

# Arkansas Methodist



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## Remember The Offering Also

THIS is Week of Dedication in the program of Methodism. The basic purpose of the Week of Dedication is and forever should be spiritual. It should be a time of introspection, self examination and reconsecration of life. This week should be exactly what its name implies a Week of DEDICATION.

With every passing day the horizon of our Christian vision should widen. In such a process there will come into view opportunities and possibilities for Christians which have not been included in former plans for Christian living. If we have not already done so, the Week of Dedication offers opportunity for a dedication of life that will include any new visions we have had for Christian living.

While the Week of Dedication is basically spiritual in purpose, we should remember the offering also next Sunday. That too can be effectively spiritual. Most of us are familiar with plans for the use of this offering and know that it will help meet needs so pressing that Christian people cannot overlook them and be happy.

## The Spirit Of Lent

THIS week, Ash Wednesday specifically, marks the beginning of the Lenten season, the forty days, not including Sundays, preceding Easter Sunday. For generations the Lenten season was observed chiefly in the Roman Catholic and Anglican churches but the observance in recent years is receiving greater emphasis among Protestant churches, including Methodism. This period is commonly one of spiritual revival, a deepening of the spiritual life of the Church and Christians, and is said to have its origin as a commemoration of Jesus' forty days in the wilderness in his temptation experiences.

Various practices of fasting and self-denial have been utilized to focus the believer's attention to his or her own spiritual needs. Protestants have attempted to capture the essential spirit of the season and to lift this emphasis up for spiritual advantage.

The Lenten season, historically, has been concerned with the individual's experience and his own personal relationship to God, Christ, the Church and neighbor. Lent is not a time for great social movements, although these indeed may be the result of lives that found complete commitment during Lent. Jesus' experience of forty days in the wilderness before his public ministry was certainly one of solitariness. Just as the nature and outcome of His experience there could very well have determined the pattern and outcome of His life, just so can one's experience during Lent help to determine the pattern and outcome of one's life throughout the year.

Self-denial has long been associated with the season of Lent and properly so, for this principle is at the very heart of the Christian gospel. Expressions of the principle are to be seen in the practice in some communions of one's fasting, denying one's self some material advantages, some social practice, or some habit during Lent. Such self-denial is said by some to have inherent spiritual benefit. Whatever may be thought of these practices, one cannot deny the value of an inner spirit of self-denial, the renunciation of self, of self-glorification, of self-seeking, of self-sufficiency, and the practice of self-sacrifice. The Lenten season is an an-

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## "God Is Our Strength"

VARIOUS interests come before our General Conference at each of its quadrennial sessions. Legislation takes various forms. In comparatively recent years that legislation has provided for special church-wide emphases like the "Crusade for Christ" and the "Advance for Christ and His Church."

In this legislation, providing for special emphasis on some major matter through a quadrennium, certain phases of that program have proved to be so helpful that they have been incorporated in the Church, now as a regular part of our church. Advance Specials, one of the features of the Advance for Christ and His Church, is now a regular part of our church program. The Week of Dedication, which we observe this week, also a part of the Advance Program, seems to fill so well a vital need in our church that it too is now a regular part of our annual program.

The Church Attendance Crusade,



originally planned as a one-year emphasis in the present quadrennium, is another example of a special program that is rapidly becoming a regular part of the annual program of The Methodist Church. We are realizing more and more that, if Methodism is to be strong in its world-wide program, it must of necessity be strong in the local church. We are recognizing, with increased concern, the fact that the local church is the strategic home base which undergirds our total benevolence program. Strength there means strength everywhere. It is our feeling that the Church Attendance Crusade has done more to give new strength, enthusiasm and spiritual power to the local church than any recent movement.

We are now again in the midst of a Church Attendance Crusade which will be emphasized through Easter Sunday. The Attendance Crusade has a very meaningful slogan this year with which to call attention to its work. The phrase, "God Is Our Strength" is pointed, concise and truthful. If this phrase can be burned into the hearts of our people it will have permanent results in their lives. It will help us to realize anew, not only that "God Is Our Strength" but also that we are inherently weak without the strength that comes through faith in God.

Easter season has been of increasing value in our church in recent years. However, even the enlarged Easter emphasis covered only a limited period until the Church Attendance Crusade extended the time from January 1st through Easter Sunday. This gives opportunity to stabilize gains and fix habits of church attendance that are felt throughout the year.

## Annual Rural Life Convocation, L. R. Conference

PAGE twelve of this issue of the *Arkansas Methodist* carries an announcement of the Annual Convocation of the Town and Country Commission of the Little Rock Conference to be held at Mt. Ida on March 1st.

The announcement of the speakers for the day gives assurance of an unusually helpful program. Bishop Martin, Dr. John T. Caldwell, President of the University of Arkansas, and Dr. Marvin Judy, professor at Perkins School of Theology, S. M. U., will address the meeting. Several leaders of the Little Rock Conference will also have a part on the program. The Chairman of the Commission, Rev. C. Ray Hozendorf, will be in charge of the program for the day.

While the Little Rock Conference does not have a full-time Secretary of the Town and Country Commission, leaders of the Conference are giving attention to the work of this Commission in an ever-increasing way. The work of the Town and Country Commission covers the major portion of the churches of The Methodist Church in Arkansas. Attention given to that work is of vital importance.

## A Challenge The Church Must Meet

A proverbial statement from an earlier day is, "Man's extremity is God's opportunity." As people face the growing crisis of world tension and threats of another world war the Christian church of today should increasingly be conscious of the fact that "Man's extremity is also the Church's opportunity".

There is a growing weariness in the hearts of the leaders of the free world as they wrestle, often without success, with the problems that threaten the peace and prosperity of the world. They are unable, however, to give way to their weariness because the issues are so transcendently important that there is no time for rest even though there is no assurance that their labors will succeed.

Whether it will be willing to accept it and practice it or not, we believe that the world today realizes that there is no way out of our present dilemma except the acknowledgement and practice of the truth of the Fatherhood of God and the brotherhood of man.

Mankind has reached a stalemate of ideas in attempting to solve the world's problems. As a result of this paralysis of international thinking, our leaders have fallen back on the age-old, discredited idea that bigger guns, bigger armies, bigger combinations of nations and bigger bombs are the world's only hope. If that is our only hope then there is no real hope.

So far as we know the Christian church has never faced such a challenge or such an opportunity as it faces today. The Christian church has a message and a God-given plan for life that will save the world from the devastating holocaust that would result from another war. It is our business to work and pray and proclaim, with an ever increasing power and emphasis, the Christian message of unselfish love, Christian brotherhood and a willingness to serve wherever mankind is in need. While there is time, we should urge and should challenge the world to try world-wide this one plan as yet untried by the world, that has worked beautifully and effectively wherever humanity has tried it.

## The Things That Make For Peace

By REV. JOHN S. WORKMAN, Newark

ONE of the most heart-rending pictures to come to us from the pages of the New Testament is that of Jesus weeping over the city of Jerusalem. You remember that it was just after his triumphant entry. He had been greeted with shouts of "Hosanna!" Yet in a few short days many who thus met him were to turn their backs and assent to his crucifixion. During these days Jesus continued his preaching and teaching. But his sermons to Jerusalem were to end in a benediction of tears:

*"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!"*

*O Jerusalem, Jerusalem . . . " . . . would that even today you knew the things that make for peace!"*

The mind of God must certainly hold such thoughts about our world today. During this month of February we join hands with our brethren throughout Methodism in a great Crusade for World Peace. During this time we have been giving special attention to the problems of a world in conflict. Many of us feel a compelling urgency about the issues of this day. The events of past weeks, have once again threatened the delicate balance between cold war and open conflict. Every corner of our world has felt the atmosphere of charged tension; a tension which has added an urgent timeliness to our Crusade. We hear the ominous rumbling of atomic war. Yet if we would but listen we could hear a still, small Voice that yearns for our ear: "O America, O China, O England, O Russia! Would that even today you knew the things that make for peace!"

Yes—here is the question we must be about: "What are the things that make for peace?"

### Peace Must Be Our Personal Concern

First is Concern. No matter how complex and how impersonal seem the problems of world peace, they are matters which must become a personal concern for each of us! Personal, individual concern is the seed of all religious reform and the root of all social action.

Recently I was in our county library. The librarian told me that the books I was looking for were across the hall in a room where a group of children was watching a television program. I went in and found my books. As I was leaving the TV announcer presented a high school chorus with the introduction that they would sing the number "No Man is an Island." Though that sentiment was expressed four hundred years ago by John Donne, how true it is this very day:

*"No man is an Island intire of itselfe; every man is a peece of the Continent, a part of the maine; if a clod bee washed away by the Sea, Europe is the leese . . . any man's death diminishes me, because I am involved in Mankinde. And therefore never send to know for whom the bell tolls. It tolls for thee."*

"I am involved in mankind!" Yes—the bell that tolls today, whether for chaos or calm, tolls for thee and me. World peace must become our personal concern.

Our best authorities are telling us that for an unforeseen period we will be living in a world of constant tension and 'cold war.' This concerns me for a very selfish reason. I am the father of two small boys whom I love more than I could ever express. Must someday, because of

our unconcern, our indifference, our folly and mistakes, they become the victims of an indescribably destructive holocaust? O brave new world that might have been! We must become personally concerned about world peace.

And yet one of the biggest obstacles to world peace is the individual who feels that he is too small and insignificant to make any difference in the struggle for world brotherhood. Dr. Ralph W. Sockman reminds us that it was just a few years back that the chemistry classes of our schools were teaching that the atom was too small to be of much concern. Now we have discovered that this, one of the smallest elements of our universe, has a potential power that is immeasurable! The same is true with the individuals who make up nations. "Preparation for world peace is made at the dinner tables of families as surely as at the conference tables of diplomats."

### Our Concern Must Be Urgent

Another thing which we must say about our concern is that it must be urgent. No one who reads the paper or listens to the radio today should have to be convinced of this. But just how urgent is the call to peace? Listen to the voices of some who speak with authority in our day. Our own Bishop Francis Gerald Endsley:

*The human race stands today in greater jeopardy of its life than at any time in its history. . . The religious wheel has come full circle. We are back in the days of the New Testament when men lived under the awful sense of imminent Judgment. Listen to the words of II Peter: 'The day of the Lord will come like a thief. On it the heavens will pass away with a roar. The heavenly bodies will burn up and be destroyed. And the earth and all its works will melt away.' (3:10-13) There must come again into our preaching the passionate urgency of Paul and the early Apostles who claimed NOW as the day of salvation.*

And did you read the front page of a recent Sunday's paper? Bertrand Russell, the renowned philosopher and English nobleman said that unless the Far Eastern situation is resolved "It is not unlikely that the human race will cease to exist before the end of the present year." Is it truly later than we think?

How urgent is the call to peace? The New York "Times" recently reported that it would take only four hundred cobalt bombs to extinguish every spark of life from the earth. No, we don't like even to think on such things. But they serve to convince us that our concern for peace must be urgent.

And it must be constant. A great patriot once said "Eternal vigilance is the price of liberty." And just so, constant concern is the price of peace. This Crusade must not be a "fox hole prayer" forgotten when the causes of our current anxieties are resolved.

One final word should characterize our concern. It must be active. Someone has said "War is not inevitable; but neither is peace." If we want peace we must work for it, pray for it, crusade for it.

Of the things that make for peace, Concern is one—personal, urgent, constant, and active concern. "Would that even today we knew the things that make for peace!"

### To Your Concern Add Understanding

Understanding is so necessary. What is the

meaning of peace, anyway? If we should pause and ask you that question, what would your answer be? We must not be vague in our understanding of the meaning of peace. While America is not at war, we certainly are not at peace. We used to have some neighbors who very apparently did not see eye to eye on a great many issues. There were regular cat and dog fights which we could not help but overhear. We could even have kept score. But then this little woman changed her tactics. She took a course which was much easier on the neighbors. She became silent. She wouldn't speak to him. There was no violence now, but there was no peace in that household, either. The absence of conflict doesn't mean the presence of peace.

And we once thought that victory was synonymous with peace. Our experience after World War II proved only too bitterly that it isn't that simple. So let us keep two basic points in mind as we work to understand the meaning of peace for our time. First, the fundamental unity of God's family. "There is neither Jew nor Greek, there is neither male nor female, there is neither bond nor free: for ye are all one in Christ Jesus." (Gal. 3:28) We must grasp the implications of this truth for our age. Secondly, we must realize the sovereignty of God over all nations. "He is the governor among the nations." (Ps. 22:28) We are nations "under God," and must learn to live as such a brotherhood.

But still we are awed as we face the complexity of the problems of world peace. Just as a journey of a thousand miles must begin with the first step, so must we as we approach these issues. We cannot slay the dragon by suddenly outlawing war, or by demanding the immediate disarmament of nations, as desirable as these goals be. Dr. Sockman says "The road to peace starts in the minds of men." The preamble of UNESCO reads "The origin of war is not in the formal acts of sovereign states, but in the thinking of masses of men." This truth was realized long ago by the author of the Epistle of James: "Whence come wars and fightings among you? Come they not hence, even of your lusts that war in your members?" (4:1)

Dr. Harold Bos'ey has given four steps to world peace. First there must be peace between the individual and God. Man makes peace with God by accepting Him as the basic factor in human life. We make peace with God by giving ourselves, the created, to God, the Creator, because "that is the only sensible thing to do." The second follows: man must make peace with himself. "Our hearts are restless until they find their rest in Thee." And so the third step: Man must make peace with his neighbors. "To thine own self be true, and it must follow as night the day that thou canst not then be false to any man." It is only after we have laid this foundation of personal peace that we can expect brotherhood among the nations. Quarreling parents cannot rightly expect their children to be models of perfect behavior. World peace begins with you and with me.

### Creating The Conditions That Make For Peace

Peace is just one of a world of problems. Our present tensions are both symptom and product of our world's ills. And amid such ills it is difficult for peace to survive. People who are hungry do not make enthusiastic workers for peace. Hunger starves the cause of peace. The United Nations Food and Agriculture Organization tells us that "Perhaps two-thirds of the world goes to bed each night undernourished." It reports that ". . . a calorie intake of 2,550-2,650 is the minimum level to which the low-calorie countries should be raised. . . ." Yet among the countries subsisting on less than this diet are Japan, Pakistan, Indochina, India, Burma, Ceylon, Egypt, Chile, Columbia, and India. "Is it any wonder," asked an article in an Arkansas newspaper in 1953, "that the people of many parts of the world look with envy and sometimes with a little malice on the surplus foods stored in bins and silos across the United States and wonder, when they read of rotting and rancid piles of food, why aid to India or some other country is debated so long in Congress and elsewhere?" Offer a starving man peace or porridge and see which he takes. We must work for the conditions which make for peace.

Nor will people who are sick become hardy  
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# Race Relations

A Timely Discussion of A  
Pressing Problem

by

REV. G. A. McKELVEY, Earle

*"He that saith he is in the light and hateth his brother is in darkness even until now. He that loveth his brother abideth in the light and there is no cause for stumbling in him."*

—1 John 2:9-10

MANY of the preachers who had received orders in Nazi Germany during World War II felt they had to obey. Other preachers refused and were sent to concentration camps and death. Those obeying the Hitlerian ultimatum stood in their pulpits on Sunday morning and solemnly said, "Those of you who have Jewish fathers will please arise, leave the church and return no more." Astonished men and women looked at each other. A few got up, walked down the aisle and out the door. Then the voice continued, "Those of you who have Jewish mothers will arise, leave the church and return no more." More astonishment, faces paled as others rose to their feet, walked dejectedly down the aisle and out the door. Then a strange thing happened. The waxen figure of Christ on the cross miraculously came to life, slowly disentangled itself, and stood at the altar. The Christ paused there looking down where many happy and sacred scenes had taken place. Then the look of Golgotha—the crowd and the cross came over His face. Then, with all the renewed weight of Calvary upon Him, He turned and walked slowly, sadly, dejectedly down the aisle and out the door. You see, His mother, too, was a Jew!

Though this was a legend built on truth, it strikingly reveals how we can allow something ugly inside ourselves to exclude others because of nationality alone. It also portrays how narrowness and prejudice can exclude Jesus from the entire perimeter of our lives.

During this same period of time in World War II, the free world was shocked when Hitler and the Nazi elite guard goose-stepped across Europe claiming without humility to be supermen from a super race. Jews, and even old helpless people, were exterminated mercilessly. The rest of the world rose in disgust and horror. Verbal and physical rebellion rose strongly against it.

Occasionally something of that same spirit crops out in the white supremacy of the South. It carries with it, when viewed by others, the same ugliness and repulsiveness of the goose-stepping Nazis.

In this business of being Christian and of getting along with others, there are some things we need to consider. For instance, we must learn to properly evaluate and give everyone his just due. This must be true regardless of the race to which the individual belongs. To witness true greatness in others, even a Negro, and not recognize or acclaim it until it is the popular thing to do, is to be a rubberstamp man. To recognize and commend greatness wherever found, even in the least of these, is to show oneself to be a man.

## Limitations and Achievements

We are pretty well aware of the limitations of the Southern Negro. His chief weaknesses are rather well known and frequently verbalized. His morals still need a lot of improvement. His ambitions and initiative certainly could stand development. His education and his schools are still not all that could be desired. However, it is the other side of the Negro that I am concerned that we become aware of. In

spite of most severe handicaps, ever and anon individual negroes are rising above their surroundings. In many instances great hearts beat in humble homes and beneath blue denim overalls and starched cotton dresses. In other instances he fights his way to the top on the farm, the school room, the hospital, the army, the laboratory, in the church and in the home. Such achievement must be recognized and encouraged.

## Opportunity For All

In the past there has been a fear that if we extend the negro the usual common courtesies extended others that he will become smart and get out of his place. In all but a few isolated cases, this fear is altogether unfounded. Courtesy begets courtesy. Kindness begets kindness. There can be no double standards for courtesy and kindness. The same rules apply to all races. If titles, rank, office or even the word "mister" is appropriate and in order for a person of one race, then they are appropriate for a like person of any other race. Proper respect for age and achievement is an accepted norm of society and a definite tenet of the Christian faith, regardless of race, creed or color. Americans have never believed that one had to be born in the purple to make the hit parade of life. We have never subscribed to Biblical maxim that "no good thing can come out of Nazareth." President Eisenhower was right when he said recently that "There can be no second rate citizens in our country." Equal opportunity is guaranteed by our national constitution. It has recently been so interpreted by the United States Supreme Court. Race superiority, founded on color lines alone, is bigotry and egotism at its ugly worst. It is contradictory to the moral ethics of Jesus and the teachings of the New Testament.

## Voluntary, Not Forced, Segregation

A second ungrounded fear has been that the Supreme Court Ruling means that all races are to be forced by law to associate intimately with others. I do not know of any grounds for any such belief. In its simplest form the recent ruling means that "NO ADMITTANCE" signs are to be taken down. This leaves one free to choose his own friends regardless of race, creed or color. It removed the degrading and humiliating stigma of "NO ADMITTANCE" now practiced against some minority groups, especially the Southern Negro. There is nothing about it that forces him into white groups or white schools. It simply gives him, when put into effect, the legal right to come in if he so desires. So far as I know voluntary segregation is as legal and as normally right as it ever was.

## Christians Have The Answer

Here I am appealing, not to the animal or base nature, but to the high and lofty, to the spirit of love, goodwill and genuine brotherhood. Only Christian love and common sense will conquer the race problem. Narrowness, unfounded fear, prejudice, unreasonable emotionalism will but increase the problem.

"It takes courage to believe in brotherhood—that is, to believe in it enough to put belief into practice. Professing brotherhood is easy; making it come alive in daily living is hard.

"Practicing brotherhood requires patience, for brothers are not always lovable. It demands understanding, plus ability to see beyond acts to motives. It calls for determination to rise above prejudice, which is often founded on half-truths." (From Bulletin Service)

## Church Should Lead The Way

Church people are the logical ones to set the pace, show the example and point the way to the Big Family of God. My appeal to you in this day is to remember who you were—men and women of the Church, members of God's Big Family of Christians. I exhort you to act your part, to approach this problem with calmness, coolness and judgment. Our minds and hearts must remain open and receptive to the will of God even if it means radical change for some of us.

Since the Supreme Court Ruling officially and legally ending enforced segregation, there has been a fear and hesitancy to face the issue and to come to grips with the question. Some churches, some pastors, some Sunday School teachers and some citizens have dodged the issue in many instances. This may, in some cases, have been a wise move because of tense emotions and unfounded, but very prevalent fears.

Nevertheless, there comes a time when all problems have to be faced and the issue coped with. In many instances and with many individuals, that time is now. To face it may seem dangerous and explosive, but to admit that Christians in the Big Family of God, can't talk and reason together about it, is to admit a far more dangerous situation. We may disagree altogether—and we have the right to disagree—but as followers of the Galilean we have no right to fight or fall out about it. If the time ever comes when the voice of the Sunday School teacher, the preacher and the educator is silenced or even censored on moral issues, then we are, indeed, on dangerous ground! Some day the time will come when we will refer to the dark days of enforced racial segregation in the same light and tone that we now speak of the dark days of slavery.

Above all things remember the example of Jesus. He did not deal in technicalities. The "use of many words" was not His way. He taught a universal Gospel that knew no boundaries, racial or geographical. He was a Jew, but showed love and compassion to the "Woman of Samaria;" to the Roman soldiers and to the lowly common sinner of the street. As men and women of the Church and as members of the Great Family of God, let me appeal to you to "Go thou and do likewise."

A noted contemporary writer, Carl Sandburg, says if Abraham Lincoln, the slave emancipator, were living today, he would have a message for the hour. In 1862 the United States Congress, after many speeches and much debate, turned down Mr. Lincoln's proposal to buy the slaves in certain states and set them free. In this situation Mr. Lincoln said, "In times like the present men should utter nothing for which they would not willingly be responsible through time and in eternity." How pertinent and timely those warning words are today when men are prone to say things hastily and without thought.

In the same message to Congress Mr. Lincoln said, "The dogmas of the quiet past are inadequate to the stormy present. The occasion is piled high with difficulty, and we must rise with the occasion. As our case is new, we must think anew and act anew. We must disenthrall ourselves."

Mr. Sandburg says so far as he knows Lincoln only used "disenthrall" once. A "thrall" in old Anglo-Saxon law was a man bound to the land. He was a serf enthralled or tied to the land. If he could break his bonds or disenthral himself, he would be free. Lincoln was asking Congress to break with the unholy bonds of the past, to disenthral themselves, to think and act anew. Mr. Lincoln concluded by saying, "Fellow citizens, we cannot escape history. We will be remembered in spite of ourselves. No personal significance or insignificance will spare one or another of us. The fiery trial through which we pass will light us down with honor or dishonor to the latest generation. I believe the will of God prevails. Without assistance of the Divine Being I cannot succeed; with that assistance I cannot fail." We, too, must disenthral ourselves from some unholy things of the past. We must learn to think anew and act anew.

## Hatred and Love

Hatred, stirred by unreasonable and shallow emotionalism, is an ugly and dangerous weapon. The hiss of the serpent and poisonous

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## NEWS AND NOTES ABOUT FACTS AND FOLKS

**MISS MARY CHAFFIN** of Melbourne will teach the course "How to Teach in the Church School" at Melbourne on March 14-16.

**BISHOP PAUL E. MARTIN** dedicated the newly remodeled Methodist Church in Leachville on Sunday evening, February 13. Rev. J. E. Linam is pastor.

**MRS. R. E. CONNELL** of Batesville taught the course on "Music in the Small Church" February 20-22, at Swifton. Rev. Pryor R. Cruce is pastor at Swifton.

**REV. ROY FAWCETT**, executive secretary of the Board of Education of the Little Rock Conference, preached at the Carlisle Methodist Church on Sunday morning, February 13. Rev. Curtis Williams is pastor.

**EDWARD LEWELLEN JAYNES**, son of Mr. and Mrs. J. T. Jaynes, was baptized in Geyer Springs Methodist Church Sunday, February 20th, Rev. Carroll F. Shukers II, and Rev. Stanley T. Baugh, officiating.

**REV. NORRIS STEELE**, pastor at Hickory Ridge, will be the preacher in evangelistic services at the Nettleton Methodist Church, March 6-13. Rev. Earl B. Carter is pastor at Nettleton.

**REV. JESSE L. JOHNSON**, pastor of the First Methodist Church, Van Buren, was the speaker at the meeting of the Methodist Men of Goddard Memorial Church, Ft. Smith, on Tuesday, February 15.

**SYMPATHY** is extended to Mrs. O. E. Goddard in the death of her sister, Miss Bess Hoskins, at their home in Conway on Saturday, February 12. Funeral services were held in Conway and burial was in Morrilton.

**DR. ETHAN DODGEN**, pastor of the First Methodist Church, Jonesboro, is the preacher in a series of services this week at the First Methodist Church of Russellville. Rev. Alf Eason, pastor. The meeting which began on Sunday will run through Friday.

**DR. MATT L. ELLIS**, president of Hendrix College, spoke at the morning service of the Jackson Street Methodist Church, Magnolia, on Sunday morning, February 20. The service was broadcast over KVMA. Rev. David M. Hankins, Jr., is pastor.

**THE OFFICIAL BOARD** of the Barnett Memorial Methodist Church, Star City, has voted to install three sets of modern-fold doors at the rear of the auditorium of the church as a memorial to Mrs. R. L. Fish, member of the church who recently passed away.

**REV. JOHN HASSLER**, assistant pastor at the First Methodist Church, Magnolia, will be the speaker at the meeting of the Methodist Men's Club of the Jackson Street Methodist Church, Magnolia, on Thursday evening, February 24.

**J. E. KOONTZ**, head of the Music Department of the College of the Ozark, was the speaker at the morning service of the First Methodist Church, Russellville, on Sunday, February 20. Mr. Koontz spoke on "The Man Who Kept on Knocking."

**MRS. M. N. JOHNSTON**, wife of Rev. M. N. Johnston, member of the North Arkansas Conference, writes: "I wish to thank the many friends who have written to me and sent me such lovely get-well messages. This is to acknowledge them. I am improving rapidly." Mrs. Johnston suffered a broken hip on January 3.

**WALTER HODGES**, Lepanto football coach, was the speaker at the Sunday evening, February 20, service of the Marked Tree Methodist Church in the Crusade for World Order emphasis. His subject was "Plowshares and Pruning Hooks." Mr. Hodges is a graduate of Hendrix College.

**KEITH MEMORIAL CHURCH**, Malvern, is having the first service in the new sanctuary on Sunday morning, March 6. Rev. Irl S. Lancaster, pastor, will bring the message. Former pastors and members are invited to be present at the service. The new building will be open all day for inspection.

**DR. J. R. MUTCHMOOR** of Toronto, Canada, will give the first series of Tidings Lectures on Evangelism in The Upper Room Chapel at Nashville, Tenn., March 7-11, at 7:30 each evening. The lectures are under the sponsorship of the General Board of Evangelism. Dr. Mutchmoor is secretary of the Board of Evangelism and Social Service, The United Church of Canada.

**MRS. LOUISE MORRIS**, lay speaker of the Mountain Home Parish, will be the inspirational speaker for the Week of Dedication services to be held on Friday night, February 25, at the Liberty Hill Methodist Church in the Paragould District. The service is under the sponsorship of the Woman's Society of Christian Service and will include the pastoral charges of eight ministers of the Rector area. Rev. Dave Smitherman is the pastor of the Liberty Hill Church.

**GEORGE M. SNODGRASS**, vice-president of A. O. Smith Manufacturing Company in charge of electric motor division, died in Pasadena, California, February 12th. The funeral was held in Malvern by Rev. Rufus F. Sorrells and Rev. Van W. Harrell. He is survived by his wife, Mrs. Myrtle Baugh Snodgrass, and one daughter, Mrs. Nan Chapman, and two grandsons, Jeff and David Chapman. He was a brother-in-law of Rev. Stanley T. Baugh.

**ROBERT G. LETOURNEAU**, internationally known businessman, manufacturer, and Christian layman spoke on Monday, February 7, at 6:30 at the First Methodist Church, Malvern, under the sponsorship of the Malvern Chamber of Commerce, at an Industrial Rally Dinner. Rev. Rufus Sorrells, pastor of First Church, presided as master of ceremonies. At 8:00 Mr. Letourneau spoke at the evangelistic rally held at the First Baptist Church under the sponsorship of the Malvern Ministerial Alliance.

**CHARLES S. SHIVLEY**, officer in charge of the Veterans' Administration Office at Forrest City, was the speaker at the Race Relations observance on Sunday, February 13, at the Kynette (Negro) Methodist Church, at 11:00. Mr. Shivley is chairman of the Official Board of the First Methodist Church, Forrest City. A pageant was presented by the young people at the afternoon services. Paul Williams, president of the MYF of First Church, led a group of 14 MYF members from First Church in attendance at this service and was one of the speakers.

**THE OFFICIAL BOARD** of the First Methodist Church of Searcy voted at a meeting held on Monday night, February 14, to sponsor another Methodist Church in the city. Committees were set up to begin work on the details. Rev. Alvin C. Murray is pastor. First Church will furnish the site for the new church and will financially assist in the support of a pastor which the church is asking Bishop Paul E. Martin and the Searcy District Superintendent, Rev. E. G. Kaetzell, to appoint at the next session of the North Arkansas Conference. Dr. Roy Strum, General Board of Missions, Church Extension Section, staff member, was in Searcy recently and counselled with Searcy Methodist leaders concerning the project.

**REV. HAROLD EGGENSPERGER**, pastor of the First Methodist Church, Blytheville, will be one of the ministers who will help direct activities on the campus at Arkansas State College, Jonesboro, during Religious Emphasis Week, March 7-10. Other ministers are Rev. James A. Mitchell, pastor of the First Presbyterian Church, Searcy; Rev. Jerry Autry, pastor of the First Baptist Church, Paragould and Rev. James W. Rainwater, pastor of the First Christian Church, Blytheville. "Christ, the Master Teacher," is the theme for the week.

**THE SECOND** quadrennial convocation for deaconesses of the Methodist Church will be held May 3-5 at Scarritt College, Nashville, Tenn. The theme will be "In Christ All Things Hold Together." The announcement was made by Miss Mary Lou Barnwell, New York, executive secretary of the Methodist commission on deaconess work.

**REV. E. G. KAETZELL**, Searcy District Superintendent, announced recently that the Cabot Methodist Church, Rev. J. J. Clark pastor, and the Jacksonville Methodist Church, Rev. Harold Spence, are completing plans for the erection of new sanctuaries. Cabot Methodists took steps in a quarterly conference two weeks ago looking forward to construction of a new sanctuary. At Jacksonville the quarterly conference there set up a Building Committee with definite assignment for making plans for the new sanctuary. Both sanctuaries will replace present facilities which are inadequate for present needs.

**BISHOP MARTIN** was the preacher at the morning congregational worship service at the First Methodist Church, Harrison, last Sunday. Rev. Herchelle Couchman the Harrison pastor, and Rev. E. G. Kaetzell, Searcy District Superintendent assisted in the service. On Sunday afternoon, at 2:00 p. m., Bishop Martin led in the service of Laying of the Cornerstone for the Methodist Church at Bergman, where Rev. Alvin Gibbs is pastor. The new structure already in use is a complete church plant including sanctuary seating 200 persons and several class rooms, and is valued at approximately \$10,000. Present indebtedness is \$2,000. Bergman is on the Valley Springs charge. Rev. Mr. Kaetzell assisted Bishop Martin in the service.

**AN ACCOUNT** of the "Four Nights for God" program conducted November 23 to December 3 in the Camden District, is carried in two feature articles in the March issue of *Shepherds*, official organ of the General Board of Evangelism. Five pages and eight pictures are devoted to the two articles which give an account of the program in a small church and the program in a larger church. The first article was written by Rev. Rayford L. Diffie, pastor at Chidester, and the second by Rev. C. Ray Hozendorf, pastor of the First Methodist Church, Magnolia. The program was sponsored by the General Board of Evangelism. Dr. Eugene Golay, staff member, assisted in the program. Dr. Connor Morehead, Camden District superintendent, headed the executive committee consisting of Dr. Neill Hart, Rev. Fred Schwendimann, Dr. Kenneth Shamblyn, Dr. Eugene Golay and Rev. C. Ray Hozendorf. A four-page article, written by Dr. Morehead and carried in the General Board leaflet, *District Evangelism for the District Superintendent*, was distributed to all the Bishops and District Superintendents throughout the church. Dr. J. Kenneth Shamblyn is Little Rock Conference Director of Evangelism and Rev. Fred Schwendimann, until his recent transfer to the Louisiana Conference, was District Director of Evangelism.

## Arkansas Methodist

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## A BROAD MIND

We all desire to be thought broad-minded. We resent being called narrow or bigoted. We are almost as afraid of getting into a rut as into the grave. But how do we keep our minds broad and open?



Suppose we start out with an easy-going attitude, going along with the crowd's thinking but not giving much straight thought to our own beliefs. We listen to what we hear from every side. We may get quite a wide collection of second-hand ideas. But that doesn't make us broad-minded.

Some people fool themselves by thinking they are broad-minded merely because they are scatterbrained. Listen to some of the conversations on trains or at dinner tables and see how many people just repeat the prejudices they have picked up. We human beings become herd-minded so easily.

When our minds just go along with the crowd, we usually drift into dark narrow alleys of ignorance and distrust.

## A Literary Comment

Some years ago Sinclair Lewis in his book, "Main Street," described the state of mind into which one of the town's doctors had drifted. He had gone along as a conventional member of the church, without taking it seriously. When his wife finally rebelled at the rut into which their church life had fallen, the husband was flustered and confused.

Lewis said of him: "He believed in the church but seldom attended its services. He believed in Christianity but never thought about it. He was worried over his wife's lack of faith, but was not sure just what she lacked." His thinking had become shallow but not broad.

We must do some deep, hard thinking if we are to develop real breadth of mind. The Master of Life declared, "Narrow is the way that

leadeth unto life." That is the narrowness of the athlete, the artist, the thinker.

The athlete must go through the discipline of self-denial. He must forego the midnight suppers. He may seem to lead a very narrow existence during the training season, but thereby he acquires the full, free use of his body. In a like manner, the musician must go through endless finger exercises if he is to express himself artistically.

## Concentration Brings Mastery

In all living there is a certain narrowness of application which leads to breadth and power. We have to concentrate on a thing in order to master it. Then we must be broad enough not to be narrowed by our specialities.

Several years ago a great but obscure scientist died. His vision was not confined to the area of his office. He was chief engineer and vice president of the American Telephone and Telegraph Company in charge of research.

A friend of mine, who knew him, describes him thus: "John J. Carty was a broad-minded man of vast talents. He liked baseball and kept records of every player in the major leagues. He knew the batting average of most of the players. His horizon was broad. He could discuss science, philosophy and sports—and he possessed a sly humor."

Such is the breadth of interest which can be combined with effective specialization to make great living.

## A Broad Outlook Necessary

Alfred Noyes said that one trouble of our time is that we are "misled by small, clever minds." That is, we specialize so that we come to know our own lines of work. But we are not broad enough in our outlook to see where our lines fit with others to make the whole pattern. We should look up if we are to see life in its entirety, for only then will we see God.

Would we be truly broad-minded? Then let us think through our own opinions and let others think theirs. The more we prize our own convictions, the more we respect theirs. Let us be loyal to our own religious group, but remember that the Divine Shepherd has other sheep not of our fold.

## On A Wide Circuit

W. W. Rold

## ONCE WE TALKED ABOUT ODD IDEAS

I was interested to read recently, from the pen of an economic writer, that the American, Henry George (dead almost six decades), has had a notable part in the vast land reforms which have taken place in Great Britain. And these land reforms have re-echoed on every continent.

Now Henry George was not an orthodox thinker. He had the notion that "the land of every country belongs to all the people of that country"; that private ownership is un-moral; that one generation cannot (or rather should not) "pass land down" to just a few favored children in the next. And so Henry George proposed that each person using land should pay a "rent" for it to *all the people*—the state; that all government needs be taxed against this property belonging to all; and that no tax be levied against anything a man makes with his own hands.

"Progress and Poverty" (1879), a volume expanding this idea, was a best seller. A political party grew up around the theory. The author ran for mayor in New York. He was feted, idolized, debated: but he never convinced a majority of the people. Americans were not—are not now—willing to communalize real property. But the discussion—even agitation—set millions thinking on the subject, and much land reform the world over stems from Henry George's provocative ideas.

I point this out to suggest (1) that much of good has come from the free discussion of a new and revolutionary idea; (2) that Americans, in the long run, knew what they wanted economically, and what they did not want they did not accept. Certainly Henry George's idea is anti-capitalistic; it is a definite form of socialism, akin to "pure communism". Were he pressing his point today, would we call him a "parlor pink", a "fellow traveller", one "following the communist line"? Would we stifle the idea, or punish the man, and rob the world of the real values that were gained by years of discussion?

Just a century ago, the "Know-Nothing Party" (calling itself Protestant and American!) sprang up in the U.S.A. It was "against" all foreigners, especially the Irish and Germans; it opposed the Catholic Church as "a transplanted

foreign institution"; it incited riots between "natives" and "aliens" in a number of cities; it became powerful in 12 states, north and south. But, before 1860, it had died out. "Public opinion never accepted its estimate of the alien nor of the Catholic citizen," says an historian.

But the Know-Nothing Party *did* call America's attention to the need to clean up some cities politically; and it *did* help sharpen the line between the concerns of church and state. . . . I mention this because Americans had the good sense to accept what they wanted ideologically—and eschew the rest. . . .

I believe Americans still have the ability to choose wisely between conflicting ideologies if there is free discussion. They won't run off at tangents. And that is why I am troubled by the pressures today to keep men from expressing anything other than "majority opinion". Are we not losing initiative, exploration, free discussion: *these are the very bases of democracy and progress!*

Methodism's Board of Education says officially: "Pressures, fears, suspicion threaten the right and responsibility of teachers to teach the truth as they see it within their subject matter competence." The clergy, writers, legislators—even our friends and neighbors—often won't speak freely because of "pressures, fears, suspicion" that threaten any unorthodox word or idea. "Pressures, fears, suspicion" can rob a man and his family of their means of living, of social standing, of physical freedom itself. But the silencing of one man may also rob all mankind!

Don't we trust Americans to know right from wrong, good from evil, the wise from the foolish, any more?

## THE SPIRIT OF LENT

(Continued from page 1)

nual reminder that the Kingdom comes to the individual who denies himself.

Self-examination, spiritual introspection, is an exercise particularly associated with Lent. This, too, may very well have its roots in Jesus' wilderness and temptation experiences where He not only mastered the assailing evil forces, but He continued much in prayer and private devotions, presumably settling once and for all the course and commitment of His life. Lent should be a time of much prayer, examination of one's spiritual health, searching of the scriptures, and attendance at every opportunity at public worship.

Self-dedication is the inevitable experience of the sincere seeker who seriously practices self-denial and self-examination. The ultimate goal sought in any church's observance of Lent, regardless of what outward or inner practices

## The Layman's Column

By  
Charles A. Stuck  
Lay Leader  
North Arkansas Conference



## A MEDITATION FROM ISAIAH

"... they who wait for the Lord shall renew their strength. . . ." —Isaiah 40: 31

God's ways are mostly hidden from us. Because we cannot see them, we often become sad, sometimes become bitter. Man constantly wants to feel that he can do great things in his own strength. Therefore, when disappointments and sorrows come, we resent God's plans and want to accuse Him of dealing harshly with us.

A number of years ago the writer's son, having just recovered from a siege of sickness, wanted very much to take an interesting trip with his aunt into western Arkansas. When finally the son had to be told that he was not able to go, he cried in deep and almost bitter sorrow because he could not make the trip which he had anticipated so happily. It remains in the writer's memory as one of the most difficult decisions he was ever called upon to make with reference to his children. But now, that son, grown to manhood, can understand full well that his father only hoped that the son would wait before passing judgment on his father's opinions.

To some extent our dealings with God are often as was this little incident. If we WAIT on the Lord, we can learn more of His great plans for us. God doesn't do things in a hurry, because He has eternity to do them anyway. Therefore, let us "wait for the Lord."

The prophet said, "They . . . shall renew their strength. . . ." Isaiah had a deep understanding of God as shown by this passage. God has not chosen to use His great power to change mankind without the efforts of man. He gives the means of renewing our strength sufficient for our daily needs. He uses our own puny efforts after we wait on Him to find out a part of what He has laid out for us to do. As long as we wait for God to speak to us, He will renew our strength.

may be employed, is a deeper commitment of believers' lives to God, Christ, the Church, and the cause of righteousness. That dedication cannot be made for anyone; it must be made willingly by one's self. May the Lenten season mean just that for and to you.

## RACE RELATIONS

(Continued from page 3)

venom of the cobra are in it. Its monstrous head rose to a hideous height when Jesus and Barabas stood before Pilate and the question went out, "What will you do with Jesus?" And the mob hissed through clinched teeth, "Crucify Him!" The angry multitudes looked up at the cross and railed on Him scornfully, you brag about building the temple in three days, let's see you come down from the cross and save yourself! The same scorn and hatred blazed forth from the lips of the thief who hung on our Lord's left when he said, in derision and with the utmost disrespect and disdain, "If thou be the Christ, save thyself and us." In other words, if you are who you claim you are and what you claim to be, why don't you do something!

The fact that Jesus suffered like a man and died like a Son of God did more to quiet this anger and subdue this poisonous hatred than all the combined powers of all history put together! When Jesus would not give way to vengeance or rebuttal, to harsh words, to argument, to return of hatred for hatred, to hissing—only silence, potent, majestic, dynamic powerful silence, enshrouded with nothing but the pure love of God—there simply was no answer forthcoming. His executors and enemies had been prepared for everything but this! They had no answer to give. There was no rebuttal at hand. This man simply could not be resisted; because there was no defense to make, no resistance to be had. When the Son of God hung his head and died, and the black clouds bellowed across the trembling sky, and the lightening flashed and the thunder rolled, there was nothing left but to turn to each other in fear and astonishment and proclaim as the Roman centurion and soldiers did, "Truly this man was the Son of God!"

Jesus had the answer for vengeance and hatred. Before such marvelous and unprecedented love, hatred fell prostrate and helpless on the bald hill of Golgotha 2,000 years ago. Jesus still has the answer, the only answer, to our

## World Methodist Building at Junaluska

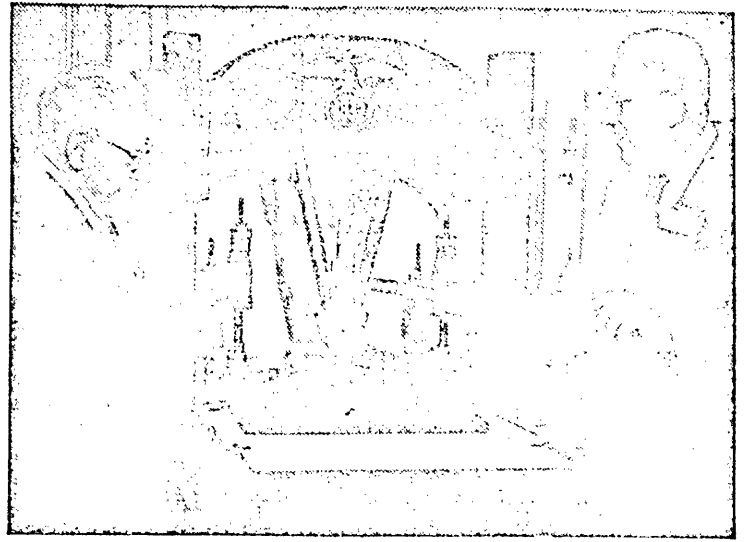
There is being erected at Lake Junaluska, North Carolina, a fire-proof World Methodist Building which will be the official administrative headquarters of the World Methodist Council and the Association of Methodist Historical Societies. It will house the offices of these bodies and also a library, archives and exhibition of historical materials, including the original portraits by Salisbury of Wesley and Asbury, the largest collection of Wesley prints, and the finest collection of Wesley art objects.

The Association of Methodist Historical Societies is the only historical body officially recognized by American Methodism. (See the Discipline, paragraphs 662 and 2178.) It is affiliated with the federated Methodist Historical Societies throughout the world and has seventy-five auxiliary societies in the Jurisdictions and Annual Conferences in our own Church.

Numerous persons and institutions are depositing books, documents, and other items of Methodist history in the Association's collection. These are gratefully received and will be kept in the World Methodist Building under the care of trained librarians and full-time secretaries. Further contributions are solicited by the only historical organization recognized by the General Conference. Write to the Association of Methodist Historical Societies, Lake Junaluska, North Carolina.

Elmer T. Clark  
Executive Secretary

race problem today. It is simply to live in His majestic Presence and absorb His unequalled love until all hatred, prejudice and unfairness falls helpless and prostrate before it. This is the answer—the only answer.



EDITORS Grove Patterson (left) of the Toledo Blade and Holt McPherson of the High Point, N. C., Enterprise, members of the Commission on Public Relations and Methodist Information, try out an 123-year-old press displayed by the Methodist Publishing House in Cincinnati during the Jan. 12-13 assembly of the church's general boards and agencies. The old press was hauled from New York over the Allegheny Mountains by wagon in 1832, and then transported to Cincinnati on an Ohio River flatboat.



CHAIN OF PRAYER for world peace, sponsored by the Methodist Board of Evangelism, will link more than 1,000 churches throughout 1955 as each holds a 24-hour vigil. Pictured above are two worshippers at an altar in a Cincinnati hotel during an around-the-clock vigil Jan. 12-13 at the assembly of Methodist boards and agencies. It is estimated that more than 50,000 Methodists will take part in the special nationwide, nonstop prayer.

## THE THINGS THAT MAKE FOR PEACE

(Continued from page 2)

peace advocates. And most of the world today is sick. Malaria claims over 300 million victims a year, and kills three million. Tuberculosis kills five million people each year. Four-fifths of the globe is covered with trachoma. The several diseases classified as Treponematoses claim millions of men, women and children annually. In 1953 the life expectancy of the American was 68 years. In India and many parts of Asia people cannot expect to live beyond the age of 30. The olive branch of peace is easily blighted in a sick world. Says the article mentioned above, "It is exciting to think what might be accomplished if the United States and some of the other nations become concerned about the health of the world. It might radically alter our niggardly contribution to the World Health Organization, which was just under \$3 million in 1953."

And poverty. Poor people can ill afford the luxury of crusading for peace. The average individual income figures provided by the UN speak for themselves and need no elaboration: The United States, \$1,453; Western Europe, \$473; Latin America, \$152; Africa, \$118; the Middle East, \$89; South Asia, \$55; and Southeast Asia, \$30. Peace will be evasive so long as our "one world" knows such extremes.

### Faith In The Future

There are many activities and attitudes

which make for peace. We must seek them out and practice them. Among the most important is Faith. Faith in the future. I did not say so awhile ago, but I do not believe that "the human race will cease to exist before the end of the present year." And I hope that you do not believe it. No insult intended to Mr. Russell. But we must never let go of our Faith in the future under God! We must never cease to pray and to work and to preach for peace!

I have been quoting from the book "Plowshares and Pruning Hooks," that very excellent book provided by our church for use during this Crusade. I hope every Methodist will read it. Let me pass on to you some of Dr. Sockman's best concluding thoughts of the first chapter.

He recalls the words of a distinguished American of a century ago: "I take great comfort in God because I do not believe God would have allowed man to get at the matchbox of this universe if he had not known that the framework of it is fireproof." Of course, the author of these words did not know about the destructive force of nuclear weapons. He was thinking of the ultimate values on which our universe rests. Dr. Sockman illustrates the non-destructive quality of these three: Beauty, Truth, and Goodness.

Though past wars have ravaged Beauty, there is more interest in fine arts today than ever before. Beauty defies destruction. Amid Napoleon's bombardment of Vienna, Beethoven

composed his opera "Fidelio." Napoleon's cannons are silenced; Beethoven's music lives today.

And Truth is immortal. Though the period of the Second World War was known as "The Great Age of Lies," servicemen returned to crowd our colleges in a search for Truth. "Truth crushed to earth will rise again."

And it is so with Goodness. Dr. Sockman so aptly reminds us that "... goodness was crucified nineteen centuries ago, and it had a Resurrection. It always does!"

Yes—these are fateful days. But they are days of Hope. We must harness the power of God-inspired and Christ-centered people who will strive together for peace! The Voice still cries urgently to us:

*O Nations of the World! How often would I have gathered thy children together, even as a hen gathered her chickens under her wings, and ye would not!"*

*O America, O China, O England, O Russia, O Peoples of the World! Would that even today you knew the things that make for peace!"*

May God strengthen our witness to Jesus Christ, the Prince of Peace, the Hope of the World.



## TEMPERANCE LEADERS TO SEEK LIMITED LIQUOR ADVERTISING BAN

Senator William Langer (R.-N. D.) has re-introduced his bill to ban liquor advertising from interstate commerce but temperance leaders here indicated they will not support it, seeking instead to outlaw only "beer-casting" over radio and television. The Langer bill would prohibit liquor advertising in periodicals as well as over the air. Officials of temperance groups said they do not believe the Langer bill has any chance of passage. But they feel there is enough popular support to force through a drastic curb on the advertising of alcoholic beverages over the airwaves. A bill to prohibit "beer-casting" is expected to be introduced soon in both Houses of Congress. Temperance leaders point out that the airwaves are public property, subject to Congressional regulations, and hence no constitutional question is involved. Since radio and television invade the privacy of the home and cross state lines into "dry" areas, they say, citizens have no effective means of keeping out liquor advertising.

### Israel Acquires Ancient Bible Scrolls

Israel has acquired the remaining four "Dead Sea scrolls," oldest known Bible manuscripts, of seven found in a cave near Jericho in 1947, Prime Minister Moshe Sharett announced in Jerusalem. They were purchased, reportedly for more than \$250,000, from Metropolitan Athanasius Yeshue Samuel of the Syrian Orthodox Monastery of St. Mark here. The four scrolls are the oldest-known manuscript of the Book of Isaiah; a commentary on the Old Testament Book of Habakkuk; a book called "The Manual of Discipline" containing regulations of the Essenes, an ascetic sect who lived about the time of Christ; and the Book of Lamech—an apocryphal work whose existence is referred to in several ancient texts. The other three scrolls were bought, shortly after their discovery, for the Hebrew University here by the late Prof. E. L. Sukenik, head of the university's archeological department, who dated them as of the period preceding the destruction of the Second Temple in about 70 A. D. Mr. Sharett said all seven will be held in perpetual trust in Jerusalem and be accessible to the public. Their custodian will be a new department established by the Israeli government, called Hekhal Hassefer (Shrine of the Book), which plans also to collect other manuscripts and documents relating to the Bible and house them in new buildings being erected at the Hebrew University. The scrolls were discovered by Bedouin shepherds in tall, cylindrical jars in a Judean wilderness cave near the northwestern end of the Dead Sea. Four were sold to Metropolitan Athanasius and another member of the Syrian Jacobite community here.

### Five Added To Methodist Hall of Fame

Five new members were added to the Methodist Hall of Fame in Philanthropy in Chicago, also known as the "Honor Society of the Healing and Helping Hand." Those honored were: Clarence N. Wesley, a director of the Walter P. Murphy Foundation, Chicago; Edward Gallahue, an executive of the American States Insurance Company, Indianapolis; the Rev. Charles C. Jarrell of Oxford, Ga.; Robert A. Lambert of Greensboro, Ala., a physician and leader in medical research; and Harold B. McKibbin of Wichita, Kan. Mr. Wesley was honored for his contributions to Lake Bluff Orphanage, Lake Bluff, Ill., and Bethany Home and Hospital, Chicago. Mr. Gallahue was the

originator of the "Indian Plan" for recruitment of nurses and a leader in the Hospital Development Association in Indianapolis which has resulted in raising 12 million dollars. He also is a benefactor of the Methodist Home for the Aged in that city. Dr. Jarrell, who has served pastorates, and as district superintendent, in the North Georgia Conference, was for many years executive secretary of the General Hospital Board of the former Methodist Episcopal Church, South, before it merged into The Methodist Church. Dr. Lambert was named for his service to Meharry Medical College, Nashville, and its affiliated Hubbard Hospital. He spent 20 years on the staff of the Rockefeller Foundation and four as consultant to the Washington office of the World Health Organization. Mr. McKibbin has been a trustee of Wesley Hospital, Wichita, and of its nurses training school for more than 30 years.

### Methodist, Disciples Open United Relief Appeal

First denominational efforts in the 1955 United Appeal for Relief and Reconstruction opened (Feb. 20) with The Methodist Church and the Disciples of Christ launching fund appeals for their overseas projects and for cooperative programs through Church World Service. Other Protestant and Eastern Orthodox Churches will make appeals during the "One Great Hour of Sharing" observance March 20, sponsored annually by C. W. S., relief agency of the National Council of Churches. The Methodist and Disciples drives were opened with special services in their churches over the country. More than 40,000 Methodist churches are taking part in the denomination's eight-day "Week of Compassion" effort of similar length. Both will wind up Feb. 27 when Methodists will be asked to make special offerings in "Day of Dedication" services and Disciples will hear a similar appeal in "Day of Sharing" services. Dr. E. Harold Mohn, executive director of the Methodist Commission on Promotion and Cultivation, said the goal of the drive his commission is guiding is \$1,000,000.

### California Methodists Sponsor Church Extension Program

More Methodist families are moving to California than to any other state, Bishop Donald H. Tippet of San Francisco told a dinner meeting in San Francisco in support of a \$100,000 program for church extension funds. The increased numbers of children grow-

ing up in the state provide "a million reasons for building new churches," he said. He spoke to 300 representatives of 20 Methodist churches of San Francisco, as part of the month-long "Bishop's Trail Blazers" program in the California-Nevada Conference. The dinner meeting here was one of 16 such meetings in the Conference area. The series will end Feb. 24 in Salinas.

### Protestant Group Gets TV Permit

Permission to construct an ultra-high frequency television station in Anderson, Ind., has been granted Great Commission Schools Inc. of Anderson, an interdenominational group, by the Federal Communications Commission. It will be the first TV station in Anderson. The religious organization now operates Radio Station WCBC here as well as a Bible college and a state-accredited elementary and high school. The Rev. Paul E. Billheimer, president, said he hopes to have the new station on the air by July with a general program emphasizing "education content."

### Enrollment in Theological Schools Gains Five Per Cent

Enrollment in theological seminaries last fall was five per cent greater than in 1953, the Department of Health, Education and Welfare reported in Washington. Official figures on students in colleges, universities and graduate schools for the 1954-55 academic year showed that seminaries of all faiths reported a fall enrollment of 28,760 as compared to 27,385 in 1953-54. The number of freshmen in these institutions was 4,259, an increase of 299 or 7.6 per cent over the 1953-54 figures. The statistics include only theological schools which are separate from other colleges or universities.

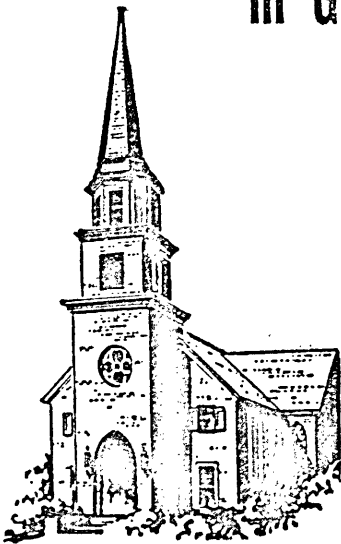
### Ohio Bill Would Create Clinics To Salvage Marriages

Court-conducted clinics to salvage marriages about to be broken are proposed in a bill introduced in the Ohio legislature. Ministers, priests and rabbis would be among the instructors at the clinics. The proposed law, sponsored by Thomas L. Thomas (D.-Summit), would require principals in an action for divorce or alimony to attend an educational clinic once a week or until 26 lecture periods are completed. If the party found to be at fault by the court had failed to attend the clinic and to contest the divorce or alimony action he would not be permitted to remarry.

### Los Angeles Churches In 62-Day Prayer Vigil

A 62-day, round-the-clock prayer vigil for peace was launched in Los Angeles District Methodist churches and will continue without interruption until Easter. It is part of a year-long national prayer vigil initiated by the denomination's General Board of Evangelism on Jan. 1. Dr. Ray W. Ragsdale, district superintendent, said the program here is the only one of this magnitude reported from any major city in the nation. Each of the 62 churches of the district is taking one day of the vigil, providing 24 persons to pray one hour each. A total of 1488 will take part.

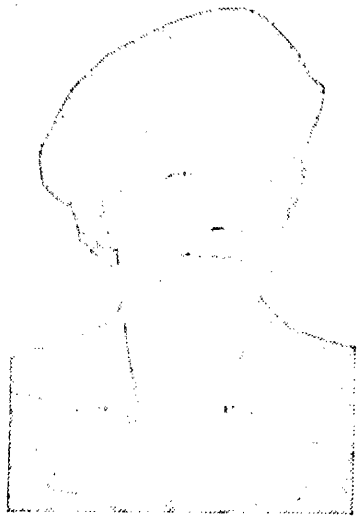
## There Is Strength for YOU in Group Praying



When  
you pray  
with  
others  
—in the family—  
—or in  
the church—  
you lay hold of  
DIVINE  
RESOURCES  
of  
STRENGTH  
for yourself  
and  
your world!



# NORTH ARKANSAS CHILDREN'S WORK



MRS. IRA A. BRUMLEY

## Leaders of Children's Workers' Conference

Mrs. I. A. Brumley, Conference Director of Children's Work, will direct the program. She will be assisted by four departmental leaders, who have been chosen to direct the group study and discussion periods.

Mrs. R. D. Newton of Camden, Arkansas, is to be the leader for the Nursery group of leaders. Mrs. Newton has specialized in the program of Nursery work. She will be leading the Nursery workers in a study of the new manual on "The Church Plans for Nursery Children". This manual is off the press and we will have copies at Searcy. Mrs. Newton taught in the Jonesboro School, February 13-17.

Mrs. J. H. Monday of Little Rock, who has been in the North Arkansas Conference for a number of programs of work and who is to be in training programs in the conference for most of March, is to be the leader of the Kindergarten workers. These workers will be using the vacation church school text, "My Home and Family," Roorbach, and the new manual on "The Church Plans for Kindergarten Children." This manual is also ready and will be at Searcy.

Mrs. W. A. Wooten, Memphis, Tennessee, is to be the leader for the group on Primary work. This group will be using the vacation church school unit on "Learning from Jesus," Keiser, and the manual on Primary work. The new manual may not be ready so please bring your manual on Primary work. Mrs. Wooten has taught in many of our training schools in the North Arkansas Conference, has been in our Children's Workers' Conference and a number of institutes in the conference.

Mrs. Dorothy LaCroix Hill, Evansville, Indiana, who was the leader of the Junior laboratory program at Mt. Sequoyah last summer,

a teacher and author, is to be the leader of the Junior workers. She will be using the Vacation church school text, "Living in Our Community," Martin, and the manual on Junior work. Since the new manual probably will not be available we are asking that you bring your Junior manual with you. Mrs. Hill has recently written the book on "Working With Juniors at Church", which is to be the textbook for the Second Series courses on Junior work in training schools.

## "Workers With Juniors At Church"

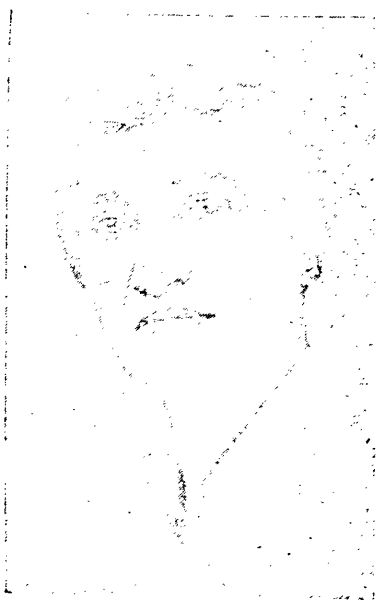
The new book on "Workers with Juniors at Church" will be available at the Children's Workers' Conference. We feel certain that Mrs. Hill would be glad to autograph copies that are bought at this meeting. All Junior workers will want to secure a copy of this new piece of material. The sale price of this material is \$2.00.

## No Registration Fee

No registration fee is being required. The program is being provided by the Conference Board of Education and through the cooperation of First Methodist Church in Searcy.

Those attending are being asked to pay \$1.25 upon completing their registration, which will provide for the fellowship meal to be held on Monday evening, February 28, 5:30 o'clock.

Those who are not asking for bed and breakfast should check at the registration desk and register for the conference, and buy tickets for the fellowship dinner, if they desire to be counted in on the dinner. All tickets must be secured by 3:00 p. m., February 28.



MRS. J. H. MONDAY

## FIRST METHODIST CHURCH

FEBRUARY 28

### Monday, February 28

1:00-3:00 p. m. Registration at First Methodist Church.

3:00-5:00 p. m. Study and Discussion Groups  
"Guiding Children in Christ's Growth."

NURSERY: Mrs. R. D. Newton, Leader.

Texts: My Book for Spring.  
Booklet 109-BC, The Church Plans for Nursery Children (Burrow).

Place of meeting: Nursery Department

KINDERGARTEN: Mrs. J. H. Monday, Leader.

Texts: Vacation Church School Text: "My Home and Family," Roorbach.

Booklet 117-BC, The Church Plans for Kindergarten Children (McKee).

Place of meeting: Kindergarten Department.

PRIMARY: Mrs. W. A. Wooten, Leader.

Texts: Vacation Church School Text: "Learning from Jesus," Keiser.

Booklet 127-BC, The Church Plans for Primary Children (Baird).

Place of meeting: Primary Department.

JUNIOR: Mrs. Dorothy LaCroix Hill, Leader.

Texts: Vacation Church School Text: "Living in Our Community," Martin.

Booklet 147-BC, The Church Plans for Junior Boys and Girls (Butt).

5:30 p. m. Supper and Singing at "Rendezvous" (paid for by your registration fee of \$1.25).



# AS CONFERENCE ERS' CONFERENCE

H, SEARCY, ARKANSAS

MARCH 2, 1955

AM

7:30 p. m. Worship led by Pastor Host, Rev. Alvin C. Murray (chapel)  
Picture and Discussion "Day Camping", led by Mrs. Monday.

## Tuesday, March 1

9:00 a. m. Worship (chapel): led by Mrs. Hill.

12:30 p. m. Lunch and rest (District Directors meet with Conference Director).

3:00-5:00 p. m. Departmental Study and Discussion Groups (continued).

5:30 p. m. Supper (Find your own eating place.)

7:00 p. m. Meeting Problems in Our Children's World:  
"Helping Children Use Television," discussion led by Mrs. James S. Upton and Mrs. V. H. Merrick.  
"What We Did About Horror Comics," Mrs. Frances Winter (with questions and open discussion).

## Wednesday, March 2

9:30-11:00 a. m. Department Study and Discussion

11:00-11:30 a. m. Sharing and Worship led by Departmental Discussion Groups (chapel): "Calendar of important Events" for children and children's workers.

12:30 p. m. Lunch and Closing Time.

## Searcy Entertains

The Children's Workers' Conference for this year has been made possible by the willingness of the Searcy people of First Methodist Church to provide bed and breakfast for one hundred people; and the facilities of their church plant for holding the meetings.

We are indebted to Rev. Alvin Murray, the pastor host, and his people for the service they are rendering in providing this opportunity for children's workers of the North Arkansas Conference.

Those who desire entertainment must make request to the Board of Education for such entertainment and be assured that provision has been made. Please do not come expecting bed and breakfast unless reservation has been made and assurance has been given that provision will be made for such reservation. The reports February 17 indicated that much of the space for one hundred has been taken.

Those who are not able to secure such space will be able to secure reservations at the hotel or in tourists courts.

Many will be driving in for the activities.

## Begin At Beginning

A number of requests have come to our office with regard to persons coming in for part time in this program. We realize that there are many who cannot come for the entire program. The one request we have to make is that persons who plan to attend begin with the beginning of the program in order that they may get the most out of the program, as well as not to break into the program in a way as to disturb the ongoing setup. Since the leaders will begin on Monday afternoon to interpret procedures those who are to be in the program should have the introductory part in these activities. Our suggestion would be to make every effort to be present on Monday afternoon, Monday evening and Tuesday. We hope that most will be able to come at the beginning and remain through until the end.

The Monday evening program centering around a period of fellowship certainly will be one of the high points of the entire program, as well as the Monday afternoon session being the introductory period in each of the work groups.

## Institutes on Children's Work

The past two years the late summer and fall program of Christian education has started off with a series on Christian education in which the departments of the children's division have been given a place of large significance. Plans are



MRS. W. A. WOOTEN

already being worked out for such a late summer series of institutes and some leadership has already been secured for these programs, including a General Board staff member in the field of children's work.

Persons attending the Children's Workers' Conference will be preparing themselves to assist in these district institutes.

## Additional Activities

While the larger block of time in the conference will be given to the departmental group work periods, yet there are a number of activities in the program which will have special value for those who attend.

The first of these will be the fellowship meal at "Rendezvous". This will be a time for good fellowship and getting acquainted.

The pastor host, Rev. Alvin C. Murray, will be leading the group in a meaningful worship service at 7:30 p. m.

One of the outstanding developments in the field of children's work at the present time is in "Day Camping." Mrs. Monday will be leading the group on Monday evening in a study of "Day Camping".

## District Vacation School Institutes

Each district of the conference is to have a team of four participating in the Children's Workers' Conference, preparing themselves for leadership not only in their local churches but in their district programs. These leaders are to assist the District Superintendents and the District Directors of Children's Work in conducting Vacation Church School Institutes.

A number of the districts already have set up schedule for their Vacation Church School Institutes.



# THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



## THE BOY FROM CUBA

By Catherine Masters

"Oh, Robert," called Mrs. Hall, the minister's wife, "I have something to tell you! My nephew, Adrian Young, from Cuba, is coming next Friday to spend, perhaps, the whole summer with me, and I am going to depend on you to help me give him a good time."

"I'll do that!" promised Robert eagerly, and he went away very much puffed up with pride because Mrs. Hall, whom he specially admired, had asked him to help entertain her guest. Every day after that he was busy planning what he could do to make it pleasant for the boy from Cuba, and when Uncle Jack took him to Greenville with him on Wednesday, and on the way gave him a dollar to spend as he pleased, Robert decided to buy a game that he and Adrian could play at on rainy days. So Uncle Jack found a store that kept games, and left him there while he went on an errand.

As Robert stood at the counter selecting his game he noticed a boy about his own size standing near. He also was buying something, and one of the salesgirls gave him a package and some change at the same time Robert's was handed to him.

As Robert turned away he heard a piece of money fall and thought it had dropped from his hand. He stooped for it, but the strange boy was ahead of him and already had it in his hand.

"Here, that's mine," said Robert sharply.

"No, it's mine," said the other. "I saw it when it fell."

"I heard it fall, too," retorted Robert, "and I'm sure it's mine."

"See if you haven't all your change," said the strange boy gently, and Robert hurriedly glanced over the money in his hand. There ought to be fifty cents, he thought, but there was only twenty-five in change.

"I lack a quarter, so it's mine," he maintained.

"The girl gave me a quarter and a ten-cent piece, and I saw the quarter fall," persisted the other, "but rather than quarrel about it I would give you the quarter if it were my money; but it isn't, you see."

"Yes, I see!" sneered Robert hotly. "That's a good excuse for taking my money. I'd be ashamed to steal, if I were you!"

The strange boy's face flushed at this and his dark eyes seemed to look straight through Robert.

"I would be," he said quietly, and turning he walked off without another word.

Robert was still holding angry thoughts about the strange boy when he reached home, but when Uncle Jack took a small package from his pocket and handed it to him, he first looked puzzled, then flushed hotly, for it was the necktie he had bought when he first got to town which he forgot all about. That accounted for the missing quarter, and the other boy had been right.

"Oh, well, I'm sorry, but he's got the money, and as I won't ever see him any more it doesn't matter," Robert comforted himself, and soon forgot about it in preparing for the party Mrs. Hall was going to give for Adrian on Friday night. A get-acquainted party, she called it. Robert was to go early to help entertain, and he did. No other guest had arrived when he mounted the parsonage steps, and through the lighted window Robert saw Mrs. Hall and a boy talking together. Then the boy turned and Robert got a good view of his face and his heart seemed to jump up in his throat, for it was the boy he had called a thief in the store at Greenville, and he was Mrs. Hall's nephew, Adrian Young.

An instant longer Robert stood, then, very softly he tiptoed down the steps and out of the gate, and ran home as fast as he could.

Surprised at his sudden return, Robert's mother thought he must be sick, and as he complained of feeling bad she gave him a dose of medicine and put him to bed, where he sobbed himself to sleep sometime later. How he had counted on that party and now to have it end this way. Still he would rather be in bed than face Adrian and Mrs.

Hall.

The next morning Mrs. Hall called on the phone to know why Robert hadn't come to the party, and his mother explained that Robert was not feeling well. He wasn't. Moping around after breakfast, he wandered out to the grape arbor to study over the situation.

It looked dark. All the good times he had planned to have with Adrian must be given up now, for, of course, he wouldn't have anything to do with a boy who had accused him of stealing. And he would tell Mrs. Hall, and she would never, never like him any more.

"Hello!" said a voice. "Your mother said you were out here somewhere and for me to hunt you up. I'm Adrian Young and Aunt—" He stopped suddenly, for he had recognized Robert.

"I'll go back to the house if you'd rather," he ended abruptly.

"No; don't—go! I—I want to tell you that I'm sorry about that quarter," stammered Robert. "I thought it was mine, but it wasn't; I had bought a necktie and forgot about it. And I didn't know it was you; I thought you were a stranger."

"I was a stranger then," put in Adrian; "but father says we ought to treat everybody as if they were our neighbors, because they might be sometime, but I'm glad you found out I wasn't a thief."

"I'm awful sorry," said Robert.

"I was buying that game to play with you," he added, "but I guess you won't want to play with me now, and when Mrs. Hall finds out about it she won't ever like me any more."

"Nonsense!" said Adrian. "Of course I'll play with you, and I hope we'll be good chums. And as for Aunt Mary, she won't know anything about it if you don't tell her, for I don't intend to tell anybody; it's our secret and we'll just keep it. Now suppose we go try that new game."—Junior World

## MARCHWIND

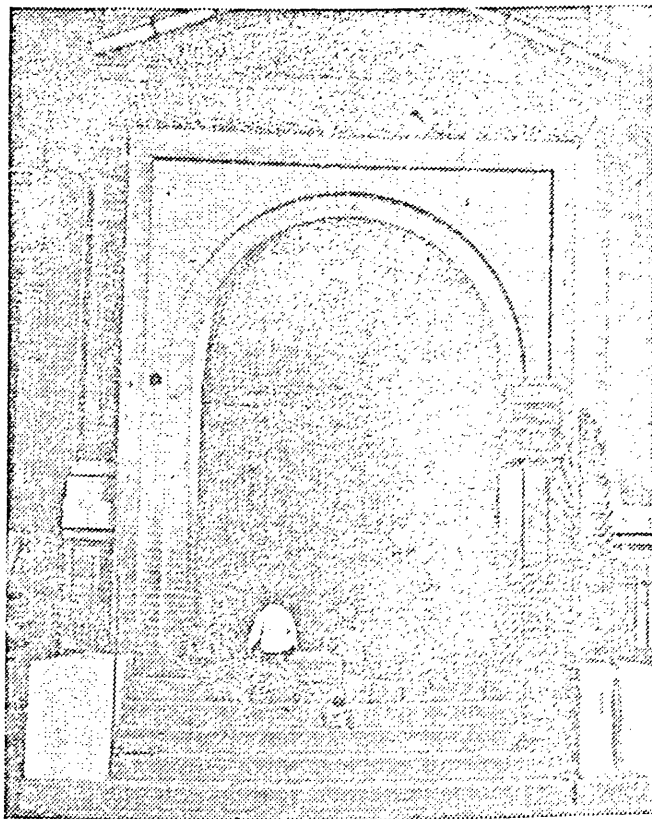
By Carolyn Hale Russ

When Marchwind comes romping  
with whistle and song,  
Magic shoes guide his way as he  
rushes along—  
The hilltop's one step, and but one  
to the sky  
Where lovely cloud-children in  
downy quilts lie.  
He pauses not there, his fleet pace  
he must keep,  
Till he wakes the cloud-children out  
of their sleep.

From pillows all fleecy they lift  
their fair heads,  
They loosen the tresses, and leap  
from their beds.  
Awake, with gay Marchwind they  
merrily play,  
And gather and circle and flutter  
away,  
Their filmy white laces, and dainty  
white frills,  
Swirling every so lightly far over  
the hills.

Faster and faster gay Marchwind  
gives chase,  
Faster and faster the cloud-children  
race,  
Still gathering and circling they fall  
in delight,  
While one little cloud-child goes up  
out of sight;  
Far up in the blue sky she runs  
quite away—  
Just a trace where the filmy white  
laces stray.  
A gay game! a wild game! to the  
cloud children throng,  
When Marchwind comes romping  
with whistle and song.

—Zion's Herald



## THE CHURCH IS FOR CHILDREN, TOO

"Early let us seek thy favor,  
Early let us do thy will;  
Blessed Lord and only Savior,  
With thy love our bosoms fill;  
Blessed Jesus, blessed Jesus!  
Thou hast loved us, love us still!"

## JUST FOR FUN

Anthony was a third-grader and needed help with his reading. He came to the helping teacher with a book he had chosen for the day. It was a pre-primer. He managed to read it quite well for the first ten pages which contained all of six or seven new words. The story went like this:

"See Betty ride  
"See Betty ride  
Mother, see Betty.  
See, See!"

Anthony stopped and remarked when he had finished that sequence, "Must have been a Mexican."—Childhood Education

ARKANSAS METHODIST

## LAFAYETTE DISTRICT OFFICERS HONORED

Lafayette District officers were guests of honor at a luncheon-program-business meeting of the Woman's Society of Christian Service, held at the Methodist Student Center at Lafayette.

Mrs. P. D. Lambert, president, of Crowley, spoke on the goals set by the officers and gave suggestions for attaining them in the 23 societies in the district.

Projects undertaken by the New Iberia group were discussed by Mrs. A. L. LeMaire, district recording secretary. Mrs. L. A. Cockram, district vice-president and secretary of Spiritual Life of the Lafayette WSCS, emphasized the importance of program planning and of prayer groups.

Mrs. George Thomas, secretary of promotion, announced that the 15th annual meeting of the Louisiana Conference of WSCS will be held at the First Methodist Church in Lakes Charles, March 16-18.

Mrs. D. B. Boddie, secretary of importance of training children in missionary personnel, spoke of the missionary education.

Guests of honor included Mrs. D. W. Poole, Conference WSCS secretary of Student Work, Rev. A. R. Branton, superintendent of the Lafayette District, the Rev. D. W. Poole, Frank Poole, Rev. D. B. Boddie, Rev. Robert Parrott and Mr. and Mrs. Jerry Fuller.

"New Ventures on Old Roads" was the theme of the program presented in the Center chapel. It was led by Mrs. B. L. Stokley, who was assisted by Mesdames Murray Smith, M. J. Verret, T. Y. Ramsay, C. E. Lamb, Harold Sorgenfrei and John Palmer.

During the business meeting, Mrs. M. Eloi Girard asked for reports of work from Mesdames O. L. Bassam, Tom Clark, J. A. Nolan, M. A. Reber, and W. J. Richard.

A nominating committee which is to prepare a slate of new officers was elected. Included on the committee are Mrs. Richard, Mrs. Cockram and Mrs. Raymond Price.

A benediction by Mrs. Cockram concluded the meeting.

## WOMEN IN THE CHURCH

By Mary Fowler

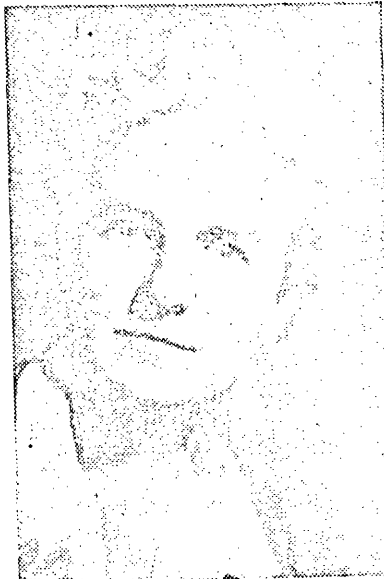
Pointing to the successful work of the Deaconess Order for women in the Methodist churches of Europe, especially in Germany and in Scandinavia, and to the Order of Sisters in the Church of South India, Mrs. S. K. Mondol and other women leaders of the Methodist Church in India are advocating the establishment of an Order of Deaconesses for church women of India who give full-time service to Christian ministry. These deaconesses, if organized, would serve in local parishes as assistant pastors, as leaders of religious education, as social workers or as nurses in the Church's hospitals and clinics.

When the World Day of Prayer (for missions) was organized 69 years ago, some \$70 were collected

## LOUISIANA CONFERENCE PLANS FIFTEENTH ANNUAL MEETING



MRS. C. I. JONES



MISS MARGARET BILLINGSLEY

The Fifteenth Annual Meeting of the Louisiana Conference Woman's Society of Christian Service will convene at the First Methodist Church, Lake Charles, on March 16, and will continue in session through the 18th.

Each society is entitled to one delegate, and societies having over 100 members may have one delegate for each hundred members. Registration for these delegates should be sent with \$5.50 to

Mrs. A. Boeh  
1928 Ninth St.  
Lake Charles, Louisiana.

Rooms in Lake Charles are very scarce, and ALL reservations for rooms should be made well in advance, and will be handled through the Housing Chairman,

Mrs. Nat Neville  
104 Eighth St.  
Lake Charles, Louisiana.

NO reservations will be made di-

rectly by the hotels or tourist courts, so please do not write them. Send all requests for room reservations to Mrs. Nat Neville.

Miss Margaret Billingsley will speak Thursday afternoon and at the Quiet Hour on Friday noon. Miss Billingsley has been Executive Secretary of the work in Japan, Korea and the Philippines for the Woman's Division of the Board of Mission of The Methodist Church since 1947. A native of Arizona, she is a graduate of the University of Arizona, and has graduate degrees from Scarritt College and the University of Southern California. Miss Billingsley served as a missionary in Korea from 1927-1941.

Mrs. C. I. Jones, New Orleans, Conference President, requests that everyone be especially prayerful for this meeting.—Mrs. E. E. Stewart, Conference Recording Secretary.

for the ministry to non-Christians. In 1954 the offerings had grown to \$434,000 and that sum was equally divided between missions in the U. S. A. and missions overseas. United Church Women—an arm of the National Council of Churches—which now sponsors the Day expects that the 1955 observance on February 25 will be held by church women in some 20,000 American communities. Their offerings will again be equally divided between home and foreign causes. Chief among the causes to be aided in America will be the training of leaders among the American Indians (including students in fourteen government schools on the reservations); service to migrant children and families in the farming areas; and training for rural pastors in the less-favored agricultural sections. Service to overseas groups will include a ministry to some 30,000 foreign students now in American colleges; and a Christian home and family life program among people of Asia and Africa.

A resolution authorizing the President to proclaim Sunday, April 3, 1955, a special day of prayer for

the "Men and Women in White" was introduced in the House of Representatives by Representative Antoni N. Sadlak of Connecticut. Mr. Sadlak said that the idea of a special tribute to doctors and nurses originated with "Mom" Bazinet, a youth worker of Hartford, Conn. Mrs. Bazinet conceived the plan during a stay in the hospital. She suggested the date because April is the birth-month of Dr. Joseph Lister, founder of antiseptic medicine.

A music teacher who studied in the United States in the 1952-53 school year under the *Crusade Scholarship* program of the Methodist Church, is back at work among Methodist in her native Argentina. Miss Lygia Rodriguez, daughter of an Argentine Methodist minister, not only is teaching music at Colegio Americano, Rosario, but is director of Christian education and counselor of high school girls on the campus and is in charge of an overall music program for nine Methodist churches in the Rosario area. A *Crusade Scholarship* enabled Miss Rodriguez to study at Scarritt Col-

## NEWS IN BRIEF

The Woman's Society of Christian Service of the McIntyre Methodist Church studied "India" during January, and the study was climaxed by the presentation of two filmstrips, "India, My Country" and "Today in Pakistan". Mrs. Byrl Moreland was in charge of the program. In addition to the films, reports were given by Mrs. L. E. Edward, Mrs. L. N. Johnson and Mrs. R. G. Milford.—Reporter

The Fitzgerald Woman's Society of Christian Service met February 3 at the church with Mrs. Ella Bush in charge. After reading the words of the hymn, "Break Thou the Bread of Life" as Mrs. T. E. Bruning played the piano, Mrs. Erma Commattee led in prayer. Mrs. Burning led the program, assisted by Mrs. Valliant. The business session was held and third quarter reports were made out by the officers. Plans were made for a study course in the near future. Fitzgerald is a 100 per cent Society.

After a prayer by Mrs. Valliant, the meeting came to a close.—Reporter.

The Woman's Society of Christian Service of Monticello has just completed an interesting and unusual study course on "Jesus' Teachings Concerning Women."

Mrs. James H. Hutchinson, the leader, had a number of helpful means of group participation, including a panel discussion, a true or false quiz and the game, "I've Got A Secret."

The course was completed February 13, with a family potluck supper with an attendance of one hundred and fifty, at which time the program included the film, "The Woman at the Well," and a play directed by Mrs. Claud Babbitt, entitled, "The Women at the Resurrection."—Mrs. A. C. Thompson

lege, and George Peabody Teachers College, Nashville.

The wife of an Indiana Farmer has won Protestantism's highest award to a layman. The 1955 Russell Colgate Distinguished Service Citation, given annually for outstanding achievement in Christian education, was presented on February 8 to Mrs. Doris Clore (Mrs. Herald) Demaree of Route 3, Franklin, Indiana. She was elected by vote of an electoral college of 1,400 church men named by Protestant denominations or councils of churches for this purpose. The presentation was made in Cincinnati at the annual meeting of the Division of Christian Education, National Council of Churches. The 1955 Christian "lay person of the year" has lived on a farm all her life. A grandmother, she has raised 3 children, a son now in the army, a son in the Indiana conservation department, and a daughter who has a family of her own on a nearby farm. Mrs. Demaree began teaching a Sunday school class in 1919. Since then her fame as children's work counsellor, educator and author has become nationwide.



# CURRENT NEWS IN ARKANSAS METHODISM

## RURAL LIFE CONVOCATION AT MT. IDA

The Town and Country Commission of the Little Rock Conference of the Methodist Church will hold its annual Rural Life Convocation at the Methodist Church in Mt. Ida, March 1, according to the Rev. C. R. Hozendorf, commission chairman.

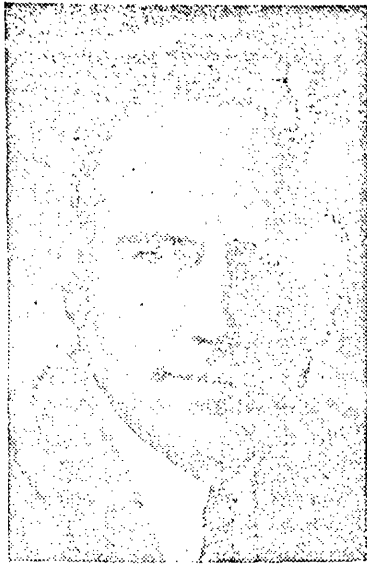
Principal speakers on the one-day program include Bishop Paul E. Martin, Head of the Arkansas-Louisiana Methodist Area; Dr. John Tyler Caldwell, President of the University of Arkansas; and Dr. Marvin Judy, Professor at Perkins School of Theology, Southern Methodist University.

The Convocation will begin at 10 a.m., with Brother Hozendorf presiding. The morning worship service will be under the direction of Dr. Cecil Culver, Superintendent of the Monticello District.

A statement of the purpose and over-all view of rural work in the conference will be given by the Rev. Ed Hollenbeck, Rison; Mrs. J. Russell Henderson, Little Rock; and Dr. Judy.

Rural work now being done will be discussed by the Rev. Alfred Doss, DeQueen; the Rev. Osborne White, Mt. Ida; and Polly Lassiter and Dot Kelly, both conference rural workers.

Mrs. Henderson, Vice-chairman of the commission, and conference President of the Woman's Society of Christian Service, will preside at the afternoon session when "Church and Community Agency Co-operation" is discussed by a panel composed of the Rev. A. N.



DR. JOHN T. CALDWELL

Storey, Executive Secretary of the North Arkansas Conference Town and Country Commission; A. W. Ford, Commissioner of Education of the State of Arkansas; C. A. Vines, Associate Director of the University of Arkansas' Agriculture Extension Service; and Dr. J. T. Herron, State Health Director.

"The Place of the Church in the Rural Community," will be Dr. Caldwell's subject when he speaks to the group Tuesday morning. Dr. Judy will speak on "A Look Ahead," at 2 p.m.; and the closing address of the day will be a message from Bishop Martin.

## DISTRICT RALLY IN FORREST CITY IN HOSPITAL CAMPAIGN

The rally for the Methodist Hospital Drive was held at The Methodist Church in Forrest City on January 24, Reverend Otto W. Teague, District Superintendent, presiding. After the opening prayer by Reverend J. J. Docker, Reverend Mr. Teague addressed the rally on, "Our Responsibility and Opportunity" in the Hospital Campaign.

H. K. Barwick from Wynne, District Chairman, was introduced and presented plans for each church to reach its hospital quota. Mrs. T. H. Tucker spoke on the interest of the women of the district in the Hospital Campaign.

Rev. E. J. Holifield, Superintendent of the Jonesboro District brought a challenging message based on the story of the Good Samaritan. After the showing of the film on the work of the hospital, T. G. Bratton closed the meeting with prayer. — Reporter, Charles W. Lewis.

## MINISTERS' WIVES, CAMDEN DISTRICT, MEET

The ministers' wives of the Camden District met at the home of Mrs. W. Neill Hart, of El Dorado, on February 15th, with the ministers' wives of the El Dorado area as co-hostesses. Mrs. Charles Ashcraft presided, and gave a devotional using Luke 10:38-42. The

## DR. RIPPY AT 1ST CHURCH LITTLE ROCK

Dr. M. Leo Rippy of Nashville, Tenn., Director, Department of Christian Education of Adults in the Division of the Local Church of the Board of Education, was at The First Methodist Church in Little Rock last week for a series of meetings.

Wednesday afternoon he met with the Commission on Education in a very helpful and instructive session. Mrs. H. H. Thompson is the Director of Christian Education in First Church.

At a six o'clock dinner meeting, Dr. Rippy delivered an address to 125 young adults. Dan Cummins is Superintendent of the Adult Division. Dr. Rippy is a very entertaining and informative speaker. His visit to First Church was appreciated by all who heard him.

new officers are: President, Mrs. Charles Ashcraft; Vice-President, Mrs. David Hankins, Jr.; Secretary-Treasurer, Mrs. Charles Baughman, and reporter, Mrs. J. D. Montgomery. Mrs. M. E. Scott suggested a question box and group discussion at the next meeting which will be held in the Camden area in May.

The dining table was lovely in Valentine decorations and the idea was further carried out in tiny basket favors. Each one present made a valentine and wrote an original verse on it, and a plant was given as a reward for the best. — Reporter.

## PLEDGES TO HOSPITAL BUILDING CAMPAIGN IN NORTH ARK. CONFERENCE

It is a rather interesting fact that the first church in the three Methodist Annual Conferences which support the Methodist Hospital to double its quota in the building campaign is The Methodist Church in Marion, Arkansas, in the North Arkansas Conference. The motion to accept the church's quota of \$3,200 was made by J. F. Fogleman who has been a member of the Board of Trustees of the Hospital from Arkansas for 35 years. Mr. Fogleman's motion also included the suggestion that the church pay double the quota, or \$6,440. The Board enthusiastically voted for the motion.

Ninety churches in the three supporting Conferences have already pledged or over subscribed their quotas. Thirty-two of these are in the North Arkansas Conference. In addition to the church at Marion the following churches in the North Arkansas Conference have reported their quotas:

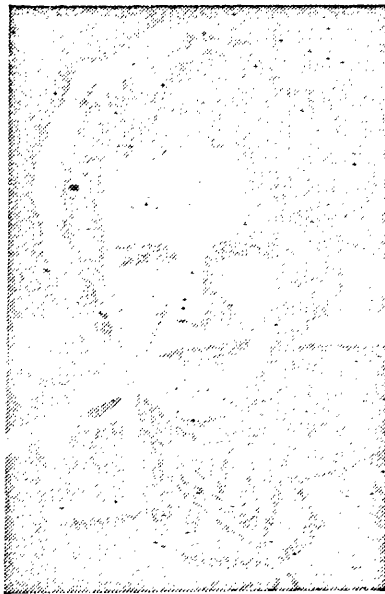
Calico Rock Circuit, the Rev. Charles Casteel, \$400; City Heights and Bethel, the Rev. Felix Holland, \$280; Scotland Circuit, Shirley Church, the Rev. Tom J. Cowan, \$40; Rogers Central, the Rev. Vernon E. Chalfant, \$1,110; Goddard Memorial, the Rev. Alfred A. Knox, \$3,000; Griffin Memorial, the Rev. Clyde Crozier, \$750; Alpena-Omaha, the Rev. C. S. Laster, \$102; Bentonville, the Rev. H. E. Pearce, \$1,140; Gentry, the Rev. W. W. Gibson, \$460; Hartford, the

Rev. Ernie C. Rance, \$240; Viney Grove-Cincinnati, the Rev. Charles Walters, \$119; Elaine-Mellwood-Wabash, the Rev. S. G. Watson, \$1,200; Booneville-Cole's Chapel, the Rev. W. J. Spicer, \$1,180; Huntington, the Rev. M. L. Edgington, \$150; St. Paul-Fort Smith, the Rev. J. H. Toggard, \$700; Kibler-Bonanza, the Rev. C. R. Nance, \$140; Lavaca-Central, the Rev. J. E. Thomas, \$240; Mulberry, the Rev. W. L. Byers, \$300; Osceola, the Rev. W. O. Scroggin, Jr., \$4,500; Prairie View Circuit, the Rev. J. P. Parker, \$260; Blackfish Lake, the Rev. J. W. Glass, \$612; Black Oak, the Rev. H. O. West, \$300; Blytheville First, the Rev. H. Eggensperger, \$9,000; Blytheville Lake Street, the Rev. H. M. Sanford, \$600; Joiner, the Rev. E. E. Stevenson, \$1,050; Weiner, the Rev. A. C. Brannon, \$750; Gainsville Circuit, the Rev. W. C. Smith, \$59; Hardy, the Rev. G. L. McGehey, \$190; Imboden-Smithville, the Rev. R. A. Simpson, \$400; Rector Fourth Street, the Rev. Y. D. Whitehurst, \$247; and Harrison, the Rev. H. J. Couchman, \$2,000, \$200 more than the quota.

Campaign leaders hope the more than 1,600 churches in the three conference served by the hospital will reach quotas totaling \$1,500,000 by Sunday, March 6, the date designated as "Victory Sunday."

In addition, leaders in the Memphis trade area are seeking \$1,000,000 of pledges outside Methodist church circles. The drive must raise

## MISS DUNLAP GIVEN THIS IS YOUR LIFE REWARD



MISS EMOGENE DUNLAP

Taken by complete surprise last week at the regular monthly family night supper at First Church, Malvern, was Miss Emogene Dunlap, director of Religious Education of the church, when her life story was revealed on a mock "This Is Your Life" show. The show was planned and in charge of Mrs. Rufus Sorrells and Miss Eliz-

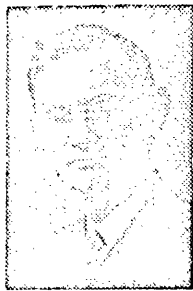
\$2,500,000 in pledges to enlarge the hospital from 300 to 500 beds and to make other much needed improvements.

abeth Goodman, who acted as master of ceremonies for the show, which was carried on very much like the TV show of Ralph Edwards.

Those appearing on the program, who have contributed to Miss Dunlap's life were: Mrs. Arch Moore, her aunt of Fordyce; Mrs. Inez Mallory, another aunt from Pine Bluff; Johnny Dunlap, her brother of Holly Springs, Miss.; Mrs. Charlene Dixon Hickmon of Hot Springs, a schoolmate through her 12 years of elementary and high school; Mrs. Frances Cooke McCracken of Stuttgart, a very close friend and college classmate; Pleas Sturgis, a lifelong family friend of Arkadelphia; Mr. and Mrs. L. M. Mange, life-long friends of this city and Miss Ella Goza of this city, whom Miss Dunlap studied under in high school.

Telegrams and letters were read from other close associates of Miss Dunlap, who were unable to attend. They included Miss Mary Ann Mange of Houston, Tex.; Rev. Roy Faucett, Secretary of Board of Education of the Little Rock Conference; Dean T. L. Smith of The College of the Ozarks in Clarksville; Stuart Leroy Anderson, president of the Pacific School of Religion in Berkeley, California.

At the conclusion of the program friends presented the honored guest with an Elgin wrist watch, a recording of the program and a scrap book identical to the one used on the famed TV program.



By  
Rev. R. A. Teeter

## Saw

### A Slick Rock

with a man on it just above a beautiful waterfall. He didn't stand there very long. He slipped off and went over the falls to a serious injury. The beauty of the place could be seen better from a place of safety than from the place of danger but the fellow wouldn't believe it. He could have profited from the experience of others but he didn't. It was his choice, of course, but he suffered because he made the wrong choice.

The beauty and grandeur of nature are often closely associated with danger in the natural world. The climbers of Mt. Everest had to incur danger in order to gain the breath-taking view from its top. That can be said of thousands of other explorers and discoverers. But the true adventurer does two things. First he gets a sane idea of what he will find when he has incurred the risk and conquered it, then, he reduces the risk to a minimum. He never allows himself to become a senseless daredevil.

This is true also of the beauty of life in general. Its mountain tops cannot be reached except by effort, adventure, danger. There is always some danger of falling when you are climbing, but the stepping stones are not slippery and treacherous. They are stable and secure. The beauty of life can be seen better from them than anywhere else.

Our most senseless mistake is to try to stand on the slippery places above the falls of evil and ugliness. The values of life can never be seen properly from there. There is no adventure in it. The depths of sin and shame have already been plumbed. The record has been made plain. There is no place to go from the slippery places above that fall except down—over the falls. Of those who stand there the psalmist said: "set in slippery places. . . brought into desolation in a moment."

## DISTRICT MEETINGS OF DISTRICT PEACE WORKSHOPS

Following are the dates and places of meeting of the District Peace Workshops in the Little Rock Conference as announced by Rev. David Hankins, chairman of the Little Rock Conference Board of World Peace, and Mrs. George Meyers, Little Rock, Little Rock Conference Woman's Society Christian Social Relations secretary. These two groups are co-sponsors of the workshops.

Hope District, March 8th  
9:30 A.M. Fair View Church,  
Texarkana  
2:30 P.M. Locksburg  
7:30 P.M. Prescott  
Arkadelphia District, March 8th  
7:30 P.M. Prescott  
Camden and Monticello Districts  
Joint Meeting March 10th  
7:30 P.M. Fordyce  
Pine Bluff District, March 11th  
7:30 P.M. Wesley Church,  
Pine Bluff  
Little Rock District, March 14th  
7:30 P.M. First Methodist  
Church, Little Rock

Dr. Carl D. Soule, Associate Secretary of General Board of World Peace is to be guest speaker in the meetings.

## MEN'S MEETING AT CARR MEMORIAL

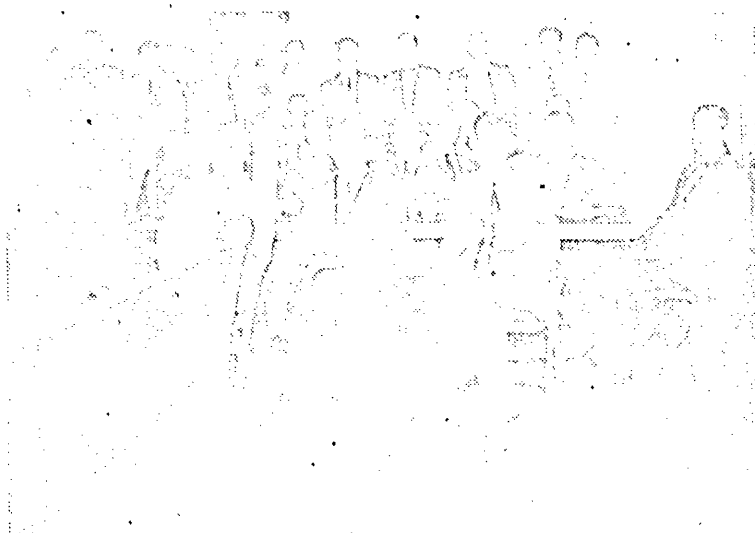
The men of Carr Memorial Church (Pine Bluff) held their regular monthly meeting Thursday, February 3rd. Supper was served to 42 members and visitors by Circle No. 1 W.S.C.S. A delightful entertainment feature was several marimba solos rendered by Miss Barbara Chalfant accompanied by Mrs. Major Akenhead. Both are members of Carr Church.

The principal speaker was Prosecuting Attorney Pat Mullis who spoke on "The Duty of a Christian as Concerning Government Affairs." Interesting talks were also made by two members of the City Police Department, Desk Sergeant Doyle B. Cheshire and Lieutenant John E. Tolbert of the Traffic Department.

We believe this to be the oldest organization of its kind in Arkansas Methodism. It was organized in 1923 and has run successfully, without serious interruption since that time. Several of the original members are still active in its program. Meeting time is each first Thursday, 7:00 p. m.

Visitors are always welcome.—Floyd Clay, President of Brotherhood

## BIBLE CLASS AT TRUMAN GROWING



On the first Sunday morning in November 1954 a new Church School class was begun in The First Methodist Church at Trumann, Arkansas. On that morning five men and their teacher met at 8:30 and after about 20 minutes of good fellowship together they came together for class discussion and study. The enrollment of this class at present is 47, and new members are added almost every Sunday. This promises to be one of the strongest and largest classes in the

entire Church School before very long.

On the first Sunday morning in February — just three months from the day the class met for the first time — 33 men met for an early morning breakfast consisting of ham, eggs, hot biscuits, coffee, and jelly which was cooked and served by the men themselves.

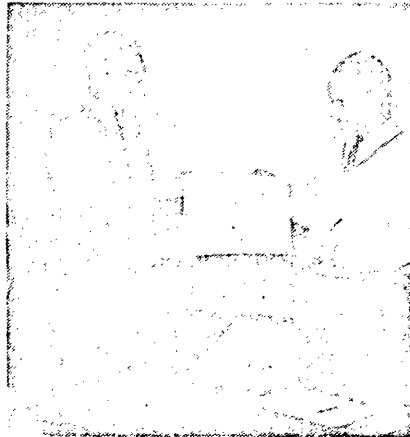
The officers of the class are: Paul Clayton, President; Rex Smith, Secretary; William L. Mann, Teacher. Rev. A. W. Harris is the minister.

## METHODIST MEN AT CORNING RECEIVE CHARTER

The men of the Corning Methodist Church have been meeting since November of 1954 and are now a member of National organization of Methodist Men. In our meeting, the 24th of January, our pastor, presented the charter to the president of our local organization, Mr. R. A. Reed.

Mr. Joe Gallegly spoke to the group on some of the ideas of Communism and gave some interesting contrasts in their form of government and ours. It was brought out that in America we believe in the right of the individual, and that this has its foundation in the Christian Religion.

We are looking forward to great things in our church—through the efforts of the Methodist Men. We covet your prayers for our new organization.—Reporter.



L. to r.: Rev. Byron McSpadden presenting charter to R. A. Reid, president.

## AREA CIRCULATION CAMPAIGN SUPPLEMENTARY REPORT NO. 2

THROUGH FEBRUARY 19TH

Little Rock Conference

Charge and Pastor	New	Re- new.	Present Total
<b>ARKADELPHIA DISTRICT</b>			
Present District Total—1322**			
Arkadelphia Ct., Robert Langley	1		25
Fountain Lake-Piney Grove, J. W. Carnell	3	11	19
Glenwood Ct., J. A. Wade	3		40**
<b>CAMDEN DISTRICT</b>			
Present District Total—2523**			
Bearden, C. D. Cade	1		36**
Camden, First Ch., R. B. Moore	1		106
Stephens, Doyle T. Rowe	2		55**
<b>HOPE DISTRICT</b>			
Present District Total—1399			
Fouke-Boyd, Bun Gantz	2	1	7**
Hope, Virgil D. Keeley	1		202**
Locksburg Ct., J. R. Callicott	2		30
Prescott Ct., L. O. Lee	1		21
<b>LITTLE ROCK DISTRICT</b>			
Present District Total—2734**			
Benton, Parkview, Joe R. Phillips	1		26*2
Des Arc, F. W. Reutz	1		28
<b>LITTLE ROCK</b>			

Asbury, Elmer L. Thomas	3	12	155
Hunter Memorial, Fred L. Arnold	1		72
Pulaski Heights, J. Kenneth Shamblin	2		83
Mabelvale, Charles Ramsey	1		23
<b>MONTICELLO DISTRICT</b>			
Present District Total—1350**			
Dumas, R. A. Teeter	1	63**	
<b>PINE BLUFF DISTRICT</b>			
Present District Total—1610**			
<b>PINE BLUFF</b>			
Carr Memorial, Cagle Fair	1		81**
First Church, Kenneth L. Spore	1		218**
Sheridan, Bryan Stephens	1		80**
<b>North Arkansas Conference</b>			
<b>BATESVILLE DISTRICT</b>			
Present District Total—1041**			
Calico Rock, Charles Casteel	1		42**
Cave City-Sidney, W. Frank Shell	1		27**
Cave City Circuit, Ivan R. Wilson	1		27
Mountain Home, Benjamin C. Few	14	13	32
Tuckerman, Golder Lawrence	1		48**
<b>CONWAY DISTRICT</b>			
Present District Total—1584**			
Conway, First Church, Joel Cooper	1		151**
Morrilton, First Ch., David Conyers	1		118**
Pottsville, Wm. C. Hightower	2		28
<b>FAYETTEVILLE DISTRICT</b>			
Present District Total—1162			
Fayetteville, Cent'l, Robt. E. L. Bearden	12	162	
Springdale, George Ivey	1		109**
<b>FORREST CITY DISTRICT</b>			
Present District Total—1329**			
Forrest City, Raymond Franks	1		129**

Helena, E. B. Williams	2		94**
West Memphis, J. Ralph Hillis	2		42
Wynne, Harold D. Womack	2		74
<b>FT. SMITH DISTRICT</b>			
Present District Total—1808			
<b>FT. SMITH</b>			
St. Paul's, J. H. Hoggard	2		64**
New Hope-Mt. View, W. T. Watson	6	4	24
Van Buren, City Heights-Bethel, Felix Holland	2		31**
Waldron, First Ch., Oscar J. Evanson	1		44
<b>JONESBORO DISTRICT</b>			
Present District Total—1632**			
Dell Ct., E. H. Hall	1	4	32**
Jonesboro, First Ch., Ethan Dodgen	2		131
Leachville, J. E. Linam	3		43**
<b>PARAGOULD DISTRICT</b>			
Present District Total—957			
Boydsville, Gus Evans	1		16
Corning, Byron McSpadden	1		46**
Imboden-Smithville, James Beal	2		41*
Paragould, East Parish, Marvin Thompson	6		24
St. Francis, D. Kern Johnson	1		24
<b>SEARCY DISTRICT</b>			
Present District Total—1414**			
Jacksonville, Harold Spence	2		98*2
Judsonia, James T. Fleming	2		17
McCrory, W. M. Womack	3		69**
McRae Extension, J. M. Talkington	4		4
Scotland Ct., Tom J. Cowan	1		12**
Valley Springs Ct., Alvin Gibbs	13	1	21

# METHODIST YOUTH

## YOUNG PEOPLE SPONSOR INDIAN CHRISTIAN CONVENTION

The Intermediate young people of The First Methodist Church, Lafayette, sponsored an Indian Christian Convention on Sunday, January 23. Several of the women of the church served a delicious Indian-style meal that consisted of rice, chicken with curry, ginger bread and tea. Special delicacies such as raisins, coconut, bacon, peanuts, potato sticks, etc., were placed so that each person could choose what he wished to add to his main dish.

After the meal, several psalms, set to music in The Methodist Hymnal, were sung by the group.

Miss Alexa McCain, a missionary who spent four years in Lucknow, India, at Isabella Thoburn College, gave a delightful talk. Miss McCain taught literature, had overall supervision of the classes in religion and did work in the library, advising students on reading material at Isabella Thoburn College, the highest ranking Woman's College in the East. She told of her first experiences in India, about Isabella Thoburn College, and about some of her personal contacts with the people.

Everyone thoroughly enjoyed Miss McCain's talk and were happy to have had someone with them who had actually been to India, the country about which the young people were studying in January.—Jerry Fuller

## WITH THE SUB-DISTRICTS Monticello

The Monticello Sub-District met on February 7 at the Star City Methodist Church.

The Star City group gave the program on "The United Nations", with Rev. Phil Pierce speaking on "The Duties of a Christian to the United Nations". Iva Spring read letters from a girl in Kashmir and boy in Jakarta, Indonesia, expressing their appreciation to the United Nations.

Churches represented were: Rock Springs, Mountain Home, Wilmar, Monticello and Star City.

After the business session the group met in the recreation room for recreation and refreshments.

The next meeting will be held on March 7 at the Wilmar Methodist Church. The program will be on "The Methodist Church".—Hattie Cathrine Chambliss

## Seba-Scott

The monthly meeting of the Seba-Scott Sub-District was held at Hackett with Hackett Circuit presenting the program on "We are attendance banner. The total attendance was 74.

The next meeting will be held at Mansfield on March 10. A council meeting will also be held at Mansfield on February 28.—Frances Thomas

## New Orleans Sub-District In Inter-racial Meeting

The February meeting of the New Orleans Sub-District was held on Tuesday, February 8, in the Science Building of Dillard University with an overflow attendance.

Rev. R. W. Calvin, Peoples' Community Center, led in community singing. Dr. N. T. Hardy, district

## NATIONAL CHRISTIAN WITNESS MISSION CONFERENCE

More than 1,000 youth and adult leaders are expected to take part in the sixth annual National Christian Witness Mission Conference in session February 24-28 in Columbus, Ohio, sponsored by the Methodist Church.

Approximately 250 Methodist delegates have been named from outside Ohio, it was announced by the Rev. Howard Ellis, staff member of the denomination's Board of Evangelism, Nashville, Tenn., who will help direct the conference.

At least 500 Methodist youth, ministers and adult counselors of the Columbus District are planning to participate in a "learn by doing" weekend evangelistic mission throughout the city, Mr. Ellis said.

They will be joined by 200 other Ohio Methodists, the out-of-state delegates, and representatives of other denominations. The conference is linked to Methodism's churchwide "youth emphasis" program.

superintendent of the New Orleans District, Central Jurisdiction, led in the opening prayer.

Miss Elise Stumpf announced that the next Sub-District meeting will be an Easter program, and Charles Bowers stated that their next meeting will be District Conference in Franklinton. Both are Sub-District presidents. Miss Jacquelyn Bolden spoke on the activities of the Sub-District. Malcolm Genet, Sub-District representative, also spoke. Dr. N. A. Holmes, professor of Religion at Dillard, told of some of the history of Dillard University. He said the college plans to enrich the spiritual life of the campus with a one-half million dollar chapel.

Samuel Biggers led in prayer and Charles Bowers read the scripture. Miss Stumpf led in the interpretative reading.

Special appreciation was expressed to Rev. Glendon R. Messer, pastor of Elysian Fields Church, New Orleans, for his service as program chairman.—Edward Mullet, Publicity Chairman.

## GAIN IN MYF MEMBERSHIP

The most significant gain in the membership of the Methodist Youth Fellowship in more than twelve years was reported in 1954.

The gain was 69,936 with 100 of the church's 102 annual conferences reporting.

As the current Youth Emphasis continues to pick up momentum, it is anticipated by the staff of the Youth Department of the General Board of Education that many more young people will be won to Christ and the MYF during this quadrennium.

Young people in the church are increasingly showing a concern for youth outside the church in two important ways: (1) They are attempting to make their local MYF programs so attractive that youth outside the church will want to identify themselves with the MYF; (2) they are trying to win unchurched youth to Christ.

"The Youth Emphasis has succeeded in large measure in deepening and strengthening the faith

## WANTED: 50 YOUTH FOR 3 YEARS

For three years of service each overseas, 50 young people are now being recruited as the "Fellowship of Christian Service, Class of 1955," by the Board of Missions of the Methodist Church.

These young men and young women should be unmarried, between 21 and 28 years of age, should have completed college work, and should be church members *not necessarily Methodists*. If you know such young people, ready to take six weeks of training this summer and to go to the field next fall, please communicate with Dr. M. O. Williams (for men) or Miss J. Marguerite Twinem (for women) at 150 Fifth Avenue, New York 11, New York.

## RURAL INSTITUTE SERVES BRAZIL YOUTH

Almost one-third of the students this year at the Evangelical Rural Institute, a comparatively new Methodist school at Itapina, in southeastern Brazil, are preparing for Christian service in rural churches.

Besides the fifteen enrolled in the Christian workers course, others in the student body of fifty are being trained to teach in primary schools in the country villages and, in some cases, to organize schools.

The Institute was opened in 1947 as a self-help school for rural boys and girls fifteen years or older. The Rev. Arthure T. Peterson, Jr., of Knoxville, Tenn., the missionary director for several years, says the school seeks to enable rural youth to gain a basic education, to foster an appreciation for rural life, and to show how country living can be made happier, healthier and more profitable.

Religion, primarily methods for rural church development and teacher training are only two of the courses the institute offers to train young persons to return to villages and farms, prepared to lift educational, economic and cultural levels, Mr. Peterson says.

"The school is in the heart of a rural area," he points out, "so the teaching is geared to an overall rural program. The curriculum includes, reading, writing, arithmetic, agriculture, health, sanitation and manual training."

In agriculture courses, boys learn farm management, the use of simple farm machinery and ways to combat plant and animal diseases. Both boys and girls learn gardening and animal husbandry. Manual trades instruction includes shoemaking, carpentry and brickmaking. Among the courses for girls are sewing and home economics.

"All aspects of the work are used as doorways to the presentation of the abundant life in Christ," Mr. Peterson says.

To meet the yearly cost of about \$150, each student works four hours a day and pay only about \$30 in cash. Scholarship are provided through churches and individual donors.

From two rundown farm buildings on the 265-acre tract, the Institute has grown, partly by student labor, to include a boys dormitory, two houses, a storage building, other buildings, fences and farm equipment.

of youth," it was said by the Rev. C. Glenn Mingleddorf of the Youth (Continued on page 15)

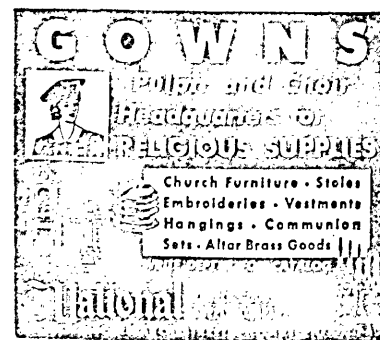
Asia, Africa and South America are the areas to which these special missionaries will be sent for three years service. The types of skills required are: teaching, the ministry, medicine, nursing, religious education, secretarial knowledge, agriculture, social work. Particular groups or individuals sought include:

- laboratory technicians (3) for medical centers, for Africa, Pakistan
- business assistants (2 men) for offices in Korea, Congo
- public health nurses (2) for Africa
- Philippine Islands
- organ teacher (1) for Brazil
- high school and junior high teachers (23 women) all subjects, every mission country
- religious worker, English teacher (1 man) for Okinawa
- group work with youth (2 men) for Africa, Chile
- teaching agriculture, high school level (3 men) for Brazil and Philippine Islands
- dietician (1) for Korea
- college English teachers (6) for Korea, Japan, Brazil
- auto mechanic, audi-visual equipment operator (2 men) Brazil and many other with other church-related skills, everywhere.

## WANTED TO BUY

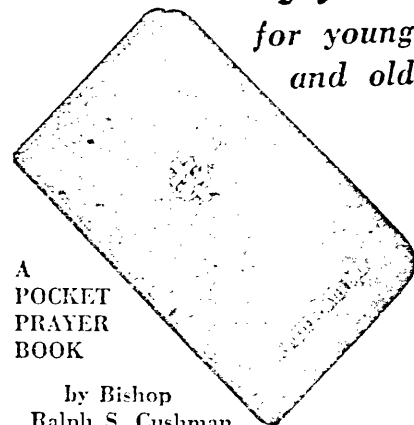
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Rt. 1, Cabot, Ark.



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for young  
and old



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ARKANSAS METHODIST



## OBITUARIES

**BEVILL**—Joseph R. Bevill was born in Webster Parish on March 31, 1882, and passed away on January 20 1955. He moved to Haynesville in his early manhood and was married to Miss Mildred McEachern on June 17, 1914. Here began a marital union which lasted over 40 years and was a wonderful example of love and devotion. Mr. and Mrs. Bevill lived in Haynesville all their married life.

Mr. Bevill was most active in church, civic and Masonic affairs. He was also active in the early development of the oil industry in Haynesville and later in Lisbon. He was always an inspiration to his preacher. After church he would take his pastor by the hand and say: "Well, preacher, that was a good sermon today." He loved his church. When his first became a member of the Official Board of the church, he was the youngest steward on the Board. He was chairman of the Board more than once. Through the years he gave of himself and his substance for the support of the church. The cornerstone of the church, erected in 1922, carries his name as chairman of the Building Committee.

Mr. Bevill loved life, he loved people, he loved preachers, he loved the church. This leads us to the greatest of his loves: He loved God. We can but say: "A prince has fallen this day in Israel."

In addition to his wife he is survived by three sisters, Mrs. Anna Morgan, New Iberia, Mrs. Burt Kendrick, Shreveport and Mrs. A. C. Baucum, Haynesville; three brothers, Will Bevill, A. T. Bevill and Lloyd Bevill, all of Haynesville. —Jack H. Midyett, his pastor

**EDGINGTON**—Mrs. Julia Frances Edgington was born November 30, 1866, in Clark County, Arkansas, near Arkadelphia. She was the oldest child of Mr. and Mrs. L. L. Karr. These were reconstruction days and there was very little opportunity for any education. Her education was obtained in the difficult field of experience.

In late teen age she was married to a Mr. Dowling. To this marriage was born one son, Archie Dowling of Sulphur, Oklahoma. She later was married to Ora Edgington. To this marriage were born six children, two sons and four girls. Three of these children died in infancy. The three remaining are Rev. M. L. Edgington of Huntingon, Arkansas, Mrs. George Maness of Sulphur, Oklahoma and Mrs. J. T. Muse of Bradford, Arkansas.

Since November 25, 1903, Mother had called DeQueen, Arkansas, her home. She was away for only brief visits until two years ago when it was found that she could no longer stay alone. She loved her home and her neighbors. Everyone knew her as a friend who was always ready to help in the time of need when possible.

We miss her, but we will not grieve for her as she has gone to the home for which she worked through the years. We feel rather that we should rejoice with her in her triumph.

She left this world January 18, 1955 and her body was placed beside that of our father in the Avon Cemetery four miles north of DeQueen. Services were held by Dr. W. Henry Goodloe and Rev. Alfred I. Doss. Her body has gone back to dust, but her spirit has gone back to God.—M. L. Edgington

**MCMILLIN**—Mrs. Julia McMillin was born in Davis County near Owensboro, Ky., and came with her parents, the late Mr. and Mrs. George W. Davis, to Arkansas when a child. She had been a member of the Methodist Church at Roe since the age of 12. She was married to J. E. McMillin on December 26, 1914. To this union two children were born, George Edward and Edna Mae, who with her husband, survive her. She departed this life on November 6, 1954, at her home in Pine Bluff where she resided in later years. Funeral services were conducted in the Methodist Church at Roe on November 8 by her pastor.

In the passing of Mrs. McMillin a great soul has gone from our midst for she was an active and devoted Christian. She loved her church and many tokens of this love remain in the church, among them a library and a large Sallman's Head of Christ.

Mrs. McMillin suffered a great deal during the last few years, but she bore it without a murmur. It was an inspiration to visit her for she knew and loved to talk about the things of God.

She rests from her labors and her work remains in our midst.—W. C. Lewis, her pastor.

**BOCK**—Edgar Bock passed away suddenly recently in Clarendon in the hotel where he had made his home for a number of years. He was a retired gin operator and for years was a civic and church leader of Clarendon. He was willing to lend a helping hand for civic benefit or to his fellowman. He was a member of the Methodist Church, Lions Club and the Walter Boswell chapter of the Masonic lodge. He served as a justice of the peace for many years. He was a faithful member of the choir of his church until his health failed. We was a former member of the Board of Stewards of the church.

Mr. Bock leaves two brothers, J.

I. Bock and W. F. Bock of Roe, and three sisters, Mrs. Jim Dixon of Bartlesville, Okla., Mrs. Jack Estes of Neosho, Mo., and Mrs. Gentry Edmondson of Marshall, Texas.

Funeral service were held at the Roe Methodist Church by the pastor, Rev. W. C. Lewis, assisted by Rev. L. F. LeFevers, pastor of the Clarendon Methodist Church. Burial was in Roe cemetery.—W. C. Lewis

## GAIN IN MYF MEMBERSHIP

(Continued from page 14)

Department staff. "This has resulted in their sharing this increased faith intelligently with others."

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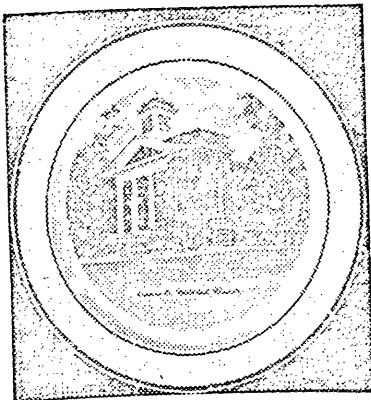
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# The Sunday School Lesson

REV. H. O. BOLIN

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LESSON FOR MACRH 6, 1955

## THE FELLOWSHIP OF CHRISTIAN LOVE

READ THE ENTIRE LESSON FROM YOUR BIBLE:  
Acts 2:42-47; Colossians 3:12-16; I John 4:7-8.

MEMORY SELECTION: *Beloved, if God so loved us, we also ought to love one another.* (I John 4:11)

This is the tenth lesson in fifteen sessions UNIT V: "CHRISTIAN TEACHING." As the name implies, this is a unit of study and each lesson marks a further step in the development of the general theme. That is why it is necessary to have all of them in mind as we progress from lesson to lesson. The lesson subjects thus far is as follows: "The Bible, Our Authority"; "The Living God"; "Christ, the Son of the Living God"; "The Work of the Holy Spirit"; "Man's Nature and Need"; "The Grace of God"; "The New Life in Christ"; "The Church and Its Sacraments"; "The Church Proclaims the Gospel," and the lesson for today — "The Fellowship of Christian Love."

No one should begin either studying or teaching a lesson without having some aim in mind. Some one has well said, "He who aims at nothing hits what he aims at—nothing." The aim of this lesson has been well stated in the Adult Student: "To help adults see the place of fellowship in the Christian life."

### A Look at The Scriptures

Our first passage (Acts 2:42-47) tells of some of the early practices of the disciples. There were four things to which these early believers devoted themselves. First, they devoted themselves to the teachings of the apostles. This was very necessary. The New Testament had not been written, but the men who had seen and heard the Lord were still alive. It will be remembered that no one could become an apostle who had not seen and heard Jesus. Paul did not have the privilege of closely associating with Christ while he was here in the flesh, but he did have a vision of the Lord and heard his voice at the time of his conversion. Most of the apostles had been closely associated with Jesus and had heard his teachings on various subjects over and over again. That is why teachings were so important.

The second thing these early Christians always observed was fellowship. This idea of harmonious fellowship is as old as the Christian movement. On the Day of Pentecost, Jews had assembled in Jerusalem from all over the Roman Empire. They spoke the various languages of the countries from which they came. When the Holy Spirit was poured out on the disciples, they began to preach and testify. A miracle was performed. These disciples only knew one language. The Jews who had assembled there from various countries and who spoke the languages of the countries from which they came, heard the gospel in their own tongue. This was a miracle performed either on the speakers or on the hearers. A second miracle was performed with regards to this sit-

uation and that is, that there was such a wonderful fellowship between people who spoke different languages. There was a fellowship of good will, co-operation, and generosity within the entire group.

The third thing these early Christians observed was the breaking of bread. They continued certain acts of worship in the Temple, but in addition to these they met in each other's homes. These home services were something like cottage prayer meetings plus potluck luncheons. These luncheons consisted for the most part of bread, vegetables and fish. They closed each of these evening meals with the Communion of the Lord's Supper. The last thing they mentioned in these observances is prayer. These early disciples made much of prayer.

Not only did these early Christians get together in a spirit of fellowship and co-operation, but we are told that they had all things common. They sold their possessions, pooled their resources and made distribution to each one as he had need. Many modern Communists like to point to this passage and declare that the early Christians were Communists. There could be no greater falsehood. In the first place this pooling of resources on the part of the early Christians was on a voluntary basis, while Communists are forced to surrender their private property. These early Christians were led to do what they did by faith and love. They loved God and believed that Christ was a full and complete revelation of God. They felt that God loves all people, and as children of God, they attempted to do the same thing. They were practicing the Fatherhood of God and the brotherhood of men. On the other hand, Communism is built on hatred, suspicion, doubt, and greed. The Communists deny the existence of God, and since they have no conception of a God who is, at least, potentially the Father of all people, they have no basis whatever for a world brotherhood. They divide the classes and generate hatred and suspicion between them. The greatest evils and the sources of the greatest troubles of all ages of the world have been hatred, fear, suspicion, doubt and greed. These are the stock in trade of the Communists.

It is a fact that the early Christians did practice communal living for a short time, but it proved to be a mistake. They so impoverished themselves that Paul had to take offerings for the poor saints at Jerusalem all over the mission field. It will be noted that the great Apostle never led any church anywhere to practice this type of living. These early Christians at Jerusalem were expecting a speedy,

visible return of the Lord and they felt that by the time they used up their pooled resources he would be with them and the Messianic Kingdom would be established on earth. But the fact, however, that they did have all things common shows how strong was this feeling of love and fellowship between them.

Our next passage (Colossians 3:12-16) is one of the greatest statements in the Bible concerning fellowship, which comes from love. Paul lists some seven virtues in this connection. The first of these is compassion. In His Bible Dictionary, Hastings tells us that compassion and pity are entirely synonymous both in the Old and New Testament. It is a feeling that is born of love. All people have their weaknesses and there can be no fellowship without compassion, or pity. The next virtue mentioned is kindness. People are to be kind to each other. How badly this virtue is needed in the lives of all. The next virtue is lowliness. This has to do with a feeling of humility. Next, we have meekness. Jesus speaks of himself as being meek and lowly of heart. Then, we have patience. The Bible tells us that in a person's patience he possesses his soul. In this age of strain and haste, we are all in danger of losing our souls. The next virtue is forbearance. This term is synonymous with long-suffering. It denotes the exercise of great patience before becoming angry. Its meaning is directly opposite to irritable, or short tempered. Next, we have the fine virtue of forgiveness. There can be no fellowship without this virtue. All people have their weaknesses and if they are not willing to forgive each other they can never have fellowship. Paul then mentions the matter of love. He goes on to say, "Above all these put on love, which binds everything together in perfect harmony."

Our next passage (I John 4:7-8) speaks in the strongest terms concerning love. John, the writer of this passage, has been called the Apostle of love. His great conceptions of love enabled him to understand Christ better than any one else who ever came in contact with him. He lived to be extremely old and was very feeble. It is said that after he became so enfeebled that he couldn't walk others would bring him into the midst of the congregation and he would stand with outstretched hands and keep repeating, "Little children, love one another." He knew that love was the greatest of all virtues, and that with it people could be true Christians, but without it no one could be in harmony with Christ. It was this great Apostle who declared that "God is love." In our present passage he goes on to say "Love is of God, and he who loves is born of God and knows God. He who does not love does not know God; for God is love." That is a strong statement indeed! People who have hatred in their hearts and an unforgiving spirit have alienated themselves from God as well as from their fellowmen whom they hate. Thus we see that love is absolutely necessary if there is to be fellowship.

Our memory selection (I John 4:11) bases the obligation of universal love, on the part of all people, on the ground that God loves all. If God loves all people and we love God, then it naturally follows that we should love all. The biggest and most Godlike thing a person can

do is to love, while the smallest and most Satanlike thing a person can do is to hate.

### Importance of Fellowship

We do our best only as we co-operate with others. A person cannot be a Christian in the fullest sense without fellowship. Life itself is interdependent. Think of the helpfulness of a little infant when he is first born into the world. He simply cannot exist without the help and co-operation of others. This fact is even more true when we come to deal with the Christian life. The Kingdom of God is a social order in which the will of God is done with regards to relationships. Christ insisted that the greatest of all the commandments was to love God supremely, but he did not stop with that, he went on to say that the second was to love neighbor as self. He was only asked to mention one commandment, but he mentioned two; for the simple reason that one can't do the first without also doing the second. Life is made up of relationships. It might be thought of as being in the form of a triangle — at one corner of the triangle stands self, at the other lower corner stand fellowmen, and at the top stands God. The habitual and persistent breaking of this triangle brings spiritual destruction to the individual. A person's relationships look out from himself in only two directions — toward God and toward fellowmen. If he keeps both of these relationships he is right, but if he breaks either of them he is wrong. He can't fully keep the one without at the same time keeping the other. We often hear people sing the old song, "Get right with God, dear sinner," and we might sing with equal fervor and truth "Get right with your fellowmen." It is impossible for one to be right with God while he is wrong with others. When one is right with God and right with all others, he lives a life of highest fellowship. Saint Augustine once prayed a beautiful prayer. In addressing the Lord he went on to say, "Thou hast made us for thyself; and we cannot rest until we rest in thee." In commenting upon this prayer someone remarked that Augustine might well have said to the Lord "Thou hast made us for thyself and for others." That is certainly true. For there can be no Christianity without fellowship. Even the invalid Christian at home in his bed has fellowship, both with God and with others who come his way. Most sins are wrong thoughts, attitudes, words or deeds toward others; and most righteousness is good thoughts, attitudes, words or deeds toward others. If a person sins he has got to sin against somebody, and on the other hand if he lives a righteous life he has got to do that with regards to others.

It was said of the disciples on the Day of Pentecost, "They were all together and of one accord." Would to God that that truly could be said of all Christians today! The church is divided into numerous denominations; some of which claim to be the whole church to the exclusion of all others. This mars Christian fellowship. Not only so, but these denominations have internal friction. Each group can't even get along within itself. What a tragedy that is! The world is in a bad way, and above all other things, it needs a strong church. The church is just as strong as the harmonious fellowship between its members.