

# Arkansas

# Methodist

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Official Publication

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## Church Attendance Crusade

THE Attendance Crusade, as promoted last year from January through Easter Sunday, was so successful and the results so helpfully permanent that it is no surprise that the leadership of our church is enthusiastically supporting a similar Crusade this year.

During the Attendance Crusade last year, more than once, we said editorially that it was our feeling that this Attendance Crusade should be a permanent part of our annual church program. Everything we do outside the local church depends, for the strength of its support, on a strong, healthy spiritual condition in the local church.

An Attendance Crusade over the first part of the year through Easter need not interfere with promoting other special interests of the church. In fact it will aid in their promotion. Emphasizing the Attendance Crusade will aid in the Circulation Campaign now in progress. It will aid in the Crusade of World Order. The Attendance Crusade strengthens the local church and thereby strengthens every other worthy interest of the church.

## This Is Circulation Campaign Week

BY action of the three Annual Conferences of this Area, January 9-16 is the date fixed for our Annual, Area-wide, Simultaneous, Circulation Campaign, for the renewal of subscriptions and the securing of new subscribers for the Arkansas Methodist and The Louisiana Methodist.

Over a period of years this circulation plan has proved its value, both to the church and to our church publications. We believe it has been of value to the church in the wide circulation of our publications it has made possible throughout the Area. It has been of inestimable value to our publications in that it has been a major factor in solving the two major problems common to church publications—circulation and finance.

The management of our publications, under the direction of the Annual Conferences and our Joint Commission, "puts all of its eggs in one" campaign effort. No pastor is asked to give any attention to the circulation of our papers except during the annual campaigns. Neither is there any effort made in local charges by our office at any other time of the year to add additional subscribers to our roll.

Since the management of our publications has no plans for the circulation of our papers except those embodied in our Annual Circulation Campaign, it is easy to see that the results of the campaign this week, with any follow up work necessary, will determine the degree of usefulness of our church publications to the church for the next twelve months.

Because of the attitude we have found throughout the Area toward our papers, it is our feeling that this will be the most successful Circulation Campaign we have had thus far. Every list we have received in our office to date encourages us in that belief.

May we here urge our pastors to use the report forms sent out from our office in reporting subscriptions. We can imagine no easier way for the pastor to make up his report than through the use of these forms. The use of these forms makes the processing of lists much quicker and easier in our office and largely eliminates the possibility of mistakes.

## Crusade For World Order

IN the General Conference at San Francisco in 1952, possibly the most far-sighted, meaningful action of the Conference was the vote to promote, in this quadrennium, a Crusade for World Order. The Council of Bishops was asked to give leadership to the movement.

Special emphasis will be given to that program throughout the church in February. We published on this page last week "A Call to the Methodists of Arkansas and Louisiana" issued by Bishop Martin, the District Superintendents and other leaders of the three conferences of the Area urging our people to give themselves to this movement in February.

There can be no doubt of the urgency of this movement promoted by The Methodist Church. It is to be hoped that there will be similar movements in the other churches of the world and in other peace-minded organizations outside the church.

One can hardly escape the conviction that 1955 is a year of destiny in the world's history. There is no longer doubt in the minds of those who are "in the

Let us therefore follow after the things which make for peace.

—Romans 14:19

know" that man is able to loose and direct powers in the world that can utterly destroy civilization and possibly destroy life of all kind in the world. With man now having knowledge of the use of such force, it is imperative that he have character that will lead to the proper use of these powers. Otherwise an unthinkable catastrophe appears to be ultimately inevitable.

The Crusade for World Order is not a movement set to promote solely the interests of the Free World. In the thinking of this movement, World Order does not rest, for its success, on new alliances or the strengthening of old alliances with friends; it does not depend on new weapons of defense or offense or a new balance of power in the world; it does not depend on the development of such an overwhelming power in one area of the world as will hold in check powers in another area that threaten peace.

The purpose of the Crusade for World Order is not to change the ratio of power between areas of the world but ultimately to change the character of men in all areas of the world. Mankind must be saved if the world is to be saved.

Agreements among nations are commonly based on expediency and selfish national interests. Hence international agreements, be they ever so solemnly arrived at, are of value only so long as they seem to serve the interests of the nations concerned. International agreement will never bring a sense of real security to the world until the integrity and character of both parties to the agreement are beyond question. The basic purpose of the Crusade for World Order is to produce such integrity and character in the world's life as that good men can come to agreements that will stand.

## Quadrennial Assembly This Week At Cincinnati

METHODISM is famous for its many meetings, and this week something new in Methodist meetings is being given a trial. All of the church's general boards, commissions and agencies are holding meetings at the same time in the same place, with two nights and one day being devoted to a joint session of these groups. The general idea is that in such an assembly members of the various groups will have an opportunity to learn more of the program and policy of each of the other groups.

In the 1952 General Conference the Survey Commission had recommended that such a general assembly be held each year. The General Conference committee which guided the Survey Commission reports through the sessions proposed that one such assembly be held during the 1952-56 quadrennial to determine the effectiveness and worthwhileness of such a meeting. The Committee's recommendation was adopted and the meeting this week is in Cincinnati carrying out that decision of the General Conference.

Each of the General Boards and agencies of the church ordinarily holds an annual meeting at the time and place of its choosing. The meeting this week will be in lieu of the 1955 meetings. A rather larger group of leaders from this Area headed by Bishop Martin is in attendance.

## Supplementing, Not Substituting

ELSEWHERE in this issue is an article by Dr. A. T. McIlwain, executive secretary of the Board of Pensions, Missouri, Corporation, which merits the careful reading of every minister and layman in Methodism. Dr. McIlwain ably discusses the question of the federal legislation which now makes possible social security coverage of ministers and how that coverage, as far as Methodism is concerned, should be viewed as a supplement to the present pension program and not as a substitution. We commend his discussion to our readers with the hope that serious consideration will be given to his suggestions.

Several church leaders in this Area have raised the question with us about the possible misinterpretation of the application of social security coverage of ministers. We quote from a letter received last week from the chairman of one of the Area's conference Board of Conference Claimants who suggests "that an article be published advising all laymen, church officers, and the entire membership, that the provisions for the ministers to come under Social Security in no way alters the obligation of the church to provide for the support of the ministry after their retirement, and the care of the widows and orphans of deceased ministers. If a minister elects to come under Social Security, that is entirely a personal financial arrangement between him and the government. The church supported program should be maintained as security and promoted as vigorously as ever before. In fact, I think that there should be a minimum annuity rate throughout the church of \$50 per service year." We believe that Dr. McIlwain's discussion of this issue will help considerably to clear up any misunderstanding about the position of the church and

(Continued on page 4)

## METHODIST CONFERENCE ON MINISTRY HELD

Tarnished ideals of the ministry had a good chance to have their luster restored during the Methodist Conference on the Ministry in Kansas City, Mo., Dec. 28-30.

The meeting, sponsored every two years by the Section on Ministerial Education of the Board of Education, brought together 165 chairmen and registrars of annual conference boards of ministerial training and nearly a score of speakers, seminary professors, and members of the department of in-service training.

For the second time, the conference was held on the lovely campus of the National College for Christian Workers, with President Lewis B. Carpenter and members of his staff and student body surrounding their guests with many evidences of warm hospitality. Dr. Carpenter also gave the opening devotional address.

Unlike most of the former conferences in the 33-year series, the 1954 meeting had only a few guest speakers and featured panel discussions and workshop periods which provided opportunity for helpful give-and-take among those responsible for the church's annual conference program of ministerial recruitment and training. About 25 men from the field shared in discussing such down-to-earth matters as interviewing candidates, keeping up-to-date records, and improving the training of supply pastors.

Considerable interest also centered around the work of a legislative committee headed by Dr. Alva I. Cox of Akron, Ohio, which worked long hours before and during the Conference in shaping up suggested changes in legislation in the Discipline relative to the ministry. Spade work done by this committee may produce results later through memorials submitted to the 1956 General Conference.

While the majority of the hours of the conference were devoted to sharing of ideas through panels and discussion periods, several major addresses were given by guest lecturers. Superficial glad-handing and professional piety were among the inadequate standards that took a beating at the hands of these speakers, and more than one address drove home the sometimes taken-for-granted fact that clergymen too must be Christian.

Bishop Edwin E. Voight, Aberdeen, S. D., head of the Dakota Area; Bishop Donald H. Tippett, San Francisco; Rev. Richard G. Belcher, Nashville, Tenn., secretary of the Interboard Committee on Christian Vocations; Bishop W. C. Martin, Dallas-Fort Worth Area; Dr. John O. Gross, Nashville, executive secretary of the Board of Education's Division of Educational Institutions; Dean Merrimon Cunningham, Perkins School of Theology, Dallas, and Dr. Harold Case, Boston University, were among the speakers at the three-day meeting.

Serving as co-directors of the conference were two staff members of the Board of Education in Nashville, Dr. J. Richard Spann, director of the department of in-service training, and Dr. Gerald O. McCulloh, director of the department of theological schools.

### METHODIST BISHOPS SUPPORTING REFUGEE RESETTLEMENT PROGRAM

The Council of Bishops announced their support of the Refugee Resettlement Program of the Church in a formal statement made during a recent Chicago meeting.

Praising the sponsoring of refugees as a "privilege and a source of spiritual joy," the statement appeals to Methodists to provide sufficient sponsorships to meet the Church's responsibility in aiding the 209,000 people who may be admitted to the United States under the Refugee Relief Act of 1953. Methodists, through the Methodist Committee for Overseas Relief, have agreed to find sponsors for 5000 of the total. Sponsorship includes job and housing assurances and guarantee that the refugee will not become a public charge.

Miss Elizabeth M. Lee, secretary of promotion of MCOR's Refugee Resettlement Program, estimates that 2500 sponsors will be needed. Many of the refugees will come in family groups, according to Miss Lee, and as such will require in most cases only one sponsor per family.

### WEEK OF DEDICATION SPECIAL PROJECTS FOR 1955

I. Crusade Scholarship Fund (Priority) .....	\$100,000
II. Division of World Missions Projects—50%	
1. Phillippine Wesleyan College, Cabanatuan, The Phillipines .....	50,000
2. Interdenominational High Schools (Africa):	
A. Mutoto, Central Congo .....	\$25,000
B. Dondi High School, Angola .....	25,000
3. Malacca — Development Program (Malaya) ..	60,000
4. Monterrey Church (Mexico) .....	50,000
5. Social Center (Algiers) .....	50,000
6. Ludhiana Medical College (India) .....	50,000
7. Washburn Memorial Hospital (Southern Rhodesia) ..	75,000
8. Union Theological Seminary, Seoul, Korea .....	50,000
	\$435,000
III. Division of National Missions—30%	
1. Anchorage, Alaska, Anchor Park, New Church .....	\$40,000
2. Indian Mission Conference:	
A. Tahlequah Mission Church Building, Tahlequah, Okla. ....	\$7,500
B. Bristow Euchee Church Building, Bristow, Okla. ....	7,500



There were approximate 100 Religion in American Life billboard posters displayed during November, December and continuing into January on billboards in Arkansas, according to E. F. Rinehart, executive secretary of the Outdoor Advertising Association of Arkansas. The poster, pictured at the top, features the theme "He restoreth your soul. . . Worship together this week." These posters were erected as a public service. 30 of the "Keep Christ in Christmas" billboard posters shown also above were displayed during December in the city of Little Rock by the Little Rock Advertising Company, also a contribution as a public service. The "Keep Christ in Christmas" poster is from a painting by Norman Rockwell and were sold to those advertising companies which posted them.

C. Hugo Church Building, Hugo, Okla. ....	7,500	6. Marshall, Texas, Ebenezer Church (C. J.), New Church ..	10,000
D. Bristow Euchee Parsonage, Bristow, Okla. ....	6,000	7. Donna, Texas, El Principe de Paz Church (Rio Grande Conference) .....	20,000
E. Cedar Creek Educational Building, Cedar Creek near Carnegie, Okla. ....	5,000	8. Hilo, Hawaii, New Church .....	25,000
F. Newtown - Cuseta, Central District Training Center, near Okmulgee, Okla. ....	6,500	Bakersfield, California, Mexican Church .....	20,000
		10. Artesia, N. M., Latin American Church (Rio Grande Conference) .....	25,000
3. Villa Palmeras, Puerto Rico, School Building .....	\$ 25,000		
4. Mobile Units (6 projects) .....	20,000	IV. Methodist Committee for Overseas Relief—20%	
5. West Dallas Latin American Mission (Rio Grande Conference) .....	25,000	1. Refugee Resettlement Program .....	\$ 80,000
		2. Relief to Victims of Disasters .....	60,000
			\$140,000

## METHODIST SCHOOLS RECEIVE LARGE SUMS IN 1954

Methodist Information

Nashville, Tenn.—Special gifts to Methodist colleges and universities totaled more than \$28,000,000 in 1954 to set a record high, it was announced by the denomination's Board of Education.

The sum is likely to reach \$40,000,000, it was predicted by Dr. John O. Gross, executive secretary of the board's Division of Educational Institutions.

He said some of the 116 schools related to the board did not report in time to be included in the year-end tabulation.

The summary listed more than \$17,000,000 in gifts from individuals and church groups, and \$11,000,000 in grants from foundations.

Single gifts or grants of \$100,000 or more were reported by 22 schools.

The biggest gift, \$5,000,000 in two grants, went to Emory University, Atlanta, Ga. An anonymous foundation made the grants—\$4,000,000 for endowment of Emory's School of Medicine, and \$1,000,000 for a clinic.

Emory also received \$2,000,000 from the Rockefeller Foundation, and \$435,000 from the late Mrs. Frances Winship Walters, Atlanta, for a memorial Chair of Pediatrics.

Among the church's smaller schools, Albion College in Albion, Mich., received the largest gift—\$1,300,000 from the Kresge Foundation for new buildings.

Two Illinois schools—MacMurray College, Jacksonville, and Illinois Wesleyan, Bloomington, reported the largest gifts from an individual. Each was willed \$500,000 by the late Mrs. Ira Blackstock, Springfield, Ill.

Dr. Gross said he is encouraged by the upward trend in giving, but he warned of continuing financial difficulties for many church-related schools.

Stating that the nation's college enrollment is expected to double by 1975, he said "Our church institutions must provide new buildings, expand their curricular and increase the salaries of faculty

members if we are to care for the unprecedented influx of students."

Another need, he added, is more scholarships for needy students. "The nation is losing much of its potential leadership because 40 per cent of the highest quality students leave college every year due to the lack of funds."

Dr. Gross' report noted several successful fund-raising campaigns in the South:

Churches of the Holston Conference oversubscribed a \$1,750,000 goal for three schools—Hiwassee College, Madisonville, Tenn.; Tennessee Wesleyan College, Athens, Tenn., and Emory and Henry College, Emory, Va.

Mississippi Methodists concluded a drive to raise \$1,037,000 for Millsaps College, Jackson, and a \$600,000 endowment campaign was completed by Hendrix College, Conway, Ark.

Huntingdon College, Montgomery, Ala., raised \$1,110,000 during its centennial observance, and Wofford College, Spartanburg, S. C., reported \$470,000 in cash and pledges for its centennial development program. The fund drive of Centenary College, Shreveport, La., neared \$1,000,000.

One of the church's largest schools, Boston University, received \$1,335,582 in miscellaneous gifts, \$200,000 from the Ford Foundation, and \$102,249 from an anonymous donor toward a new medical center.

Gifts to American University, Washington, D. C., included \$100,000 from the estate of the late Mary E. Graydon, Summit, N. J.; \$46,000 from the Rockefeller Foundation to finance the writing of a history of the nation's capital, and \$12,991 from the Ford Foundation for a study of the social effects of the merger of two Washington newspapers, the *Post* and the *Times-Herald*.

Meanwhile, the university announced completion of its new \$250,000 radio-television buildings, the gift of Samuel H. Kauffman, president of the Washington *Even-*

## METHODIST INITIATE WORLD OVER CRUSADE



Pictured as they discuss the Methodist Crusade for World Order are: left to right, Dr. Ralph W. Sockman, Dr. O. Frederick Nolde and Dr. Walter W. Van Kirk, all of New York. One million Methodists are expected to read their book, *Plowshares and Pruning Hooks*, during the February, 1955, Crusade. Methodist pastors all over the country will preach on the meaning of peace, the United Nations, and universal disarmament on consecutive Sundays in February. These topics, chapter titles in the new book, comprise the main theme of the Crusade, led by the Council of Bishops of The Methodist Church.

ing Star Broadcasting Co.

Charles L. Horn of Minneapolis, Minn., president of the Olin Foundation, announced a \$600,000 gift to Cornell College, Mt. Vernon, Ia.

The College of the Pacific, Stockton, Calif., was willed \$300,000 by a farmer student, Miss Erma Boyce of Lodi, Calif.

Syracuse (N. Y.) University reported three anonymous gifts of \$100,000 or more, and property valued at \$627,000.

Mrs. Alma Thomas of Austin, Tex., gave \$430,000 to Southwestern University, Georgetown, Tex., for a fine arts center.

Randolph-Macon College, Ashland, Va., received \$225,000 from an anonymous donor for special scholarships, and \$125,000 from the estate of Dr. Stephen H. Watts, former dean of the University of Virginia's

School of Medicine.

Miscellaneous gifts totaling \$100,000 or more were announced by Southern Methodist University, Dallas, Tex.; Dillard University, New Orleans, Young Harris College, Young Harris, Ga.; Union College, Barbourville, Ky.; West Virginia Wesleyan, Buckhannon, W. Va.; Mount Union College, Alliance, Ohio; Southwestern College, Winfield, Kans.; Nebraska Wesleyan University, Lincoln, Neb.; University on Denver, Colo.; the College of Puget Sound, Tacoma, Wash.; Willamette University, Salem, Ore.

Representative small gift, cited by Dr. Gross as "the life blood of most church schools," included \$211,682 raised by 116 Denver business firms for the University of Denver, and \$42,000 donated by residents of Columbia, S. C., to help build a student center at Columbia College.

## NOT A SUBSTITUTE BUT A SUPPLEMENT

By A. T. McIlwain, Executive Secretary  
Board of Pensions

The 1952 General Conference referred the question of social security for ministers to the Board of Pensions for study and report to the 1956 Conference with the proviso "that, in the event that legislation is presented to the Congress of the United States relative to this matter during the quadrennium, the Council of Bishops, the Council on World Service and Finance, the Council of Secretaries, and the Board of Pensions shall be authorized to take such joint action as they may deem to be advisable" (Paragraph 1665 (9), 1952 Discipline). It is now a matter of history that legislation relative to this matter was presented to the 83rd Congress and the above mentioned organizations authorized their respective executive committees to meet and speak for the church on the subject of social security for ministers. This committee met in Chicago January 5, 1954 and, after due consideration of the whole question, the committee adopted a resolution requesting the national Congress to

amend the social security law so as to extend social security coverage to ministers on a voluntary basis and classified as self-employed. It is also a fact of history that social security was extended to ministers on a voluntary basis and classified as self-employed. The special committee also adopted the following by unanimous vote:

"It is the desire of The Methodist Church that nothing be done which in any way would jeopardize or destroy the present connectional pension program which during the last year has paid \$10½ million to 13,000 retired ministers and widows of ministers, none of whom would be able to qualify for Social Security benefits under the proposed amendments."

The committee had a two-fold purpose in including the above in their resolution: First, to impress upon members of Congress the importance of providing social security for ministers on a voluntary self-employed basis so as not to involve the church in any way which

might weaken our present ever-expanding church pension program; Second, to caution our church leaders to guard against allowing social security to affect or in any way weaken or alter our present church pension program. There are three reasons why social security coverage for ministers, as now provided, should not affect our church pension program.

1. Neither the local church nor the Annual Conference is in any way involved. The individual minister makes the decision to file for social security coverage, and he must bear the total cost of the coverage. The church would have no more grounds for reducing the minister's pension because of social security than in cases where the minister purchases an annuity contract from an insurance company. The principle involved would be exactly the same in both cases. Furthermore, the minister pays his social security tax on a self-employed basis, which means that he pays 50 per cent more than those who are covered under the employer-employee basis. Beginning in 1975 the minister's social security tax will be 6 per cent of his salary up to

\$4,200.

2. Social security makes no provision for the more than 13,000 superannuates and widows now on our pension rolls. These honored veterans and their widows who

(Continued on page 15)

### Church Quiz

Can You Name This Church?

Clue . . . (WELLS ORGANIZATIONS)  
Weddings amongst the skyscrapers.

Answer . . .  
Little Church Around the Corner - New York



## NEWS AND NOTES ABOUT FACTS AND FOLKS

**REV. AND MRS. H. L. FAIR** are the parents of a daughter born on Friday, January 7. Mr. Fair is one of the associate pastors of the First Methodist Church, Little Rock.

**THE LAYMEN** of the First Methodist Church of Batesville presented the pastor, Rev. Lloyd M. Conyers, and his family a new television set for Christmas.

**JAMES O. EVANS** of Piketon, Ohio, who formerly lived in Hermitage and Pine Bluff, writes that he has received his local preacher's license and plans to enter seminary in the near future.

**BISHOP PAUL E. MARTIN** will preach at the cornerstone laying for the new educational building of the First Methodist Church in Conway on Sunday, February 6, according to a recent announcement.

**GORDON B. CARLTON**, of DeQueen, lay leader of the Hope District, was the speaker at the meeting of the Methodist Men of the First Methodist Church, Texarkana, on Wednesday evening, January 12.

**SYMPATHY** is extended to Dr. Aubrey G. Walton, pastor of the First Methodist Church, Little Rock, in the death of his brother, Frank Walton, businessman of Memphis, on Wednesday, December 5.

**B. T. FOOKS** of Camden, member of the General Board of Missions, is attending the Assembly of Boards and Agencies of The Methodist Church in Cincinnati, Ohio, this week. Mrs. Fooks and their daughter, Miss Frances Sue Fooks, are also attending the meeting.

**THE SYMPATHY** of friends goes out to Rev. J. E. Linam, pastor at Leachville, in the death of his father, Otto Ellis Linam, on December 27 in Wichita, Kansas. Burial was at Rector on December 30 with Rev. E. J. Holifield and Rev. J. L. Campbell in charge.

**REV. J. H. HOLT**, pastor of the Huntington Avenue Methodist Church, Jonesboro, will be the preacher in evangelistic services to be held at the Charleston Methodist Church, beginning on Sunday evening, January 23. Rev. H. Lynn Wade is pastor at Charleston.

**BISHOP PAUL E. MARTIN** will preach at the First Methodist Church of Marked Tree on Sunday morning, February 13, when the church observes the 50th anniversary of its organization. Rev. Martin A. Bierbaum is pastor. Bishop Martin will preach in the evening at the Leachville Church.

**REV. JAMES T. CLEMONS**, associate pastor of the First Methodist Church, North Little Rock, has the sympathy of friends in the death of his mother, Mrs. Mildred M. Clemons. Mrs. Clemons died at her home in Wynne on Thursday night, December 6. She is also survived by her husband, a grandson and a sister.

**THE PASTORS** of the Forrest City District and their families met in the social rooms of the Brinkley Methodist Church on Thursday evening, December 16, for their annual Christmas party. A gift of an electric blanket was presented to the district superintendent, Rev. Otto W. Teague.

**MISS CAROL LACKEY** spoke at the Student Recognition Day observance in the Mountain View Methodist Church on the work of the Wesley Foundation in Fayetteville. Miss Lackey is the daughter of Mr. and Mrs. Hendrix Lackey and a sophomore at the University of Arkansas.

**THE LOUISE McCREIGHT CLASS** of the First Methodist Church of Brinkley held its annual Christmas party on December 14 in the social rooms of the church. Mrs. Oscar McCreight brought the devotional meditation and Mrs. Holly Kessel had charge of the program. Forty members enjoyed a Christmas dinner.

**THE EDUCATIONAL BUILDING** of the First Methodist Church at West Memphis is nearing completion. The new unit will provide 27 classrooms, a dining room seating 250, a large kitchen and a large church parlor. The dining room will also have a stage so that it will serve as an auditorium. Rev. Ralph Hillis is pastor of the church.

**REV. DAVID M. HANKINS, JR.**, pastor of the Jackson Street Methodist Church, Magnolia, has been elected president of the Magnolia Ministerial Alliance. Other officers are Rev. L. L. Hunnicutt, pastor of the Central Baptists Church, vice-president, and Rev. W. J. Fitzhugh, rector of St. James Episcopal Parish, secretary-treasurer.

**THE MESSIAH**, by Handel, was given at the Brinkley Methodist Church on Sunday evening, December 19. Taking part was a group of 35 directed by Mrs. Ben White, Jr. Accompanists were Mrs. Harry Hurst and Miss Jean Hiley. Following the program refreshments were served to the singers by the women of the Woman's Society of Christian Service.

**DR. WALT HOLCOMB**, author of the Sam Jones books, has written a new book, entitled, "The Gospel of Grace," which is advertised in this issue. During Ministers' Week, on January 18, at Emory University, there will be an autographing party honoring Dr. Holcomb and launching the new book.

**THE EDUCATIONAL BUILDING** of the First Andrew's Methodist Church at Arkadelphia held a Family Night supper in the social hall of the First Methodist Church, Arkadelphia, on Monday night, December 26, at which time it was announced that the first unit of the new church plant would be built during 1955. The first unit will be a chapel and social hall with several church school rooms. The main sanctuary will be built later, according to announcement. Construction will be of brick and tile with interior finished in Philippine mahogany. The congregation will continue to meet at the home of a member until the new plant is finished.

**THE METHODIST CHURCHES** of Jonesboro united in a New Year's Eve Watch-night Service with Rev. W. T. Lingo, pastor of the Fisher Street Methodist Church, bringing the message. Ralph Schisler led the congregation in hymn singing. Rev. J. H. Holt, pastor of Huntington Avenue Church, directed an appreciation service in which those present were given an opportunity to express gratitude for the good things of the closing year. A fellowship hour and recreation period was held and a film, "Shield of Faith," was shown. At 11:30 Rev. E. J. Holifield, district superintendent of the Jonesboro District, led in a communion service.

### HOSPITALIZATION PROGRAM IN NORTH ARKANSAS CONFERENCE

The enrollment in the Hospital Insurance Program failed to reach the necessary percentage to put the insurance in force. It is the feeling of the Insurance Committee that the plan offered the Conference was the best one which we received. Therefore, this committee does not plan to offer any other Hospital Insurance Program to the Annual Conference.—N. Lee Cate, Chairman, Committee on Group Insurance

### SUPPLEMENTING, NOT SUBSTITUTING

(Continued from page 1)

social security coverage for ministers.

We would like to suggest that wherever possible, official boards of local churches should openly discuss this matter so that there will be little chance of misunderstanding. Before such discussion is opened, pastors and board officials should have in hand resource materials such as Dr. McIlwain's article, Board of Pension materials which have been mailed to each minister, and such counsel as may be possible from local or nearby offices of Social Security so that the discussion may be based on reliable information.

January 9-January 16

is the date for the

## Annual Arkansas Methodist Circulation Campaign

★

Renew your subscription through your local church when it has its Circulation Campaign. Cooperate with your pastor by helping him complete his report. Don't miss a single issue of your own Methodist paper that brings you each week information about The Methodist Church, inspiration by qualified writers, and news about Arkansas Methodism.

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

## ELECTED TO SERVE

The leaders elected last November are now taking office. The criticism hurled at America by the Soviet Union and her satellites have at least one irrefutable answer. We allow our people to pick their leaders.



The Kremlin clique tries to deceive the Orient by picturing Russia as the liberator and America as the oppressor, but we are demonstrating that our rulers are not irresponsible dictators like the Politburo, but leaders answerable to the sovereign people.

When the citizens of our nation express their will through a majority vote, such a vote is called the sovereign voice of the people. Yet the sovereign people, when it inaugurates a new president or governor, requires him to take an oath or affirmation with his hand on the Bible, symbolizing that he holds his powers under the dominion of a divine authority. And when our Congress convenes to represent our people in the making of laws, its sessions are opened with prayer invoking wisdom of a Divine Lawmaker.

I wonder if we Americans quite realize what it would be like to live in a land where a dictator had the last word, where there was no appeal to the general public conscience, where there was no looking up to a Divine Source of right and justice. We should think about this until it sinks into our hearts.

Today the lines are drawn around the earth between two vast power blocs. One is led by the Soviet Union, which officially declares itself a godless nation. The other bloc is led by nations like the United States, Great Britain, and Canada, which call themselves Christian nations. The world is now watching to see what difference there is between their

conduct. On a world scale and before a global audience for the first time in history, this issue is being tested.

If the nations which professedly look to the Cross can demonstrate to the world that their principles and methods are superior to those of the countries led by the Kremlin, we shall open the way for a worldwide spiritual advance on a scale never before approached.

"The Son of Man came not to be ministered unto but to minister." Christ sought to rule over men in order that He might serve them. Many a ruler has risen to power by pretending to be the servant of the people. Hitler and Mussolini did that. But once in power they showed their greedy desire to dominate.

When will we learn that Christ's motive of ruling to serve is the only one which lasts? When we gain power over others for the sake of profit or domination, such rule is likely to be short-lived, as was Italy's conquest of Ethiopia and Japan's control over China. But when we use our power for service, we earn for it a welcome which grows with time.

If America now uses her strength and leadership in a genuine spirit of service she will win the respect of the smaller nations. They will see that the Cross is better than the Kremlin.

Methods of governing as well as motives are important. Some well-intentioned persons serve others in ways which prove a disservice. A mother may earnestly desire to help her daughter, yet she may so rule her household that the girl grows up lacking in self-determination and force of character. Good parents so govern their children that the children become able to govern themselves.

A good government does not treat its people as pets or pawns. If ours is to be "a government of the people and for the people," it must be "a government by the people"—a people concerned for their duties as well as their rights, a people responsible enough "to bear their own burdens" and responsive enough to help bear one another's burdens and so fulfill the law of Christ.

## On A Wide Circuit

W. W. Reid

### IS RELIGION "SISSY" OUTSIDE THE CHURCH?

Around Christmas and Easter—and more especially around the good sales period in late December—you will note that many organizations "go religious" in their advertising. Quotations from Scripture and the sentiments of the holy days seem to get into strange proximity to rather earthly matters—all the way from watches to beer. . . . And I, for one, cannot avoid a rather questioning look at some of these efforts to capitalize and to dollar-ize by attempting a wedding between man's religious impulses and the advertiser's need to proclaim his wares. Seldom does the advertisement appear in good taste, much less "good religion."

Perhaps an exception appeared last month in *Printer's Ink*. It was a "Christmas prayer", in bold, Old English type, occupying a page; and with only a line of much smaller type crediting it to International Paper Company. (I note, in passing, that it was copyrighted by I.P.C. . . . just how or why does one copyright a prayer that is supposed to go free on the wings of the spirit and to Heaven?) But the prayer did sound sincere. It thanked God for blessings; it prayed for men under the yoke of Tyranny; it said a good word for America and Americans; and prayed for world peace and goodwill. It was a well-worded prayer such as thousands of ministers raised on high during the Christmas season.

But imagine my surprise when, two weeks later, I read this letter in *Printer's Ink* from the general manager of another large corporation:

"For years I have wanted to send to our friends in and out of business—as a sincere and heartfelt Christmas wish—the Aaronic Blessing as given in the 6th Chapter King James Version of the Book of Numbers, 24th, 25th and 26th verses. Certainly no man could make a finer Christmas wish for his friends than that.

"But I was afraid to do so—fearing that I would be considered a *sissy* or even worse—a *phony*. So, over the years, I sent out the usual trite blah, blah, blah.

"However, after reading that beautiful and touching prayer—and that is what it is, a prayer—uttered by the International Paper Company. . . . I am emboldened to ask God's blessing on our friends as our Christmas greeting this year. And I am asking it in all sincerity."

The letter points up a number of considerations. . . . Is not what our friends, business and personal, really want at Christmas (and all-time) greeting the wishes and thoughts that are sincerely ours? Not the patent "blah-blah"; not the commercial poet's lines; not a sentiment obviously prepared to further the business interests of the sender. The difference is that between the scribbled note that comes from the sender's heart via his pen, and the calendar that frankly reminds you all year long that the undertaker is still in business: you don't want the latter veiled as Christmas greeting.

But there is a deeper question here. . . . Is one a *sissy* or a *phony* if he gives expression to true Christian sentiment? Is that why men-on-the-street (including men-from-the-church) will freely discuss politics, sports, international conditions, their health, their education, and a thousand other things, but never discuss their religious convictions? Do they "fear" to let friends and neighbors know they believe in God, are helped by the teachings of the church, are guided by Christ's principles, and pray for spiritual guidance? Of what is this "fear" compounded? Does denominationalism contribute to reticence? (We don't keep silent because there is more than one political party!) Or can it be that we don't understand what we profess religiously? Or does religion become *sissy* as soon as it leaves the church?

I am certain, however, that Christianity will never capture the world until all laymen become evangelists by openly talking and sincerely living their faith in the presence of their neighbors.

### URGE EXPANDED MINISTRY TO CONGRESSMEN

A program designed to provide a more effective ministry to members of Congress and other government officials has been recommended to Protestant denominations in the nation's capital by the Washington Federation of Churches.

The three major proposals of the new program urge Washington churches to plan to conduct on an interdenominational basis the annual service of communion and intercession for members of the House and Senate, now held by the Presbyterian Church, U. S. A.; and to plan reception (one for each denomination) soon after the opening of Congress for all lawmakers and government officials who are members. The third proposal calls for the cooperation of local ministers in the Senator's or Congressman's home town. He would be urged to contact national denominational headquarters or the pastor of a Washington church when one of his members take a post in Washington, so the newcomer will have a "church home away from home."

## The Layman's Column

By Charles A. Stuck  
Lay Leader  
North Arkansas Conference



### THE CONSTRUCTION GANG vs. THE WRECKING CREW

Among the many things which the Bible teaches the reader is the idea that people have been the same for thousands of years. The human traits of kindness and greed, of love and disdain, of bravery and cowardice; these traits all fall over each other as we read the stories of both Old and New Testament.

One of the many wonderful stories is that of Nehemiah and his work, how he left a comfortable life in Babylon and went back to the land of his fathers to superintend the reconstruction of his beloved city, Jerusalem. The tale is a fascinating one because it shows the impelling force of this godly layman who felt called to do a special work. The Book of Nehemiah tells the entire story.

The story, however, is not without its ugly overtones of selfishness. Very shortly after the good man had rallied many people to his support, a godless fellow named Sanballat set about, with the aid of two cronies, to stop Nehemiah's work. The task of reconstruction was made doubly hard, and in all probability, Nehemiah spent his entire fortune and most of his life in an effort to breathe life back into the godless city. But the Bible story stands as an eternal tribute to Nehemiah's faithfulness to God, and as an ageless indictment against Sanballat for his efforts to hold back the work to which God had called the great layman.

God calls men to do His work. Many times men think they can hold back God's processes. Fact is, they often delay the coming of the Kingdom in the hearts of people in certain communities. But let us never think for a moment that God is going to be discouraged or stopped by the unfaithfulness of His people. A person may derive some sort of evil pleasure from realizing that his action or his inaction has hurt the Church. Maybe it's funny now, but God's record books will be embarrassing reading for some people. It is now over 2500 years since Nehemiah and Sanballat lived. The story of their deeds is for all to read today. What will history write about us? Did we build or did we try to tear down? Each day will be a part of the history that will be written some day about every one of us.







# ANNUAL SIMULTANEOUS

January 9th Through January 16th, 1955

## Campaign In Local Church

1. Solicit every Methodist Home for a new subscription or renewal for your church paper during the week of Circulation Campaign.
2. Make a report on Monday, Jan. 17th, to your District Superintendent and to the office of publication in Little Rock, of the results of the Campaign.
3. Any necessary follow-up work may be reported as soon as complete.

## Watch Reports Of Campaign

Watch your issue of the paper of January 27th for a full report by Districts and by Charges of the results of the Circulation Campaign as received the week of January 16th through January 22nd.

To the Ministers and Members of Methodist Church in the Arkansas...

Dear Friends:

January 9-16, 1955 is a week of great importance to the Arkansas-Louisiana Area. The success of our Church will be determined in large measure by our response to the annual campaign of the ARKANSAS-LOUISIANA METHODIST CHURCH.

The METHODIST should be in the vanguard of the life of our Area. Our people respond to the message of the Church is given a proper presentation. Such a presentation is made in an inspiring and challenging manner by the ARKANSAS-LOUISIANA METHODIST.

I trust the period of January 9-16 will be enthusiastically to the annual campaign of the Arkansas-Louisiana Area.

Cordially,



## NORTH ARKANSAS CONFERENCE



Maurice Lanier

**BATESVILLE DISTRICT** Subscription Quota ..... 1003  
 R. E. Connell District Superintendent  
 Maurice Lanier District Director

God calls us and every person to do some important work. In the ARKANSAS METHODIST we have a wonderful mine of church information and the inspiring columns of Sockman, Stuck, Reid and Teeter, and the timely editorials, and fine Sunday School lessons, which help us to fulfill our calling as we serve in our church.—W. Maurice Lanier

**CONWAY DISTRICT** Subscription Quota ..... 1438  
 R. E. L. Bearden District Superintendent  
 Irl Bridenthal District Director

The responsibility of laymen is becoming more and more recognized in Methodism. For information and inspiration leading to effective work, no means available will substitute for the church paper, the ARKANSAS METHODIST.—Irl Bridenthal



Glenn Bruner

**FAYETTEVILLE DISTRICT** Subscription Quota ..... 1235  
 Roy I. Bagley District Superintendent  
 Glenn Bruner District Director

The continued growth of the Arkansas Methodist over the past several years has been possible only because the paper has a message for every Methodist home. The weekly news of the Church and the inspiring messages it brings answer a need in every home which cannot be met in any other way. No Methodist home can afford to be without its church paper.—Glenn Bruner

**FORREST CITY DISTRICT** Subscription Quota ..... 1145  
 Otto W. Teague District Superintendent  
 Garland C. Taylor District Director

I was raised on the ARKANSAS METHODIST; all my life it has made weekly visits to my home. It would mean much to Methodism if we could put it into every Methodist home. It keeps you informed as to what our church is doing in other communities. I can't think of carrying on the work of our church without it.—Garland C. Taylor



Guy B. Ames

**FT. SMITH DISTRICT** Subscription Quota ..... 1887  
 W. Henry Goodloe District Superintendent  
 Guy B. Ames District Director

For the interested and well informed Methodist the official publication, the ARKANSAS METHODIST is a must.—G. B. Ames

**JONESBORO DISTRICT** Subscription Quota ..... 1556  
 E. J. Hollifield District Superintendent  
 W. O. Scroggin, Jr. District Director

In light of the fact that we have so many kinds of secular literature entering our homes every day, surely, every Christian home will want at least one piece of Christian literature each week! This unbalanced supply of reading material is partly responsible for the unwholesome attitudes which hinder the program of our Lord. Therefore, I feel that the ARKANSAS METHODIST is a MUST for every serious minded Methodist home in Arkansas.—W. O. Scroggin, Jr.



S. B. Wilford

**PARAGOULD DISTRICT** Subscription Quota ..... 1186  
 J. Albert Gatlin District Superintendent  
 S. B. Wilford District Director

The ARKANSAS METHODIST is a must for all Methodist families in Arkansas. It is the best source of information on the activities of Methodism in the state.—S. B. Wilford

**SEARCY DISTRICT** Subscription Quota ..... 1127  
 E. G. Kaetzell District Superintendent  
 O. D. Peters District Director

As a guide for religious instruction; as a messenger to carry the current church program and news; the Methodist minister finds in the ARKANSAS METHODIST an invaluable servant for himself and his people who read this paper. The lay men and women are pleased when they find themselves well informed concerning any given program of the church which their minister presents. The minister thus finds his own ministry made more effective in the lives of his people and in the promoting of the program of the church.—O. D. Peters



Alfred DeBlack

## LITTLE ROCK DISTRICT

**ARKADELPHIA DISTRICT**  
 J. M. Hamilton District Superintendent

The ARKANSAS METHODIST keeps you informed of the news of our own local Churches, but of Methodist news in other parts of the world.

**CAMDEN DISTRICT**  
 Connor Morehead District Superintendent

The ARKANSAS METHODIST, in its own way, carries on the unity of purpose in the Episcopal Church. It carries on the work of the Church and tributes greatly to our way of life. It is a page. Believing this to be true, I have decided to send the ARKANSAS METHODIST to my home.—Connor Morehead



Irl Bridenthal

**HOPE DISTRICT**  
 E. Clifton Rule District Superintendent

An informed Christian is a better Christian. The ARKANSAS METHODIST furnishes information, but inspires. It costs so little money. Our Conference is indebted to you.—E. Clifton Rule



Garland C. Taylor



W. D. Golden

**LITTLE ROCK DISTRICT**  
 F. A. Buddin District Superintendent

To me, the ARKANSAS METHODIST is the best source of information on our great State.—Guy C. Ames



W. O. Scroggin, Jr.

**MONTICELLO DISTRICT**  
 Cecil Culver District Superintendent

A good layman once said to me, "The Methodist Church is trying to do a lot of things, but I don't see how they can do it unless they get it done they would be better off." The ARKANSAS METHODIST is, I believe, the best source of information on the program of the church. It is a must for our benefit, and should be in every home.—R. A. Teeter



R. A. Teeter



O. D. Peters

**PINE BLUFF DISTRICT**  
 Arthur Terry District Superintendent

The ARKANSAS METHODIST sells for less than the price of the greatest asset to the program of the church.—Arthur Terry

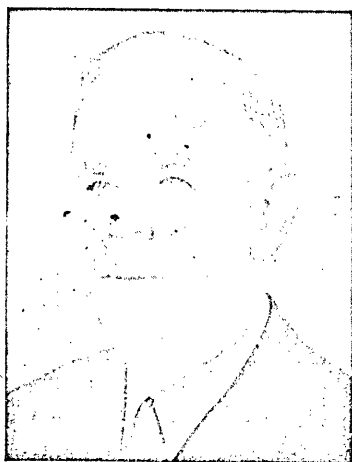
THE ARKANSAS-LOUISIANA AREA GIVES ONE WEEK



# CIRCULATION CAMPAIGN

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BISHOP PAUL E. MARTIN

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## The Quota And The Goal

The Charge or District has reached its authorized QUOTA when in the Charge or District new subscribers, plus renewals, plus subscriptions not due equal one subscription for each nine active members in the Charge or District.

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Alfred DeBlack  
District Director

... not only as to the progress of our whole. We should count it a privilege possible our best support.—Alfred DeBlack

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... is indispensable, if we are to have provides information and inspiration to great church. Radio and television con- cannot take the place of the printed board in the Fairview Methodist Church to every family in the church.—James

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The ARKANSAS METHODIST not only ... Where else can so much be had for ... be in every Methodist home.—W. D.

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... be a must in every Methodist home in

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... people would learn more about what the want to do it, and how we propose to ... and churchmen." Reading the ARKAN- ... road to this desirable goal. I have ... ritual message and needed information ... ticular time. It is our paper, produced ... piece of literature in every Methodist

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... many have said that the Sunday School ... paper. An informed membership is the ... and to the work of the pastor.—Bryan



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### LOUISIANA CONFERENCE

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A Methodist home needs the information, inspiration and contact with its church which THE LOUISIANA METHODIST provides.—W. D. Boddie

BATON ROUGE DISTRICT Subscription Quota ..... 2026

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We ministers can be extremely grateful for THE LOUISIANA METHODIST which does such a magnificent job of presenting our people with the program of the church, plus important news of the Conference, Area and Jurisdiction. A fine service at a very nominal cost.—Marvin H. Corley

LAFAYETTE DISTRICT Subscription Quota ..... 1015

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THE LOUISIANA METHODIST . . . A splendid Christian weekly that informs, inspires, and instructs. Superbly presented without bias or prejudice, exemplifying candor. The reader will be drawn to a richer and keener appreciation of the Church. Pastors and Official Boards should encourage the every-family subscription plan.—C. W. Bennett

LAKE CHARLES DISTRICT Subscription Quota ..... 1150

Karl Tooke  
District Superintendent

Jack Cooke  
District Director

THE LOUISIANA METHODIST will help to deepen the spiritual life of our people. Let's see to it that every family gets this paper.—Jack Cooke

MONROE DISTRICT Subscription Quota ..... 1557

James T. Harris  
District Superintendent

Floyd Durham  
District Director

I know of nothing for anywhere near a like amount of money that will do as much for our Church, the minister, the family, or the individual Methodist, as will a subscription to THE LOUISIANA METHODIST. What else can you get that will come to you every week of the year with all that our paper does about your Church, its program, and its people for \$2.00? We need our paper. Let's have it in every family.—Floyd Durham

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I really believe that every Methodist home which receives THE LOUISIANA METHODIST will be a better home, and that a church which encourages its families to subscribe is doing itself a favor.—A. B. Cavanaugh

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Every Methodist in Louisiana should receive THE LOUISIANA METHODIST, not only because it is the official publication of the church, but also because of its high standards and valuable service to its readers.—Henry Blount

SHREVEPORT DISTRICT Subscription Quota ..... 2421

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Every Methodist family desiring to keep informed about his own church and the World Christian Movement should subscribe for and read THE LOUISIANA METHODIST. Rich in news of local interest, it is also timely in its presentation of Christian world facts. If you would be a better Methodist Christian, informed about our church program, enter your subscription now.—George W. Harbuck



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READ ITS CHURCH PAPERS . . . JAN. 9 Through JAN. 16, 1955



# THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



## A VISIT TO THE DOLL HOSPITAL

By Margaret G. Wilson

"I wish I'd never gone to the hospital last night," sighed Armanda Sue. "I have been so upset ever since, and I have cried so much that I'm afraid Sharon is going to notice that the paint is coming off my cheeks. Sharon is so good to us all, and I don't want her to see me crying. But I'm so upset! That is all!"

"Well, Dr. Roy said it is that way every year, Armanda Sue," answered Bonnie Marie. "He said the children love their dolls that first week after Christmas but when February arrives the hospital is full of dolls and teddies that have been hurt, abused and neglected."

"When you think how happy we were together in the toyshop," continued Armanda Sue. "Then we were all so anxious for somebody to buy us so we would have somebody to love, cuddle, and care for us."

"And my, but weren't we fortunate! Sharon takes such good care of us. Every night she puts on our pajamas and tucks us in our beds before she jumps into her own for the night. She doesn't leave us lying in our beds all day either. I do like it when she lets us sit on her big soft bed in the morning and watch her dress. It is fun, too, to sit at the breakfast table sometimes. Her orange juice is such a pretty color, and her hot oatmeal smells so good, and the toast looks delicious, all brown and buttery and covered with jam. I was glad that she let me taste her milk, but she poured it too fast. I couldn't swallow it so quickly. That is how I got this big spot on my dress. I was so sorry, at the time, to have my pretty dress soiled, but I certainly am not going to grumble about that after what we saw last night."

"Poor Tom! Did you see him? He had one arm pulled right out. I never saw a doll like him before. He whistled such a merry tune when the toyman wound him up. But there he lay last night with one arm gone and no spirit left for whistling. I saw Dr. Roy try to coax him to whistle, but whether Dr. Roy turned the key just once or a great many times poor Tom wouldn't whistle a note."

"And remember Brenda with her beautiful eyelashes and long pig-tails. How we used to admire her, and there she was last night, her pig-tails all undone and her hair matted and untidy. That would have been bad enough, but there she was in her bare feet and her toes chewed off. Poor, dear Brenda!"

"But did you see the twins, Judy and Jane?" asked Bonnie Marie. "Their faces were all scarred and bruised. Dr. Roy said that the little girl who owned them had left them lying on the floor and her dog got them and chewed their heads because they were made of rubber. Can you think of anything more dreadful! Just imagine being chewed up by a dog!"

And the two little dolls broke down and cried.

"Don't let us talk any more about the hospital," suggested Armanda Sue. "Let's talk about Sharon instead. We must be happy for her sake. She is such a dear little girl. She is always so thoughtful and kind."

"I only wish we could tell Santa or the toy-man how badly our friends have been treated and how happy we are here. Then perhaps Santa wouldn't leave those children nice dolls another year but just leave them all to the good little girls like Sharon." — The United Church Observer.

## THE THRUSH AND THE MISTLETOE

One winter many years ago, when swamps and forests covered much of our land, a Missel Thrush was looking for his dinner. He had eaten all the mountain ash and hawthorn berries for miles around, and, because of the cold, the slugs and worms were deep underground, and the snails all hiding.

He searched vainly for a long time, but at last he came to an oak on whose main branch grew a bush covered with pearly berries, the like of which he had never seen before. He had just begun to feed when a voice cried "Stop!"

He looked up, and there in a hole in the trunk sat the Wise Owl. "Wretched bird," cried the Owl. "Do you not know that those are mistletoe berries, and that the mistletoe is a holy bush from which our priests, the Druids, cut branches at their New Year festival?"

"But surely they would spare me a few berries as I am so hungry?" the Missel Thrush pleaded.

"On one condition," said the Wise Owl. "That you wipe your beak on a branch afterwards. The berries are sticky, and some seeds may stick to the outside of your beak. If they fall to the ground as you fly they will not grow there, for mistletoe only grows on the branch of another living tree."

"And if I wipe off any seeds onto a branch, a new mistletoe bush may grow there," interrupted the Missel Thrush.

"Exactly," said the Wise Owl.

So the Missel Thrush agreed at once to wipe his beak. And, secretly, he was rather glad to do it, for he did not like the taste of the sticky berries very much.

But from that day onward, so they say, Missel Thrushes have always kept this promise to the Wise Owl. — Jane Thornicroft in The Children's Newspaper.

Two little boys were overheard by a nurse in a children's ward discussing their hospital experiences.

Said one: "Are you medical or surgical?"

The other shook his head. "I don't know what you mean," he said.

The first little boy looked scornfully at his friend. He had been a patient in the ward for many weeks.

"Were you sick when you came," he persisted, "or did they make you sick after you came?"—Clipper.

## MONEY DOES GROW ON TREES

That isn't what most people say, is it? They say "Money doesn't grow on trees." But it really does. Of course that doesn't mean you can go to a florist and buy a tree that will blossom into nickels, dimes, or dollar bills. That would be something we might all like to buy for our garden. But money grows on trees in another way.

Just think of all the goodies you ate at Christmas that used to grow on a tree. You probably ate figs and dates, oranges and apples, and all kinds of nuts. They all grew on trees, were picked and sold and brought money to the fortunate owners of those trees.

At Christmastime, homes were decorated with holly and mistletoe, pine cones and wreaths, pine branches and Christmas trees. When these things were cut or picked and made to look attractive for Christmas, they were sold by some people and bought by others. This meant a lot of money for some folk.

Some people are particularly fortunate. They live in the country and are able to go to the woods to cut down their own Christmas tree, and gather cones and pine branches. But those who live in large cities must buy these things and pay a lot of money for them, too.

There are so many things that grow on trees that sell for money, so we really can say that money does grow on trees and mean it, too.—Exchange.

## JUST FOR FUN

Pestering the old fisherman who had been patiently fishing from the same spot all day, the tourist asked brightly, "Well, are they biting?"

The oldster raised his head slowly. "If they are, stranger," he drawled, "they're bitin' each other." —Louisville Courier-Jnl. Mag.

\*\*\*

Sadly the father shook his head. "Son, I promised you a bike if you'd get good grades, but you've never had such a poor report card. What have you been doing all the time?" "Learning to ride a bike, Dad." —Sonnenschein, Bielefeld (Quote translation).

\*\*\*

Dick: "May I have any kind of sea food I like?"

Mother: "Yes, dear. What shall I order for you?"

Dick: "Salt-water taffy."

\*\*\*

First GI: "How did you get that black eye?"

Second GI: "I was hit by a guided muscle."

\*\*\*

"How was your garden this year?"

"Fine. The neighbor's chickens took first prize at the fair."

\*\*\*

Youth must be served — within sight of the TV set.—Omaha World-Herald Mag.

ARKANSAS METHODIST



## A PUZZLE

*It's a most remarkable thing to me,  
How good little children used to be,  
How daddy says that when he was young,  
When lessons were over, then hymns were sung,  
And that little boys never made any noise,  
Never slammed doors or broke up their toys,  
But when I slam doors in grandma's house,  
Or creep up to frighten her sly as a mouse,  
She scolds, then smiles and says, "Why Ben,  
Your're your own dear daddy right over again."*

—Exchange

**NORTH ARKANSAS CONFERENCE NOTES**

By Ira A. Brumley

**Training Program in January**

The month of January promises to be a great training month in the North Arkansas Conference. There are to be five training schools during this period, concluding with the Blytheville School, which begins on the last day of the month. These schools are as follows: Siloam Springs School, with four courses being offered, is being held January 6, 13 and 20 with the following courses being offered:

How to Teach in the Church School, Mrs. E. H. Hook.  
Understanding Children, Mrs. Roy I. Bagley.  
Teaching Youth, Rev. Worth Gibson.

Christian Evangelism, Dr. Roy I. Bagley.

The Searcy School is to be held January 24-28 with the following courses being offered:

Developing Christian Workers, Rev. M. Earl Cunningham.  
Guiding Intermediates, Miss Aileen Sanborn.

How the Bible Came To Be, Ira A. Brumley.

The Marked Tree School is being held January 17-19 with the following courses being offered:

Christian Beliefs for Children, Rev. William Stewart, Jr.

Making Homes Christian, Rev. E. V. Underhill.

The Work of The Local Church, Rev. E. J. Holifield.

The Old Testament in the Life of Today, Ira A. Brumley.

The Batesville Training School is to be held January 24-28, with the following courses being offered:

Guiding Primary Children in Christian Growth, Mrs. H. E. Tomlinson.

Christian Beliefs, (Youth Only), Rev. N. Lee Cate.

Ways of Teachings, Mrs. Elmus C. Brown.

The Work of the Adult Division, Rev. I. L. Claud.

The Teachings of the Prophets, Rev. J. Wilson Crichlow.

The Blytheville School is to be held January 31-February 4, with the following courses being offered:

Understanding Children, Mrs. H. E. Tomlinson.

Guiding Intermediates, Mrs. Mae Sigler.

Helping Adults Learn, Rev. Alvin C. Murray.

Bible, Instructor to be announced.

A number of one unit schools will be held during this time:

Nettleton, Weiner, Luxora.

**Children's Workers' Conference**

We are glad to announce that the Children's Workers' Conference for the North Arkansas Conference has been set for February 28-March 2, to be held at Searcy. The following persons have been secured as leaders of groups for this program:

Nursery, Mrs. R. D. Newton, Camden.

Kindergarten, Mrs. J. H. Monday, Little Rock.

Primary, Mrs. W. A. Wooten, Memphis, Tennessee.

Junior, Mrs. Dorothy LaCroix Hill, Evanston, Indiana.

The program will be held in First

Methodist Church at Searcy, beginning in the early afternoon of February 28 and closing at noon on Wednesday, March 2.

Each district is being invited to bring a team of four persons for leadership back in the local district, Nursery, Kindergarten, Primary, and Junior. Local churches are invited to send leaders in the children's field.

This program is not only to give general guidance to children's workers, but is to be specific in that three of the groups will center their work around Vacation School units that are being suggested for the coming summer.

Kindergarten: My Home and Family (Roorbach).

Primary: Learning from Jesus (Keiser).

Junior: Living in Our Community (Martin).

The Nursery program will be built around the new Nursery Manual which will be available by that time.

There will be a number of general activities along with the departmental group sessions.

**Evangelism In Church School**

The period of January, February and March is for an emphasis on evangelism throughout our church schools.

Packets of materials have been sent to all pastors and church school superintendents, providing for them suggestive materials to be used with their workers in promoting this evangelistic emphasis. Each church school worker should consider himself or herself as an evangelist. Each such worker should be able some time during the year to win at least one person to Christ and the church. Should this be done the additions on profession of faith in the North Arkansas Conference would double the number of last year.

It is hoped that each group of church school workers will meet together and plan for a definite evangelistic program throughout the church school.

**Attendance Period**

The period from January 1st through Easter Sunday is a time of emphasis across the nation on church school and church attendance. It is hoped that each local church will take this emphasis seriously and seek to make this a definite period for bringing new people into the fellowship groups of the church as well as a time for re-enlisting those who are already somewhat related to the church.

**"THIS NATION UNDER GOD"**

If this nation is not brought more fully under God, its own future will be in peril and the peace of the world jeopardized. According to the world's measure of power, our country has only recently emerged as the most powerful nation in history. It confronts unprecedented opportunities and at the same time moral hazards. Real power must be morally responsible. The significance of the role of "This Nation Under God" cannot be overestimated. . . So our responsibility—the responsibility of our churches is great. But it need not be overwhelming, because God's power is available to us if we are obedient and faithful. By his power, and by his power alone, we may be enabled.—Bishop William C. Martin

**Woman's Society of Christian Service**

**LOUISIANA GIRL COMMISSIONED AS MISSIONARY**

Miss Patsy Alexander, Sterlington, La. was commissioned as missionary January 12 at Cincinnati. She will serve the Woman's Division of Christian Service as a Missionary in Uruguay.

Miss Alexander is a native of Mineola, Texas, and is a 1951 graduate of Centenary College. She was at Northwestern State College, Natchitoches for two years following her graduation from Centenary. She taught for a year at the Vashti School, Thomasville, Georgia. She did graduate work at Scarritt College.

**SHREVEPORT DISTRICT EXECUTIVE COMMITTEE MEETS**

The Shreveport District Executive Committee of the Woman's Society of Christian Service met December 10 at 9:30 a. m. in the parlors of Wynn Memorial Methodist Church, Mrs. L. D. Salter and Mrs. R. N. Baker, hostess.

The President, Mrs. M. G. Bryant, gave a devotional on "Keeping Christmas" and ended with the reading of the Christmas Story.

Mrs. Bryant presided over the business session hearing reports from the various officers who were present. Two conference officers, Mrs. Lee Tidwell and Mrs. E. E. Stewart gave short reports of their work.

Mrs. W. C. McDonald, district secretary of promotion, gave a complete report on all of the district's work, especially on all three zone meetings recently held.

The next Executive Meeting is to be held at Caddo Heights Methodist Church in March.

The following visitors and officers were present: Mrs. M. G. Bryant, Mrs. Jack Toombs, Mrs. Clyde Black, Mrs. W. C. McDonald, Mrs. J. T. Bundrick, Mrs. J. L. Saxon, Mrs. Glenn Phares, Mrs. J. H. Williams, Mrs. H. Rayburn, Mrs. Lee Tidwell, Mrs. E. E. Stewart, Mrs. R. N. Baker, Mrs. M. F. Smith, and Mrs. L. D. Salter.—Mrs. Clyde Black

**WOMEN IN THE CHURCH**

By Mary Fowler

The Woman's Division of Christian Service—arm of the Board of Missions of the Methodist Church—maintains 74 city centers, ministering to the needs of young and old, from kindergarten classes to community activities for the aged. The program runs from athletics to clinics and classes. The centers, scattered through 32 states, are variously known as "Bethlehem Centers", "Community Houses", "Settlement Houses", "Day Nurseries", "Neighborhood Houses", and "Wesley Community Houses."

"Please take care of me", a little Korean hunchback begged a nurse of the Presbyterian Hospital in Taegu, Korea. "I'm too sick to keep on working." The little fellow looked sick. He appeared to be about ten years old, but insisted that he was seventeen, says the missionary. His parents were not living. His younger brother had died. He had nobody. He supported himself by tending a farmer's ox, but a troublesome abscess made him ill. He had heard about the Christian

**NEWS IN BRIEF**

The Woman's Society of Christian Service and the Wesleyan Service Guild of Des Arc joined in the study of "The City" which was completed in November. Jurisdiction Recognition credit was received for the study.

The Guild has placed a deep-freeze refrigerator in the kitchen of the educational building.—Nancy Roe

The Dermott Woman's Society of Christian Service held their traditional Christmas party Monday afternoon, December 13th at the home of Mrs. Harvey Parnell at Halley for the sixteenth consecutive year.

The program, based on the Christmas story with Mrs. W. A. Laster in charge, was: "Keeping Christmas", by Mrs. Laster; "The Heart of the Christmas Story" by Mrs. Bob McCuiston; "The Children of the World" by Mrs. H. B. Grumbles; and "Peace on Earth" by Mrs. A. C. Carraway.

Christmas carols were sung at intervals by Miss Ann Bynum, Ann Grisham, Camille and Cecile Perry accompanied by Mrs. J. D. Perry and Miss Clarissa Harrison at the piano.

The Christian Litany concluded the program; a love offering was sent to Wanda Stahley, Little Rock Conference missionary in India.

At the conclusion of the program, a Mrs. William Bulloch presented on behalf of the society a life membership pin to Mrs. W. A. Laster. An exchange of aprons was held.

Fifty-eight members and guests attended this occasion. Assisting Mrs. Parnell in serving were Mrs. William Bulloch, Mrs. J. C. Hoffman, Mrs. W. H. Horn, and Mrs. Lamar Grisham.

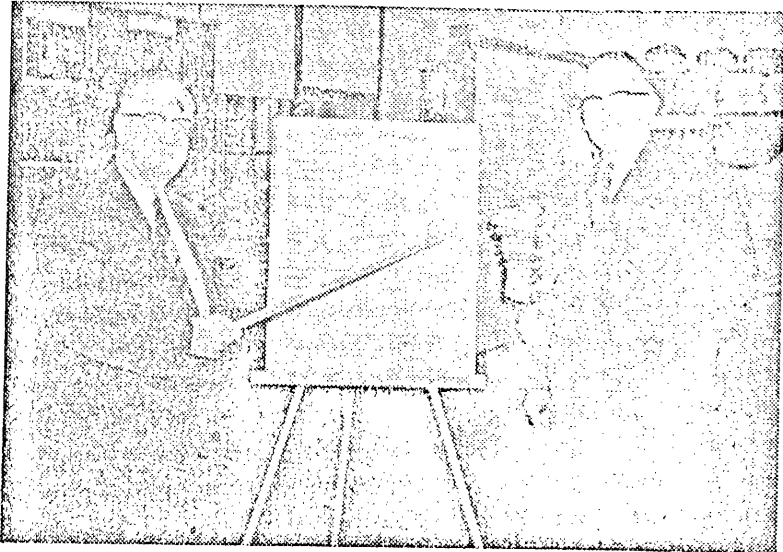
Hospital and hoped it would take him in. The Hospital did just that. The boy was bathed and put in a clean, warm bed. He looked a picture of utter contentment to Miss Edna M. Lawrence, R.N., who divides her time between her hospital duties, directing the nursing school of sixty students, visiting people in one of three homes for the aged, a sanatorium for tubercular children, and a baby fold for unwanted children.

For two weeks in November, delegates from Japan, Korea, Okinawa, Hongkong, Thailand, Burma, Malaya, and the Philippines met in Manila, P. I., to consider "The Christian Family in Changing East Asia." Church leaders from Asia, the U.S.A., and Great Britain on the program included: the Rev. and Mrs. J. Quiambao, Mrs. Doreen Gamboa, Dr. Jorge Masa, the Rev. and Mrs. Samuel Catli, and Dr. Benjamin Guansing from the Philippines; Dr. Sylvanus Duvall and Dr. Evelyn Duvall, leaders in counseling in the U.S.A.; Dr. David Mace, British leader; Dr. Irma Highbaugh, field representative for the International Missionary Council; Dr. Ortha Lane, a secretary of the Philippine Federation of Christian Churches; Dr. Rajah B. Manikam, of the World Council and the International Missionary Council; the Rev. John Sadiq, of the National Christian Council of India, and Mrs. M. Munakata, a family court counselor in Japan.



# CURRENT NEWS IN ARKANSAS METHODISM

## TOWN AND COUNTRY COMMISSION MEET AT HENDRIX COLLEGE



L to R: Rev. A. N. Storey, Secretary, Rev. Floyd G. Villines, President

Some 50 people attended the meeting of the North Arkansas Conference Town and Country Commission at Hendrix College, Conway, Dec. 5.

Commission chairman, the Rev. Floyd Villines, Jr., presided at the all-day session. Bishop Paul E. Martin and Dr. Roy Sturm, representative of the National Board of Research and Survey, were guest speakers.

The Rev. A. N. Storey, executive secretary of the Town and Country Commission, spoke to the group about some of the problems the Church is facing.

He said the population trend in every district of the Conference shows that more and more people are moving from rural areas to town. "This not only affects the areas that are losing people," he said, "but it also creates a new responsibility for the churches in town who must take care of the moving population."

Bro. Storey also discussed the financial systems now being used in

small churches. "This is of the utmost importance to us," he pointed out, "because fifty per cent of the churches in the North Arkansas Conference have less than 100 members. Also, half of the members of the Methodist Church in the Conference live in towns of less than 1,500."

Members of the committee on lay speaking who were present for the Commission meeting, held a luncheon session and set Feb. 18 as the date for their planning committee to meet for the purpose of organizing an active organization. The meeting will be held at the First Methodist Church in Searcy, and will begin at 10 o'clock in the morning.

Charles Stuck, Conference Lay Leader, told the group that some 125 preaching services are being conducted each month in North Arkansas by Methodist laymen. He said he believed this was a better record than could be presented by any other Conference in the United States.

## MEETING OF GRAND PRAIRIE MINISTERIAL ALLIANCE

The Grand Prairie Rural Ministerial Alliance met Monday, January 3, 1955 at the First Baptist Church in Almyra, Arkansas. This was the re-organization meeting. Rev. W. C. Lewis of Roe, Arkansas was re-elected president of the Alliance with Rev. Dean Newberry, the host pastor, elected vice-president and Rev. Allan Hilliard of the Almyra Methodist Church elected secretary. Rev. W. C. Lewis is the pastor of the Roe Circuit of the Methodist Church.

Rev. H. M. Lewis of the Grand Avenue Methodist Church in Stuttgart was the guest speaker. He spoke on the advantage of being a member of a ministerial alliance such as this one. Some of the advantages he pointed out were as follows: to know ministers of the other denominations, to share professional techniques in winning souls for Christ, to work together as a unit and to broaden experiences.

Four denominations were represented by the members and visit-

## CHILDREN FROM CHILDREN'S HOME AT WEINER

Four children from the Arkansas Methodist Children's Home in Little Rock spent the Christmas season in the Weiner community. The Methodist Youth Fellowship of the Weiner Church had two of them as guests, entertaining them in different homes throughout the community. The other two were guests in individual homes, one in the Hassel Prestidge home, the other in the J. M. Walker home. Both the Prestidge and the Walker families are members of the Weiner Methodist Church.

The practice of having guests from our Children's Home was begun in 1953 when two fine youth spent the Christmas season in

ors present. All ministers of all denominations in the Grand Prairie and adjacent areas are invited to attend the next meeting, January 31, 1955 at 9:30 a. m. in the Almyra Methodist Church.—Allen E. Hilliard, Secretary

## BATESVILLE DISTRICT CONFERENCE AT SALEM

The Batesville District Conference met at The Methodist Church in Salem on Friday, December 3, with Rev. R. E. Connell, District Superintendent, presiding. The session was opened at 10:00 a. m. with a devotional given by Rev. Maurice Lanier, the host pastor.

Rev. John S. Workman, pastor at Newark, was elected Secretary.

Mr. H. H. Hunter, a member of the host church, extended the words of welcome, to which Bro. Connell replied. The first report to the Conference was given by Mrs. Charles Mabry, Director of Adult Work, who emphasized the need for a District family life conference.

Rev. Pryor Cruce, Director of Youth Work, spoke concerning the Youth Emphasis and called attention to future meetings of special interest to youth.

Mrs. M. L. Kaylor, wife of the pastor at Umsted Memorial Methodist Church in Newport, reported the accomplishments in children's work in the District. Her report was followed by that of Miss Mary Chaffin, rural worker in the IZard County Parish, who gave an inspiring report of the progress made in that field of work.

Chaplain O'Donnell of the Methodist Hospital in Memphis, who was presented to the Conference by Rev. Theron McKisson, pastor at Yellville, reported on the current state of the Methodist Hospital Building and Development Fund and distributed related literature.

Rev. T. T. McNeal, Superintendent of the Methodist Children's Home spoke concerning the work of the Home.

Rev. A. N. Storey, Executive Secretary of the Town and Country Commission, reported on a plan to raise finances and the need for additional church buildings.

Dr. Matt L. Ellis, president of Hendrix College, urged a successful conclusion of the Endowment Campaign and spoke of plans for a new dormitory at the college.

The Conference sermon was brought by Rev. Lloyd Conyers, pastor of First Methodist Church in Batesville, who gave an inspiring message. After the worship service the Conference adjourned for lunch, which was served by the women of the church.

Following lunch, Dr. E. T. Way-

land, editor of the Arkansas Methodist, gave special attention in his report to the coming circulation campaign for the paper.

The afternoon session began with a report by Mr. Claud Irwin, the District Lay Leader. He was followed by Mr. Charles Stuck, Conference Lay Leader, who spoke on the Lay Speaking program.

Rev. Robert Howerton, District Director of Evangelism, presented Dr. Paul Bumpers, Conference Director of Evangelism, whose report included an emphasis on the church's need to evangelize.

Dr. Golder Lawrence, District Missionary Secretary, spoke concerning missions and Advanced Specials, and distributed related literature. Following his report, Rev. R. E. Connell spoke on the Conference hospital insurance plan.

Mrs. Nels Barnett, District W. S. C. S. president, reported on the work of the Societies in the District and urged that new Societies be organized.

Mr. Nels Barnett, Conference Director of Stewardship, gave an encouraging report concerning the Stewardship of Possessions Program.

The District Committee of Ministerial Qualifications, with its Chairman, Rev. Lloyd Conyers reporting, submitted the name of John Lorenzo Holmes of Mountain View for license to preach. Also submitted were the following names for renewal of license: Luther Love, Everne Hunter, James Bailey, Vernon Anderson, T. O. Love, Burnell Stephens, and Otho Strayhorn. The following were recommended for Approved Supply status: Luther Love, Everne Hunter, Walter Abee, Vernon Anderson, T. O. Love, T. B. Parmenter, Burnell Stephens, Carl Strayhorn, and Ivan R. Wilson. The Conference voted to approve these recommendations. Following this report Rev. John S. Workman, District Director of Temperance, spoke on the four-fold temperance program of the church.

After concluding other matters of business, the Conference voted to meet next year at The Methodist Church in Cotter. After a service of Inspiration the Conference was adjourned.—John S. Workman, Secretary

Weiner as guests of the Methodist Youth Fellowship. This year, 1954, the Weiner Church had the opportunity of having Rev. T. T. McNeal, Superintendent of our Children's Home, in the church for a worship service on November 21st at which time the visit of the children at Christmas time was planned. The Methodist Youth Fellowship of Weiner joined with the adults of the church in the establishment of this as an annual practice.

## CHURCH VOCATIONS BANQUET

Seniors of the Pea Ridge Arkansas High School were guests of the WSCS at the annual Youth Banquet on Saturday Night, December 18. This, the third annual

dinner, was unique in that none are members of the Pea Ridge Church and only two are Methodists. But the dinner has become such a part of the Senior Activities that the WSCS decided to sponsor it anyway. The room was festively decorated, complete with Christmas tree and a miniature snowman fashioned from pop corn as the centerpiece for the head table. Small candy snowmen were at each place. Other guests were Mr. and Mrs. Wagner, class sponsors, and the pastor and his wife, Rev. and Mrs. O. R. Findley.

As always, the after-dinner speaker lifted up the opportunities and needs in the field of church vocations. Speaker this year was Betty Letzig, Educational Assistant Central Methodist Church, Rogers.

I

## Saw

A Lonesome

Mule



By  
Rev. R. A. Teeter

standing beside a brick wall, on the exact spot where he had once plowed cotton. He glanced down the road towards the auction barn where his brothers had recently been sold for a few cents a pound, headed for the soap factory. Then he stared at the noisy tractor that had stolen his job of plowing cotton. He seemed contented enough to let the tractor do the work. But if he could have found a voice as Balaam's mule did, I think he would have said: "Why have you done this to me?"

"What a silly picture," you say. Well, no it isn't. It's just a free hand stroke on the canvas of agricultural change. The tractor has ousted the mule. Only a few lonesome ones stand around. Of course the mule doesn't care. Like some folks he is always glad for the other fellow to do the work. But many people are upset and are lonesome — that is they have neither home, friend nor permanent job or security. A flood of migrants sweep over the countryside with the seasons. They pick cherries in Washington and Michigan, cotton, peaches and berries in Texas and Arkansas, dig peanuts in Georgia and pick oranges in Florida. And so on around the circle. Without homes and unable to take root in any community they are more lonesome than an abandoned mule. And we could almost look to see them heading for the auction barn. They are a national problem. Once sturdy peasantry of the farm they are in danger of becoming "the chaff which the wind driveth away."

When you see a lonesome mule just remember that there are people who are more lonesome than he. He doesn't care but they do. What has changed life for him has changed it for them.

And when you see one of these uprooted people don't be too critical. Remember that it was an uprooted maiden named Ruth that gleaned in the field of Boaz and gave us our most beautiful story of the love and devotion of a home.

### BIENVILLE CHARGE SEES PAGEANT IN PICTURES

Members of the four churches on the Bienville Charge enjoyed a Christmas pageant via visual aid and transcription during Christmas week. It was entitled "The Holy Nativity", by David McK. Williams and was presented by the Chancel Choir of the First Methodist Church, Little Rock. Carl Miller, amateur photographer of First Church, made the pictures of the choir in action during the pageant December 13, 1953. Gordon Turner, Little Rock, made a tape recording of the music. "The churches of the Bienville Charge enjoyed this pageant very much," stated the pastor, Rev. K. K. Carithers. He prepared a "talking letter" on tape on which representatives of each church on the charge expressed their appreciation to the choir at Little Rock.—Ruston District Reporter

## DISTRICT RALLIES IN HOSPITAL CAMPAIGN

The Methodist Hospital Building Campaign in the North Arkansas Methodist Conference will receive eight vital shots in the arm during the next two weeks at rallies in each of the conference's eight districts.

First of the rallies will be held at 7:30 Monday evening, January 17, in the Methodist Church in Morrilton for members of churches in the Conway district. The Rev. R. E. L. Bearden of Conway is district superintendent. Lay Chairman is Dr. J. W. Hull of Russellville and women's chairman is Mrs. H. H. Bumpers of Conway. John G. Rye of Russellville will head special gifts solicitation in the Conway district.

Tuesday, January 18 at 7:30 a. m. the Fort Smith district rally will be held in the First Methodist Church in Fort Smith. The Rev. W. Henry Goodloe of Fort Smith is district superintendent. B. A. McConnell of Hartford is lay chairman and Mrs. George Colville of Paris is women's chairman.

The First Methodist Church in Springdale will be the setting at 7:30 Wednesday evening, January 19 for the rally of the Fayetteville district. District superintendent is the Rev. Roy I. Bagley of Fayetteville. Lay chairman is Ray Beck of Berryville, women's chairman is Mrs. Jessie Gilstrap of Bentonville and special gifts chairman is Clark

McClinton of Fayetteville.

The Searcy district rally is scheduled for Thursday night, January 20 at 7:30 at the Methodist Church in Heber Springs. The Rev. E. G. Kaetzell of Searcy is district superintendent. Serving as leaders in the district are Roy Hursfreth of Harrison, lay chairman, Mrs. Homer Fulbright of Searcy, women's chairman and Howard Johnson of Clinton, special gifts chairman.

Methodists in the Batesville district will attend a rally at 2 p. m. Friday, January 21 in the Methodist Church in Batesville. District superintendent is the Rev. R. S. Connell of Batesville. Claud Irwin of Newport is lay chairman and Mrs. Paul McNealy of Batesville is women's chairman. Head of special gifts collections in the district is Van Smith of Tuckerman.

Monday, January 24 at 7:30 p. m. is the time set for the rally of the Forrest City district at the Methodist Church in Forrest City. The Rev. Otto W. Teague of Forrest City is district superintendent. District leaders include H. K. Barwick of Wynne, lay chairman, Mrs. T. H. Tucker of Hughes, women's chairman and J. F. Foglemen of Marion, special gifts chairman.

Tuesday, January 25 at 7:30 p. m. Methodists in the Jonesboro district will meet for a rally at the Methodist Church in Lepanto. The Rev. E. J. Hollifield of Jonesboro is

district superintendent. Lay chairman is E. C. Fleeman of Manila, women's chairman is Mrs. Carol Watson of Osceola and special gifts head is C. O. Wofford of Weiner.

Last of the eight district rallies will be held Thursday, January 27 at 7:30 p. m. at the Methodist Church in Paragould for Methodists of the Paragould district. District superintendent is the Rev. J. Albert Gatlin of Paragould. District leaders include the Rev. Floyd Villines of Piggott, lay chairman, Mrs. Mable Pope of Piggott, women's chairman, and Solan Rainwater of Walnut Ridge, special gifts chairman.

At each rally plans will be made for raising \$400,000.00 in the North Arkansas Conference for building and expansion of Methodist Hospital in Memphis.

A campaign to raise \$2,500,000.00 for development of the hospital is underway in the three Methodist conferences served by the hospital. The North Mississippi Conference held an all-day session January 3 in Grenada to map plans for raising their \$350,000.00 quota.

The Memphis Conference met January 4 at the First Methodist Church in Memphis to organize to raise \$750,000.00. In addition, a group of Memphians outside the Methodist Church have banded together to collect \$1,000,000.00 in general solicitation.

### CHILDREN'S WORKERS' COUNCIL TO MEET

Mrs. W. F. Bates, Little Rock Conference Director of Children's Work, announces there will be a meeting of the Children's Workers' Council at 1:30 p. m., Jan. 17, in the Sunshine Classroom at the First Methodist Church in Little Rock.

Mrs. Leslie Thompson will be in charge of the quarterly meeting for Children's Division superintendents and children's work secretaries in the local churches.

Also, nursery workers will meet at 1:30 p. m., at the First Methodist Church, Jan. 21, according to Mrs. Bates. This meeting will be directed by Mrs. Herbert Monday.

Mrs. Bates held institutes on family life at Hot Springs, Malvern, Arkadelphia and Manchester on Jan. 10 and 11. These meetings were attended by ministers and parents of pre-school children.

The Rev. and Mrs. Robert Beck reported on the National Family Life Conference at the Arkadelphia meeting.

### CHRISTMAS PARTY IN MONTICELLO DISTRICT

Tuesday, December 14 the Monticello District parsonettes and their husbands met in the Rose Inn Hotel, following, Rev. and Mrs. John Hefley entertained in their lovely new home with a Christmas party. Holiday decorations were used throughout the house. Games were directed by the president, Mrs. Ralph Sewell. Mrs. John Hefley told the Christmas story and carols were sung with Mrs. J. W. Thomas at the piano. Dr. and Mrs. Cecil Culver were presented a gift as an expression of appreciation. Delicious refreshments of punch and cookies were enjoyed by all.—Reporter.

## HENDRIX COLLEGE NEWS

### Christmas Festivities

The pre-Christmas festivities at Hendrix began with the annual Christmas Tree lighting ceremonies December 8. Dr. Matt L. Ellis, president of the college, had the honor of lighting the tree, which was placed in Hulen Lounge.

Other pre-Christmas activities included the annual Christmas Band Concert on Dec. 9. The concert was given by the Hendrix Concert Band, under the direction of Dr. Ashley R. Coffman, head of the music department. The Chapel Choir presented a musical program in the Auditorium Dec. 14 in the regular Chapel program. V. Earle Copes directed the choir in Clokey's "The Word Made Flesh," a program based on Christmas hymns.

Holidays for the students started at noon Friday, December 17. Classes resumed Monday, Jan. 3.

### Lectureship to be Established

Mr. and Mrs. J. M. Willson of Floydada, Texas, are establishing a lectureship at Hendrix which will begin in March, 1956.

The Willsons have established about ten such lectureships in Methodist schools in Texas, Oklahoma, Kansas, Nebraska and Arkansas.

Dr. Roy L. Smith will open the lectureship at Hendrix. Dr. Smith, former editor of the Christian Advocate and outstanding worker in the Methodist Church, has opened the lectureships at each college which has been favored by the Willsons. He will be the first speaker at Hendrix in March 1956. Dr. Smith, besides his church activities, has written several books, among which are "Preach the Word," and "Making a Go of Life."

Mr. Willson is a lumberman and has been active in many phases of Methodism for a long time. He is a member of the board of trustees of

Southern Methodist University and the board of trustees of Western Methodist Assembly.

### Music Calendar for 1955

Musical events for the spring term on the Hendrix campus vary from individual recitals to the opera workshop this year. A schedule of these events has been announced by Dr. Ashley R. Coffman, head of the music department.

The first program was given Jan. 10, and was a piano recital given by George Mulacek of the music faculty. A second faculty recital will be given by V. Earle Copes. Mr. Copes will be presented in an organ recital on Feb. 14. The third, and last faculty recital, will be given by Sara M. Robinson. Miss Robinson will be given a piano recital on March 10.

The 42nd Annual Band Concert will be given on March 15. The concert will be given by the Hendrix Concert Band, under the direction of Dr. Ashley R. Coffman.

On April 15 and 16 the Arkansas State Choral Festival will be held on the Hendrix campus. Many of the high school choirs of the state will take part in the Festival.

On April 19 the Hendrix Choristers will give "King David," an oratorio by Honnegger. The Chapel Choir will do Randall Thompson's "Peaceable Kingdom" on their spring choir trip in the southern part of the state. The choir tour will be from March 13 through March 17. Both performances will be directed by V. Earle Copes.

The opera workshop will present excerpts from well known operas on May 5. The workshop will be under the direction of Harold Thompson, voice instructor in the music department.

The Concert Band will take its spring tour from March 23 through 25.

# METHODIST YOUTH

## PLUMERVILLE MYF CHRISTMAS ACTIVITIES

About 30 Junior and Senior members of the Methodist Youth Fellowship of the Plumerville Methodist Church met together on Wednesday night, December 15, for the beginning of their Christmas activities. They went caroling to the lonely and shut-ins. About 14 homes were visited in the one-hour period. The young people were received very cordially and many requested their favorite song.

Afterward a party was held in the church basement with a Christmas tree with gifts for those whose names had previously been drawn. Refreshments were served, under the direction of Mrs. W. C. Bane, MYF counselor, Mrs. Paul Stobaugh, and the pastor and his wife, Rev and Mrs. Robert Johnson.

The following Sunday night, December 19, this same group presented a Christmas pageant, entitled "The Christmas Story," which was directed by Mrs. W. C. Bane. This was given instead of the regular Sunday evening worship service. The group was enthusiastic in all its Christmas activities which caused the whole church to catch the spirit and enjoy a better Christmas.—Reporter.

## OPERATION "SANTA CLAUS"

Leave it to the Senior Methodist Fellowship of the Douglasville Methodist Church to think of ways and means to raise money to help Santa distribute gifts.

The members of this group called at the homes of many of our church members and ask if they would like to have Santa call in person to visit their little one for the price of one dollar. This money to be used for unfortunate families at Christmas worked so well that the sum of \$47.00 was collected. This all came about because the pastor, Rev. W. H. Sanders, had a Santa suit and was willing to co-operate and play the part.

This is a thought to be passed on for it worked fine. It can be used in any church anywhere. It is a fine way to visit the hospitals a few days before Christmas.—W. H. Sanders

## DECEMBER ACTIVITIES AT MARIANNA

The Senior and Intermediate young people of the First Methodist Church of Marianna had a busy schedule during December with activities in the Methodist Youth Fellowship.

The two groups had charge of the worship service at the LaGrange Methodist Church on Sunday morning, December 19. Taking part in the service were Teddy Zeiger, Bill Yancey, Markham Howe, Dottie Zeiger, Temple Branan and Bettye Taylor, youth director.

The Senior group secured the names of one boy and one girl from the Methodist Children's Home in Little Rock and sent clothes for Christmas.

On Monday, December 20, ten members of the Intermediate group played "Santa Claus" to a crippled man and his daughter who live in the community. They gave them several gifts and did some much

## MYF ORGANIZED AT BUTTERFIELD

A Methodist Youth Fellowship was organized at Butterfield on November 28 with ten members. We now have 19 members. Darrell Wallace was elected president. A fellowship service is held each Sunday night.

We have had three special activities, a meeting to make Christmas decorations for the church, a Christmas play and a Christmas tree with caroling at different homes afterward, and a New Year watch night service.

A party is being planned for each month by the program chairman.—Reporter

## WATCH-NIGHT SERVICE AT CAMDEN

The Methodist Youth Fellowship of First Church, Camden, had its watchnight service in the beautiful chapel of the church. After a period of fellowship in the basement, the young people gathered in the chapel where an inspirational message was brought by Rev. Gerald Fincher, associate minister, assisted by members of the MYF.

The service was closed at the stroke of midnight with the sacrament of the Lord's Supper, Rev. R. B. Moore, pastor, officiating.—Reporter

## WITH THE SUB-DISTRICTS Grace-Curtis

The Grace-Curtis Sub-District Council met at the First Methodist Church in Rector on December 13 with 25 members of the council present.

A short worship service was conducted by two of the young people.

After the worship service, Polly Williams, president, presided over the business session. The secretary was given authority to order "Lift Every Voice" for the Recreation Department. The secretary, Roberta Mebane, read a Christmas card and a letter from the Korean orphan which the Sub-District had adopted. It was voted to meet one month and make plans for the following two months' programs.

The February meeting will be a joint meeting with the Nellie Dyer II Sub-District. The meeting will be held at the First Methodist Church in Paragould.—Reporter

## Keener

The Keener Sub-District held its December meeting on December 31 in Portland. There were 76 present for the meeting which was a watch-night service. Two filmstrips were

needed repair work in an around their home.

On Thursday night, December 23, 20 members of the two groups went in a truck and sang Christmas carols to about ten families in the community. Mr. Ben Howe, counselor for the Intermediate group, provided transportation for the young people.—Bettye Taylor, Youth Director.

shown on the people of South America.

Crossett presented at skit to introduce us to the mission study on India and Pakistan. The skit was in the form of a discussion between an American and Indian student and was written by Mrs. J. B. Hefley of Crossett.

A recreational period was held followed by a business session in which each church reported on the amount of its contribution to the Camp Keener project. Contributions are: Crossett, \$20.00; Eudora, \$10.00; Montrose, \$10.00; Parkdale, \$15.00 and Wilmot \$15.00, making a total of \$115.00. It was voted to have the Sub-District Council decide on a project.

Portland was in charge of the

worship service after which the Sacrament of the Lord's Supper was administered by Rev. J. B. Hefley of Crossett. The service ended at midnight.—Sally Smith, Reporter



These two little Korean tots in a CCF orphanage in Korea, taking part in a Christmas play, are just making believe they are the characters they portray. But a year ago it wasn't make believe for them. It was all real, too real. The loss of their parents and homes, their hunger, the cold, the hunting in garbage cans and sleeping in doorways, their misery as two among a million refugees—all this was pitifully real. They were two little suffering victims of a war that had ruthlessly taken from them everything a child needs and left for them—nothing.

But orphanage workers rescued them and clothed and fed them and gave them shelter and schooling and love. And taught them about the Star of Bethlehem and about Joseph and Mary and the Christ Child.

Christian Children's Fund has in its Korean orphanages 8,000 happy and well cared for children like these two youngsters. But there are still 50,000 Korean children who are homeless. The destruction was so complete. Back and

forth rumbled the super-tanks and super-guns and super-efficient bombs and napalm sprayers, crumbling and burning homes and lives while the children who did not die whimpered in fear and terror in a destroyed world without love.

These surviving Children, who are still homeless, can be "adopted." The cost in Korea and in all countries where CCF operates is ten dollars a month and you will receive your child's name, address, story and picture. You can correspond with your child. Children can be "adopted" in CCF orphanages around the world; in the following 28 countries: Austria, Borneo, Brazil, Burma, Finland, Formosa, France, Free China, Greece, Hong Kong, India, Indonesia, Indonesia, Italy, Japan, Jordan, Korea, Lapland, Lebanon, Macao, Malaya, Mexico, Okinawa, Pakistan, Philippines, Puerto Rico, United States and Western Germany.

Established in 1937, Christian Children's Fund is the largest Protestant orphanage organization in the world.

For information write: Dr. J. Calvitt Clarke

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Gifts are deductible from income tax.



# The Youthful Accent

By Hoover Rupert

## On Being Seven Minutes Fast

Just before Thanksgiving a unique event occurred out in LeMars, Iowa. On this particular day in question the residents of this community pondered what to do with an extra seven minutes they had on the rest of the world. That isn't as fantastic as it sounds. It is explained by the fact that the Iowa Public Service Company disconnected LeMars from the regular power system. They had paid their light bills regularly, it seems, but some repairs were necessary which called for the shut-down from the regular power line. The town was switched onto a special generator. But, and here's the story, the governor on the diesel engine acted up and generated too much power. Every electric clock in town ran a little faster than it is supposed to, and LeMars was soon seven minutes ahead of the rest of the world.

That didn't last long. But long enough to make it a newsstory of nation-wide interest. I suppose every pun in the book has been used on the long-suffering, but fast-moving residents of that mid-western community. "The rest of the world can't keep up with us." "Fastest in the pack." "Always leading the pack." These and other similar expressions would be mince-meat for the local Chamber of Commerce.

The thing that interested me was that if they were to accept the verdict of their clocks, the folks of LeMars, Iowa, would have to wait seven minutes for the rest of the world to catch up with them. They would have the gift of an extra seven minutes over the rest of us. If this sounds far-fetched and complicated, consider the plight of the citizens of a community in western Kansas whose courthouse tower clock registered central time on the east face and mountain time on the west face—an hour's difference because the time zone boundary ran through the middle of town!

Well we get our first month's name, January from an ancient god of mythology whose two faces looked one into the past and the other into the future. That's what we have done as we entered the new year. We are still looking back to 1954, because some of us haven't caught up with time even yet. Have you written 1954 instead of 1955 on a term paper or in a letter since New Year's Day? See what I mean! The months and years seem to zip by so fast. Seven minutes seem a short time in comparison. Yet

those years are made up of minutes and to waste the minutes is to waste the years. Wouldn't it be a good idea to get out last year's resolution about making our time count, and dust it off to set up there in front of us where it can remind us that "tempus is fugiting" all over the place? Then maybe we could do a better job of budgeting our time and meeting the various deadlines that crop up in the schedule.

Let it be recalled that in LeMars, Iowa, or anywhere else in this nation or the world, each of us gets the same allotted amount of time per day. And, fast clocks or slow clocks are not going to help us. We must help ourselves.

"Time's a wastin'." Happy New Year!

## NOT A SUBSTITUTE BUT A SUPPLEMENT

(Continued from page 3)

gave their best — their all — to our great church are looking to the church through its pension program to provide them with the bare necessities of life.

3. Neither program in itself provides anything like an adequate retirement support. Notwithstanding the fact that our church pension

program has been greatly improved in recent years, the amount provided is still far below an adequate support under the present high cost of living. The average total annual pension paid to the conference claimants of the Southeastern and South Central Jurisdictions is now as follows:

Superannuates ..... \$1,213  
Widows ..... 645

A careful study of the schedule of social security benefits will reveal that these benefits alone are not adequate for present living costs. Furthermore, the formula used in determining the average salary on which social security benefits are computed is such that very few ministers will be able to qualify for the maximum benefit.

But the two together—our church pension program plus social security benefits — will provide, if not an adequate, at least a fair retire-

ment income for our retired ministers. For the first time in the history of the church we can now look forward to the day when our ministers can give themselves unreservedly to the service of the Church, and also to the needs of their day and generation, and come to retirement with the prospect of at least a fair retirement support, provided that we continue to maintain and improve our current pension program and think of social security NOT AS A SUBSTITUTE, BUT AS A SUPPLEMENT, to our church pension program.

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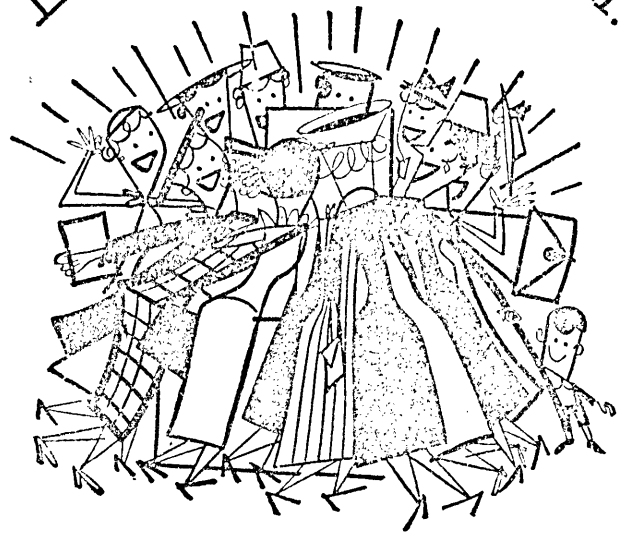
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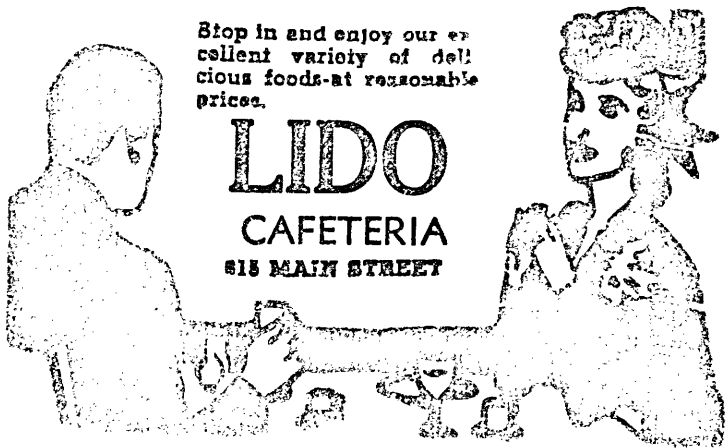
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HELPING BUILD ARKANSAS

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# The Sunday School Lesson

REV. H. O. BOLIN

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



LESSON FOR JANUARY 23, 1955

## THE WORK OF THE HOLY SPIRIT

READ THE ENTIRE LESSON FROM YOUR BIBLE:  
John 16:7-11; Acts 2:1-4; Acts 4:8-12.

MEMORY SELECTION: *You shall receive power when the Holy Spirit has come upon you.* (Acts 8:1)

This is the fourth lesson of 15 sessions UNIT V: "CHRISTIAN TEACHINGS". The lessons thus far have had a very logical sequence. The first lesson had to do with the Bible as our authority. This was a proper beginning for such a series of studies as these. Certainly, one cannot get very far in the matter of Christian teaching without taking the Bible into consideration. The second lesson had to do with God the Father. This lesson was also well chosen in developing the idea of Christian teaching. The third lesson dealt with Christ, the Son of God. No one can fully understand God the Father without getting the revelation made of him in Christ the Son. Today, we are taking up the study of the Holy Spirit. When we have finished this lesson, we will have noted at least briefly, what the Bible has to say about God in his Triune nature.

The aim of the lesson as given in the *Adult Student* is very illuminating: "To help you understand that the Holy Spirit is a personal counselor and a continuing presence to followers of Christ." That is a pretty big order. If the lesson can really do that, it will be a blessing to all who study it. One thing we need to remember in the very beginning of this study is that the Holy Spirit is a Person and not merely an influence. In talking of the Holy Spirit, Christ always spoke of him in the masculine gender—"he", never in the neuter—"it". Not only so, he assigned tasks to him that no mere influence could possibly accomplish. He spoke of the Holy Spirit as being separate and distinct both from himself and the Father. He was to be sent by Christ and the Father. Christ went on to say that one could speak against him; the Son of Man and be forgiven, but if any one blasphemed against the Holy Spirit he would never find forgiveness. This shows plainly that he recognized the fact that the Holy Spirit was separate and distinct from himself.

The Spirit of God is mentioned in the Old Testament but not in the same sense as he is mentioned in the New. In the Old, he came only upon select people to enable them to accomplish certain tasks. He came upon Abram, later called Abraham, and led him into a far country where he was to establish the Messianic Nation. He came upon Moses and inspired him to lead the children of Israel out of Egyptian bondage. He came upon the builders of the tabernacle and made them proficient in the matter of craftsmanship. He came upon the prophets and revealed to them much of the mind and will of God. He came upon Samson and gave him super-human strength. It will be noted that these outpourings of the Spirit were on a select few, comparatively

speaking. The Prophet Joel (Joel 2:28-29) tells us that the time would come when God would pour out his Spirit on all flesh. On that memorable Pentecost, which is spoken of in Acts 2, Peter tells us that the thing that happened on that occasion was what Joel had in mind. From that time down to the present, all true followers of Christ possess the Holy Spirit, and are guided and controlled by him.

### A Look At The Scriptures

In our first passage (John 16: 7-11) Christ consoles his disciples over his departure and also tells them just what the Holy Spirit will do when he comes. He went on to insist that it was to their advantage for him to go away; for his going would mean the coming of the Holy Spirit.

What would be the advantage of this exchange? While Christ was here in physical form he was limited by time and space. He could be in only one place at one and the same time. He could be with his disciples but not in them. We recall the weakness of these men at that time. Peter, the chief among the Twelve denied him; another one of the number—Judas, betrayed him; all of them, except John, forsook him when he needed them most. They made a sorry showing indeed. But later, when the Holy Spirit came this weakness was all gone. They took their lives in their hands to witness for Christ. These men so increased in courage that it is said the authorities marveled at them and took knowledge of them that they had been with Jesus. They showed something of the same courage and conviction that Jesus himself had shown. Not only did these men have this courage, on the occasion of this memorable Pentecost, but it stuck with them during the remainder of their lives. According to tradition, which has been pretty well verified, all of them but John sealed their testimony with their blood. They died for their profession of faith in a resurrected and glorified Christ.

The writer likes to think of this coming of the Holy Spirit as the return of Jesus in spiritual power. He realizes that there is a distinction between the three Persons of the Trinity, but these three Persons are perfect in the absolute sense, and since they are, they agree in every possible way. There is a vital sense in which, when one has one of these Persons, he has all. On many occasions Christ distinguished himself from the Father, but on one occasion when he was speaking to Philip he said, "He who has seen me has seen the Father." He insisted that he dwelt in the Father and the Father in him, and the same is true with regards to the Holy Spirit. When one has the Holy Spirit he has Christ in the same sense as

when one sees Christ he sees the Father. Outside of the vision we have the Trinity through Christ, one has but very little conception of the other two members of it. When the writer comes to think of God the Father he always thinks of him in terms of Jesus Christ, and when he comes to think of the Holy Spirit he does the very same thing. This is as it should be, for Christ came as a revelation of the Triune God. In Romans 8: 9-11 Paul uses the Spirit, the Spirit of Christ, and the Spirit of God all interchangeably.

The first Scripture passage also makes the Holy Spirit out to be a counselor and a continuing presence with the followers of Christ. He was to bring things to the memory of the disciples that Christ had previously taught them. He was to give them power to witness for the Lord, and to be their guide. In brief, he was to take the place formerly occupied by Christ but was to do so in a better way than Jesus had ever been able to do. As Spirit, when the disciples were separated, he could be with all of them at one and the same time. No authorities of the country would be able to tear him away from them. He would also furnish them more power to serve since he would be in the disciples rather than merely with them. The activity of these men, after the Spirit came upon them, proved that all of these things happened. To see this, one has only to compare the lives of these men before the coming of the Spirit and after his coming. Little wonder that history declares that the coming of the Holy Spirit is the birthday of the Church.

As further proof of the fact that the Holy Spirit became the real leader of the disciples, thus taking the place formerly occupied by Christ, one has only to refer to Acts 13: 2. There we read of the account of the disciples being at prayer, at which time the Holy Spirit gave them definite directions. He went on to say to them: "Set apart for me Barnabas and Saul for the work to which I have called them." That work as we know, was for them to go as foreign missionaries. In Acts 16: 6-7, we have another illustration of this definite leadership of the Holy Spirit: "And they went through the region of Phrygia and Galatia, having been forbidden of the Holy Spirit to speak the word in Asia. And when they had come opposite Mysia, they attempted to go into Bithynia, but the Spirit of Jesus did not allow them; so, passing by Mysia, they went down to Troas." We need to note two points in this quotation: first, that the Holy Spirit was directing the activity of the disciples as definitely as Jesus did while he was here in the flesh; and secondly, that Paul made no distinction between the Holy Spirit and the Spirit of Jesus. Paul was wise in this matter. People who try to think of the Holy Spirit outside of the revelation of the Triune God made by Jesus go off into fanaticism. To see Christ means to see the Father, and to be guided by the Holy Spirit means to be guided by the Spirit of Jesus.

Another office work for the Holy Spirit was that of convincing the world of sin, of righteousness, and of judgement. The particular sin referred to here is that of disbelief in Jesus: "Of sin because they do not believe in me." People are not lost merely because they are sinners, for all are sinners. They are lost because they refuse to ac-

cept the remedy for sin—faith in Christ. The world is convinced of righteousness because the righteousness of God through faith in Christ by his death and resurrection. The world is to be convinced of judgement because the rulers of the world are to be judged rather than Christ.

Our next passage (Acts 2. 1-4) gives the account of the coming of the Holy Spirit. There are a few things we need to note about these disciples at the time of and just prior to the coming of the Spirit. We are told that they were all present. That denotes hundred per cent loyalty on their part. Not only were they all present, but they were of one accord.

When the Spirit came there was a sound as of a mighty rushing wind. Wind is invisible to the human eye, but it has unlimited power. So it is with the Holy Spirit. There were also other symbols on this occasion—tongues of fire rested on each of the disciples. This denoted enthusiasm; burning zeal, and also the fact that the gospel message was to be spoken, as well as lived. A multitude was present on that occasion. The Jews then, as now, were scattered over the world. They spoke the language of the particular country in which they lived. They had returned to Jerusalem for the Feast of Pentecost. This multitude represented more than dozen different languages. All of them heard the Gospel in their own native tongue. This is indicative of the fact that the Gospel must be preached everywhere. It will sweep all barriers until it is published in the face of the world.

The last passage (Acts 4: 8-12) was placed in the lesson to give illustration of a man working under the leadership and power of the Holy Spirit. It begins by saying, "Then Peter, filled with the Holy Spirit, said to them" etc. Peter was speaking under the inspiration of the Spirit. He was speaking before the Sanhedrin, the highest Jewish court of the land. This court had condemned Christ to death just two months before this time. It was through fear of this court that Peter, at that time, denied that he ever knew the Lord. Now, he boldly proclaims Jesus as the promised Messiah and accuses these people of condemning him to death. This shows beyond the shadow of a doubt that in that brief period of time something had happened to Peter. He was transformed from a coward into a hero; from an unstable character into a rock. Both he and John boldly refused to cease preaching the Gospel and proclaiming through Christ the resurrection from the dead. He went on to declare to them, "There is salvation in no one else, for there is no other name under heaven given among men by which we must be saved."

The promise is that the Holy Spirit will be with the followers of Christ forever. He is our counselor, our guide, our strengthener, and our comforter. Above all things we need to be conscious of his abiding presence.

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