

Arkansas Methodist

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NO. 33

Freedom To Worship

ONE of the high privileges we claim in American citizenship is the freedom "to worship God according to the dictates of our own conscience." That, of course, we would not change.

We should remember, however, that the freedom to worship implies also the freedom NOT to worship. That also we would not change and we could not if we would, since there is no such thing as real worship that is compulsory.

The freedom NOT to worship means that only those who really desire to worship God do so. That means that there must, in some manner, be created in the minds of those disinclined to be religious a DESIRE to be religious. Some one has said that our big job as Christians is "To make the indifferent different."

Few people really become religious because of the "pie in the sky" appeal for good living. They must be made to feel that religion has values vitally worth while to life and character here as well as hereafter. It is our job to create in them that feeling.

Russian Statesmen Have Sacrificed World Confidence

ONE of the most tragic conditions a man may find himself in is to so conduct himself that people will not believe anything he says. Honor, character, integrity, or any other word by which a good name is described, is sacrificed when no one places value on our spoken word.

That is the position the leadership of Russia finds itself in today. The free world does not believe anything Russian leaders say today whether they promise good or bad. The great heart-hunger of the world today is for genuine peace. Nevertheless, when Russian leaders begin to talk of peace the free world calls it a "peace offensive" and immediately begins to search for the supposedly hidden motives and reasons for the honeyed words of peace. When Russian leaders begin to talk for peace, the free world immediately assumes that it is only another method in the cold war to advance their plans for world conquest. We simply do not believe what we would so much like to believe — that Russia really wants world peace. Something of the same double-talk dealing has been going on in Korea these many months.

It is just as true when Russian leaders speak in belligerent terms. We do not believe Russia has the atomic bomb because its leaders have said they have it. We do believe that they have the atomic bomb in some form, usable or unusable, because our sensitive instruments have picked up signs of atomic explosions not produced by the United States or its allies. We believe a machine much quicker than we believe the Russian leaders.

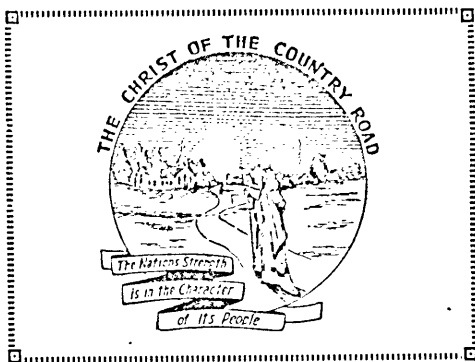
Now Russian leaders announce that Russia has the Hydrogen Bomb. Our leaders do not believe that announcement because, as yet, it has not been verified by a machine which we trust much further than we do the word of Russian leaders.

There was a time when the word of a sovereign nation was accepted as the truth until its falsity was proved. Unfortunately, we live in a world where the pronouncements of some leading world powers are considered untrue or misleading until the world has supplementary evidence of their truthfulness. We cannot have a stable dependable world until some leading world powers regain their moral integrity.

Methodism Has A Message For The Rural Church

THE MESSAGE of Methodism from its beginning has had a special appeal to the masses of people. It was said of Jesus that "The common people heard Him gladly." A study of the Wesleyan revival seems to indicate that the common people in masses "gladly" heard the message of Wesley and his co-workers. It was the fact that the gospel message of the Wesleys did make such a tremendous appeal to the rank and file of the people of England that made possible the great Wesleyan revival which some historians say saved England from a revolution as destructive as that which swept over France.

Down through the years the gospel message of Methodism, preached in its purity, has made a special appeal to the



masses. In a recent article in this column we said that the Methodist polity especially fitted The Methodist Church for work in rural areas. We believe it is also true that the gospel message of The Methodist Church meets, ideally, the religious needs of the people in the open country.

One reason the Methodist gospel meets so well the needs of rural people is the fact that its gospel is not narrow or intolerant. It is especially important that rural people have a gospel of breadth, vision and tolerance. Because of the very nature of life in rural areas, it is quite possible to develop a limited outlook that can affect the whole of life religiously, especially if religious leaders there have a narrow viewpoint. The gospel Methodism is set to proclaim is in direct contrast with the narrow gospel preached by some.

The gospel message of The Methodist Church, properly interpreted, is a gospel easily understood. It is practical, livable and helpfully instructive. We do not believe that any other church has a message that more beautifully or more adequately supplies the spiritual needs of rural America than the message of Methodism.

Another characteristic of the gospel message of Methodism is the fact that it gives emphasis to basic gospel truths such as the Fatherhood of God, the brotherhood of man and Christian human relationships instead of an emphasis on controversial differences. This too we believe is helpful.

For Your Records

ONE of the lasting contributions that has been made to the Little Rock Conference and to Arkansas Methodism is the publication by the Little Rock Conference Historical Commission of the history of Campgrounds and Camp Meetings in South Arkansas. This booklet, distributed for the first time at the recent session of the Little Rock Conference, preserves for once and all much of the information and colorful setting that otherwise might have been lost in another generation.

The Little Rock Conference is fortunate in having a person like Rev. Stanley T. Baugh under whose editorship the booklet was published. Brother Baugh devoted much time in the accumulation of the material that went into this work and those who have already read this book appreciate all the more the contribution Brother Baugh himself has made. Such projects would simply not be possible in the way this one has been carried out were it not for such men with such interest as the booklet's editor.

Only a limited number of these booklets were published and when the supply is gone there will be no second edition. The Historical Commission plans to turn to another similar project with the funds that are collected from the sale of this first work. We join with the Conference Commission in urging those in the Little Rock Conference who have not secured their copy to do it at the very earliest time. Write Rev. Stanley T. Baugh, Box 152, Pulaski Heights Station, Little Rock, enclosing a dollar.

The Right To Economic Security

THERE has been no period in history when the question of economic security has been so widely discussed as in our day.

It is a subject that we should continue to discuss until a better solution to economic problems is found than we now have.

The Christian church throughout its history has championed the rights of the underprivileged. It was the church which first proclaimed the inherent, incomparable value of human personality, as taught by Jesus. On that estimate of human worth, it was the church which first led the way in establishing the democratic theory of government that "governments derive their just powers from the consent of the governed," rather than that man exists simply as a puppet to be used as the government orders.

The Christian church first undertook the education of the masses. The church first built benevolent hospitals, homes for orphaned children and other unfortunates of earth. The ideal of world peace, for which world powers are now working, was born in the heart of the church. In earlier centuries the masses of men were fed into the maws of war for the government's sake as if that were the purpose for which they were born. It was the church which raised the question of their right to live.

It was the Christian church which first proclaimed the dignity of common toil and the inherent rights of those who labor with their hands. Government welfare and social service agencies are numerous now. The idea and the ideal of social service was born in the church, and, until politicians discovered its possibilities, the church labored at its task very largely alone.

Just so the church has been and is interested in economic security for the masses of earth. The church believes that any helpless person, who is in need, deserves to be helped by others.

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In the New Orleans District

Church Extension Gets Priority

STAFF ARTICLE AND PHOTOS

ONE of the most fertile missionary opportunities in the nation today is in and around some of America's largest cities. Shifts in population which began just prior to World War II and which apparently are still underway have seen great numbers of people moving from one section of the country to another, from one state to another, and from the rural areas to the towns and cities. The shift in population has been accelerated somewhat in the immediate past years by the increase in tempo of decentralization of industry. This has given rise to the building up of industrial centers in the south where weather conditions, raw materials, labor costs, and improved transportation facilities are very favorable.

This all adds up to a great influx of people around cities which offer the right kind of advantages. The city of New Orleans is a good case in point. Now the 22nd largest city in the nation, it had a population of 567,257 in 1950 as compared to the 1940 census of 484,537 in 1940, or an increase of 14.7%. But that doesn't begin to tell the story because the greater increases have not been in the city proper but in the immediate surrounding territory. Consider the increases in the nearby parishes: (first figure is 1950 census, second figure is 1940 census, percentage in parenthesis shows gain) Jefferson, 102,691; 50,427, (103.6%); St. Benard, 11,087; 7,280; (52.3%); St. Charles, 13,297; 12,321; (7.9%); Plaquemine, 14,225; 12,318; (15.5%); LaFourche, 41,703; 38,615; (8%). These figures all add up to an impressive total of 750,260 in 1950 as compared to 615,498, or a gain of approximately 22%.

But that was in 1950 and this is 1953. Those who have had the opportunity of seeing the growth in population in and around New Orleans since 1950 know that the population boom is still on and at perhaps a greater rate than in the 1940-50 period. Numbers of new residential areas have and are being built, in some instances whole new communities springing up almost overnight. New industries are still locating in and around New Orleans and it is fast becoming one of the industrial centers of the nation. Its fine harbor ranks among the busiest of the nations with shipping to and from the Crescent City to all countries of the world.

This presents a unparalleled opportunity for the church and of course to Methodism. New Orleans has been historically a Catholic city and to this day there are many fine churches of the Roman faith. The Catholic in-

fluence is strong in the affairs of the city. However, in recent years Protestant churches have enjoyed steady growth until there is now a larger Protestant constituency in the city than Catholic.

Surveys indicate that a larger per cent of the people moving into the New Orleans area in the past few years are Protestant which may account in part for the growth of the Protestant churches. Any way one looks at the situation the challenge to Protestant churches is great.

Other surveys show that many of the families moving into south and southwest (including Louisiana) in recent years are Methodists. The Division of National Missions of The Methodist Church reports that the percentage of Methodists among these new people may be as high as 20% or one out of five. This means that if Methodism is to meet its share of the responsibility a vigorous program of Church extension must be promoted.

The New Orleans District sensing something of this challenge has been devoting considerable attention in its program to meet this need. For several years now it has had an active District Board of Missions and Church Extension which has approached this opportunity in a most constructive way. Methodist congregations have assumed most of the financial burden for underwriting a church extension program by making regular assessments against themselves, the funds going into a District fund from which church extension projects are financed. Loans are made from this fund to new church situations which are expected to repay the funds when they are sufficiently strong financially to do so. This fund becomes then a sort of revolving fund which continues to grow as new money is added

(Continued on page 7)

Top Left: Jefferson Methodist Church, New Orleans, and the Kenner Methodist Church; the residence at right of Kenner Church is being purchased by Kenner congregation for a day nursery.

Right, center of page, the new Harahan Methodist Church.

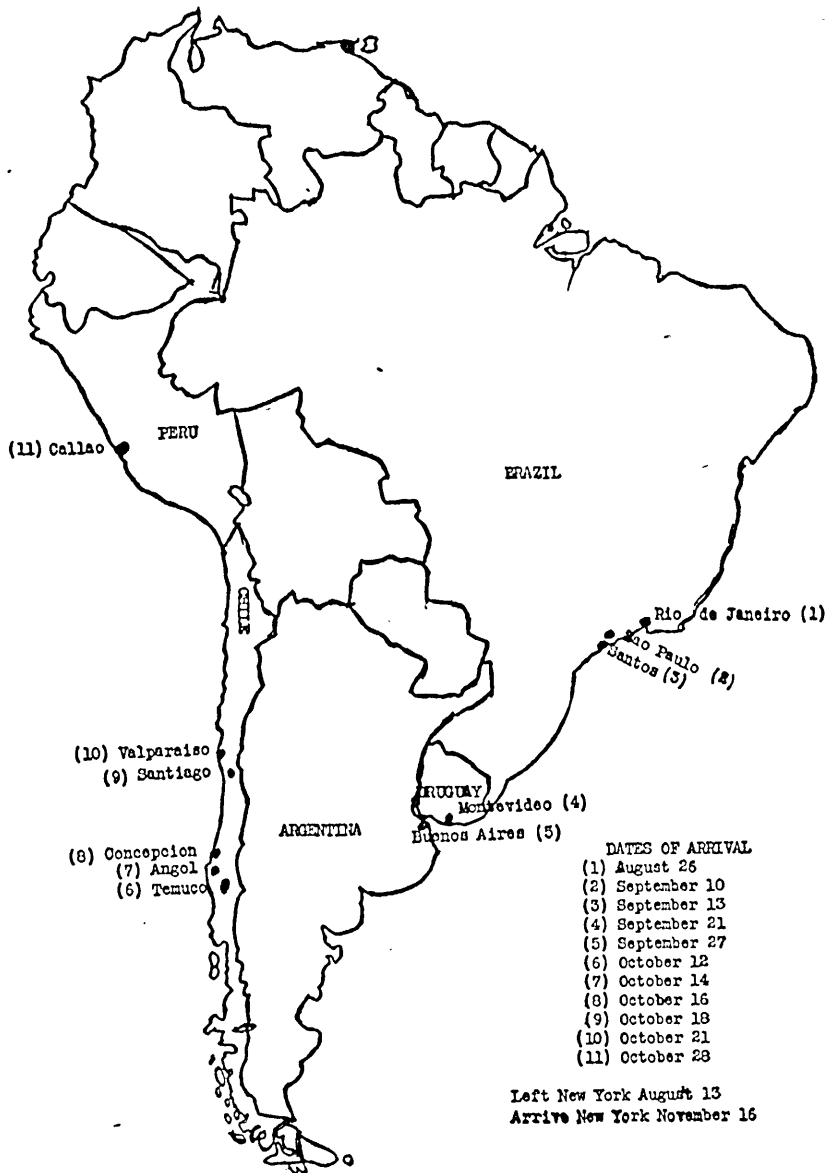
Below, Lake Vista Methodist Church, New Orleans, and the new parsonage for the Kenner pastor.

BISHOP AND MRS. MARTIN LEAVE FOR SOUTH AMERICAN TOUR

BISHOP AND MRS. MARTIN left Little Rock Tuesday evening, August 11; by train en route to New York from where they sailed Thursday afternoon, August 13, for a three-months' tour of Methodist mission points of interest in South America. Their tour, outlined at right, will take them into five South American countries with the possibility of a two or three-day stop in Panama on the return trip.

Their schedule had originally called for a sailing date of August 20 but a shipping strike in New York forced the cancellation of their original passage aboard the S. S. Brazil. This necessitated the taking of earlier passage aboard the S. S. Argentina.

This publication will publish articles from Bishop Martin concerning his and Mrs. Martin's trip written while they are on the tour.



BISHOP AND MRS. MARTIN JUST PRIOR TO THEIR
DEPARTURE FROM LITTLE ROCK

Disciples Urged to Crusade Against 'Competitive Christianity'

A crusade against "competitive Christianity" and sectarian division was urged upon the Disciples of Christ by one of its missionary leaders at the denomination's annual meeting in Portland, Oregon. Dr. Virgil A. Sly, executive secretary for Africa, China and Japan missions of the United Christian Missionary Society, called upon Disciples to "strike at the complacency that accepts the divisions of Christianity as normal." Anglican Bishop Stephen Charles Neill, associate general secretary of the World Council of Churches, also castigated the divisions of Christianity as "scandalous and flagrant" in an address as guest speaker. He noted, however, that American Christianity is becoming "more serious, better balanced, and more Christian."

French Catholics To Honor Patron Of Lawyers

Paris -- Three Cardinals will participate in ceremonies at Treguier, Brittany, May 18-19 marking the 700th anniversary of the death of St. Ives, patron of lawyers and of the poor. Achille Cardinal Lienart, Bishop of Lille, Emile Cardinal Roques, Archbishop of Rennes and George Francois Cardinal Grente, Bishop of Le Mans, will be among the thousands to honor the French saint. Hundreds of members of the

French legal profession also will attend the observance as well as lawyers from other parts of the world. St. Ives (1253-1303) practiced law at Rannas and Treguier, and later joined the Franciscan Tertiaries. Ordained a priest in 1284 he later served as bishop's judge and lawyer of the poor. Canonized in 1347, his relics are enshrined in Treguier.

Penna. Protestants Fight Move to Legalize Bingo

Fourteen Protestant agencies comprising the Federated Legislative Committee of Pennsylvania, and having an estimated membership of nearly 5,000,000 persons in the state, have adopted resolutions opposing the legalizing of bingo games conducted by religious, charitable and veterans' organizations. This was announced at Harrisburg, where the state legislature is considering such a bill, by Dr. Melvin M. Forney, chairman of the Committee and general secretary of the Pennsylvania Lord's Day Alliance. Describing the bingo bill as "a cat's paw to pull the gamblers' chestnuts from the fire," Dr. Forney said the measure would "establish gambling in virtually every respectable hall in the community."

18,000 Protestant Missionaries Served Overseas in 1952

Nearly half of the 18,000 Protestant missionaries serving overseas

in 1952 were stationed in Africa, Latin America and the West Indies, it was reported in New York by the Missionary Research Library. The next largest number, nearly one-third of the total, were in East Asia, India, Pakistan and Ceylon, the report said. The library is a joint agency of Union Theological Seminary and the National Council of Churches' Division of Foreign Missions. Information upon which the report is based was obtained from foreign missions boards associated with the National Council and from the Interdenominational Foreign Missions Association of North America and the Evangelical Foreign Missions Association. "China's action in closing the door to foreign missionaries drastically altered the pattern of the American Protestant missionary program," the report noted. "Before 1949, about one-fourth of all American missionaries were regularly assigned to China but by 1952 the figure had shrunk to four per cent, mostly in Hong Kong and on Formosa." Evangelists, educators and medical workers made up 94 per cent of the 1952 total of 18,000 with technical experts, relief and reconstruction workers and business managers the remaining six per cent, the report said. It noted, however, that two-thirds of the American Protestant foreign missionary force were lay workers rather than ordained ministers.

Methodist Bishop Warns Clergymen Against 'Somber Spirit'

"The pulpit of a Christian church is no place for a pessimist," said Bishop Dana Dawson of Topeka, head of Methodism's Kansas-Nebraska area. Bishop Dawson addressed the annual meeting of the

Board of Lay Activities of The Methodist Church. "Laymen want preachers who are positive," Bishop Dawson declared. "We should preach, not futility, but the power of love to overcome the world." The Board made plans for next year's National Conference of Methodist Men, to be held July 9-11, 1954, at Purdue University, Lafayette, Ind. Some 2,000 laymen are expected to attend. Approving an enlarged program of "stewardship cultivation," the Board said that much stress would be placed on tithing by church members during the coming year.

75-Year-Old Woman Builds Church

A church building is being put up on the outskirts of Miami, Fla., by a 75-year-old woman who has only her hands, the few cents she can spare from old-age-benefit payments and her prayers to devote to the task. Mrs. Margaret Cox, sprightly despite her age, has been at the project for four years now, while living in a tar-paper shack on the site where a homemade sign proudly announces the construction of "God's Community Church." She has finished putting up a cinder-block foundation four layers high, filled this in with dirt, and poured a concrete flooring over the latter to provide a base for the church's main section. And all the plumbing is installed. Business men now deliver whatever materials she needs as soon as she has been able to pay them 35 to 50 per cent of their cost.

NEWS AND NOTES ABOUT FACTS AND FOLKS

A METHODIST YOUTH FELLOWSHIP has been organized at the Parkin Methodist Church and officers will be elected at the next meeting. Rev. H. F. McDonal is pastor.

MRS. WILLIAM L. ARNOLD is now connected with the First Methodist Church, El Dorado, as assistant to the pastor. Her residence address is 905 W. Seventh Street, El Dorado.

REV. OTTO TEAGUE, District Superintendent of the Forrest City District, was the speaker at the meeting of the Brinkley Rotary Club on Tuesday evening, July 28.

REV. N. LEE CATE, pastor at Manila, was the preacher in revival services at the Sunnyland Church on the St. John Circuit in the Jonesboro District, the week of August 2.

DR. JOHN H. HICKS, of Perkins School of Theology, Southern Methodist University, will be in the North Arkansas Conference for four Bible Conferences, August 30-September 11.

CLOY E. HARRIS, Sheridan businessman, was elected chairman of the Official Board of the Sheridan Methodist at the recent meeting of the Board. Rev. Bryan Stephens is pastor of the church.

THE MAILING ADDRESS of Bishop and Mrs. Paul E. Martin on September 10-12 at Sao Paula, Brazil, should be the Esplanado Hotel instead of the Esmeralda as published last week.

REV. R. E. L. BEARDEN, district superintendent of the Conway District, and a former pastor of the Wynne Church, has been the inspirational speaker each evening during Youth Activities Week, August 17-21.

REV. ALVIN MURRAY, pastor of the First Methodist Church of Marked Tree was the inspirational speaker for Youth Activities Week, held August 2-6 at the First Methodist Church in Newport.

VIRGIL T. BLOSSOM, superintendent of the Little Rock Public School System, has been elected teacher of the Men's Bible Class of Winfield Church, Little Rock. E. Ray Scott was elected assistant teacher.

MISS MARGARET MARSHALL, 111 Cove Street, Hot Springs, would like those with whom she has scheduled appointments to double-check these dates with her as she has lost her book listing these appointments.

A REGULAR FEATURE of the Sunday evening service at the Jackson Street Methodist Church, Magnolia, is a thirty-minute organ concert at 6:30 p. m. by Alvin King, minister of music at the church.

REV. JOHN BUTLER HAYS, pastor of Shorewood Methodist Church, was guest preacher at Highland Methodist Church, August 16-20, in observance of Youth Activities and Christian Adventure Week. Mr. Hays based his message on the theme, "Discovering the Will of God."

REV. C. M. ATCHLEY, pastor of the First Methodist Church, Dermott, assisted the pastor, Rev. J. C. Van Horn, in revival services at Newton's Chapel on the Tillar-Winchester Charge, August 2-9. Seven new members were received into the church.

THE METHODIST MEN'S CLUB of Jones Memorial Methodist Church held its regular meeting for August at the summer cabin of B. A. McConnell on James Fork Creek. Rev. Verlia Harris, pastor of Greenwood Methodist Church was the principal speaker. A watermelon feast followed the meeting.

MISS FRED A WILSON, of Greenbrier, a Senior this fall at Hendrix College, was employed as director of youth for two weeks at the Wynne Methodist Church where she worked in the same capacity all last summer. She is helping

make preparations for and will remain through Youth Activities Week, August 16 through August 21.

DR. AND MRS. W. NEILL HART, AND NEILL JR., have returned from a vacation in Old Mexico. Guest speakers at First Church, El Dorado, during Dr. Hart's absence were: Rev. Mouzon Mann, pastor of the First Methodist Church, McGehee; Dr. Connor Morehead, District Superintendent of the Camden District, and Rev. Rufus Sorrells, pastor of Highland Methodist Church, Little Rock.

THE METHODIST CHURCH at Caraway has been presented with a bell taken from a Cotton Belt Railroad locomotive which is not now in use. The bell was presented by J. C. Cidewell, the local railroad agent, and was received on behalf of the congregation by Dr. J. Pritchard, member of the Building Committee. The new church is nearing completion. Rev. B. L. Wilford is pastor.

CONWAY LANDRUM, son of Mr. and Mrs. J. T. Landrum of Newport and a member of the Methodist Youth Fellowship of the First Methodist Church, Newport, was awarded the God and Country Boy Scout Award at the evening worship hour, August 9. The presentation was made by Rev. Guy C. Ames, pastor, and the award was pinned by Miss Regenia Watson, youth director of the church, who had helped him achieve the award.

REV. W. D. GOLDEN, pastor of the Methodist Church of Prescott, will be the preacher at the Ben Few Camp Meeting which will be held August 21-August 30, at the Ben Few Campground which is located about one and one-half miles west of Princeton in Dallas County. Three services will be held daily at 11:00 a. m., 3:00 p. m., and 7:30 p. m. Rev. Howard Williams, pastor of College Hill Methodist Church, Texarkana, will have charge of the music.

ROBERT SHELBY TOPP passed away at the Gurdon Municipal Hospital on Friday, July 31. He was a member of the Official Board of the First Methodist Church, Gurdon, for twenty-six years. He is survived by his wife, Mrs. Virginia Topp, and three children, Tommy, Nancy, and Mrs. Sue Robertson. The funeral service was held on Sunday, August 2, in the Gurdon Church. Mrs. Topp is the District President of the Woman's Society of Christian Service of the Arkadelphia District.

YOUTH ACTIVITIES WEEK for Methodist churches in the western half of Craighead County was held August 10-15. On Monday, August 10, the group met at Fisher Street Church, Jonesboro, on Tuesday they were at Pleasant Grove, Wednesday at Nettleton, Thursday at Huntington Avenue, Friday at Bay and Saturday at First Church, Jonesboro, in a big Youth Rally. The schedule for each evening was supper, group singing, special features, discussion groups and worship.

THE FIRST METHODIST CHURCH, NORTH LITTLE ROCK, gave a potluck supper and party on Wednesday evening, August 19, honoring Frances Kelley and Jerry Clark. Both young people, members of First Church, will teach in Mission Schools this coming year, Frances in a school in El Paso, Texas, and Jerry in Iquique, Chile. Frances is the daughter of Mr. and Mrs. Fred Kelley of North Little Rock and Jerry is the son of Mr. and Mrs. Ted Clark of North Little Rock.

THE JACKSON STREET METHODIST CHURCH, MAGNOLIA, in Quarterly Conference on Wednesday evening, August 5, voted unanimously to purchase a residence which is located at 409 North Jackson as a new parsonage for the church. A Parsonage Committee consisting of Lon H. Starr, Dr. W. S. Couch, Harper Nesbit, and Harvey Crumpler, was charged with the responsibility of disposing of the present parsonage and also the responsibility of redecorating and refurnishing the newly acquired

property. Rev. David M. Hankins is pastor of Jackson Street Church.

DR. JAMES W. WORKMAN, Veteran's Administration chaplain at Fort Roots and pastor of the Rose City Methodist Church, has been appointed Chaplain in Industry for the Lone Star Steel Company, Lone Star, Texas, according to an announcement August 17 by Bishop Martin. Dr. Workman is a member of the North Arkansas Conference and for the period 1946-51 he was the pastor of the First Methodist Church in North Little Rock. The new assignment as spiritual counselor to the 3,000 employees of the Lone Star company becomes effective September 1. Dr. and Mrs. Workman will live at Lone Star, Texas.

OAK FOREST METHODIST CHURCH, LITTLE ROCK, observed its tenth anniversary on Sunday, August 16. The regular morning services were held and Rev. John M. McCormack, pastor of Lakeside Methodist Church, Pine Bluff, preached at the worship service. Brother McCormack baptized Kathryn Grace Harrison, baby daughter of Mr. and Mrs. Hugh T. Harrison, at the service. Mr. Harrison was the first member of the Oak Forest Church to be baptized after the organization of the church ten years ago. He was also baptized by Brother McCormack. Attendance at the morning service was around one hundred eighty-five. A basket lunch was served at noon and a service was held in the afternoon. Rev. A. H. DuLaney of Conway, the first pastor appointed to Oak Forest, was present for the day. A number of people from other churches of the city were present. Rev. George G. Meyer is pastor.

AREA YOUTH TO ATTEND MEETING IN KANSAS CITY

The three Youth Fellowship presidents of the Methodist conferences in the Arkansas-Louisiana area will be among the 200 delegates to the annual meeting of the National Conference of Methodist Youth August 21-29 in Kansas City, Mo.

They are Miss Ann Rice of Tillar, Ark., president of Little Rock Conference Youth; Lamar Robertson of Lake Charles, president of Louisiana Conference youth; and Bill Goodloe, Ft. Smith, president of North Arkansas Conference youth.

THE RIGHT TO ECONOMIC SECURITY

(Continued from page 1)

The church does not believe that anyone, rich or poor, has the inherent right to be supported in idleness, if he is able to work and has opportunity to do so. The church does believe that, in such a world as ours, everyone has the inalienable right to the opportunity to earn economic security, if he is mentally and physically able to do so.

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HOW HIGH IS OUR REACH?

Mt. Everest has at last been conquered. Earth's highest summit was reached this spring. This heroic feat does not add any fertile acres for the world's food supply. Nor does it provide any new defense against Communism in Asia. But it should set us looking up. And that, in itself, is a protection against the bedeviling evils of our time.

The climbing of Mt. Everest might well remind us of the Hebrew Psalmist's prayer, "Lead me to the rock that is higher than I."

It rose out of the desire for security. And the search for security would seem to be about our main business today. Our generation in America is probably more security-conscious than any of its predecessors.

Note that the Psalmist sought security in the heights. That is contrary to the current trend. The shelter signs around our cities usually point to cellars and caves. And that is symbolic of our mental attitudes.

With too many of us the sense of danger is driving us to seek shelter by going down rather than up. Instead of rising above ourselves we tend to draw into ourselves. Many seek peace of mind in self-centered withdrawal from the rugged concerns of living. Feeling that the world is filled with hostility, they will expose themselves as little as possible. They button up their better natures, pull down their mental visors and view the world with low suspicious gaze. For the nation they advocate isolation and for themselves they try insulation.

We are prone to assume the worst in others. The dangers of our day turn our thoughts from the best in men to the best in men.

We live on the defensive. Distrust begets distrust. Our search for security is driving us more and more toward the caveman attitude of shelter.

In contrast to all this the Psalmist turned to the higher security. "Lead me to the rock that is higher than I." In the mountainous region of Palestine safety lay in the high places. The high rocks were easy to defend and strategic for attack. And this advantage of altitude contains a principle which pervades all living.

Consider, for example, the security given by high thoughts. High thinking lifts us above the attacks of petty insults and irritating slights which infest our lower moods. They give us security from the ravages of little worries which sap our energy. The high-minded person is protected from the invasions of envy and jealousy which destroy his peace of mind.

When our thinking rises above low selfish petty concerns, our minds become clearer and thereby better able to confront the real issues of life. We are lifted above the hysteria and propaganda of the demagogue to the sanity of sober leadership, above blind partisanship to broad statesmanship.

Let us remember also that high standards, like high thoughts, lift us out of certain danger zones. My friend, Dr. Paul Elbin, president of West Liberty State College in West Virginia, says that he has never forgotten some lines on a calendar which hung in his home when he was a high school lad. Here they are: "Every man takes care that his neighbor shall not cheat him. But a day comes when he begins to care that he does not cheat his neighbors. Then all goes well. He has changed his market cart into a chariot of the sun."

I knew a fellow who cherished a bitter grudge against another. He was forever plotting ways of getting the other down. But the other man held such high standards and high thoughts that he went his way unhindered by, and almost unmindful of, the evil schemings of the low-minded fellow. High-minded persons can take the high road and leave low-minded persons to take the low road. Eventually the world will discover which reaches the true goals.

On A Wide Circuit

W. W. Reid

LET'S KNOW AND TALK THE UN

The United Nations and "world government" (the latter an idea yet scarcely well-defined) are new "whipping boys" of those who find it easier to gain newspaper headlines by negative attack than by constructive thinking. Feeding upon isolationism, suspicion, misunderstanding, these attacks can do irreparable damage to what is man's best hope for future sanity and stability.

My local newspaper tells me that a minor state legislator (having settled all the questions for which he was elected!) is now campaigning against "world government" — which the public hears is the next step contemplated by the UN. "Assemblyman to Blast World Government" blares the headline, announcing his forthcoming appearance before the American Legion. The story goes on to tell us that this legislator helped defeat a resolution approving a plan under which "the United States would have been forced to scrap its armed forces, surrender

its atomic bombs, and submit to internationalization of its currency and its courts." (Now we know who saved the country!)

More serious perhaps is the direct attacks made upon the United Nations. Some of the attacks are based upon ignorance ("What has it accomplished except to get us into the Korean war?"); some on impatience for greater results (it is seven years old; when the American Union was 70 years old, Lincoln was wondering, "Will it work?"); and some are, no doubt, from ulterior, narrow, or "status quo" motives. I am sure there are also genuine doubters — those who would want to see the UN succeed in its aspirations, but are discouraged.

If one's only knowledge of the UN comes from newspaper reading, it is easy to understand the feeling of discouragement. The headlines tell us principally of the "cold war", the clash of ideologies and of personalities in council chambers, the cold irony of the communist and the rising blood-pressure of the westerner, the money spent, the peace ungained, the threat and fear continued. The headlines say little of the real gain made through the less dramatic agencies of the UN, of the disputes resolved, of the ingredients of peaceful world living made very real.

I don't know what you tell your children about UN or what it means to them. But someone has pictured what it means to millions of children in sixty-six nations: "a slice of bread . . . a cup of milk . . . a slice of meat . . . a

Missionary Conference Hears

HOW CHRISTIANITY CHANGED CANNIBALS TO CHRISTIANS

A descendant of South Pacific cannibals told the story at Lake Junaluska at a South-wide Methodist missionary conference of how his island people were converted to Christianity.

"Every resident is now a Christian and we try to live up to our name of the Friendly Islands," said the Rev. John Havea, student delegate to the conference.

He is a native of the Tonga or "Friendly" Islands which comprise a protected state in the South Pacific, with an area of 250 square miles and a population of nearly 50,000.

The native queen is Salote Tupou, who was featured in news pictures of the coronation of Queen Elizabeth in London. Other than the British royal family, she was the only ruler permitted to take part in the coronation. Queen Salote's family has ruled the island kingdom since 950 A.D.

Studying at Drew University, Madison, N. J., on a Methodist scholarship, Havea is a third-generation Christian and the son of a native Methodist minister.

He said that the English explorer, Captain Cook, was the first white man to visit the islands. He landed there in 1772 and named the group of 150 islands "Friendly" because the natives gave his crew food and water. "Had he stayed one day

longer my forebears probably would have cooked Captain Cook," Havea quipped.

In 1826 a young British Methodist couple, the Rev. and Mrs. John Thomas, came to the islands as missionaries. They did not win a single convert the first four years, but from then on the natives started accepting Christianity and the "new religion" spread throughout the islands until every person became a Christian.

"My people stopped their tribal warfare, built churches and schools in every village, and gave up the practice of offering human sacrifices to false gods," Havea said. At one church today part of the baptismal font was once a "killing stone," used to crush the skulls of babies to be sacrificed, he said.

The queen and 80 per cent of the population are Methodists, and the rest belong to other Protestant and Catholic churches. The church Havea serves as associate pastor has a membership of 850. Attendance averages more than 800.

The islands have a parliament whose members are elected by the people.

When Havea returns to the islands next year he will serve as youth director at the queen's request. His program will be interdenominational. "We wish to make sure that our young people have the benefits of Christian education and fellowship," he said.

blanket . . . a coat, and underwear, and dress . . . a pair of shoes . . . cod liver oil to make my legs straight again . . . medicine to make me well . . . a house in which to live . . . a class in which to learn . . . care for my baby brother." There has been no failure of the UN in the minds of these millions of children and their parents! Nor has it all been "American money": 66 nations are contributing, some more generously than the U. S. A.

UNICEF has vaccinated 50,000,000 in Europe against tuberculosis; provided 1,500,000 pair of shoes, 200,000 blankets, fed 8,000,000 children, clothed 10,000,000.

UNESCO is teaching millions in Asia to read and write, and teaching farm methods, health rules, care of children and homes around the world.

FAO is working to double the production of food in many parts of the world within the next 25 years. WHO is fighting diseases that take 10,000,000 lives each year unnecessarily. And IRO has resettled almost 2,000,000 refugees in new homes, and given schooling to their children.

We need to continually study the accomplishments of the UN — talk about them — write about them — be "evangelists" for the UN and for some still lesser form of world organization. If we can't achieve some orderliness for our world — well, the insects may take it over!

In the Methodist Connection

World Methodists To Meet At Junaluska In 1956

BIRMINGHAM, ENGLAND—(MI)—The 1956 session of the World Methodist Council will be held in September of that year at Lake Junaluska, North Carolina.

This decision, made by the executive committee of the World Methodist Council meeting here late in July, is announced by Dr. Elmer T. Clark of Lake Junaluska, one of the two joint secretaries of the Council.

An invitation before the Council to meet in India because of the centennial of Methodist missions that year was reluctantly declined. Excessive travel cost was the reason.

Meetings of the World Executive committee between now and the 1956 larger gathering were scheduled for Evanston, Illinois in 1954 and either Belfast, Ireland or Frankfurt, Germany in 1955.

World Methodist Council headquarters in America was formerly established at Lake Junaluska. Permanent headquarters in England will be set in due course, British members reported.

Assurances were given by Edwin L. Jones of Charlotte, N. C., that a headquarters building and archives center will soon be erected on the Lake Junaluska Assembly property.

Americans at the World Council meeting included Bishop Ivan Lee Holt of St. Louis, president; Dr. Clark; Dr. Oscar T. Olson, Cleveland, Ohio, chairman of U. S. committee; Charles C. Parlin, New York; Bishop B. W. Doyle, Nashville, Tenn., of the Colored Methodist Episcopal Church.

Mrs. Frank G. Brooks of Mt. Vernon, Iowa, president of the Methodist Woman's Division of Christian Service and Bishop Arthur J. Moore of Atlanta, Ga., who has visitational supervision of the Geneva Area were added to the World Executive committee. Bishop Friedrich Wunderlich of Frankfurt, Germany and Bishop Odd Hagen of Gothenburg, Sweden were substituted on the committee for their predecessors. Two more members from the African Methodist Episcopal and African Methodist Episcopal Zion churches will be added.

College Faculties Have More Religious Concern

NASHVILLE, TENN.—A genuine Christian faculty movement is making modest headway on College campuses, educators were told here July 28-30 at the tenth annual Institute of Higher Education.

Evidence of such a movement, despite the "intense individualism" of the average faculty member, was described by Dr. E. Harris Harbison, history professor of Princeton University.

"These men and women feel insecure . . . they are disturbed for academic freedom in this age of secularism and the present prevailing 'fear of ideas,' and they are uncertain about their own institutions," Dr. Harbison said.

"If they have a religion, their fears have been deepened in recent years. If not, they have a sort of openness of mind, or else a feeling of antagonism."

The new campus movement is the Faculty Christian Fellowship, organized nationally last month at Park College, Mo.

The three-day workshop on educational problems, trends and objectives was attended by 275 college and university administrators of 39 states, including 60 presidents.

Co-sponsors are two Methodist agencies — the General Board of Education and Scarritt College for Christian Workers — in cooperation with the National Council of Churches, the American College Public Relations Association, and the Presbyterian Church, U. S. A.

ches, the American College Public Relations Association, and the Presbyterian Church, U. S. A.

Youth Leaders to Kansas City Meet

NASHVILLE, TENN.—The National Conference of Methodist Youth, which has its headquarters here, will hold its annual meeting August 21-29 in Kansas City, Mo.

Jameson Jones, president, said the 200 delegates and counselors will meet on the campus of National College, a Methodist school for Christian workers.

Delegates will include conference presidents of Methodist Youth Fellowships and state presidents of the Methodist Student Movement. They represent 1,500,000 youth members of the church, primarily of high school and college age, Jones said.

The national organization's two divisions — student and youth fellowship commissions — will meet separately until August 27 and then unite for a three-day business session. Dr. Harry Denman, executive secretary of the Methodist General Board of Evangelism here, will be the daily platform speaker.

Principal business, Jones said, will be discussion and evaluation of the four-year churchwide "youth emphasis" program now under way, planning of the quadrennial conference of the Methodist Student Movement to be held December 28 — January 2 at Lawrence, Kans., and selection of dates and place for a nationwide youth convocation in 1955.

New officers will be elected to serve two-year terms. Jones, a native of Lexington, Ky., and a divinity student at Vanderbilt University, has been president since 1949. Other officers are James Lawson, Massillon, Ohio, vice-president, now a missionary to India; Miss Sara Jane Ledbetter, Heavener, Okla., secretary, and Kenneth S. Thompson, Jr., Willmette, Ill., treasurer.

City Convocation Called

Over 1,000 city ministers of the Methodist Church will attend a nation-wide convocation on Urban Life to be held in Columbus, Ohio, February 24-26, 1954, under the sponsorship of the Division of National Missions, Department of City Work, Dr. Robert A. McKibben, superintendent.

"Every problem and temptation is increased by the pressure of population in cities. Unique opportunities are also to be found where vast numbers dwell in close proximity. These problems and opportunities challenge the church of Christ," the Council of Bishops of the Methodist Church says in its call for the Convocation.

An over-all strategy of denominational and interdenominational teamwork, specially trained leaders, new skills, and a "deeper concern for the apartment house dweller, the underprivileged, the dispossessed and the racially different" are aims of the Convocation on Urban Life as the Methodist Bishops have outlined them.

ed and the racially different" are aims of the Convocation on Urban Life as the Methodist Bishops have outlined them.

Plan for the conference according to Dr. McKibben is to stress successful experiences in modern city church life. To gain this information the bishops have requested each annual conference to establish a Committee on Urban Life which is organizing a study group in each city.

"We will consider the problems of the city but the emphasis will be on their solution. Across the country study groups are evaluating city church strategy and the program of the church in the life of the city. The object of the conference is not to bemoan the plight of the city church but to find out practical ways the church can overcome the problems," Dr. McKibben says.

Bishop Frederick B. Newell, of the New York Area is chairman of the Bishop's committee on the Convocation with Bishop John W. Branscomb of the Jacksonville Area as vice-chairman and Bishop Glenn R. Phillips of the Denver Area as secretary. Other bishops on the committee are Matthew W. Clair, Jr., St. Louis Area; W. Angie Smith, Oklahoma-New Mexico Area; and Hazen G. Werner, Ohio Area.

Information on the Convocation can be obtained by writing to: Dr. Robert A. McKibben, executive secretary, Department of City Work, Division of National Missions, 150 Fifth Avenue, New York 11, N. Y.

Youth On the Air

The religious accent will be on youth in a series of radio and television network programs to be presented coast-to-coast in early September by the Methodist Youth Fellowship.

Cooperating agencies include the National Council of Churches, the Methodist Board of Education, the Methodist Radio and Film Commission, the major radio and TV networks and their outlets.

On Sunday, September 6, the CBS "Church of the Air" radio service will feature the Rev. Harold W. Ewing, Nashville, Tenn., as guest speaker. He is national director of youth work at the Methodist Board of Education. The program is scheduled for 10 a. m. Eastern Daylight Time, but many stations broadcast it at a different time.

Approximately 800 radio stations have scheduled two 15-minute transcripts in the "Let There Be Light" series during the weeks of September 7 and 14. Available to any station, these dramatic programs are designed to interest both young people and adults.

Religious drama also will be the medium for a special youth emphasis production Sunday, September 13, on the 30-minute NBC-TV "Frontiers of Faith" program. Kinescopic recordings are available to TV stations which do not carry this program regularly.

The radio-TV series is an autumn highlight of the Methodist Church's four-year general program of youth emphasis.

Meanwhile, the Methodist Council of Bishops has sounded a call for a "Day of Prayer for Youth" on Sunday, September 13, to initiate the fall program in every local church.

Conference On Churches And World Order Scheduled

Some 600 Protestant and Eastern Orthodox churchmen will meet in Cleveland, Ohio, Oct. 27-30 in

32 TRAIN FOR U. S. MISSION SERVICE

Thirty-two young men and women from all parts of the United States are training at Scarritt College, Nashville, Tenn., July 20-Aug. 28, as US-2's—missionaries who will serve in the United States and its territories for two years—under the national missions program of the Methodist Board of Missions.

The group of recent college graduates is the third to be recruited by the Department of Missionary Personnel of the Methodist Board of Missions to work in mission stations in the United States and Alaska, Hawaii and Porto Rico. These young people will serve in schools as teachers; in children's homes as house parents, dietitians, and farm managers; in hospitals as nurses; and in rural and city mission stations as workers with children and pastor's assistants.

Requirements are that the candidates have a bachelor's degree, "good health, a good mind, and a committed spirit," and be challenged by human need. Those who serve in outpost missions sign up for a three-year term.

Because of the draft, men are far outnumbered by women in the group. Raymond Gibson, Greenville, S.C.; Frederic Robbins, Leominster, Mass.; Richard Quinlan, LaGrange Park, Ill.; and Richard Bright, Gonzales, Texas, are the men in the group. Men serve the Division of National Missions; women the Woman's Division of Christian Service.

At Scarritt the training will feature courses in the church at work, group work methods, skills, and workshops in the particular field to which the young missionary will be assigned: educational, rural, social welfare, urban, etc. Field trips to mission stations in the southern mountains and practical work in Nashville in projects related to the candidate's field of specialization are included in the six weeks indoctrination program.

Candidates include:

South Central Jurisdiction: Ruth Beggs, Ensign, Kans.; Beverly Campbell, Jackson, Miss.; Tommy Dillard, Dallas, Tex.; Peggy Ann Gemar, LaGrange, Tex.; Viola Grier, Haven, Kans.; Ouita Sue Harris, Stuttgart, Ark.; Phyllis Hartnett, Ensign, Kans.; Hazel King, Fort Worth, Tex.; Martha Sue Montgomery, Fort Walton, Fla.; Betty Wade, Melrose, N.M.; Richard Bright, Gonzales, Texas.

the fourth National Study Conference on the Churches and World Order to plan how American Christians can help their country deal with the heavy responsibilities of world leadership. The Conference, first in four years, is sponsored by the National Council of Churches' Department of International Justice and Goodwill. New issues raised both in this country and abroad since the 1949 Conference, also held here, will be discussed by the delegates. Major stress will be laid on problems of U. S. foreign economic policy and the U. S. role in regional and United Nations collectively. In issuing the call to the Conference, Methodist Bishop William C. Martin, National Council president, said, "It is precisely in these difficult and anxious times that the churches . . . must speak clearly" to the nation and to those who shape its foreign policy."

CHURCH EXTENSION GETS PRIORITY

(Continued from page 2)

and funds out on loan are repaid and reused.

It is not our purpose here to give a full account of the progress that has been made in recent years in the field of church extension in the New Orleans District, but rather to indicate something of the nature of the work in typical situations. However, it should be pointed out that the program has been and is in good hands. Dr. H. L. Johns, District Superintendent, 1946-52, and Rev. Virgil D. Morris, present District Superintendent, have wisely made church extension a major emphasis in their respective administrations and because of this emphasis a great deal of accomplishments have been brought to pass. These men have been fortunate in having enlisted the loyal following of the ministers and laymen of the District and all together they have made possible great advance in meeting the needs of the times.

One of the accompanying pictures shows one of the new Methodist buildings in New Orleans proper, the Lake Vista Church. Located in the residential area from which it derived its name, this congregation is the only Protestant group in that particular residential area. It completed its first unit of the church in 1952, the Henry W. Dorsey Educational Building, made possible by the gift of J. W. Reilly who honored his fellow churchman by this gift. The congregation recently air conditioned the building, and as soon as it has the present debt well in hand will complete plans for erecting the sanctuary. Rev. C. C. Frazier, Jr., is the Lake Vista pastor. Members of the Building Committee include Frank Leeming, Lawrence R. King, Mrs. J. J. Nicoll, John G. Bedell and Henry J. Schmidt.

In some instances a particular church sponsors a new congregation helping it to get started. This past year the Munholland Methodist Church undertook such a project resulting in the organization of the Severn Avenue Methodist Church which is also located in one of the fast growing sections of New Orleans. This congregation has a flourishing Sunday School, regular worship services, and is looking forward to the acquisition of a lot or lots on which to build a church. It is meeting for the present in the Ella De Llahonde public school. Rev. Robert Jamison, Harahan pastor, is serving the Severn Avenue congregation.

Another new church situation which is rapidly developing a full program and which is the result of the District program is the Kenner Methodist Church which is being served at the present by Rev. H. L. Baker, Jr. The Keener congregation has recently purchased a house in the 1300 block on Compromise Street for its parsonage and is also buying a residence next to the church which will be used for a day nursery for the community.

One of the fastest growing churches in the New Orleans district is the Harahan Methodist Church, where Rev. Robert Jamison, Jr., is pastor. This congregation has recently completed the first unit of its church plant, a modified Spanish Mission style sanctuary which has a seating capacity of 350 worshippers. A two story educational building will be erected next. Also, a three bedroom brick parsonage has been purchased for use as a parsonage.

This congregation was organized in the conference year 1944-45 under the leadership of Rev. Karl Tooke, then pastor at Munholland Methodist Church. Rev. Mr. Jamison served the congregation for several months during the year 1946 when he was under appointment as associate pastor at Carrollton Methodist Church and Director of Wesley Foundation. In 1946, Mr. Jamison was appointed to St. Marks and Harahan; thus, he has been associated with the administration of the work at Harahan almost

from the beginning. Harahan is one of the many sections of Greater New Orleans which is experiencing a phenomenal growth and because of the increased church program at Harahan, it became a station charge this year with Mr. Jamison as its pastor. Interestingly enough, the Harahan church is situated on a plot of ground which many years ago was a pasture on Mr. Jamison's grandfather's plantation.

D. C. Tupper is serving as chairman of the Building Committee which includes E. F. Ayraud, Fred Hux, Charles Bigner, L. Labisreiting, E. I. Nicholas, and John Cashio. A great deal of donated labor and selective buying has made possible the completion of an unusually fine sanctuary at a very moderate cost.

The Jefferson Methodist congregation completed a new two story Educational Building last year and redecorated its sanctuary this year to round out a building program to meet the needs of an expanding program.

Still another new church situation which is the outgrowth of the church extension program is the St. Luke's Methodist Church, formerly Lakeview. This congregation was organized in October, 1947 after Rev. Ben Oliphant had been assigned to the project in June of that year. Construction of the first unit of the building was begun the first of the following year with the first services being held on the following Mother's Day. Rev. W. Spencer Wren is serving his third year as pastor of this congregation. Improvements are still being made on the church plant, with different groups within the church being responsible for some of the improvements.

In some instances foresight must be exercised to get ready for a great influx of population where there is already a congregation. Such is the case at Lockport where a remodeling project is being completed. This church has only recently become a station charge. New walls, windows and ceiling have been added to the sanctuary as well as a new entrance and new doors. The congregation built a two bedroom parsonage a year ago. Rev. John W. Keller is the Lockport pastor.

At Golden Meadow, the largest community between Houma and Grand Isle, southwest of New Orleans, a large influx of people is also expected and the church there has been readying itself for its increased opportunity. Dr. R. H. Harper is the present pastor.

Another new church organized outside New Orleans in the church extension program is the Trinity Church between Buras and Triumph on the west bank of the Mississippi below New Orleans. Organized in 1951, this congregation has received thus far no missionary assistance. It has a piece of property on which it is hoped a church can be erected soon. A building fund has been started, and according to the District Superintendent, Rev. Mr. Morris, this project is now the number one choice for assistance from the 1000 Club, the conference program of church extension.

A new church building is expected to be erected at Point-A-La-Hach, Plaquemine Parish, in the near future. This 26 year old church organization with 26 members has been meeting for some time in the front room of the residence of Mrs. Annie Tabony. More than \$6,000 is already in hand for this building which is expected to consist of a sanctuary and four Sunday School rooms. Fred W. Campbell, New Orleans layman and Postmaster at the Algiers Naval Station, is serving as pastor to this congregation.

At Donaldsonville, Rev. Ross Allen Pickett, pastor, a new educational building was used for the first time Easter Sunday. It was built at a cost of \$13,000. This congregation is the only Protestant church in Donaldsonville with a full time resident minister.

A top-notch project for the Men's Club of your church!

"The Methodist Men's Hour"

This series of transcribed radio programs is available without cost to local church groups of the South Central Jurisdiction, for broadcast over local radio stations. It is a dynamic thirty-minute weekly program of music, prayer, scripture and a fifteen-minute sermon by Dr. Marshall T. Steel, pastor of the Highland Park Methodist Church, Dallas, Texas. The second annual series of these programs is scheduled to begin October 4, 1953. Take advantage of this opportunity. Write for information about scheduling the Methodist Men's Hour on the radio station in your community. The mailing address is:

THE METHODIST MEN'S HOUR
3300 Mockingbird Lane
Dallas 5, Texas



Dr. Marshall T. Steel
Preacher

NORTH ARKANSAS CONFERENCE NOTES

By Ira A. Brumley

Informal Training Programs

A series of three informal training programs have been scheduled for September 8-10, as follows:

Forrest City, September 8, 4:00 P. M.

Jonesboro, September 9, 4:00 P. M.

Batesville, September 10, 4:00 P. M.

These meetings are to begin at 4:00 p. m. and continue until about 9:00 p. m., with an hour out for the evening meal.

These meetings are to be conducted on the basis of the various departments of the church school.

There will be a general session for the entire group from four to five, at which time the overall educational program is to be presented. Then the group will be divided into seven departmental groups: Nursery, Kindergarten, Primary, Junior, Intermediate, Senior-Older Youth, Adult. The departmental groups are to have approximately three hours for their discussion.

Leadership is being secured for these various groups, with the hope that the special problems in each of these departments may be dealt with in such a way as to build a much more constructive program in the churches represented in these meetings.

We are beginning in the late afternoon so as to give enough time for good work in each group and also to give the largest number possible an opportunity to be in the program. We realize that it is difficult for many of our best workers to be in daytime meetings.

We hope that, as far as possible, local churches will seek to have each department represented in these programs. We might even wish that all the workers of the local church might attend.

Each group is being left to make its own arrangement for the evening meal. The places where these meetings are being held have a number of eating places which can accommodate those attending. Should you desire to make other plans for your group you are left free to make your own plans.

This is the first time that we have planned institutes on such a large scale. We hope that local church groups will make most of this special opportunity.

Training Schools Being Planned

The churches of the North Arkansas Conference are planning a large number of training schools to be held in the late summer and the early fall. The following centers have been planned or are being planned at the present time: Lincoln, Huntsville, Clarksville, Hartman, Waldron Circuit, Russellville, Pottsville, Fort Smith Area School, Searcy Area School, Beebe, Harrison Area School, Moorefield, Piggott, Fourth Street-Rector, Manila, Weiner, Siloam Springs, Monette.

A number of other schools are being planned for the winter period. Many other schools will be planned for late September and early November.

There has gone out to each pastor, or will soon go out, a sheet giving the list of certified instructors in the courses on Teaching, Educa-

Intermediate Christian Adventure At Gardner

By MRS. R. J. GOSS, Counselor



DO you want to have something different for your Intermediates? Then read on and see what these youngsters in North Little Rock's Gardner Methodist Church did.

Early in June, a group of boys and girls began inquiring "Why can't we have something just for us?" Vacation Bible School had not included them.

Our Youth Director, The Counselor, Intermediate Officers, and others interested had several informal meetings tossing the question about and this was the answer: "We'll do it." The next question, was "What shall we do?"

First, we set the time: First three days of the week of July 27, morning sessions from 9 to 11; and evenings from 6 to 9. All sorts of publicity and advertising were used — cards, letters, posters, and personal contact to call attention to the coming event.

The first morning found boys and girls gathering in fellowship hall, attired in jeans, T-shirts, and shorts

and armed with paint brushes, hammers, sandpaper, and brooms. From then until the last drop of paint and varnish was smeared, they were busy.

Chairs for the Kindergarten were painted. Tables for both Kindergarten and Primary departments were repaired, cleaned and painted or varnished as were suggested by adult workers. Fellowship Hall was relieved of unnecessary accumulations of literature and materials. It is used as a general meeting place as well as the temporary home for Gardner Intermediates.

If the mornings were full, evenings also were busy times. The program for the evening was supper at 6; from supper to one of two 45 minute classes, then to Fellowship Hall for songs and games. The last meetings of the evening was worship in the sanctuary with our pastor, Rev. Irl Bridenthal as our inspiring speaker. Wednesday evening supper was picnic style on the lawn, prepared and served by Intermediate girls.

We didn't do all this program by ourselves. We had friends, those things wonderful to have. Miss Mary Bess Flack, of Asbury Methodist in Little Rock came to direct recreation. Rev. Allen Hilliard, of Winfield, taught the class on "The Methodist Church," while Rev. Eugene Efford led a discussion class on "Projects for the MYF." To these and our pastor we owe a great deal of the success of our venture for their service and inspiration. We will grow from the thoughts and facts that they left with us as well as from our good times in working together.

Everyone enjoyed our "Christian Adventure" and the boost that it gave to our department will be lasting. Long to be remembered was the impressive MYFund Pledge service, and the dedication to improved MYF service during the coming years by each Intermediate and Adult present.

We suggest that you plan and carry out a Christian adventure.

tional Work, Christian Education in the Church, Work of the Local Church, and Christian Stewardship.

New Certifications

We have recently had a number of new persons certified for training courses, as follows:

Rev. Paul Lanier, Christian Education in the Church; Rev. Elmo Thomason, Educational Work of the Small Church, and Christian Education in the Church; Rev. Aubra O. Hays, How to Teach in the Church School; Rev. Uriah Smith, How to Teach in the Church School, and Ways of Teaching; Rev. George J. Kleeb, The Educational Work of the Small Church, and Christian Education in the Church.

The following have been certified for additional courses:

Mrs. Elmus C. Brown, How To Teach in the Church School, Ways of Teaching; Rev. Floyd G. Villines, Jr., How to Teach in the Church School, Ways of Teaching; Rev. Arvill C. Brannon, The Life of Jesus; Dr. Claud M. Reves, Christian Stewardship.

The following have been added to our list of certified instructors by transfer:

Rev. Otto W. Teague, The Church and Its Work; Rev. A. J. Christie,

Christian Stewardship, and The Meaning of Church Membership; Rev. Pryor R. Cruce, Jr., The Methodist Youth Fellowship.

North Arkansas Conference At Mount Sequoyah

The Conference has had splendid delegations at the various programs conducted at Mt. Sequoyah during this summer.

The reports indicate that 25 persons from the North Arkansas Conference attended the School of Missions in early July. We do not have a detailed report, but feel certain that the Conference was well represented in the Missions Conference.

There were a total of 45 adults, with a large number of children, from the Conference in the Leadership School. Eight District Directors attended the Workshop on District and Conference Work during the Leadership School. Miss Lula Doyle Baird directed the Laboratory Program for Children's Workers, and Ira A. Brumley was Dean of the Leadership School.

Seventeen persons from the Conference took part in the Youth Conference August 3-10. There were 13 young people and two adults registered for the program, and two

other adults on the staff. Rev. Robert E. L. Bearden was the Inspirational Speaker, and Ira A. Brumley served as Business Manager and Discussion Group Leader.

We have not yet had a report on the total number enrolled in the Workshop from the North Arkansas Conference, but the pre-enrollment indicated a splendid attendance from our Conference.

Dr. Hicks In Bible Conferences

Dr. John H. Hicks of Perkins School of Theology, Dallas, Texas, is to be in the North Arkansas Conference for four Bible Conferences, as follows:

McCrory, August 30-September 1
Wynne, September 2-4
Cotter, September 5-8
Atkins, September 9-11

Dr. Davis In Bible Conferences

Dr. Wesley C. Davis is coming to the North Arkansas Conference for two Bible Conferences during the week of August 30-September 4. He is to be at Weiner September 2-4. The other place is yet to be announced.

It is hoped that churches within reach of the announced Bible Conferences will take advantage of (Continued on page 9)

NEW ORLEANS PRIESTS REJECTS FUND-RAISING BY GAMBLING

THE EXECUTIVE DIRECTOR of Associated Catholic Charities in New Orleans has turned thumbs down on the raising of funds by any form of gambling. The Rev. Frederick J. Digby declared in a sermon at Our Lady of the Holy Rosary church that "the fact that money is needed, sometimes desperately, and that it is used for good purposes, does not justify our practices of the past. If more money is needed, more will have to be given voluntarily."

Msgr. Charles J. Plaque, archdiocesan chancellor, said that Father Digby's statements were his personal opinions but he did not believe Archbishop Joseph Rummel would disagree. Father Digby's remarks came during a controversy brought about by the announcement of State Police Superintendent Francis Grevenberg that church bingo games and raffles are not exempt from a crack-down on gambling instituted by the state police.

The priest said that while many Catholics believe so-called charity gambling is neither illegal nor immoral the question whether it is right for the Church to sponsor games of chance must be taken into consideration. Father Digby said the Church has acted on the assumption that such gambling was not illegal in the state and it has traditionally taught that gambling is not essentially immoral. However, propriety must be considered, he added. The priest's statement continued: "The Church must be concerned, therefore, not only with the logical distinctions of morality and immorality, legality and illegality, but with the manifestation and preservation of the basic dignity. The inner nobility of the Church demands that its outer activities be on the highest plane. The history of the past records that the Church served through the Roman Empire because of the great fervor of the martyrs, that it grew in the 'dark ages' because of the civilizing influence of the great monasteries; that it was strengthened in the middle ages by a learning that achieved a synthesis of faith and reason. It will be tragic indeed if history is forced to say of its present period that the Church grew in America by virtue of raffles and bingo."

NORTH ARKANSAS CONFERENCE NOTES

(Continued from page 8)

these special opportunities, Dr. Hicks and Dr. Davis always bring to us great leadership in the field of Bible study.

These six Bible Conferences will bring to a total of 14 Bible Conferences for the North Arkansas Conference for the summer of 1953. These programs provide excellent opportunities for our people to have a larger understanding of the world's greatest book.

Lincoln Training School

The Lincoln Area, under the leadership of Rev. William Wilder, is planning for an outstanding school to be held September 27-29. This is the first time that this center has been used for so large an undertaking in training work. The following churches are expected to take part in this program: Lincoln, Prairie Grove, Morrow, Evansville, Viney Grove, Cincinnati, Farmington, and Summers.

Three courses are to be offered in the school as follows:

The Life of Jesus, Rev. S. O. Patty
Friendship and Marriage (Youth Only), Rev. James W. Workman, Jr.

Teaching in the Church School, Rev. William M. Wilder.

Minister Urges Eisenhower Push Religious News

A Boston clergyman said at Star Island, N. H., he had asked President Eisenhower to urge newspaper editors of America to publish more religious news. The Rev. David W. Edmunds, minister of the Unitarian Church of Roslindale, said he had written Gen. Eisenhower proposing that he issue such a call to editors by letter, at a news conference or in a speech. "For democracy to function well, should not religion be more prominent in the newspapers of America?" Mr. Edmunds wrote the President. "There should be more sermons printed, and also hints, suggestions, clues and inspiration as to how Americans can work for and achieve peace."

Eisenhower Signs Bill On American University

President Eisenhower has signed legislation amending the charter of American University to provide closer control of the school by The Methodist Church. Situated in the nation's capital, the university has a Congressional charter dating from 1893, which means that changes in its corporate structure must be approved by Congress. The amendment provides that no person may be elected to the University's board of trustees without being approved by the Board of Education of The Methodist Church, and that all property must be held in perpetuity "under the auspices of The Methodist Church."

It also stipulates that the trustees shall not propose any amendments to the charter to Congress without the approval of The Methodist Church; and should there ever be any disagreement between the university trustees and the Board of Education, all property shall revert to the Church. The charter amendments are part of the steps being taken by The Methodist Church to enlarge American University and make it a national center of education for the denomination. Several new graduate schools, including a school of theology and one of foreign service, are planned.

New England Has First School For Supply Pastors

Twenty-six men and one woman came to Boston University School of Theology on scholarships to participate in a three-week training course for Methodist supply pastors, the first ever held in New England. They are laymen, former salesmen, farmers, truck drivers, lawyers, who want more than anything else to preach the gospel. None is yet an ordained minister but all are filling one or more pulpits. The summer training school is headed by Dr. Walter L. Holcomb, assistant professor of religious education at the university. The school is financed partly by the Methodist Board of

BAPTISTS TO QUERY CANDIDATES IN FUTURE

NEW ORLEANS, La.—Baptists of the New Orleans metropolitan area served notice that they will query all future candidates for public office "and support only those who affirm they will support the laws if elected." The Rev. O. S. Chiochio, chairman of the New Orleans Baptist Association's public affairs committee, said a statement to this effect was adopted by the organization after local officials had indicated approval of church-sponsored raffles and games of chance.

New Orleans' Mayor de Lesseps S. Morrison and District Attorney Severn T. Darden had announced that the city would not prosecute such activities after Col. Francis C. Grevenberg, superintendent of state police, had warned that "keno, bingo and all other gambling games anywhere in Louisiana" would be raided after August 31 regardless of their sponsorship. Meanwhile, Col. Grevenberg said he had received more than 10,000 letters from clergymen and laymen applauding his program and only 30 criticizing it.

Education, partly by the individual Methodist Conferences from which the laymen come. The course of study follows the pattern prescribed in The Methodist Church Discipline, but is so intensive it substitutes for a full year of the customary correspondence course.

1956 World Methodist Meeting To Be Held In U. S.

BIRMINGHAM, Eng.—The ninth session of the World Methodist Council will be held at Lake Junaluska, N. C., in September, 1956, it was decided at the annual meeting here of the Council's executive committee.

Organized in 1881 at London as the Methodist Ecumenical Conference, the body met every ten years until 1951. At the latter meeting, it was decided to change the organization's name and to meet every five years thereafter.

Freed Soldiers Report Death Of Two Chaplains

Two American chaplains who defied their Communist captors and held secret Christmas religious services paid for it with their lives, freed American prisoners said at Freedom Village, Korea. Pvt. Edward R. Achec, 24, a Detroit medic, said the chaplains, a Protestant and a Roman Catholic, had deliberately violated the Communist ban on services in their North Korean prison

camp in 1950. "When they got back to their own compound," Pvt. Achec added, "they were pretty badly treated. The Protestant chaplain died a week later and the Catholic chaplain died a month later." Prisoners had to hold religious services secretly, according to Pvt. Joseph G. Paquette, 24, of Grosvenordale, Conn.

Religious Journalism Held Door To Wider Ministry

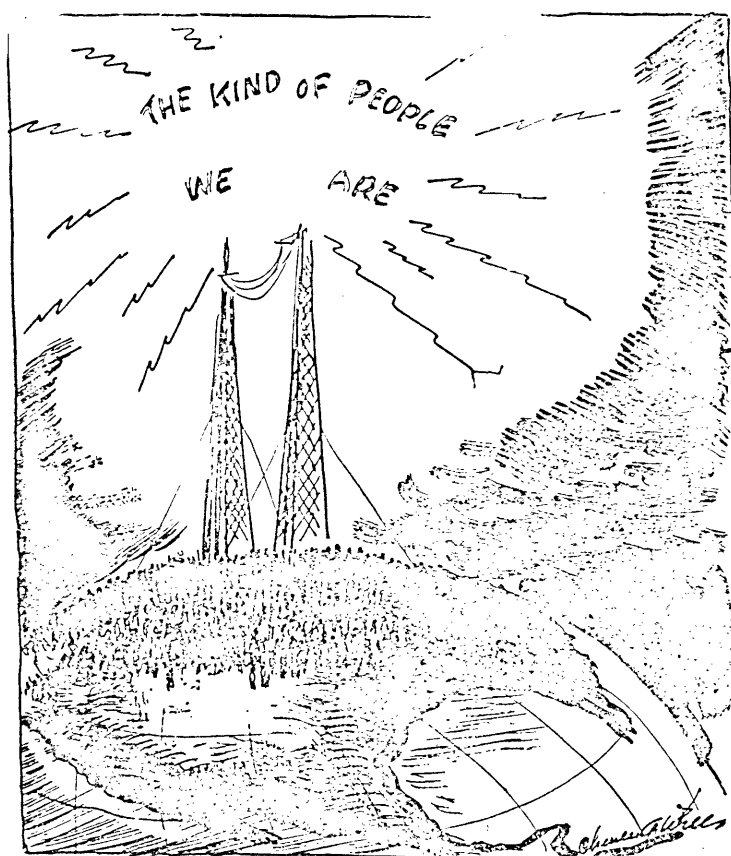
Religious journalism is "the door to a wider and more effective ministry for the modern church," writers attending a Baptist Workshop on Religious Publicity were told at Ridgecrest, N. C. Edwin L. McDonald, public relations director at Furman University, Greenville, S. C., who conducted the workshop, said that this was true because "journalism aimed at interpreting religion to the masses" can reach those who cannot be reached by other means.

"The church has a story to tell to its neighbors and to the nation, but most of the people, even in Christian America, are not going to church," Mr. McDonald said. "The church journalist can carry the church's message to the people where they are."

"Every congregation should have someone serving as a reporter. He should be made a member of the church's council of officers and have a ringside seat at every important meeting the church holds."

THE REAL VOICE OF AMERICA

Chas. A. Wells





THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



MR. GOBBLE-TURKEY'S LESSON

By Elizabeth Kyle

THE proudest bird in the world was Mr. Gobble-Turkey, who ruled in the yard of Buttercup Farm. Every day, when the sun shone bright, he would walk up and down, over the cobblestones in the yard and interfere with everything everybody else was doing.

"What are you hens talking about at this hour of the morning," he would say, "clitter-clatter, all about nothing, and the straw in your nesting boxes not tidied out yet. Be off with you!" And the brown hens would break off their conversation and run clucking about to their nesting-boxes.

Then Mr. Gobble-Turkey would walk around to the hen-run to make sure that the Copper-Tailed Cock wasn't scraping up more than his fair share of worms; and after that he would saunter over to the farmer's farm, "Now come along; hurry up! It's quite time you had cleared the breakfast table and brought those crumbs out to us."

"My goodness!" said the farmer's wife, shaking her apronful of crumbs as far past Mr. Gobble-Turkey as she could, "that bird needs a lesson; and it's a pity it's not near Thanksgiving time and I'd teach him one, too!"

The Copper-Tailed Cock resented his interference more than any one else, because he liked to boss a bit himself, in the hen-run, only he never could tell when Mr. Gobble-Turkey might appear and make him look as small as the others. "If he would only take a long walk somewhere and then lose himself, what a relief that would be!" And all the hens round about clucked agreement.

"You've not seen much of the world, have you, Mr. Gobble-Turkey?" asked a white pullet who hadn't learned yet not to be cheeky.

"What do you mean, young Impertinent?" He answered, drawing himself up, "there is no world that counts, outside of Buttercup Farm."

The white pullet was rather frightened at what she had said. "I beg your pardon, I'm sure," she squeaked, "but I only wondered what the road outside led to."

At that Mr. Gobble-Turkey began to wonder, too, and he would strut up and down outside the entrance, and even peep this way and that, if he was sure the white pullet wasn't looking. At last he walked right out, and along the road, round a corner or two and round to the left, still looking very grand and important. And there facing him, stood the entrance to another farm-yard, with "Sunnybrook Farm" painted in black on the gateposts.

"Dear me!" he said to himself, "I thought there was only one farm in the world! This must be looked into carefully." And in he walked, very slow and grand, turning his toes out and spreading his tail. But when he was well inside, what should he see coming forward to meet him, but an enormous turkey-cock, bigger than himself, with crimson wattles and an angry look.

"To what do I owe this honor?" said the strange turkey-cock in rather an unpleasant voice.

"Oh! excuse me," said Mr. Gobble-Turkey, backing out between the gateposts. "I certainly didn't mean to intrude." And he began to walk away again, home towards Buttercup Farm, not feeling in the least grand any more.

When he entered his own farm-yard, he lifted his head and spread out his toes again, for fear any one was looking. But he didn't deceive the white pullet, who called out, "Well, Mr. Gobble-Turkey, and have you found out there are other people in the world besides yourself?"

"Remove that impudent fowl," he said angrily, but his wattles flushed red, this time with embarrassment; and the Copper-Tailed Cock went off and told the hens, that, mark his word, he had always said pride would have a fall someday, and it had.—In "The Southern Churchman."

Bill—"I can't imagine what Joe does with his money. He was short yesterday and he is short again today."

Fred—"Is he trying to borrow from you?"

Bill—"No. I'm trying to borrow from him."—American Eagle

THE KITE OF GOOD RESOLUTIONS

Pao was watching his father make a rice-paper kite to fly at the Chinese New Year. It was a very special kite, with a very special name—The kite of Good Resolutions. If this kite kept steadily in the air when it was flown, it meant that the resolution its flyer made would be kept steadily, too. Pao thought this seemed rather funny, but it was an easy way to keep it.

And Pao had made a fine resolution for the kite to keep. He had been promised a camera, if he managed to get to the top of his class in school. So far he had only shifted from the bottom to the second from the end, and the camera seemed very far away. But now maybe the kite would help him. Anyway, the resolution that Pao made was to get to the top of his class and stay there.

So at the hour for flying kites, Pao went with his father to the old city wall where a lot of other boys and men had gathered to try their Good Resolution kites. If the kite flew high and stayed up in the sky it was said that the "good resolution had a pair of strong wings." If it fell it meant that the resolution would be broken; if it kept wriggling and wagging about, it showed

that the resolution would not be kept very well.

"Oh! how I hope mine flies high and stays up steady," thought Pao, as he breathlessly watched it soaring away higher and higher. Up and still farther flew the kite, and Pao heard his father sigh with satisfaction. Then all in a second the catastrophe happened. The string fouled that of another boy's kite, and though the other boy managed to jerk his free, Pao's kite glided down swiftly to the ground. There it lay—the poor good resolutions kite—helpless and flat. Pao's father looked very vexed and disappointed, and Pao had visions of his camera floating away.

Then suddenly Pao had a brilliant inspiration. "Why should I lose my camera just because a kite doesn't stay in the sky? I am going to get to the top of my class without the silly old kite. What is to hinder me if I work hard enough?" Pao's father looked very grave over the evening rice, for he had always been taught to believe the New Year Kite of Resolutions was all-important in its influence, and he did so want his only son to rise high in his class. But as the weeks and months went by, what was his surprise to see that his son was doing better and better at school. On went his great horn-rimmed glasses as he peered at the reports and thought his eyes must be deceiving him. No, there was Pao's name, only three from the top! He could not understand it.

Pao smiled to himself and worked harder than ever.

When at last he reached the top of his class, and stayed there, week after week, his father remarked:

"Strange, my son, when your Kite of Good Resolutions fell to the ground so quickly."

"Even so, my father, but I think my will flew up then, and filled the empty place in my bit of sky."

So Pao earned his camera, and in so doing learned a great many things. He learned that when a person really wants anything, it is best not to depend on the efforts of any other thing or person, but to work for it himself. He also learned that it isn't always as hard as it seems to get what you really want.—The Young Soldier, Toronto, Canada



HELPERS ALL

In naming friends who help a lot
Throughout the summer days,
We made a list of those who serve
In many different ways.

Of course the list was headed with
Our own Dad and Mother,
Then members of the family
Like sister and then brother.

Farmer, doctor, grocery boy,
The names came thick and fast.
Pastor, teacher, iceman, nurse,
A whole procession passed.

It's fine to have these many friends
Who have so much to do.
Let's all decide that we'll join in
And be a helper, too.—A.E.W.

JUST FOR FUN

New Model: The sweet young thing was upset when her boy friend did not help her into his car. "Where," she asked, "is your chivalry?"

And the young man said, "Didn't you notice? I traded it in for a Buick."

The visiting clergyman was being entertained by 4-yr.-old Trudy while her mother was upstairs dressing. "And do you say your prayers every night, little one?" asked the minister. "Oh, no," answered Trudy. "Mother says them for me."

"Indeed? And what does she say?" "She says, 'Thank heaven, you're in bed!'" —Louisville Courier-Jul Mag.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. EWING T. WAYLAND, Editor

VACATION CHURCH SCHOOLS IN JAPAN

Seiwa Tanki Daigaku
Okadayama, Nishinomiya-shi, Japan
July 4, 1953

Dear Friends,

Another fourth of July has come! I have thought of the Founding Fathers and their idealism and faith, of the history of our nation and of the place of responsibility which it holds today. It is not perfect, I know, but there are many fine things about it. From it I have received many blessings and for it I have affection and hope. For the people of the U. S. I pray a clear realization of mistakes and failures and the humility and ability to learn from these better and nobler ways; a clearer recognition of and thanksgiving for the blessings which have come because of the Christian faith of thousands of people who through the years have been true to their faith and tried to implement it in daily living; a greater vision of what a truly Christian country would be and a deeper dedication to all that is involved in making it Christian; a feeling of brotherhood which reaches out to all peoples everywhere, recognizing them as children of the Heavenly Father, understanding sharing and cooperating in increasingly finer and more effective ways until all people everywhere live as members of the family of God. On this day which means so much to us, I pray also God's blessings on all nations. May all of us, in every land and clime, learn so to listen to God and keep our hearts open to Him that we can receive the guidance and blessings which He has for all!

This morning was spent in a Vacation Church School workshop. Some of our students wanted more help in planning and preparing for Vacation church schools than we were able to give in our regular classes, so Sallie Carroll and I were glad to give last Saturday morning and this morning to workshops. Last week we had the group together and this morning Sallie worked with those planning for primary children and I with those planning for juniors. The three-and-a-half hour sessions did not seem long at all, so interested and busy were we. And some stayed longer, working on materials. We are doing all we can to increase interest in vacation church schools and to give practical help, for we believe strongly that the VCS can be a channel of great blessing to the children and churches of the land. There are problems — among them, lack of sufficient materials and of a sufficient number of people who have had training in vacation church school work — but we press on with hope.

The ten days (including travel) spent on this project brought me a number of new experiences. Being spring vacation the ship was crowded; at least one hundred people were in the large room where we were. Each had a space about two by six feet. As you know, Japanese sleep on the floor, so we each rolled up in our blankets and, believe it or not, I slept most of the night. As we neared Matsuyama we had beautiful views of the Inland Sea.

There were three rooms with "ta-

tami" (Matting) floors. One was shared by the three students, another by Sallie and me, and the third was our living-dining room and study. The pastor told us that some of the women of the church would cook our meals, but we thought it would be a valuable experience for us to do our own work. We cooked on a small charcoal stove. Sharing the experiences of everyday living deepens understanding and fellowship. During these ten days we learned more about our students — and they about us! — and we got closer together than would have been possible in a much longer time under other conditions. That was a rich part of our experience. People were friendly and cordial. They invited us to a number of meals and did other nice things for us. It was an interesting and pleasant vacation experience and we hope that there will be lasting results of good.

When I wrote my last general letter I told you that we were expecting to move into our new building soon. We have been using it for several months. It is such a joy to have more space and some new equipment for our work! We do thank all of you women of the WS-CS who have given us this new building and continuous help in the support of our work. And we thank those of you who have sent gifts of supplies and gifts of money with which to get supplies and do some of the other things we could not do without your help.

Soon after Christmas we began having the seniors come to our house in groups of eight to spend the night. Since there were sixty-five seniors we had eight groups. They came on Friday afternoon after classes and stayed until about eleven Saturday morning. They had been here for "tea", but for most of them it was the first time to have a meal and spend the night in an American home. We could not furnish beds for them, but let them sleep on pallets in our living room. They are used to sleeping on the floor, and it was fun for so many to be together. We played, ate, talked and worshipped together. It was a happy and rich experience for all of us. Judging from what we have heard of their comments to others and from expressions of appreciation from parents, as well as from what we saw and felt when they were with us, we feel sure that it was a very worthwhile thing and we want to do the same thing for the seniors this year.

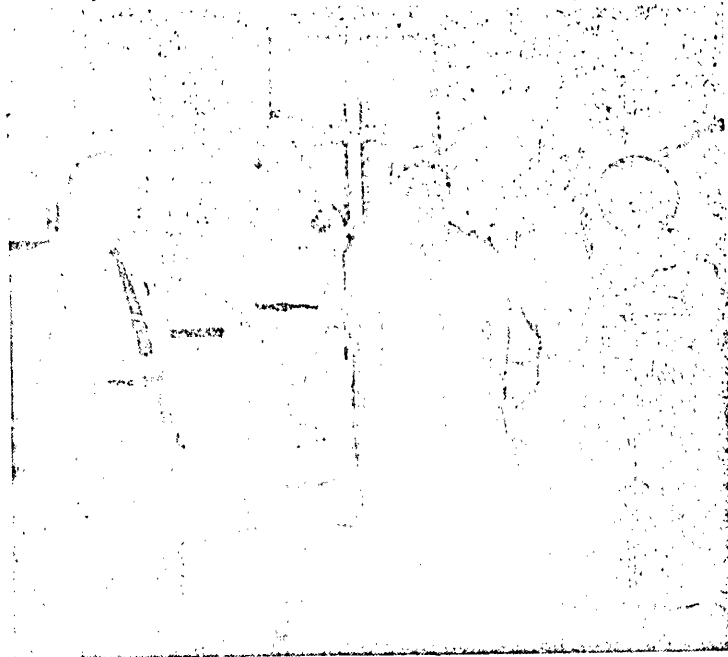
Thank you for your letters, prayers and other evidences of your friendship and interest. I deeply appreciate them. For each of you I wish the very best of life's blessings.

Sincerely,
Pearle McCain

NEWS IN BRIEF

The Lula McSwain Woman's Society of Christian Service of Emmet met at the parsonage with Mrs. John Rushing on Monday afternoon, August 3. Mrs. Otis Townsend, president, preside over the business meeting. Mrs. Rushing announced that the District Seminar will be held at Nashville September 3.

Nellie Dyer Presented To Arkansas Conferences



(Staff Photo)

At recent sessions of the Little Rock and North Arkansas Conferences, Miss Nellie Dyer, Methodist Missionary who was interned in North Korea for almost three years was presented to the conferences by Bishop Paul E. Martin. Miss Dyer is resting at her home in Conway, and her health is improving steadily. She has been corresponding with the families of men who were in-

terned with her.

Pictured above at the North Arkansas Conference which met at Central Methodist Church, Fayetteville, are: Mr. Charles Stuck, Conference Lay Leader; Miss Dyer; Mrs. W. Henry Goodloe, Conference Secretary of Missionary Service; Bishop Martin; and Mrs. Johnnie McClure, President of the Conference Woman's Society of Christian Service.

FORREST CITY GUILD

Total attendance reached an all-time high of 103 women at the spring meeting of Wesleyan Service Guilds of the Forrest City District held in the Marianna Methodist Church on May 14 with 11 of the 15 Guilds represented. Mrs. Julian Vogel of West Memphis, District Secretary, arranged the meeting and presided.

Supper was served at 6:30 by the Marianna Guilders and Rev. W. O. Scroggin, Jr., pastor of the host church, gave the devotional which followed.

Mrs. George Metzler of Moro, Woman's Society District Promotion Secretary, and Mrs. G. G. Dorris of

Mrs. Ramy Garland presented the program. She was assisted by Mrs. Scot Ross, Mrs. Bob Magness, Mrs. Denman Wylie and Mrs. D. G. Richards. Mrs. Townsend sang a solo using negro spiritual "I Know the Lord's Laid His Hands On Me." The program was concluded with the motto repeated in unison.

The hostess served a dessert plate to the fifteen members present.—Mrs. Shelby Jones

Mrs. S. K. Baker entertained the Moorefield Woman's Society for its monthly meeting. Miss Barbara Meacham spoke of the MYF, and Miss Josephine Coon, who has recently returned from France and Germany, gave a talk pertaining to the religious activities in the Armed Forces there, and some of the youth organizations in France and Germany. These guest speakers were introduced by Mrs. M. E. Moore. Eleven members and seven guests were present for the meeting.

Wynne, former Spiritual Life Secretary, were special guests and were introduced to the group.

Mrs. Charles Burrow of Wynne was elected District Guild Treasurer, and the District Guild Committee was set up. Mrs. W. F. McCachren of Round Pond Woman's Society District President, and Mrs. K. L. Bratcher of Lexa, Secretary of Literature and Publications of the District Woman's Society, were elected to serve on this Committee with a representative from each local Guild unit and the ex-officio District Woman's Society members. Mrs. Metzler and Mrs. William Hall, Treasurer. Mrs. Vogel and Mrs. Burrow complete the committee.

Mrs. Vogel announced the annual payment to Missions of \$1,873.00, which exceeded the District Pledge.

On the program Mrs. James Burkett of Marianna spoke about Missionary Education and Service. Miss Virginia Hine of Forrest City talked of Christian Social Relations and Local Church Activities, and Mrs. D. A. Dallas of West Memphis talked about Status of Women.

The two guest speakers of the evening were Mrs. Elmus Brown of Jonesboro, Conference Promotional Secretary of the Woman's Society of Christian Service, and Miss Mary Chaffin, Deaconess in the Rector Area of the Paragould District. Mrs. Brown spoke on "Widening Fellowships", and Miss Chaffin told of thrilling experiences as a Deaconess the past two and a half years. She made an appeal for full-time Christian Workers, reminding the ladies that many Guild members are already prepared and qualified for such service.

The meeting closed at 9:30 with the benediction by the Reverend Mr. Scroggin.—Virginia Hine

CURRENT NEWS IN ARKANSAS METHODISM

Fairview, Camden In Stewardship Revival

FAIRVIEW Methodist Church at Camden is putting on a Stewardship Revival under the leadership of R. H. Shaddock, General Chairman, and J. W. Miller, Co-chairman, in which they plan a spiritual revival of their membership and to raise \$35,000.00 which will retire indebtedness on their recently completed Educational Building and meet the regular operating budget for the year.

Other leaders in the campaign are Jack Watson, Chairman of the committee on Mechanics; Mrs. Walter Birch, Chairman of the committee on Women's Work; Mrs. A. C. Hale, Chairman of the committee on Education; and Homer L. Anderson, Chairman of the committee on solicitation.

Mr. Anderson's section leaders will be Floyd Bullock, Jake Merritt, Mrs. L. J. Savage and James Tilley. Each of these Section Leaders will have a group of Team Captains and workers under him.

All of the other Committee Chairmen will have several chairmen heading the various lines of work coming under their committees.

Rev. J. Edwin Keith, Director of Stewardship of the Little Rock Conference is directing the Stewardship Revival, and Rev. James A. Simpson is pastor.

This is a fast-growing church and has a record for being progressive, and the goal they set should not be difficult to reach.

The organization is well under way, solicitation should be completed early in September, and the campaign will run for one year.—J. W. Miller



R. H. SHADDOCK, Chairman



J. W. MILLER, Co-Chairman

VANTREASE HONORS BASEBALL TEAM AND OTHER YOUTH

Sunday, July 26, was brought to a wonderful close as the people filled the sanctuary of the church in honor of the Pee Wee Baseball team and all other children and youth. Preceding the service, recreation was enjoyed and group pictures were made. The children and youth meet in the three fellowship meetings, while the adults gathered for the Sunday Evening Discussion Fellowship.

Members of the Blue Jean Choir led the evening song service. The baseball team sat in a body, each one wearing the Vantrease Methodist Boy's Club shirt and jean uniform of the season. Rev. Fred Schwendemann, pastor of the church, spoke upon the subject - "Playing the Game," drawing the parallel between the game of baseball and the game of life. After church, those present gathered in the educational building for fellowship hour, during which a thirty minute program of cartoon comedies was shown, followed by refreshments of spudnuts and cold drinks. All agreed that it is a fine thing to seek good times under the leadership of the church.—Reporter

We may not sow a melon seed and reap strawberries; neither may we think negative thoughts of fear and resentment, and gather in good health and love.—Ruth Kay, Good Business

August 9 and continued through August 13. Rev. Ralph Hillis of West Memphis was the inspirational speaker. Arrangements were under the direction of Mrs. James Major, Youth Counselor.—Mrs. Lorene G. Houston, Reporter

REVIVAL AT DOUGLASSVILLE CHURCH

The Douglassville Methodist Church has just closed a tent revival which is said by some to have been the most successful in the history of the church. All are saying that it was a great meeting. The writer took note of the working of the Holy Spirit in drawing the people toward a oneness in Christ and developing a spiritual atmosphere like unto which he had never before witnessed in the whole of his ministry.

There were prayer groups each evening for the children, young people, women and men. People were praying in public who had previously declared they could not. The Scriptures were read daily by scores of people. Personal testimonies were given. It was an old fashioned Methodist meeting. Yet, the choir director was only twenty-two; the evangelist only twenty and on one occasion the organist was only seventeen years of age. Three evenings the choir director was another seventeen year old boy.

Rev. James H. Sewell, pastor of Greenbrier Circuit, North Arkansas Conference, did the preaching. His messages were Scriptural, timely and challenging. Those who heard with regularity are saying, "Give him five to ten years of experience and to get to hear him preach one will have to drive a long way for he is headed toward the top, and that soon." He humbly gives God the credit and constantly reminds his hearers that God be honored and glorified through his humble servant.

Rev. James R. Sewell is pastor at Douglassville.—Reporter

There are now 285,000 churches of all faiths in the U. S., with a total value of \$5,235,000,000.—Lawrence Galton, American Mag.

"CHRISTIAN PRINCIPLES IN INDUSTRY"

One of my laymen, G. H. (Buddy) Lackey Jr., who owns and operates with his father, Hendrix Lackey, the Lackey Motor Company of Mountain View was one of forty-seven young men from the United States and Canada selected by General Motors of Detroit, Michigan to pursue a course in Salesmanship and Management.

When he returned I asked him to speak from my pulpit on "Christian Principles in Industry." His ideas are sound, logical, and full of good common sense. Some of the points of his address are as follows.

1. The principles of individual thought and action and self determination have made men free to explore, experiment, and produce for their fellow-man.

2. It has only been when the lust for wealth and power in business have overcome Christian Principles such as love, charity, and faith that our integration of business and Christianity has been thrown out of balance.

3. Nothing which anyone has is his own independent creation. God must furnish the materials, the inventor the brains and the brawn, and society the market. Therefore many good industrialists recognize an obligation to society for making

METHODIST MEN'S FELLOWSHIP ORGANIZED

A Methodist Men's Fellowship of Cleburne County was organized recently at a dinner meeting held at The Methodist Church in Heber Springs with Rev. James Major host pastor. Rev. Floyd G. Villines, Jr., of Beebe was guest speaker.

A steering committee of laymen from Quitman, Wilburn and Heber Springs was named to perfect plans for laymen to hold regular services in all Methodist rural churches of the county. Oscar Patchell was elected president of the Fellowship and George Hooten of Quitman, secretary.

Youth Activities Week began at the Heber Springs Methodist Church

their business prosper.

4. If industry is to enjoy the blessings of a Christian heritage it must be Christian in its practices and in its outlook. If it fails to do this it stands to lose much of its own freedom, only to suffer further encroachment from other agencies. It must take its employees into its confidence and appreciate their opinions and their personalities. It must be interested in the families of its employees, their health, education, spiritual and social welfare, etc.—H. W. Jinske, Pastor

CHURCH OBSERVES ANNIVERSARY OF JOHN WESLEY'S BIRTH


Wesley Methodist Church, Pine Bluff, joined some 13,000,000 other Methodists on June 28 as they observed the 250th anniversary of the birth of John Wesley.

The day carried double significance for the congregation at Wesley Church however. It was on the fourth Sunday in June 1952 when the tiny group gathered under the trees of their building site to hold their first regular worship service. The little group has steadily increased through these months until on the day of their first anniversary more than one hundred members were on roll. The Sunday School enrollment at this time has reached about one hundred and fifty.

In celebration of their anniversary the congregation invited all their friends to join them in an old fashioned "dinner-on-the-grounds" in the cool shade on their church lot following the morning service. From 2:00 to 4:00 p. m. an open house was held in the new education building which is now being used as both education building and sanctuary. At the evening worship hour the history of Wesley Church was presented in color slides as it has been recorded during the past year by the pastor.

The new education building which was erected during the past year by the congregation is now about 95 percent complete. Present plans are to build a spacious sanctuary adjoining the present structure on the South, and additional educational and recreational space on the North. The present building was occupied on November the 9th of last year, only after meeting for twenty weeks in the open air for both regular worship services as well as Sunday School classes. There was no interference from the weather.

The people at Wesley Church are very grateful for the many individuals in Pine Bluff who have assisted in various ways during the first year. Special mention should go to Charlie Quinn who very generously gave of his services in the erection of the building; to the trustees of Wesley Church who have gone the second mile in rendering of their means and time and service, J. Baker Goodman, Carl Welch, and Homer Tiner; to the First Methodist Church which under the leadership of Rev. Kenneth Spore has given aid in many ways to both church and pastor. Many others who cannot be listed here have known the joy of sharing in this work.—Reporter



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

| | |
|--|------------------------|
| Paul E. Martin, Bishop | Mr. Lester Hutchins, |
| Rev. Floyd G. Villines, | Vice-President |
| President | Rev. David P. Conyers, |
| | Secretary |
| Rev. J. Albert Gatlin, Executive Secretary | |

A FINANCIAL PLAN FOR THE LOCAL CHURCH

I wish to express my appreciation to the Editors of the *Arkansas Methodist* for the splendid articles appearing on the front page in behalf of the Rural Church. Many fine comments have come to me from different sources in regard to these timely statements. I am especially gratified about the words concerning the Financial Plan for the Town and Country Churches. Already there are requests from lay officials of local churches for copies of the plan. I trust there will be others.

Regardless of the many ways that may be used to finance the work of the church it goes without argument that God has a plan laid out for the support of His Kingdom. One cannot fall out with any church group for trying divers methods in support of the church as long as they do not violate moral principles and as long as they have enough of spiritual value to make for honor to the Name of God. However, one blushes with shame and indignation when he comes face to face with some of the methods used to support the work of the Crucified Saviour. Some institutions going under the banner of the Risen Christ stoop to cheap, vulgar, and lawless ways of getting money for their enterprises. Gambling is one that is common in some cases.

It has always been a source of deep sorrow and grief to the writer to see, hear, and read of ungodly methods used in getting money to support the cause of the blessed Lord. His cause has been hurt not only by such methods but also has been offended by certain attitudes and conceptions held in some areas of His Kingdom.

How shall we support His Kingdom? The first answer is of course the one found in His Book. "Bring in the Tithes and the Offerings" is the definite injunction of the Eternal Creator. Certainly that is fair and honest.

A man with no source of income, no hope of living, no prospects of ever being able to provide even one portion of life's substance would rejoice if he could find a sponsor who would underwrite his future and open up great opportunities to live

and be worthwhile and accomplish worthwhile things in the world. Such a man would indeed rejoice if the sponsor would grant him earning privileges if in turn for every ten dollars he received would return one by way of interest. No doubt the received would also feel such a joyous uplift that he would want to throw in a little extra as a token of gratitude and appreciation.

It would be a very ungrateful and callous soul who would refuse to even pay the moral tithe and would have no feeling of thankfulness to the gracious giver or sponsor. That is exactly what it all adds up to in the matter of supporting the Kingdom of God by tithes and offerings. Certainly one does not have to waste breath nor time in laying down the premise that all things belong to God. That fact is established without debate. We then are His Stewards. Until mankind accepts this truth there can be no real universal peace and righteousness.

In the many rural churches there is need of a definite method of bringing in monetary support to the church. The old way of letting things slide in the hope that "something will turn up at the last" will not meet the needs of the church of today. The income of most rural people is of such nature that Sunday by Sunday offerings may be made. Regular and constant and systematic giving though in smaller amounts will amount to goodly support in the course of a year.

Then too the Sunday by Sunday attendance by church people will do much to strengthen the church. One can say without entering debate as to the legal aspects of tithing that every Christian out of the pure gratitude of his heart will want to help His Master carry on His Work. He will want to express gratitude for the many blessings of life. To worship and study and serve will be his innermost desire and purpose. Out of that will come proper support to the Church. "A Worship Service every Sunday in every Church with tithes and love offering" will meet the demands and privileges of the Gospel.—J. Albert Gatlin

STEWARDSHIP SCHOOL ON WALDRON CIRCUIT

Rev. J. Albert Gatlin will be on the Waldron Circuit to conduct a Stewardship School at Birdview Church in co-operation with the pastors, Rev. and Mrs. Fred M. Thompson, beginning September 20. The title of the textbook to be used is "A Christian and His Money."

The first session will be held on Sunday afternoon, September 20.

Brother Gatlin will be preaching at Square Rock on Sunday morning, September 20 at 9:45. He will then go to Mt. Pleasant for our 11:00 o'clock service, then to Birdview for the afternoon session and eve-

ning worship service.

Everyone is invited to come and be with us through September 20-22.—Fred M. Thompson

REVIVAL AT SHILOH CHURCH

Sunday night, August 2, brought to completion at Shiloh Church, Roe Charge, a week of service, sacrifice and rededication. Rev. A. C. Caraway, pastor of the First Methodist Church, Stuttgart, was guest preacher at the nightly revival services. His inspiring messages were an encouragement to all to press on to higher ground in Christian living.

Rev. W. C. Lewis, pastor, present-

CLASS PAYS TRIBUTE TO THE LATE C. L. CABE

OUTSTANDING TRIBUTE was paid to the late C. L. Cabe by members of the Fuller Bible Class on Father's Day, June 21st. The three principal speakers, all of whom had known Mr. Cabe through his years of advancement spiritually, materially, and socially, told of their association with him. They were J. K. Wadley, of Texarkana, who knew him as a boy in Queen City, Texas; W. R. Boney of Stamps, Ark., a former business associate for many years, and Mrs. J. E. Ellington, of Queen City, Texas, a life-long friend of the Cabe family.

The entire program was presented in the following manner: Presiding D. P. McLaurine; unveiling of a picture of Mr. Cabe by Leroy Autrey, President, Fuller Bible Class; prayer by Judge A. P. Steel, a teacher of the class; reading of the Scriptures by Dr. Fred R. Harrison, Minister of First Church, followed by a short talk and the reading of a poem in tribute to the life and memory of Mr. Cabe. Followed by talks as indicated above, the song "How Firm A Foundation" by Fuller Class Quartet, C. S. Durham; Grady Cochran; M. V. Self and Thomas D. Mitchell accompanied by Mrs. Ottis Goodson.

In closing, the Cabe family and special guests were presented to the entire assembly of the Fuller Class, Susanna Wesley Bible Class and the Frost Bible Class, numbering some 160 members. Members of the fam-

ily present were: Mrs. C. L. Cabe, Mr. and Mrs. Bes S. Cook, Texarkana; Horace Cabe, Gurdon; Louis Cabe, Gurdon; J. C. Cabe, Texarkana; Harold Cabe, Gurdon; grandchildren Mr. and Mrs. Stan Cook, Texarkana; and Mr. John C. Hutchinson, Texarkana and Mrs. John Ellington of Atlanta, Texas, brother and sister of Mrs. Cabe. Other special guests Mrs. W. R. Boney, and Sam Earl, Stamps, Ark.; Mr. and Mrs. Chesley O'Neal, Atlanta, Tex.; Dr. and Mrs. Walter Kitchens, Port Arthur, Texas; Mrs. J. K. Wadley, Mr. and Mrs. Howard Fuqua and Mrs. Ross Perot, Texarkana. The benediction by Dr. Fred R. Harrison.

The following resolution was adopted by the Fuller Bible Class, Sunday, April 12.

Whereas, in the passing of Charles L. Cabe at the ripe age of 87, the Fuller Bible Class lost one of its devoted members.

Mr. Cabe's entire life was one of continuous service to the Methodist Church which he loved devotedly. He was an active Church and Church School worker in Queen City, Texas, later moving to Stamps, Arkansas and, during his many years there, was a devoted supporter of all phases of Church activities. Mr. Cabe was a Teacher of the Adult Bible Class in Stamps, also served as Superintendent of the Church School, and Chairman of the Board of Stewards.

Mr. Cabe moved to Texarkana in 1928 and was a member of the Fuller Bible Class, a member of the Board of Stewards, and a Trustee of First Methodist Church, Texarkana, Arkansas. For forty years Mr. Cabe was a regular attendant of the Little Rock Annual Conference, and for a number of years he was a member of the Board of Conference Claimants. Mr. Cabe always gave freely of his time and means for the support of all worthy causes of our Church. In fact, Mr. Cabe was a tither.

Now, Therefore, Be It Resolved that a picture of Charles L. Cabe be hung in the Fuller Bible Class Room in memory of him, and a copy of this resolution be sent to the family, one copy filed with the Church Secretary, one copy with the Class Secretary, and one copy sent to the *Arkansas Methodist*, Little Rock, Arkansas.

Fred R. Harrison
A. P. Steel
Fred Gantt
D. F. McLaurine
W. M. Locke

Physical strength is measured by what one can carry; spiritual by what one can bear. — Christian Leader.

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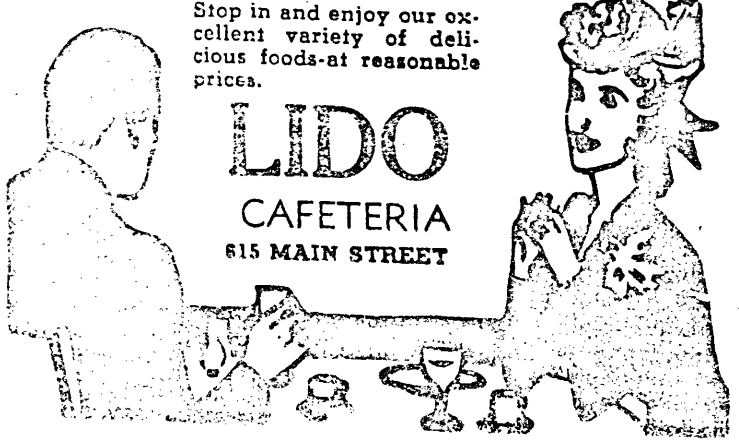
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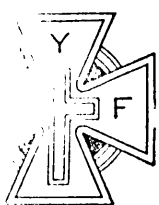
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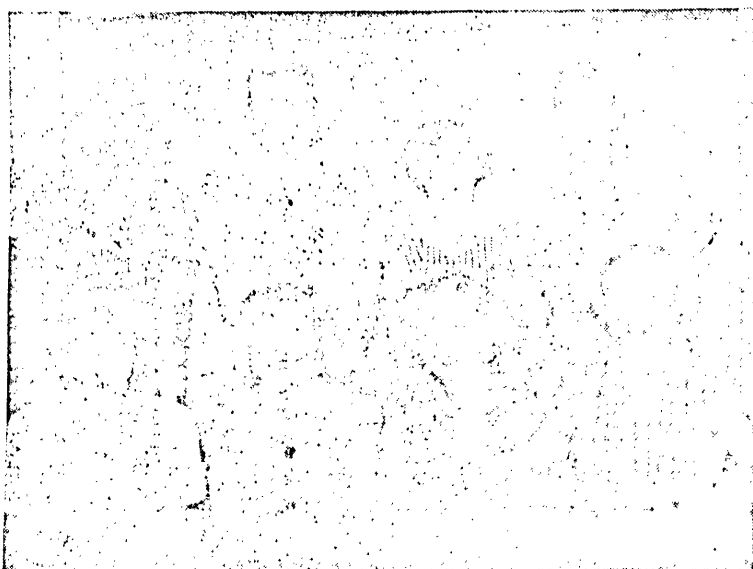


ARKANSAS-LOUISIANA

Methodist

NEWS

YOUTH ACTIVITIES WEEK AT BAY



OFFICERS OF BAY METHODIST YOUTH FELLOWSHIP AND DISCUSSION LEADERS—First row, l to r: Mono Hughes, Jonesboro; Hattie Spurlock, Bay; Neola Darton, Bay; Mary Dodgen, Jonesboro.

Second row, l to r: John Melton, Jonesboro; Stanley Reed, Jonesboro; Bernice Thompson, Bay; Charles Thompson, Bay.

Youth Activities Week was held at the Bay Methodist Church July 6-11. Group singing was held each evening and a group of MYF'ers from Jonesboro led the discussion on the five areas of the Methodist Youth Fellowship as follows:

Boyce Bowdon, Christian Faith; Mona Hughes, Christian Witness; June Disinger, Christian Fellowship; Mary Dodgen, Christian Outreach; John Melton, Christian Citizenship.

After discussions the group served refreshments and a recreation period was held. Recreation closed with a fellowship circle and the group moved to the sanctuary for inspirational talks by laymen of Bay

Church. They were: Mrs. Iva Holmes, Rex Holt, Paul Sutherland and Wayne Dent.

The week was closed with a fellowship supper. Rev. Bill Connell, pastor at Bay, commented that youth will show their loyalty to the church even on Saturday night if you give them something to do.

Rev. R. E. Connell, district superintendent of the Batesville District, delivered a very uplifting sermon. He asked the young people to remember that they are made in God's image and this should govern their actions.—Stan Reed, Associate Pastor, First Church, Jonesboro.

INTERMEDIATES ATTEND SUMMER CAMP

The Intermediates of the Arkansas Valley Sub-District attended summer camp at Shores Lake July 20-24. Forty-three campers and counselors enjoyed a week of swimming, guest groups, interest groups, softball, volleyball, folk games, and singing.

Director of the camp was Rev. Earl Carter; Dean of Men, Rev. Charles McDonald; Superintendent, Rev. M. L. Edgington; Director of Recreation, Miss Martha McOsler; Dean of Women, Mrs. Duane Brothers; Nurse, Mrs. Chester Mattox; Dietician, Mrs. Oliver Joyce; and other Counselors: Miss Ordria Coley, Rev. Aaron Barling.

Quest Groups were: "Youth and Stewardship," led by Rev. Carter; "Youth and Evangelism," led by Rev. Barling; "John Wesley and Methodism," led by Mr. McDonald.

Interest Groups were: Recreation Workshop, led by Miss McOsler; Nature Study, led by Mr. Edgington; Program Planning, led by Mrs. Brothers.

Special activities included a campfire communion service on the last

WITH THE SUB-DISTRICTS

The Paul E. Martin Sub-District met at the City Heights Methodist Church in Van Buren, July 21. Nancy Secrest, president, presided. Rev. W. H. Downum of Midland Heights Church, Fort Smith, talked on "The Beliefs of The Methodist Church" as a follow-up of last month's topic which was "The History and Organization of The Methodist Church." A total of fifty-three was present. Goddard Memorial and Midland tied on the number present. It was announced that \$33.70 had been pledged on the Sub-District fund. Kay Faris led the recreation.

The Ozark Sub-District met at the Valley Springs Methodist Church on Monday, July 27. Calvin Roetzel gave the call to worship. Rev. Waymond Keel was in charge of the installation service. Lyle Monger, new president, presided over the business meeting. Churches represented were: Eureka Springs, Green Forest, Alpena, Harrison, Valley Springs, Bergman and Everton.

The Maumelle Sub-District held an installation service on July 25 at Mountain View. The service was directed by Paul Davidson and Rev. Gene Efird. Rev. Howard Childs had charge of the recreation. It was decided that the next meeting would again be at Mountain View and that the program would be presented by officers who attended the workshop at Camp Tanako. Plans were also made for a council meeting in the near future and for methods to increase attendance at the Sub-District meetings.

The Jonesboro Area Sub-District met on August 3 at Huntington Avenue Methodist Church, Jonesboro. Rev. Ethan Dodgen, pastor of First Church, Jonesboro, was guest speaker. Stan Reed discussed Youth Activities Week. There were 102 present.

The Alfred Wasson Sub-District met on Monday, July 27, at the Methodist Church at Gentry. Two hundred fifty young people from twenty Methodist Churches in the Fayetteville District were present. Charles Hughes was in charge of the

watermelon feasts following recreation period.

Circle No. Three, Ozark, gave the camp four dozen knives, forks, and spoons, as the supply of good utensils has been low.—Johnny McElroy-Larry Clark, Reporters

YOUTH ACTIVITIES WEEK AT NEWPORT

The youth of First Church, Newport, observed Youth Activities Week, August 2-6, using the theme "Christian Stewardship." The program began each evening with supper served by the circles of the Woman's Society of Christian Service, followed by group singing. Three discussion groups on Christian Stewardship were taught nightly by Miss Carol Kay Williams of Marked Tree, Mrs. Hamlin Condit of Newport and Rev. Pryor Cruce of Swift-on.

Special features proved to be a very interesting part of the week; Monday night a World Friendship Banquet with representatives from the AME Colored Church presenting a musical program; Tuesday night a play, "Thy Word Is A Lamp"; Wednesday night folk games and Thursday night a film "South of the Clouds."

Recreation was led by Bill Elliott, youth director of Augusta. Rev. Alvin Murray of Marked Tree was inspirational speaker. Presiding over the worship services in the sanctuary were Joyce Cook, Morison Hodges, Freddie Campbell, Bill Elliott, and Nancy Jo Williams.

The week was climaxed with a candlelight dedication service on Thursday night as Bro. Murray spoke (Continued on page 15)

worship service. The theme was "Let's Bury Gossip." Sam Starkey and Rev. Worth Gibson were in charge of recreation. Mrs. J. D. Kirk, counselor for the local MYF group was in charge of refreshments. The next meeting will be on Monday, August 24. The group will gather at Lake Atalanta in Rogers for a picnic.

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LITTLE ROCK, ARKANSAS

VACATION CHURCH SCHOOLS

A very successful vacation church school was held June 14-19 by the Jackson Methodist Church. Total enrollment was 82 children, 60 of whom received blue ribbons for perfect attendance.

Mrs. J. M. Norsworthy, Jr., served as general director. Teachers were: Beginners, Mrs. Jake De Lee, Mrs. Dent Bankston, Mrs. Leon Noland and Miss Dorothy Ann White; Primary, Mrs. M. L. Harvey, Mrs. John Noland, Mrs. N. L. Palmer, Jr., Juniors, Mrs. Henry Howell, Mrs. John B. Shearer, Mrs. E. B. Wright, and Mrs. Jimmy Howell; Intermediates, Mrs. Ivy Courtney, Miss Bessie Nell Horne, Miss Betty Joyce Palmer; handwork for the boys, Percy Wesley and Burl Carpenter.

Members of the refreshment committee were: Mrs. J. M. Norsworthy, Sr., Mrs. J. V. Kent, Mrs. C. E. Wesley and Mrs. Josie Ellis. Miss Rose Mary Harvey was pianist, Miss Hazel Wesley song leader, and Miss Katherine Prewitt general secretary and treasurer.

Twelve young people helped lead the vacation church school at Goodwill Methodist Church, which ended July 12 with a program of songs, skits and poems with all the pupils participating.

The school had a total enrollment of 53, with seven adult leaders and the 12 young people. Attendance averaged 50 a day.

Teachers were: Principal, T. W. Malone; Beginners, Mrs. Wilson and Helen Crews; Primary, Mrs. Jeffcoats, Elma Jean McIntyre, Mrs. Suggs and Glen Higdon; Intermediates and Young People, Mrs. Allen. Elma Jean McIntyre was pianist.

A visit to a Jewish synagogue in Little Rock was a high point of the vacation church school of First Methodist Church, DeWitt. Mrs. Martha Adams directed the school, with 108 children enrolled.

Mrs. W. H. Davis, Jr., taught the Kindergarten study, "My Home and Family;" Mrs. Richard Miller, Primary, "Child Life in Bible Times;" Mrs. L. E. Barnes, and Mrs. R. F. Parker, juniors, "Learning to Know the Bible."

Other workers were Mrs. Julian Brown, Mrs. Charles Pattillo, Mrs. Barnes Hampton, Mrs. Max Gray, Mrs. Charles Hamilton, Mrs. Quinn LaFargue, Jr., Miss Nancy Wilson, Miss Dorothy Ann Spratlin, Miss Ciccie Hazzard, Miss Jean Ann Hilliard, Mrs. C. C. Schillings, Miss Mary Morgan, Mrs. Harold L. Stephenson, Miss Donna Davis, Mrs. Wilbur Botts, Miss Barbara O'Dell, Miss Joyce Sherwood, Miss Frances Lepine, Miss Jo Garot, Miss Billie Lou Woodson.

Barnes Hampton, church school superintendent, awarded certificates following presentation of exhibits and a program on the last day.

A two-week's school was held at Gentry, closing on Friday night, July 1. Displays and projects were viewed by parents and friends. The school had an average attendance of 58. Mrs. J. D. Kirk was superintendent. Teachers and helpers were Mrs. Orla Ownbey, Mrs. A. Woodward, Mrs. Gene Smythe, Mrs. Virginia Babcock, Mrs. Elmer Elsner, Mrs. Bob Lamberson, Miss Barbara Shook and Cliff Toepfer.

A union Vacation Bible School was held at Pottsville, closing on

OBITUARY

HANNA — Emmett Decatur Hanna was born December 6, 1873 in McNairy County, Tennessee. When he was about ten years old the family moved to Arkansas settling in Pike County. Brother Hanna received his schooling at Amity. In 1904 he was married to Miss Artie Davis of Pike City, and to them were born four children, two of whom, Vivian and Emmett, Jr., preceded their father in death. Besides his wife, he is survived by a daughter, Mrs. Aileen Webb, a son, Sam, and one granddaughter, all of Hot Springs.

Brother Hanna was converted at eleven years of age and joined the Methodist Church. Quite early in life he felt that God had called him to preach but he was over forty years old when he finally answered the call. In 1920 he was admitted on trial in the Little Rock Conference in which he served the following charges: Roe, Gillett, Holly Springs, Hampton, Wilmar Circuit, Taylor, El Dorado Circuit, and the Prescott Circuit. In 1931 he was forced to retire from the active ministry due to a throat ailment.

Brother Hanna loved his church and gave himself enthusiastically to the work. He preached a sound gospel in language so plain that a child could understand it. His heart was in the work and up to the very last his delight was to live over again in memory the days of his ministry and especially his experience in holding revival meetings.

About seven years ago he suffered a severe stroke of paralysis and since that time has gradually declined in health. Much of the time he was helpless and was cared for faithfully by his wife and two children. His testimony to the saving

grace of God was strong and clear up to the very last. He died on June 24, 1953 in the Army and Navy Hospital at Hot Springs. Dr. E. Clifton Rule, assisted by the writer, conducted his funeral service and he was laid to rest in Greenwood Cemetery, Hot Springs.—R. E. Farr

YOUTH ACTIVITIES WEEK AT NEWPORT

(Continued from page 14)

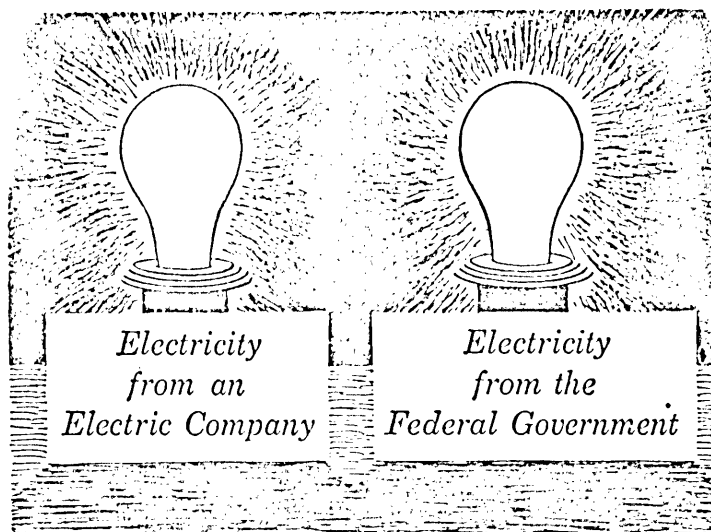
on making our lives count. The sacrificial offering, placed on the altar during the altar prayer service will help a Korean ministerial student enter Hendrix College this fall. At the conclusion a complete friendship

circle was made around the sanctuary and Emily Owens sang "The Lord's Prayer." Lindley Williams was organist for the week.

Special morning projects included devotional services, radio broadcasts daily by the youth over the local radio station and on Thursday morning at 5:00 a communion service and breakfast was held at the Cliffs.

Afternoon projects included a party at the Jackson County Home, an afternoon of visiting shut-ins and a workday in the Youth Lounge.

The week was planned by a Steering Committee under the leadership of Miss Regenia Watson, youth director of the church.—Dorothy Jarvis, Publicity Chairman



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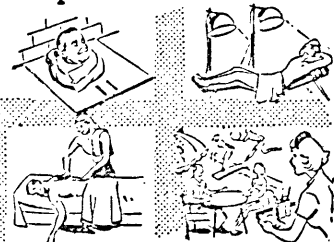
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HELPING BUILD ARKANSAS

Page Fifteen

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The Sunday School Lesson

By REV. H. O. BOLIN

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HOW CAN I ACHIEVE GODLINESS? LESSON FOR AUGUST 30, 1953

READ THE ENTIRE LESSON FROM YOUR BIBLE:
I Timothy 3:1-13; 4:6-16; 5:21-22; II Timothy 3:14-17.
Printed text: I Timothy 4:7-16.

MEMORY SELECTION: Train yourself in godliness.
—I Timothy 4:7

This is the last lesson of Unit XII: "DEVELOPING THE SPIRITUAL LIFE." The aim of the unit is second to none: "To lead adults to a better understanding of and more active dedication to the development of their own spiritual lives, particularly through prayer." The question is, "Have we carried out this aim?" The greatest task on earth is the development of our spiritual lives. There is no better way of achieving this end than through prayer.

All the themes of the lesson of this unit have to do with developing the spiritual life. To develop the spiritual life one must find strength, and the theme of the first lesson raised the question, "How can I find strength?" To develop the spiritual life one must learn what is right, and then do it. The theme of the second lesson raised the question, "How Can I Know What is Right?" To develop the spiritual life one must not only pray earnestly for himself but also for others. In the matter of Christianity no one ever lives to himself. He must always take others into consideration, if he is to follow in the footsteps of Christ. We come today to the last lesson of the unit and the theme is "How Can I Achieve Godliness?" It goes without saying that if one is to develop his spiritual life, his chief end in life must be the attainment — as far as possible — of a godlike character.

A Look At The Scriptures

Paul wrote his two letters to Timothy shortly before his execution by Nero in about A. D. 68. He wrote them from the Mamertine prison in Rome. Those two letters and the one Paul wrote to Titus are called pastoral epistles, so called because they were written to men who were serving as pastors of churches. Timothy was serving at Ephesus and the letter of our lesson was addressed to him there.

Our printed text begins with a warning. Paul warned his son in the gospel against certain "silly myths" that were then drifting around. It is said that these myths were Jewish legends which had been built around certain characters mentioned in the apocryphal books which were then connected with the Old Testament. Paul insisted that in the place of Timothy taking up with these foolish myths, he should train himself in godliness.

This was the time when the great Greek games were in the heyday of their power. In his writings, Paul drew many illustrations from them. He noted the strenuous exercises of the athletes in getting ready for these contests. He also noted the way these men abstained from certain things that would hinder them in getting in perfect physical condition. Paul admired these men for making such sacrifice and going through such exercises. He felt that the

greatest game of life was that of being godly, and he was convinced that individuals who wanted to win in this contest could well afford to exercise themselves to that end and practice the necessary sacrifice. He compared the training or exercise which looked only to the efficiency of the body to that which looked to the well-being of the entire man, both soul and body. The one profited for a little while but the other profited for both time and eternity.

In speaking of God in the latter part of verse ten, Paul goes on to say, "Who is the Saviour of all men, especially of those who believe." The great Apostle is not preaching universal salvation here. He is referring to the fact that God is potentially the Saviour of all men. That is, salvation is for all but only those who accept it are saved. Paul was anxious that Timothy command and teach these things.

The Apostle goes on to speak of Timothy's youth. He would have him live in every way so that the older people in the church could not criticize him. He would have him live as spiritually as any of the other members of the church, in fact he wanted him to set an example for them. As a matter of fact, Timothy was not a mere boy at this time. Prior to this he had traveled with Paul for seventeen years. At the time Paul wrote this letter Timothy was somewhere between the ages of thirty-five and forty. Back in those days, the Romans were accustomed to call a man a youth until he was forty years old.

Paul goes on to instruct Timothy concerning the public reading of the Scripture. We still practice the public reading of the Scripture in our church services. This was of great importance in those days for two reasons; first, Bibles were very scarce. One Bible had to suffice for a whole congregation. They did not have the opportunity of reading it in their homes, as we do now. Secondly, most of the people at that time could not read. If they ever learned what the Bible had to say, they had to do so by hearing others read and explain it.

The Apostle mentions the matter of both teaching and preaching. It is hard to draw a definite line of distinction between these two. All good preaching has within it the element of teaching, and all good religious teaching has within it the element of preaching. The little margin of difference between the two has to do with the facts that preaching has as its primary object the inspiring to activity, while teaching has as its primary function the impartation of knowledge. But let it always be remembered that all good teaching and all good preaching both inspire and instruct. They are alike in this matter, the difference being only

the point where the chief emphasis is placed.

Paul is very anxious that Timothy not neglect the gift that had been conferred upon him. The Apostle believed in the call to the ministry. Such a call carried with it a gift for carrying out the task, that is, if such gift were not neglected. The older man reminds his son in the gospel that this gift was conferred on him at the time of his ordination, when the elders laid their hands upon him.

The printed text closes with these memorable words, "Take heed to yourself and your teaching; hold to that, for by so doing you will save both yourself and your hearers." Paul had no illusions as to the fact that because a man happened to be a minister he had an unfailing passport to heaven. He once said of himself that he feared that after he had preached to others he himself might be a cast-away. Preachers are not only responsible before God as to how they live, but also how they teach others. The souls of many people are destroyed by false teaching and preaching.

What Is Godliness?

To be godly is to be godlike. One never fully attains this goal, but it is an ideal toward which one moves as long as life shall last, which means forever, if one takes into consideration both time and eternity.

To be godlike means to love what God loves and hate what God hates. It will be remembered that God never hates persons, but he is the greatest hater of sin in all the universe. It is a bit hard for us finite persons to hate the sins of people while we love the people themselves, but this distinction must be made if we are to be godlike in the matter of sins and people who embrace such sins.

To be godly we must make God's purposes our purposes. God's purposes come directly out of his nature, and we cannot be godlike without resembling God, at least to a certain extent, in nature. God's chief purpose is the establishment of his Kingdom on earth. He would build a great social order in which all people would recognize him as Father and all others as brothers and sisters. He would create a Kingdom in which enmity would cease and wars would be no more. He would build a world order in which goodwill predominated and in which love covered the earth as the waters cover the sea. That is God's chief purpose. The great Poet Tennyson said, "Yet I doubt not through the ages one increasing purpose runs." This is that "increasing purpose." All history is his story. The story of God's search after man, and man at his best, in his search after God.

To be godly, we must surrender our wills to the Lord. Tennyson was right when he said, "Our wills are ours; we know not why; our wills are ours to make them thine." Sometimes peace is found by pressing the warfare, but not when it comes to dealing with God. Peace can be found here only through surrender. Not only is peace found here, but freedom also. One longs for freedom. It seems foolish to think freedom can come through surrender, but in this case it does. This is true because God so changes the nature of the believer that he comes to will of his own accord the things that God wills. He does pretty largely what he pleases but he pleases to go along with God.

How Can One Achieve This Type Of Life?

He does so by faithfully practicing all the means of grace. We are saved by grace and we are also kept by the same power. We are commanded to "grow in grace," and there are certain activities and attitudes that will bring about such growth.

One of the chief means of grace is prayer. No one can possibly achieve a godly life without prayer. Christ himself was constantly at prayer. The fact that he was a man of prayer is mentioned some twenty-five times over in the Bible. He was in the habit of going out a great while before day to pray. Some times he prayed all night. He prayed before each crisis in his life. He entered his active ministry with a prayer on his lips. In response to his prayer a voice sounded from heaven and the Holy Spirit in the form of a dove came upon him. His last words on the cross was a prayer — "Father, into thy hands I commend my Spirit." He had already prayed for those who were doing him to death — "Father, forgive them; for they know not what they do." If it were necessary for Christ, the only begotten Son of God to thus pray, no mere man can possibly be a godly person without it.

Another means of grace is Bible study. Here again Christ is our example. He was a great student of the Bible — the Old Testament. He was constantly quoting it. He overcame the three distinct temptations brought against him by Satan in the wilderness with quotations of Scripture. It was he who said that man could not live by bread alone, but by every word that proceedeth from the mouth of God. Those words are found in the Bible.

Meditation is also a great means of grace. It is only when people stop to think that they thank. When they think of what God has done for them, then they are thankful for his many blessings. The Psalmist tells us that the good man meditates in the law of God both day and night.

Service both to God and to others is also a wonderful means of grace. Christ tells us that service to others is service to him: "Inasmuch as you did it unto the least of these" etc. It does but little good to come in contact with God through prayer, Bible study, and meditation unless we are going to use the power thus gained in service to others. We must put feet and hands to our prayers. The greatest service one human can render to another is to win him to Christ.

It Pays To Be A Christian

Space will permit us to barely mention some of the ways that such life really pays off. For example, it pays to be a real Christian from the standpoint of health. It gives one complete reliance upon God and thus removes worry. It pays from the standpoint of wealth. One does not waste his means in riotous living. It pays in satisfaction here, and in an eternity of ever-increasing joy hereafter.

West Germany Enacts Law Against Obscene Literature

A bill forbidding the sale of obscene literature to boys and girls under 18 and banning its display on newsstands became law in West Germany with its passage by the Bundesrat, upper house of the West German Parliament. The Bundesrat had rejected the bill last month.

ARKANSAS METHODIST