

Arkansas Methodist

"SERVING TWO
Official

THOUSAND METHODISTS IN ARKANSAS"
Publication of Arkansas Methodism

VOL. LXXIII

LITTLE ROCK, ARKANSAS, JANUARY 21, 1954

NO. 3

UMC Now A Sleeping Issue

CHURCH leaders who have voiced a concern in the past about the United States projecting a program of universal military training can relax their concern somewhat now that the present national administration has announced that it would not press for adoption of a universal military program at the present time. Statements made in connection with the announcement purported that the reasoning behind the administration move was based on the adequacy of the present draft laws to provide the number of men for military service to meet present needs. The strength of the present reserves and the lack of organization to handle the program were also cited as reasons for the dropping of the issue.

One might wish that administration leaders had gone further to say that the United States had no desire to commit itself to a universal military training policy which outwardly would appear to justify claims that this is a war-mongering nation. We are glad however that UMT is now a sleeping issue. May it have a long nap.

A Foreign Policy With Far-reaching Implications

THERE is little doubt but that the foreign policy of the United States, for many years, has been in a somewhat nebulous form. This statement is not meant to cast reflections on those who have formulated our foreign policy through this uncertain period. For years the Reds have had the initiative in world affairs and about all we could do was to wait for them to move and then decide what our action would be. Under such circumstances we could have no fixed, definite foreign policy.

At the close of the late World War, practically everybody was in favor of reducing our armed forces to a peace-time basis as early as possible. By the time we were really aware of the fixed plan of Communist Russia to subjugate and dominate the world, we became painfully aware also that our military force had been so depleted that we were in no position to negotiate in force with Russia. Russia, at the close of the war, stepped up its armament program instead of reducing, and boasted the strongest military force in its history.

In the light of her own selfish ends, Russia made her biggest blunder when she inspired the Red invasion of South Korea. In the light of this invasion, America suddenly awakened to the fact that we, with the rest of the world, stood in deadly peril from a powerful foe. We immediately began a rearmament program that has finally resulted in the creation of such a military force that we believe even Russia does not dare to challenge it.

America now dares, through its leadership, to take the initiative in world affairs in an effort to create a peaceful world. Our leaders are now daring to tell communism, before it happens, what we will do in the event of new aggression, rather than to wait until it has happened and then make up our minds what we can do.

The President and the Secretary of State have told China, in no uncertain terms, that we will meet new aggression with aggression and that we will choose the place and the manner in which this aggression will be met. China has

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Attendance Campaign Will Hearten The Local Church

IT is the purpose of the Editors of the Arkansas Methodist to give emphasis, in this column, to the Church and Church School Attendance Crusade through the period leading up to Easter. We want, first, to give attention to the Church Attendance Crusade.

The Methodist Church is missionary minded as it should be. Nevertheless, with world tensions mounting on every hand, and imperative, spiritual needs crying for immediate attention in practically every mission field at home and abroad, it is not surprising, at times, that our church-wide leaders appear to give more thought to extension work than they do to the local church. In doing this, perhaps they feel that the constituency of the local church will see that the inter-



ests of the local church receive proper attention.

It should be heartening to the local church to know that the leadership of The Methodist Church, in its Council of Bishops and General Boards and Commissions, is keenly aware of the importance of having a strong base in the local church, both for its own sake in the local situation and also as a base for effective extension work throughout the world. This is in evidence in the Attendance Crusade where we find our church-wide leadership actively cooperating and intensely interested in the promotion of an Attendance Crusade in the local church.

Realizing the extraordinary effect of a simultaneous, unified, church-wide action, every local church should take full advantage "now" of this general cooperative effort to increase attendance in church services and church school. It may be quite awhile before another opportunity comes to work at this particular job with the whole church giving its attention at the same time to the matter of attendance in the local church. Every local church has greater promise for a successful Attendance Crusade, if it moves with the whole church, than it could have in an attendance campaign confined to its local situation. Some churches are reporting a response on the part of their people that has gone beyond their most optimistic expectations. We believe that every church that enters this crusade wholeheartedly will have very encouraging results.

Attendance at the regular church services is usually a right good standard of measurement of the spiritual life of a congregation. We have an unusual opportunity, in the Church Attendance Crusade to lift the spiritual level of our whole church.

First Circulation Report Next Week

AS we go to press reports of the pastors in the Circulation Campaign are being received in our office in the usual flood of mail that follows Campaign Week. If reports received to date, both in the number of reports and in the number of subscribers reported, are indicative of what is to come, the Arkansas Methodist and The Louisiana Methodist will have a wonderful list of subscribers for 1954.

We want to call attention to the Area report that will be published next week. This first report of the results of the campaign will include, by districts and pastoral charges the total number of all subscriptions received in our office through Saturday noon of this week, January 23.

We hope that every charge in every District will be represented in this report. Subscribers can aid materially those in charge of the Circulation Campaign in the local church by cooperating readily in their plans to secure renewals of all subscriptions. Campaign reports reaching our office later than noon of this week will, of course, be published in subsequent reports in later issues.

Methodism Supporting Federal Coverage For Ministers

ON page six of this issue is a news release concerning pending federal legislation which would make it possible for clergymen who desired to do so to be included in the government's social security program. Legislation has been introduced in the present session of Congress which for purposes of classification would put ministers of the gospel in the same group with certain professions and specify them as self-employed.

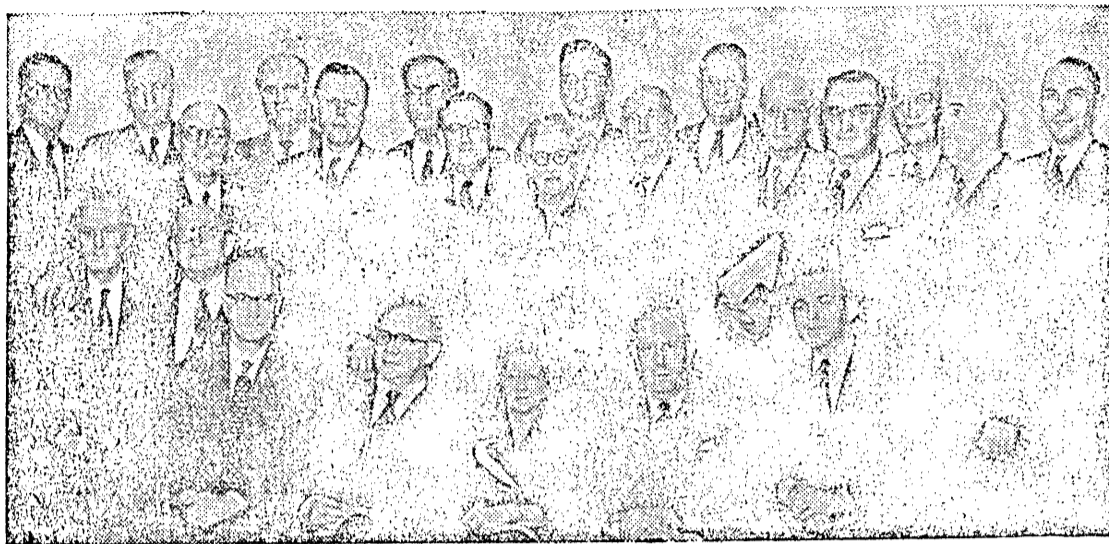
Representatives of The Methodist Church, acting in an official capacity at the direction of the 1952 General Conference, have informed members of Congress of the supporting position of Methodism in the matter and have asked that Congress include Methodist ministers on a voluntary basis among those covered by the Federal Old Age and Survivors Insurance program.

This subject has been under discussion for several years with the question receiving more and more attention with the passing of time. There have been those who have questioned the propriety of social security coverage for ministers on the basis that such a program would violate the time-honored principle of separation of church and state. Others have suggested that such a program would of necessity place the government in the position of forcing local churches and ministers to make contributions supporting the program and that churches or ministers should never be the object of a compulsory action by the government. Still others have pointed to the retirement system sponsored by various denominations, saying that coverage by the government would endanger existing retirement programs. All of these objections, however, have been met to a large degree by the "voluntary" basis of the present proposals. Any minister could decide for himself whether or not he wanted to be included in the government program.

Methodist officials have been careful to point out that the present Methodist retirement program would not be endangered by the govern-

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METHODISM'S COUNCIL OF SECRETARIES



Chicago—The Council of Secretaries of The Methodist Church meets periodically "to consider matters of common interest and cooperation among the several boards and agencies of the church." Consisting of the chief executives of Methodism's boards and agencies, the Council met recently in Chicago.

Those present and the agencies they represented are as follows: Seated, left to right: Dr. J. A. Engle, New York, Joint Section of Education and Cultivation of Board of Missions; Dr. E. Harold Mohn, Chicago, Commission on Promotion and Cultivation; Rev. Horace W. Williams, Nashville, Inter-board Committee on Missionary Education (secretary of the Council); Dr. John O. Gross, Nashville, Division of Educational Institutions of Board of Education (Council vice president); Miss Henrietta Gibson, New York, Woman's Division (vice president of the Council); D. Stewart Patterson, Washington, D. C., Commission on Chaplains (president of the Council); Rev. Richard G. Belcher, Nashville, Interboard Committee on Christian Vocations.

Standing left to right, are; Robert G. Mayfield, Chicago, Board of Lay Activities; Dr. A. Thomas McIlwain, St. Louis, Board of Pensions (Missouri Corporation); Dr. Gaither P. Warfield, New York, Methodist Committee on Overseas Relief; Dr. Caradine R. Hooton, Washington, D. C., Board of Temperance; Rev. A. Dudley Ward, Chicago, Board of Social and Economic Relations; Dr. Harry Denman, Nashville, Board of Evangelism; Dr. B. P. Murphy, Louisville, Ky., Section of Church Extension, Division of National Missions; Mrs. Frank G. Brooks, Mt. Vernon, Ia., Woman's Division; Dr. Eugene L. Smith, New York, Division of World Missions; Dr. Charles F. Boss, Jr., Chicago, Board of World Peace; Dr. James V. Claypool, Chicago, American Bible Society; Dr. John Q. Schisler, Nashville, Division of the Local Church of Board of

PEACE

Peace is a spiritual thing, the spiritual harvest of a spiritual sowing. It cannot be dictated by the Covenant of a League of Nations nor by the Charter of United Nations. . . The aim of 50 odd nations, members of the UN, to form an international army for the confusion of an aggressor will not lead to peace, because bad means cannot produce good ends. —Geo Glasgow, *Contemporary review*.

Education; Dr. Karl P. Meister, Chicago, Board of Hospitals and Homes; Dr. Thomas B. Lugg, Chicago, Council on World Service and Finance; Dr. Charles L. Calkins, Chicago, Board of Pensions (Illinois Corporation); Dr. Harry C. Spencer, Nash-

ville, Radio and Film Commission.

Executives of the Editorial Division, the Commission on Public Relations and Methodist Information, and the Methodist Publishing House were not present at the time this picture was made.

A District Church Location And Building Committee Reports

BUILDING PROGRESS IN HOPE DISTRICT

By WARREN D. GOLDEN, Chairman

WE feel that there has been some splendid work done in the District on the church buildings since Annual Conference and we would like to give credit to as many of the churches as we possibly can in this report.

The Bingen Circuit has spent around \$725.00 on their parsonage. New doors have been put on the Bingen church, and plans are underway to either rebuild or repair the Bingen Church in the near future. The Sweet Home Church has made some repairs and are planning to put a new roof on their church.

Some work is being done now on the parsonage at Springhill. This work will cost about \$250.00. They are also planning to do some work on their church there in the near future.

The First Methodist Church in Texarkana has had repairs in the amount of \$423.00. Their plans have already been adopted to begin a new educational annex that will cost \$150,000.00. They already have this amount in cash and pledges, and the work was to have begun immediately after Christmas.

The Fairview Church in Texarkana has paid \$500.00 on their building and a project was approved last Sunday night in their quarterly conference to build a new \$60,000.00 Sanctuary.

On the Texarkana Circuit the Rondo Church has completed a new educational annex to their church that cost \$7,000.00 This includes a youth hall, class rooms, nursery and kitchen. It is of brick veneer. The Pleasant Hill Church has completely remodeled their church, covering the walls with Celotex, installing new lights, and venetian blinds. This work cost \$1,200.00. They plan to repaint the outside of the building in the near future. The Few Memorial Church has paid off notes of \$400.00 on educational annex, since June and have bought a new piano that cost \$720.00.

Their tentative plans for the near future are to build a 30 foot by 40 foot educational annex for class rooms and fellowship hall. The Harmony Grove Church was dedicated by the District Superintendent last Sunday. The Holly Grove Church has completely renovated their building. No Charge in the District has done a better job than this Circuit.

The Mineral Springs Church has repaired their Church and bought some new furniture. This work cost \$745.00. They plan to paint the outside of the church and redecorate the sanctuary in the Spring.

The Church at Wickes, on the Hatfield Circuit, has been re-roofed and celotex has been put on the inside. This work has cost \$495.00.

Plans are being drawn now for a sanctuary at Ashdown. The building and furnishings will cost somewhere around \$40,000.00. They hope to start building soon after the first of the year.

The Church at Hope has been air conditioned at a cost of \$12,500.00. Two new pianos have been bought, costing \$1,200.00. They have bought property adjoining the Church for \$10,000.00. A public address system costing \$323.00 has been installed in the sanctuary, and they have spent \$700.00 on repairs and furniture. The total amount that they have spent the first half of the Conference year on their buildings and property is \$24,727.00.

A new roof has been put on the church at Mena at a cost of \$750.00.

A new roof also has been put on the Church at Winthrop at a cost of \$588.00. They plan to refinish the interior in the near future.

On the Mena Circuit, the Cherry Hill Church has spent \$200.00 on installing a butane system. Shady Grove has spent \$150.00 on the interior of their church. Payments have been made on the parsonage and Mt. View Church of more than \$300.00.

Work on the Center Point Church

WOULD ESTABLISH COTTAGE INDUSTRIES

The Methodist Committee for Overseas Relief hopes to have sufficient funds soon to respond favorably to an urgent appeal that has come to it for help in establishing cottage industries, a project that will be related to Ingraham Training Institute in the Delhi Conference, India. Two missionaries at the Institute are already teaching tool-making, and in several villages Christians in their homes are actually making hasps and staples.

An appropriation of \$250 will make possible the establishment of a cottage industry in this field, that will have three important results: self-support rather than relief for the individual and his family; increased pastoral support and related church maintenance; increased education for the children.

When twenty-five persons have sent MCOR \$10 each, or fifty persons \$5 each, on such rehabilitation project will immediately be established.

in the amount of \$30.00 has been done, and \$50.00 has been spent on the Bluff Springs Church on the Center Point Circuit.

The debt payments on the DeQueen Church are paid up several months in advance. The Chapel Hill Church on this charge is raising funds and making plans to rebuild in the Spring.

The Blevins Circuit has made repairs on their parsonage amounting to \$375.00.

The St. Paul Church on the Washington Circuit has installed a butane system in their church and erected a sign near the church, all costing \$140.00.

Painting and repair work on the Church at Prescott has been done. About \$800.00 has been spent on this work. More redecorating is planned for the future.

The Prescott Circuit has bought \$155.00 worth of furniture for their parsonage. The Harmony Church on this charge has done \$125.00 worth of repairs, and the Carolina Church has spent \$140.00 on repairing their church.

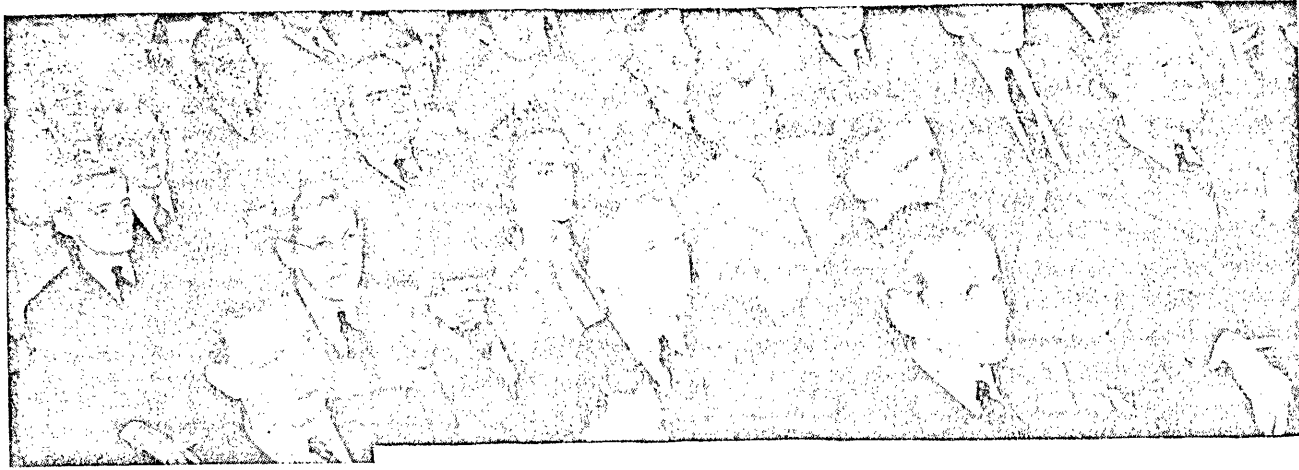
The Ben Lomond Church on the Richmond Circuit has paid their debt of \$500.00 and the church was dedicated by the District Superintendent on November 8th.

The Olive Branch Church on the Doddridge Circuit plans to build a new church at the cost of approximately \$15,800.00. They have \$3,000.00 of this in cash now.

One new Church has been organized in the District on the Lockesburg Circuit with 18 new members.

Since last District Conference the College Hill Church in Texarkana has paid \$2,750.00 on its indebtedness on new educational annex. Repairs have been made on the parsonage in the amount of \$400.00.

This has been a great year in our District. Much work has been done and much more is planned. God has blessed us greatly, and all of this good work speaks of people who love their Church as well as their God.



WHEN ONE BELIEVES IN A RELIGION THAT TEACHES CHRISTIAN STEWARDSHIP—

WE DON'T UNDERSTAND THIS

By H. H. SMITH, Ashland, Va.

HE was a well-known citizen of his county, a man of fine business ability and perhaps the wealthiest man in that section of the country. He was a member of the official board of his church, a regular attendant and communicant and apparently interested in the program of the church. As the years passed his riches increased, but it seemed difficult for him to understand the meaning of Christian stewardship: his duty and privilege of using a liberal portion of his possessions to promote the kingdom of God on earth. Once when the church made a special effort to extend its missionary work, and asked each church to raise a "missionary special," after hearing an earnest plea for this cause he subscribed five dollars. His disappointed pastor made several visits to his home and begged that he use a liberal portion of his wealth to send the gospel to those who have it not; he finally decided to give \$100. His fellow church members thought the pastor had wrought a miracle in getting \$100 for missions from this rich brother. When he died, a few years later, it was reported that he left an estate of not less than a half million dollars; but if the church or any charitable institutions benefitted from his will, his former pastor never heard of it.

We don't understand this.

Another case: He was rated a millionaire, a regular attendant and official member of his church and apparently interested in its program. His pastors were usually men of ability and he had heard many strong sermons on the Christian's duty and privilege of sending the gospel to those in non-Christian lands; but when the annual offering for missions was taken, this brother, whose check for a "thousand thousand dollars" (that's a million) would be honored by any bank, expressed his interest in the evangelization of the world by subscribing eighty dollars.

We don't understand this.

Another case: He was a highly educated man, a life-long member of the church and a faithful attendant upon the services of the sanctuary. Through all his life God had blessed him in giving him health and the ability to acquire considerable wealth. During his life he heard many strong sermons on Christian stewardship, but they never seemed to reach his conscience. As his wealth increased he grasped it more tenaciously. Every communion day he went forward, communed, and left an offering, as did other communicants, but his offering was seldom more than a nickel. When he passed on, his estate was valued at more than a quarter of a million dollars. Although he saw his own church in desperate need of funds for a new building, and was well aware of the financial needs of our colleges, orphanages and other institutions, it was authentically reported that he left not a penny for any of these causes, or for any charitable objects.

We don't understand this.

Another case: She was considered the wealthiest woman in the world and was known as "the witch of Wall Street." She knew how to make money, but simply could not spend it. So miserly did she become that, at a time when her income was more than \$5,000 a day, she would dress shabbily and pretend to be a

pauper in order to get free medical treatment. When solicited for funds for "poor Cubans", during the Spanish-American War, she declined to give anything, saying that she had given her son all the money she could spare. When she died her estate was estimated at one hundred million dollars, all of which was left to her heirs.

We don't understand this.

We Understand This

She was a devout member of the church and an active church worker. As a country school teacher, she lived economically on her modest salary, but when a special plea was made in behalf of an Orphanage, she contributed her salary check for one month.

We understand this.

Another case: It was during the closing days of the Conference year, and it looked as if the pastor would have to report a deficit for the year. One of the stewards of the church offered to contribute the amount needed to make up the deficiency, but his pastor objected, saying: "No, I won't let you do it; you have already contributed very liberally." But the brother insisted on making up the deficit, saying: "I have the money in hand, and, really, it doesn't belong to me, it's a part of my unspent tithe."

We understand this.

Another case: He was a devout Christian and a prosperous business man, though not rated as a man of great wealth. After hearing the cause of foreign missions presented at a missionary conference he became deeply interested and gave \$1200 to send out a missionary. Some weeks later he wrote: "I have been so much blessed by helping to support a missionary that I should like to support another. He finally decided to give \$2000 and send out two more men. "God has prospered me in my business," he said, "and as I extend my business I want to enlarge my cooperation in the propagation of the gospel of Christ."

We understand this.

Another case: She was a daughter of the miserly woman mentioned above and inherited much of her mother's vast wealth; but taking a view of life far different from that of her mother, she generously provided in her will for sixty-odd institutions and organizations that had for their object the welfare of others.

We understand this.

Another case: He was a prominent professional man and a graduate of a church-supported college. During a long life he was impressed with the good work being done by his alma mater, and through his will provided for a legacy of more than a million dollars.

We understand this.

And this: "He looked up and saw the rich putting their gifts into the treasury; and He saw a poor widow put in two copper coins. And He said: 'Truly I tell you, this poor widow has put in more than all of them; for they all contributed out of their abundance, but she out of her poverty put in all the living that she had.'" (Luke 21:1-4, R.S.V.).

Jesus understood this—and we understand it.

A FAMILY MISSIONARY PROJECT

By Bishop Roy H. Short

A few days ago a layman in the Holston Conference, whose name I shall not divulge, came to me on his own volition and said, "Bishop, our family would like to have a family missionary project—something very definite on the mission field which we could take care of as a family, that we could think about, and talk about, and pray for, and direct some of our family giving toward. Could you help us find something?"

My heart leaped up in glad response as it always does at the least flicker of interest in the glorious project of Christian Missions that I discover anywhere.

I was glad first of all because this move was voluntary. Those of us who carry administrative responsibility in the church are called upon to do much urging and much lifting up of great and vital causes, but here was a layman who came voluntarily and broached the matter himself. That meant he had been thinking in Kingdom terms and in the quiet of his own mind and heart relating himself and his family to the heartbreaking needs of a desperate world.

But there was something more about this man's actions beyond its voluntary character that made large appeal to my heart, and that was that he proposed to do a complete job himself. I have no idea what his resources are, and whether what he is actually able to do is modest or fairly large—but that is not material. The important thing is that he proposes to do some one job that needs to be done on the mission field and *do it himself*. It is a wonderful thing to pool our efforts and do together some job which requires the combined efforts of many of us for its accomplishment, but no joy surpasses that of doing a whole job ourselves.

For my own part I believe profoundly that multiplied thousands of us should have our own individual Advance Specials carried through our churches. Some of our people could build a church on the mission field all by themselves. Some could support a missionary or a national preacher, or a student in school who otherwise would never have a chance. Others could meet any one of thousands of needs running all the way down to furnishing for missionaries and nationals inexpensive items that are beyond their own limited budgets but tremendously helpful to them for rendering the largest service.

Most of all, this layman's proposal appealed to my heart because of what I envision such a thing as meaning in the life of a family. Think of a family having its own missionary project, however modest the size of it! Think of a family so projecting itself beyond its walls! Think of a family widening its circle to include individuals and families on the other side of the world! Think of a family talking missions about its table, and praying for missions in its family devotions and uniting its giving toward some aspect of missions upon which it has so fully set its heart! What something like this can conceivably do to family life! And how the peace of God can be expected to be found in such a house, and the joy of Christian service and love to abide in such hearts!

NEWS AND NOTES ABOUT FACTS AND FOLKS

MR. O. C. BIRDWELL, wife of our pastor at Mabelvale, is ill in the Baptist Hospital in Room 270.

REV. AND MRS. J. L. DEDMAN have moved from Magnolia and are making their home at 770 Oakland Drive, Camden.

MISS VERNA LEE FETTERS and Rev. Donald Smith, pastor of Bethel-Cato Charge will be married in the Whitehall Methodist Church, Pine Bluff, on January 23 at 3:00 p. m.

A YOUTH CHOIR, under the direction of Phil Vance, has been organized at the First Methodist Church, West Memphis. Rev. J. Ralph Hillis is pastor.

SILAS SNOW, president of State Teachers College, Conway, will be the speaker at the meeting of the Men's Club of Winfield Church, Little Rock, on Monday evening, January 25.

BISHOP PAUL E. MARTIN, president of the Board of Temperance of the Methodist Church, presided at the three-day meeting of the Board which was held on January 12-14 at the Methodist Building in Washington, D. C.

DR. JOHN H. HICKS of Perkins School of Theology, Southern Methodist University, will teach the course "The Old Testament in Modern Life," January 24-26, at the Jackson Street Methodist Church, Magnolia.

DOYNE GRAHAM, ministerial student at Southern State College, Magnolia, brought the message at the prayer service of the Jackson Street Methodist Church on Wednesday evening, January 20. Rev. David M. Hankins, Jr., is pastor.

SYMPATHY is extended to Rev. John W. Lindsay, associate pastor of the First Methodist Church, Little Rock, in the death of his grandmother, Mrs. John Ragan at Pine Bluff on Tuesday, January 12.

DR. ROY I. BAGLEY, pastor of the First Methodist Church, Blytheville, is the guest preacher in evangelistic services at the First Methodist Church of McCrory. The meeting which began on Sunday, January 17, will run through Sunday, January 24. Rev. W. M. Womack is pastor at McCrory.

RELIGIOUS EMPHASIS WEEK will be observed at Louisiana Tech, February 14-17. Dr. D. L. Dykes, Jr., pastor of the Central Methodist Church of Fayetteville, Arkansas, and Col. William J. Clasby, staff chaplain of the Second Air Force at Barksdale Air Force Base will appear on the program.

THE YOUNG ADULT CLASS of the Gardner Memorial Methodist Church, North Little Rock, has chosen the name Fidelis. The class was organized in 1951, with eight charter members. The class has grown to a total enrollment of 34. Mrs. B. C. Smith is teacher. Rev. Irl Bridenthal is pastor of the church.

THE OPEN HOUSE and reception held at the new Bentonville Methodist Church on Sunday afternoon, January 4, honoring Bishop and Mrs. Paul E. Martin, was attended by approximately 500 people during the hours of from 2:00 to 5:00. The Woman's Society of Christian Service was in charge of the reception. Rev. H. E. Pearce is pastor of the church.

DR. J. W. GOLDEN of the General Board of Evangelism of the Methodist Church and chairman of the National Evangelistic Crusade, will address CBS Radio's "Church of the Air" on Sunday, January 24, on the "Evangelistic Challenge." The Fiske University Choir, directed by Harry E. von Bergen and accompanied by Arthur R. Croley, will provide music for the service. The time is 9:30-10:00 a. m. CST.

REV. ALVIN C. MURRAY, pastor of the Methodist Church at Marked Tree, will be guest preacher in evangelistic services at the Monette Methodist Church from January 31 through February 7. Services will be held at 10:00 a. m. and 7:15 p. m. A meeting for youth

will precede each evening service. Rev. Bennie Jordan, pastor, will lead the congregational singing.

MISS RACHAEL G. RICHARDSON, Sullivan, Illinois, high school teacher, is the winner of the first prize of \$100 in a nation-wide essay contest sponsored by *The Christian Advocate* on the subject, "Why Do I Go To Church." Her essay, chosen from more than 2,350 submitted by contestants from all of the 48 states, Puerto Rico and Cuba, was published in the January 21 issue of the *Advocate*, Methodism's official weekly magazine.

ROBERT S. CLEMMONS of the General Board of Education of The Methodist Church, Nashville, Tenn., was the leader of a discussion series on "Helping Adults Learn" which was held at the First Methodist Church, El Dorado, Tuesday, January 11, through Friday, January 15. Mr. Clemmons is well-known for his lectures and writings in the field of Adult Work. He came to El Dorado from a lecture engagement in Dallas.

YOUTH from American churches will play host to some 40,000 foreign students now enrolled in American colleges and universities as part of the observance of "Youth Week" from January 31 to February 7. The week and its religious activities is sponsored by the United Christian Youth Movement, a department of the National Council of Churches. The national UCYM president is Roderick French, of La-Grande, Oregon, a student of Kenyon College.

DEBORAH SUE BROWN, infant daughter of Rev. and Mrs. Winslow Brown, was baptized in a ceremony at the morning service of the Wesley Methodist Church in Pine Bluff on December 27. Rev. George Wayne Martin, pastor of Axe Memorial Methodist Church of Garland, Texas, and close personal friend of Mr. and Mrs. Brown, officiated at the ceremony and delivered the message at the morning service. Deborah Sue was born on July 28, 1953.

THE WEEK OF PRAYER FOR CHRISTIAN UNITY has for years been widely observed on the continent of Europe and in Great Britain by both Catholics and Protestants. In 1954 it falls from January 18 to 25. Now the Commission of Faith and Order of the World Council of Churches has commended the practice, asks American churches to observe the period also, and has issued a litany and "intentions of prayer," "beseeching God to remove the barriers which separate his people."

MR. DANA DAWSON, wife of Bishop Dawson, of the Kansas-Nebraska Area, was guest speaker at the 10:00 a. m. opening worship service of the monthly meeting of the interdenominational prayer groups of Shreveport which was held on Friday, January 15, in the educational building of the First Methodist Church, Shreveport. From noon to 1:00 p. m. during the luncheon hour, the men's prayer group, under the leadership of R. H. Nelson, was in charge.

ONE of the major emphases of the Methodist Committee for Overseas Relief in 1954 will be the bringing to the United States from Europe some 5,000 refugees or displaced persons. This, it is expected, will be "Methodism's share" in the Refugee Resettlement Program of 214,000 persons authorized by Congress to be admitted during the next three years. The Committee will secure from Methodist Church members sponsors, jobs, and homes for these victims of communism, Nazism, and cold war persecution. Miss Elizabeth M. Lee, of Pittsburgh, Pa., has been named by the Commission to direct the job of securing sponsors for persons to be brought to America by the Methodist Church.

DR. JESSE MOREN BADER, director of the department of evangelism of the National Council of the Churches, retired on Dec. 31 after 34 years dedicated to the cause of Christian evangelism. He has directed the evangelism program of the National Council since the organ-

ization was founded in 1950, and for nineteen years before that he had been director of evangelism for the Federal Council of Churches. Still earlier he directed evangelistic work for his own denomination, the Disciples of Christ. Beginning Jan. 1 he is giving full time service to the World Convention of Churches of Christ, the international organization he initiated for the Disciples.

PLANS are under way for construction of a \$100,000 annex to Sanatorio Palmore in Chihuahua, Mexico, a Methodist hospital and nurses training school. Funds are to be provided by the Woman's Division of Christian Service and the Division of World Missions of the Methodist Church, joint sponsors of the institution. The 49-bed hospital is small but well-equipped and staffed. It is recognized throughout Mexico for its fine service without regard to creed or financial status. Last year, 2,624 patients were admitted to the hospital, and approximately half of them underwent surgery. Over 18,000 outpatients were treated. Miss Pearl Hall, R.N., of Richmond, Va., is director of the nurses training program.

TWENTY-FOUR Bible publishing and distributing societies, serving people of some sixty countries, will observe the entire year of 1954 as a special period for giving "one of the greatest mass statements of faith in all history." The year marks the 500th anniversary of the first printing of the Bible—the Gutenberg Bible in Germany; and also the founding of the oldest Bible society in the world—the British and Foreign Bible Society (London). Goals of the year by the United Bible Societies will include an increase of the distribution by the twenty-four societies from present 20,000,000 volumes of scriptures per year to 25,000,000 in 1954, and a gradual increase to 50,000,000 in 1960. A major project of the year will be the signing of the "World Good Will Book" by people everywhere and their contribution of a fund "to make scriptures available to others." The American Bible Society, a 138-year-old Bible printing agency, is having part in the celebration.

A NOTE OF APPRECIATION

George W. Bengston of Winnsboro writes the following letter of appreciation following the death of his mother, Mrs. W. H. Bengston, and the serious injury of his father and sister in an automobile accident on Sunday, December 27:

"During the past days we have come to appreciate more than ever the tie of Christian love that binds together the brotherhood of Methodist ministers and their families. Your words of encouragement and solace have given us courage to move on in faith. We shall be forever grateful to each of you.

The family is happy to report that Mr. Bengston and daughter, Dorothy, are making rapid progress toward recovery. Dorothy has been released from the hospital and Mr. Bengston should be going home in a few days."

Arkansas Methodist

An Official Publication of
The Arkansas-Louisiana Episcopal Area
PUBLISHED EVERY THURSDAY
Except the Weeks of July 4 and December 25
SUBSCRIPTION PRICE, \$2.00 PER ANNUM
Retired Ministers and Wives of Deceased Ministers of the
Little Rock and North Arkansas Conference
Complimentary.

Office of Publication, 1136-1137 Donaghy Building
LITTLE ROCK, ARKANSAS

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OWNED, MANAGED AND PUBLISHED BY
THE METHODIST CHURCHES OF
ARKANSAS AND LOUISIANA
Commissioners:

Little Rock Conference—O. C. Landers, E. Vernon Markham, Charles W. Richards, Fred W. Schwendemann, Arthur Terry, Aubrey G. Walton, Burney Wilson.
Louisiana Conference—R. R. Branton, J. N. Fomby, Leonard Cooke, H. L. Johns, Virgil D. Morris, Charles W. Price, Harry Squires.
North Arkansas Conference—Joel Cooper, J. G. Moore, R. J. Rice, Robert P. Sessions, J. Frank Warden, J. William Watson, W. M. Womack.

Entered as second-class matter, January 31, 1908, at the Post Office at Little Rock, Ark., under the Act of Congress of March 3, 1879.
When asking for change of address, please include charge key number, former address, new address and name of pastor.

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

By Dr. Ralph W. Sockman

BISHOP WATTS TO VISIT CHURCH'S WORK IN EUROPE

Lincoln Nebr.—Bishop H. Bascom Watts of the Nebraska Area of The Methodist Church will leave the United States Feb. 4 for an official visitation of the church's work in Europe. He expects to visit 15 countries, including Yugoslavia and churches behind the iron curtain in East Germany.

Sailing from New York on the Andrea Doria, Bishop Watts will be accompanied by Mrs. Watts, Mr. and Mrs. Charles W. Mead of Omaha, and Mrs. Wayne Harrington of York, Nebr.

Bishop Watts' mission will be to visit churches and institutions in all the nations where Methodism has work in Europe. He is going as the representative of the Council of Bishops.

Special interest centers around his inspection of the church's work in Yugoslavia. With the exception of Bishop Arthur J. Moore of Atlanta, Ga., who administers the work in Yugoslavia, Bishop Watts will be the first bishop to visit that country since the war. He also expects to

visit Methodist churches behind the iron curtain in the eastern zone of Germany.

His plans call for interviews with such world personalities as Martin Niemoller and Bishop Dibelius in Germany and Bishop Baergrav of Norway. He also expects to preach frequently at the various centers he visits.

Bishop Watts' itinerary calls for his visiting the following countries: Spain, Italy, Yugoslavia, Austria, Switzerland, France, Belgium, Holland, Germany, Denmark, Sweden, Norway, Scotland, Ireland, and England. Bishop Watts and his party will be gone about three months.

A Nashville, Tenn., judge has prescribed "more religion in the home" as a cure for juvenile delinquency. "If all the parents in Davidson County attended church regularly there would be no need for a juvenile court here," said Judge D. F. Blackmon of the county juvenile court. Speaking at a parent-teachers association meeting, he said that records in his office show that the parents of only one child in 100 brought into his court attend church regularly.

OUR PROMISES

Consider how much of our daily life is lived on promises.

Our family ties are woven on promises. A man and woman stand at the marriage altar and make pledges to each other. While some of these are not always fulfilled, enough of them are kept to preserve the family pattern through generations.



The little child looks up into her mother's face and lisps the words, "I promise." And the mother looks down at her child with a love which needs no words to express its pledge.

Our friendships likewise are linked together by promises. Friends draw up no legal contracts setting forth the obligations of friendship. Yet there is a code of honor among friends recognized by every gentleman.

We are constantly extending credit to our friends—not necessarily in a financial way but in a social and mental way. That is, we credit them with good intentions when their words might be subject to misunderstanding. We give our friends the benefit of the doubt.

We accord them days of grace when their good deeds are delayed. We believe the best about our friends. If we did not count on promises, we could not have friends.

And in business, too, one of the most impressive features to me is the vast volume of transactions done on the oral promises of men. To be sure, business needs its safeguards, such as signed contracts, written receipts, and surety bonds. But even down in Wall Street innumerable deals are held inviolate for hours and days on the spoken word of men given over the telephone.

And in the last analysis, the legal guarantees of business rest on the good faith inherent in character. If the promises of men could not be trusted, the long range methods of modern business would have to revert to the barter method of primitive men who brought their wares and carried home in their own hands the exchange. But because we have learned to trust men's credit, we can now wire sales to invisible purchasers and buy bonds redeemable in 1990.

It is God who started this chain of fidelity which preserves the promises of families and friendship and of business. We are therefore "heirs of promise," both human and divine.

The Bible portrays God as One who MAKES and KEEPS covenants with His children. Not long ago I took down my Bible concordance and counted how many times the word "covenant" occurs in the King James Version. It appears about three hundred times. Again and again I read words of God like these: "I will make an everlasting covenant," "My covenant will I not break."

In this time we are insisting on loyalty oaths, we do well to ponder what gives value to the promises we make.

Some months ago a newspaper printed the picture of a fellow taking an oath before the Kefauver Committee in 1951. The column which carried the picture was headed: "AN EVIL GENIUS OF CRIME IS ORDERED

On A Wide Circuit

W. W. Reid

NEITHER SOOTHING SYRUP NOR PATENT MEDICINE

I have a friend whose life has been redeemed by the Christian faith. Once he was down and nearly out — spiritually and physically. Ministers and friends helped him. Now he is "up" and well and happy. He has a never-fading smile; he walks buoyantly; he says he has no cares or worries. But he is still absorbed in himself. Yes, religion has been good for him and to him; but he apparently has no idea of passing it on to others, applying it to the needs of a brother or of the world. His complacency with himself and his miserliness with all that ministers to his well-being are pathetic — and sometimes agonizing.

One ponders the questions, Why did Jesus heal the lame and the blind? Why did he drive out the evil spirits? Was physical health and mental health ends in themselves — ends to consume the energies of the Son of God?

I am personally convinced that Jesus made men whole so that whole men would be qualified (in body and in mind) to press on toward higher goals, to press on toward the goal of "building the Kingdom of God upon earth" which was the aim of his own life. And I am equally convinced that the goal of the wisest counsellors of the church, and of psychiatrists and doctors and nurses, is not merely to make bodies well and minds whole, but to make them

well and whole for a purpose. And the purpose is that of Kingdom building, of service, of ministry to others.

There is a cult of self in some of our churches today that falls far short of Christ's ideas and ideals. It is the cult of self-improvement, self-lifting by the bootstraps, self-complacency, self-contentment, self-security, self-aggrandizement, self-praise, and self-hope. It is the cult of pseudo-scientists who have replaced the language of the church with the jargons of psychiatry and psychology; and with the jazz methods of the advertiser and the showman. Its pews are crowded, its books reach phenomenal sales: for it makes people feel secure and happy and, after making them content, it demands little or nothing from them by way of service to others.

This is not all bad, but it is far short of the challenge that Christ gave to each of his followers. And I am in agreement with Dean Liston Pope when he says: "There is little hope for the church or the world unless the gospel is preached again in all its fulness, driving men to repent of their sins, individual and social, and sending redeemed men out to transform the church and the world."

In a word, the Christian faith is neither a soothing syrup, nor a patent medicine for the individual — though he may find himself healed as he forgets himself in unselfish service to others. Whatever of good and well-being comes to the individual is a by-product of Christian giving-out of self rather than of in-taking and keeping.

The other month a national religious body named a committee of business men "to study the church in industrial relations" — and some of us took hope. But the report of the committee recommends that factory management be asked to give time out, daily or weekly, so that employees can be gathered together for prayer and exhortation. Now one does not argue against

DEPORTED." The fellow who solemnly took the oath has been shown up as a gangster of the worst type.

What value is an oath taken by one who has no moral integrity? We may multiply laws and police to check crimes, but all these social controls, though increased to back-breaking tax proportions, will not make a sound society without dependable citizens.

We need men whose oaths can be trusted in court and whose word can be banked on in business.

And think of the satisfaction in promises kept. During World War I a soldier was missing when a certain squad got back to its base trench. His buddy was determined to go and hunt him. The sergeant tried to dissuade him, telling him that the other would be dead. But the boy went.

A little later he came stumbling back with the body of his dead comrade. The sergeant said, "Didn't I tell you it was no use?" The soldier replied, "Ah, but it was. When I reached him his eyes were still open and he said, 'I knew you'd come'."

The promise of a friend had been kept — even in death.

prayer: we need more of it. But management had better not feel too comfortable because it herds workers together for worship. That is what communists mean when they say Christianity is a soporific, a dope to dull pain of the workers and preserve the status quo of the managers. Management's Christian duty and labor's Christian duty begins after prayer — it does not end with it.

A FOREIGN POLICY WITH FAR-REACHING IMPLICATIONS

(Continued from page 1)

been warned that the mainland will be endangered by her further aggression anywhere. This new policy is a calculated risk with far-reaching implications. Let us pray that this foreign policy may never be challenged. Let us not forget, however, that this is now our announced policy.

METHODISM SUPPORTING FEDERAL COVERAGE FOR MINISTERS

(Continued from page 1)

ment program. Such coverage as any minister might elect to have would be in addition to the Church now provides. It is presumed that under the federal program each participating minister would make personal contributions as those persons now covered by the social security program do. It is not clear yet what the position of a local church being served by those ministers desiring to participate in the federal program would be or whether the minister himself would assume the financial responsibility that naturally would be assumed by the "employer."

It is our feeling that ministers and churches alike will welcome this move to include ministers in the federal program. The proposals meet, as we see it, the objections which have been raised in the past and will strengthen immeasurably the present ministerial retirement benefits.

REQUEST MADE FOR SOCIAL SECURITY COVERAGE OF METHODIST MINISTERS

Official representatives of The Methodist Church are asking that the Congress of the United States amend the Federal Social Security Act so as to include ministers.

The petition, which is being mailed Jan. 15 to all members of Congress, requests that clergymen be included in Social Security on a voluntary basis and that they be classified along with certain professional and other groups as self-employed.

Executive committees from the Council of Bishops, the Council on World Service and Finance, the Council of Secretaries, and the Board of Pensions approved the resolution at a joint meeting held in Chicago Jan. 5. The matter had been considered at earlier sessions of the several groups. The resolution has also been approved by a mail ballot sent to all members of the Board of Pensions since the Jan. 5th meeting.

These four bodies had been authorized by the 1952 General Conference to make representations on behalf of The Methodist Church in the matter of extension of the Federal Old Age and Survivors Insurance program to cover the service of ministers.

The joint group recommended that steps be taken to provide that any benefits received from participation in Social Security shall be considered in addition to those provided by the present program of The Methodist Church.

Precaution was also taken to safeguard the polity and organizational structure of the denomination. The resolution seeks to maintain the traditional relationship of the Annual Conference and the bishop appointing the minister to a pastoral charge rather than the employer-employee pattern, which would be contrary to the connectional system of Methodism.

The full text of the resolution follows:

Whereas the General Conference of The Methodist Church in session at San Francisco, California, on May 6, 1952, adopted the following which is recorded as Par. 1665 (9) of the 1952 Discipline;

"The Board of Pensions shall appoint from its membership a committee on Pension legislation . . . whose responsibility it shall be to study the operations of the various pension programs and to present recommendations to the General Conference of 1956 . . . Special consideration shall be given to the following: . . . (9) In co-operation with the National Council of the Churches of Christ, the desirability and feasibility of the inclusion of the service of ministers in Federal Old Age and Survivors Insurance (OASI) on a voluntary basis; provided, however, that in the event that legislation is presented to the Congress of the United States relative to this matter during the quadrennium, the Council of Bishops, the Council on World Service and Finance, the Council of Secretaries, and The Board of Pensions shall be authorized to take such joint action as they may deem to be advisable," and

Whereas, proposed legislation in the form of HR 6812 and other bills has been presented to the Congress of the United States with the view to extending the Federal Old Age and Survivors Insurance Program so as to include the service of ministers as covered service, and

Whereas, in accordance with the connectional organization of The Methodist Church there is no true employer-employee relationship between the ordained minister and the pastoral charge which he serves, or the Annual Conference of which he is a member, or the Bishop from

whom he receives his appointment, and

Whereas, it is the considered desire of The Methodist Church that nothing be done which in any way would injure or destroy the traditional polity and organizational structure, characteristic of connectional Methodism, and

Whereas, it is the desire of The Methodist Church that nothing be done which in any way would jeopardize or destroy the present connectional pension program which during the last year has paid \$10 1/2 million to 13,000 retired ministers and widows of ministers, none of whom would be able to qualify for Social Security benefits under the proposed amendments, and

Whereas, the inclusion in OASI coverage of the service of ministers classified along with that of certain professional and other groups as self-employment would create the least amount of interference with the polity and organizational structure of The Methodist Church and the least amount of injury to the present connectional pension program of The Methodist Church.

Therefore Be It Resolved that the executive committees of the Council of Bishops, the Council on World Service and Finance, the Council of Secretaries and The Board of Pensions by Joint action do hereby respectfully request, on behalf of The Methodist Church, that the Congress of the United States amend the Federal Social Security Act so as to include on a voluntary basis the service of ministers as covered service in the Federal OASI Program, classified along with that of certain professional and other groups as self-employment.

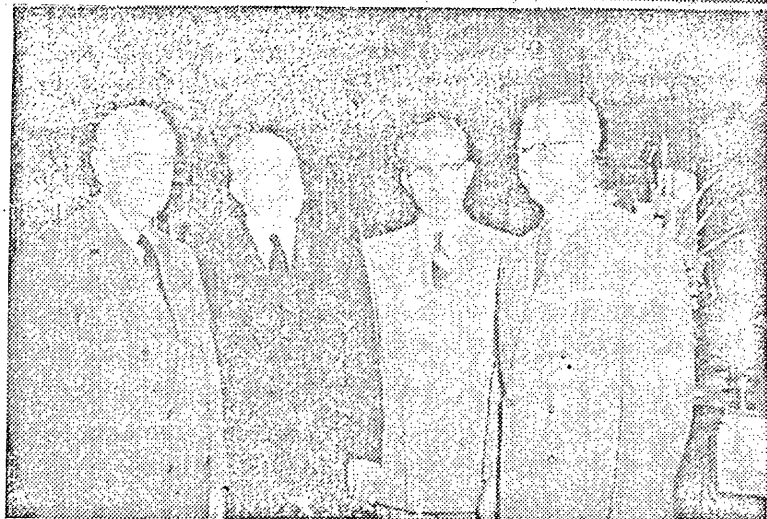
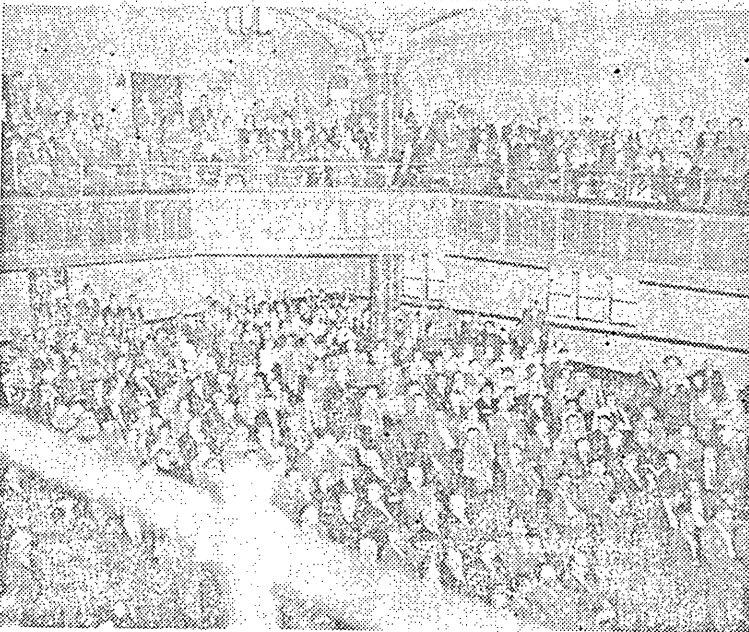
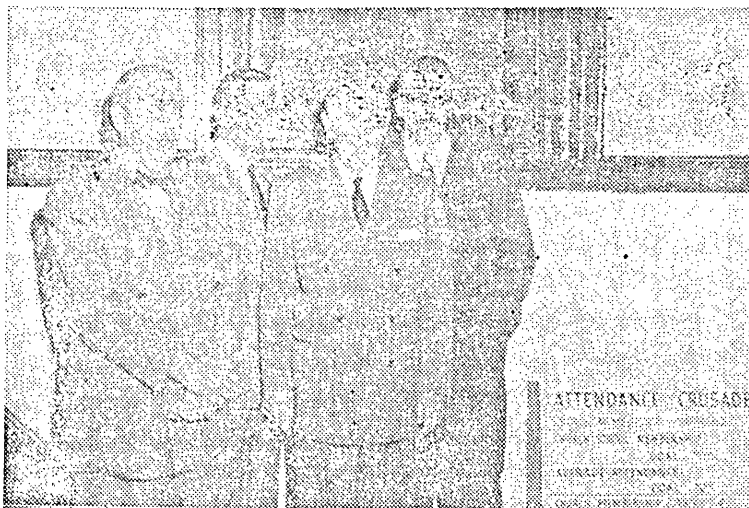
METHODISTS SEND RELIEF TO HONG KONG

The Methodist Committee for Overseas Relief has cabled an initial \$5,000 to help relieve the plight of some 70,000 homeless victims of the Christmas day fire in Hong Kong, China, Bishop Frederick Buckley Newell, of New York, Committee chairman, announces.

Of the total Methodist allocation, \$2,000 is included in the \$8,000 sent by the Protestant churches of the United States through Church World Service. The remaining \$3,000 has been sent to the Methodist relief committee in Hong Kong.

Americans last year contributed \$1,296,000, an all-time record, to religious organizations. Church contributions were \$90 million more than in '51, a gain of almost 7 1/2%. Dep't of Commerce rep't.

Little Rock-Alexandria State-Wide Rallies



More than two thousand Methodists of Arkansas and Louisiana met in state rallies in Little Rock and Alexandria, January 6 and 7, which emphasized Church and Church School attendance, stewardship and the youth program. Considerable interest was manifested in each of the three areas of program present. Bishop Martin concluded each of the rallies with an address "South of the Sun" in which he spoke of many of the highlights of his and Mrs. Martin's recent trip to South America.

In the top picture, left to right, is Robert P. Lay, Gilliam, La., lay leader of the Louisiana Conference; Rev. Ewing T. Wayland, one of the editors of the *Arkansas Methodist* and *The Louisiana Methodist*, and Area director of publicity for the Church and Church School Attendance Crusade; Bishop Martin whose missionary address on Latin America was heard with much appreciation; Rev. Virgil D. Morris, New Orleans District Superintendent.

In the center picture is shown part of the capacity crowd of 1200 persons who attended the Arkansas rally at the Winfield Methodist Church, Little Rock. The Arkansas meeting was a two conference affair with the Little Rock and North Arkansas Conferences meeting jointly for the rally. It was estimated that more than 800 persons attended the Louisiana rally at the First Methodist Church, Alexandria.

In the lower photo is shown the principal speakers at the Arkansas rally. Left to right, Bishop Costen J. Harrell, Charlotte, No. Car., of the Charlotte Area, who addressed both rallies on the theme of Stewardship and the Tithe; Rev. Eugene Golay, Nashville, Tenn., staff member of the General Board of Evangelism, who addressed both rallies on the Church and Church School Attendance Crusade; and Dr. Roy I. Bagley, Blytheville, who spoke to the Arkansas Rally on the Church School emphasis and attendance. Dr. Bagley is chairman of the North Arkansas Conference Board of Education. (Methodist Information Photos)

METHODISTS SEEK HALF MILLION MORE YOUTH MEMBERS

A half million new members within the next two years was set as a goal of The Methodist Church's youth division at a meeting in Cincinnati of the general advisory committee on the denomination's current youth emphasis program. Latest available figures place the youth division membership at 1,217,042. The goal adopted at the sessions here would aim at boosting that figure to about 1,725,000 by the time of the Church's 1956 General Conference. Also approved at the meeting were arrangements for area planning meetings to be called by each of the Church's bishops in the United States, special Lenten reading courses for young people, and special citizenship seminars, probably in the fall of 1955, in state capitals and under church youth auspices. Bishop John Wesley Lord of Boston, Mass., presided at the meeting.

Dr. Jones Honored On 70th Birthday

Dr. E. Stanley Jones, noted missionary and evangelist, was honored at a dinner in New York in observance of his 70th birthday. It was one of 12 simultaneous gatherings held from coast to coast in recognition of Dr. Jones' distinguished career as a gospel preacher, author, retreat leader and advocate of a united, socially effective Christianity.

Vienna Reports Say Beria Asked For Bible

The Vatican Radio took note of reports circulating in Vienna that Lavrenti P. Beria, former Soviet Deputy Premier, had asked for a Bible to read in his cell just before his recent execution. The Soviet government announced December 23 that Beria, longtime head of the secret police in the U. S. S. R., and six of his aides had been shot after a six-day secret trial on charges of attempting to "seize power and restore bourgeois, capitalistic rule" in Russia. A member of the Russian revolutionary movement since 1915 and a Communist cell leader since 1917, Beria became head of the Communist State's secret police in 1938.

Missionary Warns U. S. Must Aid Korea

Dr. A. Kristian Jensen, American missionary to Korea, taken prisoner by the Reds at the start of the war, warned in Richmond, Va., that Korea would fall to the Communists unless the United States stood by her. Addressing a special session of the Virginia Methodist Conference, Dr. Jensen said that Korea would be lost just as China was unless South Korea's President Syngman Rhee is aided in the solution of his desperate problems. "Another leader in the Far East was Chiang Kai-shek," he said, "and we did not stand by him — do you like the leader in China now any better?"

Businessmen Spearhead Church Attendance Movement

A committee of businessmen in Nashville, Tenn., are spearheading a movement to increase attendance at church worship services during the year. Organized as "Businessmen for Religious Action," the committee has adopted the slogan "Worship God More in '54." O. Jennings Davis, secretary of the National Life and Accident Co., has been named chairman of the steering and executive committees. "Our immediate goal is to increase attendance at church services during 1954," he said. "We hope the attendance will carry over to future years." Stressing that the movement would not be tied to any specific churches or denominations, Mr. Davis said: "Its

knows, is Marble Collegiate Church in New York City. The closed channel telecasting takes the service from the sanctuary to a 27-inch TV screen in the basement chapel. The church has long had a public address system by which the service was broadcast to the chapel. The same system now provides the sound for the telecast. Closed channel telecasting means that the telecast is seen only in one place, so that church members still will have to come to church if they want to take part in the service.

Churches Set Building Record In 1953

American Churches set an all-time building record in 1953, the Departments of Commerce and Labor reported in Washington. A total of \$474,000,000 worth of new construction was started by religious groups during the year. This was an increase of \$75,000,000 over the \$399,000,000 spent in 1952. Parochial schools and private colleges also broke records for construction during the year. Total value of new buildings and additions erected was \$425,000,000, compared with \$351,000,000 in 1952.

Louisiana Moral Foundation Sets Legislative Program

Details of the legislative and youth alcohol education campaigns to be carried out in 1954 by the Louisiana Moral and Civic Foundation were announced in Baton Rouge by Dr. Earl W. Hotalen, director of the church-sponsored organization. During the legislature's summer session, Dr. Hotalen said, the foundation, which represents most Protestant churches in the state, will seek to promote passage of proposed bills to strengthen local option liquor laws. At the same time, he said, the organization will try to enlist support for the state's "excellent anti-gambling laws." The foundation will embark shortly on an intensive campaign to arouse public opposition to three bills which, Dr. Hotalen said, reportedly will be proposed at the session. One of the measures would legalize

aim is to get more people seeking and worshipping God. The committee will not set up any definite worship program."

Nashville Daily To Sponsor Religious Journalism Seminar

A seminar on religious journalism will be sponsored in Nashville, Tennessee by The Nashville Tennessean, local daily newspaper, on January 16. Dr. Roland E. Wolsey, professor of journalism at Syracuse, (N. Y.) University, will be the resource leader. He will speak on "What Is Church News? How Do You Get It Printed?" and "The Relation of Pulpit and Press." Other speakers will include G. W. Churchill, managing editor of The Tennessean, and James Carty, its church editor. They will discuss "What The Newspaper Expects of Churches." Church leaders will participate in a panel on "What Churches Expect of the Newspaper."

Church Inaugurates Closed Channel Telecast

A closed channel telecast has been inaugurated to take care of overflow crowds at First Baptist Church in Atlanta, Ga. Thanks to TV, the overflow congregation can be seated in the church's basement chapel and take an active part in Sunday morning services. Dr. Ray O. McClain, pastor, said the only other church in the country to use closed channel telecasting, so far as he

gambling games conducted under the auspices of church, veterans', municipal and charitable organizations, he said; while the second would make gambling a matter of local option and the third would limit the state police to traffic law enforcement. The foundation director said his agency is planning to double its quarters here to provide for installation of its own printing equipment and a consequent stepping up of its educational work.

Bishop Oxnham Warns Of 'Canned' Newspaper Opinion

A leading Methodist churchman warned in St. Louis against the substitution of "predigested, canned opinion" for independent thought in the American press. Bishop G. Bromley Oxnham of Washington said he saw a growing tendency among editors to parrot one another. "Too few are making up the minds of too many" in the United States, he declared, and the future of freedom is endangered as a result. Bishop Oxnham spoke at a Y. M. H. A.-Y. W. H. A. Liberal Forum. Besides the danger from "canned opinion," the bishop said, freedom is in jeopardy from these persons who undermine confidence in government, the Church and the schools. "They play the very game that suits the Communists, since a highly disciplined minority such as the Communists must discredit existing authority before seizing power," he said. Bishop Oxnham, who appeared voluntarily before the House Un-American Activities Committee last July, said he had no objection to Congressional investigations as such, recognizing that they were necessary as a basis for legislation. But he said the present committees were not "getting at the real Communist threat" or inquiring into the cause of the Communist variety of subversion. Bishop Oxnham also warned against forgetting that man's initial duty is to God, not to a political party or a nation. Power, he said, must be brought under democratic control and justice made available to all.

Bishop Martin Praises G. I. Aid To Orphans

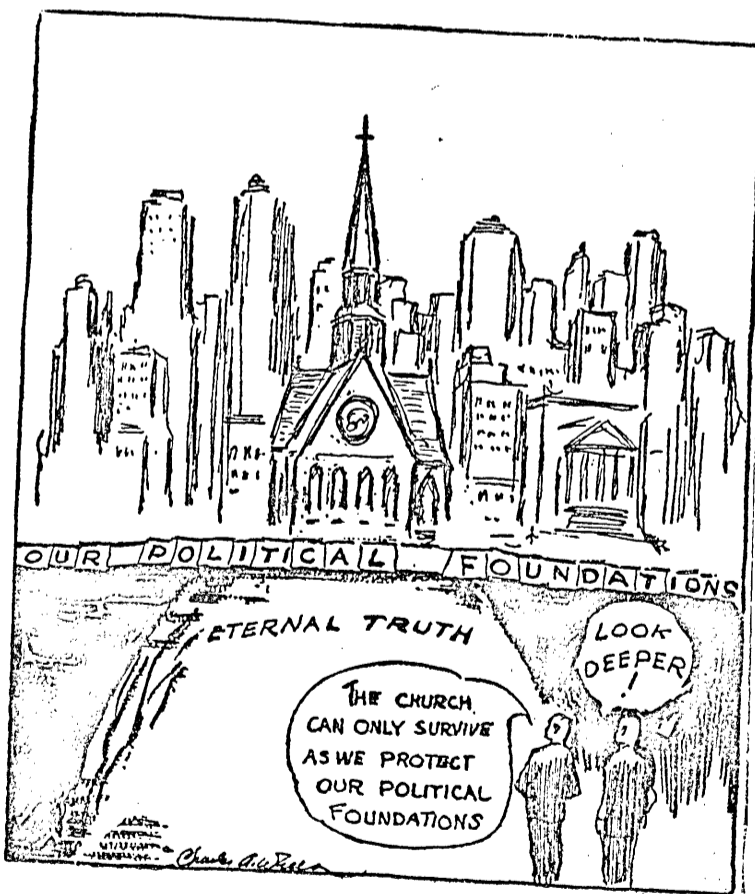
Methodist Bishop William C. Martin of Dallas, Tex., said in Tokyo that the large-scale voluntary assumption of responsibility for the care of Korean orphans undertaken by American soldiers is "the most amazing bit of natural philanthropy I have ever seen." The comment was made in an interview here as the bishop, president of the National Council of Churches in the U. S. A., wound up a three-week visit to U. S. Armed Forces installations in Japan and Korea. Bishop Martin said that the "most depressing" aspect of his tour was the picture he had gained of "the disparity between the resources available" to military forces and to missionaries in Korea and Japan for carrying on their work. "However," he said, "I am confident that, with the developing spirit of Christian stewardship in America, more aid will be forthcoming for missionaries."

Berlin Pastors Critical Of Niemoeller 'Political' Speech

All Evangelical pastors in the West Berlin church district of Schöneberg have disassociated themselves from Pastor Martin Niemoeller's announced decision to speak at a political meeting in Berlin sponsored by groups opposed to rearmament of West Germany.

THE CHURCH WILL SURVIVE

Chas. A. Wells



NORTH ARKANSAS CONFERENCE NOTES

By Ira Bumley

Compare Church And Church School Membership

A number of pastors have agreed to make a careful study of their churches and Church School membership to discover how many of their membership are residents as far as the Church membership is concerned; how much of the resident membership is enrolled in the Church School; and how many of the Church School over nine years of age are members of the local church.

The first report of this kind reaching our office comes from the Weiner Charge. This report shows that there are 147 church members in the Weiner Church, 106 of whom are resident members, Thirty-one of this number are not members of the Church School. The Church School has 138 members of which twenty-two of Junior age and above are not members of the church. The pastor already has a group of thirteen Juniors and Intermediates enrolled in a membership training class.

The Church School still offers a great opportunity for evangelism.

It is our hope that many of the churches of the North Arkansas Conference will make this study of Church and Church School membership; and in so doing discover a fine list of prospects both for Church School membership and for church membership.

Church School Evangelistic Packets

There has gone out to each pastor and church school superintendent of the North Arkansas Conference a packet of Church School Evangelistic materials.

Each packet has contained the following leaflets:

Leaflet No. 8287-B, Evangelistic Teaching, a leaflet for church school superintendents

Leaflet No. 2376-B, Evangelistic Teaching for leaders of youth

Leaflet No. 2368-B, The Emphasis Is On Youth

Leaflet 184-B, Evangelistic Teaching, for leaders of children

Leaflet No. 4450-B, Evangelistic Teaching, for leaders of adults

Leaflet No. 4451-B, Winning Adults for Christ and His Church,

Leaflet No. 881-B, The Teacher's Responsibility List for Evangelism

Additional copies of these materials may be secured from the Service Department, P. O. Box 871, Nashville 2, Tennessee.

February—Church School Month

The attendance program in the North Arkansas Conference calls for the month of February to be a special time for emphasizing Church School membership and attendance. While the North Arkansas Conference has a high percentage of Church School membership as compared with Church membership there are yet thousands of church members who are not members of the Church School. There are other thousands of children and youth who are the constituents of the Methodist Church, but are not in the Church School. Then, there are many other thousands of unchurched people for whom our Methodist Churches should be responsible.

It is our hope that each Methodist Church in the North Arkansas Conference will make out a carefully prepared prospect list and seek

to bring many of these unreached persons into the membership of the Church School.

The prospect card for Church School membership may be secured from the Service Department General Board of Education, P. O. Box 871, Nashville 2, Tennessee, at twenty-five cents per hundred, cash with order. When ordering please mention stock No. 8214-B, as that is the stock number of the Church School Membership Prospect Card.

If you are not acquainted with this card and will write our office we will be glad to send you without charge a number of copies of the card.

Mrs. Wettengel In Schools

Mrs. Waldo Wettengel of Rush Springs, Oklahoma, is to be in four-area training schools in the North Arkansas Conference during the period of January 17-29.

She is to be in a one-unit training school in Clarendon, January 17-19, offering the course on Understanding Children.

She is to be in three-unit school in Helena, January 20-22, offering the courses in Understanding Children.

She is to be in a one-unit training school at Hickory Ridge, January 24, 28, and 29, offering the course on Understanding Children.

She is to be in a three-unit training school at Marked Tree, January 25-27, offering the course on Understanding Children.

Helena Area School

The churches of the Helena Area are being offered a three-unit training school, First Methodist Church, Helena, January 20-22. The following units are to be offered:

Understanding Children, Mrs. Waldo Wettengel

The Methodist Youth Fellowship, Ira A. Brumley

Christian Stewardship, Dr. C. M. Reves

Rev. E. B. Williams is to be Dean of the school.

Marked Tree Area School

The churches of the Marked Tree Area are being offered a three-unit training school at Marked Tree, First Methodist Church, January 25-27, with the following courses being offered:

Understanding Children, Mrs. Waldo Wettengel

Making Homes Christian, Dr. Ethan W. Dodgen

The Prophet Jeremiah, Ira A. Brumley

Rev. William A. Stewart is to be Dean of the school.

Rev. Robert E. L. Bearden has been certified for the second series course on Helping Adults Learn.

Conway Area School

The churches of Faulkner County are being offered a four-unit training school at First Church, Conway, January 25-29, with the following courses being offered:

Teaching Children, Mrs. M. G. Joyce

Teaching Youth, Rev. Robert Paul Sessions

Helping Adults Learn, Rev. Robert E. L. Bearden

Preparing for Marriage (Youth Only), Dr. Neill Hart

Miss Sue Osment will serve as Dean of this school.

A one-unit training school on Christian Stewardship is to be taught by Ira A. Brumley at Damascus, January 24, 28 and 29.

REGARDING WEEKDAY RELIGIOUS EDUCATION IN PUBLIC SCHOOLS

Nashville, Tenn.—The public school is the only major public institution in which responsible officials question the recognition of God, Dr. Mary Alice Jones, director of the Department of the Christian Education of Children, General Board of Education, said recently.

In the inauguration of public officials, in Congress, in the armed services, in the Supreme Court, and in other government institutions the reality of God is recognized in one way or another, she pointed out.

At its last meeting the General Board of Education adopted recommendations concerning a policy in regard to weekday religious education in the public schools. In its recommendations the Board

1. Reaffirmed the belief on The Methodist Church in the public school system.

2. Expressed the conviction that no education is sound education which does not as an integral part of the educational process include the recognition of the reality of God.

3. Called for vigorous leadership on the part of the Christian education forces in presenting through the teaching process the concept of God as basic in American culture, life and history.

4. Accepted responsibility for the full share of The Methodist Church in providing religious education for the unchurched children now in the public schools.

5. Recognized the advisability of working with other like-minded religious groups wherever possible.

Dr. Jones thinks it is important to get the recognition of God into

BIBLE CONFERENCES TO BE HELD THROUGHOUT CHURCH

Nashville, Tenn.—The Adult Department of the General Board of Education is seeking to strengthen its work in the Christian education of adults by developing more effective ways of understanding and using the Bible.

To this end the department is promoting district and sub-district Bible conferences throughout the church and has brought into its staff the Rev. Thomas J. Van Loon of the Genesee Conference to carry on this promotion. This will be done in cooperation with the executive secretaries of the conference Boards of Education.

"Interest in the Bible and need for its message have been greater," Mr. Van Loon said in a recent communication to conference, district and sub-district workers. "But people need help in answering such questions as:—What is inspiration? How interpret a particular passage? How can God speak to me through the Bible? How can His Word change my life? Why do we need the Revised Standard Version? To help answer these and other questions our study conferences will bring outstanding interpreters to district and sub-district conferences."

The Adult Department has available for distribution at these meetings (1) *What About the Revised Standard Version*, by Dr. Henry M. Bullock, executive secretary of the Editorial Division, General Board of Education, (2) *How to Read the Bible*, (3) *How to Live by the Bible*.

the public school. "Not teaching religion," she said, "but recognizing the reality of God through a simple, dignified ceremonial, somewhat on the order of the salute to the American flag, brief but definite. The actual teaching of religion should be under the auspices of and paid for by the churches, but it is reasonable for Christian parents to ask the public school to release the boys and girls for specific times to be received by the church for this teaching."

EDUCATOR CITES NEED FOR RECRUITING PROGRAM FOR COLLEGES

Cincinnati— "Colleges need a more positive recruiting program if they are to attract students into the teaching profession," Methodist educators were told here Jan. 12.

"Industries, the armed services and other groups actively solicit our college students to enter their vocational fields while we are content with an occasional bulletin," declared President F. Pendleton Gaines of Wofford College, Spartanburg, S. C.

He was the principal speaker at the closing session of the two-day annual meeting of the National Association of Methodist Schools and Colleges, attended by the presidents and other officials of 117 institutions related to the church.

He suggested that emphasis upon teaching as a profession should be coupled with a constant search to obtain the best existing professors for church colleges. "Whether the social order be the religious pattern of the Middle Ages, the godless atheism of postwar Russia, or the democracy of our western world, it is certain that any given civilization is and will be what we teachers choose to make it."

"One obvious way to keep our best teachers is to pay them a living wage," he said, and warned that "the age-old problem of attracting and retaining competent faculty personnel will be aggravated in the coming years by increased student enrollment and a continuously inflated economy."

Dr. Gaines said "the heart of a Christian college is far removed from brick and mortar. . . it would be tragic indeed if in our rush to prepare for additional students we spread ourselves too thin by having many inferior facilities rather than a few good buildings."

Financial worries of church-related colleges are "many and real, but despair must not be the order of the day," Dr. Gaines said. "At what time in history did our Methodist schools not have the problem of adequate financing? . . . this cross has always been ours to bear and only its outward shape and form change."

He declared that for church colleges to attempt to "match quantitatively the work of state-supported institutions in the next few years would be catastrophic . . . our emphasis must be on quality and selectivity."

However, Dr. Gaines proposed that "Christian colleges should band together to assert our great collective strength and present our cause to the public at large as well as to the various legislative bodies."

Thirteenth Annual Statewide Circulation Campaign

Of The

Arkansas Methodist

Official Publication of the

Little Rock and North Arkansas Conferences

Serving The Two Hundred Thousand Methodists
of Arkansas Methodism

First Report

The first report by churches and districts of the results of the Circulation Campaign will be published in next week's issue of the ARKANSAS METHODIST. This report will include all pastors' reports reaching the ARKANSAS METHODIST office by Saturday noon, January 23.

Follow-Up Work and Reports

Many churches reporting the first time this week will make additional reports to the ARKANSAS METHODIST office of follow-up work of securing renewals and new subscriptions which were not obtained during the first week of the campaign, January 10-17. Results of these supplemental reports will be published in the Circulation Campaign reports each week in the ARKANSAS METHODIST.

The Quota and Goal

The quota, as adopted by the two annual conferences in Arkansas Methodism, is one subscription for each nine members reported to the last Annual Conference session. The goal is 25,000 subscriptions. Each Methodist Church in Arkansas should have an increase in the number of ARKANSAS METHODIST subscribers. Help Arkansas Methodism reach this goal!

Remember, An Informed Methodist Is An Active Methodist!

Keep INFORMED concerning the work of Methodism and organized religion at home and abroad. The ARKANSAS

METHODIST is the channel through which information about the church at work reaches you, your church, and your home.

***The Arkansas Methodist In Every Methodist Home
In Arkansas***



THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



JESUS - THE BOY IN NAZARETH

By Margaret G. Wilson

CHRISTMAS is over for another year, and I do hope you all had a happy Christmas. You should, because Christmas day is a birthday—the birthday of Jesus.

Many of you children may never even have thought about Jesus on Christmas you were so excited about the toys and dinner, and all the good things Santa left you.

Jesus, you know, never had all the toys you have. He never had an electric train or a doctor set, or a bicycle.

No, Jesus lived in a home where money had to be used for food and clothing and tools. They had to live very carefully, but it was a happy home where everybody shared the work and the pleasures together.

When Jesus was a very little boy He often watched Joseph make yokes for oxen. He saw him work carefully, because the yoke had to be both light and smooth or else it would hurt the neck of the oxen as they pulled the plough or cart. What fun it must have been for Him to play among the shavings. But when He got a little older Joseph most surely let Him work in the shop, too, as He learned to use the hammer, saw, plane and other tools. It was a happy day when Jesus and Joseph worked together in the carpenter shop.

There was work to be done in the house, too, and Mary was kept busy sewing and mending, baking and cleaning.

From the time Jesus was a baby He saw His mother grind the corn into flour. Then when He was big enough to run about it was fun to gather little sticks and bring them in for His mother to use to heat the oven. He watched her use a little piece of leaven in order to make the whole lump of dough rise. Sometimes when she wasn't too rushed or too tired she may have even given Jesus a little piece of dough and let Him make His own little cake of bread, just as perhaps your mother lets you do.

Jesus went to school, too. There He learned to read and write. But everything He learned He did not learn in school. Jesus played on the hillsides. He went for walks over the hills and watched the shepherds take care of the sheep. He knew where the holes were where some foxes lived in families.

He grew to love the animals and birds and flowers, and it made Him sad if He saw anybody hurting the wild things that grew and lived on the hills round about.

Jesus did all these things, but Jesus liked to play, too. He played with His little friends in the marketplace.

At first Jesus was taught all His religion by His mother—in the home. Mary and Joseph would tell Him the Old Testament stories, the ones about Joseph and Moses, about David and Solomon. And it was from Mary and Joseph that Jesus learned His first prayers.

Jesus, then, was a little child like you, who did all the things you do.

He helped at home. He went to school. He went out to play with other children. Sometimes He played alone. He learned about God, and He learned about the great people in the Bible.

It didn't take money to make Jesus happy or great. It didn't take a lot of toys to make Jesus happy. He found happiness in simple things, things that didn't cost anything—like His home, His parents, stories, the birds, flowers, animals, and little friends, and in God His Heavenly Father.

Jesus is like the children of today in so many ways that it might be a lot of fun if you tried to be more like Jesus in other ways.—The United Church Observer

It was in the music class and the teacher was giving a lecture on the lives of the various great composers. As she talked she noticed that one youngster sat in the back of the room with a finger in one ear. The teacher glanced at him several times during her talk and finally she could stand it no longer. "What are you doing with your finger in your ear?" she asked sharply.

"My mother says that everything anyone tells me goes in one ear and out the other," replied the youngster seriously, "and I want to remember this!"—United Mine Workers Journal

FEEDING THE BIRDS

*"Oh, goody," cried a little bird
Who found some grains of wheat,
"On such a day I didn't think
"I'd find a thing to eat!"*

*"For snow lies deep upon the ground
And limbs are glazed with ice.
To find a meal spread out for me
Is wonderfully nice."*

*Now other birds flew down and soon
They'd eaten everything.
Then up into the tree they went
Where each began to sing.*

*And Bob and Betty, watching them
Beside the window, heard
And were so glad they'd spread the wheat
For every hungry bird.*

—Mrs. Myrtle G. Burger,
in *Our Dumb Animals*

BLUE PIGEONS

*Blue pigeons, walking in the street
Are such amusing awkward things;
They jerk along on coral feet
Like wooden toys moved by strings.*

*But when they leave the sunny street
And sail away on azure wings,
They cut the air with sure, firm beat
And are such lovely, graceful things.*

—Helen Moore Schroeder,

WHAT MARY GAVE

She gave an hour of patient care to her little baby sister, who was cutting teeth. She gave a string and a crooked pin and a great deal of advice to the three-year-old brother, who wanted to play fishing. She gave Ellen, the maid, a precious hour to go and visit her sick baby at home, for Ellen was a widow, and left her child at its grandmother's while she worked to get bread for both. She could not have seen them very often, if Mary had not offered to tend the door while she went away.

But this was not all that Mary gave. She dressed herself so neatly, and looked so bright and kind and obliging, that she gave her mother a thrill of pleasure whenever she caught sight of the young pleasant face. She wrote a letter to her father, who was absent on business. She gave patient attention to a long story by her grandmother, and when it was ended, made her happy by a good-night kiss.

Thus she had given valuable presents to six people in one day; and yet she had not a cent in the world. She was as good as gold, and she gave something of herself to all those who came into touch with her all the livelong day.—Apples of Gold

THE WIND

By Jackie Ford

*A Giant came into our town
And carelessly he tossed around
The leaves upon the ground.*

*With mighty grip he shook the trees,
He whistled, just as if to tease,
And everything he saw, he'd seize.*

*His laugh was like a monstrous blast,
His action—oh—so wild and fast,
He pushed the sun aside and passed.*

*I trembled as I heard him roar;
He came in though I locked the door,
And with his breath he chilled the floor.*

*Oh, wicked Wind, how do you dare
Such boldness to display?
You shame the sun; you mock the rain;
And, blustering, chase the day,
You are so bold; you bring the cold;
I wish you'd go away.*

—Virginia Methodist Advocate



OUR THANKS

*We hurry up and do our chores
Before it's time for school,
We eat a hearty breakfast,
We've found it's a good rule.*

*Then after grace our mother says,
"I want to see you eat."
She sometimes fixes up for us
A very special treat.*

*We're thankful, for the food we have,
For Dad and Mother, too,
We want to show our love for them
In everything we do.—A. E. W.*

JUST FOR FUN

Puttering in my home workshop, I produced what I felt was a creditable artificial table Christmas tree. I displayed it when my relatives were over, and remarked: "That's what I call a tree—even if I did make it myself."

My small niece examined the phony tree critically, and wonder filled her eyes as she looked up at me.

"Won't God be surprised when He finds out about it?"—Phil Rolfson, True

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. EWING T. WAYLAND, Editor

NEWS IN BRIEF

The Piggott Wesleyan Service Guild served as hostess to an informal reception in the fellowship hall of the church on Sunday evening, December 6, in honor of the new district superintendent, Rev. J. Albert Gatlin, of the Paragould District. Brother Gatlin had preached to a large and appreciative congregation at the evening worship hour.

The Woman's Society of Christian Service of the First Methodist Church, Van Buren, met at the church December 5 for a luncheon with circle two as hostess. The luncheon was followed by the devotional meeting with Mrs. George Crofton as leader. Her subject was "Love Never Fails."

Mrs. Arthur Williams and Mrs. Fay Williams had parts on the program. Mrs. E. E. McBride presided at the business meeting in the absence of the president, Mrs. Edwin Buckalew. There were 24 members present.—Mrs. Fay Williams.

There were 81 members of the Woman's Society of Christian Service of the First Methodist Church, Camden, who met January 11 at the church for the program meeting specially honoring all new members received during the past year.

Mrs. Don Harrell, president, presided and the meeting opened with the group singing. Mrs. E. B. Glaze, Camden District President, presented Mrs. Walter Brich, District Secretary of Promotion of Fairview Church, who gave a splendid talk on The Treasure Chest. Mrs. Birch presented Treasure Chests to each one present to be filled and returned to the church in April.

Mrs. Lamar Broadnax was the leader of the program, and she was assisted by Mrs. J. E. Finley.

At the close of the program, Mrs. T. Fooks, membership chairman, called the roll of all new members received in the past year and presented each one with a corsage. The meeting was closed with prayer.

The Program Committee for the annual meeting of the Little Rock Conference Woman's Society of Christian Service met Friday, January 15 at the Camden Hotel, as guests of Mrs. Don Harrell, president of the First Methodist Church Society, Camden, and the local committee in charge of the annual meeting. Mrs. J. C. Upton is General Chairman of the Local Committee, and members of her committee who were present for the meeting were: Mrs. J. D. Reynolds, Mrs. Ed Pace, Mrs. B. E. Silliman, Mrs. Howard St. Miss Mary Lou Henry, Mrs. T. Fooks, Mrs. Thomas Lockett, Mrs. Harry Robertson and Mrs. O. Burnham. Mrs. T. S. Lovett, Mrs. Erik F. Jensen, Mrs. George Meyer and Mrs. Ewing Wayland were the members of the Program Committee present, and Miss Georgia Daily, Methodist Information, attended the meeting.

THE NEW YEAR

*I asked the New Year for some motto sweet,
Some rule of life by which to guide my feet;
I asked and paused. It answered soft and low:
"God's will to know."*

*"Will knowledge then suffice, New Year?" I cried;
But ere the question into silence died,
The answer came: "Nay, this remember, too,
God's will to do."*

*"To know to do; can this be all we give
To Him in whom we are, and move and live?
No more, New Year?" "This, too, must be your care:
God's will to bear."*

*Once more I asked: "Is there still more to tell?"
And once again the answer sweetly fell:
"Yea, this one thing, all other things above,
"God's will to love."*

—Exchange

TO SECRETARIES OF YOUTH WORK OF LOUISIANA CONFERENCE

Dear Secretaries of Youth Work:

During January the young people of your church are studying *The Life and Task of The Church Around the World*. It is written into the Church School literature. I do hope you have provided supplementary material for youth teachers of youth this month. Have your young people decided on any action as outgrowth of this study?

If not, here are a few suggestions.

1. If your department has not had a pledge service for the Methodist Youth Fund, now is the time for that. Don't wait any longer. Let each person make his own personal pledge. Then provide time each Sunday morning for him to pay it. This systematic giving is better than just free-will offerings. You can get pledge cards, a pledge service, and record books from Rev. Bentley Sloane, Box 4156, Shreveport.

2. If you have made your personal pledges, and are making your weekly payments, this is a good time to check up on your standing. Have a "pay up" Sunday for those who have fallen behind. Has the money been sent to Rev. J. E. Hearne, Ruston, La., clearly marked *MY Fund*?

3. Overseas relief is part of the work of Christian Outreach. An offering for this would be a fine outgrowth of the study. Send your offering to *Methodist Committee for Overseas Relief*, 150 Fifth Avenue, New York 11, N. Y.

4. Collect good used clothing for overseas relief. Send this to *Church World Service*, 3146 Lucas Street, St. Louis 3, Mo.

5. Plan for your group to visit the mission stations in Louisiana. We have several here in our own state.

6. Read biographies of great missionaries and novels based on their lives and work. Good ones to begin with—Albert Schweitzer, Dr. Grenfell, David Livingston, *Splendor of God* (novel).

When you complete your study and have carried out your plans for action, be sure that your secretaries of your work in the local Woman's Society of Christian Service report it to the District Secretary of Youth Work.

Your sincerely,

Lucile Folk (Mrs. J. T. Folk)
Conf. Sec'y of Youth Work

WOMEN IN THE CHURCH

Speaking to 500 religious educators of Catholic, Jewish, and Protestant groups in Pittsburgh recently, Mrs. Douglas Horton, former president of Wellesley College, said that religious education is a concern of the whole community, but warned against inflexible patterns which would not fit all communities. Youth, she said, should be helped to think about religion as a normal experience; from the time they begin to think about themselves as responsible people, thinking also of the availability of the omnipotent power of God, to make it possible for them to see what needs to be done and go ahead and do it. "If more people took God seriously," she added, "we would have less 'scape-goatism' in our nation." Religion, she pointed out, is not to be thought of as a method of fighting communism; but if young people know God, it will straighten them

out concerning any of the aggressive ideologies. "Unless and until men and women take their religion seriously," she added, "they will not make their religious education effective."

During the early days of the war in Korea, many hundreds of girls fled from their homes in the north of the land and took refuge in the City of Pusan. Many were orphaned, many died of hunger and cold, others had a miserable existence. One was Kei Sook Lee, a refugee, homeless and penniless. But Kei Sook Lee did not sit idly and suffer. She gathered a few of the younger girls in a tent in January 1951, and that was the beginning of the Sung Hae (Holy Grace) Girls Hostel. Christian friends came to her aid, and in 18 months the tent was replaced by a two-story wooden building of ten rooms, housing 70 girls. Today the Hostel is a fullfledged girl's home, with a matron and nurse, a service

CONFERENCE ADMINISTRATIVE COMMITTEE TO MEET

The Administrative Committee of the Little Rock Conference Woman's Society of Christian Service will meet January 28 and 29 at the Pulaski Heights Methodist Church, Little Rock. Mrs. T. S. Lovett, Conference President, will open the meeting at 7 p. m., Thursday evening. Those attending will be: Mrs. Erik F. Jensen, Stuttgart, Vice-president; Mrs. C. I. Parsons, Texarkana, Treasurer; Mrs. M. E. Scott, Hot Springs, Secretary of Missionary Education; Mrs. Earl D. Cotton, Little Rock, Secretary of Christian Social Relations and Local Church Activities; Mrs. Curtis Williams, Carlisle, Secretary of Spiritual Life; Mrs. Ewing T. Wayland, Little Rock, Secretary of Promotion; Mrs. J. R. Henderson, Little Rock, Jurisdiction Secretary of Christian Social Relations; Mrs. Roland M. Shelton, Little Rock, Secretary of Status of Women; Mrs. Ashley Ross, Little Rock, Secretary of Children's Work; Mrs. George Meyer, Little Rock, Secretary of Supply Work; Mrs. W. B. Landrum, Little Rock, Field Worker for the Woman's Division; and Mrs. E. D. Galloway, Hope.

During the afternoon preceding the meeting, regular meetings will be held of the Finance Committee and the School of Missions Committee. The Program Committee for April 6, 7, 8 at First Church, Camden, will hold a special meeting at 3 p. m. Members of this committee are: Mrs. Ewing Wayland, Chairman; Mrs. Erik F. Jensen, Mrs. C. I. Parsons, Mrs. George Meyer, and Mrs. T. S. Lovett.

The meeting will conclude on Friday with a luncheon, served by the local society of which Mrs. Fred Burnett is president. Rev. J. Kenneth Shamblin is pastor.

department, a religious department, and classes for the girls. More recently a branch was opened for girls in Seoul. And at Pusan, two of the girls have entered Ewha University, two have married, and thirty have prepared themselves for clerical and professional employment. Assistance is being given the two hostels by the Methodist Committee for Overseas Relief.

Mrs. Lora Catlin Hauser, of Owego, N. Y., wife of the Rev. Scott P. Hauser with whom she served as a missionary of the Methodist Church in Chile for thirty-five years, has been awarded one of the first "alumni citations" by Oberlin College, Oberlin, Ohio. Mrs. Hauser was graduated with Oberlin's class of 1914. She and Dr. Hauser are now retired from active missionary service. During her service in Chile, Mrs. Hauser represented that nation in the "Associated Country Women of the World"; she was for fourteen years co-director of youth work of the Methodist Church in Chile, Peru, Argentina, Bolivia and Uruguay; and director of social work in Santiago and in Angol, Chile.

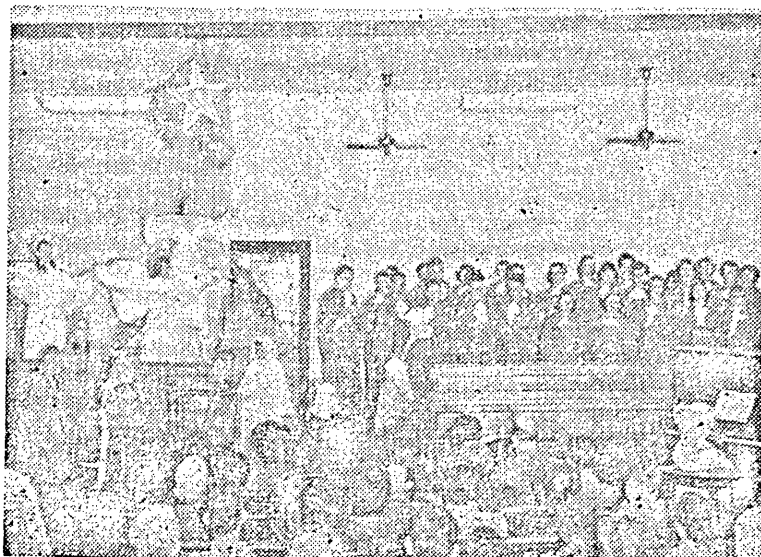
CURRENT NEWS IN ARKANSAS METHODISM

EDUCATIONAL BUILDING OPENED



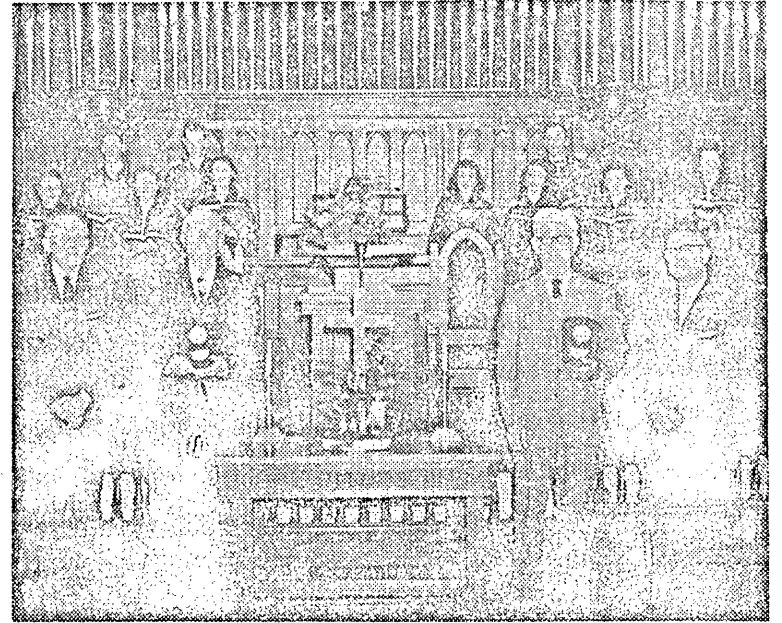
Members and friends of Pulaski Heights Church in Little Rock, undaunted by sleet and snow, attended open house at the church's new educational building on Sunday, January 10. Teachers and officers were in their classrooms to greet guests, and the Woman's Society served refreshments in the dining room. In the receiving line were, top photo, left to right, Mrs. Kenneth Shamblin; Mrs. V. B. Story, director of Christian education; A. M. Snow, superintendent of the church school; Mrs. Snow; Rev. Kenneth Shamblin, pastor of the church; A. W. Steenberg, chairman of the Official Board; Mrs. Steenberg; and John P. Streepey, chairman of the building committee. The bottom picture shows some of the guests leaving at the height of a snow storm. A total of 1,017 persons was recorded in the attendance at the church school, and 805 at the morning service. (Methodist Information Photo)

YOUTH CHOIR AT MENA



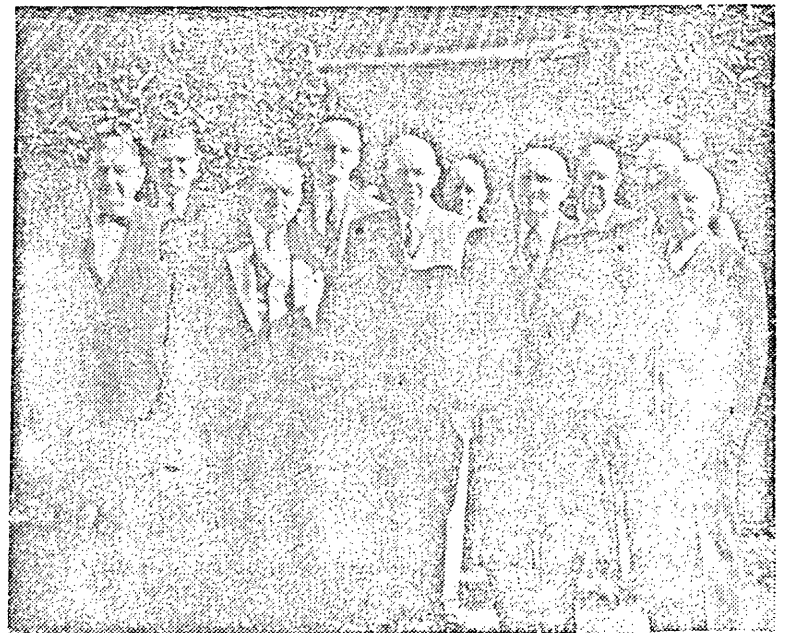
Above is a picture of our Youth Choir at The First Methodist Church at Mena. Our church is proud of the unusual service this choir is rendering in our services. The M. Y. F. is also very active.—Reporter

Twenty-Five Year Service Plaques Presented



Standing left to right are the pastor of the Wynne Church, Harold D. Womack, C. W. Backs, H. K. Barwick, Jr. and Ben N. Horne, Charge Lay Leader. Mr. Horne made the presentation to Mr. Backs and Mr. Barwick in recognition of each having served the Wynne Church as Chairman of the Board, or Treasurer, over a period of twenty-five years. Mr. Barwick and Mr. Backs asked at the beginning of this year to be left without office. These plaques were given in token of appreciation for their long and faithful service.

NEW COTTAGE AUTHORIZED FOR CHILDREN'S HOME



Shown at their January meeting, where they authorized the construction of a new cottage, are the members of the Board of Trustees of the Methodist Children's Home. Front row, left to right, Rev. Harold Sadler of Hazen; R. J. Rice of North Little Rock; Bishop Paul E. Martin; Dr. W. Henry Goodloe of Ft. Smith; and Rev. S. T. Baugh of Little Rock. Back row, Rev. James R. Chandler of Hughes; Rev. Robert E. L. Bearden of Conway; Dr. Connor Morehead of Camden; Rev. T. T. McNeal, superintendent of the Home; and Dr. C. M. Reves of Conway.

Building of a new cottage at the Methodist Children's Home in Little Rock has been authorized by the Home's Board of Trustees.

The authorization followed a survey by the board members of the 1953 Christmas offering to the Home by the Methodist churches of the state, which was larger than it has been in the past. The Home is almost entirely financed by the annual offering.

The new cottage will bring to five the total number of residences for the children. Construction will begin as soon as plans can be completed.

According to the Rev. T. T. McNeal, superintendent of the church-sponsored institution, the Home turned down applications for 30 children during the month of September, because of lack of space to care for them.

The Home now houses 43 children, 22 from the denomination's North Arkansas Conference and 21 from the Little Rock Conference. None is an orphan, but they are classified as "dependent children."



"Along A Country Road"
The North Arkansas Conference
The Town and Country
Commission
 The Methodist Church
 Hendrix Station, Conway, Arkansas
 Paul E. Martin, Bishop
 Rev. Floyd G. Villines, President
 Mr. Lester Hutchins, Vice-President
 Rev. David P. Conyers, Secretary
 Rev. J. Albert Gatlin, Executive Secretary

CHRISTIAN STEWARDSHIP IN THE CHURCH
ATTENDANCE CRUSADE

One of the major emphases in the crusade program is that of the stewardship of property. In a program that has as the dominant interest the advance of the cause of Christ there must be included the matter of man's responsibility to God in material things. As we study the matter of expenditures, as a nation, we are made to ask the question asked by the prophet of old, "Will a man rob God?" While it is true that there are wonderful philanthropy and generous giving on the part of many people in our

nation, yet we are made to feel deep anxiety as we consider the national income and its distribution as to expenditures by the people of the nation. As we shall be thinking of planning church budgets in the months ahead, it would be very wholesome if every Methodist would take a careful study of his dollar and see how much of it goes for the work of the church. The following table will give a clear indication of the religious situation in America as it is reflected in the national budget:

U. S. PERSONAL INCOME AND EXPENDITURES

	Billions of Dollars	Per Capita	Per Cent of Total Personal Income
1. Food	\$ 61	\$ 393	24%
2. Housing and household operation	49	318	19%
3. Personal taxes only	29	189	12%
(Total Govt. Receipts—\$86,806,000,000; \$564 per capita, 34% of Total Personal income)			
4. Clothing, accessories, and jewelry	24	159	9%
5. Personal care, medical care and death expenses, personal business	22	142	8%
6. Transportation	22	141	8%
7. Personal Savings	17	110	7%
8. Recreation	11	73	5%
9. Alcoholic beverages	9	60	4%
10. Tobacco products and smoking supplies	5	31	2%
11. Welfare activities, foreign travel and remittances, net, and private education and research	4	26	1½%
12. Religious bodies	1	8	½%
TOTAL PERSONAL INCOME	\$254	\$1,650	100%

Source: U. S. Department of commerce, "Survey of Current Business," July 1952, pages 15, 16, 17, 24, 25.

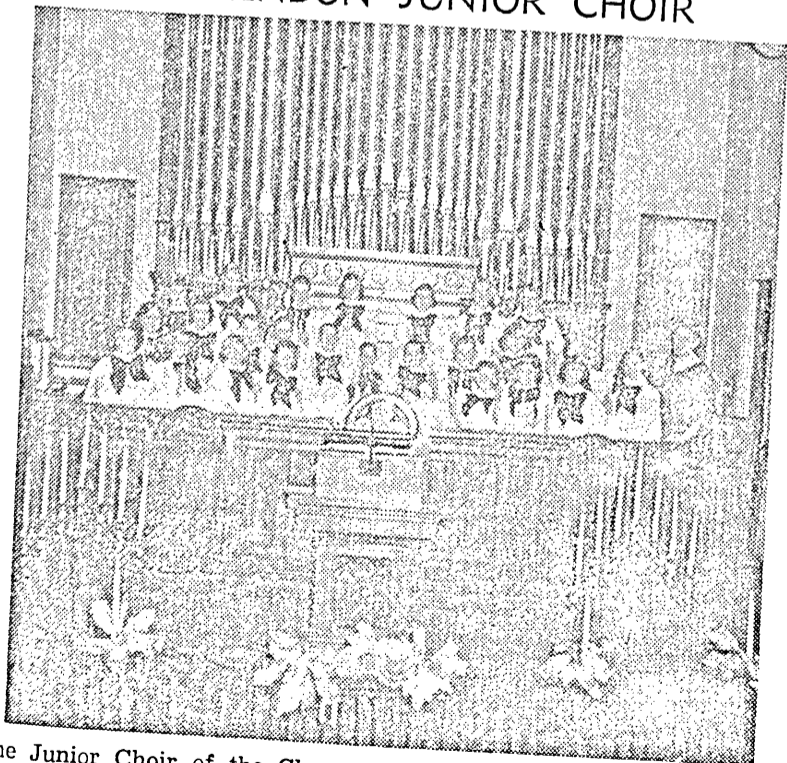
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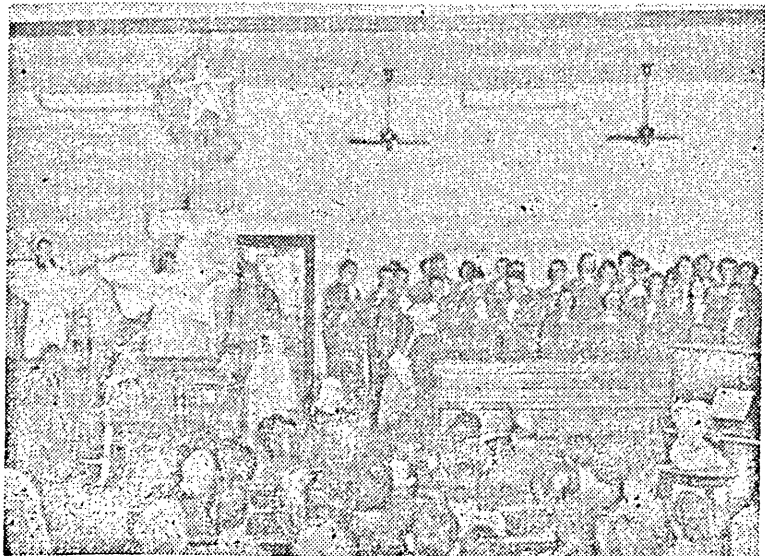
CURRENT NEWS IN ARKANSAS METHODISM

EDUCATIONAL BUILDING OPENED



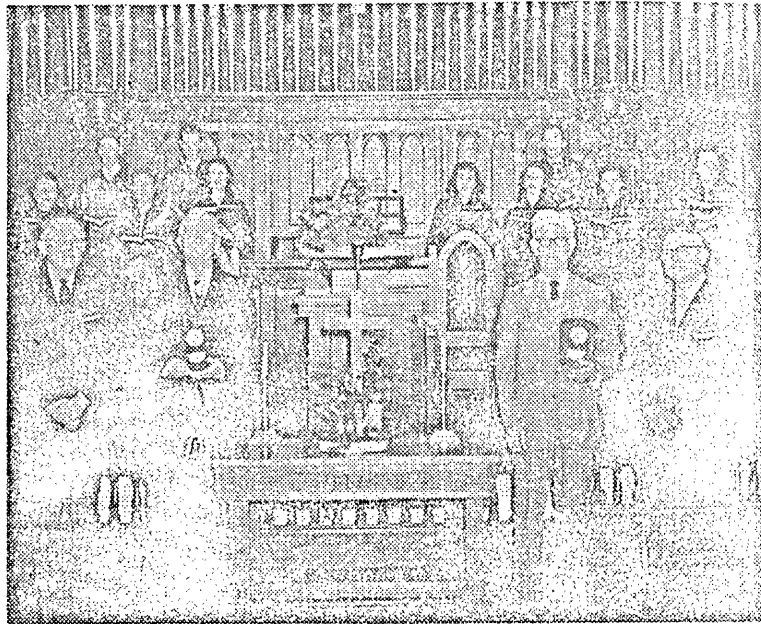
Members and friends of Pulaski Heights Church in Little Rock, undaunted by sleet and snow, attended open house at the church's new educational building on Sunday, January 10. Teachers and officers were in their classrooms to greet guests, and the Woman's Society served refreshments in the dining room. In the receiving line were, top photo, left to right, Mrs. Kenneth Shamblin; Mrs. V. B. Story, director of Christian education; A. M. Snow, superintendent of the church school; Mrs. Snow; Rev. Kenneth Shamblin, pastor of the church; A. W. Steenberg, chairman of the Official Board; Mrs. Steenberg; and John P. Streepey, chairman of the building committee. The bottom picture shows some of the guests leaving at the height of a snow storm. A total of 1,017 persons was recorded in the attendance at the church school, and 805 at the morning service. (Methodist Information Photo)

YOUTH CHOIR AT MENA



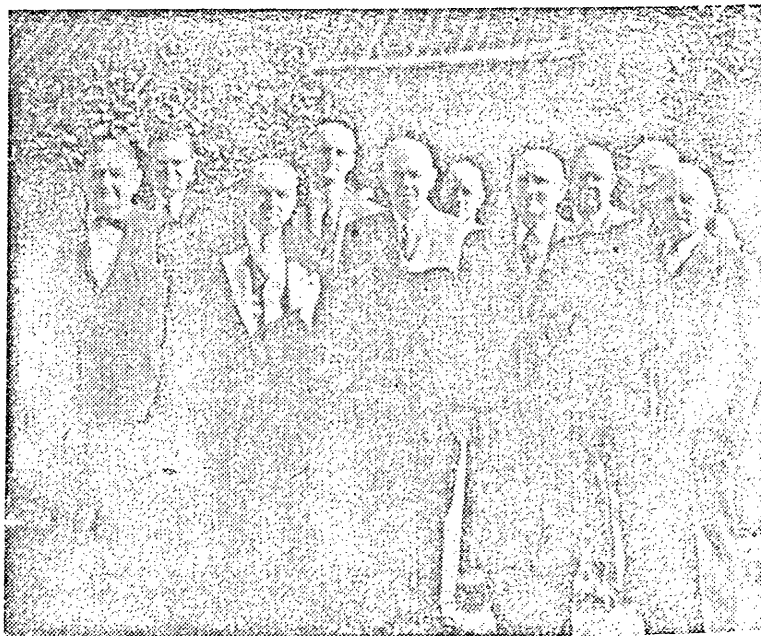
Above is a picture of our Youth Choir at The First Methodist Church at Mena. Our church is proud of the unusual service this choir is rendering in our services. The M. Y. F. is also very active.—Reporter

Twenty-Five Year Service Plaques Presented



Standing left to right are the pastor of the Wynne Church, Harold D. Womack, C. W. Backs, H. K. Barwick, Jr. and Ben N. Horne, Charge Lay Leader. Mr. Horne made the presentation to Mr. Backs and Mr. Barwick in recognition of each having served the Wynne Church as Chairman of the Board, or Treasurer, over a period of twenty-five years. Mr. Barwick and Mr. Backs asked at the beginning of this year to be left without office. These plaques were given in token of appreciation for their long and faithful service.

NEW COTTAGE AUTHORIZED FOR CHILDREN'S HOME



Shown at their January meeting, where they authorized the construction of a new cottage, are the members of the Board of Trustees of the Methodist Children's Home. Front row, left to right, Rev. Harold Sadler of Hazen; R. J. Rice of North Little Rock; Bishop Paul E. Martin; Dr. W. Henry Goodloe of Ft. Smith; and Rev. S. T. Baugh of Little Rock. Back row, Rev. James R. Chandler of Hughes; Rev. Robert E. L. Bearden of Conway; Dr. Connor Morehead of Camden; Rev. T. T. McNeal, superintendent of the Home; and Dr. C. M. Reves of Conway.

Building of a new cottage at the Methodist Children's Home in Little Rock has been authorized by the Home's Board of Trustees.

The authorization followed a survey by the board members of the 1953 Christmas offering to the Home by the Methodist churches of the state, which was larger than it has been in the past. The Home is almost entirely financed by the annual offering.

The new cottage will bring to five the total number of residences for the children. Construction will begin as soon as plans can be completed. According to the Rev. T. T. McNeal, superintendent of the church-sponsored institution, the Home turned down applications for 30 children during the month of September, because of lack of space to care for them.

The Home now houses 43 children, 22 from the denomination's North Arkansas Conference and 21 from the Little Rock Conference. None is an orphan, but they are classified as "dependent children."



"Along A Country Road"
 The North Arkansas Conference
The Town and Country
 Commission
 The Methodist Church
 Hendrix Station, Conway, Arkansas
 Paul E. Martin, Bishop
 Rev. Floyd G. Villines, President
 Mr. Lester Hutchins, Vice-President
 Rev. David P. Conyers, Secretary
 Rev. J. Albert Gatlin, Executive Secretary

CHRISTIAN STEWARDSHIP IN THE CHURCH
ATTENDANCE CRUSADE

One of the major emphases in the crusade program is that of the stewardship of property. In a program that has as the dominant interest the advance of the cause of Christ there must be included the matter of man's responsibility to God in material things. As we study the matter of expenditures, as a nation, we are made to ask the question asked by the prophet of old, "Will a man rob God?" While it is true that there are wonderful philanthropy and generous giving on the part of many people in our

nation, yet we are made to feel deep anxiety as we consider the national income and its distribution as to expenditures by the people of the nation. As we shall be thinking of planning church budgets in the months ahead, it would be very wholesome if every Methodist would take a careful study of his dollar and see how much of it goes for the work of the church. The following table will give a clear indication of the religious situation in America as it is reflected in the national budget:

U. S. PERSONAL INCOME AND EXPENDITURES

	Billions of Dollars	Per Capita	Per Cent of Total Personal Income
1. Food	\$ 61	\$ 393	24%
2. Housing and household operation	49	318	19%
3. Personal taxes only	29	189	12%
(Total Govt. Receipts—\$86,806,000,000; \$564 per capita, 34% of Total Personal Income)			
4. Clothing, accessories, and jewelry	24		
5. Personal care, medical care and death expenses, personal business	22	159	9%
6. Transportation	22	142	8%
7. Personal Savings	17	141	8%
8. Recreation	11	110	7%
9. Alcoholic beverages	9	73	5%
10. Tobacco products and smoking supplies	5	60	4%
11. Welfare activities, foreign travel and remittances, net, and private education and research	4	31	2%
12. Religious bodies	1	26	1½%
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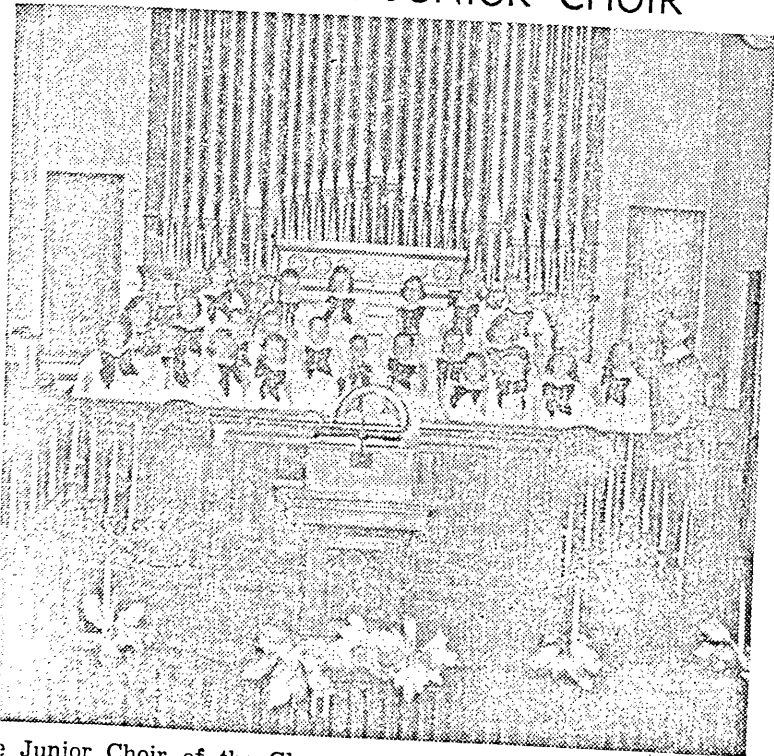
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The Sunday School Lesson

REV. H. O. BOLIN

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



LESSON FOR JANUARY 31, 1954

HOW CAN WE HELP THE SICK?

READ THE ENTIRE LESSON FROM YOUR BIBLE:
John 4:43-5:47. Printed Text: John 5:2-18.

MEMORY SELECTION: *I came that they might have life, and have it abundantly.* (John 10:10)

This is the fourth of our nine lesson UNIT V: "CHRIST SPIRITUALLY INTERPRETED." The first lesson had to do with commercialism. People have always been more or less materialistic. They were commercializing religion in the time of the Lord's sojourn in the flesh, and the same sin is still with us. The second lesson raised the question as to the meaning of being born of the Spirit. Spiritual birth is as necessary to spiritual life as physical birth is to physical life. The third lesson raised the question concerning certain man-made barriers and gave suggestions as to how they were to be eliminated. The one and only thing that will eliminate these barriers is love—supreme love to God and brotherly love to all people. The theme of our lesson today is also in the form of a question: "How Can We Help the Sick?"

This is our quarterly temperance lesson. Those who selected the Bible passages for the lesson did so on the theory that alcoholics are sick people. The scientists fully bear them out in this assumption.

A Look At The Scriptures Healing Waters

The printed portion of our text begins by calling attention to a certain pool that existed at that time in Jerusalem, near the sheep gate. This was a mineral spring which had some curative values. There were several such springs in and around Jerusalem at that time. As is true with most mineral springs, this spring was intermittent, that is it boiled up from the bottom at intervals. The passage speaks of it as the troubling of the water. At the time of this upward surge of the water there was more mineral present than common, coming as it did from the depths of the earth. Those who stepped in at that particular time received greater help from the medical properties of the water.

There were five porticos or porches built around this pool on which were laid the sick who were seeking healing, or any other type of help as to that matter. There was a sick man on one of these porticos on that occasion who had been there for thirty-eight years. That is a long time to wait, but there he was. Jesus saw him. The Lord was always looking for the most hopeless cases. He raised a question with the man: "Do you want to be healed?" That was not a useless question as some seem to think. God has created people as free moral agents and he does nothing for people, who are old enough to choose for themselves, against their wills. It is a fact that most sick people want to be healed, but there are a few who seem to enjoy ill health. They dread the responsibilities of normal life. They enjoy the sympathy conferred upon
Page Sixteen

them by their well-wishing friends.

The man's reply to the Lord's question: "I have no man to put me into the pool," implies two things; first, the man did not have many friends; and second, the pious Jews around Jerusalem were making a mock of religion. They talked a lot about their piety, and even went so far as to accuse the Lord of being a sinner, but their religion was all a matter of words. They would not even lend a helping hand to a sick person.

The Lord did not help the man into the water, but he did that which was more important, he healed him. He also told him to take up his pallet and walk. The man did as he was instructed. It was the sabbath. It was not lawful for a man to carry a pallet on the sabbath. The critics were on hand. They condemned the man as a sabbath breaker. The foolishness of the condemnation is seen in the fact that had the Lord, along with others, picked up the man on his pallet and moved him from one place to another these pious critics would have called it an act of mercy.

A Question As To Authority

After condemning the man for carrying his pallet on the sabbath, these critics asked him who told him to do it. The man went on to tell them that the person who had healed him told him to take up his pallet. He felt, and truly so, that the very fact that his man could heal him also gave him authority to tell him what to do. No one can be healed without faith and there is no vital faith without obedience. "Faith without works is dead, being alone."

When the critics first approached this man he could not tell them just who had healed him. In the excitement of the experience he had not learned the identity of Jesus and he had quietly passed off of the scene. Later the Lord found the man in the temple and warned him against further sinning. The man then went to the critics and told them that it was Jesus who had healed him. We can rest assured that he did not do this with any ill will. He greatly admired the Lord for the miracle he had performed and he felt that these critics might be led to change their minds concerning him.

The fact that the Lord said to the man, "Sin no more, that nothing worse befall you" implies that the man's disease had been caused by sin. This is not true of all disease. Some of the best people on earth get sick. But it is a fact that much disease today is caused by sin. The laws of health are God's laws the same as are the moral laws, and it is a sin to wilfully break them just the same as it is to break moral laws.

The man's answer as to why he was carrying his pallet on the sabbath was that he was told to do so by the person who healed him. The Lord's answer as to why he did it on the sabbath was "My Father is working still, and I am working." That is one of the strongest statements in the whole Bible as to the oneness of Christ with God the Father. There is a sense in which God cannot rest on the sabbath as others do. His work must go on at all times. He sustains this universe and this work cannot cease for even one moment. He is the source of all life. The Bible tells us that in him all things live and move and have their being. He, therefore, cannot rest even one moment from giving life. Our memory selection goes on to tell us that the purpose of the coming of Christ was that people might have the abundant life. The Lord's critics were absolutely right in saying that he was making himself equal with God. He not only was making himself equal with God but was making himself one with God. If Christ had merely been a pious Jew, he might have done as the Pharisees wanted him to do, but being the Son of God and one with God he could not rest for a moment from the tasks of showing mercy and giving life.

The Lesson Applied

As stated above this is our quarterly temperance lesson. The question might arise, in what way does the lesson material apply to the matter of temperance? There are several applications. In the first place this sick man had been made ill by his own activity; he had brought his trouble on himself. Any person who is intemperate about anything is likely to make himself sick. That is true in the matter of over-work. Many people literally work themselves to death. It is equally true in the matter of over indulgence in pleasure, even though the pleasure may be legitimate. Little wonder Paul would say, "Be temperate in all things." Our church teaches that all be temperate with regards to things that are right. We do not teach temperance in the matter of alcohol as a beverage. We feel that the use of alcohol in this way is wrong from the first drop on to larger quantities. This is because it is a narcotic and has habit-forming properties just as morphine does. We, therefore, teach total abstinence with regards to it. The safest and only wise thing to do with regard to alcohol as a beverage is to leave it entirely alone. This is true for several reasons, even though one might drink moderately all of his life and never become an alcoholic. May we note some of these reasons briefly:

First, the moderate drinking of a person often leads others to drink. All people have influence over others, and they are responsible to God for what is done to others by their influence. They themselves might not become chronic drunkards, but many who start drinking because of their influence may become alcoholics. This is often true in the case of moderate drinking parents in their influence over their children. The writer could give you case after case, naming children who have become alcoholics through the influence of their moderate-drinking parents. The record shows that the majority of young people in the universities of our nation drink, and it also shows another thing, seventy per cent of those who do drink got their start along this

line in their own homes and under the influence of their parents. Many of these parents, as well as the young people, are members of the various churches. Many of these young people will become hopeless alcoholics and can trace the beginning of their downfall right back to their own homes and parents. No person who claims to be a Christian has a right to participate in anything that is likely to completely ruin the life of another.

Secondly, we are living in a machine age. We earnestly pray and long for peace because many of our young people are being killed and much of our property is being destroyed in war. The records show that far more people are being killed by machines in the hands of irresponsible people and far more property destroyed than was ever the case in war. A lot of this havoc is caused by drinking alcoholic beverage. We hear a lot of talk of the menace of drunken drivers of automobiles, when the truth is the moderate drinkers who drive are even a greater menace than are those who are completely under the influence of liquor. It has been scientifically proved that even a small amount of alcohol will slow up a person's mental reaction and thus become the contributing factor in fatal accidents. If the veil could be completely lifted and the citizens of this nation could get a full view of the trouble caused by alcoholic beverage in the way of crime, ill health, and accidents they would put it down with a zeal that would never permit it to rise again. This would be done from the standpoint of common sense to say nothing about religion.

The biggest tragedy of the whole situation is that in spite of the uselessness, foolishness, and danger of drinking the consumption of alcoholic beverage is on the increase. This lesson is being written on January 8. Just this morning an article appeared in the Arkansas Gazette with the following head lines: "Liquor Drinkers Gulp 200,000,000 Gallons." The article went on to say, "Americans drank approximately 200,000,000 gallons of liquor last year, a survey showed today. Business Week magazine which conducted the survey, said the 1953 consumption was a jump of from 7 to 9 per cent over the previous year." The greatest danger this nation faces today is not Communism, but internal corruption, and the number one enemy of this nation is liquor. Let those who deal in the traffic have at least enough manhood left not to call themselves patriotic. They have enough against them without becoming carping hypocrites.

The Scripture passage of our lesson today tells of a man who was sick. He had brought his trouble upon himself. He had reached the point when he was almost friendless. He needed help. Christ helped him. This man is a picture of the hundreds of thousands of sick alcoholics of our nation. As Christ did of old, we must lend them a helping hand.

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