week. We have built and furnished a fine seven-room parsonage practically free of debt. The assembly room and kitchen in the basement have been redecorated. Plans are made for a new educational building. We have had increased attendance from the beginners in church school through every department of our church, including the WSCS and the Men's Fellowship.

There is another aspect of our revitalization more beautiful still. It is what has happened to our people. It is obvious in the will to serve, the warm-hearted fellowship, the spirit of unity and the deepened spirituality our people are experiencing. This is noticeable in the way committees work together in harmonious concern for all; in the voluntary formation of new groups as need arises; in the absence of dissension as members accept their obligations. It is seen in the friendly fellowship after services. It was in the prayerful spirit of the twelve teams of willing workers during the week of visitation evangelism.

We of West Helena Church feel deeply grateful to our pastor and wife for their leadership in an enriched church life.—Secretary Committee on Membership and Evangelism.

SCHEDULE OF NORTH ARKANSAS CONFERENCE BOARD OF MINISTERIAL TRAINING

To facilitate the work of our Board during the Annual Conference session, the following schedule is being established:

7:30 P. M., June 9th, Business meeting of the Board.

9:00—10:30 A. M., June 10th. Meeting those who seek admission, either On Trial or into Full Connection.

4:00—5:30 P. M., June 11th. Meeting all Approved Supplies: Approved Part-time Supplies, Approved Student Supplies, and Approved Full Time Supplies (except those who are already ordained Elders.)

In order that our work may be done as conveniently as possible, it will be greatly appreciated if all the men who are to meet with us will come according to their classification and the schedule outlined above.

Central Church, Fayetteville, has graciously consented to start entertainment Tuesday evening for members of the Board and those men who need to meet with us on Wednesday morning, June 10th.

Mrs. Sam Yancey, c/o Central Methodist Church, Fayetteville, should be advised if you plan to arrive Tuesday.—Lloyd M. Conyers, Registrar

The world of tomorrow may have as little place for the clerk as the world of today has for the galley slave.—Louis N. Ridenour, Prof-

MARKED TREE METHODISM

Several areas of the work of the Marked Tree Methodist Church have produced records worthy of note this year. In evangelism, church school, youth work and building progress is especially notable.

Evangelism has shown evidence by eighty-six new members received. The Easter season emphasis is largely responsible for these. Before Easter sixteen teams visited in a campaign for three nights. This was followed by Pre-Easter services conducted by the Rev. Alf Eason of Marion, who provided us with inspiring messages and diligent work. In the ensuing three Sundays, sixty-seven new members stood at the altar.

The new members are being assimilated by constant attention through letters and cultivation material; fellowship friends and a dinner given in their honor by the Board of Stewards. This work has been under the direction of the Commission on Evangelism, Joe Sparks, Chairman.

The Sunday School has seen nearly a hundred per cent increase, average attendance rising from 146 to nearly 300. The Men's Bible Class is outstanding in activity and has increased attendance six-fold. Mr. E. M. Calvert is Church School Superintendent.

Our church is justifiably proud of its youth work. The two groups, Senior and Intermediate, have been active all year. The Seniors have a new youth chapel, complete with new pews and electric organ, this through their own efforts and their sponsors, Mr. and Mrs. J. G. Waskom, Jr. During the winter they had a weekend institute, a training class and produced a Christmas pageant. The Intermediates furnish the Sunday evening choir of twenty-five members, have raised money to bring a Korean student to this country and are very active and growing. Both groups have fellowship nights once each week. Mrs. Faye Allbright is counselor.

Extensive building and remodeling programs this year have given us a very fine church plant. A new Fellowship Hall, remodeled Church School facilities and air-conditioning throughout have been accomplished for over \$52,000. In addition over \$7,000 in furnishings have been added. About half of these amounts was debt, but one-fifth has already been paid, although the first payment has not come due.

These areas we believe to be particularly outstanding, although many others can be mentioned. Included is finance, connectional claims were all paid the second month of the year, and every other call has been met. A library has been started and Miss Madeline Williams, librarian, is building it up in a superb manner. In practically every church service since early March, chairs have been carried into the Sanctuary to accommodate the worshippers. A church secretary has been employed to aid in church administration. The WSCS has made a great record of service, in addition to raising \$8,000. 112 families subscribe to the Arkansas Methodist.

We feel that the record of our professor of Physics, University of Illinois.

SUNDAY AT LANTY AND McCRORY

Sunday was a high day in the year's work of the writer. At the morning worship service he was privileged to preach to a splendid congregation at Lanty in Conway County. This fine church is one of the group in Conway County which was a part of the Morrilton Parish program during the writer's pastorate there. A great spirit prevails among the churches in this area. The occasion May 17, was memorial day. The friends and loved ones of those who had served God well and had gone to the great reward, gathered to pay tribute to their memory. It was a beautiful and touching experience. Jim Brown, one of the loyal and faithful laymen was in charge of the service. Rev. Will Yarbrough, former lay speaker in the county program is now the pastor. It was good to see old friends and enjoy the fellowship with them again.

On Sunday evening the writer was honored with the privilege of delivering the baccalaureate sermon for the McCrory High School. This service is always one of great inspiration. The class was of high caliber. The faculty, parents, minister, and the many friends, rejoiced with the graduates in their splendid achievement. Rev. John Glover, our pastor was on the platform for the invocation and benediction. He has had a great year, which is his fifth year to serve these fine people. The church building and organization has been given considerable attention this year. The fellowship with the Glovers and the High School graduates, the faculty and all those present was indeed enjoyable.

We have a great challenge in the State of Arkansas to continue our program in Church, School and every other realm in order to give our youth a greater place of service and to lead them to dedicate their lives in helping make our State a greater commonwealth of Christian endeavor.—J. Albert Gatlin

HIGH SCHOOL GRADUATES HONORED

The twenty-two Methodist members of the Siloam Springs High School graduating class were honored with a service of recognition Sunday night, May 17, at the Evening Worship hour, and with a reception following the church service.

Urns of blue and white flowers were used in decorating the sanctuary and the reserved section was marked with royal blue and white ribbons. White carnation corsages, tied with royal blue ribbon, for the girls and the boutonnieres for the boys were presented by members of the Methodist Youth Fellowship.

The pastor, Rev. John Bayliss, used as his sermon subject, "The Call of Samuel." Approximately 200 were present for the reception which was held in the basement of the church.—Reporter

church this year deserves the attention of Methodists in Arkansas. But we would also like to assure you that we are not satisfied but plan to go on to larger things.—Mrs. Howard Stuck, Publicity Chairman.

C. D. ROY MEMORIAL

"THIS CLASSROOM IN MEMORY OF C. D. ROY", reads the plaque on the door of the Primary Sunday School Class Room in the Glenwood Methodist Church. The room has been completely redecorated and refurnished. The walls and ceiling are of sheet rock tinted a soft blue, and a gray asphalt floor. Nylon curtains in keeping with the color scheme cover the two large windows. The worship center is a table covered with a white scarf, two walnut candleholders, with the open Bible in the center and the Christian flag and the American flag at either end. An added feature to make the attractive room more attractive is the class banner with gold letters on a background of royal blue.

The history of the Glenwood Methodist Church cannot be written without the name of C. D. Roy. He typed the leadership of the Church for two decades. He served not only in the capacity as Lay Leader for the local Church, but for several years as the Lay Leader of the Prescott District. During his years of faithful service at Glenwood he served as chairman of the Board of Stewards, a trustee, and Church Treasurer. His records were so accurate that every cent was accounted for in his monthly financial statement to the pastor and Board of Stewards. Two years after he should have been relieved from responsibility, because of failing health, the Official Board over persuaded him to continue to serve as secretary and treasurer because of their faith in and love for such a man of integrity. As a Spanish Veteran to his Nation he was a good soldier of the Cross, to his Church.

It is fitting and proper that the Church he served so loyally should erect a living memorial. In the lives of the children who pass through the Primary Class his deeds will live on. Without a doubt, the members of the Glenwood Church who have made the C. D. Roy Memorial a reality deem it a joy and a privilege to so honor a fellow member, whose service has played no small part in the history of their church.

Mrs. John A. Jones is teacher of the Primary Class. For many years C. D. Roy resided in the home of Mr. and Mrs. John A. Jones.—Reporter

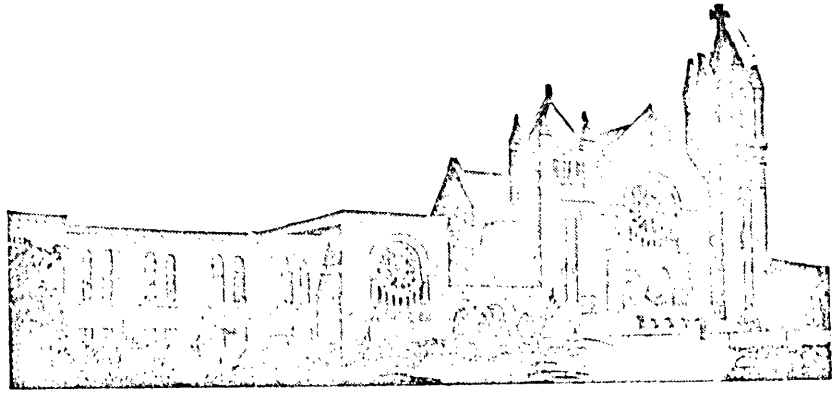
Methodist Medical Missionary Died In North Korea

A Methodist medical missionary, Austrian-born Dr. Ernst Kisch, died in June, 1951, while a prisoner of the North Koreans, the Board of Missions of The Methodist Church was advised. Word of Dr. Kisch's death came from Commissioner Herbert A. Lord, a British Salvation Army officer recently released from internment in North Korea. (In London, Commissioner Lord told reporters that Dr. Kisch had died of undernourishment.) The Salvation Army officer also advised the Methodist mission board that he had heard from "an ex-Korea internee" that five American Methodist missionaries, whose release is expected soon, were in good health.

Taxation in sneakers is just as real and just as costly as taxation in hobnail boots.—Crawford H. Greenewalt, U. S. A.

FIRST CHURCH LITTLE ROCK CONFERENCE HOST

New Educational Building to be Dedicated Sunday
preceding Conference



FIRST METHODIST CHURCH WITH NEW EDUCATIONAL BUILDING
(Architect's drawing)

THE Little Rock Conference will meet for its 100th session at the First Methodist Church, Little Rock, with Bishop Martin presiding. Dr. Aubrey G. Walton is the pastor-host, and Dr. Francis A. Buddin is the District Superintendent-Host. This is the eleventh time during the hundred year history of the conference that it has met with the Little Rock church. All of the conference sessions will be held in First Church except the Centennial Pageant, "The Living Years" which is scheduled to be held in the Robinson Auditorium.

The first session of the conference is scheduled for 10:00 a. m., Wednesday, June 3, when the conference meets for organization. The morning session will be concluded by the annual Service of Commemoration and the Sacrament of The Lord's Supper. Dr. Clem Baker, Carr Memorial, Pine Bluff, pastor will deliver the commemoration message.

Dr. John J. Rasmussen, pastor of the Noel Memorial Methodist Church, Shreveport, is scheduled to be the conference preacher and is expected to deliver messages Wednesday evening, Thursday afternoon and evening, and the devotional message on Friday morning.

One of the highlights of the conference session will be the pageant "The Living Years" which will be produced on Friday evening. The pageant has been written by Dr. Walter Moffat and Miss Vivian Hill, Hendrix professors, is being directed by Mrs. Capp Shanks, Hendrix Speech Instructor, and Hendrix College student compose the cast. Several thousand Methodists from throughout the Little Rock Conference are expected to be present for this production.

The conference session will be concluded Sunday, June 7, when Bishop Martin will be the preacher for the Sunday morning worship service at First Church, and he announces the appointments to the Little Rock Conference pastoral charges for the conference year 1953-54.

First Church Dedication

Bishop Martin will be the speaker Sunday, May 31, when First Church, Little Rock, dedicates its educational building in a service marking completion of payment of the debt of its three-year, one half million dollar building program.

Dr. Walton, pastor of the church since 1944, will preside at the service at the regular morning hour, 11 o'clock. Dr. Francis A. Buddin, superintendent of the Little Rock District will give the prayer. Members of the church Board of Trustees will formally present the building.

The church's remodeling and building project, begun in 1950, was completed and its indebtedness paid within three years.

The cornerstone for the present sanctuary was laid in 1899, and the building was dedicated in 1900. The new building is an educational unit added to the north of the sanctuary. The Center Street entrance was rebuilt with a brick wall in front of the main doorway. A covered court connects the educational building with the sanctuary.

Included in the new building on the second level are a chapel, church parlor and library. Offices are provided for the bishop of the Arkansas-Louisiana area, for Dr. Walton, the two associate ministers, the Rev. J. Edwin Keith and the Rev. John W.

Lindsay, and the director of Christian education, Mrs. J. K. Farish.

On the ground level are classroom facilities for children up to six years of age, including four department rooms, a nursery with 18 cribs, a kitchenette, and church school office. Sunday School rooms for other groups are located on the third floor of the new building and on three levels of the sanctuary building. An underground passageway runs through the center of the old building.

The remodeling of the sanctuary building included completely renovating and redecorating the sanctuary, and soundproofing of a choir rehearsal room and equipping of a studio for the choir director, John H. Summers. The well equipped dining room and kitchen in the same building were also remodeled and enlarged.

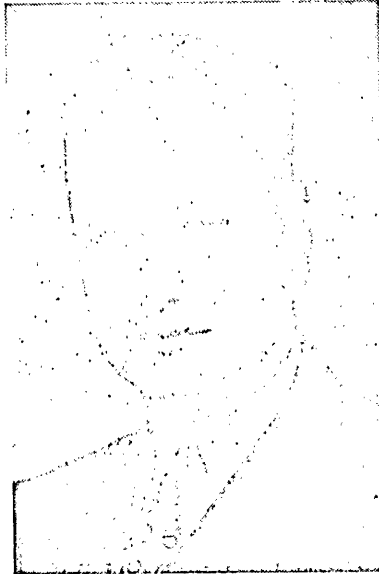
An elevator from the basement to the balcony and sanctuary was installed. The sanctuary, dining room, chapel, parlor and church offices are air conditioned.

The first pastor of the First Methodist church in Little Rock was the Rev. W. P. Ratcliffe. The church was moved to its present site and took the name First Methodist Church in 1879. A church was erected the following year by a membership which numbered about 400.

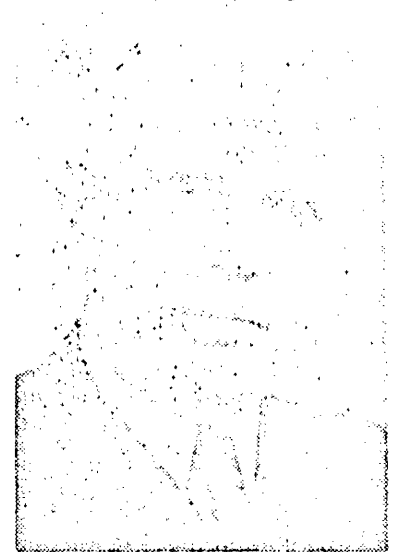
Less than two decades later a disastrous fire razed the church building. The chapel was rebuilt in 1896 and the cornerstone laid in 1899 for the present building.

Dr. Walton came to Little Rock in 1944 from First church, Texarkana. He was born at Clarksdale, Miss., and was reared in Eastern Arkansas. A graduate of Hendrix College and Duke University, he received an honorary doctor's degree from Hendrix in 1946.

Pastors immediately preceding him were Dr. Connor Morehead, now superintendent of the Camden district, from 1942 to 1944; Dr. Warren Johnston, now pastor of First church, Baton Rouge, La., from 1939 to 1942; Bishop H. Bascom Watts, now head of the Nebraska area, from 1936 to 1939; Dr. C. M. Reves, now vice-president of Hendrix College, 1931-



DR. AUBREY G. WALTON
Pastor-Host



DR. FRANCIS A. BUDDIN
District Superintendent-Host

Sees Workshop Of State Under Way In U. S.

Fear that Church and State have been "separated too much" in this country "to the detriment of the Church" was expressed in Dallas, Texas by T. S. K. Scott-Craig, Dartmouth College philosophy professor who is on a year's leave of absence lecturing to college and university students throughout the nation. Mr. Scott-Craig, a native of Edinburgh, Scotland, charged that in the U. S. the State has replaced the Church as the object of worship in the minds of many. "Deified nationalism and deified democracy are both undesirable," he said, adding he was afraid that in 1953 the U. S. is "worshipping the State too much—almost as much as Germany worshipped the State in 1933" when Hitler came to power. The professor said he was making the lecture tour because he does not want a repetition here of what happened in Germany, "where the universities fell down on their jobs."

Soldiers Construct Underground Chapel in Korea

United States Army forces have constructed an underground chapel within a mile of the front lines in Korea. Believed to be the first such chapel in history, it was made by men of the 17th Ordnance Maintenance Company of the U. S. Eighth Army. They were helped by a number of men from Republic of Korea forces stationed nearby. A small steeple was built of packing cases and painted a gleaming white to

36; and Bishop W. C. Martin, now head of the Dallas-Ft. Worth area, from 1928 to 1931.

The church membership now totals 3350. Church School enrollment is 1500.

differentiate this bunker from the others in the area. When enemy shells begin falling the bunker serves as a shelter. At other times, it enables chaplains to conduct services for the men who serve the big guns immediately behind the lines as well as for front-line companies on their way to or from the nearby trenches.

New Methodist Social Board Adopts Aims

A statement setting forth the aims of The Methodist Church's new Board of Social and Economic Relations was adopted at Chicago by that agency. The statement endorsed the proposal of the board's executive secretary, the Rev. A. Dudley Ward, that Methodism "constantly relate Christianity to social and economic problems" through "study, education, coordination and action." The board said: "1. We emphasize the necessity of basing our statements and programs on a solid basis of facts and figures. "2. We accept a responsibility to pass on to Methodists full information concerning the subjects we study, the recommendations we make, and the actions we take. "3. We will strive to coordinate our work with all other agencies of our Church, other denominations, as well as the National Council of Churches and the World Council of Churches. "4. We plan a dynamic program of action through conferences and local church activities with respect to such matters as freedom and responsibility in our democratic society, labor-management relations, and the removal of racial tensions." In authorizing formation of the board, the Church's 1952 General Conference said its purpose would be to stimulate Christian social thinking and action within the Church membership and to work with other general agencies toward the same end.

PROMINENT PERSONALITIES IN LITTLE ROCK CONFERENCE

By REV. J. E. COOPER

Because our space is limited we must confine ourselves to only a few of the stalwarts of Methodism who walked across the stage of history in their day. As we name them over, one by one, we feel a keen regret that we cannot name them all, together with their wives who served nobly and sacrificially with them. Perhaps, at another time and in another article, we shall be able to mention some whose names are here deleted. As we have looked into the record, some of the greatest of these "heroes of the cross" left behind very little in the form of a written historic record. This was due, no doubt, to modesty or to the fact that they were too busy to think much about preserving a written record of their lives. Others are left out of this record because they are still living. I have read somewhere that there is a record kept of all that we are and do. Even in the case of those who were so modest that they do not now appear on the pages of history, their records are written in the "Lamb's Book of Life."

As we read the scant records left to us, our hearts are "strangely warmed." We are inspired and encouraged by these modern "Acts of the Apostles." There was nothing surprising in the case of many of them that one year they served the town or city charge, and the next year a large rural circuit. The matter of salary did not seem to loom large; neither did worldly praise or honors. They were concerned with only one thing: preaching the gospel of their Lord and Savior Jesus Christ.

As we look backward and are inspired, we look forward with high hopes and eagerness, believing that "the best is yet to be." The young men of our time have had better opportunities and are consequently equipped to lift high the torch and show the way. The heroes of the past century have set high standards; they lived glorious lives and have not entered upon their reward.

Dr. Andrew Hunter

Among the ministers of Arkansas Methodism during the formative period of our church in this state, the name of none stands higher than that of Dr. Andrew Hunter. It was during the year 1902 that Dr. Hunter died at the age of 89 years, his life having spanned the greater part of a century. According to Dr. John H. Riggins who read the obituary at the forty-ninth session

of the Little Rock Conference at Benton, Dr. Hunter, a few months before his passing, wrote: "Standing, as I now do near the end of my earthly journey, looking back on the past, I can say the religion I profess to have obtained and the religion I have preached is all one to me, and I expect to get to heaven when I die; not because I have been a preacher, but because Jesus Christ died on the cross for a sinner like me. I crave no monument for my grave. I trust I shall live the remainder of my life without a blot or stain on the reputation I have made, my monument being in the hearts of those I have tried to serve." It was not long after these words were written that the great spirit of Dr. Hunter went home to be with God.

What a record he left behind! Born in Ireland, converted early in life, called into the ministry at the age of twenty-two, having in the meantime migrated to America, he was assigned to a charge in Arkansas in the year 1836—the same year that Arkansas became a state. Thus was begun a ministry that lasted for sixty-six years. He never located nor transferred to another conference. The years of his ministry were spent in station, on districts, and on circuits in his chosen state. His range of service and interests ran all the way from the humblest rural church to the great city church; the rustic brush arbor to the presiding eldership; prayer in the humble home to the presidency of the annual conference; the honest position of a citizen to president of the State Senate, from which position he was elected to the United States Senate, a position that he did not fill. He was also earnestly solicited to run for governor of his state but was far too busy with his beloved ministry to accept the nomination. No praise of men, no word of flattery, no subtle suggestion of worldly honor could deflect him from his one great calling, that of the ministry of the glorious gospel he preached. He stands, and will continue to stand, like a noble tree amidst a forest of great trees, the memory of him forever enshrined in the hearts of good men, honored by Methodists everywhere, a workman who was not ashamed, having rightly divided the word of truth. Let us, who follow in such saintly steps, "take off our shoes, for the very ground upon which we stand is holy ground."

The Winfields

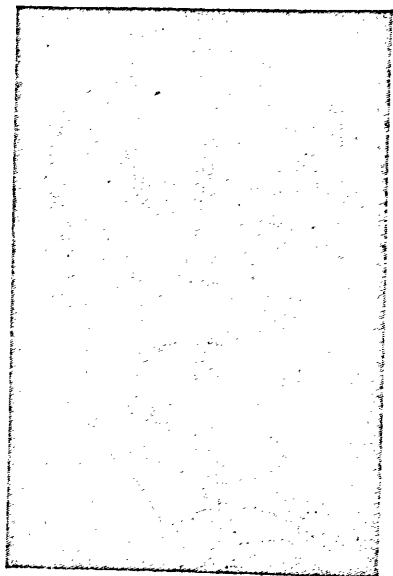
The two Winfields, Augustus R. and Alexander B., can scarcely be considered apart. They were brothers, born only two years apart in Virginia, both were ministers in the Methodist church, and it is difficult to say which was the greater. One, Augustus R. was the more brilliant of the two, endowed with an attractive personality which was increased by education and opportunity, and as a consequence he served in the more conspicuous places. "He was pastor, presiding elder, college president, editor, evangelist, temperance leader — no important movement or institution in the state for nearly 40 years failed to feel his prominent influence." We do not have the space here to mention all of his appointments; they run the range from Batesville, his first appointment in Arkansas, to Little Rock and the church that now bears his name. Truly, "there were giants in those days." Preaching, as it was then done, was with "holy boldness", prophetic insight, spiritual fervor, and glorious results.

Alexander B. Winfield came to Arkansas in 1852, and like his brother, was first stationed at Batesville. Then until his superannuation in 1887 he was active as presiding elder and pastor of stations and circuits. Upon his retirement, he went to a home provided for him at Okolona where he lived until his death in 1900, the seventy-seventh year of his life and the fifty-fifth of his ministry. He was always frail in body but vigorous in spirit. He still lives in the hearts of the people "called Methodists", and his example serves as a worthy pattern to all ministers of the gospel.

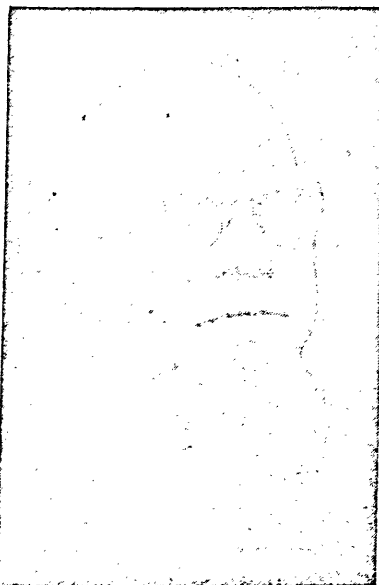
Dr. John H. Riggins

The life of Dr. John H. Riggins spanned the time between the years 1834 and 1913 — a period of seventy-nine years. No man connected with the Methodist church in Arkansas contemporaneous with this period gave a better account of his stewardship. Practically without formal education, he became one of the best informed men of his time, mastering the fundamentals of Latin, Greek, and Hebrew, and becoming well versed in the theology of the Bible. His was an alert, hungry mind and a ready, eager spirit coupled with a loyalty to the truth that led him to success as a man and recognition as a minister. Such men are always recognized as the natural leaders that they are.

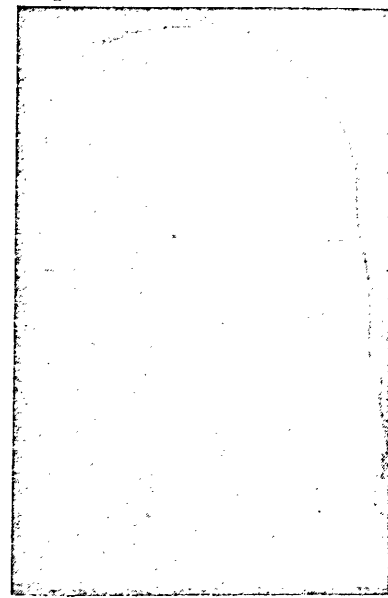
When we recall the experiences through which he went, learning to read the New Testament before he was five years of age, his early struggles for an education, his service in the army as a chaplain, the burning desire to preach the gospel, and his loyal, devoted, and loving service as a minister, we are not at all surprised that God gave him a place of leadership and used him to bless the lives of thousands in his time. His ministry began at Rondo, near what is now Texarkana, and continued with unbroken usefulness for forty-four years. He was the author of several important books that were useful for strengthening the faith and the position of Methodists. Many people in Arkadelphia to this very day speak of the greatness of John H. Riggins. It was in Arkadelphia that his body was



DR. ANDREW HUNTER
1813-1902



DR. A. R. WINFIELD
1822-1888



DR. JOHN H. RIGGINS
1834-1913

buried, but we believe his immortal spirit goes "marching on."

Dr. Edward R. Steel

At the age of sixty-eight, Dr. Edward Robert Steel passed to his reward from his home in Camden, Arkansas. This was on September, 1933. He joined the Little Rock Conference in 1893, and from that time on he was a familiar and beloved figure in Arkansas Methodism. We shall not here attempt to name all the places he served, nor the honors that came to him. I think that we shall say no man among Methodist ministers in Arkansas ever served more faithfully, or left behind a cleaner, better record. He was always intensely in earnest, clear and concise in his statements, bold and uncompromising in his position, and true to his convictions. Men who wavered in their faith or their loyalty, listening to his sermons, were pricked in their consciences and persuaded to do better.

It is not the purpose of these short articles to give empty compliment to the men whose names are mentioned, nor is it appropriate to compare some men with others. Who can escape the deep conviction that God used such men as Dr. "Ed" Steel for great purposes in his day? His ministry covered most of the state in various capacities; pastor, presiding elder, trustee of colleges and faithful friend and brother. Such men lend a dignity and worth to the ministry, and with them as examples we shall go forward as ministers of our Lord Jesus Christ. When we recall some of the problems such men faced, the heroic way in which they served, and the sacrifices they made to preach the gospel, we take courage and face the future with lightened hearts. Thank God for such men as Dr. "Ed" Steel, and others like the Cannons and the Turrentines, who were related by family ties as well as by spiritual affinity. As we mention their names we bow our heads in reverence, and thank God for such men. We face the future with lightened step and hearts made stronger because of them. The body of Dr. E. R. Steel rests quietly at Camden, Arkansas but his spirit goes triumphantly on.

Thomas D. Scott

Near Benton, in the year 1861, Thomas D. Scott was born. At the age of twenty-four he was licensed to preach and was admitted into the Little Rock Conference. From that time until his death in 1930 at Arkadelphia, he served as a minister in the Methodist Church. He had no degree from college, but was instrumental in helping many others to secure a college education, and by reason of indomitable energy, great loyalty and hard work, he helped materially in keeping alive one of our great educational institutions. In the pastorate, on the district as presiding elder, in the home, and as a man of affairs in public life, he always carried himself with simple dignity and Christian grace. The writer of this article was quite young when Dr. Tom Scott first came into his life. I have a very distinct memory of him as a "camp meeting" preacher. There were times when he reminded us of an ancient prophet as he interpreted the word of God. Always, he was an effective preacher and truly a Christian gentleman. In the Conference Journal of 1920 we find the obituary of

Thomas D. Scott: "His calling was to preach. He would know Christ and him crucified. He was a student of one Book and his sermons were based upon the scriptures. He made no pretense at oratory. He was plain, simple, and always preached in language that children and common people could understand. Thousands came to Christ under his ministry." His ministry represented a type that has not in all instances been maintained in Methodism but a kind of ministry that makes us "home sick" for the "old time religion." The obituary, above referred to, says: "He died in great peace at his home in Arkadelphia, July 13, 1940." Such a man had a right to "die in peace", and to go on to the "mansions prepared for those who love God."

Alexander Copeland Millar

We lack space here to write of many of the pertinent facts relative to the lives of these men who had a large place in the past in Arkansas. "Dr. Millar", as he was both respectfully and affectionately called by all who knew him, was one of great men of the state of Arkansas in his day. He was born in Pennsylvania and came to Arkansas by way of Missouri where he was educated in Central College. His record of 54 years in the ministry includes two years as a college professor, twenty years as a college president, 4 years as a presiding elder and 27 years as editor of the "Arkansas Methodist." He was a man of great stature, strong physical stamina, great moral courage, keen spiritual insight, and a wide range of interests. When he was asked the reason for his good health and longevity, he often facetiously remarked: "I chose my parents and grandparents carefully, and I have always tried to behave myself." His mind was richly stored with knowledge that he delighted to share with others. Once years ago, as I travelled across the country with him, we were overtaken by a rain storm. We stopped at a country school house for temporary shelter. By way of passing the time, he went to the blackboard and began to write, first in English, then the same words in Latin, Spanish, and German. I watched in awe and reverence, thinking how wonderful it was that one man knew so much. Little did I know how many other fields of human knowledge were familiar to him.

He had a great interest in the conservation of natural resources, as well as in the Church to which he gave his time, service, and love. He was a good example of "plain living and high thinking." Dr. C. J. Greene says in the obituary in the Conference Journal: "For length, breadth, variety, and quality of service, no man ranks above him." This world is a lonelier place since Dr. Millar has left it for the heavenly mansions.

John Fall Taylor

As I have already said, it is with regret that we leave out of this article the names of many of the leaders of the Arkansas Methodism. As we think of them, it is with affection and admiration. I never think of "Uncle Jack" Taylor that there does not come back a perfect flood of memories relating to this good man. When I was a very young lad, struggling with the "call to the ministry", it was to "Uncle Jack" Taylor that I went for help. No man ever helped me more. His entire consecration, his utter

selflessness, his devotion to the gospel of Christ, his keen sympathy and understanding, as well as his prophetic insight and vision were qualities that distinguished him. It was my privilege to assist in the funeral of "Uncle Jack" Taylor when he went to his reward. Rev. J. L. Hoover in a moving and eloquent tribute said: "A prince and a great man hath, this day fallen in Israel." Among the tributes to this great itinerant minister were these:

1. He was a man with a burning passion for "lost men". Frequently he was seen in jails and on street corners, pleading with men to give their hearts to God.

2. He was a man of prayer. Many were the humble homes of the poor, the mountain cabins of the rural areas, where the voice of Brother Jack Taylor had been heard in earnest prayer.

3. His life was marked by an utter forgetfulness of self, so much so, that during the years that he served on small circuits and obscure appointments he accumulated some \$29,000.00 left for a "Missionary Endowment Fund."

In October, 1945, John Fall Taylor died and was buried in Malvern. Brother Hoover said: "Uncle Jack is gone. His work has been accomplished. But the sweetness and purity will continue as a sweet savor to refresh and inspire people to deeper and richer living down through the years to come."

DR. GRAHAM BUYING CASTLE IN COLORADO

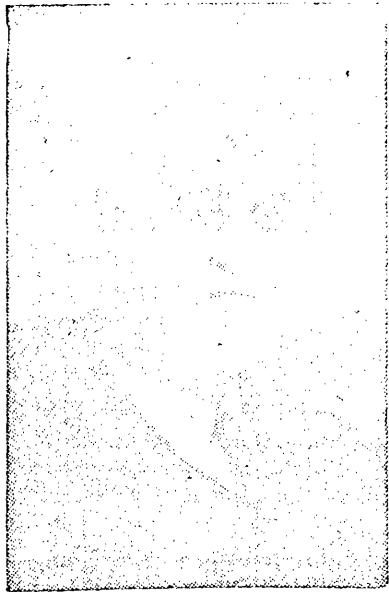
A representative of Evangelist Billy Graham was in Colorado Springs to negotiate the purchase of Glen Eyrie, a palatial estate at the foot of Pike's Peak in Queen canyon. The estate, just north of the Garden of the Gods, includes a castle which once was the home of Gen. William J. Palmer, Colorado pioneer railroad builder and founder of this resort town. Negotiations for the property were disclosed by George M. Wilfred, business manager for Dr. Graham. He said the evangelist is not interested in buying the estate for himself but for an organization of which he is a member. Mr. Wilfred declined to name the organization. He said that plans for using the property will be disclosed later.

FILM ON LUTHER BREAKS ATTENDANCE RECORDS

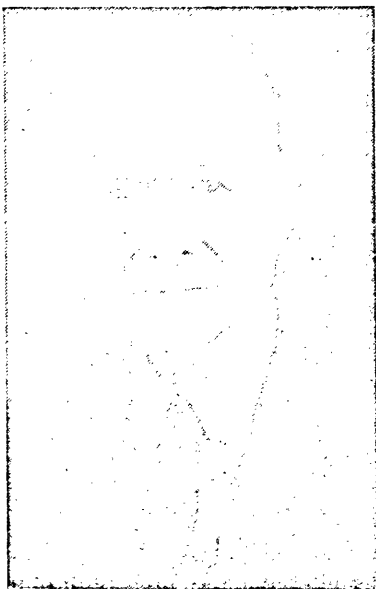
The world premiere engagement of the film, "Martin Luther," broke all previous attendance records for motion picture showings at the Lyceum theater in Minneapolis and was held over for a third week. Some 26,000 persons saw the film in its first week, it was reported by Dr. E. S. Hjortland, chairman of the local committee of sponsors. Originally booked from May 4 through 16, the film will now play here through May 24, with three showings daily. More than 50,000 advance box office tickets were sold, according to theater officials. Seats for the early evening showing were consistently sold out for more than a week in advance. Some communities sent bus or auto caravans with delegations of from 25 to 200 persons each to see the film, said Robert E. A. Lee, executive director of the sponsors' committee. Mr. Lee reported on the "outstanding success" of the film at a meeting in New York of Lutheran Church Productions, which commissioned Louis de Rochemont Associates to produce the film in West Germany.

SOUTHEAST METHODISTS GAIN 80,167 IN EVANGELISTIC CAMPAIGN

A total of 80,167 commitments to Methodism through professions of faith and transfers were gained in an eight-state evangelistic campaign in The Methodist Church's southeastern jurisdiction, it was announced at Nashville, Tennessee. Dr. Harry Williams of the Methodist General Board of Evangelism, director of the drive, said that 152 regional "victory rallies" will be held May 24 to celebrate the conclusion of the mission which he termed "the greatest single evangelistic effort in the history of Methodism." More than 100,000 persons and 9,685 churches participated in the campaign which was staged in three week-long phases, Dr. Williams said. The first phase, held as a "trial effort" in Kentucky and western Tennessee, registered 9,522 new members. The second was held in Alabama, Georgia, Virginia and eastern North Carolina and netted 35,780 commitments. The final phase covered Tennessee, Mississippi, Florida, South Carolina and western North Carolina and added 34,865 names to Methodist rolls.



DR. A. C. MILLAR
1861-1940



JOHN FALL TAYLOR
1867-1945

METHODIST CHILDREN'S HOME REPORT FOR APRIL, 1953

(Continued from last week)

Evelyn Whitcomb Class, Asbury Meth. Church, Little Rock	10.00
Madonna Bible Class, Newport Methodist Church	10.00
Progressive Sunday School Class, First Methodist Ch., El Dorado	10.00
North Arkansas Conference, P. E. Cooley, Treasurer	195.83
Susanna Wesley Bible Class, Texarkana First Methodist Church	10.00
Yancey Sunday School Class, Marianna Methodist Church	10.00
Jett B. Graves Sunday School Class, Hope Methodist Church	10.00
Lexa Telfore Bible Class, Fordyce Methodist Church	10.00
Young Adult Class, Rector First Methodist Church	10.00
Anonymous	10.00
Young Couples Class, First Methodist Church, Camden	10.00
Go-getters S. S. Class, Wynne Methodist Church	10.00
Dr. and Mrs. H. W. Dean, Russellville Methodist Church	10.00
Kate Campbell Bible Class, Augusta Methodist Church	10.00
Frost Bible Class, Texarkana First Methodist Church	10.00
Friendly Sunday School Class, Heber Springs Methodist Church	30.00
Brewster Bible Class, Wynne Methodist Church	10.00
Young Men's Bible Class, Searcy Methodist Church	90.00
Heber Springs Methodist Church Sunday School	45.00
Young Adult Study Group, First Methodist Church, El Dorado	10.00
Junior Department, Camden First Methodist Church	10.00
Miss Rema Hutchinson, Camden First Methodist Church	20.00
Fellowship Class, Henderson Meth. Church, Little Rock	10.00
Lydia Wesleyan Service, McCrory Methodist Church	30.00
Young Adult Class, Salem Methodist Church	10.00
Wills Bible Class, North Little Rock First Methodist Church	10.00
Blackwell Vanguard Class, First Methodist Church, Jonesboro	25.00
Progressive Sunday School Class, El Dorado First Meth. Ch.	10.00
Susanna Wesley Class, Texarkana First Methodist Church	5.00
Circle #3, W. S. C. S., Wynne Meth. Church	20.00
Mrs. G. S. Rumph	10.00
Mr. C. R. Wilkin, Brinkley Methodist Church	5.00
W. S. C. S. Cabot Meth. Ch.	10.00
Mr. Aubrey Summers, Ozark Methodist Church	10.00
Wesleyan Service Guild, Wynne Methodist Church	10.00
Builders Class, Paris Methodist Church	10.00
Men's Bible Class, Forrest City Methodist Church	30.00
Little Rock Conference, Fred Gantt, Treasurer	399.51
Service Class, El Dorado First Methodist Church	10.00
Friendship Class, Mena Methodist Church	10.00
W. S. C. S. Buckner Methodist Church	8.50
Wesley Berean Class, El Dorado First Methodist Church	10.00
Yancey Sunday School Class, Marianna Methodist Church	10.00
Women of Winfield Church, Little Rock	15.00
Young Adult Class, Rector First Methodist Church	15.10
Miscellaneous Collections	135.64

FORREST CITY TEACHERS HONORED

Mrs. Ethan Dodgen and Mrs. George Walker, Sr., teachers, were honored recently by members of the Philathea Women's Class of the Forrest City Methodist Church.

On the occasion of her 75th birthday anniversary, a special program was observed during the devotional period of the Adult Department in recognition of Mrs. Walker's many years of devoted leadership in the church here.

The class president proclaimed it "Alice H. Walker Day," special music "Alice H. Walker Day," special music, favorites of the honored teacher, was presented, and another member recounted some of her accomplishments, which included serving as Sunday School Superintendent for several years, leadership in the old "Epworth League" for youth, and pianist and choir member for many years. Her first adult class was the "Alice Walker Bible Class" of 1922, of which Mrs. A. A. French's photograph had been preserved and was on display.

Arkansas' "Mother of the Year" of 1952, one of her most recent innovations is Mrs. Walker's class project of special attention to the "Golden Agers" of the church, which includes entertainments, visits, gifts, and other courtesies shown the beloved "older adult" group.

Mrs. Ethan Dodgen, with Brother Dodgen and children will leave Forrest City June 1st to make their home elsewhere, and at the monthly class supper party held Monday night, May 11, Mrs. Dodgen was honored with a surprise miscellaneous shower.

The party was held in the home of Mr. and Mrs. Albert Laser with Mrs. Luther Lieblong and Mrs. Richard Dooley as co-hostesses.

Following dinner, Mrs. E. J. Kyle read original tributes and happy "going away" wishes honoring the teacher. Mrs. Hammond Dooley told of the Dodgens' sojourn for the past six years in Forrest City as the District Parsonage family, and of their fine contribution to the religious and cultural life of the community.

Thirty ladies attended the party. —Virginia Hine.

Memorial Collections	155.50
TOTAL Collections for April, 1953	\$1,434.63
T. T. McNEAL, Director	

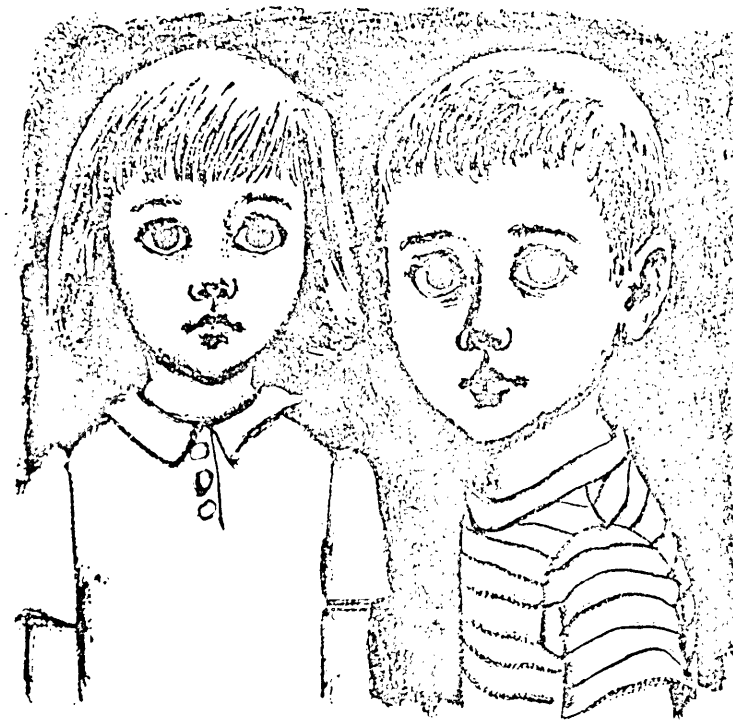
Reports ACP Papers Reach 20 Million Readers

Member papers of the Associated Church Press have a total circulation of 6,750,000 and reach an estimated audience exceeding 20 million readers, it was reported in Washington to the group's 34th annual meeting by its executive secretary and treasurer, Dr. William B. Lippard of New York. The ACP comprises edi-

tors of Protestant publications in the U. S. and Canada.



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Will they inherit socialism?

You wouldn't want to leave a socialistic America to your children. Most Americans wouldn't.

But you may — without realizing it. For socialism wears many false faces. You can't always tell it at a glance.

It's socialism, for example, when the federal government takes over for keeps the rights and responsibilities of its citizens on any pretext.

It's socialism when the government steps into and takes over a business or industry.

It's socialism when people urge you to give up the freedom to run your own life and let the government run it for you.

Today in America, there are people who would like to see an all-powerful federal government own and operate our railroads, our medical profession, our electric light and power companies and other businesses and services. Perhaps they're not all socialists, but what they suggest is socialism — even though they never call it that.

And they'll have their way unless you act now. Here's what you can do: Start thinking of your future and your children's. Exercise your rights as a citizen. Discuss this danger with your friends and neighbors. Use your ballot wisely. And above all, learn to recognize socialism behind the many false faces it wears.

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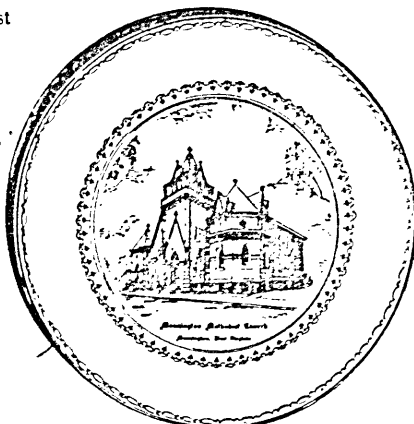
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The Sunday School Lesson

By REV. H. O. BOLIN

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



WHAT ARE THE REWARDS OF STEWARDSHIP?

READ THE ENTIRE LESSON FROM YOUR BIBLE: Deuteronomy 26:1-11; Numbers 29:1-6; Luke 10:25-37; Luke 18:18-30; Matthew 25:31-40; Luke 6:35-38; II Corinthians 8:9-14. Printed Text: II Corinthians 9:6-15.

GOLDEN TEXT: Each one must do as he has made up his mind, not reluctantly or under compulsion, for God loves a cheerful giver. II Corinthians 9:7

We are beginning Unit X today. This unit consists of four lessons. The theme of the unit is "SOME RESULTS OF CHRISTIAN LIVING." We begin the unit by raising and attempting to answer the question "WHAT ARE THE REWARDS OF STEWARDSHIP?"

Stewardship is very broad in its meaning. It consists of anything that any person has received from God, that he might share with others. This not only includes one's material possessions, but even life itself. As a matter of fact it would include one's time, his talents, his training, his ideals, his health, his physical strength, his mental powers, and his spiritual experiences, as well as all of his material possessions. In James 1:17 we read, "Every good gift and every perfect gift is from above, and cometh down from the Father of lights." All of our good gifts come from God, and all that comes to us from him, we hold as stewards to be shared with others. Stewardship is, therefore, so broad and all inclusive that it is impossible for one to be a Christian without at the same time being a steward.

One who had a great appreciation of stewardship insisted that even a person who had but one talent and meager possessions could live a notable life if he made the habit of stewardship; if he constantly realized that all he had in the way of time, talents, training, physical strength, health, mental powers, spiritual experiences, ideals, and material possessions was entrusted to him by the Lord to be shared with others. This man went on to point out the fact that the reason why such a life would be notable was that there are so few people who really live that way.

A Look At The Scriptures

The above definition deals with stewardship in its broadest aspect. Our lesson today looks at it only from the standpoint of giving money. Paul wrote II Corinthians from Macedonia. Some scholars say that the letter was written about A. D. 57, others place it as late as A. D. 60.

The portion of the letter with which we are dealing today has to do with a collection that was being taken for the poor saints at Jerusalem. Paul had carefully planned for this collection a year ahead of time. A year prior to this time he had mentioned the matter to the Corinthians and they had responded enthusiastically saying that they would co-operate in such an undertaking. Paul had then gone on to Macedonia and the churches in that province had taken their offering for this cause. Paul goes on to tell the Corinthians that he had used them as an example to inspire the people of Macedonia. He had told the Macedonians of the readiness of the Cor-

inthians to join in this undertaking. The time has about arrived for the money to be carried to Jerusalem. Pretty soon Paul would be passing through Corinth on his way to Jerusalem, at which time he planned to get the offering there. He goes on to tell the Corinthians that some of the Macedonians are likely to accompany him. He is very anxious that the offering be ready, for otherwise he would be greatly embarrassed before them, since he had highly complimented the liberality of the Corinthians to them. Paul sent Titus and two other brethren to make sure that the collection would be ready when he arrived. The record does not tell just who these other two men were. Some think that one of them was Dr. Luke and the other might have been Timothy.

Paul Encouraged Liberality

Paul used several points in encouraging the Corinthians to be liberal. One of these points had to do with informing them that he had highly complimented their liberality to the Macedonians. This point was dealt with above. He also called attention to the fact that giving is like sowing. If a farmer goes out to plant his seeds and he sows them sparingly he will also reap sparingly. A person is not forever done with his money when he gives it away. He reaps a bountiful harvest from it. That is why he should be careful to sow bountifully, or to give liberally. The bounty of his reaping will be determined by the liberality of his sowing.

The next point the great Apostle makes here is the joy of liberality. He speaks of the "cheerful giver". He tells us that God loves a cheerful giver. He is not insinuating here that God does not love everybody. God has two types of love. When his children do good he loves them with a love that makes him glad; it is an approving love. When they do bad he still loves them but it is with a love that makes him sad. God loves a cheerful giver with an approving love. He also loves the skinflint; the greedy, selfish, stingy person, but it is with a love that breaks his heart.

Paul next calls attention to the blessings that God can pour out on an individual. These blessings are both spiritual and material. One should never give with the idea of getting more material blessings in return. Such a motive would be low and selfish. There is but one motive that is sufficient at this point and that motive is love. In I Corinthians 13 Paul goes on to tell us that one might give all of his goods to feed the poor and even give his body to be burned but if he did so with any other motive than love his gift would amount to nothing. So, love must always be the motive. The giver must love both God and

men. Then, his gifts will bring material as well as spiritual blessings. In some way God will see to it that the person who gladly gives to the poor always has something to give. That is not only true with individuals but it is also true with nations. So long as our nation feeds hungry people around the world it will always have something with which to feed them. So much for the material blessings that come to the cheerful giver. One should, however, rejoice more in the spiritual blessings that come from his liberality than he does from the material. After all spiritual blessings, such as pleasure in helping others and joy through fellowship with God in service are of far greater value than material things.

According to the Weymouth translation of verses 10 and 11 Paul in speaking of this double blessing of liberality has this to say: "God, who supplies seed for the sower and bread for eating, will supply you with seed and multiply it, and will increase the benefits wrought by your almsgiving. You will thus be enriched in every way so as to show all liberality." It is the idea that the cheerful giver will "Thus be enriched in every way" that we wish to note.

Another blessing that comes from Christian giving is the fact that it leads the recipients of such giving to be thankful to God. It not only proves to be a material blessing to them but also a spiritual. "For the service rendered in this ministry not only helps to relieve the wants of the saints, but it also has an overflow in many thanksgivings to God."

Paul goes on to inform these Corinthians that the Jerusalem Christians would pray for them. As the Corinthians shared their material blessings with these destitute saints, these saints would in turn share their spiritual blessings with them. This would bring about a bond of brotherhood. It will be remembered that in the past Paul had had some trouble with these Jerusalem Christians. Paul had insisted that all that Gentiles needed to do to become Christians was to forsake their sins and accept Christ as Saviour. In addition to that the Jerusalem Christians wanted the Gentiles to keep certain ceremonial laws of Moses, such for example as circumcision. These differences of opinion had created some friction in the early years of the Christian movement. Paul felt that the making of these large gifts by these Gentiles to the poor of Jerusalem would have a tendency to bring the two groups together. It will be remembered that for the most part these Jerusalem Christians were converted Jews.

In the last statement of the printed text Paul goes on to say, "Thanks be to God for his inexpressible gift!" All the scholars seem to be agreed on the fact that Paul is here referring to Christ. Christ is the inexpressible gift that comes from God. John 3:16 also speaks of God's great love-gift to the world. Paul would have us realize that sacrifice is at the very heart of religion. God himself practiced to the fullest extent this matter of stewardship. He gave his all, and the gift was motivated by love. We love him because he first loved us; we give to him because he first gave to us. Christ laid down his life for us, and if need be, we should be willing to lay down our lives for others. We may not be called upon to die for him and his cause, but all of us are called upon to live for him, and sometimes it

is harder to live worthily than it is to die.

Systematic Giving

One of the great troubles with too much giving is the fact that there is no system to it. Literally hundreds of thousands of church members make no gifts of any type to the church, and then hundreds of others give according to mood rather than system. If they are in a bad mood they give nothing, but if in a good one they sometimes give rather liberally. They let their feelings at the time the offering is taken determine their gifts. This is very unsatisfactory. No other business on earth could operate on it. There is a lot of this type of giving. The fact that the church has been able to get along at all under these circumstances proves that it is a divine institution.

Tithing is a Biblical way of putting system into giving. Many denominations are re-emphasizing the tithe. Some people go a bit further than the truth in their opinion along this line. For example, the writer has heard ministers in preaching on the tithe say that God required that Christians tithe and if they failed to do so he would collect it in some other way; maybe in hospital bills, doctors' bills, etc. On the other hand they assured people who did tithe that they would be blessed in every way. God would take care of them. They would not suffer any losses. The trouble with that idea is it is not true. It often backfires. A person will come along and pay his tithe faithfully, but in spite of that he does suffer losses. He then feels that God has mistreated him. It is a lot like the idea that God kills babies to make parents be religious. Here are some parents who are very religious but their baby also dies. They have heard it said that the Lord takes babies to make parents be religious and they have come to believe it. They know in their hearts that they are religious, but their baby dies. They naturally come to feel very ugly toward God. As preachers and teachers we need to be very careful about giving people wrong opinions. They are sometimes badly hurt by them.

After all the tithe is merely a starter in the matter of giving; it's the minimum. Many people should never stop with the tithe. For example, here is a man who has ten million dollars. He could give a million of that; the tithe and never miss it. He would have nine million left, which is far more than he will ever need or spend. On the other hand, here is a poor family. There are a lot of little children in the home. They barely get enough to keep soul and body together. It would be mighty hard for them to pay the tithe. But the fact remains that we do need system in giving and the tithe furnishes such system. Maybe it would be enough for some to pay, but many others should pay far more than the tithe.

Through religion, we can minimize the evils of envy and greed, intolerance and a lust for power. Through science, we can reduce the physical burdens of mankind. . . . break down the barriers of ignorance and misunderstanding. . . . In a spiritual crusade for a free and peaceful world, science and religion must work together.—avid Sarnoff, chairman of bd, Radio Corporation of America, addressing National Conference of Christians and Jews.