

# Arkansas Methodist



SERVING TWO HUNDRED THOUSAND  
Official Publication

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NO. 4

## Unfortunate Suggestions For New Tax Money

ARKANSAS needs more tax money in order to properly carry on the various activities for which it is responsible. Under such circumstances there are generally those who are ready to suggest tax methods that put morals on the bargain counter and sacrifice principle for gain.

Some suggested that the state go into the liquor business. Such a method would, in effect, make every dry citizen in Arkansas a stockholder in the liquor business. It is unthinkable. Fortunately the Governor has expressed opposition to this plan.

It has been suggested that the legislature make legal the sale of 3.2 beer in dry counties in Arkansas. A majority of counties in Arkansas have, by ballot, made the sale of beer illegal. To over-ride their vote by legislative action would be an insult to good citizenship and make a travesty of common justice and fair play.

We are in a pitiable situation indeed if Arkansas, as a sovereign state, must go into the liquor business and promote its sale in order to support its public schools. It is common knowledge that 3.2 beer will make one just as drunk as hard liquor if he drinks enough of it. It would make a mockery of democratic processes if by legislative subterfuge alcoholic beverages were forced on counties that have voted dry. If Arkansas needs more tax money, there are honorable ways to get it.

## New Board Goes To Work

WE had the privilege recently of visiting a session of the General Board of Social and Economic Relations and we think that Methodists everywhere would be proud of the manner and spirit in which members of this Board undertake their responsibility. This is a new agency of the church, having been authorized by the 1952 General Conference. Representative Methodists from throughout the Church have been named as Board members and the Board has set up headquarters in Chicago with Dr. A. Dudley Ward as executive secretary.

Typical of the sound, creative, helpful and progressive work of this group is its statement which the Board adopted in its recent session on the question of segregation. We would like to quote from it as evidence of the approach which the Board is taking on this and other social issues:

"... We realize that the carrying out of the Supreme Court's opinion in these cases will be fraught with difficulty and pain unless the steps to put it into effect are made with the moral support of Christian people of both white and the colored races. We are mindful of the fact that the adjustments which now must be made present greater problems in some areas than others, but we are confident that our people in all areas of our country can and will face these problems in a just and Christian manner.

"... We are of many racial origins, yet we have learned to make the proud backgrounds of our various races part of our own heritage.

"We are proud of the outstanding accomplishments of many of those of the colored races among us. We are prouder of the fact that no race in history has made such progress in such a short period of time as has the American Negro.

"We recommend to our Methodist people,  
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## World Order Includes Order In Our Own Nation

METHODISM, under the leadership of the Council of Bishops, is now in a Crusade For World Order. In our enthusiasm for "WORLD"

Order we should not forget that the United States is a vital part of the world. Let us keep in mind that it will be impossible to have World Order unless there is that character of "Order" in America that we have in mind when we talk about World Order.

Whether America deserves it or not and whether it desires it or not the fact remains that our comparatively young nation now has the responsibility of world leadership, especially so among the Free Nations of the world. Furthermore, whether we desire it or not, our "splendid isolationism" is forever gone. Instead, America, with its unmeasured wealth, with a standard of living and a "way of

All your strength is in your union.  
All your danger is in discords;  
Therefore be at peace henceforward,  
and as brothers live together.

—Longfellow

life" unequaled in world history, today lives its life in an international "fish bowl," where the world at large now knows more about the details of our everyday life than it knew about the major interests of our national life a few score years ago.

That being true, we are not very impressive worrying about World Order unless and until the world feels that we are doubly concerned about "order" in our own nation. Our leaders tell us that the church is stronger in America now than ever before. We not only have more church members but a larger percentage of our population belong to the church than ever before. Paradoxically as it may sound, in the same breath they tell us that moral standards in America are at an all-time low. Juvenile delinquency is at an all-time high. Some tell us that America stands first among the nations of the world in the number of alcoholics per 1,000. Gambling, commercialized and otherwise is rampant. Highway recklessness is a national disgrace. Political bickering and questionable, partisan politics often block the highway of national progress.

All of this, and other things that might be mentioned, have something to do with World Order and world peace. It appears to be evident that America must lead the way in the world's desire for world peace. We would increase immeasurably our powers of leadership and effectiveness if we could bring real order out of some of the conditions that threaten our national existence from within. Regardless of what happens across the world, America must change its "way of life" if it is to survive in the world of tomorrow.

## Report No. One, Circulation Campaign

REPORTS reaching the office of the Arkansas Methodist and The Louisiana Methodist by the end of last week indicate that the Area-Wide Circulation Campaign for these two publications will result in another record list of subscriptions. These reports are tabulated, charges by charges, on pages 8 and 9 of this issue and show that in Arkansas 311 pastoral charges report a total of 15,624 subscriptions to the Arkansas Methodist. Comparison with the 1954 Circulation Campaign for the same period shows an increase thus far of 2,839 subscriptions. 311 charges have reported thus far this year as compared with 267 for the same period last year. The larger number of charges reporting this year accounts in part for the larger number of subscriptions. However, a comparison with last year's report shows that many local churches are reporting substantial increases in the number of subscribers this year.

Three districts in Arkansas have already reached assigned quotas, the Monticello, (119 per cent), Pine Bluff (115 per cent), and Searcy (101 per cent). This is the first time that three Districts have exceeded their quotas by the end of the first week of reporting. The Little Rock District leads the Area in the total number of subscriptions, 1,902, while the Camden District is a close second, 1,896, and lacking only 43 of reaching its quota. Other Districts showing substantial increases over the first report of last year include the Conway, Arkadelphia and Forrest City Districts.

Arkansas Methodists will be interested in knowing that the first report of The Louisiana Methodist shows an increase of 270 subscriptions over the first report of last year.

As far as we are able to determine more charges reported the first week this year than in any of the other 13 circulation campaigns. There are less than 100 charges that have not reported as yet. When these have reported and supplemental reports from other charges are received the total number will likely exceed last year's list of 23,000. This list is possible because of the continued cooperation of present subscribers, pastors, district superintendents, district directors and others who worked in local churches with pastors securing subscriptions.

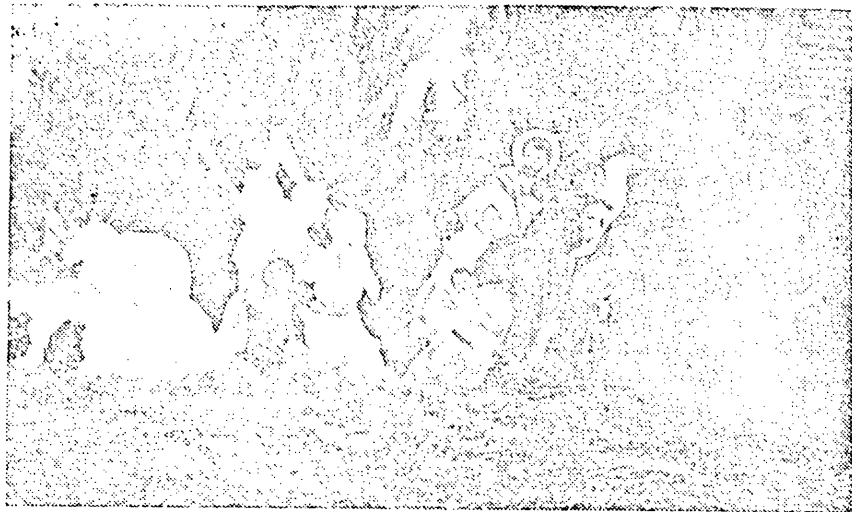
The second report will be published in next week's issue and will include all reports and supplemental reports reaching the office by noon, Saturday, January, 29. Each pastoral charge in Arkansas should be included in the next report.

## Crusade For World Order In The Local Church

BEGINNING the first Sunday in February the Crusade for World Order is to receive full emphasis in the local church. This is one of the very important features of the quadrennial program planned by the last General Conference.

There were almost countless memorials that went up to the last General Conference from the length and breadth of Methodism requesting action by the conference on a wide range of subjects. It is indicative of the feeling of need throughout the church for just such a movement as the Crusade for World Order that the General Conference received more memorials requesting provisions for a movement of this

(Continued on page 4)



## Rural Churches Are Lighted For Christmas

By

ELLA MAE CHARLTON

A Means of

### "PUTTING CHRIST BACK INTO CHRISTMAS"

TWO rural churches in the Louisiana Conference have helped lead the way toward making the theme, "Put Christ back into Christmas" of meaningful significance. These two churches, one located in the Shreveport District, the other in the Alexandria District, for the first time in their history were lighted with nativity scenes during the Christmas season.

Crossroads Church, located on Highway 71, is some thirty miles from Shreveport. Sieper Church, twenty-eight miles from Alexandria, is on a gravel road where little traffic passes. Crossroads Church has a membership of thirty-four while the membership at Sieper totals only seventeen. Carl Mitchell serves as student-pastor of Crossroads and Mr. James O. Sharp, a layman, conducts services at Sieper.

The reason that two churches of such divergent locations became interested in the same idea is that the thought was conceived by the same person. Miss Elizabeth Thompson, Director of Rural work in the Louisiana Conference, thinking of how the small church might do its bit toward making Christmas Christ-centered, first had the thought as she passed a dark rural church one night a few weeks before Christmas.

As a result of that thought both the Crossroads and Sieper churches were lighted with nativity scenes, and the membership of both churches agree that it has been one of the most meaningful experiences in their church existence.

The figures used at Crossroads were made by an interested student-minister who is also a sign painter. But getting the figures set up in front of the church was only a part of the job. "We realized," one member says, "that we needed to clear the weeds away from around our church. I guess we hadn't noticed that it looked bad until we became interested in the nativity scene."

The members of the Woman's Society of Christian Service worked with Miss Thompson in making the project possible, but the men of the church also did their part in the final development. The women cut the shrubbery for background and the men did the outside wiring. One man furnished straw for the scene while others helped set up the figures.

One member of the church who lives a few yards from the church said, "I wish I could have kept count of all the cars which slowed up, even came to a stop and lingered a few seconds when they saw our lights. I could hardly sleep for watching."

The emphasis of "Put Christ back into Christmas" was further carried out when the women of Crossroads Church decided to have a Christmas party for the children of the community. They made a special effort to get those to come who might not be included in any other Christmas festivities. The program, the singing of the Christmas carols and a gift for every child present, made it a memorable time for them.

The figures for the Sieper Church were loaned Miss Thompson by a city church and getting them set up with the proper wiring turned out to be a community project. The date of December 12th was set for the turning on of the lights and church members decided to make it a festive and inspiring occasion.

Through contact with Miss Anne Adams, counselor of the Wesley Foundation at Northwestern College at Natchitoches, arrangements were made for college students to furnish the program. Two students whose home is in the Sieper community were among those taking part.

On Sunday evening the 12th, some one hundred and twenty-five people gathered at the small church beautifully decorated with native holly and

Above Left: The Nativity Scene at Sieper Church

(Photo by Sammy S. Kahara)

Above Right: The Nativity Scene at Crossroads Church

(Photo by Robt. Mack Caruthers)

other decorations made by the women of the church. Candlesticks made of birch logs, bells from inverted paper cups, and poinsettias of dyed corn shucks laid on the red oilcloth covered table from which a bountiful dinner was served, gave a festive touch to the occasion.

Representatives from three surrounding churches and from First Church in Alexandria were present. Students led the singing, read the Christmas story from Luke, sang carols, conducted the candle lighting service and presented a play, "Christmas for Grandpa". At the close of the program a student read: "And now as a symbol of our dedication of ourselves to carry the love of God to those with whom we come in contact, let us go outside and turn the lights on the nativity scene, so that the world may be reminded, with us, of this 'Holy Child of Bethlehem'."

When she had finished reading, the congregation silently went from the church and stood in reverence as the lights were turned on. Spontaneously they sang "Silent Night."

"It was the most inspirational moment of my life," one woman said who was present. "I'm sure nothing else has ever quite compared with it."

On Christmas Night a number of the people gathered at the church and sang Christmas carols. "It was the first time we had ever done anything like that," one member said, "and already we are making some plans for next Christmas."

A number of rural churches in the Shreveport District were lighted for the first time this Christmas season. Longstreet church where a student minister, Mr. Harold McClung serves as pastor, was also impressively lighted with a nativity scene which Mr. McClung made himself. Many others are already making plans to have not only their lights shining but to have nativity scenes as well, when another Christmas season comes.

#### Indianapolis Schools To Have 'Religious Heritages' Program

Because a "pilot" program in 11 Indianapolis public schools has been successful, instruction in "religious heritages" is expected to be launched next September in all seventh, eighth, ninth and tenth grades. Dr. Herman L. Shibley, general superintendent of education, emphasized that the instruction would be "about religion" and would not involve the teaching of religion itself. He said the subject matter to be taught had been assembled by a committee representing the Protestant, Roman Catholic, Jewish and Christian Science faiths. The "pilot" program includes a course on religious heritages in the seventh grade and one on "religious influences in the development of liberty" in the eighth grade. The new course is an outgrowth of an educational "platform" developed between the

schools and the patrons, under Dr. Shibley's leadership, in 1952 and 1953. The pertinent "platform plank" reads: "The teaching of religion is definitely a responsibility of the home and the church, but it is a proper function of the public school to support and reinforce the home and the church in discharging this responsibility."

#### Methodist Plan Hospital In San Antonio

Founding of one or more Methodist hospitals in San Antonio, Texas, with an investment of four million dollars moved a step nearer. The Southwest Texas Methodist Conference, meeting there, approved the creation of a non-profit corporation to "own, maintain and operate hospitals in the name of and for" the Conference. The resolution called for an eventual expenditure of \$4,000,000.

## STATEMENT BY METHODIST WORLD PEACE BOARD ISSUED

*Resolutions Adopted by the Board of World Peace of the Methodist Church at its annual meeting in Cincinnati, January 12. The Board of World Peace is headed by the Rev. Dr. Ralph W. Sockman, minister of Christ Church, New York City, who chaired the meeting; Rev. Dr. Charles F. Boss, Jr. of Chicago, is executive secretary.*

### POLICY OF RESTRAINT IN FORMOSA

We believe that it is possible to avert war in the Formosan situation. Toward this end we commend our government's policy of great restraint in any action on the part of the United States. We believe that no agreements should be entered into which involve the unit-

ing of the mainland and Formosa without the consent of the Formosan people expressed in a free and democratic decision. We should make clear to the world that one of our major concerns in Formosa is the freedom and well-being of the Formosan people.

### RED CHINA

We strongly urge the United States government to adopt a flexible policy with reference to Communist China and the United Nations and to resist pressure to force it to decide now what its policy

shall be at some future time. We believe that it should maintain such freedom as will permit wise action on the basis of conditions as they may progressively develop.

### CO-EXISTENCE

The Board of World Peace endorses and pledges full support to persistent efforts on the part of governments to establish a *modus vivendi* which will enable the nations of the world to live together without recourse to war while they continue to seek solutions to the difficult problems of war and peace.

In view of the almost total destruction of our civilization which would be sure to accompany a global war involving the use of our present power for waging warfare, the Board of World Peace of the

Methodist Church believes all nations should pledge themselves never to resort to war as a method of settling international disputes.

However apparently irreconcilable may be their philosophies or purposes, all nations should continue to negotiate using the established machinery of the United Nations until their differences are adjusted.

This policy of so-called peaceful co-existence should be followed by all nations even though there be many years of stalemate.

### THE UNITED NATIONS

As the United Nations approaches its 10th birthday, we wish to express our gratitude to God for its work for world peace through acts of reconciliation, relief of human misery, the establishment of human rights, and the advancement of colonial peoples.

We strongly reject the counsel of some that we should lessen our support of the United Nations. On the contrary, we rejoice in the membership of the U. S. in the UN. We consider it a privilege to have the headquarters of the UN within our boundaries. As a nation we need the support of international organizations, welcoming the counsel and criticism that come from other nations.

Realizing that the UN, like all

human institutions, has weaknesses, we urge all governments to strengthen the organization by supporting with whole-hearted loyalty the present charter and current programs. As the 10th General Assembly draws near and the probability of a Charter Review Conference in 1956 appears likely, we recommend that local churches pay serious attention to the fourth theme of the Crusade for World Order — Charter Review and Revision.

This line from the statement on war and peace of the General Conference of 1952 summarizes our attitude toward the UN: "The United Nations is our best political hope for peace."

### UMT

The Methodist Church does not oppose conscription as a method of securing military manpower in time of war or threatened war. However, both the General Conference of the Methodist Church and its Council of Bishops have repeatedly opposed peacetime military training.

The new proposals for military training and an expanded Reserve should be seen clearly for what they are: an entering wedge for a universal military training program. In reality, there are no "volunteers" under these proposals. Ev-

ery man who "volunteers" does so only in preference to being drafted for two full years of military service. Nearly all young men would come under military control for a period of eight to ten years.

The Board of World Peace of The Methodist Church now calls upon Methodists to oppose any system, by whatever name it may be called, that would fasten upon the American people a continuing and universal system of military training.

### TREATIES AND EXECUTIVE AGREEMENTS

Mindful of the probable introduction into the present session of Congress of a resolution in favor

of a Constitutional amendment designed to alter the present pattern of making treaties, we affirm our

## SAYS METHODISM NEEDS ITS NEGRO COLLEGES

The Methodist Church needs its Negro colleges more than ever, regardless of the Supreme Court's decision banning segregation in public schools.

That is the opinion of President A. W. Dent of Dillard University, New Orleans, spokesman for the Negro college heads following their semi-annual meeting in Nashville, recently.

"Our colleges are needed to help produce Christian leadership," Dr. Dent said. He added two other reasons:

1. Nearly all colleges and universities are overcrowded, and it is estimated that enrollments will be doubled by 1970.

2. Negro high schools, generally, lack facilities to properly prepare graduates for college. . . the Negro colleges try to make up for this deficiency.

Dr. Dent pointed out that characters of the Negro institutions do not bar students of other races, that some have white graduates among their alumni.

"The Methodist Church has the responsibility and opportunity of not only maintaining its so-called Negro schools, but of improving them and keeping their doors open to all who can qualify," he said.

Dr. Dent reported that Negro graduates give liberally to the schools and noted a recent \$100,000 gift.

He spoke at a meeting of more than 100 staff members and conference executive secretaries of the Methodist Board of Education.

In their own meeting, the college presidents discussed "positive aspects of integration in education," agreeing that a paramount step is to plan now for the special needs of the 13 Negro institutions related to Methodism.

"There is a ceaseless flood of statements regarding the future of Negro education in the South," the group was told by Dr. James S. Thomas, associate secretary of the Methodist board's Division of Educational Institutions.

"Unfortunately, many of the generalizations are allowed to cover numerous fine distinctions which should be made," he added. "Perhaps more distinction and less broad statements is what we need."

Dr. John O. Gross, executive secretary of the division, paid tribute to the leadership of the colleges, and said: "Our Negro institutions have not served their day, they are needed more than ever and we are thankful for their strong leadership and the Christian students

they are producing."

In addition to Dillard, the Methodist-related schools include: Bennett College, Greensboro, N. C.; Bethune-Cookman College, Daytona Beach, Fla.; Claflin College, Orangeburg, S. C.; Clark College and Gammon Theological Seminary, Atlanta, Ga.; Huston-Tillotson College, Austin, Tex.; Meharry Medical College, Nashville; Morriston (Tenn.) College; Philander Smith College, Little Rock, Ark.; Rust College, Holly Springs, Miss.; Wiley College, Marshall, Tex.; and Paine College, Atlanta, Ga.

### SOVIET PAPER TELLS OF PROPAGANDA FOR ATHEISM

USSR (EPS)—"Religion is the bulwark of everything that is old and obsolete. It protects ignorance and backwardness. With its dogmatism, and its stale, lifeless assumptions, religion makes people lazy in mind, it makes them stop thinking. It clings obstinately to the past and is averse to all the new achievements in science and in living conditions. Religion is a drag on those who believe in it; it prevents them from improving their culture, their scientific knowledge and their scientific view of life, without which they cannot rightly understand the successful extension of the Soviet order of society through Communism."

So writes a contributor to *The Communist — the theoretical and political paper of the Central Committee of the Communist Party in the Soviet Union* in the last number (No. 13, 1954). He continues: "Propaganda for atheism must confront the religious viewpoint with the scientific, materialist explanation of nature and society — namely the scientific theory of the evolution of nature, of the social order and of socialist thought. This propaganda must be organized especially in those circles of the population which need it most — among religious people."

The article mentions some important ways of spreading propaganda for theism: the press, the radio, the systematic organization of artistic activities, Communist clubs, reading circles, the extension of groups for the promotion of scientific knowledge. In these groups "Question Evenings" must be arranged at which "the questions and answers are carefully prepared in advance by experts."

support of this statement approved by the 1953 Study Conference of the National Council of Churches:

"This principle of co-operation and mutual concern implicit in the moral order and essential to a just and durable peace, calls for a true community of nations. The United States can best insure its own peace and security by strengthening, and not weakening, the processes by which our nation exercises its rightful influence with the family of nations.

"The power of our government to negotiate treaties and to make executive agreements should be so maintained as to ensure (a) that the United States will not be hamp-

ered in taking expeditions and effective action in fulfilling our responsibility as a member of the world community of nations and (b) that the United States should be in a position to make its full contribution to the continuing development of international law and to bring international relations into greater harmony with the moral law. Convinced that adequate safeguards respecting the making of treaties and executive agreements are already provided, we express our opposition to any Constitutional amendment which would hamper our government in carrying forward and making effective a responsible foreign policy."



## NEWS AND NOTES ABOUT FACTS AND FOLKS

**REV. AND MRS. VIRGIL BELL** of Texarkana announced the birth of a daughter, Ida Sue, on Friday, January 14. Mr. Bell is pastor of the Few Memorial Methodist Church in Texarkana.

**MR. AND MRS. J. J. MONTGOMERY**, members of the First Methodist Church, Clarks-ville, observed their 54th wedding anniversary on Monday, January 24.

**THE MELBOURNE CHURCH** presented the pastor, Rev. D. G. Hindman, with five volumes of The Interpreter's Bible as a Christmas gift.

**REV. K. K. CARITHERS**, pastor of the Bien-ville-Castor Charge, writes that Mrs. Carithers underwent major surgery at the Ouachita Hospital in Hot Springs, Arkansas, on Thursday, January 20.

**REV. RAY WALLACE**, pastor of the First Christian Church of Fort Smith, was the speaker on last Tuesday evening for the monthly meeting of the Methodist Men of Goddard Memorial Methodist Church.

**DR. MARIO SALVADOR**, organist of the St. Louis Cathedral, St. Louis, Mo., will give a concert at the First Methodist Church of Texarkana, on Monday evening, January 31, under the sponsorship of the Guild of Organists.

**REV. A. J. BEARDEN**, retired member of the Little Rock Conference, and Mrs. Bearden, will celebrate their 58th wedding anniversary on Sunday, January 30. Friends are invited to call between the hours of 2:00 and 4:00 p.m.

**FRANK LESLIE ELLSWORTH** has been added to the staff of First Methodist Church, Fort Smith, as a part-time worker. He will assist with the youth and recreational program.

**REV. HARRY WEED**, pastor of Oaklawn Methodist Church, Hot Springs, has been holding evangelistic services at the Morning Star Church the past week. There were four professions of faith and one reclamation. The Morning Star Church is a part of the Oaklawn Charge.

**MISS MARY CHAFFIN**, deaconess of the Izard County Larger Parish, spoke at the First Methodist Church, Newport, on Monday evening, January 17, at the invitation of the Octavia Bacus Circle. A social hour was held following the address in Fellowship Hall.

**THE MARKED TREE** Area Training School was held January 17-19 with a good enrollment. Four courses were offered with the following teachers: Rev. E. V. Underhill, Covington, Tenn.; Rev. E. J. Holifield, Jonesboro; Rev. W. A. Stewart, Lepanto, and Dr. Ira A. Brumley, Conway.

**GRAND AVENUE CHURCH, STUTTGART**, is adding more than 1500 square feet of space to the Church School facilities of the church by completing a third story in the education building. This will take care of the Intermediate and Senior Departments of the Church School. Rev. H. M. Lewis is pastor of the church.

**W. R. BONEY**, age 74, of Stamps, died at a Texarkana hospital on Monday, January 17. He was the father of Mrs. Paul Galloway, wife of the pastor of the Boston Avenue Methodist Church, Tulsa, Oklahoma. Funeral services were held on Tuesday at the Stamps Methodist Church.

**THE REGIONAL MEETING** of the American Camping Association will be held in Memphis, Tenn., on January 28. Dr. W. Henry Goodloe, district superintendent of the Fort Smith District, and Rev. Alfred A. Knox, pastor of Goddard Memorial Methodist Church, Fort Smith, will be attending the meeting in the interest of the district campaign program at Shores Lake.

**REV. JAMES ROBERT SCOTT**, pastor of the Primrose Methodist Church, near Little Rock, will be the speaker over the "Time For

Thought" program, broadcast over radio station KTHS, Little Rock, from January 31 to February 4, at 3:30 p.m. As a devotion he will give a dramatic reading of the Psalms. Mr. Scott is taking special training in Intermediate Youth Work this week at the North Arkansas Conference Training School in session at Searcy.

**REV. CLINT BURLESON** will become associate pastor at the First Methodist Church, Arkadelphia, with work also at St. Andrew's on February 1. St. Andrew's Church, new church in Arkadelphia, has just purchased a parsonage, red brick, three bedrooms, large living room and dining area, carport, etc. An amount of \$2,000 in cash was raised and an FHA loan of \$9,400 was assumed. Rev. William O. Byrd is pastor of First Church.

**THE MEMBERSHIP AND EVANGELISM COMMISSION** of Few Memorial Church, Texarkana, has set Sunday, February 6, as 100 per cent day. The goal of the commission is to have every resident member in attendance at the morning worship service on that date. The resident membership is 100; the average attendance is 66 per cent. The total attendance at the morning worship service on January 16 was 104. Travis Hall is chairman of the commission.

**DR. MATT ELLIS**, president of Hendrix College, Conway, was the speaker at the meeting of the Christian Men's Fellowship of Arkansas which met on Thursday evening, January 20, at the First Christian Church in Russellville. Jack Northington, former student at Hendrix, introduced Dr. Ellis. Mr. Northington was also head of the local committee of the Christian Church which handled arrangements for the meeting. Ministers and laymen were present from the Christian Churches in Fort Smith, Van Buren, Ozark and Paris.

**A COMMUNICATION** states that Ralph Lord Roy and Paul A. Carter are preparing a study on communism and the churches. Material from all parts of the country on this subject would be useful and welcome. Persons with information on any of the following three topics are invited to communicate with them at Union Theological Seminary, 3041 Broadway, New York 27, N. Y. (1) Documented evidence of actual communist attempts to infiltrate the churches or make use of clergymen—Protestant, Catholic, Eastern Orthodox, or Jewish. (2) Examples of false and irresponsible charges of communist influence on religion in America. (3) General data on the Social Gospel as it relates to either or both of these topics.

### FIRST REPORT OF CHRISTMAS OFFERING

The first report of the Christmas offering for the Methodist Children's Home will be published in the *Arkansas Methodist* in the issue of February 17. — T. T. McNeal, Director.

### MRS. SCHISLER DIES IN NASHVILLE

Nashville, Tenn. — Mrs. John Q. Schisler, 69, wife of Dr. John Q. Schisler, executive secretary of the Methodist Board of Education's Division of the Local Church, died at her home here January 21 after an illness of 23 years.

Funeral services were held January 22 at Belmont Methodist Church, conducted by Dr. M. Leo Rippey of the board staff, Dr. John W. Rustin, pastor, and the Rev. Willard H. Blue, pastor of Calvary Methodist Church. Interment was in Spring Hill cemetery here.

Mrs. Schisler, the former Mary Irene Dodson, was a native of Birmingham, Ala., and moved as a child to Arkansas, where she and Dr. Schisler were married in 1914. She came to Nashville in 1920 when Dr. Schisler joined the staff of the General Sunday School Board of the former Methodist Episcopal Church, South.

Mrs. Schisler was stricken with Parkinson's disease in 1932 and had been entirely helpless for 17 years.

In addition to her husband, Mrs. Schisler is

survived by a daughter, Margaret, of New York City, and a sister, Mrs. Grace Barnes, Bono, Ark.

### NEW BOARD GOES TO WORK

(Continued from page 1)

clergy and laity alike:

1. That the decision of the Supreme Court be accepted graciously and gracefully with the realization that this decision is but a confirmation of our own Church's position.

2. That our people in their individual lives, in their church activities, and in their communities practice the conviction that no one should be discriminated against on the basis of race or color.

3. That we actively support and continually strive to preserve and improve our public schools to the end that every child shall be afforded the best possible means which public education can provide to prepare him for responsible citizenship in a democratic community. We look to our people to help superintendents and boards of education who face the task of implementing the decision of the Court.

4. That we create right attitudes in our homes and in our church schools as we work with children and youth so they may learn to live in harmony with those of other races.

5. That we practice and preach our belief that we are all children of the same Heavenly Father, that we all live under the same law, and worship the same God. Therefore, we encourage our churches everywhere to move resolutely forward toward the goal of full participation of the people of all races in the life of the Church and the community."

### CRUSADE FOR WORLD ORDER IN THE LOCAL CHURCH

(Continued from page 1)

character than for any other matter before the General Conference.

The Crusade For World Order in the local church calls for the presentation of three great subjects from the pulpit in February. On Sunday, February 6th, pastors are requested to discuss "The Meaning of Peace." Sunday, February 13th the subject for discussion will be "The United Nations." Sunday, February 20th the subject of "Disarmament" will be presented.

Leaders in the local church will devise other ways and means of emphasizing the Crusade For World Order in the membership of the church. There is a book written especially for the Crusade movement, "Plowshares and Pruning Hooks," that will be helpful in presenting the matter to our people. It may be distributed for personal reading or used for group study and discussion. There is also the possibility of special programs for the various age groups of the church during the period of emphasis.

This program will give opportunity for the leadership and membership of The Methodist Church in America to come to a better understanding of what is possibly the most important question before the world today.

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## SUSPICION AND FEAR

At some time in our lives all of us have undoubtedly been "taken in" by trusting too much. Perhaps we have put faith in the promises of a supposed friend only to find them false.

When we lift our eyes to the international scene, we see former allies now bitterly disillusioned about the good faith of one another. Yes, we all know the chagrin and sorrow of being taken in by believing too much.

But how about shutting ourselves out by believing too little? I wonder if we ever do know how many opportunities we have passed up because we lack faith. Friends have told me of the fortunes they might have made if they had believed enough in certain new products.

Think of the acquaintances of Henry Ford and Andrew Carnegie who held off in distrust when those men were starting their new developments. I would venture the assertion that in the long run more loss and misery have been caused by believing too little than by believing too much.

While, of course, there is need of guarding against over-confidence, the more immediate need is to beware of being over-suspicious.

For one thing, suspicion distorts the vision. In these dangerous times we must keep our eyes open to the very real evils which beset us. But to keep our eyes glued on the gloomy prospects of life is about as sure a way of impairing our vision as to be always looking at the sunny pleasantries.

Suspicion is worse than pessimism. The suspicious person not only looks on the dark side of things, but looks for the evil in the darkness. He infers on vague or yet unproved grounds that a situation is bad rather than good.

The word "suspect" literally means "to look under." When a person goes around stooping to look under everything to find the evil hidden beneath, he distorts his vision and misses the full truth.

The suspicious person prides himself on being realistic. He considers

himself clever enough to "see through" the pretensions and falsehoods of others. But when we are always trying to "see through" others we do not really see them.

Suspicion tends to give an exaggerated idea of the evils. And that is what the evil forces desire. If one opponent in a struggle can get the other afraid of him he has begun the process of overcoming.

The Kremlin, for example, seeks to suggest the vastness of its atomic strength. To start fears in the minds of other peoples is regarded as an effective form of fighting. This is one of the most common ways evil has of overcoming us. It induces the feeling that goodness never can or will prevail over evil.

Worse yet is it when we become so obsessed with the fear of evil that we imagine it where it doesn't exist. During the depression of the 1930's a business man gave me a bit of doggerel which expressed the excessive worries into which we can fall. It ran like this:

*"Last night, standing on the stair,  
I saw a man who wasn't there.*

*He wasn't there again today,*

*Oh, how I wish he'd go away."*

We are not realistic but misty-eyed when we suspect men's motives and imagine evil lurking behind every appearance of good. We can and do sometimes fall into the cynical state where we find it hard to understand unselfish service and think there must be some ulterior reason for almost every generous deed.

We must show a certain amount of trust before we can receive proof of trustworthiness. We could never form a friendship if we did not make some advances on faith.

Suppose that we required a prospective friend to prove that there was no poison in the food before we sat down to dine with him. Suppose that we insisted on our neighbor giving us an insurance policy before we entered his car for a ride. We cannot live together as gentlemen without giving some credit to the good motives of one another.

Doctor Charles Wishart, when President of Wooster College, told his students that if they would know God and His power they must deal with Him as gentlemen deal with each other. Yes, as the Master said, "He that cometh to God must believe that He is."

## The Layman's Column

By  
Charles A. Stuck  
Lay Leader  
North Arkansas Conference



## On A Wide Circuit

W. W. Reid

### THERE ARE MOUTHS TO BE FED

It is probable, the statisticians tell us, that one-third of the people now living on earth will still be here in the year 2000 A.D.—and needing the equivalent of three meals a day. Also, we learn, by the year 2055 A.D. (only a century hence) the world's population will be about two-and-one-half the size it is today. (In 1955 it is 2,400,000,000; at the present rate of increase it will be 3,500,000,000 by 1980; and 7,000,000,000 in 2055.) While some already born are still on earth, there will be two people living where there is one today.

This means that *each week* there is being added to the world's population the equivalent of the number of people in Dallas, Texas. Or it would be like adding *each year* the combined populations of the States of New York and Pennsylvania. It means also that each tillable acre will have to supply food for two people in 2000 A.D. where it feeds one today.

There are those, of course, who have argued—and will still argue—that "nature has devised war" as one means of controlling this population; and that those seeking a warless world are headed into a worse calamity of too many people for decent living. The efforts of doctors and of scientists to control disease, floods, "natural disasters", etc., all save lives—only to add to the numbers on earth and the years of their flood-consuming existence. It is here that the advocates of birth control and other schemes of population control make their cases. And it is interesting to note, for example, that the (Hindu) Government of India is today countenancing, if not openly encouraging, birth control instruction as a means of aiding her most serious economic situation—"too little for too many"; while Japan is less opposed to ideas of population control than she was in days when soldiers were her great demand.

A serious possibility, too, is that an increas-

then, we might say we have found the means for achievement of peace. For we shall never know true and lasting peace until many more people place God in the highest glory in their hearts and in their everyday lives.

ing percentage of this new population will be crowded into cities—never knowing their dependence upon the countryside for food and the raw materials of industry—and neglecting the definite needs of farmers; neglecting also the conservation of food, land, forests, power, and the resources buried in the earth. Indeed, there are scientists who point out that animals and birds that have congregated in too-large groups (as the late passenger pigeon) have been quickly wiped out by a disease or plague, or mysteriously, and that this may be the ultimate fate of city-apartment dwellers.

More than half a century ago, Bishop Thoburn was telling us that "more than half the people of India went to bed hungry every night." And others discovered that the same was true across most of the world. Governments and missionary agencies, awakened to the need of hungry men and women, began to do something about it: they sent out agricultural teachers to instruct boys in better methods, in the use of better plows and seeds and livestock; they established agricultural schools and farms and demonstration centers; they endeavored to give all national Christian teachers and preachers a "rural bias" for they were to work mostly with people who tilled the good earth as a means of living. "If two ears of corn grew where there was only one before", or if wasteland was "redeemed" for cultivation, men could live better physically—and be better prepared to do something about Christian living. But with all the efforts—and they were noble and valuable—the increased skill and knowledge never kept pace with the growing population.

The story of agricultural missions is an epic the church should know. We are thinking of Sam Higginbottom's work in Allahabad, India; Julian S. Rea's quarter of a century in Kam-bini, Portuguese East Africa; John H. Reisner and others at Nanking University, China; D. S. Bullock, Ezra Bauman, Elbert E. Reed and others at El Vergel, Chile, among the great host. These men pioneered in services that were the patterns for the "Point Four" American group, and the UN's Educational, Scientific and Cultural Organization's program across the world.

It is possible to save man from and for himself!

One man gets nothing but discord out of a piano; another gets harmony. No one claims the piano is at fault. Life is about the same. The discord is there, and the harmony is there. Study to play it correctly, and it will give forth the beauty; play it falsely, and it will give forth the ugliness. Life is not at fault.—Indiana Teacher.

### THE ACHIEVEMENT OF PEACE

During February, as we are all studying would peace under the subject, "The Crusade for World Order", we should face squarely the need for a definition of the word, "Peace". Just what is peace, and how is it achieved? How can I help to promote it?

In these tormented days it is difficult to see beyond the shrieks of newspaper headlines, or the labored moans of certain radio news commentators, or the dire predictions of the street corner, the barber shop, or the bridge table. In spite of all these outside influences, however, the Christian should be able to find his position in the matter of world peace just as in any other matter of human relations. The writer, therefore, makes bold to give some of his own ideas on world peace and how we may go about promoting it in Mountain View, or Sheridan, or Minden.

What is peace? It is not simply an order to stop making atom bombs. It isn't the act of storing battleships in a "mothball" fleet. It isn't the laying down of arms after we have had the sweet revenge of crushing our adversary. It does not even come as a result of a meeting around a council table at which certain high-sounding phrases are pronounced by serious men and heralded across the world. What, then, is peace? How may it be achieved?

Peace is more than all these, as important as anything mentioned above may be. Peace, first of all, is a gift of God, not a fabrication of man's thinking or writing. It is a boon to be earnestly requested at the Throne of Grace. Peace is a willingness to pay a price for spreading God's Kingdom. It is the preaching of Christian forbearance from every pulpit, and the living of it on every street. It is the constant renewal of love and forgiveness in the heart for every person in the world. Yes, peace is praying that our enemies who hate God may come to love Him.

The night that Jesus was born, the angels sang, "Peace on earth." But that was the second stanza of the hymn. The first and most important was "Glory to God in the highest." Here,

## "THANK YOU" FOR KOREAN RELIEF

The Board of Missions and the Methodist Committee for Overseas Relief at their annual meetings voted a hearty "Thank You" to every Methodist who gave in the "Bishops' Appeal for Korea," the churchwide offering taken November 14 for Korean relief.

Meeting at Cincinnati, Ohio, January 12 in connection with the first general assembly of all Methodist boards and agencies, the Board and the Committee adopted resolutions thanking the Church for a generous response to the appeal. To date, gifts total more than \$1,600,000. Seventy per cent of the contributions are to be administered by the Board's Division of World Missions and 30 per cent by the Committee.

The Board's resolution also points to a need for more Methodist missionaries in Korea. Only two-thirds as many missionaries are there as in 1940, it adds, when neither need nor opportunity were as great as today. The resolution was introduced by Dr. Eugene L. Smith, general executive secretary of the Division of World Missions.

### Bishop Says Teachers More Essential Than Building

Good teachers are more essential to the fulfillment of the mission of a college than good buildings, Bishop Gerald Kennedy of Los Angeles told the National Association of Schools and Colleges of The Methodist Church recently in Cincinnati.

Presidents and other officials of the denomination's 116 institutions of higher education met there in conjunction with the Division of Educational Institutions of the church.

"I've often heard you college presidents exulting over the gift of a new building, but I have yet to hear any of you get excited over the acquisition of a new, able professor who has the power to inspire young life," Bishop Kennedy told the college administrators.

Taking a text, the bishop praised the "door-keepers in the house of the Lord." Despite the importance of opening doors, "about all you can do for anyone is to open them," he said. "You can't force education. You can make it attractive, but you can't compel a student to go in."

"Often it is a humble person who opens the door for greatness," Bishop Kennedy observed. "Opening doors is one of the most exciting occupations of life. Open the doors to a student and watch what happens!"

The bishop criticized church-related colleges of liberal arts for a tendency to be copies of state universities.

### Women Report Double Giving In Decade

Representatives of the more than 1,786,566 Methodist women who are members of the Woman's Division of Christian Service of the Meth-

odist Board of Missions, met in Cincinnati, Ohio, January 7-8, to plan program and appropriations for the coming year. Mrs. Frank G. Brooks, Mt. Vernon, Iowa, is president of the organization which conducts evangelistic, educational, social, and medical work in 28 foreign countries and the United States.

The Woman's Division of Christian Service voted appropriations of \$7,763,487 for 1955-56, an increase of \$607,039, over the 1954 appropriations. Giving of Methodist women has more than doubled in the past ten years. In 1944 the amount for appropriations was \$3,482,974. Miss Henrietta Gibson, treasurer of the Woman's Division and first woman to serve as chairman of the Council of Secretaries which is composed of the executive heads of all Methodist boards and agencies, reported a per capita giving of \$4.94 for Methodist women.

### Bishop A. Raymond Grant, Portland, Oregon, Emphasized

## THE LOCAL CHURCH AND ITS COMMISSIONS

*Excerpts from an address by Bishop A. Raymond Grant, Portland, Oregon, delivered at Wesley Chapel, Cincinnati, Thursday, January 13, at 8 p. m., before the Assembly of Methodist Boards and Agencies.*

The local church is the unit in which all Methodist activities are rooted and grounded. By action of the General Conference in 1952 provision was made for a four commission plan of local church organization to implement the four phases of activity of every church: Evangelism, Education, Missions and Finance. More than halfway through the quadrennium, we are analyzing and evaluating the commissions.

The factor of both pastoral and lay leadership is of major importance in the success or failure of the plan.

Our world-wide program issues in part from the faith and vision of the local church. When the program expands, the incentives can be found in the local congregation. Think of the local church and at once you envisage prophet, priest and people drawn together for the sacraments. Each Methodist while a citizen of the world parish, is also a member of a local church.

Why do churches like the commission plan for the local church? "I like it," says one lay leader, "because it effectively places much responsibility for leadership in the hands of the layman. It focuses attention upon the primary concerns of the church."

"Each member of a commission feels that he has a significant part in the work and activity of his church and that he is in a position to influence, direct and even possibly change aspects of the church program," said a superintendent.

The commission plan, one observer stated, concentrates the attention of more people upon fewer specific issues and problems with the happy result that both time and energy of the people are conserved.

The organization of the local church into commissions offers a wonderful opportunity for the training of members in churchmanship. The plan has strengthened our connectionalism. There is no question but that more people are being drawn into active participation in the various aspects of the total program through the commission plan. The democratic principle is strengthened within the church. More local initiative is being developed to aid the pastor. There has been a widespread favorable reception of the commission plan.

Members of commissions should be informed and above all else proud that they belong to an on-going church. They should not approach their assignments as hard taskmasters, wielding some kind of a club to break down the denominational sales-resistance that comes with the slightest suggestion of an ordered program. Not "thus saith the church, and there is no appeal," but that this is the way by which individuals "increase in wisdom and stature and in favor with God and man."

The following is the text of a letter to the President of the United States, which the Board of Evangelism voted to send this afternoon at its annual meeting:

January 12, 1955

The President  
The White House  
Washington, D. C.

Dear Mr. President:

We, the General Board of Evangelism of The Methodist Church, in session at Cincinnati, Ohio, January 12, 1955, feel moved to express to you our gratitude for your interest in the spiritual life of our country and for the religious inspiration and leadership which you are giving us. Your personal example through prayer, church attendance, and other Christian virtues is a constant witness not only to our nation, but also to the world.

We commend you for the encouragement you are giving to millions of religiously-minded and freedom-loving Americans. We are thankful that you called our nation to a day of prayer.

The General Board of Evangelism of The Methodist Church is endeavoring to strengthen the spiritual life and moral foundations of our people through the following emphases:

A Nation-wide Church Attendance Crusade under the slogan, "God Is Our Strength: Attend Church Every Week—Pray Every Day;"

An unbroken Chain of Prayer which will continue twenty-four hours a day throughout the year and in which more than 1,000 of our churches are already enlisted;

Prayer Life Missions which are being held in all sections of the nation to give emphasis to the disciplines of the Christian life.

The purpose of all of these and other phases of our program is to deepen faith in God and to strengthen the sacred principles upon which true freedom rests. By these and other movements we are seeking to make the Church and its people a medium through which Almighty God may realize His plan for both the nation and the world.

May God continue to bless you as you give leadership to our great nation.

Very truly yours, GENERAL BOARD OF EVANGELISM

Bishop W. Angie Smith, Okla. City, Pres.; Ray W. Ragsdale, Los Angeles, Sec'y.

### Commission on Education

Church school problems will be faced, inclusive of need for space, teachers, materials. Satisfying answers should be given to the question, "Why use Methodist materials?"

The commission should arrange a factual report on the church-related college and how it is maintained, the colleges within the area, and, if possible, arrange during the year for students to relate their impressions of the college to which they have gone. Students from the local church in state-supported institutions should be asked to describe the Wesley Foundations. The commission should have a speaking acquaintance with the program of youth work, children, older adults, camping and with publications in the field which give guidance.

Members would profit each meeting by having someone summarize a section of the yearbook of the Board of Education.

### Commission on Missions

Christianity through Protestantism has never stressed the monastic, the narrowly national, or the provincial. The commission on missions stimulates the zeal and enthusiasm for endeavor and stokes the fires of world concern. It provides information for all age levels, supports school of missions, utilizes the finest audio-visual materials that the local congregations may become acquainted with the unparalleled outreach of the Board of Missions.

### Commission on Finance

The promotion and administration of a sound financial program is dependent upon the ability of the local church to arouse and enlist the manpower of the congregation and train it for specialized service in promoting the multi-varied phases of the entire program.

### Commission on Membership and Evangelism

This commission should attract our most select salesmen who feel a compulsion for the unsaved and unchurched and who seem to delight in restoring inactive and negligent members to the ranks of consecrated participants. Added to this assignment is the continuous promotion of programs to stimulate church attendance, seek first commitments to Christ, enroll in special membership training classes, exalt the place of Christ and the Church in Christian experience, and to become identified with organizations within the church.

Evangelism has long since ceased to be a spasmodic or seasonal endeavor. It is an imperative command to push back the iron curtains of paganism, fear, hatred, greed, war, injustice and all the other sins that enslave mankind.

In my judgment more Methodists than ever, through the commission plan, have become interested in, concerned about and devoted to those things that give meaning, wonder and outreach to life. The things that remove our littleness and that make us strong with the binding power of love.



## ROCKEFELLER GIVES \$20 MILLION FOR THEOLOGICAL EDUCATION

John D. Rockefeller Jr. has given \$20,000,000 in securities to strengthen and develop Protestant theological education in the United States. The gift is believed to be the largest single grant ever made for religious training purposes. It was presented to the Sealantic Fund, a corporation Mr. Rockefeller set up in New York in 1938 to administer some of the gifts in his general philanthropic program. In a letter to the fund announcing his gift, Mr. Rockefeller said: "I am giving to your corporation as of this date securities having a present market value of approximately \$20,000,000. The purpose of the gift is to strengthen and develop Protestant theological education in this country." Dana S. Creel, director of the Sealantic Fund, said that "the fund has plans pretty well under way for use of the money, but the plans are not yet complete and there can be no further announcement at this time." He said it is up to the fund's board of directors to determine distribution of grants "within terms of reference established by the donor." An announcement from Mr. Rockefeller's office said his gift reflected an extension of Mr. Rockefeller's long-standing interest in theological education.

### Proposal For Airline Clergy Tickets Gets Bi-Partisan Support

Bi-partisan support for authorizing airlines to grant clergymen reduced fare or free transportation was assured when Rep. Samuel K. McConnell (R.-Pa.) introduced such a measure in Congress. A Democratic member, Rep. Victor Wickersham of Oklahoma, had earlier introduced an identical bill. Similar bills have received considerable support in both House and Senate in previous sessions of Congress but never have achieved passage. Railroads for many years have been permitted to issue "clergy tickets," but airlines are prohibited from doing so under the present Civil Aeronautics Act. The current bills call for amendment of the Act to authorize airlines to issue such tickets.

### Seeks 'Pray For Peace' Slogan On Mail

A bill to provide that United States mail be stamped "Pray for Peace" has been introduced in the House by Rep. Louis C. Rabaut (D.-Mich.). He sponsored a similar measure in the last Congress. It would authorize the Postmaster General to furnish cancelling dies bearing the "Pray for Peace" slogan to all first and second class post offices in the U. S. and its possessions. Mr. Rabaut said the slogan would remind Americans of their spiritual heritage and at the same time carry an important message to the world on all overseas mail. "'Pray for Peace' upon our cancellation dies," Mr. Rabaut said, "will go far in expressing our attitude of dependence upon the Supreme Being and of our striving for a true peace in our time."

### Anti-Religious BBC Broadcasts Shock Britons

Newspapers in London, with rare unanimity, condemned the British Broadcasting Corporation for airing a series of weekly talks on "Morals Without Religion." The talks are being given by Mrs. Margaret Knight, part-time psychology lecturer and wife of a professor of psychology at Aberdeen. In the two lectures which have already been broadcast, she urged parents not to link morals with religion in training their children. Stressing her own disbelief in God, Mrs. Knight argued that the New Testament should be presented to children not as a series of factual re-

ports, but as legends like Greek myths. She said she spoke as a scientific humanist. Her arguments were the familiar one of the atheist and can be heard on most rationalist platforms here. But hearing them over the BBC system shocked a very large part of the general public whose idea of freedom of speech does not include anti-religious propaganda on the radio. After Mrs. Knight's second broadcast, the Daily Sketch headed its main story: "Godless Radio Report Scandalizes the Nation." And it said in an editorial: "Keep this woman off the air." Headlines in other papers called the broadcasts "astonishing" and "shocking."

### Methodists Act To Provide Medical Care For Isolated Island

Plans for alleviating the serious problem of medical care for the 1,000 inhabitants of an isolated island in Chesapeake Bay are being made in Onancock, Va., by Meth-

odist officials. Tangier Island is populated chiefly by fishermen, most of whom are Methodists, and its only direct link with the mainland is a small boat that at irregular intervals plies the 12 miles of water to Crisfield, Md. It has no hospital facilities, no dentists and a lone, elderly physician. The Rev. C. C. Bell, director of Golden Cross, said plans to aid residents of the island in their health needs, are being made by his organization, an agency of the Virginia Methodist Conference set up to provide financial assistance in cases requiring medical care. Golden Cross has allocated \$6,000 toward the building of a health clinic on Tangier Island, he said, and the island's town council has undertaken to raise an equal sum while additional funds will be provided through federal and state agencies. Edgar J. Fisher Jr., director of the Virginia Council on Health and Medical Care, has urged the construction on the island of such a building at which visiting public health specialists could hold clinics and which would provide space for the handling of emergency medical cases. Golden Cross also has asked the Methodist General Board of Hospitals and Homes to help it find a nurse who could be stationed on Tangier Island, Mr. Bell said.

### Tavern Operator Complains Of Preachers

A tavern operator in Ft. Worth, Texas complained to the City Council that sidewalk preachers are harming business. Mrs. M. E. Johnson said ministerial students persist in preaching sermons in front

of her tavern door. Customers, whether or not they're swayed by the Gospel, can hardly push past the preachers, she said. Declaring she was a church member herself, Mrs. Johnson added that she did not think the churches should interfere with her business.

### Methodist Women Seek Full Clergy Rights

The Woman's Division of Christian Service of The Methodist Church acted in Cincinnati to obtain full clergy rights for members of their sex who have chosen to be ministers. Delegates to the Division's annual meeting voted to petition the Church's 1956 Quadrennial General Conference to grant such rights to qualified women. They also authorized a year-long information campaign to be conducted on the local level to acquaint women with the problem. At the present time, Methodist women may be ordained as "lay preachers," serve churches assigned to them by district superintendents, preach and administer the Sacraments. But they cannot "demand" an assignment from the bishop, as is the right of a fully-ordained male clergyman. Nor can they participate in ministerial pension plans, since they are not full-fledged members of a Methodist Conference. There are currently about 350 women "lay preachers" in The Methodist Church.

### UN Prayer Proposal Gets Bi-Partisan Support

A proposal that the American delegation to the United Nations seeks to have each day's session of the UN General Assembly open with prayer has received bi-partisan support in Washington. Rep. Frank Smith (D.-Miss.) introduced a resolution in the House similar to that submitted earlier by Rep. J. Frank Becker (R.-N. Y.). Mr. Becker's measure pointed out that the U. S. Congress and the legislatures of the various states "do not hesitate to ask God's help in their deliberations." Why, he asked, should the United Nations "continue to ignore divine assistance?"

### Asks 'In God We Trust' On Cancellations

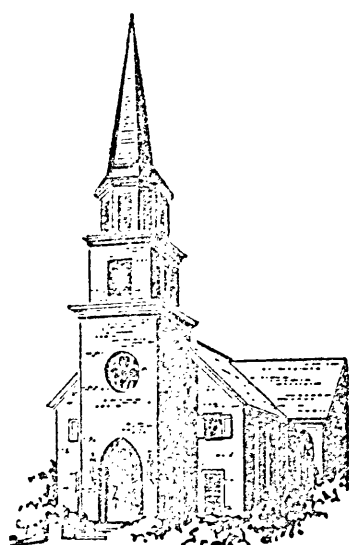
A bill to authorize use of the slogan "In God We Trust" on postage cancellations in all first and second class post offices was introduced in the House by Rep. Edna F. Kelly (D.-N. Y.). Mrs. Kelly said that the slogan, particularly on mail going overseas, would bear testimony to this nation's basic religious convictions and would be more effective than on the stamps themselves because of the larger type that would be used.

### Seeks Stamp Commemorating 'Little Brown Church'

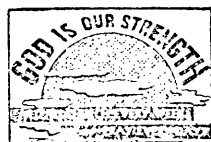
Issuance of a special postage stamp commemorating the 100th anniversary of the "Little Brown Church in the Vale" is proposed in a bill sponsored by Rep. H. R. Gross (R.-Iowa). The "Little Brown Church," made famous by a hymn of that name, is a Congregational house of worship in Chickasha County, Iowa, founded Nov. 4, 1855. The hymn was written by Dr. William S. Titts, a Fredericksburgh, Iowa, physician. The church is visited annually by some 100,000 persons. Rep. Gross said a stamp honoring it would be "a tribute to the religious faith of rural America."

There Is Strength  
for YOU

in 1955  
through  
365  
daily  
opportunities  
for  
Prayer



"Pray Every Day"



Maintain  
a 7-days-a-week  
contact with the

Source of your best Strength

# Area Methodist Circulation Campaign

REPORT NO. 1—THROUGH SATURDAY NOON, JANUARY 22, 1955

Charge and Pastor	New	Ren.	Not Due	Total	Charge and Pastor	New	Ren.	Not Due	Total	Charge and Pastor	New	Ren.	Not Due	Total
<b>LITTLE ROCK CONFERENCE</b>					<b>PINE BLUFF DISTRICT—Quota 1404</b>					<b>FORREST CITY DISTRICT—Quota 1145</b>				
<b>ARKADELPHIA DISTRICT—Quota 1217</b>					<b>Almyra, Allen E. Hilliard</b>					<b>Aubrey, A. E. McIlvaine</b>				
Amity, Connie Robins	1	1		2	Martin's Chapel, Edgar Outlaw, Jr.	16	5		21	Siloam Springs, John Bayliss	10	49	8	67
Arkadelphia Ct., Robert Langley	9	15		24	Monticello, Roland E. Darrow	9	48	1	58	Viney Grove-Cincinnati, Charles	10	11		21
Arkadelphia, First Church, Wm. O. Byrd	17	58	5	80	McGehee-Arkansas City, D. Mouzon	39	63		102	Walters	109	514	21	644
Bismarck, W. C. Onstead	6	20		26	Mann	4	49		53	TOTALS				
Dalark Ct., Roy Bevan	7	41	3	51	Montrose-Parkdale, James R. Sewell	6	40	1	47	<b>FT. SMITH DISTRICT—Quota 1887</b>				
Delight Ct., W. H. Watson	18	41		59	Portland, Robert B. Moore, Jr.	29	31	1	61	Alix Ct., Frank Ellsworth	6	10		16
Friendship Ct., Don Smith	12	12		24	Star City, Phil L. Pierce	9	38		47	Alma-Dyer, T. C. Chambliss	9	53		62
Glenwood Ct., J. A. Wade	5	19	1	25	Thornton Ct., Winston Hudnall	12	52		64	Booneville, W. J. Spicer	12	121	3	136
Gurdon, R. O. Beck	9	57	2	68	Tillar-Winchester, J. C. Van Horn	15	73	4	92	Branch Ct., Uriah Smith	1	2		3
<b>HOT SPRINGS</b>					Warren, J. Ralph Clayton	22	31	1	54	Charleston, H. Lynn Wade	9	56		65
First Church, E. D. Galloway	4	70		74	Watson-Kelso, John W. Rushing	18	26		44	Clarksville, Paul M. Bumpers	25	86	2	113
Grand Avenue, M. E. Scott	22	115	3	140	Wilmet-Millers Chapel, J. P. Miles	304	973	17	1294	FT. SMITH				
Oaklawn-Morning Star, Harry Weed	4	47		51	TOTALS					Goddard Memorial, Alfred Knox	7	83	7	97
Pullman Heights-Bethlehem, A. DeBlack	3	47	3	53	<b>NORTH ARKANSAS CONFERENCE</b>					Grand Avenue, C. B. Wyatt	13	17		30
Malvern, Keith Memorial, Irl S. Lancaster	3	44	1	48	<b>BATESVILLE DISTRICT—Quota 1003</b>					Midland Heights, W. A. Downum	9	40		49
Mt. Ida, Osborne White	4	32		36	<b>Batesville-Central Ave., J. M. Barnett</b>					St. Luke, Paul Kelley	7	20		27
Murfreesboro, A. W. Hamilton	3	41		44	Bethesda-Cushman, T. B. Parmenter	33	57		90	Greenwood, Verla F. Harris	2	45		47
Murfreesboro Ct., A. N. Youngblood	1	15		16	Calico Rock, Charles Casteel	8	30	1	39	Hartford-Midland, E. C. Hance	2	16		18
Okolona Ct., E. T. McAfee	7	53		60	Cave City-Sidney, W. Frank Shell	1	22	2	25	Huntington, M. L. Edgington	2	12		14
Princeton Ct., Marvin Wilkins	7	19		26	Circuit, Ivan R. Wilson	4	20		24	Kibler, C. R. Nance	3	11		14
Rockport Ct., Orrie Thompson	2	39		41	Circuit, Robert Howerton	10	15	1	26	Lamar Ct., Lindsey Rolland	19	10		29
TOTALS	167	805	19	991	Desha Ct., Walter Abec	31	33		64	Lavaca, J. E. Thomas	4	19		23
<b>CAMDEN DISTRICT—Quota 1939</b>					Melbourne, D. G. Hindman	6	22		28	Magazine Ct., John W. Sandage	2	14		16
Bearden, C. D. Cade	6	28	1	35	Circuit, Mrs. D. C. Hindman	7	31		38	Mansfield, Willis Harl	6	12		18
Bradley, J. D. Montgomery	6	30	1	37	Moorefield-Asbury, B. W. Stallcup	7	25		32	Paris, G. B. Ames	39	66		105
Calion-Quinn, S. B. Mann	6	30		36	Parish, Harvey Hazelwood	7	25		32	Ozark, Chas. P. McDonald, Jr.	1	1		2
Camden, First Ch., R. B. Moore	13	63	6	102	Mountain View, Henry W. Jinski	12	40	2	54	Prairie View-Seranton, James P. Parker	2	16		18
Fairview, J. A. Simpson	120	65		185	Newark, John S. Workman	10	59	2	71	Van Buren, City Hgts.-Bethel, Felix Holland	11	17	1	29
Columbia Ct., R. M. Crain	12	68		80	Newport, First Ch., Van W. Harrell	10	45		55	St. John, Robert P. Sessions	18	25	3	46
El Dorado, First Ch., W. Neill Hart	1	1		2	Unsted Memorial, M. L. Kaylor	4	45		49	Waldron Ct., Wayne Keel	3	6		9
St. Luke, W. S. Cazort	11	36		47	Pleasant Plains, Burnell Stephens	13	24		37	TOTALS	211	758	16	985
Vantrease, Fred Schwendemann	32	59	2	93	McHue-Concord, Vernon Anderson	9	5		14	<b>JONESBORO DISTRICT—Quota 1556</b>				
Emerson Ct., C. B. Harris	1	14		15	Salem, Maurice Lanier	5	30	2	37	Blytheville, Lake Street, H. M. Sanford	2	9		11
Garland, T. M. Armstrong	1	14		15	Sulphur Rock, J. M. Hughes	2	11		13	Caraway, B. L. Wilford	2	27		29
Harmony Grove-Buena Vista, Ernest Hays	6	32		38	Swift-Alicia, Pryor Cruce	3	37		40	Delfore-Macey, Benny J. Vancleve	18			18
Holly Springs Ct., James Ford	6	23		29	Tuckerman, Golder Lawrence	9	36	2	47	Dyess-Whitten, W. W. Peterson	3	21		24
Junction City, D. L. McCauley	7	47		54	Viola Ct., Otha Strayhorn	1	12		13	Harrisburg, J. T. Byrd	8	64		72
Lewisville, H. Barry Bailey	9	56		65	Yellville, Theron McKisson	4	24		28	Jonesboro, First Church, Ethan Dodgen	41	62	7	110
Louann Ct., G. B. Pixley	4	30		34	TOTALS	196	623	12	831	Huntington Ave., J. H. Holt	50	52		102
Magnolia Ct., C. B. Harris	4	3		7	<b>CONWAY DISTRICT—Quota 1438</b>					Fisher St., W. T. Lingo	3	22		25
Magnolia, First Church, C. Ray Hozendorf	24	482		506	Belleview-Havana, Fred Thompson	9	15	1	25	Keiser, J. M. Harrison	3	22		25
Jackson Street, David Hankins, Jr.	17	40	3	60	Bethel-Cato, W. G. Connor	3	11		14	Leachville, J. E. Linam	13	25	2	40
Marysville-Fredonia, C. V. Mashburn	10	38		48	Conway, First Church, Joel Cooper	35	69	22	126	Luxora, W. L. Diggs	4	22		26
Parker's Chapel-Pleasant Grove, C. Ashcraft	23	45	1	69	Wesley Memorial, Harold Wilson	2	8		11	Manila, N. Lee Cate	11	36		47
Stamps, C. W. Baughman	6	58	2	66	Danville, Paul Lanier	8	36	2	46	Monette, Bennie F. Jordan	17	52	1	70
Stephens, Doyle T. Rowe	3	46	2	51	Dardanelle, C. H. Farmer	11	44	1	56	Mt. Carmel-Calvary	4			4
Strong-Huttig, Elbert B. Jean	8	42		50	Dover-London, J. A. Newell	13	16		29	Nettleton, Earl D. Carter	13	18	1	32
Taylor Ct., Charles E. Lawrence	10	28		38	Morrilton, First Ch., David Conyers	1	1		2	St. John-Riverside, Willis LeGrange	2	10		12
Union-Rhodes Chapel, Ralph S. Mann	9	31		40	Ct. No. 1, Wm. Yarbrough	10	12		22	Trumann, A. W. Harris	6	29	1	36
Village Ct., Albert Gibbs	12	26		38	Ct. No. 2, Doyne Graham	2	3		5	Turrell-Gilmore, Aubra C. Hays	11	21	2	34
Waldo-Willisville, Braska Savage	8	62		70	<b>NORTH LITTLE ROCK</b>					Weiner Ct., Arvill Brannon	11	37		48
TOTALS	374	1504	18	1896	First Ch., J. Wm. Watson	2			2	TOTALS	217	532	16	765
<b>HOPE DISTRICT—Quota 1457</b>					Gardner Memorial, Irl Bridenthal	70	40		110	<b>PARAGOULD DISTRICT—Quota 1186</b>				
Ashdown, Clyde Parsons	11	72		83	Rose City, R. A. Simpson	5	10	1	16	Biggers-Knoble, Kenneth Renfro	6	25		31
Bingen Ct., C. V. Holiman	5	20		25	Levy, S. O. Patty	22	43	2	67	Black Rock-Portia, Gail Anderson	3	24		27
Center Point, D. W. Harberson	6	13		19	Washington Ave., Earle Cravens	10	37	5	52	Boydsville, Gus Evans	5	9	1	15
DeQueen, Alfred I. Doss	5	52	4	61	Sylvan Hills, L. K. Wilson	4	7		11	Corning, Byron McSpadden	6	39		45
Dierks, C. E. Messer	5	31		36	Ola Ct., E. T. Flower	3	7		10	Gainsville, W. C. Smith	3	6	2	11
Doddridge Ct., W. P. Walker	10	17		27	Oppello, Eugene Rushing	6	5		11	Hardy, Geo. L. McGehee	1	30	1	32
Few Memorial, Virgil C. Bell	2	15		17	Perry-Perryville, Geo. J. Kleebe	2	15	1	18	Hoxie, H. L. Robison	11	32		43
Foreman, O. W. Hoover	11	24		35	Perry County Ct., Robt. Harris	8	1		9	Imboden-Smithville, James Beal	12	23	3	38
Hatfield Ct., L. A. Peters	5	6		11	Plainview Ct., W. V. Walthall	3	12		15	Lorado Ct., A. E. Poindexter	3	8		11
Holly Grove Ct., Robert L. Nix	9	4		13	Plummerville Ct., Robert Johnson	5	17		22	Mammoth Spring, M. B. Short	5	14		19
Hope, Virgil D. Keeley	37	150	4	191	Pottsville, Wm. C. Hightower	3	21		24	Marmaduke-Harvey's Chapel, G. E. Hammett	5	17		22
Horatio Ct., W. M. Crow	6	17	1	24	Russellville, First Ch., Alf Eason	361			361	Maynard-Ravenden Springs, Loyd Turner	11	9	1	21
Lockesburg Ct., J. R. Callicott	2	23	2	27	Salem Ct., Jim Gatlin	4	14	2	20	Paragould, Griffin Memorial, Clyde Crozier	9	41	3	53
Mena, Kirvin A. Hale	4	21	4	29	Vilonia Ct., Joe Linam	1	18		19	East Parish, Marvin Thompson	1	17		18
Mineral Springs Ct., Woodrow Smith	11	57	3	71	Waltreak, J. M. Kitchens	244	827	38	1109	Rector, First Ch., James Chandler	2	62		64
Prescott, W. D. Golden	4	19	2	25	<b>FAYETTEVILLE DISTRICT—Quota 1235</b>					Fourth St., Y. D. Whitehurst	23	18		41
Richmond Ct., J. W. Mann	4	19	2	25	Alpena-Omaha, C. S. Laster	3	13	2	18	Circuit, Dave Smitherman	6	8		14
Rondo Ct., Clyde Swift	10	26		36	Bland Chapel	1	3		4	St. Francis, D. Kern Johnson	4	17	1	22
Texarkana, Fairview, H. D. Ginther	2	53	1	56	Bentonville Ct., W. C. Hutton	3	14		17	Stanford-Warren's Chapel, Leon Wilson	5	5		5
First Church, Wm. E. Brown	1	1		2	Brightwater, Fern Cook	11	25		36	Walnut Ridge, Elmo Thomason	5	61	2	68
Washington Ct., H. A. F. Ault	12	4		16	Decatur, W. L. Scott	6	13		19	TOTALS	121	468	14	603
TOTALS	167	695	25	887	Elm Springs-Harmon, Woodrow Woods	3	40	2	45	<b>SEARCY DISTRICT—Quota 1127</b>				
<b>LITTLE ROCK DISTRICT—Quota 2558</b>					Eureka Springs, H. F. McDonal	11	11		11	Antioch-Stony Point, Cyril Wilson	2	22		24
Austin Ct., L. C. Beasley	14	20	1	35	Farmington-Rhea, A. L. Riggs	16			16	Augusta, O. D. Peters	36	58	4	98
Bauxite, C. W. Good	6	32	1	39	Fayetteville, Central, D. L. Dykes	1	27		35	Bald Knob, Pharis J. Hollifield	8	54		62
Benton, First Ch., H. O. Bolin	23	78	3	104	Wiggins Mem., Arnold Simpson	8	29	2	35	Beebe, George Stewart	1	51	3	55
Parkview, Joe R. Phillips	9	16		25	Gentry, W. W. Gibson	4	11		13	Cabot, J. J. Clark	5	45	3	53
Bethel-Pride Valley, Ernest Nipper	4	9	1	14	Goshen, O. L. Cole	2	11		13	Clinton, J. L. Pruitt	6	44		50
Bethlehem Ct., C. C. Vanzant	17	31	1	49	Gravette, C. H. Harvison	6	32	2	40	Damascus-Fairbanks, Dois Kennedy	15	14		29
Carlisle, Curtis Williams	16	29	2	47	Green Forest, Albert W. Martin, Jr.	2	26		28	DeView Ct., Eugene Shoemaker	8	8	2	18
Carlisle Ct., Maurice Burroughs	11	8		19	Lincoln, Wm. M. Wilder	6	28	2	36	Griffithville Ct., Ray Edwards	10	19		29
DeValls Bluff Ct., J. R. Martin	5	8		13	Madison County No. 1, Thomas Whiddon	2	21	1	24	Harrison, Herchelle Couchman	31	55		86
Hickory Plains Ct., Eugene Gilliam	7	3		10	Morrow-Evansville, Walter Pennel	2	15		17	Heber Springs, James E. Major	7	63	2	72
<b>LITTLE ROCK</b>					Pea Ridge, O. R. Findley	7	20		27	Jacksonville, Harold Spence	15	80		95
Capitol View, Geo. E. Reutz	5	26		31	Prairie Grove, Glenn Bruner	17	65	2	84	Kensett, Frank Weatherford	7	19		26
First Ch., Aubrey G. Walton	1	1143		1144	<b>ARKANSAS METHODIST</b>					Leslie, Travis Williams	20	20		40
Highland, Guy C. Ames	38	53	4	95						Marshall, Vann Hooker	10	20		30
Hunter Memorial, Fred L. Arnold	6	63	1	70						McCrory, W. M. Womack	7	56	3	66
Pulaski Heights, J. Kenneth Shamblin	17	73		90						McRae, Carl Williamson	5	10		15
Scott Street, Jeff Davis	20	20		40						Newton County, M. B. Short	13	5		18
Winfield, Fred R. Harrison	1	1		2						Quitman Ct., Marvin Dean	12	41	3	56
Lonoke-Eagle, W. R. Burks	5	35		40						Rosebud Ct., John Chapman	5	25		30



# 16 MINISTERS OF AREA RECEIVE NEW APOINTMENTS

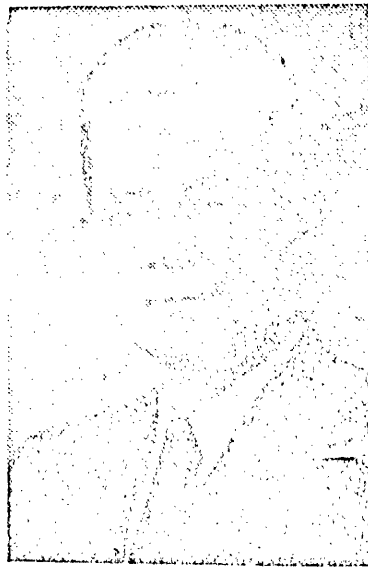
## Two New District Superintendents Named

Sixteen changes in appointments in Arkansas and Louisiana were announced last Friday by Bishop Paul E. Martin following an all day session with the Louisiana Conference District Superintendents at the First Methodist Church, Alexandria. The appointments included new pastors for two of the largest Louisiana Conference churches, First Methodist Church, Baton Rouge, and First Methodist Church, Monroe, and two District superintendents.

Dr. Dana Dawson, Jr., pastor since 1946 at Munholland, New Orleans, was named to the Baton Rouge Church, and Rev. G. W. Pomeroy, serving in his 5th year as head of the Ruston District, will be the new pastor at First Church,

Monroe. Dr. Dawson will be succeeded at Munholland by Rev. D. W. Poole, pastor since 1951 at First Church, Lafayette. The new Lafayette pastor will be Rev. Fred S. Flurry. Mr. Flurry will be succeeded at Hammond where he has served since 1950 by Rev. E. R. Thomas, Denham Springs pastor, who in turn will be followed by Rev. Fred W. Schwendimann, transferred to Louisiana from the Little Rock Conference where he has been pastor at Vantrease Memorial, El Dorado, since 1952. Mr. Schwendimann will be succeeded by Rev. M. E. Scott, who in turn will be followed at Grand Avenue, Hot Springs, where he has served since early 1954, by Rev. A. J. Christie, North Arkansas

(Continued on page 13)



DR. GUY M. HICKS  
To Ruston District



REV. HENRY RICKEY  
To Conway District

Charge and Pastor	New	Ren.	Not Due	Total
Scotland Ct., Tom J. Cowan	4	2	6	
Searcy, Alvin Murray	204	108	3	315*
Valley Springs Ct., Alvin Gibbs	2	5	7	
Wilburn Ct., E. W. Bruner	7	12	19**	
TOTALS	440	836	23	1299**

### ARKANSAS METHODIST DISTRICT SUMMARY Report No. 1

District	Quota	New	Renewal	Not Due	Total	% of Quota
Little Rock	2,558	197	1,639	16	1,902	75%
Camden	1,939	374	1,504	18	1,896	98%
Pine Bluff	1,404	359	1,039	21	1,419**	101%
Searcy	1,127	440	836	23	1,299**	115%
Monticello	1,087	304	973	17	1,294**	119%
Conway	1,438	244	827	38	1,109	77%
Forrest City	1,145	166	824	9	999	87%
Arkadelphia	1,217	167	805	19	991	81%
Fort Smith	1,037	211	758	16	985	95%
Hope	1,457	167	695	25	887	61%
Batesville	1,003	196	623	12	831	83%
Jonesboro	1,556	217	532	16	765	49%
Fayetteville	1,235	109	514	21	644	52%
Paragould	1,186	121	468	14	603	51%
TOTALS		3,272	12,087	265	15,624	

### LOUISIANA CONFERENCE

#### ALEXANDRIA DISTRICT—Quota 1095

Alexandria, First Ch., J. H. Bowdon	18	57	7	82
Trinity, O. W. Spinks	9	32		41
Wesley, Clyde Shaw	38	19		57*
Belah-Eden, A. N. Baum	4	7		11
Boyce, W. L. Doss, Jr.	1	10		11
Bunkie, W. D. Boddie	27	43		70**
Colfax, Clark W. Bell	5	22	1	28**
Elizabeth, J. R. Strozier	6	34		40**
Glenmora, J. W. Lee	6	28	1	35**
Jena, W. O. Lynch	8	45	2	55**
Lecompte, S. L. Lantrip	5	32		37**
Marksville-Cheneyville, M. S. Robertson	15	4		19
Montgomery, E. A. Keasler	7	18	1	26**
Mt. Zion, W. R. Akins	21	6		27**
Natchitoches, First Church, B. A. Galloway	15	30		45
Faith Church, Raymond Crofoot		1		1
Oakdale, Edwin J. Barksdale	8	37		45**
Olla, Charles H. Giessen	9	21		30**
Palestine, R. E. Carter	5	21		26
Palestine Ct., Sidney Durand		1		1
Pineville, P. M. Caraway	27	34		61**
Pollock, John Sayes	6	10		16
Trout, Fred Kelly	3	5		8**
Urania, John Kellog	4	9		13
Whites Chapel, H. D. Fisher	28	12		40
TOTAL	275	538	12	825

#### BATON ROUGE DISTRICT—Quota 2026

Amite, Don M. Risinger	14	22		36
Angie-Varnado, Ollie Golson, Jr.		12		12
Baker, Marvin H. Corley	7	12		20
Baton Rouge, First Ch.	46	65	2	113
Istrouma, A. Jerome Cain	11	25		36
Ingleside, W. R. Irving	21	9		30
North, James L. Sloval		11		11
Reily Mem. Wm. E. Trice	19	13		32
Winburne, A. A. Collins		5		5
Bethel, Van Carter		16		16
Blackwater, A. G. Taylor	14	36		50**
Bogaloua, E. Sullivan Mem., W. H. Giles	27	35		62
Carpenters Chapel, Calvin Lapuyade	2	7	1	10**
Clinton, George W. Harkins	18	14	1	33*
Deerford, A. M. Freeman	5	12		17**
Denham Springs, Edward R. Thomas		18		18
Fisher, E. W. Corley	4	3		7
Franklin, J. H. Sewell	20	20		40
Gonzales Ct., Brady B. Forman	5	17	2	24*
Greenburg, H. R. Hine	2	12		14
Hammond, Fred S. Flurry	7	53		65
Jackson, J. B. Shearer	5	25		30
Livingston Ct., A. D. George	9	1		10
Live Oak, J. H. Bowdon, Jr.		16		16
Lottie-Rosedale, Collins D. Pinkard	9	28	1	38*2
Magnolia, L. W. Taylor	4	3		7
New Roads-Port Allen, G. H. Corry	4	6		10**
Pine Grove, James P. Woodland	11	30	2	43**
Plaquemine-Bayou Chapel, C. R. McCammon	14	39		53*2
Ponchatoula, Wilson Watson	9	65		74**
St. Francisville, Oakley Edwards	12	3	1	16
St. Helena, C. J. T. Cotton	40	18		58**
Slaughter, W. H. Porter, Jr.	2	8		10
Springfield, P. W. Sibley	4	16	2	22
Tangipahoa, A. L. Carruth	6	39		45**

Charge and Pastor	New	Ren.	Not Due	Total
Tieckfaw, J. N. Lambert	17	6	1	24**
Walker, George M. Horne	3	2		5
Wesley Chapel, J. M. Wilkes	3	1		4
Zachary, J. W. Ailor	17	3		20
TOTALS	371	732	13	1116

#### LAFAYETTE DISTRICT—Quota 1015

Abbeville, E. P. Drake	84	30		114*2
Church Point, Edwin L. Brock	3	8		11
Crowley, First Church, Louis Hoffpauir	8	12		20
Iota-Maxie-Wesley, Raymond Pierson	8	14		22
Donaldsonville, T. O. Rorie, Jr.	8	1		9*
Franklin, Edward R. Haug	9	47		56
Golden Meadow, R. H. Harper	8	17		25**
Krotz Springs, J. C. Zerrangue	4	13		17*4
Lafayette-Davidson, D. B. Boddie	4	13		17
Oplousas, R. E. Walton	8	13	1	22
Rayne, D. T. Williams	9	22		31
Thibodaux, R. R. Miller	9	13		22**
TOTALS	162	203	1	366

#### LAKE CHARLES DISTRICT—Quota 1150

DeQuincy, E. W. Day	19	62		81**
DeRidder, George Pearce, Jr.	23	25		48
Wesley, Alvin P. Smith	17	7		24*3
Gueydan, S. A. Seegers		23	1	24*
Hackberry, R. L. Peyton	4	7	1	12*3
Kinder, Claud O. Hall	7	10		17**
Lake Arthur, Jack Winegart	6	9		15
First Church, Carl F. Lucg	9	92		101
University, E. B. Emmerich	10	25		35
Leesville, Oakley Lee	32	32		64**
Oberlin, C. J. Thibodeaux	4	13	1	18*2
Raymond, Clarence B. Krumnow		7		7
Sulphur, James C. Whitaker		3		3
Vinton, Ivan O. Donaldson	2	27		29
Welsh, Jack Cooke		40		40**
TOTALS	134	382	3	519

#### MONROE DISTRICT—Quota 1557

Bonita-Jones-Sunrise, S. E. Sterrett	3	31		34**
Collinston-Swartz, Fred Mead	15	17		32*2
Columbia-Hebert, Sam B. Holladay, Jr.	17	60		77**
Crowville-Baskin, S. B. Dampier	14	17		31*2
Delhi, Don E. Wineinger	19	27		46**
Epps-Floyd, J. B. McCann	13	40	1	54*2
Ferriday-Clayton, Don W. Alverson	6	34		40**
Goodwill-Bartholomew, Geo. P. Goodwin	7	13		20
Grayson-Kelley-Shilo, S. P. Emanuel	7	47	1	55*2
Jonesville-Harrisonburg, V. M. Culpepper	5	18		23**
Lake Providence, T. M. Lancaster	9	52		61**
Mangham, Lael S. Jones		1		1
Mer Rouge, Floyd M. Durham	4	44	4	52*2
Monroe, First Ch., H. L. Johns	62	138	1	201**
Gordon Avenue, T. A. Brown	10	32		42**
Oak Ridge-Crew Lake, James Poole	10	39		49**
Pioncer-Campbell-Forest, E. Lee McKay	3	11		14
Rayville-Holly Ridge, J. F. Kilpatrick	17	49		66**
Sterlington, Dan F. Anders	13	27		40*2
West Monroe, Brownsville, J. A. Jones	11	17		28**
First Church, W. D. Milton	23	83		106
Claiborne, F. L. Hearne	6	19	2	27
Winnsboro, W. H. Bengtson	17	54		71**
TOTALS	291	871	9	1171

#### NEW ORLEANS DISTRICT—Quota 1420

Buras-Triumph, C. E. Henkel	7	12		19*2
Covington, Robert C. Carter		23		23
Lacombe-St. Tammany, J. C. Rousseaux, Sr.		11		11
NEW ORLEANS				
Aldersgate, W. B. Hollingsworth	9	5	3	17**
Aigiers, J. W. Matthews	6	11		17
Canal Street, R. M. Bentley	5	15		20
Carrollton Ave., Henry A. Rickey	13	33		46
Church of Redeemer, H. G. Ensensat	3			3
Eighth Street, C. H. Snelling, Jr.	11			11
Elysian Fields, Glendon R. Messer	3	6		9
First Ch., Nathaniel H. Meibert	23	40		63
Gentilly, G. Eldred Blakely	20	37	1	58
Gretna, A. B. Cavanaugh	14	18		32
Jefferson, John T. Redmon	3	22		25
Kenner, H. L. Baker, Jr.	20	13		33
John Wesley, C. E. Snover	4	13		17**
Lake Vista, Clyde C. Frazier, Jr.	4	10		14
Luling, R. K. Friedrich	14			14*4
Munholland Mem., Dana Dawson				

Charge and Pastor	New	Ren.	Not Due	Total
son, Jr.	18	20		38
Napoleon Ave., A. S. Hurley	10	11		21
Parker Memorial, A. T. Law	6	24	1	31
Rayne Memorial, A. M. Serex	20	64		84
St. Bernard, A. D. Roberts	5	5		10
St. James, R. H. Jamieson	19	3		22*5
St. Luke's, Spencer Wren	3	6		9
St. Mark's, M. D. Felder	11	22	1	34
St. Paul's, R. H. Jamieson	3	3		6
Second Church, T. O. Carlstrom	7	14		21
Pearl River, Don Miller	3	10		13
Slidell, R. C. Clayton	5	32		37
TOTALS	269	483	6	758

#### RUSTON DISTRICT—Quota 1482

Arcadia, Hubert A. Gibbs	9	61		70**
Athens, L. M. Sawyer	5	20	2	27**
Bethlehem-Wesley, Terrell T. Lowe	3	8		11*
Beulah-Indian Village, R. H. Hearne	3	6	1	10
Bienville-Caster, K. K. Carithers	6	23		29
Chatham, J. T. Garrett	1	28		29
Concord, C. K. Brooks	9	10		19**
Choudrant, Frank Lankford	12	19		31*
Clay-Ansley, Leo Westbrook	21	37		58**
Cotton Valley, Jack Shaw	10	25		35**
Dayline, Byrl Moreland	9	26	1	36**
Dubach, Henry Blount	7	37		44**
Eros-Antioch, Robert Townsend	5	10		15**
Gibbsland, Joe Robinson	10	70		80*2
Haynesville, J. H. Midyett	21	99		120**
Heflin-Brushwood, E. W. Sandel	24	11		35
Hodge, G. A. Morgan	2	21		23**
Homer, Luman E. Douglas	1	59		60
Lisbon, B. P. Durbin	10	34		44**
Marion, Francis Stage	52	12		64*2
Minden-First Ch., Dan R. Robinson	26	85	4	118*
Lakeview, H. G. Williamson	12	30		42**
Pine Grove-Pleasant Valley, F. A. McCarty	14	20		34**
Quitman, Troy Garrett	9	27	1	37*2
Ruston, Trinity, Jolly B. Harper	64	90	4	158
Shongaloo, Wm. Paul Cassels	18	27		45**
Simsboro-Antioch, Kirby A. Vining	1	24	1	26
Salem-Hilly, B. L. Terry	10	12		22
Springhill, Frank Tucker	4	31		35
TOTALS	378	965	14	1357

#### SHREVEPORT DISTRICT—Quota 2421

Belcher-Gilliam, J. L. Beasley	5	46		51*2
Bethany-Keithville, Thurman Spinks	2	3		5
Converse, H. T. Isgitt	2	7		9**
Coushatta, B. E. Bond	8	19	1	28
Forbing-Ellerbe Road, Webb D. Pomeroy	9			9*2
Grand Cane, Marvin Hockenhull		9	1	10
Hall Summit, A. W. Coody	15	29		44**
Ida-Hosston, James Woodward	1	26		27**
Logansport, J. G. Grambling	6	34		40**
Mansfield, Merlin W. Merrill	20	36	5	61
Many, George York	6	16	2	24
Mooringsport, Rupert Coles	13	19		32**
Plain Dealing, R. A. Allen	27	5	2	34**
Pleasant Hill, W. T. Hall	1	25	2	28**
Rodessa, B. L. Lawton	2	7	1	10
SHREVEPORT				
Morningside, J. J. Caraway	11	25		36
Noel Memorial, John J. Rasmusen	18	79	10	107
North Highland, John Loeleman	9	6		15
Park Avenue, Douglas L. McGuire	18	18		36
Trinity, W. F. Pledger	6	9		15
TOTALS	179	418	24	621

#### LOUISIANA METHODIST DISTRICT SUMMARY

##### Report No. 1

District	Quota	New	Renewal	Not Due	Total	% of Quota
Ruston	1,482	378	965	14	1,357	92%
Monroe	1,557	291	871	9	1,171	75%
Baton Rouge	2,026	371	732	13	1,116	55%
Alexandria	1,095	275	538	12	825	75%
New Orleans	1,420	269	483	6	758	53%
Shreveport	2,421	179	418	24	621	26%
Lake Charles	1,150	134	382	3	519	45%
*Lafayette	1,015	162	203	1	366	36%
TOTALS		2,059	4,592	82	6,733	

\* Does not include list of 90 subscribers from Berwick received immediately following tabulation of report.

\*\* Charge has



# THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



## LINDA LEARNS A LESSON

"YOU may pass out the new books," the teacher said to Mary. Mary smiled happily and rose to help the teacher.

In the back of the room Linda's face clouded. "Mary is the teacher's pet!" thought Linda. "She lets Mary do all the nice things!"

Across the aisle from Linda sat a small boy named Bobby. Bobby was a new boy in the class and there were no crayons to give him.

"Will you let Bobby use some of your crayons?" the teacher asked.

Linda frowned. "He may break some of them," she said. "Besides I shall need them all for a picture I am coloring."

"He can use some of mine," said a girl sitting ahead of Bobby. "Here, I shall place them near the edge of my desk so that he can reach them."

The teacher smiled. Linda thought, "Now the teacher likes her better than she does me. But I didn't want to lend my crayons!"

At recess time someone shouted to Linda, "Come on, we are going to play follow-the-leader. Let Mary be the leader."

But Linda stamped her foot. "I want to be leader!" she shouted. "If I can't be, I won't play!"

Mary said pleasantly, "I don't care if I am not the leader. You can be the leader, Linda. Start right now."

So away ran Linda with all the children following after her. Everywhere Linda went, the other children went. All the things that Linda did, the other children did, also. Presently Linda ran around to the outer side of the school fence, and all the children stopped.

"We aren't supposed to go on that side of the fence," they said. "Come back and go the other way!"

Linda's face lost its sunny smile, and the corners of her mouth went down. "I want to go on this side!" she pouted. "Come on, I want to go on this side!"

But Mary wouldn't follow, nor would the other children, either. "No, we don't want to do things we know we shouldn't," they said.

"You never want to do what I want to do!" Linda said, pouting. She reached into her pocket for her ball and jacks. "All right, then, I'll play jacks, and I won't let anyone play with me!"

"May we play with you?" Ruthie and Carol Ann asked.

Linda shook her head. "No! No one can play with me! You never want to do what I want to do!"

So she sat down on the walk and began to play alone. But she wasn't happy. It is not much fun playing alone. The other children ran off, and she could hear their voices, laughing and shouting. "No one likes me," Linda thought. "Why don't they like me?"

Before school was dismissed that afternoon, the teacher said, "I should like to send some books to Jane, who is ill at home with a cold. Will someone take the books to her?"

Linda lived across the street from Jane, but she thought, "I don't want to take Jane's books to her; I don't want to carry them home!"

Two or three other children raised their hands, but the teacher looked at them thoughtfully and then said, "You live across the street from Jane, Linda. Will you take them to her?"

Linda said, "All right. I will take them to her." But she was not pleasant in her offer.

When the teacher handed the books to Linda she said, "Here are several sheets of colored paper which I have left over from art lessons. I shall give them to you and Jane."

Linda smiled. "What if I had not been the one to take the books to Jane?" she thought. "Then someone else would have had the colored sheets."

When she arrived at Jane's house, Linda found two other girls already there. She gave Jane her half of the papers, and Jane said, "Oh, now we can all have fun! Look, I will give each of you some of the colored sheets of paper!"

Linda looked at her own paper. She said slowly, "I will give you some of mine, too."

Then Jane's mother brought scissors and paste, and all the girls were soon busy making things. Jane made a small doll's house with one of her sheets of paper. One girl made a Japanese lantern. Linda cut long strips of paper and pasted them into circles, then joined the circles together to make a long chain.

Then it was time to go home. The two girls who had been visiting Jane crossed the street with Linda. In Linda's front yard was a large swing which her father had put up.

"Oh, look!" one of the girls cried.

"Linda has a swing! Let's stop

awhile and take turns. Me first!"

Linda opened her mouth to protest. She was going to say (as she always had done), "No, you can't be first! I'll be first, because it is my swing! And you must push me."

But then she didn't say it. She liked the girls, and she wanted them to stay and play with her. So, instead of being selfish, she smiled and said, "All right; you can be first, and we'll take turns."

After the girls had left, Linda was thoughtful. She said to her mother, "Now I know why the other girls didn't like me. It was because I always wanted my own way. I won't be that way any more. I'll be fair and I won't be selfish."

Linda was much happier after that. You can't be happy and be selfish, too. Those two things simply don't go together, do they?

—Burning Bush

## I WONDER

*I wonder—I wonder*

*If anyone knows*

*On a cloudy day*

*Where the sun goes.*

*I've been told it chooses*

*The queerest of places—*

*The hearts of good children—*

*And shines on their faces;*

*On their lips it lingers*

*A loving smile,*

*In their eyes it dances*

*All the while.*

—Scrapbook

"Ye's worked hard and willing for me, Pat," said the farmer to his old employee, "and I'm going to give ye that fat pig."

"May heaven bless ye, sorr," said Pat; "it's just like ye."

## WINTER DAYS

*Jimmy, through December days,  
Waits from winter fun  
With his ice-skates, skis and sled  
Ready, every one;  
Feels excitement rising high,  
Holiday drawing near—  
Then, at last the merry-making—  
Christmas and New Year!*

*Jimmy, when it's January,  
Runs his way to school  
Stopping for a slide upon  
Every icy pool;  
Watches tiny snowflakes fall  
Hoping they may pile  
Into crustly, drifted depths  
Sure to last a while.*

*Jimmy, first of February,  
Fails a mid-year test;  
Plans to study harder, now,  
History and the rest;  
Reads of Lincoln's tragic grandeur  
Naught can ever dim;  
Dreams of doing noble needs—  
Longs to be like him.*

—Alice A. Keen in The Christian Herald

## A HINT TO HIM

A prosperous looking citizen, on a downtown corner in Boston, bought a newspaper from an alert little newsboy, who made change instantly, without speaking a word. But the man lingered. "How many papers do you sell here at night?"

"About fifty," said the newsie.

"What is your name?"

"Tim Manning."

"Listen, Tim," said the man. "When I was your age I had this corner for a stand. I sold two hundred papers a night, and I did it by carefully saying, 'Thank you' to every one who bought a paper. I said it loudly so that they would be sure to hear it."

Three evenings later the man came by again and bought another paper from the little chap on the corner.

"Thank you!" said Tim, not recognizing him. "How's business?" asked the man.

Then Tim knew him. "I'm selling seventy-five papers every night, sir," he said. "I'm not going to forget that any more, either," and he grinned all over his honest, freckled face. Tim had learned his first lesson of the value of courtesy to all.

—King's Treasures

## JUST FOR FUN

"All the mechanical toys you make seem to be very successful," said the visitor.

"Yes," said the inventor. "I've had only one failure."

"What was the matter with it?" asked the visitor.

"Too lifelike. It was a toy tramp, and it wouldn't work," came the reply.

...

A bookseller called publisher Balantine to say, "Your secretary spells atrociously." "That's good," beamed "Bal," "I certainly can't spell it myself."



## OLD FRIENDS

*I have a nice new dolly  
With curls and eyes of blue,  
And all her clothes are perfect  
Down to her tiny shoe.*

*I love her just an awful lot,  
But she can't take the place  
Of my cuddly rag doll, Betty,  
With her plain and friendly face.*

—A.E.W.

## DINNER FOR CHURCH SCHOOL SUPERINTENDENTS

The Board of Education of the Little Rock Conference of the Methodist Church sponsored a fellowship dinner for church school superintendents of Little Rock and North Little Rock at the First Methodist Church in Little Rock, Thursday night, January 20.

Dr. J. Kenneth Shamblin, pastor of the Pulaski Heights Methodist Church, was guest speaker; and Lee Franklin, superintendent of the church school at Winfield Church, was toastmaster for the occasion.

About 40 general superintendents and assistant superintendents of Methodist Church Schools in Little Rock and North Little Rock, attended.

## NORTH ARKANSAS CONFERENCE NOTES

By Ira A. Brumley

### Blytheville Training School

Plans are complete for the holding of a four unit training school in Blytheville First Church for the Blytheville area Jan. 31-Feb. 4. The following courses are to be offered in the school:

Understanding Children, Mrs. H. E. Tomlinson.

Guiding Intermediates, Mrs. Mae Sigler.

Helping Adults Learn, Rev. Alvin C. Murray.

How to Read and Study the Bible, Dr. Walter A. Hearn.

Rev. H. M. Sanford will be Dean of this school.

### Hartman Charge Institute

The churches of the Hartman charge: Hartman, Mt. Zion, Spadra, and Hay's Chapel held a Christian Education Institute at Hartman on Thursday evening, January 20.

A brief general session was followed by two fifty minutes of group meetings in which children's work, youth work, and adult work were discussed. The following persons assisted the local pastor, Rev. Aaron Barling, in conducting the institute:

Group leaders of children's work, Mrs. Frances Winter and Miss Anna Rose Miller.

Group leader of youth work, Dr. Paul M. Bumpers.

Leader of adult group, Ira A. Brumley.

The attendance for the meeting was splendid, and those attending showed much interest.

### Marked Tree School

The area school for the Marked Tree section of Jonesboro District was held January 17-19. The school opened on Monday night with an attendance of 108, which was one of the best first night attendance records this school has ever had. Even though a rain and snow storm came on Tuesday night the attendance held up very well. A total of sixty course cards was the result of the school. We have never seen a finer spirit demonstrated in a training school than was shown in this school.

This school has followed the plan of having an evening meal on the opening night of the school. This gave a good fellowship period at the beginning of the program. The Marked Tree Church provided light refreshments on the closing night of the school. The meal on the

## FAMILY LIFE CONFERENCES IN ARKADELPHIA DISTRICT

Four successful meetings were held along the line of Children's Work in the Arkadelphia District January 10th and 11th. Mrs. W. F. Bates led the Family Life Conferences two days in better understanding the family and church responsibilities in pre-school age children. Resources for better teaching and family life were explained as well as many pressing questions on the problems and needs in the nursery and pre-school age.

The meetings were held in Hot Springs at First Church Monday morning from 9:30 until around 11:30 with representation from Mt. Ida Church, Grand Avenue, Tigert, Pullman Heights, Oaklawn. Monday afternoon from 2:00 until around 3:30 a group from Jones Mill and Malvern gathered at First Church in Malvern.

Tuesday morning found the largest turnout in Arkadelphia. People from the Okolona Circuit, Amity, Gurdon, joined the opportunity to learn more and newer ideas in furthering their program for children. Manchester was the last meeting place and Sparkman Church as well as Dalark, Rock Springs, Manchester and Bethlehem were represented for the program.

Two days of sharing experiences and needs ended with an important message which Mrs. Bates carefully stressed, the important roll of the parents and the church in moulding the lives of our children of today and leaders of tomorrow. —Polly Lassiter, Rural Worker.

first night of the school was provided on a pot-luck basis.

### Luxora School

We have had the report on a one unit school held this month in Luxora under the leadership of Rev. Arville C. Brannon. The course was on "How to Teach in the Church School." A total of fifteen course cards was issued in the school. The pastor is Rev. W. L. Diggs.

### Evangelism Plans

Many of the church schools of the North Arkansas Conference are putting an emphasis on Church School Evangelism at this time. Small and large churches are securing copies of Evangelism materials to be placed in the hands of officers and teachers of the church school.

Some time ago a packet of sample materials went to pastors and church school superintendents. We hope that churches that have not already ordered additional copies of these materials to place in the hands of their workers will do so at an early date.

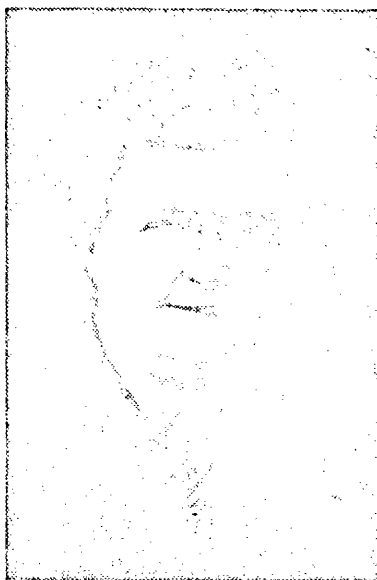
### Melbourne School

Plans are being made for a one unit training school to be held at Melbourne, January 30-February 2; with the course on Music in the Small Church being taught by Mrs. R. E. Connell.

The churches of the Melbourne Parish made a great record last conference year in their training work. Already a number of schools have been held, or are being planned for the near future.

The rural schools can have their

## GLENN MOORE RETIRES



MISS GLENN MOORE

A woman who has handled millions of dollars of funds annually as disbursing officer of the Woman's Division of Christian Service of the Methodist Board of Missions retired at the annual meeting of the Board in Cincinnati January 12. She is Miss Glenn Moore of New York City, formerly of California and Arkansas.

Miss Moore, a native of Camden, Arkansas, attended Henderson-Brown College in Arkadelphia, and Searritt Bible and Training School, Kansas City, Missouri. She did graduate work at Searritt College, Nash-

own training program if they will plan carefully for them.

### Children's Workers' Conference

Plans are rapidly being developed for the Children's Workers' Conference, which is to be held at Searcy First Church, February 28-March 2.

Each district is to have a team of four persons as a district team for the promotion of children's work in general and to assist with the Vacation Church School District Institutes. Two districts already have selected their teams.

Along with these district teams we can provide for about seventy additional people in this program, as Searcy is providing bed and breakfast for one hundred people.

This program provides special opportunity for the local church to secure training for persons who are to work in the Vacation Church School during the coming summer.

Churches desiring to send persons to this program should write the Board of Education office, Hendrix Station, Conway, Arkansas, for registration form. Pre-registration is necessary in order to plan for the entertainment. As persons arrive in Searcy they will complete their registration at the church, secure their tickets for the fellowship meal on Monday evening, February 28, which will be \$1.25, and receive their home assignment.

### Gardner School

Gardner Memorial Methodist Church in North Little Rock is to have a three day training course on How to Teach in the Church School, January 30-February 1, to be taught by Mrs. Elmus C. Brown.

This school will begin on Sunday evening and close on Tuesday night. All persons interested in this program, within reach of the school are invited to attend.

## JONESBORO DISTRICT GUILD MEETS

The Jonesboro District Wesleyan Guild meeting was held at 2 p. m. Sunday January at the Harrisburg Methodist Church with 52 registered.

The District Secretary, Mrs. Audrey Adams, Jonesboro, opened the meeting and presented the following program, with the group singing the Guild Hymn.

Mrs. Franklin Heeb, Harrisburg president, gave the Welcome. The Jonesboro First Church gave a dramatic presentation of the Guild Emblem. An accordion solo was played by Mrs. Bill Bradford of Harrisburg.

Mr. Mike Willis, director of Aldersgate Camp, Little Rock, spoke on the camp.

Mrs. Adams opened the business meeting with roll call and reading of the minutes by Mrs. Allan Mount, Jonesboro. Mrs. Steed, Leachville, gave the Treasurer's report. Following a short business session the guests were invited to assemble in Fellowship Hall where the decorations were carried out in the Guild colors, blue and yellow.—Reporter

ville, Tennessee and George Peabody Teachers College, Nashville.

Miss Moore is a deaconess of the Methodist Church. For many years before coming to the Board of Missions offices in New York, she was superintendent of the Mary Elizabeth Inn, an institution maintained by the Woman's Division of Christian Service in San Francisco, Calif.

Since 1941 Miss Moore has been the disbursing officer of the Woman's Division of Christian Service.

The Woman's Division of Christian Service praised Miss Moore for her 32 years of service in positions of responsibility in the church and expressed gratitude for her "outstanding and able service."

"Her devotion to her work and relationships with all those with whom she has come in contact have been a living example of the Christian principles in which she believes," the resolution stated.

Mrs. Edyth Lenhardt and Mrs. Beulah Shumake, sisters of Miss Moore, live in Little Rock and are members of Winfield Methodist Church.

## NEWS IN BRIEF

Mrs. Charles E. Horne was presented a Life Membership pin in a program at Keith Memorial in Malvern on Saturday, December 18. The Membership was a surprise Christmas gift from her husband.—Mrs. R. E. Harris

The Annual Christmas program of the Wesleyan Service Guild of the Wynn Memorial Methodist Church Shreveport, was held December 13 at the church.

Mrs. Katherine Farrar, president, opened the meeting with a prayer and Mrs. Sally Thompson sang "O Come Emmanuel." Christmas carols were sung by all and games were played.

Mrs. Gertrude Carr read the Christmas story from Luke. Gifts were exchanged and everyone brought a toy for a child; these toys were taken to the Confederate Memorial Hospital of Shreveport.

Refreshments were served by the hostesses Mrs. Frankie Ensinger and Mrs. Sally Thompson.—Reporter



# CURRENT NEWS IN ARKANSAS METHODISM

## MINISTERS' WEEK AT SMU

Dallas — Bishop A. Frank Smith of Houston, Dr. Henry J. Cadbury, retired Harvard University professor, and Dr. George MacLeod, who is teaching this year at Union Theological Seminary, will be the featured speakers for Ministers Week to be held at Perkins School of Theology, Southern Methodist University, here Monday, Feb. 7-Thursday, Feb. 10. Ministers from throughout the Methodist eight-state South Central Jurisdiction are expected to attend.

Bishop Smith of the Houston-San Antonio Area of The Methodist Church, is president of SMU's Board of Trustees. Native Texan, Bishop Smith attended Southwestern University, Georgetown, and Vanderbilt University, Nashville, Tenn. After several pastorates, he went to First church, Houston, in 1922 and was elected to the episcopacy from there in 1930. He is in his 25th year in that office. Bishop Smith's topic for the Foudren Lectures will be "Wherefore I Was Not Disobedient."

Jackson Lectures will be delivered by Dr. Cadbury, a New Testament scholar. He taught at Harvard University from 1934 until his retirement. His own degree, Ph. D., is from that institution. He is the author of "The Making of Luke-Acts," "The Peril of Modernizing Jesus," and "Jesus: What Manner of Man." His subject at SMU will be "The Book of Acts in History."

Dr. MacLeod, the Peyton Lecturer, is known for his work with the Iona Community, a Christian center on the Island of Iona just off the Scottish mainland. He has described the work of the community in a book called "We Shall Re-Build." His general topic for Ministers Week will be "Modern Man and Prayer."

Ministers Week is scheduled to get underway at 8 p.m. Monday and close at 12 noon on Thursday.

## WESLEY FILM SPONSORED BY METHODIST MEN

On Sunday, January 16, the West Helena Methodist Church had the opportunity of presenting the color film, "John Wesley," sponsored by the Methodist Men's organization of the church.

Since the picture was so outstanding, a special showing was held at 5:00 o'clock so that people from over the Forrest City District might see it. The following churches were represented: Helena, Elaine, Lexa, Marvell, Holly Grove, Aubrey and Moro. The West Helena people saw the film at the 7:00 p. m. showing. We were happy that our district superintendent, Rev. Otto W. Teague, and Mrs. Teague could be our guests.

The film was beautiful, the actors superb and the message was truly gratifying for the congregations seemed to leave with hearts that had been "strangely warmed." The Methodist Radio and Film Commission has scored a triumph with this picture and we heartily recommend it to all Methodist churches everywhere.

May our church continue to film such pictures.—Carl M. Conner

## WATCH NIGHT SERVICE AT CAUTHRON

A Watch Night Service was held at the Methodist Church at Cauthron Friday night, December 31st, beginning at 9:30. About thirty people, representing five different denominations, were in the service.

At 11:00 p. m. our pastor, Rev. Waymon Keel and his wife and Mr. and Mrs. Bill Smith of Waldron arrived. The evening was spent in congregational singing with a duet by Mr. and Mrs. Smith.

Brother Keel read a Scripture lesson and delivered a short message. This was followed by a testimonial meeting. As the New Year arrived the congregation was at the altar in prayer.—Mrs. J. B. Cummings, Reporter

## NEW STATION WAGON FOR CONWAY DISTRICT



Pictured above with the new station wagon are Jon Guthrie of Fort Smith, Sybil Blankenship of Warren, Rev. Robert E. L. Bearden, district superintendent of the Conway District, and Rev. James S. Upton of Hendrix College. Jon and Sybil are both in training at Hendrix for full-time Christian service.

The Conway District has replaced its seven-year-old Chevrolet station wagon with a new 4-door Plymouth, according to Rev. Robert E. L. Bearden, Conway District Superintendent. The station wagon has been used largely by the Hendrix College Fellowship Teams which go out each Sunday to some point in the Conway District to hold worship services. Hendrix College contributed 25 per cent of the cost of the new car which will continue to

be used for the same purposes as the station wagon.

Dr. and Mrs. James Upton have been the adult leaders in the Fellowship Team program. They have been assisted by Rev. Ralph Ruhlen, Hendrix staff member. Dr. Upton is Professor of Religion at Hendrix. According to the Rev. Mr. Bearden, more than 200 different Hendrix students took part in the Fellowship Team program last year.

## PASTORS MEET AT BATESVILLE

The pastors of the southern section of the Batesville District met at First Methodist Church in Batesville on Monday, January 17, at 2:00 p. m. Rev. R. E. Connell, District Superintendent, presided over the meeting, at which 19 pastors were present.

The meeting was opened by prayer given by Rev. J. M. Hughes, pastor at Sulphur Rock. Pastors then gave reports on the Arkansas Methodist Circulation Campaign in their charges. With reports as yet incomplete, the indication is good that the district will meet its quota.

Report was made by Brother Connell that over 400 tithers had been reported in the Stewardship of Possessions Program in the district.

Rev. Golder Lawrence, pastor at Tuckerman and chairman of the Committee on World Peace, spoke on the Bishops' Crusade for World Order to be held during February. He urged a wide use of the book "Plowshares and Pruning Hooks", as well as other related study books.

Among other items of business were the pre-Easter emphasis on attendance, and the Special Temperance Film Project.

A highlight of the meeting was the presentation by Rev. A. N. Storey, Executive Secretary of the Town and Country Commission, of

## REPRESENTATIVE TO INDIA SPEAKS AT FEW MEMORIAL

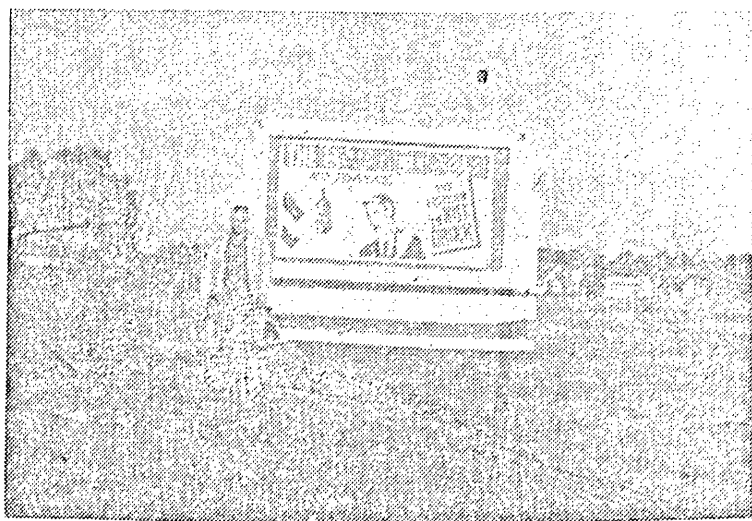
Everitt Sanders showed slides and spoke on India and Nepal recently to the congregation of Few Memorial Methodist Church, Texarkana. Mr. Sanders is a United States representative to India to assist India in setting up an agricultural extension program similar to that in the U. S. For the past two years he has been assisting in the establishing of such a program in the state of Nepal. Out of this population of some nine million Mr. Sanders stated that probably less than two dozens of the inhabitants were Christians. Mt. Everest is located in Nepal.

Mr. Sanders is a native of Miller County and a brother to Guy Sanders of the Few Memorial Church. He and his family are returning to India the first of February.

The Methodist Men of Few Memorial have an Advance Special to assist in the education of a student in Union Theological School in Bareilly, India.—Virgil C. Bell.

facts pointing up the need for the building of new churches to meet the population shifts of recent years. Brother Storey spoke of the urgent situation which the Conference faces in the shortage of minimum salary funds, and dealt with steps needed to meet the situation. —John S. Workman, Secretary

## SIGN FOR TEMPERANCE



This is one of several "Signs For Temperance" to be placed on highways in the Texarkana area. This is part of the temperance program of the Hope District. Pictured is Irl Jones, who with Frank Bassinger, both of Few Memorial Church helped in the erection of the first signboard. The young man

is the son of Rev. Virgil Bell, Secretary of Temperance of the Hope District.

The first sign is located on the property of Mrs. Hale, who is actively interested in the temperance program and member of the Fairview Church—Reporter

## NEW PASTORS NAMED TO FOURTEEN CHURCHES IN ARK.-LA. AREA

(Continued from page 9)

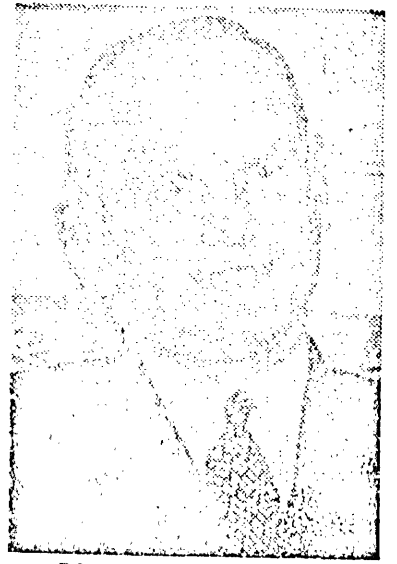
Conference member who has served First Church, Springdale, since 1952. Rev. George F. Ivery, Louisiana Conference member who has been on Sabbatical leave the past year, will succeed Mr. Christie at Springdale.

Rev. Mr. Pomeroy will be succeeded on the Ruston District by Dr. Guy M. Hicks, pastor at the First Methodist Church, Shreveport since 1948. Dr. D. L. Dykes, Jr., pastor at the Central Methodist Church, Fayetteville since 1948, will follow Dr. Hicks at the Shreveport appoint-

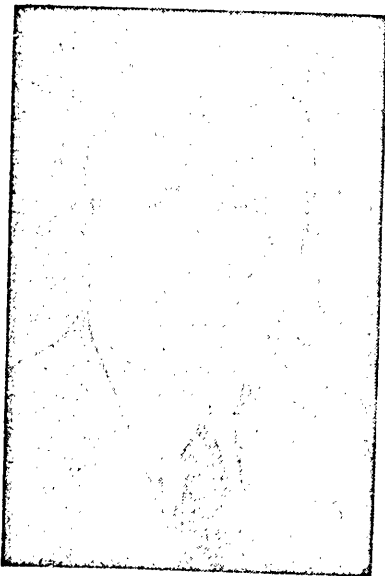
ment. Rev. Robert E. L. Bearden, Conway District Superintendent, will be the new pastor at Central Church, Fayetteville, and Rev. Henry Rickey, Carrollton Methodist Church, New Orleans, pastor since 1950, will be the new Conway District Superintendent. Rev. Luman Douglas, Homer pastor since 1950, succeeds Rev. Mr. Rickey, and Rev. Donald M. Risinger, pastor at Amite, is being appointed to Homer. Rev. James E. Christie, associate pastor of the First Methodist Church, Baton Rouge, becomes the new Amite pastor.

All the new appointments become effective February 1, according to Bishop Martin.

These changes were occasioned by the death of Dr. Warren Johnston, pastor of First Church, Baton Rouge, who was killed in an automobile accident on Christmas Eve, and by the election of Dr. H. L. Johns as an associate secretary of the Church Extension section of the National Division of the General Board of Missions. Dr. Johns assumes his new duties February 1. Dr. and Mrs. Johns will live in Philadelphia.



DR. D. L. DYKES, JR.  
To Shreveport First Church



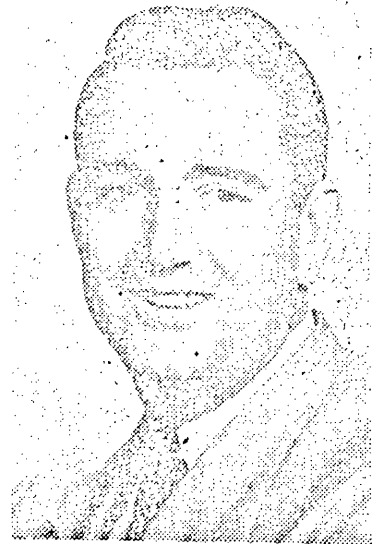
DR. DANA DAWSON, JR.  
To Baton Rouge First Church



REV. ROBERT E. L. BEARDEN  
To Central Church, Fayetteville



REV. GEORGE W. POMEROY  
To First Church, Monroe



REV. GEORGE IVEY  
To First Church, Springdale

### Fourteenth Annual Statewide Circulation Campaign Of

# Arkansas Methodist

Serving The Two Hundred Thousand Methodists  
of Arkansas Methodism

#### Second Report

The second report by churches and districts of the results of the Circulation Campaign will be published in next week's issue of the ARKANSAS METHODIST. This report will include all pastors' reports reaching the ARKANSAS METHODIST office by Saturday noon, January 22.

#### Follow-Up Work and Reports

Many churches reporting the first time this week will make additional reports to the ARKANSAS METHODIST office of follow-up work of securing renewals and new subscriptions which were not obtained during the first week of the campaign, January 9-16. Results of these supplemental reports will be published in the Circulation Campaign reports each week in the ARKANSAS METHODIST.

### Remember, An Informed Methodist Is An Active Methodist!

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

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

JANUARY 27, 1955

Page Thirteen

# METHODIST YOUTH

## "WIN YOUTH TO CHRIST"

"We must capture youth everywhere with the message of Christ," declared a youth attending the planning session when basic objectives for the Youth Emphasis were being established.

"Win Youth to Christ" is one of the recognized objectives of the Youth Emphasis program of the Methodist Youth Fellowship during this quadrennium.

Across the Methodist Church there is an increased recognition that youth can most effectively win other young people for Christ and his church. In this urgent task of evangelism it is important that they understand the objectives of Christian witness and the best methods to use in reaching the unchurched youth of the country.

Workers with youth help youth leaders to understand what they must believe to be Christians; what they must do to become Christians; what they must stand for as Christians. This effort at clarity is all the more important when it is realized that 20,000,000 young people in this country have no church ties at all.

For the purpose of guiding youth workers in their efforts to win youth for Christ, the Youth Department of the General Board of Education, in co-operation with the Board of Evangelism, has prepared a two-color flip chart of fifty-five pages.

The Youth Department hopes that many churches will get one of these charts because in using them youth workers will become familiar with the basic procedures in visitation evangelism.

Order *Win Youth for Christ* (2430-C) from the Service Department, General Board of Education, Box 871, Nashville 2, Tennessee. Price \$3.00 postpaid. Cash must accompany order.

## MYF PRESENTS CHRISTMAS DRAMA

In a softly lighted stage setting, typical of a hillside near Bethlehem, members of the Senior Methodist Youth Fellowship of the Forrest City Methodist Church presented on December 12 in the sanctuary of the church "The Other Shepherd", a dramatization of the first Christmas.

Preceding the drama, Mrs. Herman Young, church organist, played a program of Christmas carols.

A freewill offering was taken for the purpose of buying baskets for the needy of the community.

Members of the production staff for the play included Margie Adams, Margie Sweet, David Teague, Jimmy Hawks, Mrs. Bill Swan and Luther Lieblong. Serving as ushers were Billy Cox, Don Franks, Eldon Hawley and Carl Butts.

The cast of the play was Ethan, the other shepherd, Melvin Ridgway; Rachel, his mother, Kay Henderson; the shepherds of Bethlehem, Bert Seaton, Billy Guy Hinson and Paul Graves; the women of Bethlehem, Linda Carroll and Donna Fogg; Amrah, the sister of Ethan, Sandra McLaren; Reuel, her young son, David Carter; Joseph, Luther Lieblong, and Mary, Mary Jo Stratton.

Mr. and Mrs. Henry Williams are counselors of the MYF. Paul Williams is president.—Reporter

## WITH THE SUB-DISTRICTS

### New Orleans

The New Orleans Sub-District held its first meeting of the new year on Tuesday, January 11, at Felicity Church. San Sipes, Christian Outreach chairman, conducted a recreation program with a missionary theme. This was portrayed in a game where everyone gave one shoe for the children of France.

Elsie Stumph, president, announced that the Sub-District Council Caravan had just completed holding meetings with the newly organized St. Bernard MYF. The Caravan will visit any MYF in the district requesting the services of the team.

Malcolm Genet closed the meeting with a brief talk on "The Destitute Youth."—Edward Mullet, Publicity Chairman

### Mansfield

The Mansfield Sub-District held its meeting for January at the Couchatta Methodist Church on January 3. Eighty-five members were present. Zwolle MYF was in charge of the program. Following the inspirational program two movies were shown. They were "How To Say No" and "Alcoholism."

Refreshments were served by the Couchatta sponsors. The next meeting will be held in Grand Cane on February 15.—Roberta Jackson

### Monticello

Six Methodist churches in the Monticello Sub-District were represented at the Sub-District meeting on Monday evening, January 3. They were Wilmar, Star City, Monticello, Rock Springs, Mountain Hill and Green Hill.

Harvey Thompson, Jr., presided and Rev. Phil Pierce, pastor at Star City, presided.

"Evangelism" was the theme of the program and Rev. Phil Pierce spoke on this subject. The Green Hill MYF gave a skit on "A Hazardous Methodist Youth Fellowship Meeting."

Recreation was directed by Harvey Thompson, Jr., and refreshments were served by the hostess church. The February meeting will be held at the Star City Church.

### Anacoco

The Anacoco Sub-District, made up of the following churches, DeQuincy, Merryville, First and Wesley of DeRidder, Leesville and the Hornbeck Charge, met at DeQuincy on Sunday, January 9. The program was presented by the MYF of Merryville. Refreshments were served by the host church, DeQuincy. DeQuincy won the banner with 24 present, Merryville was second with 22, DeRidder third with 11 and Leesville fourth with five.

The Juniors also have their own separate meeting at the same time the Youth Sub-District is held.

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They had a total attendance of 67.

The next Sub-District meeting will be held at DeRidder on February 13 at 2:30 p. m. with Leesville presenting the program.—Reporter

## NEW YEAR'S WORSHIP SERVICE AT STAR CITY

The Methodist Youth Fellowship of the Barnett Memorial Methodist Church of Star City presented an original New Year's worship service at the 7:00 p. m. service of the church on Sunday, January 2.

A feature of the service was a spiritual inventory and a dedication to God. Young people who participated included Joann Clary,

Betty Ann Johnson, Frances Johnson, Mac Pate, Roma Lou Ryall, Iva Springs and Carolyn Tucker.

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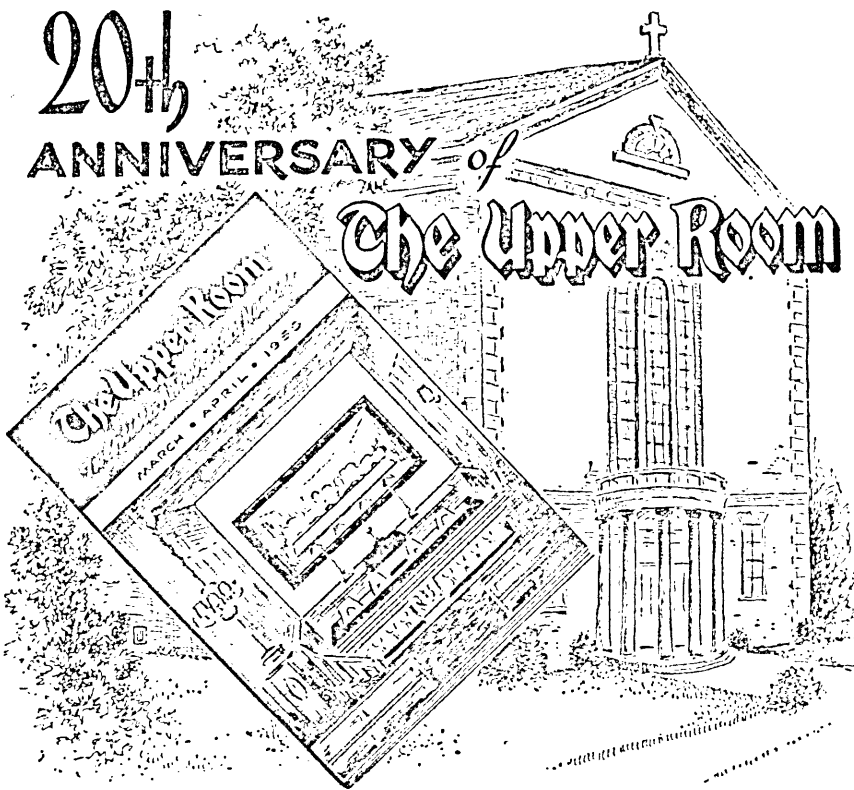
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With the March-April issue, The Upper Room reaches its Twentieth Anniversary. Its amazing circulation of 3,000,000 copies per issue is a phenomenal record among religious periodicals. Published in 29 separate editions and 24 different languages and Braille, its world-wide popularity as a daily devotional guide is evidence of the outstanding devotional content of each issue. Its contributors represent a cross section of the Christian religion today, and it is not surprising that the combined work of such writers should meet an unprecedented demand among Protestants of all faiths . . . that all over the world, Christians lift their hearts in daily devotions through its inspiration, use it for family worship . . . that 65,000 churches supply it regularly to their congregations.

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The weeks that lead to Easter accent the need for Bible reading, prayer, and daily devotions in order to attain the full spiritual refreshment and inspiration of this holy season.

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ARKANSAS METHODIST



## WILLIAM PAUL DAVIDSON

DAVIDSON — Recent communications bring us the news of the sudden death of William Paul Davidson at Belton, Texas, on September 16, 1954. He had been manager of the Chamber of Commerce at Belton since November 1953.

Born in a Methodist parsonage at Holly Grove, Arkansas, on October 6, 1891, Paul, better known to his college mates as "Sleepy", was the son of the Reverend W. C. Davidson and his wife Joanna Hall Davidson. One of the earlier "second generation" students at Hendrix he was always enthusiastic about Hendrix and devoted to her interests. I remember with what evident delight he asked me as their first Hendrix guest to sign their new guest book, on the occasion of a visit to Southwestern University at Georgetown, Texas. Paul was a member of the faculty and head of the department of philosophy and psychology in this institution from 1915 to 1932. It was while he was here that he helped to organize "The Scholarship Society of the South" later to become Alpha Chi.

Graduating from Hendrix in June 1912 with the A.B. degree, Paul soon married Miss Jess Archer who was a teacher at Central College, Conway, Arkansas. To them were born two daughters, Mrs. Joe Wheeler of Georgetown, Texas, and Dorothy Davidson of Austin, Texas, who with four grandchildren and Mrs. Davidson survive him. He is also survived by two sisters, Mrs. John Vesey of Hope, Arkansas, and Mrs. Warren Hull of San Antonio, Texas. There is also a brother, C. H. Davidson, Hugo, Oklahoma.

Paul's graduate work was done at the University of Chicago and the University of Texas at Austin. He returned to Hendrix in June 1923 to deliver the Commencement address.

Leaving teaching Paul became Educational Adviser in the Civilian Conservation Corps in North Texas and then for the whole state until 1942 when for the final few months

he was acting Corps Area Adviser, Eighth Corps Area, Ft. Sam Houston. During World War II he was regional director of U S O, with headquarters at San Antonio, for Region X, including Texas, New Mexico, and Louisiana.

The generous contributions, in his honor, to the Trinity University Chapter of Alpha Chi, the Paul Davidson Memorial room in the Idabel, Oklahoma hospital and to the United Fund in many Texas towns, attest the regard and affection in which he was held.

Many Hendrix men and women will grieve to know of his passing.—Myrtle E. Charles

## SOMETHING NEW IN STEWARDSHIP . . . IN INDIA

"The 'land-gift movement' of India, led by Vinoba Bhawe, has succeeded in its first stage," reports Ralph B. Keithan. "Mr. Bhawe, a close follower of Mahatma Gandhi, stresses the voluntary sharing of land as a basic step in solving India's acute land problem. Over three million acres of land have been contributed and are being distributed to the landless.

"This movement is also taking the form of 'wealth gift', 'labor gift', and now 'life gift'. One cannot but feel that this may be vital in the building of a new nation.

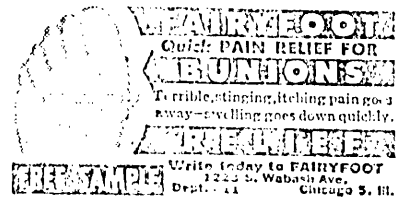
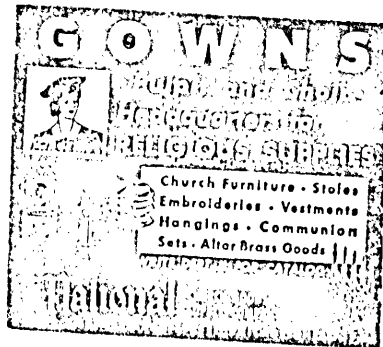
"The goal of fifty million acres by 1957 has now been set. This seems almost impossible, and yet when all the leaders of the political parties, except the communists, are

giving this movement their blessing one cannot say what may happen.

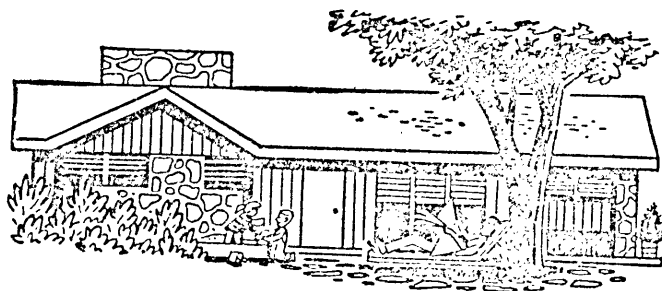
"This is not proposed as a solution to our number one problem, land tenure, but it is maintained that it will help to create the right atmosphere in which we may solve this and other important problems. At least we are placing human values first.

## Bill Again Asks Memorial Day Prayers

Memorial Day (May 30) would be designated a National Day of Prayer under the terms of a bill introduced in the House by Rep. Kenneth B. Keating (R-N. Y.). He sponsored the measure originally in 1953 and again last year. In both years, President Eisenhower acted upon the suggestion. The bill asks the President to set a specific hour during Memorial Day at which the prayers would be held.



## Mrs. MacTavish gets her dream house



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It seems like luxury at first. But soon she'll think of all her electric servants as necessities. As time goes on, she'll add even more.

Stop and think, for a minute, how many electric servants you've added in the last ten years. Appliances which have made your life easier and more enjoyable. So, even though the price of electricity has gone down in that time, your electric bill may be higher. But when you think of the many things electricity does for you, twenty-four hours a day, don't you agree that it is still the biggest bargain in your family budget?

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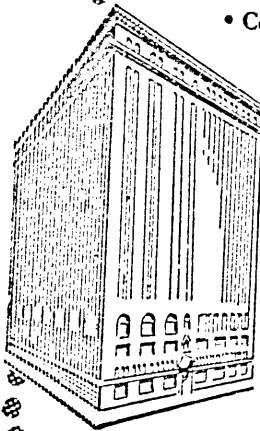
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# The Sunday School Lesson

REV. H. O. BOLIN

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



LESSON FOR FEBRUARY 6, 1955

## THE GRACE OF GOD

READ THE ENTIRE LESSON FROM YOUR BIBLE:  
I John 4:10; Ephesians 2:4-9; Titus 2:11-14.

MEMORY SELECTION: In this is love, not that we loved God but that he loved us and sent his Son to be the expiation for our sins. (I John 4:10)

This is the sixth lesson of 15 sessions UNIT V: "CHRISTIAN TEACHING". The first lesson dealt with the fact that the Bible is the authority of such teaching. The next lesson dealt with the living God. A Christ-like God is at the very heart of all Christian teaching. The third lesson had to do with Christ, the Son of the living God. Christ came as a full and complete revelation of God. Without this revelation, we would not know the most important things about God. The fourth lesson took up the study of the work of the Holy Spirit. If Christ the Son is God revealed in human flesh, then the Holy Spirit is God present with us. The fifth lesson took up the study of man—his need and his nature. Our lesson today deals with man's greatest need—his salvation through faith by grace. Our theme is "The Grace of God".

The Apostle Paul was the greatest and most consistent teacher of salvation by grace through faith. The word "grace" is mentioned 150 times in the New Testament, and 100 of those times are found in the epistles of Paul. Grace has been defined as "an attitude of love, mercy, and kindness, exercised on the part of God toward unworthy, undeserving men, through the merit and atoning work of Christ." That is a right good definition.

### A Look At The Scriptures

Our first passage which is also our memory selection (I John 4:10) has to do with the love of God. John had more to say about the love of God than did any other writer in the Bible. He is called the Apostle of love, while Paul is termed the Apostle of faith. In the last 15 verses of the chapter from which this passage is taken the word "love" is mentioned 25 times. Over and over again people are admonished to love each other and to love God.

We are living in a time of strife, confusion, fear, misunderstanding, deception, grudges, and hatred. How badly we need to stop and consider this great love that God has for us and the love that he desires we have for each other! When Jesus wept at the grave of Lazarus before calling him back to life, those standing by said, "Behold, how he loved him!" We can make the same observation of God concerning the whole human race—"Behold, how he loves us!" He loved us to the extent that he gave his Son to die for us. Since the cruel death of Christ on the cross no one can ever again doubt the love of God. Man is not saved by loving God; he is saved because God loved him. All other religions picture man as seeking after God. Christianity pictures God, in Christ, seeking after man. It is not a case of the sheep seeking the Shepherd, but rather

the Shepherd seeking the lost sheep. The grace which brings salvation is tied up in this seeking love of God which will not give the sinner up until every means for his salvation has been exhausted. As the poet sang, it is a love that will not let us go.

In our next passage (Ephesians 2:4-9) we have a further expression of the idea of grace. Here again, we note that it is tied up with the love of God, plus his mercy. This love of God led him to extend favor and mercy to those who in no way merited it. Grace is, therefore, the unmerited favor of God which is motivated by his great love which stopped at no sacrifice that was necessary to save undeserving sinners. If God had waited until sinners deserved salvation, there never would have been any salvation. To have salvation required that God love the unlovable and save the unworthy. This is the grace of God.

Our passage goes on to speak of individuals who were dead in trespasses—that is, they were spiritually dead; their sins had separated them from God, who is the spiritual life of the soul. There are two types of death spoken of in the Bible—physical and spiritual. Both of them mean separation. Physical death is the separation of the soul from the body, and spiritual death is the separation of the soul from God. These people were spiritually dead but by the grace of God were brought back to spiritual life. We term this experience of grace which makes a person alive who was spiritually dead, conversion; being born again; or being born from above. This is salvation, and no man can earn it. No man can so work as to put God under obligation to him and thus be saved because God owed him salvation. He can only have salvation as he accepts it as a free gift from God. The sinner turns his back upon his sins, surrenders his will to the will to God, and puts his trust in what Christ has done for his salvation rather than what he himself has done, and the work is completed. There is a vital sense in which Christ himself is the grace of God. Paul went on to say, "By grace you have been saved through faith; and this is not your own doing, it is the gift of God—not because of works lest any man should boast." We would do this passage no injustice to translate it thus: "By Christ you have been saved, through faith in what he has done; it is not your own doing, it is the gift of God." The grace of God includes all that Christ did to procure man's salvation—His incarnation, life on earth, example, teaching, death, resurrection, ascension, return in power of Holy Spirit, and the fact that

he is now making intercessions, or prayers for us.

The last passage of our lesson (Titus 2:11-14) emphasizes the fact that salvation is for all: "For the grace of God has appeared for the salvation of all men." This does not mean that all will accept salvation, but it means that they could accept if they would. The greatest privilege that any human has on this earth is that of accepting salvation. The greatest tragedy that can come to any person is for him to consistently and finally reject salvation. Christ tells us that the majority of the people will do this very thing. Many will travel the broad road that leads to destruction and but few, comparatively speaking, will find the narrow way that leads to life. Think of the multiplied thousands who have had opportunities to accept salvation but who decisively and finally rejected it and went out into eternity unprepared to meet God. Not only will they continue forever unforgiven of God, but they will not even be able to forgive themselves for turning down the greatest opportunity that ever came their way. Salvation was for them but they turned it down.

In the midst of this passage Paul spoke of a blessed hope held by the Christian people. Then he goes on to tell what that hope is, "The appearing of the glory of our great God and Savior Jesus Christ, who gave himself for us to redeem us from all iniquity and to purify for himself a people of his own who are zealous for good works."

There are two things in this passage we should note—one is the fact that Paul called Jesus Christ "Our great God". There are many people in the world today who honor Christ as the greatest of all men; the greatest teacher, worker, and prophet of mankind, but they deny his divinity. Paul honored him as God. Not only so, even before his ascension doubting Thomas fell at his feet and cried out "My Lord, and my God!" Jesus accepted this statement on the part of Thomas, and even commended him for making it. He did tell him, however, that people would be more richly blessed who would believe in him without having as much proof as it took to convince Thomas.

The other point we wish to note is the fact the Paul was expecting the visible return of the Lord. The hope he spoke of was to be "The appearing of the glory of our great God." Before leaving the world in visible form Christ said to his sorrowing disciples (John 14:18) "I will not leave you desolate; I will come to you." He did return spiritually in the person and power of the Holy Spirit on that memorable Pentecost. Better than any one else, Paul realized this fact. As the Father was in the Son and the Son was in the Father, both the Father and the Son are in the world today, in the Spirit. In Romans 8:9-11 Paul used all of these terms interchangeably. He spoke of the Spirit, the Spirit of God, and the Spirit of Christ, all in the same connection. But in spite of that Paul, and others of the early Christians, were looking for a visible return of the Lord. In speaking of the time on which that event would occur Jesus said, "But of that day and hour no one knows, not even the angels of heaven, nor the Son, but the Father only." (Mat. 24:36). In the past, those who have made guesses about when this event would take place have always been wrong.

There have been people in every generation since Jesus left, including the first one, who thought that he would return in visible form during their time. All of us need to be careful that we do not become so engrossed over the visible return of the Lord that we forget that he is already here in spiritual power and longing to work in and through us in the building of his Kingdom.

### Good Works Necessary

In preaching that salvation is by grace through faith and not of works, Paul was setting forth one of the greatest truths of Christian theology. In fact this is one of the foundation principles of Protestantism. But, as is the case with so many truths, this one can easily be abused, and it was abused. There arose a group who later came to be known as Antinomians. An Antinomian is one who believes that faith frees the Christian from the claims and obligations of the moral law. These people accepted Paul's doctrine that salvation is by grace through faith, and that without works, and went a step farther with it. They contended that since salvation comes to the sinner, not through his own works but through faith in Christ and what he has done for the sinner, then the thing to do is trust Christ and his good works and leave good works for the believer out altogether. Paul saw the fallacy of this idea and in the sixth chapter of Romans preached strenuously against it. He insisted that those who are baptized into Christ put on Christ; that is they are to live the Christ life. In Galatians 2:20 Paul goes on to say that he had been crucified with Christ and that Christ was living in him and working through him.

It is only salvation in its initial state that is brought about by grace through faith, without works. One can become a Christian by simply forsaking his sins, surrendering his will to will of God, and putting his trust in Christ as his Savior, but that is only the beginning of the process. At that point one is only a babe in Christ. To become a mature Christian, he must grow in grace and in the knowledge of the Lord and Savior Jesus Christ, and to grow he must work. It is a fact that one is saved without works, but he cannot remain in a saved condition without works. A tree is known by its fruits. In Luke 13:6-9, Jesus tells of a man who had a fig tree in his vineyard. He came on three consecutive years seeking fruit on the tree and found none. He then commanded that the tree be cut down. The vinedresser insisted that the tree be given one more chance and if it did not bear fruit, he would cut it down. We recall the Lord's words in John 15. He spoke of himself as a vine and designated his followers as branches. He insisted that every branch that did not bear fruit be cut off and cast into the fire. All of this leads the writer to say that we do not work to become children of God, we work because we are already his children; made so by grace through faith; and we also work in order that we may remain in harmonious relationship with the Father. It will be remembered that this same Apostle who said salvation is without works and by grace in its initial stage, also said (Phil. 2:12-13), "Work out your own salvation with fear and trembling; for God is working in you."

ARKANSAS METHODIST