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Area Report On Attendance Crusade Very Encouraging

ACCORDING to a report from Eugene E. Golay, Director of the Church Attendance Crusade, "The South Central Jurisdiction Church Attendance Crusade is bearing abundant fruit." The report for February shows a decided gain over the January report. In January the total attendance was 32% of the church membership. February shows an attendance of 35%. The evening attendance in January was 9% of total membership; for February evening attendance was 11%. Sunday School and MYF also show excellent gains.

In the Arkansas-Louisiana Area, with two districts not reporting, the total attendance at the two Sunday church services was 111,094 in February. The total attendance in Sunday School was 85,142. There were 12,362 in attendance on the M. Y. F. services.

It is the general feeling that the Attendance Crusade is growing in momentum. It is expected that week by week the totals in reports will grow, leading to a wonderful climax at the Easter period.

Malenkov Changes Soviet Propaganda Line

SINCE the close of the late war leaders of the Soviet Union have, for home consumption, played down the destructive powers of the atomic bomb. That was true because, in the beginning of that period, the Soviet Union did not have the atomic bomb.

It was Stalin himself who, in 1946, said, "Atomic bombs are intended to frighten the weak-nerved, but they cannot decide the outcome of war, since atomic bombs are by no means sufficient for this purpose."

Also, through this period statements by Russian leaders, that have referred to the possibility or probability of a Third World War, have almost invariably included a statement that such a war would mean victory for the Soviet Union and the defeat and downfall of the capitalistic nations.

Some days ago, Premier Malenkov, in a pre-election statement, made a decided and very significant change in the Soviet propaganda line. He stated that the Soviet government is opposed to further continuance of the "cold war." He based his opposition to the "cold war" on the fact that such a policy is—to quote—"a policy of preparation for a new World War that, with modern weapons of war, MEANS THE DESTRUCTION OF WORLD CIVILIZATION."

This is the first time that a recognized leader of Russia has publicly acknowledged that Russia, as well as the "capitalistic nations" would be destroyed by a Third World War. It is the first time that the masses of Russia have been informed by one of their leaders of the deadly dangers of "modern weapons."

With leaders behind the Iron Curtain, as well as leaders of the free world, knowing the power of "modern weapons", it is not likely that either would deliberately start a war that would "mean the destruction of civilization." Both know also that there is constant danger in the "cold war." There is always the danger under such conditions, that some incident might create a situation that could plunge the world into a suicidal war despite our fear and dread of it. Having come to a time when Russian leaders publicly acknowledge that their nation, as well as ours, would be destroyed by another war, there may be some hope of an understanding.

Why Attend Sunday School? For Needed Spiritual Balance

IT was Wadsworth who wrote, "The world is too much with us; late and soon." These words, more than a century old, are just as true now as when Wadsworth wrote. In fact, there has never before been a time when it was possible for the world to press in upon us quite so closely and so continuously as today. We are now next door neighbors to people at the ends of the earth. Whatever happens of note, anywhere in the world, comes to us in minutes over radio or television, followed very shortly with the details in the daily press.



This press of the world is not confined to adults. Young people are constantly aware of it. Even children in our homes feel something of the heartthrob of the world as radio and television make world events seem to be common everyday experiences even in the privacy of our homes. Everyone, from mature adults to little children desperately need something to counterbalance this press of the world, lest we come to believe that the world, with its countless, insistent voices, is the only voice there is.

One of the most wide-spread and most helpful opportunities we have to find relief from the ever-present clamor and demands of the material world is found in the various services of the church. But for the church we would soon lose our spiritual perspective and become so engulfed in and possibly so captivated by the world that we would completely surrender to it.

If our children are to have anything like a well-balanced view of the relationship between the material and the spiritual world, they need, in addition to the influence of a Christian home, the spiritual interpretation of life to be found in a well-ordered Sunday School. There is little emphasis, either in their school life or play life, on the fact that they are creatures of two worlds while they live in one. Of this they should be reminded repeatedly.

For adults, especially, "The world is too much with us; late and soon." We too need a place where we can turn aside from the busy, complex demands of the work-a-day world and quietly give time and thought to the fact that we have a spiritual life infinitely more important than our physical life. Sunday School meets this need for all age groups. No other agency of the church has an organization or a program so well fitted to minister to the whole family as the Sunday School.

New Book On Christian Teaching

THERE have been numbers of books published which have dealt effectively with the field of Christian education and Christian teaching but none will be of more practical value to the pastor, the church school teacher, or church school administrative officer than John Q. Schisler's "Christian Teaching in The Churches" which has just been published by Abington Press (\$2.50). Written by a man who served several years as a pastor in the North Arkansas Conference and many years as a leader in Methodism's Christian education program, as an executive with the Board of Education this book offers to the reader the mature judgment and wisdom of one who is recognized as a leader in this field. It is written in a non-technical style, is concise, and spells out in a clear, understandable way the important function of Christian teaching in the local church.

Again and again, Dr. Schisler suggests specific and practical ways of working out a program of Christian education for children, young people and adults. The book is the result of patient research and reveals that the writer has a clear understanding of those forces which are at work in the world today which would hinder the progress of the Kingdom. The book deals in a most practical way with the broader aspects of the church school and its component parts, the nature and duties of its administrative officers and the place which the pastor plays in giving overall direction to the total program. Chapters on worship and evangelism in the church school are unusually helpful.

Churchmen who are concerned about the relationship of religion and public schools will find an excellent treatment of this issue in a chapter in which Dr. Schisler suggests what should not be done and what should be done in developing an effective weekday program of Christian education.

This book should find its way into every church library, each pastor's study, each church school superintendent's hands and made available to every church school teacher.

Character Still An Asset

WE were interested in a page one article in Sunday's Arkansas Democrat by one of that newspaper's staff writers who had conducted an informal poll among girls in which these young ladies, attending a state meeting of the Future Homemakers of America, were queried about those traits most desired in a future husband. Of those reported on, most of them listed character or some related trait as the first requirement in meeting their ideal. There was, of course, nothing official about the poll but it does reflect what is a person's most priceless possession, character—that is, if he has it.

We are an avid reader of the classified section of newspapers' want ads, including the "Help Wanted" sections. It is not at all unusual to find among the qualifications set forth by a firm or individual desiring to employ a person the qualification of "good moral character." Just this past week we were talking with a man who has the responsibility of directing the large staff of employees working for a certain concern, and he was telling us that no matter how desperate the company might be for more workers, he never hired any person who applied for work

(Continued on page 4)

BEING A METHODIST IS SERIOUS BUSINESS

A Sermon by Rev. Jack Midyett, Pastor of
Haynesville Methodist Church

"If any man would come after me, let him deny himself and take up his cross daily and follow me." Luke 9:23 (RSV)

THERE is one thing you can say about the early Methodist movement and that is, "Being a Methodist was serious business".

Wesley continually preached to large crowds, sometimes numbering toward 20,000 and more. But he was never deceived by a crowd. He was interested in the quality of life shown in the converts, not in numbers. In this, Wesley had the mind of the Master. Being a Methodist *was* serious business!

Jesus said: "If any man would come after me, let him deny himself and take up his cross daily and follow me." Being a Christian was serious business!

I wonder how many Methodists today consider it serious business to be a Methodist Christian? I am not saying—I am just wondering!

Let's take a look at some of the things which were required or expected of a person who became a part of the Methodist movement in Wesley's day and in the early days of America.

Required A Sincere Desire

One of the first things we see is that being a Methodist required a sincere desire on the part of the person who wanted to be one of this company.

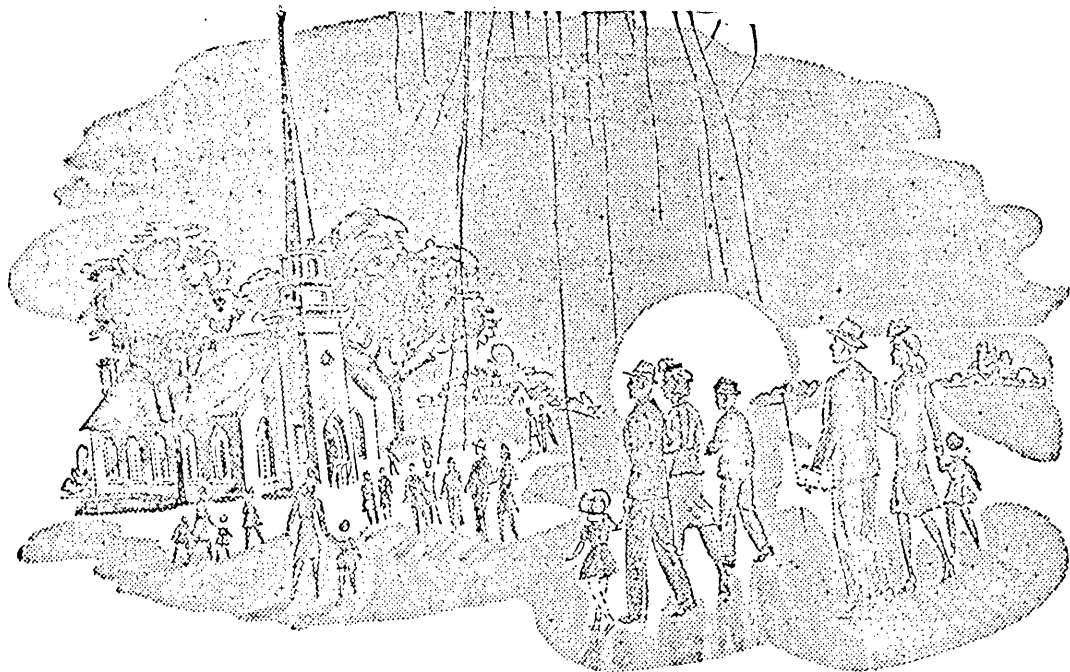
Here was a definition of a Methodist society in those early days: "A company of men having the form and seeking the power of godliness, united in order to pray together, to receive the word of exhortation, and to watch over one another in love, that they may help each other to work out their own salvation."

No person was admitted into the Methodist fellowship unless it was felt that he was honestly seeking the power of godliness. In other words, a person had to mean business if he wanted to be a Methodist!

"Membership in the Methodist Church was a prize to be sought; it was offered only to those who gave lasting evidence of a change of life, who entered a class and continued in attendance, and who, after the most searching examination by local leaders and the traveling preacher, were formally recommended for the great honor."

Did you notice the phrase in this quotation—"those who continued in attendance"? Attendance was important in those days. It is important in our day. It is a needed emphasis that our Church is making at the present time in our nation-wide Attendance Crusade. We are trying to say to every member of our great Church, "Being a Methodist is serious business!"

Here is what our Book of Discipline says about admission into the Church: "All persons seeking to be saved from their sins and *desiring* to live the Christian life are eligible for membership in The Methodist Church." The thing, therefore, that is expected of every Methodist is that he show a *sincere desire*—that he take his religion seriously!



Demanded A Great Discipline

Being a Methodist in the early days of our Church not only required a sincere desire on the part of those who wanted to be part of the movement, but also demanded a great discipline.

Wesley had a lot of rules for his preachers, rules which are still in effect today, such as: "Be diligent. Never be unemployed a moment. Never be triflingly employed. Never waste away time; neither spend any more time at any place than is strictly necessary." If these rules, and all the others, mean anything, they mean that being a Methodist preacher demands a great discipline.

Wesley also had rules for the Methodist members, too. They are known as the General Rules. And, if these rules mean anything they mean that being a Methodist member demands a great discipline, too.

I imagine if one of the early circuit riders could come back today and stand in our pulpits he would say some things that might make us a little uncomfortable. I can imagine such a preacher saying:

"Brothers and sisters (even this would sound a little strange to our ears) . . . Brothers and sisters, you have been trying to make your Christianity too easy. You build beautiful churches; you have glorious music; with loveliness you stimulate your souls to worship. Now, this is all right. But, to be a Christian is more than that.

"Brothers and sisters, remember that there is a cross at the heart of Christianity. You have beautiful crosses in your churches. But, don't forget that Jesus died on an old rugged cross.

"You are living in a day when you complain of the high cost of living. But, there has never been a day when it was easy to be a Christian. There is always a great discipline demanded of those who would follow the Master."

This preacher of an earlier day would continue: "Brothers and sisters, we need the discipline of regular worship, regular prayers, regular Bible reading, regular Sunday School attendance, and regular giving. You cannot be a Christian in a haphazard, slipshod way. You cannot be a Christian only when you feel like it, or at your convenience."

This preacher today wants to say, too: "Being a Methodist Christian demands a great discipline. It is a serious business!"

We hear the words of the Master: "If any man would come after me, let him deny himself and take up his cross daily and follow me."

Expected A Marked Development

There was a third thing that was expected of the early Methodists—they were expected to show a marked development in their religious lives.

In fact, they got rid of those who did not show any improvement. There were times when the expulsions and withdrawals outnumbered the faithful allowed to remain within the fold.

I wonder how many members we would have left if we dismissed everyone who had not shown

any improvement, say in the past year, or perhaps in the past five years?

The early Methodists were constantly encouraged to seek new levels of life. One feature of the early Methodist movement was the Class Meeting. A class was composed of about twelve persons, with a leader. The classes met each week and it became the business of the leader to conduct a public examination into the manner of life of each member of the class, to praise those who were living well, to admonish those who were falling before temptation, and to exhort all to go on in the way of holiness.

Listen to a Class Leader as he examines one member:

"Brother Watson, how has it been this week with your soul?"

Stammeringly, the lad from the farm just outside the village would rise to his feet. Words would not seem to come. At last, with a mighty wrench, "I thank the Lord, well", he would mumble, and sit down.

But the old leader was not satisfied.

"Praise the Lord", he would encourage, and then the probe would go in. "No wrestlings with temptation?"

"Yes". The lad's head might hang, but there was never any thought of holding back an answer.

"Did that old temper rise up again?"

"Yes".

"And did you win the victory?"

"Yes, thank God."

"Hallelujah, Brother Watson. Go on as you are and one day the crown incorruptible will certainly be yours."

It was expected that every member of the class show some improvement in his life as a Methodist and as a Christian. It has been said: "It is doubtful whether in all the record of religious gatherings since the days of the apostles there has been such an instrument for personal upbuilding as this."

Sometimes I think it would be a good idea to revive the idea of the Class Meeting. However, we have other methods at our disposal today. We have the worship services of the church. We have the classes in our Church School. We have helps for personal and family devotions. We have the privilege of practicing Christian stewardship. However, the goal is the same—if one is a Methodist he is expected to show a marked development.

Being A Methodist Is Serious Business

I think the time has come when we faced the facts—being a Methodist is serious business! We are more than a club of nice folks who eat their piece of pie and go home.

There are over 9,000,000 Methodists in the United States. I wish that everyone of them felt that being a Methodist Christian is serious business. I cannot do much about 9,000,000 Methodists. But, there is *one* Methodist that I can do something about, and that's *me*.

There is *one* Methodist that you can do something about, and that's *you*.

ARKANSAS METHODIST

THE METHODIST CHURCH AND THE PROBLEMS OF WAR AND PEACE

By H. W. JINSKE, Cultivation Secretary, North Arkansas Conference

Committee on World Peace

THE Bishops of the Methodist Church are now launching a "Crusade for World Order."

It is their answer to the action taken by the 1952 General Conference. This conference responded to one hundred sixty-five memorials from local churches, individuals, District and Annual Conferences for constructive legislation on the issue of War and Peace. The General Conference received more memorials on this issue than on any other. It goes to show that the rank and file of our laymen and ministers are interested in this issue and demand that the church do something about it.

The Bishops' Crusade centers around four fundamental issues: The Meaning of Peace; The United Nations; Disarmament; and Charter Review and Revision. In this brief discussion let us take up the United Nations.

On Page 634 of the 1952 Methodist Discipline we read: "The time is at hand when the church must

rise in its might and demand an international organization which will make another war impossible." On page 643 we find the following statement: "War makes its appeal to force and hate, Christianity to reason and love. It does not satisfy the Christian conscience to be told that war is certain or inevitable. It staggers the imagination to contemplate another war with its unspeakable horrors in which modern science will make possible the destruction of whole populations. The methods of Jesus and the methods of war belong to different worlds."

There are those in our country who are trying to discredit the United Nations. Many of the statements they make about it are fallacies and half truths. Here are some of them and the answers thereto as compiled by the Church Peace Union of New York City. Our own Dr. Ralph Sockman is a member of this union.

The Fallacy—The U. N. threatens to destroy U. S. Sovereignty.

The facts—The U. N. is based on the principle of the Sovereign Equality of its members. (U. N. Charter)

The fallacy—The U. N. threatens the destruction of our Constitution.

The facts—The Supreme Court of the United States in the case of *Askura vs. the City of Seattle* ruled: "The treaty power does not extend as far as to authorize what the Constitution forbids."

Fallacy—The U. N. is a nest of Communist spies.

The facts—There is nothing to spy on in the U. N. All its debates and discussions are open to all its members. The United States still has authority over its own members to prosecute for espionage or subversion.

Fallacy—The U. N. is controlled by Soviet Russia and Communists.

The facts—No major Russian Proposal in the U. N. has ever been able to overcome the opposition of the United States and the free world. Russia can rarely count on more

than five supporting votes of the sixty in the General Assembly of the U. N.

Fallacy—The U. N. can send American boys to fight anywhere any time.

The facts—The U. N. has no power to force any nation to send armed forces anywhere. Armed forces in Korea have been sent by their own governments. The United States has the right to veto any action of the U. N. Security Council dealing with armed force or any other important matter.

Fallacy—The U. N. does not name God in its Charter.

The facts—The Constitution of the United States does not name God. Does this make the United States Atheistic?

Fallacy—The U. N. is impotent—Just a debating society.

The facts—In the U. N. people have a chance to talk out their problems and not shoot them out. It has ended a shooting war in Palestine; got Russian troops out of northern Iran; helped Indonesia in her struggle for Independence; and is keeping peace between India and Pakistan. If it were not for the U. N. all of Europe might be under Russian control today. Russia evidently senses the moral and military strength of a united free world.

ALICE AND PHOEBE CARY, HYMN WRITERS

By ANNA KING DAVIS

*One sweetly solemn thought
Comes to me o'er and o'er,
I am nearer home today
Than I have ever been before,*

*Nearer my Father's house
Where the many mansions be,
Nearer the great white throne
Nearer the crystal sea,*

*Nearer the bounds of life,
Where we lay our burdens down,
Nearer leaving the cross,
Nearer gaining the crown.*

—Nearer Home, Phoebe Cary

This hymn of Phoebe Cary's is known and loved around the world. Few hymn books are without it. Perhaps just as well known and loved are some of Alice Cary's hymns. She wrote—

*Each fearful storm that o'er us rolls
Each path of peril trod,
Is but a means whereby our souls
Acquaint themselves with God.*

* * *

*To find some sure interpreter
My spirit vainly tries.
I only know that God is love,
And know that love is wise.*

These are some of the hundreds of beautiful hymns and religious poems written by Alice and Phoebe Cary.

Rarely have writers been better prepared for their work by inheritance and the circumstances of their lives than Alice and Phoebe Cary. Alice was born in 1820 and Phoebe in 1824 on a farm near Cincinnati, Ohio. The sisters cherished all their lives memories of their happy childhood "in the brown house, low and small" where they were born, the cherry and apple trees whose boughs brushed their windows, "the deep old well", "the sweetbrier under the window sill", "the woods and corn-fields a little brown."

Their father was Robert Cary described as "a tender father who sang, his children to sleep with holy hymns and habitually went about his work repeating the grand old Hebrew poets, and the sweet and precious promises of the New Testament."

Mrs. Cary, good mother and capable housewife, somehow always found time to read and keep herself informed on the religious and political issues of the day. So from their parents Phoebe and Alice received a rich religious heritage.

The sisters were sensitive, imaginative children. They attended the district school, walking the mile and a quarter daily. At home they were taught knitting and sewing, spinning, cooking and churning. Phoebe became expert at knitting and sewing. Alice liked the housekeeping duties. By the time Phoebe was 8 and Alice 12, the family farm was paid for and a new and larger house was built.

But tragedy and death seemed to stalk their meager prosperity. Two little sisters, Rhoda and Lucy, died within a month of each other. The mother's death followed in 1835. Two years later Robert Cary married again, a hard uncultured woman. To her life was work. She could not understand the Cary way of lightening hard labor with idealism and song. She had little sympathy for Phoebe and Alice and their ambitions.

So the girls scrubbed and baked by day and studied and wrote by night. Their library was small—a Bible, a Hymn Book, The History of the Jews, a U. S. History and Popes Essays. The only newspaper taken by the family for many years was a religious paper called The Trumpet. So most of their home reading was of religious literature.

When Alice and Phoebe were 17 and 13 they began writing down

the songs that came naturally to them. Eventually these poems found their way into weekly journals and religious papers. It was at this early age that the Cary sisters determined that all the world would one day read and love their poems. From that time they studied and wrote tirelessly to achieve that ambition. Horace Greeley read their poems, became interested in the girls. He visited them at their farm home and became their friend and benefactor. In 1849 the young poets collected, revised and had published in one volume all their previously published poems. This book represented 12 years of work and study.

The next year Alice Cary left her childhood home and went to New York City to live. She had little money but boundless ambition, patience and faith. Within a year she sent for Phoebe and their 20 year-old sister to join her. They made themselves a home, at first only a few rented rooms in an unfashionable neighborhood. But Alice papered the rooms, Phoebe painted the woodwork and framed pictures. Soon their rooms took on "the cozy look of home". By constant hard work and frugal living they made their living. When financially able, they moved to better quarters. Finally they bought a home. Then they began buying books. Eventually they acquired one of the best private libraries in New York City.

The same womanly qualities which made their house a home, attracted people to them—religious leaders of all denominations, artists, literary people. Horace Greeley, John G. Whittier, P. T. Barnum, Mrs. and Mr. Stoddard and many others enjoyed their Sunday afternoon receptions. Alice contributed her sympathy, tact and gentleness to these gatherings while Phoebe brightened them with her wit and cheer. Their

pastor called their home "a warm place in a huge metropolis".

The Cary sisters were interested in all the important issues of the day, religious questions, slavery, women's rights. They worked tirelessly for better living conditions among the underprivileged. Alice, although inclined to shrink from public appearances, became the first president of the first woman's club because she was convinced it would become a great power for good.

It was during these happy successful years that Alice and Phoebe did some of their best writing. They wrote children's poems like—

*Three little bugs in a basket,
And hardly room for two
And one was yellow, and one was
black
And one like me, or you.*

They wrote swift moving ballads and religious poems.

The death of the younger sister brought great sadness to Alice and Phoebe. Not long afterward Alice became a cripple but continued to write until her death in 1871. Phoebe passed away a few months later.

It was in their hymns that Alice and Phoebe fulfilled their mutual desire to write poetry which would be known and loved by all people. They believed in a God of loving kindness. They fulfilled His laws in their daily lives. Their spiritual life and beliefs are reflected in their hymns.

Alice Cary's Dying Hymn expresses faith and exultation in the hour of death—

*Earth with its dark and dreadful ills
Recedes and fades away.
Lift up your heads, ye heavenly
hills!
Ye gates of death give way!*

*My soul is full of whispered song,
My blindness is my sight.
The shadows that I feared so long
Are all alive with light.*

*The palace walls I almost see,
Where dwells my Lord and King.
O grave, where is thy victory!
O death, where is thy sting!*

NEWS AND NOTES ABOUT FACTS AND FOLKS

ANY CHURCH in need of a church secretary who would also be helpful in the program of the church, may contact the office of the Arkansas Methodist.

MISS NELLIE DYER of Conway, who was interned for a number of months by the Communists, told of her experiences at the Vantrease Memorial Methodist Church, El Dorado, on Sunday evening, March 21.

DR. D. L. DYKES, JR., pastor of Central Methodist Church, Fayetteville, was guest speaker at the meeting of the Methodist Men of Winfield Church, Little Rock, on Monday evening, March 22.

DR. GEORGE B. ROBINSON of the General Board of Temperance of The Methodist Church, Washington, D. C., spoke at the evening service of the Methodist Church of Atkins on Sunday, March 21. Rev. George Stewart is pastor.

DR. J. H. HICKS of the Perkins School of Theology, Dallas, will teach in the Jonesboro Training School which will be held April 4-8 at Fisher Street Methodist Church, Jonesboro. Dr. Hicks will teach the course on "Teaching the Bible to Children."

THE BOYS' CLUB CHOIR of El Dorado, led by Alva Waddell, sang at the evening service of the Vantrease Memorial Methodist Church, El Dorado, on Sunday evening, March 14. A fellowship hour was held in the new Fellowship Hall following the service when a film, "All Around Arkansas" was shown and refreshments were served.

DREW UNIVERSITY recently dedicated its theological seminary chapel to the memory of Dr. Clarence Tucker Craig who died last summer after four years' service as dean of the seminary. The chapel, built in 1900, had never been formally named. Dean Craig had personally supervised its renovation and refurnishing during his final year at Drew.

DR. RALPH W. SOCKMAN is the featured narrator in a special Holy Week series of six quarter-hour programs to be broadcast April 12-18 by 750 radio stations. Produced by The Upper Room, the series depicts six days in the life of Christ, starting with his triumphant journey to Jerusalem and building to his climatic resurrection on the first Easter.

DR. G. RAY JORDAN, of the Chandler School of Theology, Emory University, will preach at the Goddard Memorial Methodist Church, Fort Smith, beginning on Sunday evening, April 4, and closing on Friday, April 9. Dr. Jordan, who has served a number of pastorates and is the author of fourteen books, is in constant demand as a preacher for special services.

REV. ROBERT B. MOORE, pastor of the First Methodist Church, Camden was the speaker at the Men's Sunday School Class fellowship dinner on Thursday evening, March 18, at the Vantrease Memorial Methodist Church, El Dorado. Brother Moore told of his experiences in Alaska when he participated in the Mission, sponsored by the Board of Evangelism. Rev. Fred Schwendimann is pastor of Vantrease Church.

CENTENARY COLLEGE, Shreveport, has been ranked eighth among 40 Southern colleges and universities for "scientific-production efficiency" according to recent announcement by Dr. Joe J. Mickle, president of the college. The rating was disclosed in a book recently published entitled "Origins of American Scientists." Statistic tables were presented in the book showing the "Scientist-production efficiency" of the 40 schools and showed the number of scientists attaining the doctor's degree in a scientific field per thousand male graduates.

DR. BERNHARD W. ANDERSON was elected dean of Drew Theological Seminary in Madi-

son, N. J. by the Board of Trustees of Drew University on March 2. The new dean, who is a member of the California-Nevada Conference, has been professor of Old Testament Interpretation at the Colgate-Rochester Divinity School, Rochester, N. Y., since 1950. Previously he held the chair of Biblical Literature in the University of North Carolina and earlier was an instructor in the department of philosophy and religion at Colgate University. The appointment becomes effective July 1.

BISHOP AND MRS. A. FRANK SMITH were honored on Monday, March 15, when over 1,100 people gathered at the Rice Hotel in Houston to express appreciation for the bishop's 20 years of service to the Texas Conference, believed the longest period of service by one bishop for one conference in the history of Methodism. Present were civic and religious leaders as well as six Methodist bishops, hundreds of ministers and laymen from over the Texas Conference and others prominent in church and state. All of the bishops, both active and retired, in the South Central Jurisdiction, with the exception of Bishop W. Angie Smith and Bishop H. Bascom Watts, who are out of the states, were present as honored guests. Bishop William C. Martin of the Dallas-Fort Worth Area, was the principal speaker for the banquet. Other bishops, including Bishop Smith, spoke in Houston churches on Sunday, March 14.

MISSIONS ARE PEOPLE? Is the title of the World Service leaflet which is to be distributed in our churches on the Fourth Sunday of May. Suzuki-san was a war-orphan, working his way through college. In the leaflet he says, "When I came to Aoyama Gakuin I was determined not to be influenced by this Christian School. . . . However, there were many challenges at Aoyama—the required Christianity courses. . . ." He goes on to say that one teacher used selections from Schweitzer, and that "I was greatly impressed and moved—and I won the battle." Your contributions to Methodist World Service help in the vital and challenging work done by the Board of Missions, also fifteen other agencies of our Methodist Church. Get a copy of this leaflet in your church on Sunday, May 23.

UMPHREY LEE RESIGNS

Dr. Umphrey Lee has resigned as president of Southern Methodist University, Dallas, Tex., effective May 1, due to ill health.

"The presidency of a university is not a part-time job," Dr. Lee said in his letter of resignation to Bishop A. Frank Smith, Houston, chairman of the SMU Board of Trustees. He explained that his doctor had advised a year's rest, followed by part-time work.

"The retirement of President Lee will bring great distress to the university family, to Methodism, to the Southwest and to the entire educational world," Bishop Smith said in his announcement.

Dr. Lee, 61, suffered a heart attack a year ago.

DEATH OF REV. B. F. FITZHUGH

Rev. Ben F. Fitzhugh, pastor of the Good Faith Church in the Pine Bluff District, died on Monday, March 22, in a Little Rock hospital after an illness of several months. He was 71 years of age.

Brother Fitzhugh took the retired relationship in 1949 after 34 years of service. Among some of the charges he had served were Henderson and Twenty-eighth Street Churches in Little Rock, Bauxite, Pullman Heights and Oaklawn Churches in Hot Springs, Keith Memorial, Malvern, Mena, Ashdown and a number of others.

He is survived by his wife, one son, Ben F., Jr., of Little Rock; and two daughters, Mrs. Mildred L. Shults, Pine Bluff; and Mrs. Dorothy Mae Jones, Wilmot. Funeral services were held at Good Faith Methodist Church, Pine Bluff, Wednesday morning with Dr. Arthur Terry, Pine Bluff District Superintendent, in charge.

A fuller notice will appear later.

METHODISTS ENGAGE IN LEGISLATIVE ACTION

Methodists, increasingly are assuming, as Christians, their responsibility for international policies and legislation. A Congressional Directory, for the 1954 United States Congress, entitled REGISTER CHRISTIAN OPINION, is now available—the 11th annual edition. Methodist leaders will be interested in learning that there are approximately 19 Senators, and 84 members of the House of Representatives, who are Methodists.

REGISTER CHRISTIAN OPINION is now used in large quantities by a dozen other denominations, and last year, was publicized by a Roman Catholic paper, bringing a response from several hundred readers who ordered copies from the Board of World Peace, sending their dimes, as so instructed to do by the editor. Single copies are obtainable from the Board of World Peace, 740 Rush Street, Chicago, Illinois, for a dime, with special prices per dozen (50c) and per hundred (\$2.50).

BISHOP MARTIN HONORED

Bishop Paul E. Martin was elected by the Board of Trustees to receive the 1954 Distinguished Alumnus Award of Southern Methodist University, Dallas, Texas. Presentation of the award was made on Tuesday, March 23, at the Highland Park Methodist Church Activities Building.

CHARACTER STILL AN ASSET

(Continued from page 1)

until there had been a thorough investigation to determine the "character" qualifications of the person seeking employment.

Repeated illustrations could be given to prove the point that whether one wants to get married, secure employment, make a loan, or take out a passport, character is still an asset. With so much importance being attached to "character" it is surprising that more attention is not given by a larger number of people to "build up their character" in character-building organizations and groups.

We are quite ready to admit that character, as such, is not to be had simply by associating one's self with a certain group of people or joining any character-building group, even a church, and it is perhaps not the best of motive for a person seeking to better his position socially, economically or otherwise, to seek out a character-building group to help him along. The church is in a unique position here, however, for it stands ready to help any person, no matter how desperate the circumstances may be, who conscientiously and sincerely wants to "Give God A Chance" with his life. For the true Christian, character is a by-product even though it may be an asset.

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ARKANSAS METHODIST

UNDOING OURSELVES

My career as a minister began during World War I, and I spoke in a number of army camps. Frequently I asked the chaplains if they had any suggestions which might guide me in my messages.

Several replied to this effect, "No, we have no special suggestions, except that we think it better to avoid the Parable of the Prodigal Son. It has been overworked around here."



Perhaps that experience prejudiced me against the use of our Lord's most familiar, and probably most forceful, parable. We assume that nothing new can be said about it. We assume that it is needed only where temptations are lurid and life is rough.

But is there not another version of it which comes home to us in our comfortable lives? Do prodigals always fit the pattern of youth reeling through riotous indulgences and ending in rags among the swineherds?

Let's begin by giving the younger son the benefit of the doubt as to his motives. Maybe he was not just a ne'er-do-well.

Maybe he left his father's house because he reasoned something like this: "I cannot live my own life around here. My elder brother is different. He fits this settled, conventional life. But I want to be myself and live my own life."

This longing is not limited to prodigals. No doubt many of us have felt that our home environments kept us from being ourselves. I can understand how many young people become impatient to get out from under the parental roof.

I understand too how young people often desire to get away from the conventional living into which we adults tend to settle, with its round of repetitious trifles, its sometimes stuffy traditions, its polite insincerities. The healthy young person wants to be real. Sometimes he feels he must get out on his own in order to do so.

Why must we think of the prodigal only as one who spends his life in riotous living? Men waste the substance of their lives without becoming drunkards and down-and-outs.

Over there is a man who has allowed the fine strong body of his youth to become soft and flabby through easy and indulgent living. He may be rich, but nevertheless he has been prodigal and wasteful with his body.

Yonder is a person who began life with a fine clear mind and has trifled with it so that he no longer comes to grips with stern truth. He no longer has the perseverance to think things through or the courage to face unpleasant facts.

Edith Wharton once depicted a society woman who so frittered her mind away that she could not be alone with herself. She had to keep rushing about because she had become too poor company for herself.

Such persons are not in rags or vice. Nevertheless, they are prodigals who have wasted the substance of their minds.

Or I think of a man who came to the city from a godly home where his parents had cultivated in him a conscience as sensitive as a fine camera. It could take a snapshot of even the most subtle moral wrong. Now he has become so dull of moral vision that he can take a time exposure of the most flagrant evils and register only a dull impression.

He is not a social down-and-out. Quite the contrary, he is up and in. He thinks he is getting on in the world, but what is happening is that the



A Family Goes to Church — Gov. William G. Stratton of Illinois, Mrs. Stratton and their daughters, Sandra and Diane, are greeted at a Sunday service by the Rev. A. Ray Grummon, pastor of First Methodist Church, Springfield, Ill. Methodists are engaged in a national church attendance crusade geared to the theme: "Give God a Chance Now!"

The things we need most cannot be bought. They are given, not because they are cheap, but because they are without price and nobody could ever pay for them.—Woman's Wkly, London.

You cannot impress the world by going to work on the world. You have to start with the individuals who comprise it.—Character Education.

world is getting too much into him. He is a prodigal who has wasted that God-given substance called conscience.

Maybe our Heavenly Father would count many of us His prodigal sons. At this Lenten season isn't it time for us to come to ourselves and say, like the Prodigal of old, "I will arise and go to my Father?"

On A Wide Circuit

W. W. Reid

THERE'S COMMUNISM EVEN IN THE DICTIONARY!

Just how silly and ridiculous can we get? . . .

The other day some churchmen were editing a booklet of hymns. One of their selections had the line: "Praise to Thee for life communal." "Communal" was quickly changed to the less poetic "together." "there is danger that 'communal' (which had definite Christian connotations centuries ago) might offend some sensitive people today."

An Easter prayer asked that Christ "be our fellow traveller along the Emmaus road of life." A church dignitary wrote the publishing agency that his church could not use this service of worship "because the prayer has communistic overtones."

A school was planning to give a play, produced by a religious group, as a benefit performance to secure games equipment. But a church-related war veteran organization forced its withdrawal for "containing communistic propaganda." The play was a dramatic effort

to show the barrier that can arise among children "when parents fail to teach tolerance of other nationalities and other faiths."

Not so long ago, a section of a 2300-year-old Greek farce, "Congress of Women," was deleted in a New York City performance, allegedly because the directors feared "the play might be labelled communistic." Among the deletions was the satirical speech of Praxagora:

"The rule which I dare to enact and declare, Is that all shall be equal and equally share All wealth and enjoyments, nor longer endure

That one shall be rich, and another be poor, That one shall have acres, far-stretching and wide,

And another not even enough to provide Himself with a grave: that this at his call Should have hundreds of servants, and that none at all.

All this I intend to correct and amend:

Now all of all blessings shall freely partake, One life and one system for all men I make."

This, we note, was written B. C. 392; done into English for the entertainment of (duped) Queen Victoria; exposed in 1954 A. D. as communist propaganda!

We have certainly gotten ourselves into a strange psychological slough when we not only look under beds at night but turn over long-respected words by day, looking for the hammer and the sickle; when we have so lost our faith that we can't trust our fellow-citizens to grasp

truth and eschew lies; when we are so uncertain of our economic system that we must fortify it (and ourselves) by sob-sister advertising; when we have so lost our sense of humor that we can't enjoy an ancient Greek comedy without discovering "red intrigue" between the lines!

We fail to see that the very extremes to which we go "to counteract the communist threat to freedom" are themselves the greatest threats to our boasted freedom: veterans of the wars for freedom curtailing the freedoms of others; "investigators" asking questions in a way to arouse suspicion, fear and hate among brothers; teachers and clergy "for fear" withholding the question or the comment that sends men out in search of new truth, new ideas, new adventures.

We find ourselves in whole-hearted agreement with Judge Learned Hand when he says: "Risk for risk, for myself I had rather to take my chance that some traitors escape detection than spread abroad a spirit of general suspicion and distrust which accepts rumor and gossip in place of undismayed and unintimidated inquiry. I believe that the community is already in process of dissolution where each man begins to eye his neighbor as a possible enemy; where non-conformity with the accepted creed, political as well as religious, is a mark of dissatisfaction; where denunciation, without specification or backing, takes the place of evidence; where orthodoxy chokes freedom of dissent; where faith in the eventual supremacy of reason has become so timid that we dare not enter our convictions in the open lists to win or lose."

Louisiana Conference Reports On 1000 Club Program

Monroe Southside and Barksdale

Benefitted by First Two Calls

Concerning The 1000 Club Program

The 1000 Club, the Arkansas-Louisiana Area's current program to meet church extension needs is being developed in the three Conferences in the Area. Membership in the organization in each Annual Conference of the Area is open to all persons, laymen, lay women, ministers who are interested in church extension work.

AIM—To assist financially new church situations at a time when the need for assistance is the greatest,

SPONSORS—Conference Board of Lay Activities in each Conference authorized by the Area Council to undertake the program in cooperation with other Conference agencies and District Superintendents.

COST—Cost to each member is \$10 at time membership is obtained. Club will make additional calls on membership for other contributions of \$10, but not more than three calls can be made in one year or ten calls in 1952-56 quadrennium.

WHO IS HELPED—Only new church situations can qualify to receive financial assistance from the 1000 Club. This could mean that a new church would receive up to \$10,000 if the 1000 members paid in their \$10 contribution when the call is issued.

WHO SELLS MEMBERSHIPS—Contact your pastor, Charge Lay Leader, District Superintendent, District Lay Leader, or Conference Lay Leader. Each Conference is

issuing Membership Cards to 1000 Club members.

Progress to date in the Louisiana Conference is reported here by the Louisiana Conference Board of Missions.

Southside Monroe

The first church to receive aid from the Louisiana Conference 1000 Club was the Southside Methodist

BISHOP MARTIN SAYS:

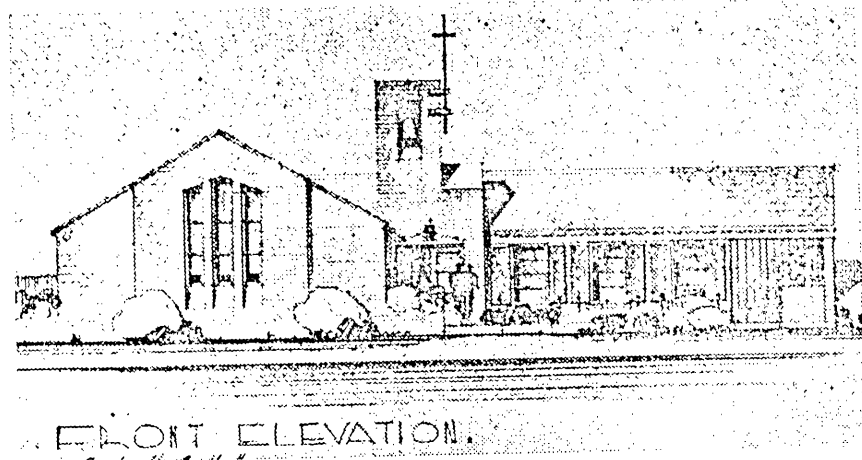
The thought of having a part in making possible a new church for Methodism is an inspiring one. Through the 1000 Club program, it is possible for one to help establish a church which we would not otherwise have. I have been glad to see the response of our people when this very fine idea is presented to them. I could hope we would have two or three of these Clubs in the Louisiana Conference.

Paul E. Martin

Church, Monroe, Rev. Lea Joyner, pastor. They were given a grant of \$5,000.

The church was organized July 13, 1952, and has had a rapid growth. There are at present 257 members. The church has an active Woman's Society, a Methodist Men's Club, a Boy Scout troop, a choir of 21 voices, and a men's choir for Sunday evenings.

SOUTHSIDE CHURCH, MONROE



PROPOSED NEW CHURCH AT BURAS-TRIUMPH

There is a Church School enrollment of 180, the Commissions are organized and functioning, and there is an active Methodist Youth Fellowship. Two worship services are held each Sunday, and there is a mid-week prayer meeting that is well attended.

A parsonage has been constructed with an indebtedness of only \$6,500.00. The total value of the church property is \$40,000.00.

The first unit to be erected was the education building. It was opened for use on January 21, 1954. On that day, 161 attended church school and there were 200 in the morning preaching service. There were 82 present for the evening service and 35 young people attended the meeting of the M. Y. F.

Trinity, Buras-Triumph

Trinity Methodist Church at Buras-Triumph, located on the West Bank of the Mississippi River, 57 miles below New Orleans, will receive the \$10,000 from the third call of the 1000 Club. The pastor is Rev. C. E. Henkel.

Trinity was organized in 1952 by the late Philip Pallotta, under the superintendency of Dr. H. L. Johns. From the beginning, the church has been self supporting as to salary, and has accepted and paid its connectional obligations. It has secured debt-free an adequate and well located building site on Louisiana Highway 1, between Buras and Triumph.

At present they are meeting in a two-room community building which is entirely inadequate for even its present attendance. They have \$7,000 on hand in the building fund and the money from the 1000 Club will enable them to begin immediate construction of their \$30,000 plant. The New Orleans District Board of Missions has underwritten the remainder of the funds necessary.

Barksdale

The Barksdale Methodist Church, Bossier City, received the full amount of the second call from the 1000 Club, \$10,000. Rev. Jerry Means is the pastor.

The church was organized in the summer of 1953, following a survey made by the Christian Witness Mission meeting at Centenary College.

BARKSDALE EDUCATIONAL BUILDING

WARDEN FINDS RELIGION REDEEMING PRISONERS

FORT MADISON, Ia.—The religious education program conducted at Iowa State Penitentiary was described by Warden Percy A. Lainson as "the most potent rehabilitative force" in the prison. "It's an intangible thing but religion seems to become infectious as the program proceeds," the warden said. "Religion seems to do something for the men that nothing else can accomplish. 'Strange as it may seem to persons 'on the outside,' a great many of the men never had any religious education before coming here and once they come in contact with it develop an actual hunger for its spiritual benefits." Warden Lainson said that in his years at the prison he has known a great many men who got their first contact with religion within its walls and that in these cases "a great change immediately became apparent in them." "I don't know the answer," he said, "and I doubt that anyone knows how God works within men, nor can I define the force or power that creates this feeling among our convicts. Yet it is here and we are certain that it will remain here because it is intangible and invisible but a power that cannot be denied." The truth of this, Warden Lainson said, is evident from the fact that each Sunday morning "you see more and more men heading for the chapel service, attendance at which is entirely voluntary, and see and hear inmates encouraging and urging their fellow prisoners to go along and 'try it at least once'."

New Tax Bill Increases Church Deductions

The House Ways and Means Committee recommended that the amount an individual income tax payer is allowed to deduct for charitable contributions be increased from 20 to 30 per cent of his net income. The provision was included in an 875-page revision of U. S. internal revenue laws reported to the House after more than 12 months of hearings. However, the extra 10 per cent deduction would be permitted only on contributions made to "a church, a convention or association of churches, or a religious order; a regularly established educational institution; or a hospital." Otherwise, the existing 20 per cent limit on deductions for charitable contributions will prevail.

411 Chaplains Decorated In Korean Campaign

A total of 508 decorations were awarded to 411 U. S. Army chaplains as a result of service in the Korean campaign, the Chief of Chaplains Office announced. Two chaplains were given the Distinguished Service Cross, second only in distinction to the rarely-given Medal of Honor. Five received the Soldier's Medal and 17 the Legion of Merit. The other decorations were Bronze Stars, 348; Commendation Ribbons, 69, Silver Stars, 36; and Purple Hearts, 31.

Mich. House Approves Bill To Ban Dramatized Liquor Advertising

A bill to ban dramatized beer and wine advertising from Michigan television screens was passed by the House and sent to the Senate. The vote was 56 to 32. It was the first favorable action by any state legislative body in the country to restrict such advertising on television. Two hours of heated debate preceded the House vote as legislators backing the measure fought to keep it from being returned to committee. Leading the fight for passage was the bill's sponsor, Rep. John J. McCune (R-East Lansing), clergyman's son serving his first term in the legislature. Rep. McCune replied to charges by opponents that the meas-

ure "amounts to censorship and an infringement of the bill of rights." He conceded that the bill involved "censorship," but contended that this was an area over which censorship must be exercised. "Children must not be led to believe that the drinking of beer and wine is the socially accepted thing to do," he said. Several legislators questioned the constitutionality of the measure. But Rep. McCune pointed to an attorney general's opinion which held it to be constitutional.

Czech Students Being Pressured To Renounce Religion

High school students in Czechoslovakia are being threatened with reprisals if they do not renounce the Church, a Prague Communist newspaper indicated. Mlada Fronta described a new method by which the Czechoslovak Communist Youth Organization is putting anti-religious pressure on students. It said Communist youths swept into high school classrooms and distributed forms to the students declaring that the signer had given up his religion. "Those who refuse to sign will have to bear the consequences," one Communist youth leader said, according to Mlada Fronta.

Clergymen Take Hospital Course

Thirty ministers, priests and rabbis are enrolled in the second annual course for clergymen being given at Thayer Memorial Hospital in

Waterville, Me. The course was introduced last year by Dr. Frederick T. Hill, the hospital's medical director, to help clergymen be of greater service in their ministry to the ill by giving them a better understanding of the effects certain ailments have on the body and mind. It is given one afternoon each week over a period of three months. At the sessions, the clergymen study deafness, first aid, geriatrics, tuberculosis, mental retardation in children, and psychiatric problems.

S. A. Methodists Hold First Interracial Meeting

Some 400 natives were among the more than 800 men and women who attended an interracial meeting at Metropolitan Methodist church in Capetown, So. Africa. It was the first gathering of its kind in the history of the South African Methodist Church. The meeting was arranged by the Rev. John W. Watson, pastor of the church and chairman of the Cape of Good Hope Methodist District. Aside from official Synod meetings which have always been multi-racial, "European" (white) Methodists and native or "colored" members of the denomination have traditionally met in separate churches. In an address on "The Divine Plan for the Nations," the Rev. Herbert W. Rist, president of the Methodist Conference of South Africa, called upon the country's 500,000 Methodists to "emulate the qualities of greatness that moved Florence Nightingale and Booker T. Washington."

Graham Plans Three Meetings Every Saturday

Three evangelistic meetings will be held at Harringay Arena every Saturday during his three-month London crusade, Dr. Billy Graham announced in London. The American evangelist said he reached this decision following the 30,000 turnout for the first Saturday night meeting. To accommodate the big crowd three separate meetings were held on that night, since the stadi-

um's seating capacity is about 11,000. Now the practice is to be continued throughout the crusade period. No seats will be reserved for the first meeting on Saturdays, to be held in the afternoons, but at the two later sessions reservations for groups will be made.

Church World Service Sets Relief Goal

Church World Service seeks to ship overseas this year "at least" 27,000,000 pounds of food, clothing, vitamins and other relief goods, it was announced by Dr. Wynn C. Fairfield, executive director, New York. The agency, through which 36 American denominations co-operate in relief and reconstruction programs, estimates that about 13,000,000 pounds of these materials will be required to meet minimum needs of distressed persons in European areas, Dr. Fairfield said. The balance will be sent to Korea, India, and Near East and other areas in Asia. He pointed out that the estimates "reflect the minimum needs of the basic program as geared to the contribution ability of the churches rather than to actual needs in the areas of distress." "The actual needs," Dr. Fairfield said, "far surpass the resources of the churches and, in the estimation of the World Council of Churches, are in many instances twice what the churches are able to contribute."

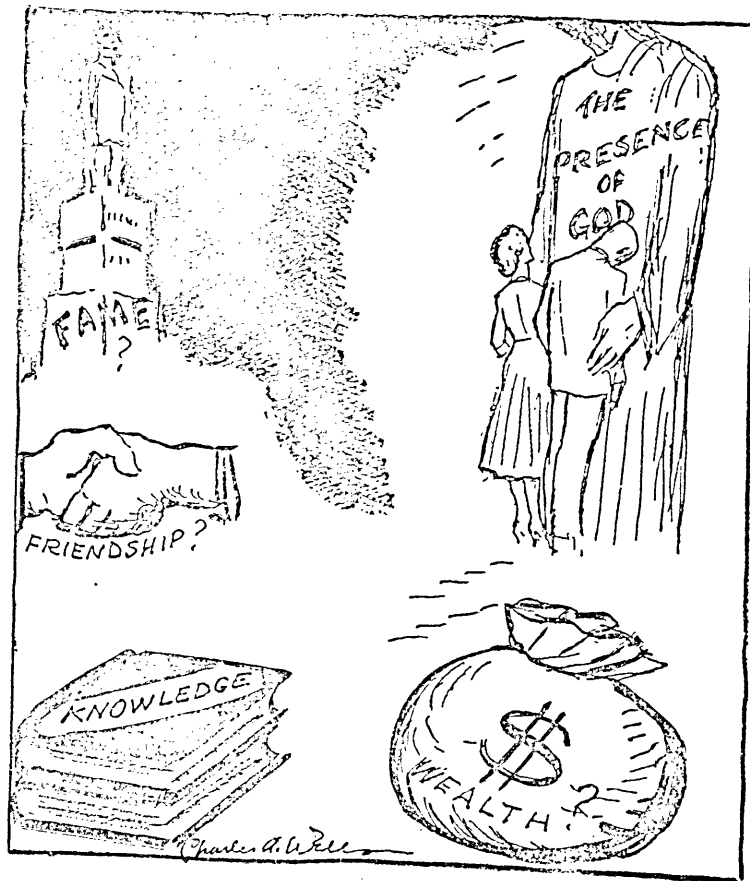
Methodist Leaders Confer With Yugoslav Officials

Methodist Bishop H. Bascom Watts of Lincoln, Neb., conferred in Belgrade with Peter Ivcevic and Miloje Dilparis, members of the Yugoslav government's Commission on Religious Affairs, on the status of religious bodies in this country. The commission supervises Church-State relations in Yugoslavia. Bishop Watts, who is on an official three-month visitation to Methodist Churches in Europe as representative of the Methodist Council of Bishops, was accompanied by Charles W. Mead of Omaha, a banker and prominent Nebraska layman. Mr. Mead and his wife and Mrs. Wayne Harrington of York, Neb., are traveling with Bishop and Mrs. Watts as voluntary goodwill ambassadors to the European churches. Mrs. Mead and Mrs. Harrington are officials of the Methodist Woman's Division of Christian Service.

Indian Paper Raises Missionary Issue Over Pakistan Pact

A Lucknow daily paper has suggested that Indians will have to keep a careful watch over American missionaries as a result of the military pact between Pakistan and the United States. "The question of American missionaries working in India takes on a new complexion with the agreement pledging U. S. arms to Pakistan," said the newspaper, The People, "for the next step would be espionage and preaching of discontent among Indians." Commenting on this statement The Indian Witness, Methodist organ edited by the Rev. Alfred J. Shaw, stated: "We need to face facts and realities," said the editorial, signed by Mr. Shaw. "It is high time that the national Christians take over the complete burden of the Church and its agencies on themselves and that missionaries work with them in such positions as would help them not to be suspected of exercising any political influence."

WHERE HUMANITY FINDS ITS HIGHEST GOOD Chas. A. Wells



A SALUTE TO DIRECTOR OF CHRISTIAN EDUCATION

Mrs. A. A. Barber, Dallas, Texas, is saluted in the February issue of *The Church School* magazine for her "outstanding success" as director of Christian education at the First Methodist Church.

The magazine cover features a portrait of Mrs. Barber and three sketches illustrating her church work. A page one article by the editor, the Rev. Walter N. Vernon, Jr., describes Mrs. Barber as "one of the most creative directors of Christian education in the Methodist Church."

The Church School, published in Nashville, Tenn., is a national journal for Methodist pastors, superintendents and other church workers.

"Mrs. Barber has been the creative spirit behind the laying of many foundation stones for a strong church school—the right workers, good teaching practices, a deep understanding of the Christian faith, adequate equipment, proper use of curriculum, and good morale among staff workers," the magazine states.

The magazine also credits Mrs. Barber for numerous activities outside her local church. She is secretary of the church-wide Committee on Materials for Training in Church Membership, a past vice president of the Methodist Conference on Christian Education, chairman of the Christian Education Department of the Greater Dallas Council of Churches, and a three-time president of the Association of Directors of Christian Education of Dallas Protestant Churches.

Mrs. Barber is also the author of three religious books, and numerous television scripts. She had made 74 personal appearances on radio and television programs based on one of her books, "Jesus in Portraits of Verse."

Some of her TV scripts are being used now on the program, "The Pastor Calls," presented by the National Council of Churches and the Methodist Radio and Film Commission.

ADULT INSTITUTE IN BATON ROUGE DISTRICT

An Adult Institute for all the Methodist churches in the Baton Rouge District was held at First Methodist Church in Baton Rouge Monday, March 8, at 7:30. The meeting included all adult teachers, presidents of adult classes, and superintendents of adult departments from each church.

Mrs. Claude Cochran of Shreveport was the resource leader. Mrs. Cochran is the district director of adult work in the Shreveport area. She is chairman of the Council on Family Life, a certified instructor in adult work and generally recognized as one of the best instructors in the field of adult work.

Rev. Cliff Davis of the Live Oak Methodist Church conducted a short devotional service at the beginning of the Institute. Rev. James Stovall, pastor of the North Baton Rouge Methodist Church and director of young adult work spoke on that field of work.

The purpose of the meeting was to re-examine the techniques of teaching and the literature available to teachers of adult classes.

WORKSHOPS FOR DIRECTORS OF CHRISTIAN EDUCATION

Chicago, March 12—Local church directors of Christian education will be able to exchange experience and secure guidance on their own problems while taking refresher studies at two interdenominational workshops during 1954.

The first will be the West Coast Directors' Workshop at Lucerne Baptist Assembly, Clear Lake, Calif., April 19-24. The other will be the Wisconsin Workshop to be held at Conference Point Camp, Williams Bay, Wis., July 25-31.

Rev. W. Randolph Thornton, executive director of the Department of Administration and Leadership of the National Council of Churches, in making the announcement, said that the holding of the West Coast workshop marked the first geographical expansion of the program since they were begun in Wisconsin in 1946.

The Washington State, Oregon State, Northern California-Nevada, and Southern California Councils of Churches have joined with the Directors' Section of the National Council's Division of Christian Education to sponsor the West Coast workshop. It was started in response to a need expressed at two exploratory meetings in 1952 and a planning meeting in 1953.

Mr. Thornton said also that the workshops were designed to "inspire, enrich, and renew" the spiritual life of participating directors and give them "new insight and enthusiasm" for their jobs. Many directors, he said, have duties which prevent their taking part in the regular worship services of their churches and periodically need to "build up their spiritual blood-banks."

Dean of the West Coast Workshop is Miss Judith M. French, Eden Congregational Church, Hayward, Calif. Associate deans are Miss Ella Magee, University Methodist Temple, Seattle, Wash.; and Rev. Ralph McConnell, First Christian Church, Bell, Calif.

Work groups will be on supervision and leadership, the director's job, youth work, counseling, and home-adult work; with interest groups on radio and TV, rhythmic choir, folk games, and audio-visuals.

This West Coast workshop is open also to ministers of education and assistant, associate, and youth ministers. Lectures and discussion will be held daily along with workshop and interest groups.

Registrations should be sent to the department of administration and leadership, 79 East Adams St., Chicago 3, Ill.

REVISED STANDARD VERSION PULPIT BIBLE RELEASED

Chicago, March 2 — The Pulpit Bible, Revised Standard Version, released March 1, has already passed the 2,000 mark in advance sales, Dr. Luther A. Weigle, dean emeritus of Yale University Divinity School and chairman of the Standard Bible Committee, has announced. In stating that the acceptance and use of the RSV is reflected in current pub-

MEMBERSHIP MANUAL FOR PASTORS

Nashville, Tenn.—The church has learned that casual and uninformed members weaken its witness and impair its effectiveness. This is one of the reasons why the boards of Education and Evangelism and a great many pastors lay so much stress upon training for church membership. It is also one of the reasons why, in 1948, the Joint Committee on Materials for Training for Church Membership was authorized by General Conference. This committee under the chairmanship of Bishop W. Earl Ledden, of the Syracuse Area, has produced a series of four manuals—for boys and girls, for teen-agers, for young people and adults, and for pastors.

At this time the committee is particularly concerned that all pastors have training classes for the three age groups and that they use the *Membership Manual of the Methodist Church for Pastors*, said Dr. John Q. Schisler, executive secretary of the Division of the Local Church, General Board of Education. This manual, written by Dr. Emory Hartman, pastor of Bexley Methodist Church, Columbus, Ohio, is based upon Dr. Hartman's practical experience with his own membership classes. It has been found

RED RIVER PARISH CHRISTIAN WORKERS' SCHOOL

Red River Parish Christian Workers' School was held in the Hall Summitt Methodist Church March 2, 3 and 4. All Red River Parish Methodist Churches, Hall Summitt, Holly Springs, Carrol Creek, East Point, Cross Roads, Wesley Chapel, and Coushatta, were represented with an attendance of about 100 people. Fifty-four certificates were awarded.

Dr. W. F. Pledger of the Centenary College faculty taught the adults. Rev. Jim McLean from Broadmoor Church in Shreveport, taught the course "For Youth Workers." Mrs. Lloyd Beal from the First Methodist Church in Shreveport taught the course "For Children's Workers." Rev. Wishey Noland, student at Centenary College and pastor of Hollis Springs and Carrol Creek, was in charge of the young people.

lishers' sales figures, he said that sales of the Illustrated Edition, which came out in January, had already reached 222,000 copies.

He announced that sales of the various RSV editions had now reached 2,647,000 since the original edition came off the press 17 months ago.

In addition to all this, he added, sales of the Revised Standard Version of the New Testament, which appeared in 1947, have passed 2,500,000.

"It is fortunate that at a time when people need so desperately the Word of God, we are securing revisions of translations which make that Word understandable and clear to people generally," he declared.

"Democracy depends on faith in God," he pointed out; "therefore we do not want the Word of God to be

to be of untold value, especially when used in connection with the age-group manuals.

Joining the church is an event of equal importance to the person who joins and to the church itself. This is one of the emphases that run throughout Dr. Hartman's book.

All four manuals may be ordered from the Methodist Publishing House serving you.

AUDIO-VISUAL MATERIALS FOR ADULTS

Nashville, Tenn.—The Adult Department of the General Board of Education has joined with the Methodist Radio and Film Commission in producing a kit of audio-visual materials for conference, district and sub-district leaders of adults.

The kit contains four sound filmstrips, each five minutes long; with leader's guide and script, and one slow-playing record. The filmstrips are: "Teachers Ask About Teaching," "Before the Class Meets," "They Come Prepared," and "The Group That's Different."

"It would be a fine thing if each district in The Methodist Church could have one of these kits," said the Rev. M. Leo Rippey, director of the Adult Department. "The folks in these filmstrips are the folks we work with in our churches. The materials in the kit answer many of the questions they are asking."

The price of the kit is \$10.00. Order from the Radio and Film Commission, 1001—19th Avenue, South, Nashville, Tennessee.

COLLEGE GETS LARGE BEQUEST

A Methodist-related school, Adrian College in Michigan, is the recipient of a \$473,980 trust fund, the largest gift in the 102-year history of its institution.

The donors are Mr. and Mrs. Everett L. Ridge of South Bend, Ind., who established the foundation for the "general pursuit of the educational aims, purposes and activities" of the school.

The bequest was announced February 17 by Dr. E. H. Babbitt, Adrian president, at the midyear meeting of the college Board of Trustees.

Both Mr. and Mrs. Ridge are Adrian graduates. He is a Presbyterian, and the founder of a wholesale distribution business that numbers 16 corporations in 31 locations in Michigan, Indiana, Illinois, Wisconsin and Iowa.

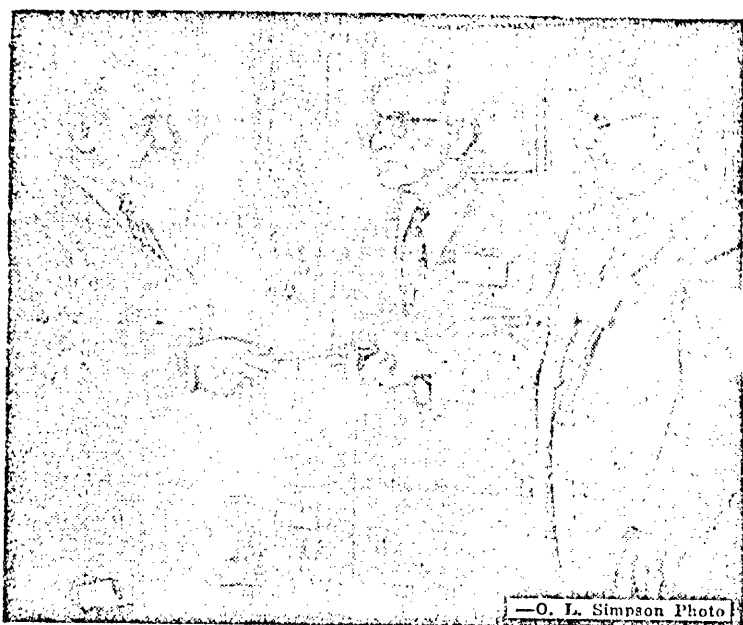
The Ridge trust is the largest bequest to a Methodist college announced this year to date. In 1953 special gifts to Methodist schools totaled more than \$10,000,000 to set a record high.

the prerogative of a specially trained class of people. We want all to understand it, not just those who understand old English literature."

Dr. Weigle also commented on the translation he said was being made by a committee appointed by the churches of Great Britain, the official revision of Luther's German Bible, the revisions being made by (Continued on page 9)

—ARKANSAS METHODIST

MEMPHIS HOSPITAL EXECUTIVE HEADS NATIONAL METHODIST ASSOCIATION



J. M. Crews (left), administrator of the Methodist Hospital in Memphis, Tenn., will guide the activities of the National Association of Methodist Hospitals and Homes during the coming year. He receives the gavel from the outgoing president, the Rev. Harold R. Barnes (right), executive director of Fred Finch Children's Home, Oakland, Calif., at the recent annual convention of the association in Chicago. Dr. Karl P. Meister (center), executive secretary of the Methodist Board of Hospitals and Homes, witnesses the ceremony.

BLYTHEVILLE PASTOR EVANGELIST AT GREENWOOD, LA., SERVICES

Dr. Roy I. Bagley, pastor of the First Methodist Church, Blytheville, will be the preacher for a series of evangelistic services at the Greenwood (La.) Methodist Church, March 24-April 1, according to an announcement by the Greenwood pastor, Rev. W. C. Barham. Two services will be held daily, with a morning service at 10:00 a. m. and the evening service at 7:30.

Dr. Bagley has been pastor of the Blytheville First Church since June, 1949 and during this period has led his congregation in developing an expanding program including the building of a new sanctuary. He is a past chairman of the North Arkansas Conference Board of Evangelism and is presently the chairman of the Conference Board of Education.

YUGOSLAVIA QUIZES CITIZENS ON RELIGION

YUGOSLAVIA (EPS): - The questionnaire sent out to the citizens of Yugoslavia, in connection with the latest population census there, included a question on religious confessions. Citizens had to declare if they were Protestant, Orthodox, Roman Catholic, etc., or without religious confessions.

There are no statistical details on the proportional relationship in the State between those who declared themselves to be Christians, followers of Islam, members of the Jewish community and those of no confession. About 80% are of some faith, while among the believers the largest group is the Orthodox Church. The preponderance of "believers" over "non-believers" is greater in the country than in the town; 90% of the country population has declared itself as "religious" as against 75% in the towns.

Marshall Tito, who commented recently on the relations between the

METHODIST YOUTH IN WASHINGTON—UN SEMINAR

"The only hope of the world is in the Christian Church and in the Christian peoples who will extend the great blessing that has come to us through Christ and the Church."

That was the word of Charles Malik, Lebanon's minister to the United States and representative to the United Nations, in an informal talk with 52 Methodist young people and adult leaders who attended a United Nations-Washington seminar February 21-27.

Dr. Malik told the group: "You can do no better for peace than to deepen your own Christian life by studying the Bible, going to church, living as near Christ as possible, and continuing the tradition that has come to us through the centuries. We should seek to understand the will of Christ for ourselves and our countries, which means an active and responsible Christian and church life."

The seminar delegates came from 25 states for a week-long study of Christian responsibility in government. They centered attention on four issues: armaments, technical assistance and economic aid, U. S. participation in the U. N., and the preservation of basic freedoms.

In New York, the group visited the United Nations headquarters and were briefed on U. N. technical assistance and work of the trusteeship council. The American Mission to the U. N. interpreted its role in world affairs.

churches or religious communities and the State, described the position of the churches as follows: "On the whole all religious communities, such as the Serbian Orthodox, the Moslem community, Protestant churches, the Old Catholic and other smaller religious faiths, have maintained correct relations with the State." More difficult, however, continued Marshall Tito, was the "relation between the State and the Roman Catholic Church."

WEATHERHEAD TO GIVE JONES LECTURES

Rayne Memorial Methodist Church in New Orleans will be included on the tour of the Rev. Dr. Leslie D. Weatherhead of London, England, who arrived in New York March 18 for a long-awaited American appearance.

Scheduled to be in New Orleans May 11, 12 and 13, Dr. Weatherhead will deliver the Jones Lectures and will speak on the general subject, "Authority and Religion," as follows:

May 11, 8 p. m., "Man's Need of Authority"; May 12, 10:30 a. m., "The Authority of Conscience"; 8 p. m., "The Authority of the Bible"; May 13, 10:30 a. m., "The Authority of the Church"; 8 p. m., "The Authority of Christ". The Jones Lectures were founded in 1950 by Mrs. C. I. Jones in memory of her husband, the late Mr. C. I. Jones, who was a prominent Methodist layman in New Orleans.

During his 90-day tour Dr. Weatherhead will preach and lecture in 25 cities and meet in person many thousands of ministers and laymen whose appreciation of his numerous books has helped build his reputation as "the best known religious writer in the English-speaking world."

London's City Temple, which Dr. Weatherhead has served for 18 years, while Congregational in government and affiliation, is often called Britain's "cathedral of non-conformity." Its influence is both international and interdenominational.

While son of a Scottish Presbyterian and nephew of a one-time moderator of the United Free Church of Scotland, Dr. Weatherhead followed the religious tradition of his mother and her brother, a Wesleyan minister. He was brought up in Wesley's Chapel, City Road, London. He first prepared for the ministry in Richmond Theological College. Later he earned a master's degree at Manchester University and a doctorate in philosophy at London University.

His pastoral record includes Methodist churches, first in India, then in English cities. In 1936 he accepted the call of City Temple. He is



LESLIE D. WEATHERHEAD

still listed, however, on the official roster of ministers of the Methodist Church in Great Britain.

Now an honorary chaplain to Her Majesty's Forces, Dr. Weatherhead had service in World War I, first as a line officer, then as a chaplain in the Middle East.

Several of his 25 books deal, as do many of his sermons and lectures, with the application of psychological principles and spiritual therapy to human problems. His books on pastoral counseling have pioneered in this field.

Dr. Weatherhead has visited America several times but always with such a hurried schedule that he was unable to accept but a few of the invitations tendered him. The current more extended mission will take him from coast to coast and border to border.

His itinerary includes New York, Bronxville, Philadelphia, Washington, Evanston, Chicago, Cincinnati, Cleveland, Detroit, St. Louis, Kansas City, Wichita Falls, Fort Worth, Memphis, New Orleans, San Antonio, Georgetown, Dallas, Berkeley, Tacoma, Seattle, Pasadena, Oakland, San Diego, Redland and Huntington Park, Calif.

SUMMER MISSIONARY CONFERENCES ANNOUNCED

Summer missionary conferences—promoted and taught by leaders of the Methodist Church in association with other denominations—have been through the years, sources and scenes of great inspiration to pastors, laymen, and young people and have been fruitful in creating missionary interest and in sending people back to their local churches and communities "afire" for missions.

Here are the places, the dates, and the registrars of the several 1954 conferences, as announced by Dr. Karl Quimby of the Section of Education and Cultivation, Methodist Board of Missions.

MT. SEQUOYAH, ARKANSAS, July 6 to 9. Dr. Paul D. Womeldorf, 805 Colcord Building, Oklahoma City, Okla.

SILVER BAY, NEW YORK, July 14 to 21. Dr. J. Allan Ranck, Silver Bay Conference, 257 Fourth Ave., New York City, N. Y.

LAKE JUNALUSKA, N. C., July 15 to 21. Rev. James W. Sells, 408 Wesley Memorial Bldg., Atlanta, Ga.

LAKE FORREST, ILL., August 2

to 6. Mrs. Marie Reid, c/o Missions Council Congregational Christian Churches, 19 South LaSalle St., Chicago 3, Ill.

ASILOMAR, CALIF., August 6 to 11. Miss Janet Verkuy, 83 McAllister Street, San Francisco 2, Calif.

CHAUTAUQUA, N. Y., August 20 to 27. Miss Mabel Head, 135 East 52nd St., New York 22, N. Y.

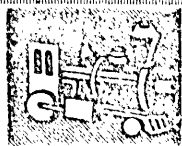
NORTHFIELD, MASS., July 6 to 14. Dr. Dorothy A. Stevens, American Baptist Convention, Room 515, 1703 Chestnut Street, Philadelphia, Penna.

BOULDER, COLO., June 13 to 19. Mrs. Robert W. Maris, 4128 Grove Street, Denver 11, Colo.

"It is time now to register for a summer conference," says Dr. Quimby. "Every pastor and every lay leader should plan to attend one."

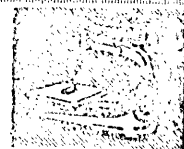
REVISED STANDARD VERSION BIBLE

(Continued from page 8)
the Roman Catholic Church, and the revised translations recently issued in France and Switzerland.



THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



BIRD TRAVELERS

NEARLY everyone knows that many of our bird friends arrive in the neighborhood early in the spring and take leave again some time in the autumn. The old Greeks thought that the birds went to sleep in caves or hollow trees during the cold months, as bears, some squirrels, and other animals do. Aristotle even wrote that swallows hibernated in the mud at the bottom of ponds during the winter.

There is still a good deal of mystery about the how and why and where the birds travel; but careful students of the little feathered people are finding out more each year about where birds go and what they do there. It is quite certain they do not go to sleep anywhere for the winter.

The United States Biological Survey has many stations where birds are invited into big wire cages by means of tempting food. Before Mr. Robin or Mr. Swallow gets out, he has a small aluminum band fastened around one leg. By means of banding birds in this way, it is possible to tell when the same bird comes back next year or he can be identified at the next station he visits. This is one of the ways in which accurate information about birds' travel is being collected and does not harm the bird in any way.

Different sorts of birds have different places to go in the winter. Many of our common summer birds spend the winter in Mexico, but the barn-swallow and the bobolink go as far south as the pampas of Argentina. Nighthawks, which, by the way, are not really hawks at all, but valuable insect-catchers, and cliff-swallows go to Argentina and Paraguay when they leave us.

In the same way that some birds spend the summer with us and the winter farther south, some more northern birds spend their winters with us. Throughout the northwestern part of our country the Alaska robin is common in the winter months, but he flies away to Alaska for the summer.

In general, birds build their nests at the northern end of their traveling route. Some birds, however, make long, special journeys to their nesting-places. The surf-bird, who spends most of his life on the reefs of the Pacific Ocean, flies up into the high mountains of the continent to raise his family. Some birds stay in one location the whole year.

How would you like to travel from one end of the world to the other twice every year? The golden plover makes a non-stop flight across the Atlantic from Nova Scotia to the Lesserr Antilles, about two thousand four hundred miles, that often. Tiny warblers cross the Gulf of Mexico without food or rest and barn-swallows travel five thousand miles between their summer and winter homes. The champion bird traveler is the Arctic tern. He really goes from the top to the bottom of the world every year. One may wonder what difference the tern sees between the icy wastes around the North Pole and those around the South Pole; but he makes his nest

in the icy regions of the north in spring and goes back to the south polar country in the fall.—Junior World.

THE PIGGY

There was a little piggy and he lived in a sty.

Arch made with finger-tips.

With one little nose,

L.H. clenched, thumb put behind first finger.

And two little eyes,

Thumb and first fingers of both hands.

And one little curly-wurly tail.

L.H. lightly clenched, first finger of R.H. pushed through and wiggled.

—Child Education

MY DOG

By E. T. Megow

I've got a dog, a mangy dog

That's what my folks all say,

But, my, it makes me awful sore
To have them talk that way.

Why can't they see he's just as smart
As any dog can be?

And aren't his friendly ways worth more
Than any pedigree?

What if his hair is sort of thin
And lets his ribs show through?
And 'cause he's only got one eye
The other seems more blue.

Oh, you can have your brindle pups
And collies and the rest,
Of all the dogs in this whole twon
I like my stray dog best.

—Our Dumb Animals

ELEPHANT TUSKS FOR SALE

Wouldn't we stare if we passed a store some day and saw a Neon sign that read "Elephant Tusks For Sale"!

It might surprise you to know that the biggest market for selling them is not in Africa, not in India, but in London, England. Elephant tusks arrive on the London docks by huge boats and are resold to other countries.

For what do we use elephant tusks? Well for a time people feared we wouldn't be using them as they used to do for jewelry boxes, jewelry and ornaments, because plastic was made to look so much like ivory, and was so inexpensive that people bought all kinds of plastic trinkets and the costly ivory articles could not be sold.

But they still need ivory for piano keys and billiard balls and other things, so we still need elephant tusks.

England gets the tusks from Africa and India, but at one time she used to import them all from Russia, although Russia has not had elephants for over 500 years. Still Russia was able to "mine" the tusks for several hundred years.

When the climate of Russia became too cold for elephants to live there, they died and were frozen and buried under the ice and snow. The Russians later dug them up from the cold land of Siberia. There they often found such huge tasks that it would take three men to lift one.

Now all the "mined" tusks of Russia are gone, and so England and the world looks to Africa and India for living elephants to provide tusks for piano keys and other lovely things.—The United Church Observer

SPRINGTIME PRANKS

By Samuel W. Irwin

Old Winter lay down in the gorge
of the hill.

(The vales and the hamlets he'd
frighten at will;

For he'd threaten with storm-drifts
the last nook to fill.)

Now he finished his undertaking.

His slumber was long, and his
dreams were deep,

And others were watching to catch
him asleep,

The things they'd planned much too
good for to keep.

And old Winter went on with his
dreaming.

He might have heard voices just
under his bed.

He might, if he'd tried, even known
what they said,

When they giggled, "How still he is!
Surely he's dead,"

And the villians went on with their
scheming.

Johnny-Jump-Up said he'd dance
on the drone.

Wild-Turnip Jack said he's preach
O'er his bones.

"We'll help," chimed the lilies, "with
new Easter-bell tones,"

And Winter slept on unsuspecting.

But a merry brook spoiled the whole
secret that day,

As down from the hills he came
bounding in play;

For he pounced on old Winter and
washed him away,—

Yet those innocent blossoms looked
guilty.

—In Zion's Herald

JUST FOR FUN

A rabbit and a lion entered a restaurant and parked themselves at the counter. "One head of lettuce," order the rabbit. "No dressing."

The waiter pointed to the lion. "What'll your friend have?" he asked.

"Nothing."

"What's the matter? Isn't he hungry?"

The rabbit regarded him squarely in the eye. "Look," he said, "if this lion was hungry, do you think I'd be sitting here?"—Tit-Bits, London

* * *

"Lady," demanded the traffic cop wearily, "don't you know this is a safety zone?"

"Why, yes," she said brightly. "Of course I know; that's why I drove in here."—Northwestern Bell, Northwestern Bell Telephone Co.

* * *

Author John Durant tells about a group of salesmen ending up an out-of-town evening in their hotel suite by singing loud and tearful cowboy songs. Then din became so unbearable that the occupant next door started banging on the wall. The men looked at each other in amazement. "Well," shouted one, indignantly, "this is a fine time of night to start hanging pictures!"—Ethel Kenyon, American Weekly



MY FLOWERS

I'd like to share my flowers with you,
They're from my garden here,
I tended them and watched with joy
The tiny buds appear.

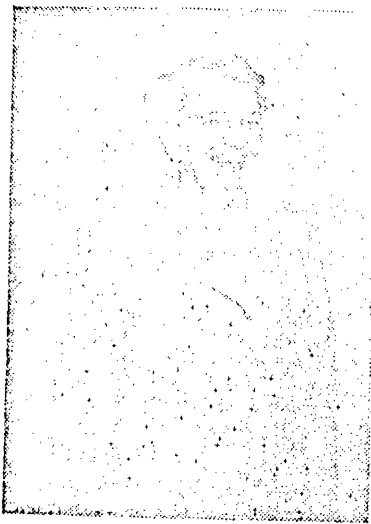
I fixed the ground and planted seed,
God sent the sun and rain,
And now the blossoms seem to sing
A happy, glad refrain.

—A.E.W.

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. EWING T. WAYLAND, Editor

MISS GERHART RETURNS TO NORTH ARKANSAS



MISS LYDIA GERHART

Miss Lydia Gerhart, field representative of the Woman's Division of the Methodist Board of Missions, will speak to several groups of Methodist women in North Arkansas Conference churches March 29 through April 9. She represents the division's Department of Work in Home Fields. She will be accompanied by the new conference president, Mrs. E. G. Kaetzell of Batesville, and the secretary of promotion, Mrs. Elmus C. Brown of Jonesboro. Now a resident of Orlando, Fla., Miss Gerhart has served in the Methodist office since 1947. She entered missionary service through the avenue of secretarial work, first at the Deaconess Home and Settlement in Philadelphia, and later at the

West Side Community House in Cleveland. In September, 1940, she became superintendent of the Methodist Deaconess Home and West Side Community House.

Her speaking schedule follows. She will speak to Woman's Society meetings in the morning and to Wesleyan Service Guilds in the evening.

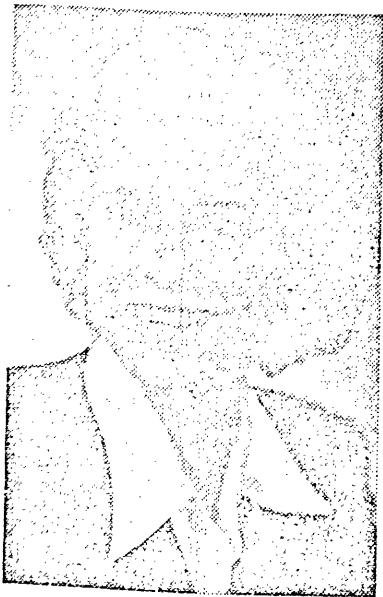
Woman's Society of Christian Service: Tuesday, March 30, Conway District at Conway; March 31, Searcy District at Kensett; April 1, Forrest City District at Forrest City; April 2, Jonesboro District at Osceola.

Sunday, April 4, morning service at Imboden; Guild meeting at Paragould First Church in afternoon, for Paragould District.

April 5, Paragould District Woman's Society at Paragould First Church; April 6, Batesville District at Tuckerman; April 7, Batesville District at Calico Rock; April 8, Fayetteville District at Springdale; April 9, Ft. Smith District at St. Paul's, Ft. Smith.

Wesleyan Service Guild meetings: Monday, March 29, Conway District at First Church, North Little Rock; March 30, Searcy District at Searcy; March 31, Forrest City District at Forrest City; April 1, Jonesboro District at Marked Tree; April 4, Paragould District at First Church, Paragould; April 6, Batesville District at Batesville; April 7, Fayetteville District at Central church, Fayetteville; April 8, Ft. Smith District at Booneville.

MISS HARRIS TO SPEAK AT GUILD



MISS RUTH HARRIS

Miss Ruth Harris, a native of Nebraska who is presently on leave of absence as a foreign missionary and now connected with the Department of Christian Social Relations in New York, will speak at the Louisiana Conference Annual Guild Week-End at New Orleans, March 27.

Miss Harris and Mrs. D. J. Bergeron, Houma, will speak at the evening meeting at the Felicity Church, following the Sacrificial Supper. Mrs. Bergeron taught at the McDonnell Center from 1939 to 1944. In 1950 she resumed her work at McDonnell teaching the children, serving as housemother for the girls, and later as housemother for the boys. For the past two years she has been working as a Bayou Rural Worker.

Mrs. Minaz Rabun, Bastrop, Conference Secretary of Wesleyan Service Guild, will open the session at 2 p. m. Saturday in the Cotillion Room of the Jung Hotel.

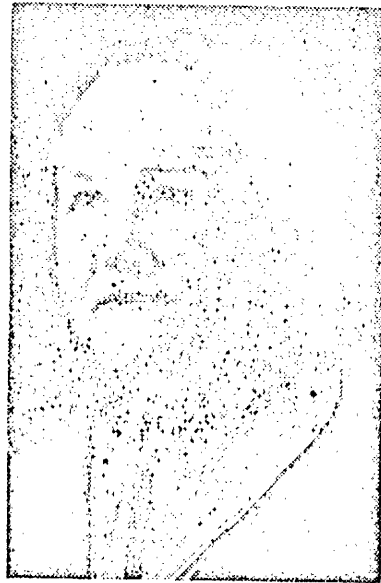
NEWS IN BRIEF

The Glenmora Methodist Woman's Society of Christian Service held a social meeting February 24, in the home of Mrs. Lydia Phillips. The meeting was held here so that the group might help Mrs. May, mother of Mrs. Lydia Phillips, celebrate her ninety-third birthday.

The introduction to the program was given by Mrs. R. W. Ferguson.

The topic of the program was "The Methodist Church Helping the Rural Negro". Various talks on this theme were given by Mrs. J. B. Phillips, Mrs. Chandler, Mrs. Bremer, and Mrs. Thomas. After the program and a business meeting, delicious refreshments were served to the group. The Glenmora W. S. C. S. presented Mrs. May, the honoree, with a beautiful gloxinia.

FOR SUCH A TIME AS THIS



MRS. W. E. HORTON, JR.

The theme of the Fourteenth Annual Meeting of the Little Rock Conference Woman's Society of Christian Service will be "For Such A Time As This." The Conference will meet at the First Methodist Church, Camden, April 6, 7, and 8, with registration being held from 2:00 to 5:30 on Tuesday afternoon.

The Executive Committee will meet at 11:00 a. m. at the church, and a luncheon will be given for the Committee at the Hotel Camden by the Camden District Society, Mrs. Ernest Glaze, president, and the First Church Society, Mrs. Don Harrell, president. Rev. R. B. Moore is the host pastor, and Dr. Connor Morehead, host district superintendent.

The opening session of the conference will be a South American Banquet at the church at 6:30 p. m. with Bishop Paul E. Martin as the speaker. Following his message, Mrs. Erik F. Jensen will lead the delegates in a service of dedication.

The Wednesday morning program will include addresses by Mrs. Paul E. Martin and Mrs. W. E. Horton, Jr., Houston, Texas, president of the South Central Jurisdiction Woman's Society of Christian Service. Mrs. T. S. Lovett, conference president, will give her Annual President's Message. Business will include the election of officers and the reports of the conference workers.

Miss Dorothy Kelley will lead the noon-time worship.

At noon Wednesday a Youth Luncheon will be given with the theme "Now Is The Hour" with Mrs. Edward McLean presiding. Special guests will be foreign students who are attending schools in the conference.

Speakers for the afternoon session Wednesday will be Mrs. H. D. Haberyan, Shreveport, who will speak of the Christian World Committees of the United Church Women, and Miss Nellie Dyer, Conway, missionary to Korea, who will tell of her recent internment.

At 4:30 p. m. the delegates and visitors to the conference will be

entertained at a Tea at the parsonage.

The Wednesday evening session of the conference will be opened with the Pledge Service, led by Mrs. C. I. Parsons, conference treasurer and participated in by the district presidents and district treasurers. The closing feature of the evening will be a pageant "For Such A Time As This" given by members of the local church and the choirs of the host church.

The Memorial Service, conducted by Mrs. Earl D. Cotton for those members who have died during the year, will open the Thursday morning session. Speakers for the morning will be Mrs. J. Russell Henderson and Mr. D. J. Blaylock.

Installation of the newly-elected officers and the closing consecration service will be led by Mrs. Horton.

A "Leave-Taking" Luncheon under the direction of Mrs. George Meyer will conclude the conference on Thursday.

Reservations for the opening Banquet on Tuesday evening, April 6, must be sent to Mrs. J. D. Reynolds, Camden, by April 4, so that plans may be made to take care of those visitors who wish to attend this important session of the conference.

NEW GUILD SECRETARY



MRS. JULIAN VOGEL

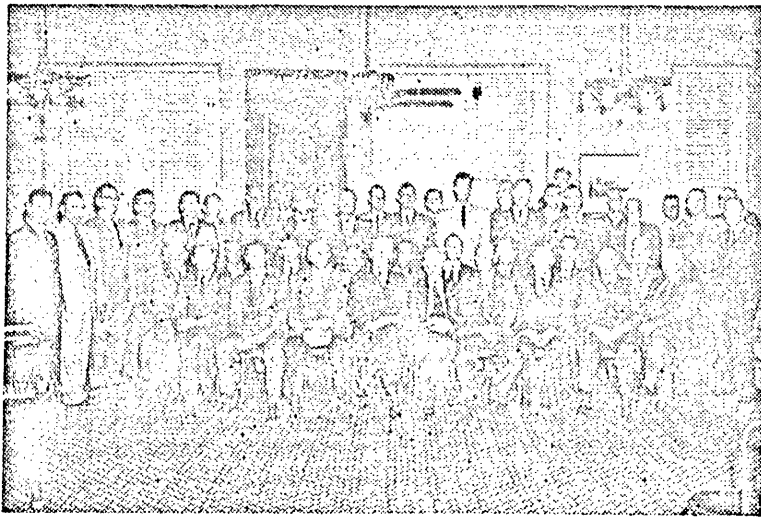
Mrs. Julian Vogel of West Memphis was elected Secretary of the North Arkansas Conference Wesleyan Service Guild at its Annual Week-End meeting held in Bentonville March 6-7.

For several years she was Counselor for Intermediate Christian Adventure Institutes at Hendrix, Superintendent of the Youth Division and M. Y. F. Counselor in Helena, where she also served as Vice-President of the Helena Woman's Society of Christian Service.

Mrs. Vogel is connected with the Union Planters Bank of Memphis and Mr. Vogel is a Savings and Loan Association Executive in West Memphis, where they reside. Their son, Beverly, 21, is with the Armed Forces now stationed at Camp Chaffee.—Virginia Hine

CURRENT NEWS IN ARKANSAS METHODISM

METHODIST MEN, 1st CHURCH TEXARKANA



The above is a picture of the Methodist Men's organization of the First Methodist Church; Texarkana, Ark. which is entering its fourth consecutive charter year.

Our organization has accomplished many constructive projects during the past three years, some of which were to sponsor children's athletic events and to offer scholarships to prospective Methodist Ministers at the district level. Our regular monthly meeting time is the second Wednesday and we extend an invitation to all who would attend. Our pastor is Dr. Fred Harrison. The officers are: Paul R. Fair-President, Herman Cecil, Vice-President and Snow Williams, Secretary.—Paul R. Fair, President

VANTREASE METHODIST CHURCH WOMEN TO CONDUCT SPEECH CONTEST

Mrs. J. D. Hackworth, study leader of the Woman's Society of Christian Service, Vantrease Methodist Church, has announced plans for the forthcoming study, "Alcohol and Christian Responsibility," which will be carried on simultaneously through the various circles of the organization. The Reverend Barry Bailey, pastor of the Lewisville Methodist Church and delegate to the church conducted "School of Alcoholic Studies" held in Bloomington, Illinois this past summer, will be the speaker for a church-wide fellowship dinner to be held on Tuesday night, March 23, at which time the unit of study will be formally launched.

It has also been announced that in connection with the study, the W. S. C. S. will conduct an essay-speaking contest upon the subject, "I Will Not Drink Alcoholic Beverages Because . . ." This contest will be open to Intermediate youth of the church and Senior youth of the church, with each age group in separate divisions. Entries will be judged on Sunday night, April 25, at which time contestants will deliver their orations before the congregation and selected panel of judges. In keeping with plans of the Little Rock Conference Board of Temperance, opportunity will be given for local church winners to participate in District and Conference contests at a later date. Entries must not be over 750 words, and must be presented as an oration by the person preparing the paper. Entries will be judged upon sincerity, persuasiveness, positiveness, and truthfulness; organization of material and its relatedness to

METHODIST MEN OF BENTONVILLE MEET

The men of the Bentonville Methodist Church met for a dinner meeting at the Church on Tuesday, March 16 at 7:00 P. M. J. Wesley Sampier of Rogers was the principal speaker for the evening. Mr. Sampier talked about world conditions and the Christian's responsibility to improve the general welfare of man. He pointed out that the United States is a dynamic nation with the ever expanding responsibility for world leadership. Mr. Sampier says that our nation has developed rapidly under hardships and handicaps and that we have reached our pinnacles under conditions of war and strife. His challenge is for us to use our resources for development during peace at least as well as we have done during war.

Sixty-five men were present for the meeting. The Tuesday meeting was the second for the men of the Church but the first as an affiliated organization under a charter issued by the General Board of Lay Activities of the Methodist Church. The local constitution was adopted and a membership drive was initiated during the meeting. Officers for the local organization are: President, Frank S. McCall; Vice president, Lewis Beck; Secretary, Ed Ray; and Treasurer, Charles Gorcia. Committee Chairmen are: Joe Shackelford, J. B. Joyner, Verlis Rose, George Patchell, H. B. Bair and Vaughn Pickard.—Reporter.

the subject will likewise be considered.

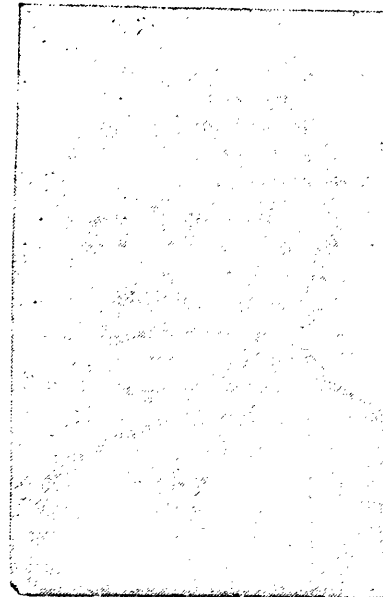
Interested youth are invited to submit their essays to Mrs. Hackworth, or to the pastor of the church.

UNITED CHURCH WOMEN TO MEET IN EL DORADO

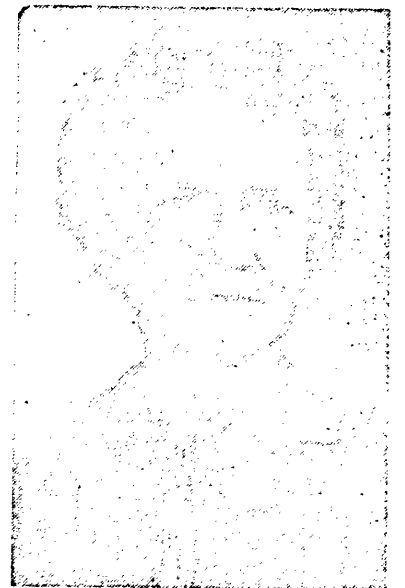
Mrs. H. H. Tucker, President of the United Church Women of Arkansas, will preside at the Ninth Annual Convention, to be held in the First Presbyterian Church of El Dorado, Arkansas, March 29th and 30th. Mrs. T. S. Lovett of Grady, Program Chairman for the convention gives 2:00 P. M. March 29th, as the time. Registration will begin, followed by a Board Meeting from 2:00 to 4:30 P. M. Dinner will be served in the First Christian Church at 6:30 P. M., with Mrs. Frank Russell of El Dorado in charge of Arrangements. Mrs. Jesse Bader, of New York, a National Board Member, will be guest speaker at the dinner. The convention will observe a Commission Meditation at 9:00 A. M. March 30th in the First Presbyterian Church, with Dr. Kenneth Snipes officiating. The opening session of the day will begin at 9:45 A. M. The Theme of the Convention is "Christ Calls to Mission and Unity", with Mrs. Bader serving as discussion leader. Miss Myrtie Charles, of Hendrix College, who is serving as Chairman of the National Publication, "The Church Woman", will be in charge of the program at the luncheon, to be held in the First Methodist Church

from 12:30 to 1:30 on Tuesday. Mrs. E. D. Galloway, of Hope, will have the Noon Hour Worship service preceding the luncheon. Mrs. J. T. McCuade of El Dorado, will be in charge of Arrangements for the luncheon. The afternoon session will begin at 1:45 and the convention will close following installation of the new officers, by Mrs. Walter N. Trulock, Jr. of Pine Bluff, at 3:30 P. M. Mrs. Clark A. Buchner, of El Dorado, Chairman of General Arrangements for the Convention, announces the following El Dorado women as Committee Chairman: Reservations for Homes, Mrs. J. T. Bold, 907 Haynie Street, El Dorado, Ark; Luncheon and Dinner Reservations, Mrs. Kenneth Snipes, First Presbyterian Church, El Dorado; Hospitality, Mrs. Claude Crumpler, Mrs. Neill Hart, Mrs. Richard Goldthwaite, and Members of the Local Board; Pages, Mrs. Robert Witt; Transportation, Mrs. Earl Griffin; Decorations, Mrs. Floyd Frazier; Music, Mrs. Jay Smith; Literature, Mrs. W. H. Farrior; Publicity, Mrs. John Ricky.

Mrs. Gordon N. Wilson, Press Chairman
The Arkansas Council of Church Women



MRS. H. H. TUCKER



MRS. T. S. LOVETT

EXECUTIVE BOARD MEETING, L. R. DISTRICT W. S. C. S.

The Executive Board of the Little Rock District Woman's Society of Christian Service met at First Methodist Church, Little Rock, March 16, 1954 at 10:00 A. M.

Miss Lydia E. Gerhart, field representative of the Department of Work in Home Fields, of the Woman's Division of Christian Service was guest speaker. She brought both inspiration and information to the Board.

Mrs. Joe L. Simpson, Little Rock District President presided at the meeting. Mrs. J. Gordon Wilson, District Secretary of Spiritual Life directed a Lenten meditation lifting up the thought, "What Is A Cross?"

Encouraging reports were given by each of the district officers after which there was held a brief busi-

ness session. It was voted to send the District President, Mrs. Joe L. Simpson, to Assembly which will meet at Milwaukee, Wisconsin, May 25-28.

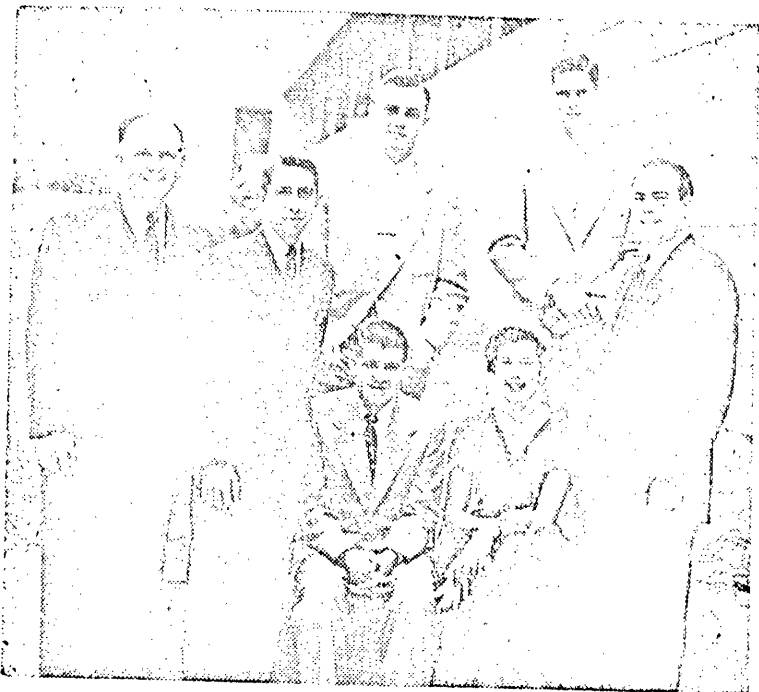
A delicious luncheon was served at the church. The tables were beautifully decorated with spring flowers. A St. Patrick's day motif gave a festive air to the occasion.

District Recording Sec'y
Mrs. Chas. H. Giessen,

An alcoholic . . . a social drinker who drinks between drinks.—William Richman, quoted by T. Harry Thompson, Sales Mgt.

You never hear a live wire complain about anyone stepping on him. — Ray D. Everson, Indiana Farmers Guide.

METHODIST STUDENT MOVEMENT



ARKANSAS MSM COUNCIL. Standing, L to R: Rev. James S. Upton, State Director; Bobby Hicks Moore, Arkansas Tech., Chairman of Methodist Student Fellowship Fund; Davis Bilberry, Hendrix College, Publicity Chairman; Benny Kittrell, University of Arkansas, President; Rev. Jack Winegeart, Fayetteville, Dean. Seated: L to R: Bill Elliott, Hendrix College, Treasurer; Mimi Herring, A. S. T. C. Secretary. Not pictured, Gordon Newton, Henderson S. T. C., Vice President.

The Arkansas Methodist Student Movement will be held at the First Methodist Church and Arkansas State College in Jonesboro, Arkansas, April 23-24-25.

The platform speaker for the Conference will be the Rev. Sterling Wheeler, of the Texas Methodist Student Movement. Bob Breihan, Associate Director of the Wesley Foundation at the University of Texas will be the resource speaker. The devotional addresses will be presented by the Rev. Ethan Dodgen, Pastor of the First Methodist Church at Jonesboro.

Schools other than Arkansas State

College that are planning to be represented at the Conference are: Arkansas Tech, Russellville; University of Arkansas, Fayetteville; Arkansas State Teachers College, Conway; Henderson State Teachers College, Arkadelphia; Arkansas A and M, Monticello; Southern State College, Magnolia; Hendrix College, Conway; Arkansas M and N, Pine Bluff; and Philander Smith College, Little Rock.

The theme for the Conference will be: "His Truth to Triumph Through Us." — Davis Bilberry, Publicity Chairman

NEWS FROM STAMPS 1st CHURCH

The Stamps Methodist Church has been enjoying record attendance as a result of the fine cooperation of all in the Attendance Crusade, and we are anxiously looking forward to many special events that are to be a part of this program in the near future. The first of which, is a first series training school conducted for church school workers. The first two hour session will begin at 2:30 Sunday, March 28th. The sessions on Monday and Tuesday will begin at 7:30. Bradley, Lewisville, Buck-

ner, Sardis, and Waldo will join with the Stamps Church in this training school. We are indeed happy and fortunate to have the Conference Staff for instructors. Rev. Roy Fawcett will teach "Adult Work In The Church School." Miss Dot Baber will teach "The Methodist Youth Fellowship." And Mrs. W. F. Bates will teach a course on "Children and the Bible". Elbert Jean is dean of the school. We are delighted to have the Camden District Training School for Vacation Church

EDUCATIONAL BUILDING AT MIDLAND HEIGHTS TO BE DEDICATED

Bishop Paul E. Martin will dedicate the Educational Building of the Midland Heights Methodist Church in Ft. Smith at 2:30 p. m. Sunday, March 31st. The church extends to everyone an invitation to be present. Rev. W. A. Downum is our pastor.

Our Sunday School has fixed 450 as the goal in attendance on Easter Sunday. There were 376 present March 7th. Our two weeks of revival services closed at the morning service March 7. Twenty-five joined the church at the service. This is a total of thirty-five members received since January 1st. Rev. Arnold Simpson of Fayetteville preached the first week of the revival. Rev. Robert Sessions was the guest preacher the second week.

Our pastor, Brother Downum, will be at Wiggins Memorial, Fayetteville in a preaching mission this week.—Mrs. Shirley Coleman

CAMDEN DISTRICT MINISTERS' WIVES MEET

The Ministers' wives of the Camden District met in the Home of Mrs. Robert B. Moore, in Camden, on Wednesday, March 10, 1954. Potluck luncheon was served at the noon hour, followed by period of fellowship.

Mrs. Barry Bailey, president, conducted a brief business meeting at which time Mrs. C. Ray Hozendorf and Mrs. Elbert Jean were introduced as members of parsonage families recently moving into the Camden District. Mrs. Hozendorf was elected Vice-president succeeding Mrs. M. E. Scott who had moved to Hot Springs.

The parsonage interior was beautifully decorated with lovely carnations and jonquils in spring arrangements. Following the luncheon,

School workers, on Tuesday, March 30th, for an all day meeting.

Our next big date is April 11th. This marks the beginning of our Easter Revival. Dr. William B. Slack, District Superintendent of the Greenville District of the North Texas Conference will be the preacher.

Following the Easter Revival on April 19th we begin a church wide Stewardship emphasis, following the Roy Farrow plan, and will continue through May 28th.—Elbert B. Jean, pastor

HENDRIX ENDOWMENT CAMPAIGN

Cash in hand, March 17, 1954, \$206,383.31

To be raised in 1954, \$93,616.69 Remember that you can make a change in these figures any week by making payment on your own pledge. Payment before due-date would set a good example while helping to reduce the unpaid balance. **HELP A BIT NOW!**

HENDRIX COLLEGE NEWS

Band Spring Tour

The Hendrix College Concert Band will begin its three-day spring tour on Monday, March 29. The Band is under the direction of Dr. Ashley R. Coffman.

Itinerary for the band is as follows: Monday, March 29, Lake Side High School in Hot Springs at 11:00 a. m.; Ouachita College at Arkadelphia at 4:00 p. m.; and Hope High School at 8:00 p. m. The band will spend the night at Hope.

On Tuesday, March 30, the band will play at Texarkana High School at 9:00 a. m.; Stamps High School at 2:30 p. m.; and Smackover High School at 8:00 p. m. The band will spend the night in Smackover. On March 31 the Band will play at the El Dorado High School in the morning and at Sheridan High School in the afternoon.

Campus Kitty Drive Successful

Hendrix students recently oversubscribed their Campus Kitty by more than one hundred dollars. A fund of \$719 was collected.

The Campus Kitty, similar to the Community Chest, is a fund which takes care of donations for the various drives which charitable organizations make each year, so that there is only one solicitation made on the campus. Money is given to the Red Cross, the Infantile Paralysis fund, Cancer fund and many others.

Mrs. J. D. Montgomery directed a recreation time, using the theme of St. Patrick's Day.

Mrs. Moore was ably assisted in the serving by Mrs. Connor Morehead, Mrs. J. L. Dedman, Mrs. James Simpson, Mrs. G. B. Pixley, Mrs. Rayford Diffie, and Mrs. H. R. Nabors.

The next meeting will be held during the month of August in Magnolia, and will be a picnic for the parsonage families of the District.

SPIRITUAL LIFE CRUSADE

UNIT 1—FEBRUARY 21-26, 1954

| District | Att'd. Service | To Att. Ea. Sun. | Grace | Fam. Dev. | Bible | Prayer | Tithe | Witness | Serve | Live | Prof. Faith | Trans. |
|--------------|----------------|------------------|-------|-----------|-------|--------|-------|---------|-------|-------|-------------|--------|
| Fort Smith | 10,537 | 2,204 | 1,723 | 1,236 | 1,607 | 1,946 | 714 | 1,596 | 1,577 | 2,130 | 51 | 29 |
| Conway | 9,445 | 2,658 | 2,279 | 1,530 | 2,091 | 2,310 | 1,129 | 1,940 | 1,851 | 2,293 | 5 | 8 |
| Jonesboro | 10,239 | 2,156 | 1,546 | 1,010 | 1,394 | 1,662 | 777 | 1,535 | 1,588 | 1,752 | 39 | 23 |
| Paragould | 12,776 | 2,452 | 1,610 | 1,396 | 1,829 | 2,168 | 912 | 2,155 | 2,091 | 2,488 | 39 | 22 |
| Total Unit 1 | 42,997 | 9,470 | 7,158 | 5,172 | 6,921 | 8,086 | 3,532 | 7,226 | 7,107 | 8,663 | 134 | 82 |

UNIT 2—MARCH 7-12, 1954

| | | | | | | | | | | | | |
|--------------|--------|-------|-------|-------|-------|-------|-------|-------|-------|-------|-----|----|
| Fayetteville | 12,523 | 3,320 | 1,841 | 1,326 | 2,345 | 2,064 | 896 | 1,759 | 1,895 | 2,665 | 55 | 23 |
| Batesville | 8,591 | 1,576 | 1,259 | 981 | 1,202 | 1,492 | 726 | 1,285 | 1,198 | 1,645 | 29 | 22 |
| Searcy | 10,539 | 1,727 | 1,291 | 953 | 1,266 | 1,503 | 680 | 1,465 | 1,215 | 1,573 | 26 | 20 |
| Forrest City | 12,661 | 1,881 | 1,726 | 1,056 | 1,472 | 1,475 | 715 | 1,603 | 1,573 | 1,918 | 23 | 20 |
| Total Unit 2 | 44,314 | 8,504 | 6,117 | 4,316 | 6,285 | 6,534 | 3,017 | 6,112 | 5,881 | 7,801 | 133 | 85 |

Conference Total

| | | | | | | | | | | | | |
|-----------------|--------|--------|--------|-------|----------|--------|-------|--------|--------|--------|-----|-----|
| For 8 Districts | 87,311 | 17,974 | 13,275 | 9,488 | 13,206 * | 14,620 | 6,549 | 13,336 | 12,988 | 16,464 | 267 | 167 |
|-----------------|--------|--------|--------|-------|----------|--------|-------|--------|--------|--------|-----|-----|

MARCH 25, 1954

METHODIST YOUTH

WINNER IN SPEECH-ESSAY CONTEST



Left to right: Sally Murray, Aaron Kohn, and Stephen Andry, President of the Sub-District

"Gambling and Its Effect On Young People" was the subject of the New Orleans District M. Y. F. Sub-District meeting held March 9th at Jefferson Methodist Church. Miss Sally Murray, New Orleans, a member of Parker Memorial Methodist Church was the winner.

Aaron Kohn, Special Investigator with the New Orleans Crime Commission, spoke to the Sub-District, and congratulated Miss Murray for the work that she had done. Mr. Kohn stated that it was his feeling that the biggest evil in gambling was not the fact that the cards were stacked against anyone who was

foolish enough to think that he could win at another man's game, but the large amounts of money that fell into the wrong hands and with that money could buy his way into or out of anything that he might desire.

He felt that a great many businesses were being operated with illegal money and that the corrupt political situations found in a great many cities was attributable to this ill gotten gain, and that if there was not some curb placed on this sort of thing the country would soon be run by this element.

WITH THE SUB-DISTRICTS

Texarkana

The Texarkana Sub-District M. Y. F. met last Tuesday, March 9, at the First Methodist Church, Arkansas.

Charles Tilmon, First Methodist Church, was in charge of the program on "Prayer." Nancy Tilmon, Margaret Ann Vinson, Robert Hawthorne, Robert Northcutt, and Patsy Wright also participated on the program.

Richard Keyton directed the recreation hour which followed the program. Refreshments were served to 100 members.

The next Texarkana Sub-District meeting of the M. Y. F. will be at Doddridge, Tuesday, April 13.—John Tanner, Publicity Chairman

There used to be a famous preacher in the South named Dr. Sam Steele. He had a wealthy friend who had taken a great interest in Emory and Henry College in financial reverses he lost all that he had. One day Dr. Steele met him and he said, "Dr. Steele, all I have now on which I am getting dividends is what I gave to Emory and Henry. I'm still getting dividends on that." —Bishop Roy H. Short

A man's Sunday self and his weekday self are like two halves of a round-trip ticket: not good if detached.—Lee H. Bristol, Jr., advertising mgr., Bristol-Meyers Co.

BIENVILLE-CASTOR

CHARGE M. Y. F.

The charge wide Bienville-Castor Methodist Youth Fellowship held their fellowship consisting of recreation, devotion, and fellowship at the Strange Methodist Church on Sunday night, March 7 at 7:00 p. m.

The evening began with recreation under the direction of Rev. Rose P. Carithers, associate pastor. A committee of the youth had charge of the devotional hour. Eunice Smith presided, Alice Colley read the poem "We Would See Jesus" by J. Edgar Park, Jimmie Roy Johnson read the second chapter of Luke and Lavenia Johnson led in prayer. In the business session it was decided to co-operate with the four dedication Pre-Easter campaigns on the charge by meeting at 6:30 p. m. each Sunday evening in the church whose meeting is beginning. The M. Y. F. meeting dates are Mill Creek, March 14; Castor, March 21; Bienville, March 28; Strange, April 4; Castor, April 11.

The Youth study in Basic Beliefs was continued as Rev. K. K. Carithers taught the second lesson using as a text book "I Believe" by Nevin C. Harner. The devotions were dismissed by the M. Y. F. benediction. A local adult committee composed of Miss Lela Johnson, Mr. and Mrs. Willie Smith, and Mr. and Mrs. E. W. Williams served refreshments.—Reporter

WINS ESSAY CONTEST IN MONROE DISTRICT

On Saturday, March 13, the contestants in the M. Y. F. Speech Essay Contest met in Sicily Island for the runoff in the Monroe District. The subject for the contest was: "Gambling And Its Effects On Young People". According to a statement from the judges, W. E. Persons of Waterproof, and A. C. Brooks of Jonesville, all contestants presented very good essays.

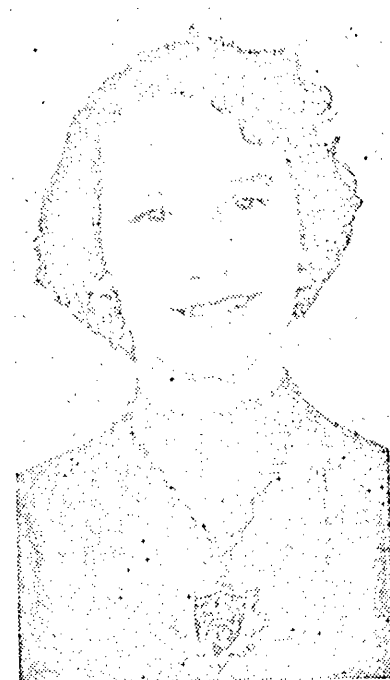
First place was won by Miss Carolyn Seal of Sicily Island. Miss Seal will represent the Monroe District in the state finals March 27 in the First Methodist Church at Alexandria.

Second place was won by Miss Nelda Roberts of the Kilbourne Methodist Church on the Oak Grove charge.

Third place was won by Miss Betty Ann Preston from the First Methodist Church, West Monroe.

An excellent dinner was served by the Woman's Society of Christian Service of the Sicily Island Church, where Rev. J. J. Davis is pastor.

Rev. Don Alverson of Ferriday



CAROLYN SEAL

was in charge of the Monroe District runoff.

HALL SUMMIT M. Y. F.

The Hall Summit M. Y. F. held its second meeting, on March 14, at Carol Creek Methodist Church.

Officers were elected as follows: President, Mary Alice Allen, from Carol Creek; Vice President, Shirley Wiggins, Hall Summit; Secretary-Treasurer, Betty Thomas, from Holly Springs; Reporter, Nancy Sessions, from Wesley Chapel.

Carol Creek presented the program. Brother Nolan led the singing, and Rev. A. W. Coody presided over the business meeting.

After the program, a recreation

period was held.

The next meeting will be held April 11, 2:30 p. m. at Hall Summit. Nancy Sessions

COUNCIL PLANS EASTER SUNRISE SERVICE

Plans were made for a Sunrise Service on Easter Sunday and a Youth Activities Week in June at the recent meeting of the Methodist Youth Fellowship Council of the First Methodist Church, Eunice.

Norma Odom and Deanna Thompson completed a series of programs on the understanding and rating of church music.

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ARKANSAS METHODIST

A TRIBUTE TO MRS. J. T. GARRETT

Whereas, there was called from our official family February 15, 1954 Mrs. J. T. Garrett, who had been comforted and sustained through a well-spent and consecrated life in her church since her early conversion, evidenced by her love, loyalty and regular attendance to the First Methodist Church and church school, and:

Whereas, she was born Fannie Ellen Nalley, April 21, 1887; married J. T. Garrett May 1, 1904; came to Chatham in November 1941; united with the church here in May 1944, and during these thirteen years with us she has been a devoted wife and companion to our beloved pastor.

Whereas she has served in various official capacities in her Sunday School Class, and was at the time of her passing Secretary-Treasurer of the Fellowship Class, and gave unstintingly of her time, talents, substance and her godly influence to our church and the advancement of God's kingdom. And:

Whereas she served as vice-president in the W. S. C. S. for the past three years, and of all the church organizations this one was dearest to her heart, and she was a faithful worker in it.

Whereas, our church and the individual membership thereof, shall greatly miss the fellowship of Mrs. Garrett, yet, humbly and with abiding faith, we bow to the Divine. The Lord giveth and the Lord taketh away. Blessed be the name of the Lord, therefore

Be It Resolved by the W. S. C. S. of the First Methodist Church of Chatham, Louisiana in regular business session on March 1, 1954 that we extend the sincere thoughts as herein expressed, and profound sympathies and united prayers to her family and loved ones in their great bereavement.

Further Resolved, that a copy of this resolution be spread at length in the minutes of this meeting, and that copies thereof be presented to the family and loved ones, and printed in the *Jackson Independent* and *The Louisiana Methodist*.—Respectfully submitted, Chatham W. S. C. S.

Mrs. J. A. Ewing, President
Mrs. R. Glanton, Rec. Sec.

OBITUARIES

BREWER—John Glen Brewer Sr., one of LeCompte's oldest members died at the home of his daughter, Mrs. Ira Flowers of Minden, February 18, 1954. Mr. Brewer was 85 years of age.

Mr. Brewer had been a member of the LeCompte Methodist Church for 54 years. He was very active

in the Church work where he served in many capacities. Included in this work was many long years of service on the Board of Stewards. He was a great benefactor of Camp Brewer and helped on the improvements last year, which were made just prior to the camp's opening.

"Mr. John" as he was known to many, was a lifelong resident of Rapides Parish, having lived in LeCompte for 63 years. He made his home with his son, John Glen Brewer, Jr., of LeCompte until two months before his death.

Survivors include one daughter, Mrs. Ira Flowers of Minden, one son, John Glen Brewer, Jr., of LeCompte, two sisters, Mrs. Evelyn Brewer Grey and Miss Lily Brewer both of LeCompte. Other survivors include one grandson and one granddaughter.

Funeral services were held at the LeCompte Church Friday, Feb. 19, with Rev. E. W. Sandel, pastor of the LeCompte Methodist Church and Rev. Jolly B. Harper, District Superintendent of the Alexandria District, officiating. Rev. Clyde Shaw of Forest Hill was organist.

Mr. Brewer's place in the church will be difficult to fill. His presence at the worship services could always be depended on; his love for his church was an inspiration which will continue in our midst, even though he is absent in person.—His Pastor, E. W. Sandel

RICHERT—Charles Lawrence Richert on July 23, 1953, answered the call of his Master, "Well done thou good and faithful servant." He was a faithful member and official of the Kingsland Methodist Church.

Mr. Lawrence was born in 1880. He confessed Christ and joined the Methodist Church in 1898 and was placed on the Board of Stewards in 1905. In 1904 he was married to Miss Viola McPherson. To this union

were born two sons, H. L. Richert and R. W. Richert, both of whom survive him.

Brother Richert moved to Kingsland in 1920 and joined the Methodist Church there and was a steward and trustee until his death.

Other survivors are his wife, one brother, two sisters and five grandchildren.

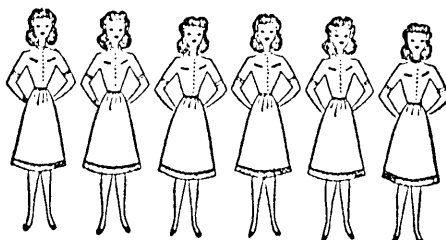
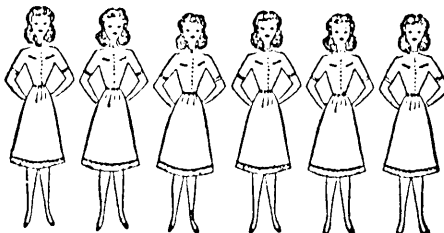
His pastor was in charge of funeral services in the Kingsland Methodist Church on Sunday, July 28.—P. D. Alston, Pastor

LAMBUTH COLLEGE

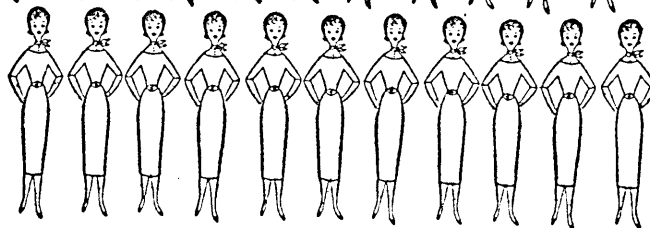
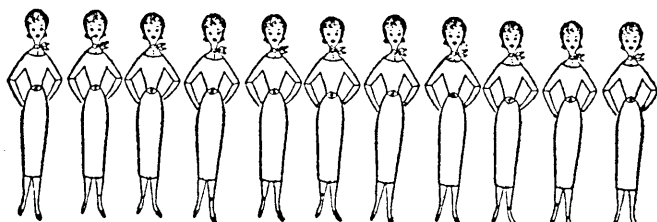
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The Sunday School Lesson

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 APRIL 4, 1954

WHY PRAY FOR OTHERS?

READ THE ENTIRE LESSON FROM YOUR BIBLE:
John 17; 1 Timothy 2:1-8. Printed Text: John 17:9-23.

MEMORY SELECTION: Whatever you ask in my name, I will do it, that the Father may be glorified in the son. (John 14:13)

This is the fourth and last lesson of UNIT VI: "FACING THE CROSS." It will be remembered that the aim of the unit is "To help adult students get a better understanding of Jesus as he faced the cross and grow in spiritual power as they make this study." The writer wonders just how far this worthy aim has been attained.

The first lesson of the unit pointed out the fact that the cross is a part of every Christian life. Above all things Christianity is love—love of God and love of fellowmen. The acid test of love is sacrifice. The cross is a symbol of sacrificial love. No one can truly love in a world like ours without going by the way of the cross. The second lesson had to do with Christ's new commandment. The thing that was new about the commandment was that the love was to be love between Christians. It is looking toward Christian world brotherhood. The third lesson of the unit calls attention to the fact that the Spirit of Truth helps us by guiding us into truth and by giving us power to live the truth we discover. Our lesson for today which is the last of this unit, raises the question, "Why Pray For Others?" This is a very important question, and the material from which the lesson is taken is second to none in the entire Bible.

Lesson Background

Our lesson material is taken from the seventeenth chapter of John. This chapter records the high priestly prayer of Christ. This prayer was uttered by the Lord on Thursday evening, April 6, A. D. 30. At 9:00 o'clock the following morning Christ was nailed to the cross. This is the Lord's prayer. What we commonly call the Lord's prayer is the disciples' prayer. It will be remembered that he gave it to them and taught them to pray for forgiveness of their trespasses. Jesus had no trespasses.

The Lord Prays For Himself

In the first eight verses of this prayer the Lord talks to the Father about himself. He goes on to remind the Father that the hour for his departure from the world, in visible form, had come. Some thirty-three and a half years prior to this time he had become Incarnate; he had come to the world in human flesh. He came to make God known to men. The only way that that could be adequately done was for God to become Man. That is exactly what happened in Jesus—God became Man. He lifted human nature into the realm of Divinity, and there in Christ, it will forever remain. The only petition that the Lord made for himself in the prayer was that he might have restored

to him the glory he had had with the Father before his Incarnation. He was not even the least bit selfish in this petition. He desired the restoration of this glory only that he might more perfectly glorify the Father. He wanted to complete his revelation of the Father; for it is only as people know the Father, which knowledge in its completeness comes only through the Son, that they can have eternal life. The Lord came to seek and save the lost and in order to do that it was necessary for him to make a complete revelation of the Father and then die a sacrificial death as an atonement for our sins.

The Lord feels that his work is done. He has accomplished the task which the Father gave him to do. It was a great task indeed! No one else on earth could have ever accomplished it. The fact that he had finished the task the Father had assigned him brought him great encouragement in these last hours. He had lived but a short time, but after all, life is not measured by length of years. It is rather measured by the loftiness of one's ideals; his consecration to God and duty; his intensity in activity; and his self-sacrifice to God-given convictions. The Lord had made good all these points, and not only so, he had kept all of his immediate disciples, except Judas, true to these high principles.

Christ knew what his God-given task was and, therefore, he knew when it was finished. The trouble with too many people is the fact that they never come to know just what their task is, and not knowing this, they can never tell whether or not they have reached their goal. God has a purpose in the creation of every human being.

Jesus Prays For His Disciples

One of the chief qualities of this great prayer is its unselfishness. There is not a single selfish petition in it. Even where the Lord makes a request for himself it is always with the motive of either more fully revealing God the Father or of becoming more helpful to others. These two motives really become one for it is only as people come to fully know the Father that the greatest blessing of all comes to them. In this connection the Lord goes on to say, "This is life eternal that they might know thee the only true God."

In this particular section of his prayer, the Lord prays earnestly for his immediate disciples. At this point he is not praying for the world. He is deeply interested in the world and his ultimate aim is the salvation of the world, but he realizes that this can only be attained by those who accept and follow

him. He knows that these disciples will be greatly tempted. He does not want them taken out of the world, for the world is the place where they are to do their work. He only prays that they be kept from the evil of the world. Some one has said that the place for a ship is in the water, but if too much water gets in the ship it will sink. The place for a Christian is in the world, but if too much worldliness gets into the Christian he will sink spiritually. Paul had the matter right when he spoke of people being in the world but not of it. In this prayer Christ also paid the high compliment to his disciples by declaring, "They are not of the world even as I am not of the world."

At this point, the Lord made a statement in his prayer that should bring courage to Christians of all ages. He went on to say, "I am no more in the world, but they are in the world, and I am coming to thee." To Christ, physical death simply meant going to the Father. As he expired on the cross he said, "Father, into thy hands I commend my Spirit." In the moment of death, every true child of God can make the same statement.

The Lord goes on to remind the Father that while he was with the disciples he had kept them in the Father's name, now he returns them to the Father and asks him to keep them. Let it be remembered that when Christ speaks of leaving his disciples he means only in visible form. He is still with us in Spirit and will remain so until the end of the world. With regards to his disciples, he was only changing his form and his position. He had been with them in physical form now he was about to take up his abode in them in spiritual power. Technically speaking it is wrong for us to speak of Christ as being with us, he is now in us. "Closer is he than breathing, and nearer than hands and feet."

The Lord reminds the disciples that he loves them as the Father has loved him, and that as the Father sent him on a mission so he is sending them. He is to be glorified in his disciples, and the only way that can be done is through their love, obedience and service. It is the character of the Christian that glorifies Christ rather than the position he might hold in the world.

An Ageless, Timeless Petition

In the twentieth verse of this chapter the Lord goes on to pray for Christians of all ages of the world. In this petition he is looking to the future. He has already noted the past when he spoke of the glory that he had with the Father before the creation of the world. Then he looked to the present as he prayed for his immediate disciples. Now, in this latter petition he looks to the future. He goes on to say, "I do not pray for these only, but also for those who are to believe in me through their word." It is wonderful to know that Christ prayed for us on this occasion. He is still praying for us. In speaking of the life of Christ some one has said that "He spent thirty years of preparation; three and a half years of strenuous service; one tremendous act of dying followed by a glorious resurrection and ascension back to the right hand of the Father and nineteen hundred years of praying." What an emphasis to place on the matter of prayer! Paul insisted that

"He is able for all time to save those who draw near to God through him, since he always lives to make intercession for them."

Unity Based On Love And Obedience

The printed portion of the lesson closes with one of the greatest petitions of the prayer. The Lord is praying for the unity of the disciples. In short space, he makes this petition over and over again, showing that this was one of his chief desires. Some Bible students feel that the Lord was referring to unity in the matter of church organization; that there might not be but one Church. In the final analysis there is but one Church and it is the Body of Christ. There are literally scores of religious groups, branches of the Church, or denominations, and the Methodist is just one of them. It takes all of them to make up the Church in its entirety. The writer feels that the Lord was praying for something far more vital and fundamental than mere unity in the matter of organization. He was praying that all might be united in purpose, obedience, service, and love. He was speaking of the tie that binds the hearts of all in Christian love. He went on to tell of how he was in the Father and the Father was in him and he was in the disciples. Christ himself is the tie that binds the hearts of all in Christian love. It may not always be for the best for us to have too many denominations, but this Christian love can overstep the bounds of these denominations, and it will do that wherever the people implicated are true followers of Christ. Our greatest trouble is not the fact that we have all of these denominations. It is rather the fact the people of no one of these denominations has ever yet come to fully practice the unity that Christ prayed for. It is a well known historical fact that the most corrupt period of the Church was at the time when there was but one so far as the matter of organization was concerned.

Praying For Others

The theme of our lesson today is in the form of a question: "Why Pray For Others?" The prayer that we have been studying answers that question. Christ prayed for others because he was constantly thinking of others. "Others" was one of the biggest words in his vocabulary. He differed most from all other people who have ever lived on this earth at the point of his total unselfishness. To be a Christian means to follow in his footsteps. No one can be a true follower of his and pray a selfish prayer. In fact selfish utterances addressed to God are not real prayers anyway. They never get beyond the sound of the voices of the people who are making them. It is all right for one to make a petition for himself if he does so with the idea of becoming a greater blessing to others. In this prayer Christ asked that the Father might glorify him, but it was only with the idea of more perfectly revealing God with a desire of becoming more helpful to others. He asked on another occasion that the cup might pass but he did so in complete surrender to the will of the Father. The cup did not pass, for the Father willed the salvation of others and that could only be accomplished through the sacrifice of his Son.

ARKANSAS METHODIST