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NO. 10

The Importance Of Being On Time

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That incident set us thinking about how important it is that our religious services start and end on time. A few minutes delay can mean a long delay if the total time for each individual is counted. Suppose we have a congregation of two hundred people and for some reason we start the service five minutes late. Figured as my friend figured it, we would be starting the service more than sixteen hours late. That would be a rather late start.

There should be very pressing reasons for it if we begin a service late or run past the time for closing. The time of too many people is involved for one to be careless about a fixed program.

Our High Privileges As Ministers

THE ministry, as a calling, has had accorded to it some of the highest privileges ever enjoyed by the sons of men. Its place in the moral and spiritual leadership of the world, across the centuries, is unequalled by any other group or vocation.

The need for the minister can be measured by the needs of the people he serves. If that be true, the need for the helpful, sympathetic services of a good minister were never so great in our nation as today. This means that we, as ministers, enjoy today the highest privileges accorded the ministry of any generation since the foundation of our country.

All about us are people who need the help and inspiration that only the church can bring. Loneliness, uncertainty, a sense of insecurity and, in many homes, an indescribable sadness have opened the hearts of the people to the message of the Christ. Some of our people have had the foundations broken on which they built so many of their life's plans. The church must meet the needs of people whether those needs are born of prosperity and happiness or sorrow and defeat. The church has a message for people everywhere if it has a vital message for them anywhere.

With the possibility of an H-Bomb war throwing its dark shadow across the world, a shallow, unjustifiable optimism would likely cause our people to question our judgement or our sincerity and thereby affect adversely our opportunities for being helpful. Nevertheless, no Christian minister should be guilty of a defeatist attitude.

We cannot follow through the entire statement of Browning as he sang so beautifully,

"God's in his heaven:

All's right with the world."

We should, however, with increased emphasis declare, "God's in his heaven." We should say also with Browning "God! Thou art love! I build my faith on that." Our people should be able to find in our leaders a sturdy, steadfast, unshaken faith in God, faith in the church and faith in the power of the gospel to redeem the world.

There Is Strength For You "In A Practical Faith"

THOSE who prepared the promotional material for the Church Attendance Crusade have the cut this week on page nine to say, "There is Strength for You in a Practical Faith."

In that statement, "PRACTICAL" is the key word. If faith is to be a strengthening force in our lives, that faith must be practical. There is a type of faith that may be intellectually interesting and mentally stimulating which, however, does not come to grips with the problems and privileges which we constantly face in everyday life.

There is an idealistic type of faith that is visionary and unreal and is so lacking in real foundation that it often fails us when we are confronted with the stern realities of life. Such a faith does not give us strength in time of testing.



There is a speculative faith that largely expends itself in conjectural calculations. Such a faith says, "This is true if—," and there are so many disconcerting "ifs" that our speculations may weaken rather than strengthen real faith.

Some have a faith that is theoretical. Facts must be analyzed and fitted together to correspond to a pre-conceived theory. If, like a mathematical theorem, it works out we may be intellectually happy over our accomplishment but we may not be any stronger spiritually when the task is done.

Practical faith is a very real, living experience in the life of an individual. It operates on the plane where life is commonly lived and thereby gives strength at the point of need and at the time of need. Practical faith inevitably will make a difference in the manner of life we live. Conduct and character are vitally affected by practical faith. When our faith is practical it becomes a motivating power that affects the whole of life and strengthens it for any task ahead. Practical faith is reasonable, realistic and attractive and will have a helpful influence on the lives of others who may be looking to us for spiritual guidance.

We see practical faith at work in a dynamic, helpful way when we attend the services of our church. We find people worshipping there who give of their time and talents freely in God's service and whose highest reward is found in the joy of having a part in helping to build a better world here while they are also building the kingdom. We are unavoidably weaker spiritually when we neglect the services of the church.

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PRESS reports this past week end told of action taken by the Methodists of the New York Area, Northeastern Jurisdiction, and the Baltimore Area, Central Jurisdiction, which eventually could make possible the absorption by the New York Area of the Central Jurisdiction churches within the geographical boundaries of the New York Area. This means that the first step has been taken by the white Methodists of the New York Episcopal Area to make the Negro Methodist churches within that Area a part of the Annual Conferences comprising the New York Area.

The newspaper accounts we read did not make plain the nature of the conference which authorized this move; neither did the account make clear that only Negro churches within the geographical bounds of the New York Area would be involved in the integration move. Also, the account neglected to set forth all the conditions which must be met before such a move of integration can be consummated.

Our concern here is that Methodists of this Episcopal Area will not get the wrong impression of what is happening in the New York Area (white) and the Baltimore Area (Negro). The New York Area is composed of the Newark, New York, New York East, and Troy Annual Conferences and occupies geographically parts of the following states: New York, Pennsylvania, New Jersey, Massachusetts and Vermont. The Baltimore Area includes the Delaware, East Tennessee, North Carolina and Washington Annual Conferences and includes the states of Delaware, New Jersey, New York, Virginia, Maryland, North Carolina, West Virginia and parts of Pennsylvania, Kentucky and Tennessee, and the District of Columbia. The only Negro churches that are involved in the integration about which this recent action was taken are those in the states of New York, New Jersey and that part of eastern Pennsylvania which the New York Area includes. Negro churches in the rest of the Baltimore Area, by church law, cannot be taken into the New York Area. This, the newspaper account of the conference action did not make plain.

The 1952 General Conference set up the following provisions for the transfer of local churches from one Jurisdiction to another in which they are located geographically: (1) approval by membership and quarterly conference of said church; (2) approval by Annual Conference of which church has been a part and Annual Conference to which transfer is desired; (3) approval by the Annual Conferences and Jurisdiction Conference involved, both those comprising Jurisdiction of which church has been a part and those to which transfer is desired; (4) and approval by the General Conference in the form of an abling act authorizing such transfer. When all of these approvals have been secured, then and then only is the Council of Bishops authorized to issue a declaration that the transfer has been made.

The 1952 General Conference enacted this legislation (Paragraph 538, 1952 Methodist Discipline) to make it possible for those Central Jurisdiction (Negro) local churches which so desired to transfer to Annual Conferences of other Jurisdictions provided that the Jurisdictions and Annual Conferences of these other Jurisdictions are willing. This legislation was enacted with a minimum of debate and is, we believe, in keeping with the overall sentiment of Methodists throughout the connection. If there are churches, in any sections of the country, whose membership, both white and Negro, are anxious for integration and both races ex-

(Continued on page 4)

The Sunday School Lesson

REV. H. O. BOLIN

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



LESSON FOR MARCH 13, 1955

PRAYER IN THE CHRISTIAN'S LIFE

READ THE ENTIRE LESSON FROM YOUR BIBLE: Matthew 6:5-8; Matthew 7:7-11; James 5:13-16.

MEMORY SELECTION: This is the confidence which we have in him, that if we ask anything according to his will he hears us. (1 John 5:14)

UNIT V: "CHRISTIAN TEACHING" is a very long unit of study. It will continue through April 10. We began the study on January 2. Space will permit us to merely mention the subjects dealt with thus far. The general idea of the first lesson was the fact the Bible is the authority of Christian teaching; in the second, we studied about the living God; in the third, Christ, the revelation of God; in the fourth, we thought together about the all important matter of the Holy Spirit; the fifth dealt with man's nature and need; the sixth, the grace of God; the seventh, the new life in Christ; the eighth, the sacraments of the Church; the ninth, the fact that the Church proclaims the gospel; the tenth, the fellowship of Christian love; and our lesson today, "Prayer in the Christian's Life."

It will be noted that all of these subject have to do with our general theme—"CHRISTIAN TEACHINGS." It is well enough to keep them in mind as we go from one lesson to the next.

In the beginning it is well to note the aim of the lesson: "To help adults see the place of prayer in the Christian life and to be more effective when praying." That is a good aim. If the lesson reaches that goal it will be very helpful.

A Look At The Scriptures

Our first passage (Matthew 6:5-8) contains some very good advice concerning prayer, from no less authority than Christ himself. This passage has to do with some "don'ts" with regards to prayer. The Lord goes on to say "And when you pray, you must not be like hypocrites." Then he proceeds to tell what he means by hypocrites in this respect. They are people who pray with the wrong motive and also in the wrong manner. They pray, not to get help from God or to commune with God, but to be seen of men. They want people to think that they are very pious.

Back in those days the Jews had the habit of praying three times daily—dawn, noon, and sunset. The Pharisees were very strict in their religious observances. When the time came to pray they prayed, regardless of where they might be at that particular time. Some times they would be in the Temple, some times in some synagogue, or in the home, or out on the street, or in some place of business; wherever they were when the time came for these devotions they engaged in prayer. There was no harm in their praying three times a day, but they did it ostentatiously. If they were out on the street at the time of prayer, they made it a point to be in the busiest section of the city. If they were in the Temple they got as close as possible to the holy of holies where they could attract

attention of all and also leave the impression that they were very religious. Some times they would stand on busy street corners in a posture of prayer for as long as three hours at a time. They had no other motive to attract the attention of people and be considered to be very religious by them. Jesus declared that in trying to make themselves out to be something that they were not, they became hypocrites. Such people will never get their prayers through to God. Their only motive is to be seen of men, and men see them, and that is the end of it.

Another thing Christ warned against was the heaping up of empty phrases in prayer. He insisted that people are not heard for their much speaking, but rather for their sincerity in prayer. After all, God looks at the heart of the person engaged in prayer rather than merely listening to his words. Take for example the Lord's Prayer; it is the greatest of all prayers and should be the model of other prayers that are not expressed in exactly those words, but even this prayer is abused. There are literally hundreds of people who think that the power of this great prayer is not so much the thoughts it expresses as in the number of times one repeats it. For considerable time each day these people repeat this prayer over and over again in rapid succession, without once stopping to consider what it means. Sometimes they have strings of beads, and they slip a bead from one end of the string to the other for each time they say the prayer. When they are through they can count these beads and thus ascertain just how many times they have repeated the prayer. Is this really and truly praying? Doesn't it look a great deal like people who do it this way feel that they will be heard for their much speaking? When people repeat the Lord's Prayer they ought to take time enough to think about its meaning and thus undergird it with their own desires and make it their own prayer. A consecrated Christian insisted that at one time in his life he felt that the Lord's Prayer was a very short prayer, but as time went on he came to the conclusion that it was a very long prayer; one that it takes a lifetime to really pray. If we stop and meditate upon that prayer we will see that the man was right. At any rate, the thing the Lord was condemning was the repeating of words over and over again without taking time to consider their meaning or to undergird them with one's desires.

The Lord also gives some positive advice in this passage. He goes on to speak of the matter of secret prayer. This does not mean that the Lord does not want us to have public prayers. God is just as present

in public as he is in private, and will hear and answer prayers at any place and at any time when the conditions for successful praying are met. The secret closet and the closed door are not suggested as a means of helping God to hear and answer prayer. They are rather for the purpose of helping the individual who is doing the praying. When he prays in secret there is no temptation to be ostentatious, or even to wonder what others are thinking about his prayer. The supplicant is alone with God and he thus finds it easier to open his heart and unburden his life to the Lord. Public prayers are necessary, but there is one thing we need to remember and that is those who pray best in public are those who have spent much time in secret prayer.

Our next passage (Matthew 7:7-11) emphasizes God's willingness to answer prayer. This in turn encourages people to engage in prayer. Many scholars feel that this passage mentions three degrees of prayer—asking, seeking, and knocking. Asking is the simplest form of prayer. It consists in making petitions to Gods. If the person who is making the petition is sincere the other stages of prayer will follow. The seeking and knocking are simply putting feet and hands to our prayers. Prayer always presupposes confession of sins and consecration of life. When these things are done one is in harmony with God. Through petition, therefore, the individual receives the spiritual presence and power of God into his life, and he goes out thus equipped to bring about the desired and expressed in his petition. May we illustrate? Several years ago a man wanted to see his friend saved. He prayed earnestly for him. In prayer on one occasion he said, "O God, touch him with thy finger." Through inward impression there came back this thought to his mind, "Thou art the finger of God." He went out immediately to talk to his friend and pretty soon won him to Christ. Was the man really praying when he was talking to his friend about accepting Christ? Yes; he was practicing the second degree of prayer.

The writer once knew of a lady who practiced the third degree of prayer. She got the salvation of her husband on her heart. She was carrying a terrific burden. She couldn't sleep. At two o'clock in the morning her husband was awakened by her prayers. He felt that she was going too strong, and was greatly disturbed over her health. She told him frankly that she had vowed to God neither to eat, drink, nor sleep until he was saved. Before that morning dawned this man was saved. A few days later he joined the church. In less than three months from that time he had gone on to his future reward. This man's wife had not only made petitions for his salvation, and sought for it, she went to the last degree, she knocked for it. The door of answer was opened to her prayer, and not long after that the very gate of heaven itself was opened to this husband because he had a wife who would not quit. The writer is not advocating the practice of this method. He would be afraid to do so, but when one is definitely led by the Lord to go to that extent he can always rest assured that success will be his: "Knock, and it shall be opened to you."

As a further encouragement to prayer, the Lord uses an illustration taken from family life. He goes on to insist that if children asked for

food from their parents, they would not give them something they could not eat—a stone in the place of bread, and a serpent in the place of a fish. The Lord then draws this conclusion: "If you then, who are evil, know how to give good gifts to your children, how much more will your Father who is in heaven give good things to those who ask him?" Christ contended that the assurance that prayers will be answered rest squarely on the character of God—God is a loving heavenly Father; he will see to it that his children have that which is best for them.

The next passage (James 5:13-16) deals with the matter of praying for the sick. James gives some specific instructions along this line. If one was sick he was to call in the elders. These were the elders first of the synagogue and later of the Church. (It will be remembered that the organization of the early Church was patterned pretty largely after that of the synagogue.) These elders were to anoint the sick person with oil and then pray for him. This was before the day of modern medical science. Back at that time oil was universally used as medicine. It will be remembered that the good Samaritan poured oil and wine into the wounds of the wounded Jew whom he found by the roadside. In other words, James was telling these people to use both medicine and prayer as a means of healing the sick. He did that at a time when their medicine was very poor help in healing the sick. Since that time great strides have been made in the field of medical science. We can rest assured that if James were here and was writing his letter today, he would certainly emphasize the matter of using medicine along with prayers.

Some years ago one of the world's greatest doctors declared that all healing is divine. He went on to say that no medicine could heal a disease. It can stop the ravages of a disease, and if the disease is caused by germs it can kill the germs, but it cannot heal the patient. The patient is not well just because the ravages of the disease have been stopped and the germs that caused it are killed; he is ready, however, to get well. That is where nature comes in and rebuilds the human system. This doctor declared that this operation of nature is simply God's method of working and that in the final analysis all healing is divine.

There are times, however, when prayer without the use of medicine can work wonders. More and more the great doctors and other scientists are learning that mind has power over matter. Many diseases—such for example as ulcerated stomach and certain forms of heart-trouble—are caused by worry. This is true with other diseases that are sometimes brought on by frustration, guilt-complexes, etc. People can be sick in mind and soul as well as body, and many times the disease starts first in the mind and soul and then moves on to the body. Prayer is the best remedy on earth for people who are sick in mind and soul. In fact, there is no medicine that will cure ailments of this nature. Prayer brings one into fellowship with God and this in turn will enable him to live a well-rounded life of calm assurance. All of this makes for health both in mind and body.

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(Continued on page 4)

Organization Of The Local Church

By BISHOP COSTEN J. HARRELL

EDITOR'S NOTE: This special article by Bishop Harrell, explaining the design and purpose of the new organization in every local Methodist church as authorized by the 1952 General Conference, is based on an address he gave at the recent Southeastern Jurisdictional Convocation. Bishop Harrell was chairman of the Commission on the Study of the Local Church which drafted the plan of organization.

IF the calendar were turned back three years and I were addressing you concerning the organization of the local church, I would doubtless discuss the proposals then being put in order for presentation to the 1952 General Conference. Such a discussion is now out of date. These proposals have been written into the law of the Church, and are familiar to us all.

Neither is it necessary to urge our ministers and laymen that every local church be organized as the new legislation directs. This has been done or is being done in a most effective way, and in an amazingly brief period of time. We speak of "the four commissions" as though we had had them for a generation. But in order that the present organization may be used most effectively, the design and purposes that undergird it should always be before us. To interpret them briefly and succinctly is the purpose of this discussion.

1. Let us begin by saying that underlying the whole is the conviction that **the whole Church's life and strength stems back to the local church.** The massive trunk and every limb and leaf of a sturdy oak are fed by innumerable roots hidden in the bosom of the earth. In like manner the Church whose ministries reach to every part of the world must depend on unnumbered thousands of local churches for its existence. What happens in the great body of the Church must happen first in thousands of local churches. The life and work of the local congregation, therefore, is of first importance.

We have generally recognized the importance of the local church. It is a fact too evident to be disputed. But our actions have not always been in harmony with the acknowledged fact. During the process of unification and for some years following we were engaged in perfecting the overhead structure of the Church, and of our general boards and administrative agencies in particular. This was, indeed, necessary. All the while, however, no clear and well-defined pattern was provided for the organization of the local church. Each congregation was left to find its own way amid the mass of uncorrelated and sometimes contradictory legislation. The result was very confusing.

At long last the local church had its day. The General Conference of 1952 gave more time to a consideration of its life and structure than any question before it. It has been repeatedly said that its most constructive legislation was in this field. In our latest Discipline (church law) more space is devoted to the local congregation than to any other interest or task. The present quadrennium was designated as a period for strengthening and enriching the life of the local church to the end that its energies may be released for larger service. This is as it should be, because here are the roots of the Church's life.

2. As one examines the present structure of the local church a second consideration stands out in bold relief: **A basic organization is provided for all our churches, large and small alike.** All of them of every kind and size may now be organized by the same general pattern.

It has not been so hitherto. Prior to the last General Conference three types of organization were written in the Discipline, and each local church was left to make its choice. Moreover, a considerable portion of the legislation could be made effective only in larger churches,

though most of our congregations number less than three hundred. The provision made for the small church was quite inadequate. We had as many types of churches as there were colors in Joseph's coat. Now the basic organization of every local church is the same. This is essential if we are to move together in our work and witness.

In the present legislation the features of the church's activity that are essential and fundamental to its ministry are defined. What is essential is required of all. Beyond these essentials, every local church is free to expand its ministry as the times and its situation require. The pattern is both stable and flexible. The whole concept rests upon the distinction between what activities must be constant in every church's life and what may be undertaken as the need and the occasion arise.

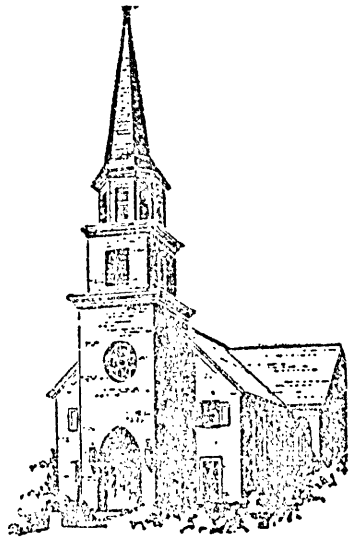
In building a ship, the first necessity is to lay the keel. The keel holds all the parts together. Without it a ship would fall to pieces on a stormy sea. When the keel has been laid, strong and sure, the superstructure may be designed to suit the purposes of the builder. The keel of the local church is the Official Board and the four commissions. These are essential and indispensable. Every local church is required to have them. Beyond these, committees may be organized as may be necessary to carry forward the work of the congregation. The keel is fixed: the superstructure is flexible.

The Discipline makes clear that the Official Board is the administrative body, having supervision of the activities of every local church in co-operation with the pastor. No organization can prosper unless a body of responsible persons directs its course. The four commissions, under the supervision of the Board, lead in the activities that every church must undertake if it is true to its nature and mission. Of these the Discipline speaks explicitly: "Four phases of activity are essential to the spiritual life and ministry of every local church: evangelism, missions, education and finance. No local church however small is adequately and effectively organized unless definite provision is made for continuous participation in these four major concerns of the Church Universal" (Par. 219).

These four are the essence of every church's mission. They are embodied in the "Great Commission" and run through the New Testament like the theme in a song. They are timeless—the soul of the ministry of every congregation of the faithful, whether in the first century or the twentieth, whether in Borneo or Pennsylvania, whether at little Mount Moriah or the Flowery Branch Circuit or at St. John's on the Avenue. The idea that led to the formation of the four commissions is that they make provision in every local church for the prosecution of the work which the New Testament specifically commands.

Two words of caution need to be spoken. First, the mere naming of the commissions does not make a church an effective unity. They are only the channels through which the spiritual energies of a congregation may move. They must be infused with devotion to the Head of the Church, and with understanding and passion, and a will to be busy about the Father's business. Second, the distinction between what is fundamental and essential in the Church's ministry and what is undertaken to meet a particular need or situation must be preserved. We must recognize the difference between the keel and the superstructure. Already, it is being suggested that certain good and worthy causes be represented in the local church by commissions. If every good cause is represented by a commission, the commissions will be multiplied and our local organization will again be top-heavy and confusing and no longer adaptable to a small congregation.

3. You will recognize in the organization of



the local church a third principle and purpose: **It is designed to give large place to the laity and to direct their energies toward enriching the Church's life and extending its field of service.**

This is not a new idea. The twelve disciples were laymen. The high calling of laymen is inherent in the Protestant doctrine of the priesthood of believers. John Wesley made large use of laymen, so much so that Methodism in its beginning was to a considerable degree a lay movement. But the idea persists that the work of the church is the preacher's business. I recall a cartoon of many years ago. It was a picture of a tallyho. All the congregation was seated on it for a ride, and incidentally disputing about their seats and how the thing should be run. Only the preacher was at the tongue, pulling, and that against an almost imponderable dead weight. The laity are not in the church for a ride. We are workers together in the Lord's vineyard. Ministers are called to instruct and inspire and lead, but the Church's greatest strength lies in the great body of her laymen and laywomen.

Who are these people who compose the official board, the commissions, and the committees of the local church? They are laymen. The whole structure is designed to harness the energies of our laymen for service to God and man. It is significant that more space is devoted in the Discipline to directing the work of the laity than to defining the work of the ministry.

4. I mention only one other idea that underlies the structure of the local church: **channels are opened through which every congregation may be in direct contact with the agencies that serve the whole church.** For instance, the General Board of Missions may communicate with every local church through its commission on missions. In fact, the Board of Missions, the Board of Education, and the Board of Evangelism are now communicating at stated periods with thousands of chairmen of the corresponding commissions in the local church. By this means every congregation may feel itself to be a vital part of the whole Church, whose manifold ministries reach every quarter of the globe.

It has not always been so. Heretofore, the contact of the local church with the general agencies of the Church was indirect. Information and appeals were channeled through the Annual Conference and district organizations. Often the message and appeal were weakened when they reached the people. Now direct communication is established. Every local church may feel the throb of the engines.

In Ezekiel's account of his vision "in the midst of the valley," he relates that he first saw the ground strewn with dry bones, each alone and unrelated to the others. We may find churches like that—a lot of independent traditions and ideas unorganized and ineffective. Then in the prophet's vision "the bones came together, bone to its bone," and flesh covered them. The parts were organized, "but there was no breath in them." An organized church may resemble a dead body more than a living one. At last the breath of life was breathed into the body of flesh and bones and it became wonderfully alive. So it is when our organized local church are imbued with the Spirit of the living God—they stand "upon their feet an exceeding great army!"

MEMORIAL LECTURESHIPS IN AREA



BISHOP IVAN LEE HOLT AND MRS. C. I. JONES

Two lectures series were given last week in the Arkansas-Louisiana Area, the C. I. Jones Memorial Lectures at the Rayne Memorial Methodist Church, New Orleans, by Bishop Ivan Lee Holt, St. Louis, and the O. E. Goddard Memorial Lectures at the Goddard Memorial Methodist Church, Fort Smith, by Dr. Paul V. Galloway, Boston Ave-

nue Methodist Church, Tulsa.

Bishop Holt's lectures were centered around the theme, "Yesterday Speaks to Today." In the accompanying picture, Bishop Holt is seen with Mrs. C. I. Jones who gave the annual lectureship in memory of her husband, the late C. I. Jones, a prominent layman of New Orleans. The Goddard Memorial Messages

THE RURAL CHURCH: OPEN COUNTRY AND NEW SUBURBS

Rural areas vary from isolated open country to swank suburbs and their needs in church programs are equally varied. More than 150 Methodist rural workers and leaders meeting at Scarritt College, Nashville, heard this emphasis on the changing countryside from a Presbyterian minister, the Rev. Eugene Smathers, pastor of Calvary Presbyterian Church, Big Lick, Tenn.

The Rural Workers Conference sponsored by the Woman's Division of Christian Service of the Methodist Church recently brought Methodist workers from all over the nation to Scarritt College for a four-day session to study needs of the church and rural communities. Bishops, university professors, preachers, sociologists, educators, home demonstration agents, and government employees took part in the program.

The community outreach of the are presented annually by the Goddard Church as a tribute to the late Dr. O. E. Goddard, long-time Methodist pastor and missions leader, and a former pastor of the Fort Smith church. Dr. Galloway's messages were on the theme, "Christianity—Miracles and Methods."

church included discussion of child welfare, health services, county schools, and agricultural extension service. Among the participants was Mrs. Elizabeth Ross of Washington, D. C., deputy chief of the Children's Bureau of the U. S. Department of Health, Education and Welfare.

Miss Cornelia Russell, New York City, is executive secretary of the Bureau of Town and Country Work of the Woman's Division of Christian Service. There are 82 rural work projects and 19 community centers in this bureau. Working in these projects are 150 deaconesses and employed workers.

Out of the speeches, panels, and discussions came these comments:

Rural churches should adopt programs designed to interest older people because the rural population generally is "aging."

Rural church workers must help people build Christian communities.

Most major rural problems arise in "depleted" communities—those stripped by urbanization of leadership and institutions. Leadership must be found and trained.

Missions have pioneered in many activities and services to the "whole" man. Governmental agencies in health, education and agriculture should be welcomed by cooperating churches.

Half the world's people go to (Continued on page 14)

LITTLE ROCK CONFERENCE RURAL LIFE CONVOCATION

By GEORGIA NEELY

MORE than 350 people filled the sanctuary, choir, and an upstairs room at the Mt. Ida Methodist Church March 1, for the Rural Life Convocation which was held by the Town and Country Commission of the Little Rock Conference.

The population trend of the people who are moving from the rural areas to towns and cities was discussed by leaders in the fields of religion, education, agriculture, and medicine.

Principal speakers on the program were 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 of theology at Southern Methodist University.

A panel, led by the Rev. A. N. Storey, Executive Secretary of the Town and Country Commission of the North Arkansas Conference, and made up of A. W. Ford, Arkansas' Commissioner of Education; C. A. Vines, Associate Director of the Arkansas Agricultural Extension Service; and Dr. J. T. Herron, State Health Officer; discussed "The Church and Community Agency Cooperation."

A statistical report which showed that 88 per cent of the churches in the Little Rock Conference are in the rural area, was given by the Rev. Edward Hollenbeck.

Short reports were also given by the rural workers in the Conference, Miss Dorothy Kelley and Miss Polly Lassiter; and several of the preachers who are working in the rural churches reported the progress being made on their charges.

Bishop Martin noted the important role the Church must play both in the area people are leaving and in the towns to which they are moving.

Dr. Caldwell, who spoke on "The Place of the Church in the Rural Community," said he was very concerned about the steps the church would take because "the laws of human relationship are learned at church."

He added that modern media like radio and television, and improved communication has caused the way of life on the farm to change. He said it is imperative that the church and education adjust to fit the needs of the people.

Some of the things that can be done to prepare preachers for the rural ministry was discussed by Dr. Judy. He said many schools of

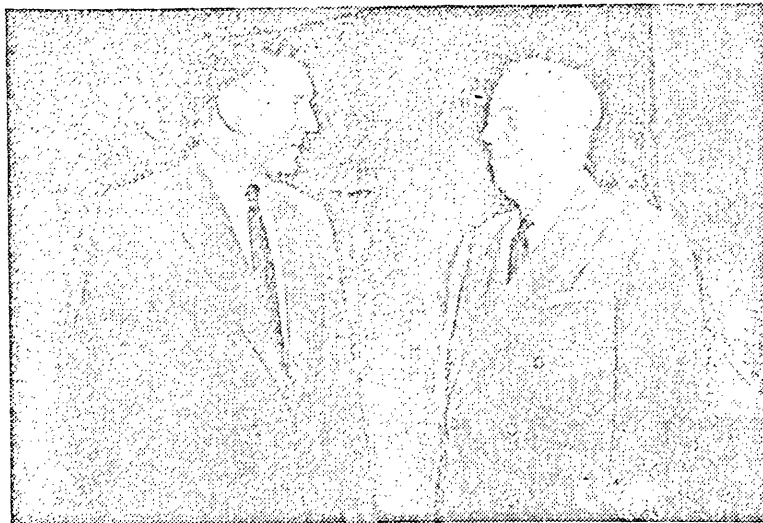
theology have overlooked this phase of ministerial training in the past, but that they must realize that a very large percentage of the pastors go to rural churches, and need the proper preparation for the work.

At the far left, Dr. Marvin Judy, professor at Perkins School of Theology, SMU, greets Mrs. J. Russell Henderson, vice chairman of the Little Rock Conference Town and Country Commission. Mrs. Henderson presided at the afternoon session of the Rural Life Convocation.

Center, a capacity crowd filled the Mt. Ida Church for the one-day program. Some were seated in an upstairs room which had a loud speaker hook-up with the sanctuary.

At lower right, the Rev. C. Ray Hozendorf, left, Chairman of the Conference Town and Country Commission, shakes hands with Dr. John Tyler Caldwell, president of the University of Arkansas, who spoke at the Rural Life meeting.

Below, the Rev. C. Ray Hozendorf, left, talks to Bishop Paul E. Martin who delivered the closing address at the Town and Country Convocation. Mr. Hozendorf presided at the morning session of the meeting.



NEWS AND NOTES ABOUT FACTS AND FOLKS

DR. KARL QUIMBY of the General Board of Missions was the speaker at the Missionary Institute of the Forrest City District which was held at Marianna on Monday evening, February 28.

REV. TRAVIS WILLIAMS, pastor of the Leslie Methodist Church was the preacher in pre-Easter services at the Marshall Methodist Church last week. Rev. Vann Hooker is the Marshall pastor.

THE OFFICIAL BOARD of the Star City Methodist Church has rented a three-room frame house across the street from the church to provide additional space for Church School classes. Rev. Phil Pierce is pastor.

OPEN HOUSE was held on Sunday, February 27, from 3:00 to 5:00 p. m. for the new parsonage at Lepanto. The house and furnishings are valued at approximately \$25,000. Rev. William A. Stewart, Jr., is pastor.

THE JURISDICTION RECREATION WORKSHOP will be held at Norman, Oklahoma, April 24-29. The program will include classes in folk games, story-telling, nature study, crafts, and puppets, conducted by national leaders.

MISS MARY CHAFFIN, deaconess on the Melbourne Circuit, will teach the course on "How to Teach in the Church School" at Strangers Home on the Swifton-Alicia Charge, March 14-16 instead of at Melbourne as was stated in a recent issue of the paper.

REV. BYRON McSPADDEN, pastor of the Corning Methodist Church, will be the preacher in evangelistic services at the Griffin Memorial Methodist Church, Paragould, the week of April 17-24. Rev. Clyde E. Crozier is pastor of Griffin Memorial Church.

DR. CLEM BAKER, pastor of St. Luke's Methodist Church, Pine Bluff, taught the course, "Adult Work in the Church School," at the Lewisville Methodist Church on February 27-March 1. Forty-two members of the class received certificates.

REV. A. N. STOREY, secretary of the Town and Country Commission of the North Arkansas Conference, will assist the pastor of the Gravette Church, Rev. C. H. Harvison, in pre-Easter services, beginning on Palm Sunday. The Church School expects to be using its new educational building by that time.

DB. MOORE was elected president of the Jonesboro Methodist Men's Fellowship at the quarterly meeting held in Fellowship Hall of the First Methodist Church, Jonesboro, on Friday evening, February 18. One of the projects of the group is the placing of signs near each of the Methodist churches in the city.

REV. ROBERT B. MOORE, pastor of the First Methodist Church, Camden, showed pictures made in Cuba to a meeting of the Workers' Conference, on Wednesday, March 9. These pictures were taken by Mr. Moore during his recent visit to Cuba in the Evangelistic Crusade. They portrayed the actual foreign mission field.

REV. JAMES S. UPTON of Hendrix College will be the speaker in Holy Week services at the Searcy Methodist Church, April 3-10. Rev. Ben F. Jordan, pastor at Monette, will direct the music and speak each morning to the young people of the city. Prior to the services there will be a Visitation Evangelism program. Rev. Alvin C. Murray is pastor.

REV. W. R. IRVING, JR., pastor of the Ingle-side Methodist Church, Baton Rouge, Louisiana, is doing the preaching in a ten-day meeting at the Augusta Methodist Church. The meeting began on Sunday, March 6. The Rev. Mr. Irving and the Augusta pastor, Rev. O. D. Peters, were seminary roommates at Perkins School of Theology, Southern Methodist University, Dallas.

A FELLOWSHIP TEAM from Arkansas State Wesley Foundation led a program of group singing, recreation, discussion and worship for

the youth of the Leachville Methodist Church on Sunday, February 27. Members of the team were Winifred Hare, Wanda Covington, Logan Cothorn, Jim Keith, David Jeffrey, Joe Tate and Dr. Homer Huiett. A similar team will give the program at a Sub-District meeting in Harrisburg, March 10.

BRUCE CUTLER, of Evanston, Illinois, was guest speaker at the evening service of the Central Methodist Church, Fayetteville, on Sunday, February 27. Mr. Cutler, who is a Quaker, and a member of the Evanston Monthly Meeting of the Religious Society of Friends, is currently serving as secretary of the American Friends Service Committee, Inc., and has served with the ASFC in Mexico and El Salvador as well as areas in the United States.

BISHOP PAUL E. MARTIN spoke at Grand Avenue Methodist Church, Stuttgart, on Sunday morning, February 27, to a large and appreciative audience, according to the pastor, Rev. H. M. Lewis. Bishop and Mrs. Martin, Dr. and Mrs. Arthur Terry were dinner guests of the pastor and his wife following the service. Bishop Martin spoke at the closing rally of the Pine Bluff District U.E.M. at 3:00 o'clock that afternoon in First Church, Pine Bluff.

BISHOP PAUL E. MARTIN was in charge of the cornerstone-laying ceremonies at the new Bergman Methodist Church on Sunday afternoon, February 20, assisted by Rev. E. G. Kaetzell, district superintendent, and Rev. Alvin Gibbs, Bergman pastor. Construction on the building was begun in September of 1954 and was completed at an estimated cost of \$8,000. The two-story structure has facilities for Sunday School in three basement rooms.

THE CHANCEL CHOIR of the First Methodist Church, Little Rock, was honored on Monday evening, March 7, when members were guests of the Official Board at a dinner in the church dining room. A brochure containing a picture of the choir, a picture of the organist at the organ, a word of appreciation from the Board and a list of the members of the choir, marked each place. John H. Summers is organist and choirmaster and Mrs. Summers is assistant organist.

REV. ALVIN C. MURRAY, pastor of the First Methodist Church, Searcy, did the preaching in the Week of Dedication services at the Weiner Methodist Church, February 20-27. Rev. William P. Connell, pastor at Bay, was in charge of the music and led the youth programs. The pastor, Rev. Arvill C. Brannon, writes: "The services proved to be very helpful to the church and brought eleven new members into the membership. The Week of Dedication offering was received on the closing day at the evening service."

SYMPATHY is extended to Rev. Harold L. Fair, associate pastor of the First Methodist Church, Little Rock, in the death of his wife, Mrs. Wilma Alvis Fair, on Saturday evening, March 5. Funeral services were held at First Church on Monday morning at 10:00 by Dr. Aubrey G. Walton, pastor of First Church, Rev. John W. Lindsay, associate pastor, and Dr. Francis A. Buddin, district superintendent of the Little Rock District. Burial was in Ripley, Mississippi, after a service at the First Methodist Church of Ripley.

THE SONG OF METHODISM, a dramatic interpretation of the Episcopal Address of the Bishops of The Methodist Church to the General Conference, which was prepared by Dr. James R. Houghton of Boston University, was presented at the First Methodist Church, Conway, on Sunday evening, March 6. The presentation was directed by Miss Sarah Moore Robinson, the organist was L. M. Phillips and the reading parts were given by the pastor, Rev. Joel Cooper. This is said to be the first time this has been given in the North Arkansas Conference.

BISHOP IVAN LEE HOLT, who was the C. I. Jones Lecturer at the Rayne Memorial Methodist Church, New Orleans, last week, left

following the series for San Francisco where in company with Dr. J. Manning Potts, UPPER ROOM editor, he went by air to Honolulu to attend the centennial session of the Hawaii Conference. Later he and Dr. Potts will fly on to New Zealand and Australia for a period of five weeks on a preaching mission. Bishop Holt is making the trip in his capacity as president of the World Methodist Council while Dr. Potts will be completing plans for a wider distribution of the UPPER ROOM.

PRIMROSE PLANS SPECIAL PRE-EASTER SERVICES

Members of Primrose Methodist Church, Little Rock, extend to all friends a cordial invitation to attend open house at the church on Wednesday, March 16, 7:00 until 9:00 p. m. Officers of the church will form the reception committee. Officials of the Church School will preside at the serving table.

This is a prelude to a series of pre-Easter services, beginning on March 20, when the Rev. Mouzon Mann, McGehee, will be guest speaker. It is hoped that everyone will take advantage of the opportunity to worship under the inspirational leadership of Brother Mann.

Services will be held each evening from March 20 through March 25.—Sarah Neel

HERE'S REAL HELP

Reprints of Dr. Ralph W. Sockman's replies to twenty-one questions, published in LOOK magazine under the title "What is a Methodist?" are again available.

Thousands of these have been used with great success in church groups, such as youth, women's, men's and official board meetings, as the basis of discussions on doctrine and churchmanship.

Single copies will be sent free on postcard request to Methodist Information, 150 Fifth Avenue, New York 11, N. Y. In quantity they will be supplied at cost,—\$1.00 for 25, \$2.00 for 50, \$3.50 per hundred.

JUST FOR THE RECORD

(Continued from page 1)

press this desire through appropriate and orderly action, then these churches should be allowed this privilege. By the same token, churches whose membership does not desire integration, whether white or Negro, should not have the issue forced on them. Legislation of the church provides that this issue cannot be forced on them and the safeguards which provide for this stand little chance of being amended at an early date. When the amending comes the change will be one from within and not because of force and pressure from without.

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FEELING CHEAP

I like the song sung by the brave, sturdy old Norman McLeod. It goes like this:

*"Some will love thee, some will hate thee,
Some will flatter, some will slight,
Cease from man and look above thee,
Trust in God and do the right."*



Unless we take our price tags from a higher source than the general public, we are bound often to feel cheap.

What is it that makes us fret over what others think of us? It is usually hurt pride, isn't it? And the cure for that is to care more for our characters than for our reputations. When we look to God rather than to man for approval, many slights and insults lose their sting because we are not so afraid of getting stung.

What are some of the situations which make us feel cheap? First, when we violate the social proprieties and do things that are "bad form."

We like to be thought well of. But let's not worry too much about little errors of etiquette. Remember how young Ben Franklin was laughed at when he arrived in Philadelphia, a poorly dressed and awkward youth. He lived to become Philadelphia's most famous citizen.

Desire Acceptance

We desire to be accepted by those who lift us rather than lower us. We feel cheap when we do that which causes refined persons to look down on us. Also, in our hearts we should feel cheap when we choose lower associates so that they will look up to us.

I knew a man who had such an inferiority complex that he avoided the company of persons more able than himself. To build up his ego he went around with weaker companions. Thus he stunted his own personality. The only way to escape such feeling of cheapness is to give the best we have to the highest we know.

Also, we feel cheap when we do something which makes us lose respect

for ourselves. To forfeit our own self-respect is worse than to evoke the criticism of others.

Most of us must confess to occasions where we feel that we have made fools of ourselves. Perhaps we lost our reserve, became garrulous and talked too much. Or it may be that we lost our temper and said something we would give worlds to call back.

Recently on a train I saw two fine-looking men drink themselves into disgraceful befuddlement. When they reached the city where they were going, the train was held up while they tried to find their overcoats and baggage. One got off at the suburban station of the city without his coat. It was zero weather and no doubt he soon cooled off.

But when those two men, who looked like business executives, really cooled off, how cheap they must have felt. When we look back at such disgraceful moments, we exclaim in disgust at ourselves, "Could I have done that?"

Remorse Deadens

Yet just to feel humiliated is not enough. Humiliation turns us to remorse, and remorse is a bitter rehashing of what can't be undone. But God imparts the spirit of humility and lifts us from remorse to repentance.

The humbly repentant man does not sit looking at the bitter past. He turns away from it, saying, "Yes, it's bad, but that's over. God and I are going ahead."

There is another situation which makes us feel cheap. It is when we use cheap methods to attain our ends. After we have been in any line of work for a while, we learn what we call "the tricks of the trade." And we learn also that we can get away with these tricks without being detected by those outside our specialty.

Suppose I am a teacher. As a teacher I am dedicated to the imparting of truth. But there are certain pressure groups in my community that must be pleased. I need not tell lies to please them. I can just keep quiet about some facts and put the emphasis on others, thus slanting my teaching in the trend desired. But down in my heart is a yellow streak and I know it. It makes me feel cheap.

Whatever our work, let us never lower ourselves by using the tricks of our trade. We may get away with it before the unthinking crowd, but if we are each to show ourselves "approved unto God, a workman that needeth not to be ashamed," we must use the best materials, the worthiest methods, the highest standards we know.

On A Wide Circuit

W. W. Reid

WHAT IS THE CHRISTIAN'S "FIELD OF COMPETENCE"?

"Scientists", said a national legislator recently, "should stay within their own field of competence and not offer opinions on foreign policy or on matters that belong to the Congress." He was irked, apparently, because too many physicists had been critical of the uses to which atomic knowledge is being put in a "jumpy" world.

"The churches", said my neighbor the other day, "should let the legislators determine whether or not we are to have bingo for charity—the churches should remain neutral outside of religious matters in which alone they are competent."

"Clergymen should stay within their own areas of competence and not pass resolutions on social and economic matters in which they have no experience", declared the industrialist "of large affairs" whose employees were out on strike. "A minister who never earned a decent salary in his life had the effrontery to tell me my men are justified in striking!"

Now just what is "the field of competence" of the scientist, the churchman, the clergyman today? And what is the "field of competence" of the average legislator and the average industrial leader? What is my "area of competence" as a professing follower of Christ?

In the first place, the legislator, the industrialist, and my neighbor are more than likely members of the church: they repeat the Lord's Prayer and the Creed, they subscribe to the Golden Rule, the Ten Commandments, and to a deep or shallow understanding of the Sermon on the Mount. At least all these things are comfortably before them on the Sundays they attend church. But the tragedy is that too often—far too often—the principles of these high achievements and aspirations are left behind in the church, or may get no farther than the home—and do not go into halls of government or into the business office on Monday morning.

The scientist—be he physicist, psychologist,

or sociologist—may well know from study and experience the meaning in terms of human well-being or injury of the law proposed, the action taken, the attitude expressed. The clergyman—and often the laymen of his church—has seen legislative provisions prepare the way for a man's social or economic downfall: the blight of slum housing, the curse of legalized gambling and drink, the despair and hunger that follow inadequate wages and unwholesome working conditions. The "field of competence" of the scientist and the clergyman, respectively, is likely to be far wider than their college textbooks and their theological studies; indeed, these are only tools to enable them to gain wide competence in knowing and helping men.

The fact that a woman has given birth to a child does not *ipso facto* make her a trained and efficient mother—and sometimes the "old maid" may be able to advise and help her. Neither does a plurality of ballots guarantee that a legislator will be a statesman, nor does it increase his "field of competence." In a democracy it becomes the duty of every citizen to express himself in every area in which he has "competence"—and certainly as a Christian churchman. And it behooves the public servant to listen to and follow competent men—men of all walks of life—the while he resists the pressures and threats of those who seek privilege, favor, and advantage.

WESLEY FOUNDATION PROGRAM

(Continued from page 6)

Student officers of the Wesley Foundation at Arkansas Tech are: Bobby Hicks Moore, president; Stanley Teeter, vice president; Vivian Hilliard, secretary-treasurer; and Betty McIlroy, reporter.

The group has a representative in each dormitory on the campus who contacts the Methodist students who live in the same dormitory and invites them to participate in Wesley Foundation activities.

Representatives for the girls' dormitories include: Neva Lou Ewing, Parker; Betty Lynne, Carroway; and Pat Bowden, Faculty.

Representatives for the boys' dorms are Jimmy Woodson, Wilson; Johnny Clayton, Rock; and Harley Burke, Critz.

Nora Green is representative for students who live in Russellville.

The Wesley Foundation at Arkansas Tech is the only Foundation group in the state with a separate building for its program except the University of Arkansas group which has its own building.

The Layman's Column

By
Charles A. Stuck
Lay Leader
North Arkansas Conference



SUGGESTIONS TO LAY SPEAKERS

From time to time, one hears from lay speakers who are in trouble for sermon material. They say they have "run out of soap." The writer makes no claims to being in the soap business, but since he has done a good deal of reading, and since he takes every opportunity to visit one of the Methodist Book Stores when he is near it, it might be possible to make some suggestions about books for the layman to read, which will be helpful.

First, every Methodist layman should open a credit account at the Methodist Publishing House. They will do it gladly for a Methodist, and our book stores can get for us ANY book in print. Another point is the address of the various stores. All persons in the North Arkansas Conference will address their letters thus:

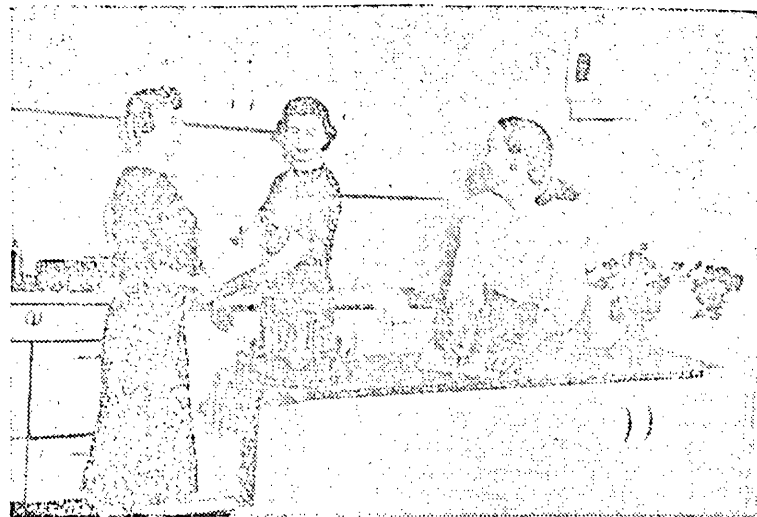
The Methodist Publishing House,
1021 McGee, Kansas City 6, Mo.

All persons in the Little Rock and the Louisiana Conferences will address their letters: The Methodist Publishing House,
1910 Main Street, Dallas 1, Tex.

Now for some books. These are simply the opinions of a very ordinary layman, but the books listed below will be a lot of help to any layman who wants to do some lay preaching.

The Mighty Saviour
—Bishop Arthur J. Moore
Getting to know God
—John A. Redhead
Sermons from the Miracles
—Clovis Chappell
Sermons from the Parables
—Clovis Chappell
How to Believe
—Ralph W. Sockman
You Can Preach
—G. Ray Jordan

Now, don't go and copy a sermon from one of these books, idea for idea. Read the sermon, do some thinking and praying about it, seek out some examples from ordinary life that might illustrate your ideas, then put your own ideas together.



Russellville Methodists and Arkansas
Tech Young People Develop

Wesley Foundation Program

Article and Photos by Georgia Neely

WORSHIP, fellowship, and recreation are the watchwords at the new Methodist Student Center in Russellville. The Wesleyan Center, as the members of Wesley Foundation at Arkansas Tech have named it, will hold open house March 13, from 2 until 5 p.m., to show the people of Russellville the building that has been made available for them through the efforts of members of the local Methodist Church.

Although the building will not be officially open until the Sunday of the open house, and even though the finishing touches are now being made, the students have been meeting at the converted cafe building since Jan. 10, when remodeling began. The students used many of those meeting to help with the remodeling work. They papered walls, painted cabinets, and helped refinish furniture to make the new center a more beautiful place.

A place for college students to worship, relax and enjoy has long been in the dreams of the Russellville Methodists because there are about 250 Methodist students from throughout the State enrolled in Tech each year. But until recently, the right place had never been found. The Rev. Alf Eason, pastor at Russellville, said no time was wasted by the church when it learned about the vacant building on the Dover Highway. It was the second building off the Tech campus, and therefore, was so near that no motor transportation would be necessary for students to get from the school to the center.

A committee composed of chairman Shelby Osborne, Van A. R. Moores, and W. A. Baldwin was appointed, and work began. No organized drive was made by the committee for the funds to buy the building, but almost \$1,600 was given voluntarily by members of the church within a few days. That amount, with some the church had for such a purpose, was enough to make the initial payment on the \$7,000 build-

ing, and to begin the remodeling task.

The building consists of one large room on the front, and several small ones in back. The large room will be used for the living room. Couches, chairs, tables, lamps, and a record player give the room comfortableness and an air of friendliness. There is a bookshelf, magazine rack and telephone for the students' use. The worship center and piano are at one end of the room, and the Wesleyan Guild of the Church has presented the Center with a picture of Christ to hang over the cross which predominates the worship area.

An ever-popular ping pong table stands in the end of the room which is used for recreation. There is also space for other games which will be added in the future.

There are two small prayer rooms in the back of the building, and each can be closed off separately from the rest of the center.

A kitchen, with facilities that are already serving the young people with popcorn, hot chocolate, and coffee is available at all times. It has a sink, a stove and an ample supply of dishes to serve the group.

There is an extra room which can be made into an office, or can someday be used for living quarters for a full time director. There are two modern rest rooms, also.

Cash was donated for some of the furniture that was necessary for the building, and splendid church-wide co-operation made many other articles available.

Mrs. W. F. Cooley, youth director at the Church, who is in charge of the Center, learned there was a piano that could be obtained for \$50.00. She placed the item in the Church bulletin, and after the morning service, a check for the full amount was handed to her to make the purchase.

The men of the Church made many of the things now being used. A mahogany kneeling

UPPER LEFT: Vivian Hilliard and Robert Phillips, Arkansas Tech students, kneel at the worship center which is located at one end of a large room in the new Wesley Foundation building. UPPER RIGHT: Pat Bowden, left, and Vivian Hilliard, center, help Mrs. W. F. Cooley, Methodist youth director at Russellville, make out a list of kitchen needs.

LOWER LEFT: Miss Elizabeth Caisson, volunteer hostess, checks with a counselor by phone to be sure an adult will be present for the evening program.

LOWER RIGHT: Tech students, all members of Wesley Foundation, gather around the piano for group singing at their new Wesleyan Center.

bench was made and donated by one of the laymen. People found furniture in their attics that was refinished and repaired by the workers and it now fits perfectly in the remodeled building. A new coat of white paint was put on the frame building, and shutters were placed over the windows to add a bit of attractiveness.

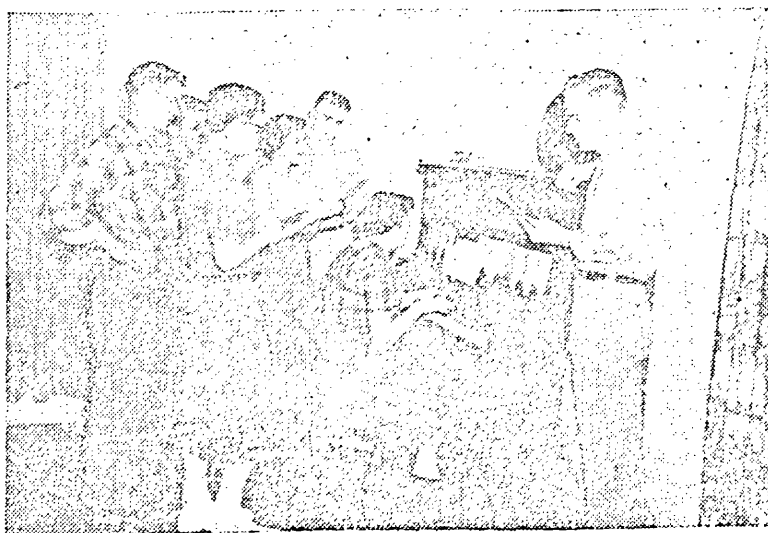
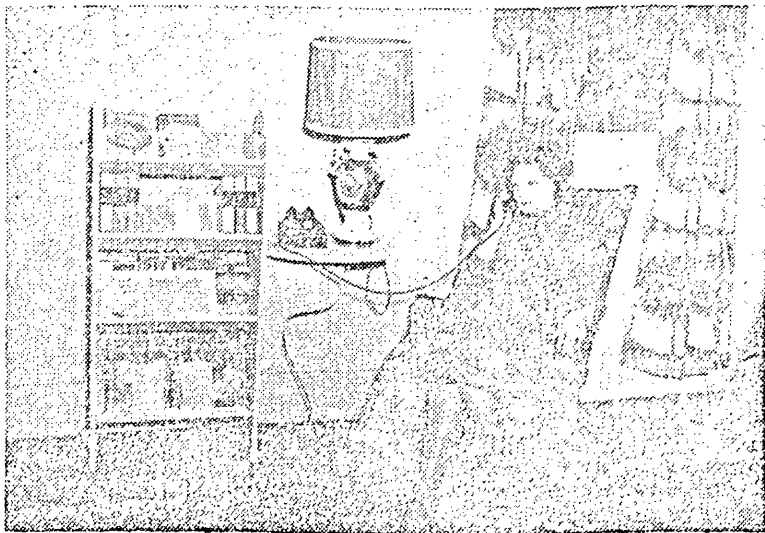
At the present time, no money is available to employ a full time Wesley Foundation Director. Mrs. Cooley, with the help of volunteer hostesses like Miss Elizabeth Caisson; and counselors, two of whom are Mr. and Mrs. Lee Campbell, have taken the responsibility of directing the program at the Center. They are assisted by Miss Charles Jones, instructor at Tech, and Mrs. Maude Moore, dean of women at the college, who are active in Wesley Foundation Work, and are co-counselors for the group.

The Center is open from 1 until 5 o'clock each afternoon, and during this time Mrs. Cooley or a volunteer hostess is present. During these "free hours" as the students call them, games are played or the time is used to catch up on campus conversations that were started after class.

Vesper hour is from 6:10 until 6:30 p.m., every day but Sunday, at which time the Wesley Group meets at the Church downtown. Friday and Saturday evenings from 6:30 until 10 o'clock are play nights. The counselors supervise the recreation which may be a planned party with an organized program, or just an informal get-together of the students.

The students meet at the Center each Sunday morning at 9:30 for Coffee Hour. After that, transportation is provided for them to the local church.

(Continued on page 5)



METHODIST CHURCH TO PRODUCE NEW TELEVISION SERIES

Nashville, Tenn.—The Methodist Church will produce a new half-hour dramatic television series for release through the National Council of Churches, it was announced by Dr. Howard E. Tower.

It is planned that the first 13 programs of the series will be ready for telecast by next January, Tower said. He is program and production director of the Methodist Radio and Film Commission, which has its national headquarters here.

Most of the series, to be named later, will be filmed on the West Coast by Family Films, Inc., Hollywood, which makes the popular Lutheran "This Is the Life" series.

However, the Methodist series will not feature a continuous cast and each program will have a different emphasis, Tower said.

The project is a part of the denomination's "television ministry," authorized recently by the Methodist Council of Bishops and general agencies of the church, and financed by a special \$296,000 annual fund raised through local churches.

The Nashville commission has engaged Wilbur T. Blume of the University of Southern California's cinema department to work with Tower as executive producer of the series. Officials of the National Council of Churches' Broadcasting and Film Commission will meet Feb. 24 with Methodist representatives to study scripts and production details.

Dr. Robert E. Goodrich, Jr., pastor of First Methodist Church, Dallas, Texas, is chairman of the production committee. He was appointed by Bishop Donald H. Tippett, San Francisco, president of the Methodist commission.

The commission also announced completion of a second series of 13 installments in its television program, "The Pastor." The new 15-minute programs will be released through the National Council of Churches about April 1, Tower said.

KOREA A.P.O. ADDRESS DISCONTINUED

The American military forces in Korea have given notice to all American civilian personnel not related to the United Nations Command, that the privilege of sending and receiving mail through A. P. O. (Army Post Office) channels will be discontinued as of March 31, 1955. This means that any A. P. O. mail received in Korea after March 31st will probably be returned to the sender. Friends of missionaries in Korea should therefore send mail addressed to their residences or postal boxes in the cities in which they reside. The 10c international air forms may be used for first class letters without enclosures. The Korean mail service is now quite reliable and the usual international postal regulations will cover all mailings.

Missionaries have also been informed that their military commissary privileges will be withdrawn as of March 31st. This is the usual procedure when a degree of normalcy has been established in a nation's economic life following American military action. Hereafter, household provisions must be purchased through commercial establishments or ordered from the United States or Hongkong.

MARCH 10, 1955

JAPAN CHURCH ADOPTS NEW CREED

The growing unity of the "Kyodan"—the Church of Christ of Japan—was emphasized at the organization's recent general conference in Tokyo by the adoption of a confession of faith.

The Rev. Charles H. Germany, of Oklahoma City, Okla., a young Methodist rural missionary to Japan, says the confession was adopted almost unanimously by the Kyodan, in which Methodist cooperates. In 1953 Mr. Germany returned to Japan for a second mission term to work with the rural and village churches on Shikoku Island.

"This creed, more than anything else," Mr. Germany writes, "indicates the progress which the Kyodan has made in overcoming inner differences, springing from denominational ties, and in realizing the deepest sense of unity yet experienced in the 13-year history."

The official English text of the Confession:

"We believe and confess:

SURVEY CHURCH FILM USE

The child who watches religious movies in Sunday School is better informed that the one who must rely for knowledge solely upon the teacher and the printed word.

Motion pictures are given a slight edge over older forms of religious education in the first major study of the use of films released today. It was made in 102 Protestant churches of Greater New Haven, Conn., by the Communications Research Project of the National Council of Churches, under the supervision of Yale Divinity School.

The two-year study showed that films open doors to children and make them more receptive to the Christian religion. However, the church must still rely upon person-to-person contact to develop in the child a sense of Christian dedication and service.

Class discipline, a problem that has plagued many teachers, was greatly lessened by the use of films, and both children and teachers said they greatly enjoyed movies and found them helpful.

The survey developed that children receive a more vivid mental image of Christ and other Biblical figures from movies than from Sunday School book illustrations.

The Rev. Dr. Everett C. Parker, who directed the survey, said that the artistic quality of religious films is low.

"Too many suffer from poor scripts, lack of good direction and mediocre performance. In some cases Biblical stories are distorted and too often tend to stereotype the prophets and apostles as aged characters with long beards and stooped shoulders, instead of portraying them as they were—vigorous, active human beings. Christ is often made to appear effeminate and artificial and therefore, to children to today, unconvincing in what He says and does."

The survey showed that while motion pictures in the churches are being shown primarily to Sunday School and other youth groups, they are not presented as in integrated part of Christian education, but as entertainment.

Pastors of the 102 churches expressed belief that motion pictures should be planned to fit programs of the local church, and to help train church school teachers and other lay leaders.

"The Old and New Testaments, inspired of God, testify to Christ, reveal the truth of the Gospel, and are the sole canon that the Church should depend upon. Thus the Holy Bible, being the word of God, by the Holy Spirit gives us perfect knowledge of God and salvation, and is the unerring standard of faith and life.

"The One God, revealed by the Lord Jesus Christ, and testified to in the Holy Scripture, being Father, Son and Holy Spirit, is the triune God. The Son, who became man for the salvation of us sinners, was crucified and made our redemption by offering Himself to God as the perfect sacrifice once for all.

"By His grace God chooses us and justifies us, forgiving our sins only through faith in Christ. In this unchangeable grace the Holy Spirit accomplishes His work by sanctifying us and making us bear the fruits of righteousness.

"The Church is the Body of Christ the Lord, and is the congregation of those who are called by grace. The Church maintains public worship, preaches the Gospel aright, administers the sacrament of Baptism and the Lord's Supper, and being diligent in works of love waits for the coming again of the Lord.

"Thus believing, we join the saints of the ages to confess the Apostles' Creed."

TEMPERANCE LEADERS PLAN NATION-WIDE PROGRAM OF EDUCATION

Vigorous leadership for an increasing program of education in the field of temperance was advocated and adopted by the National Temperance and Prohibition Council in its annual sessions at Washington, D. C., January 25, 26, 27, 1955.

Held, as usual, in the Simpson Memorial Chapel of the Methodist Building, those present represented practically every section of the country and more than 23 church and temperance groups of the nation.

Under the immediate guidance of the president, Bishop Wilbur E. Hammaker and Miss Elizabeth A. Smart, secretary, who with the rest of the official staff, were re-elected for the coming year, the delegates heard reports of the Committee Against Liquor Advertising presented by Dr. R. H. Martin, chairman; strongly endorsed a measure for uniform tests for drinking drivers in the District of Columbia which was introduced January 11; heard reports on illegal-liquor seizures by John L. Huntington, Bureau of Internal Revenue.

The Council adopted declarations commending President Eisenhower for instituting and encouraging a campaign for safe driving, commended the Congress and the State Department for having reduced the sale of liquor in Federal areas; recommended a definite constructive educational program to bring to bear a strong influence upon the children and youth; recommended the observance of the quarterly temperance instruction in church schools; recommended to the Alcohol and Tobacco Tax Unit consideration of a proposal "that all alcoholic beverages be specifically and prominently labelled to show the purchaser at least the percentage of alcohol by volume therein

(Continued on page 14)

NORTH ARKANSAS CONFERENCE NOTES

By Ira A. Brumley

Children's Workers' Conference Successful

The 1955 Children's Workers Conference of the North Arkansas Conference was held February 28-March 2, First Methodist Church, Searcy, Arkansas, of which Rev. Alvin Murray is the pastor, under the leadership of Mrs. Ira A. Brumley, Conference Director of Children's Work, assisted by the following District and Associate District Directors: Mrs. M. L. Kaylor, Batesville District; Mrs. Oscar Goss, Conway District; Mrs. John Bayliss, Fayetteville District; Mrs. J. Clarence Wilcox, Forrest City District; Mrs. Frances Winter, Fort Smith District; Mrs. R. E. Owen, Jonesboro District; Mrs. J. Albert Gatlin, Paragould District; and Mrs. B. E. Whitmore, Searcy District. Mrs. H. D. Castleberry of the Jonesboro District was, because of illness, unable to attend.

The following charges were represented in the conference: Newport, Umsted Memorial; Newport, First Church; Swifton; Batesville, First Church; Batesville, Central Avenue; Salem; Wiseman; Melbourne; Spring Creek; Conway, First Church; Gardner Memorial; Levy; Washington Avenue; Salem (Conway District); Siloam Springs, Sulphur Springs; Rogers; Springdale, First Church; Lincoln; Brinkley; Helena; West Helena; Goddard Memorial; Fort Smith, First Church; Van Buren, First Church; Clarksburg; Jonesboro, First Church; Huntington Avenue; Fisher Street; Monette; Manila; Lake City; Luxora; Marked Tree; Weiner; Fisher; Paragould, First Church; Mammoth Spring; Marmaduke; Griffin Memorial; Pocahontas; Black Rock; Imboden; Searcy, First Church; Bald Knob; Judsonia; Kensett; McRae; Beebe; Jacksonville; Rose Bud; Heber Springs; Scotland; Clinton.

This was the best Children's Workers' Conference ever held in the North Arkansas Conference. The following resource persons gave excellent leadership directing the groups: Mrs. R. D. Newton of Camden, Arkansas, Nursery; Mrs. J. H. Monday of Little Rock, Arkansas, Kindergarten; Mrs. W. A. Wooten of Memphis, Tennessee, Primary; Mrs. Dorothy LaCroix Hill of Evansville, Indiana, was leader of the Juniors.

The following persons directed programs for the general session: Mrs. James S. Upton and Mrs. V. H. Merrick on "Helping Children Use Television;" and Mrs. Frances Winter led a discussion of "What We Did About Horror Comics."

Mrs. Oscar Goss and Mrs. John Bayliss assisted with the music at the fellowship dinner, which was held on the opening evening, February 28, at the Rendezvous, followed by worship and meditation led by Rev. Alvin Murray in the church sanctuary and pictures on Day Camping were reviewed by Mrs. J. H. Monday.

Mrs. Frances Winter and Miss Anna Rose Miller provided the worship built around this idea: "God in Our Children's World—TO-DAY." A sharing period on

Wednesday morning re-emphasized the same idea.

The lovely homes of Searcy were opened to the delegates, transportation was provided and every desired courtesy was extended to the visitors by the host church.

Before adjournment, an invitation to meet in Fort Smith next March 6, 7, 8, was given by Miss Anna Rose Miller, and was happily accepted by the workers. The gracious invitation included young children of parents who came. A Nursery Laboratory School is included in the program plans for next year.

Mrs. Wettengel In Conference

Mrs. Waldo Wettengel of Rush Springs, Oklahoma, is coming to the North Arkansas Conference for a series of four three-day training schools. She is to be at Charleston for a one unit training school on Teaching Children, March 13-15. She is to be in a two-unit training school at Booneville where she will be offering the course on Teaching Children, and Mrs. W. Henry Goodloe of Fort Smith will be offering the course on That They May Have Life, March 20-22. Mrs. Wettengel is to be in a one-unit school at Greenwood, March 16-18, offering the course on Teaching Children.

Dr. Eller In Conference

Dr. Meredith F. Eller of Fayette, Missouri, is coming to the North Arkansas Conference for three three-day training schools.

He is to be in a three-day training school at Black Rock, March 25-27, offering the course on The New Testament in the Life of Today.

He is to be in a four-unit training school at Piggott, March 28-30, offering the course on The Life of Jesus for a group of young people.

He is to be in a one-unit school at Manila, March 31-April 2, offering the course on The Life of Jesus.

A report of a one-unit training school held in St. Paul's Methodist Church in Fort Smith has been reported to our office, in which thirty-two persons were enrolled and twenty-five completed the course for credit. The course used was Christian Beliefs and was taught by the pastor, Rev. J. H. Hoggard.

Mrs. R. E. Connell reports a good school held at Swifton, using the course on Music in the Small Church. Twenty-five people took part in the school.

Rev. H. L. Robison, pastor at Hoxie, has recently become certified on the course on The Work of the Local Church and is beginning a ten week course, one night a week, in his own local church.

After one of the battles in Indochina a preacher was going around trying to comfort the wounded. A young soldier, who was dying, whispered, "Thank you, but I don't belong to your church."

"That's all right," replied the preacher, "for you belong to our God." — Revue, Muich (Quote translation).

THE "100 PROJECT"

INTO the halls of Scarritt came the one hundred—that is, it is hoped, one hundred persons prepared to take special training for the job of director of Christian education in the local church, beginning September 1955.

The staff of the Division of the Local Church of the General Board of Education in co-operation with Scarritt College is planning a program of training for these prospective directors.

While sufficient facilities for training directors are available, the number of persons choosing this vocation is far below the demand. "Hundreds of churches are ready for this service, but we are unable to recommend suitable candidates," said Miss Lilla Mills of the Local Church Division staff, one of whose responsibilities is to stimulate recruitment of candidates to enter this field. How to find prospects is the chief problem, according to Miss Mills.

The plan calls for the executive secretaries of the conference Boards of Education, and others, to send to

Miss Mills the names of as many qualified prospects as they are able. Scarritt is a graduate school and candidates should have the following entrance requirements:

1. Recognized Christian character, a pronounced desire to serve Christ and promote his kingdom, attractive personality, leadership ability.
2. Physical and emotional fitness.
3. Bachelor's degree from an accredited college or university, with undergraduate courses to include education and psychology where possible.
4. Membership in the Methodist Church.

Interested persons should write to Miss Lilla Mills, Box 871, Nashville, Tennessee.

CHRISTIAN EDUCATION WEEK

Already Methodist churches are preparing for the observance of Christian Education Week, the date for which this year is September 25-October 2.

The week is observed annually by most of the Protestant denominations. Its general purpose is to focus attention on Christian education; to lift up a special phase of Christian education for emphasis; and to give a new impact to the Christian education program as it begins another year. Christian Education Week 1955 is an opportunity to recognize this fact about the church school and to make plans for reaching unchurched families.

The theme, "Go—Make Disciples of All," brings into focus the fact that the Christian education program is one of the church's effective means of evangelism. Six out of ten persons joining the Methodist Church on profession of faith come through the church school. In addition, many parents become church members as a result of the contact the church has with their children.

The "Week" includes two special days—Promotion Day on September 25 and Rally Day on October 2. Rally Day, however, may be observed on any Sunday the respective conference boards of education may designate.

This year's Rally Day program, *Days of Life That Teach Us*, No. 8335—BC, is now available from the Methodist Publishing House that serves you. It was written by Mrs. Johnnie Marie Grimes of Dallas, Texas. Prices are 10 cents each, 75 cents a dozen, \$5.00 a hundred.

STATE STUDENT CONFERENCE

The annual State Student Conference for the Louisiana Conference will be held March 11, 12, 13, at Northwestern State College, Natchitoches. Dr. Sterling Wheeler, Vice President of Southern Methodist University, will be the chief speaker. Dr. Harvey Brown will represent the General Board.

Miss Lillian Hay, Conference Director of Student Work, is in charge of general arrangements.

Henry Johnson is President of the State Student Council.

Representatives from the eight Wesley Foundations and Centenary College will be present for this important conference.

VACATION SCHOOL INSTITUTES, LOUISIANA CONFERENCE

During March and April, Vacation School institutes will be held across the Conference so that local church workers may receive help in the summer program.

The District Directors of Children's Work will direct the institutes.

A team consisting of the District Director and a leader for each department—kindergarten, primary, junior, and intermediate—will instruct workers from the local church.

The teams met in Shreveport with Miss Mary Calhoun, the week of February 1, for special training.

Mrs. E. L. McKay, Chairman of the Conference Council of Children's Work, will assist the District Directors in setting up the institutes.

Institute dates and places already scheduled are as follows:

- Minden—Lakeview Church
—March 22
- Ruston—Grace Church—March 24
Pioneer Church—
—March 8 (7:00-9:00 p. m.)
- Memorial Church—Monroe
—April 12 (Time to be determined)
- Sicily Island Church—April 14
—(Time to be determined)

CAMP LEADERS' CONFERENCE

The annual Camp Leaders' Training Conference for the Louisiana Conference is scheduled for Camp Brewer, Monday through Wednesday, April 18-20.

This meeting was set by the camp leaders and district superintendents at a meeting in January.

Actual planning sessions for Juniors, Intermediates, and Seniors will be held.

The meeting will open on Monday afternoon, and will close on Wednesday at noon.

METHODIST YOUTH STAGE HOUSE-TO-HOUSE EVANGELISM CAMPAIGN

More than 1,000 young Methodists teamed up in Columbus, Ohio, to stage a house-to-house evangelism campaign. It was a pilot project for a nation-wide drive aimed at adding 500,000 members to the Methodist Youth Fellowship by the end of 1955. The canvass took place during the sixth annual Christian Witness Mission, a national conference for Methodist youth and their adult supervisors. More than 500 delegates from almost every state joined an equal number of young people from this area in the four-day drive. Each evangelism team consisted of a boy and a girl. The 500 teams covered hundreds of homes in this city of 375,000, visiting youths who might be potential MYF members and interesting them in a commitment to the Christian life. The project, which will set the pace for a national Methodist youth evangelism campaign, was pronounced a success. Five hundred teams called on 2,055 homes in the Columbia area. As a result, 625 young people pledged they would join The Methodist Church and commit themselves to the Christian life. The delegates from all over the U. S. who attended the Mission returned to their home communities to set up similar programs which by the end of the year are expected to result in 500,000 new Methodist Youth Fellowship members. The Mission is an annual conference for Methodist youth and their adult supervisors. The evangelism program arose from a decision of the Methodist General Conference to emphasize youth work during 1955.

Trueblood Sees A 'Religious Renaissance'

There is "abundant evidence that a religious renaissance is taking place," Dr. D. Elton Trueblood of Washington, D. C., director of religious policy for the United States Information Agency, said in Chicago. Dr. Trueblood, a Quaker, was the keynote speaker at the first national convention of the Laymen's Fellowship of the Congregational Christian Churches. The convention was attended by some 700 laymen from all 48 states and Mexico. "Something of great excitement is going on in the religious life of our generation," he said. "We do not know whether this will continue. We do not know how deeply it will go. But that there is excitement in the air now, there is no doubt. More people attended public worship on one day last April than have ever voted in a Presidential election. Religious books continue, month after month, to be best sellers. Mass evangelism has returned, after most people supposed that it had gone forever. The United States expenditures for new and remodelled church buildings rose in 1954 to the fantastic total of \$558,000,000. These are the evidences obvious to all. But it is important to say that the strongest evidences of new life are those which do not appear so prominently yet may finally be more significant for our total spiritual life."

Dr. Peale Gets A Commercial Sponsor

Dr. Norman Vincent Peale's new ten-minute question-and-answer radio program over the National Broadcasting Co. will be commercially sponsored starting April 4. Doeskin Products Inc., makers of facial tissues and other household paper products, will sponsor the 10:05 to 10:15 a.m. (EST) program which is aired Mondays through Fridays. This is the first time that Dr. Peale has had a commercial sponsor in his more than 20 years

of radio broadcasting. The program features Dr. Peale, pastor of Marble Collegiate church and author of the best seller "The Power of Positive Thinking," answering questions concerning typical human relations problems confronting large population segments. The questions are sent in by listeners. Dr. Peale already is heard and seen by millions in his other weekly radio network program, "The Art of Living," and his television program, "What's Your Trouble," both sponsored by the National Council of Churches' Broadcasting and Film Commission. The new program, NBC said, is not a religious one. It was disclosed by a Commission spokesman that many advertisers had sought to sponsor the Peale programs produced under the National Council auspices. However, sponsorship is forbidden by the Council's policy.

North Dakota House Acts Against Liquor Advertising

A bill to prohibit the advertising of alcoholic beverages on North Dakota radio and television stations was approved, 71-37, by the House. Opponents of the measure charged it would "penalize" radio and television stations in the state. They argued that such legislation should be adopted on a national level and include all advertising media. Supporters cited letters and petitions received from people throughout the state asking passage of the bill. Earlier, Attorney General Leslie R. Burgum held that the bill is constitutional, "as a matter within the police power of the State." His opinion was sought by a special subcommittee of the House Committee on Social Welfare following a public hearing. After receiving the attorney general's ruling the committee recommended the bill for passage.

Predicts 1955 Church Construction Will Reach 700 Million

Church construction in 1955 will exceed \$700,000,000, it was predicted in Cincinnati, Ohio, by Dr. Harry Atkinson, director of the National Council of Churches' Bureau of Church Building. Dr. Atkinson's estimate is \$25,000,000 more than that of the U. S. Departments of Commerce and Labor. Barring a major war or economic upset, Dr. Atkinson said, church building demands will continue strong for many years. He based this appraisal on a "tremendous" population increase, continued migration of people and

a 20-year backlog of demand for new churches and improvement of existing buildings. Dr. Atkinson addressed the annual national conference on church architecture sponsored jointly by his bureau and the Church Architectural Guild of America. He said the Bureau of Church Building, now celebrating its 20th anniversary, has carried on its crusade for better church buildings to every area of the United States and Canada, and has been instrumental in helping guide the construction of 50,000 churches.


Presbyterians Turn India Work Over To Natives

Transfer of the titles to all property held in northern India by the Presbyterian (U. S. A.) Board of Foreign Missions to "properly constituted and approved" native trust associations there was voted by the board at a meeting in New York. The board also approved a plan drawn up last November at Nasrapur by the Western India Mission, which it has maintained since 1872, calling for the mission to turn over all its "rights, duties and responsibilities" to the Kolhapur Church Council, provincial division of the United Church of Northern India. The latter action includes work assignments for all missionaries — who in the future will be known as "fraternal workers"—all requests for new personnel from America, and responsibility for all institutions formerly carried on by the mission with the exception of Miraj Medical Center which has an independent governing body. The transfer will be effective as of July 1. Board officials said the two actions represent a finalization of what "probably is the ultimate in cooperation between American and Indian Churches in that the missionaries there no longer have any organization of their own."

Club Women Launch Drive To Build Huge Cross


A \$3,000,000 fund drive for the construction of a 500-foot cross, described as the largest in the world, was launched in Washington, D. C., by the General Federation of Women's Clubs. Dedicated to greater unity of Christian thought and effort, the cross will be built atop Bald Knob Mountain in Southern Illinois, near the center of America's population. The members of the Federation's 15,000 clubs were urged to become the channels through which all people in their communities can contribute to the effort. The Cross, as it will be known, will contain houses of worship for the major Christian faiths. An elevator and stairway will provide access to the various levels where shrines and religious exhibits will be installed. At the top of the cross will be a forest ranger lookout post and an observation tower for visitors. The structure will be visible over a 7,500 square-mile area and will be illuminated at night. Paths leading up to The Cross from parking areas and roads will be paved with stones from the paths where Jesus walked in the Holy Land, and cedars from the Forests of Lebanon will dot the landscape. Long range plans call for a huge amphitheater on the slope of the mountain. A seating capacity of 50,000 is anticipated, along with a stage large enough to accommodate an elaborate pageant. Facilities providing for year-round use for church conventions and other religious gatherings also are being contemplated.

**There Is Strength
for YOU
in a Practical Faith**



**which
roots in the
promises of God
and
lives in service
to men**

**"Expect
great things
of God—
Dare
great things
for God"**





THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



NICK'S KITE

"NOPE, Mom, I don't have it," Nick said, turning his pockets inside out.

"Well—" Nick's mother said, with a puzzled look. "I thought sure I put a ball of twine in this drawer just yesterday, and now it isn't here."

"You can see that I don't have it," Nick said, pointing at the things he had emptied out of his pockets. Then he stuffed his pockets full again, grabbed his sweater and went out to finish getting ready for the kite-flying contest that was a little way from the house, and was crawling through a fence when an important conversation began to take place. It was between Nick and his conscience. Conscience was saying, "You acted out a lie."

"But I didn't have the ball of twine," Nick answered.

"You had it; you knew where it was," Conscience said.

"All Mother asked me was if I had the ball of twine. And I said that I didn't, and that was the truth. I didn't have it right then. And anyway, just as soon as I'm through with it I'll put it right back where Mother can find it." Then he hurried on.

Soon boys from all over the neighborhood began to gather—one at a time. Billie Miller was there too. Could not do without him; he was going to be the judge.

Now each one with his kite was in a row. The judge was giving a few last minutes rules on what was fair and what was not. Then Billie gave an old tub a good wallop with his foot to sound the gong—and they were off!

How they kept from running into each other and tumbling over, I don't know. For their feet were going forward but the heads were turned backward—watching to see when their kites were going to take to the air.

"There goes two of 'em up," called Judge Billie, "and now there's Nick's. But look, Nick's kite is taking a nose dive, right straight for the ground."

"Too much tail," Nick said excitedly, jerking about a foot and a half of it off. Then he was back in the contest again. A little behind the rest, however. Then came a puff of wind that got under Nick's kite and lifted it way up in the air. In fact, it took such a quick flight Nick could not let the string out fast enough, and it got all twisted up. Then a strong gust of wind came and broke the twine. The kite floated around in thin air for a while and then landed across a barbed-wire fence. That put Nick out of the contest for sure.

How about the twine that he was going to put back as soon as he was through with it? Here it was wrapped around tumbleweeds, thistles, and what not! Nick gathered it up the best he could, pick up what was left of the kite and slipped through the fence, hoping that no one would see him going home.

He stumbled along with his head down—what should he do now? Could he slip it back in the drawer and not say anything about it? No, anyone could tell by the way it

looked that he had been using it. And if he told his mother what he'd done he'd probably get punished, so what should he do?

"Nick," called a voice as he passed by the garden. It was his mother who was stooping down and pulling weeds from the turnip patch. "What is all that you have in your hands?"

"No use to try to get out of it, now," Nick said to himself. So he told his mother the whole story from beginning to end.

Now for the punishment he was sure he was going to get! But his mother kept right on weeding the turnips.

"Ever since I was a young girl," she said, finally, "Satan has been trying to make boys and girls believe that a little white lie would not matter; and that as long as they could get out of something without actually speaking a lie, that it was all right, but a lie is a lie whether it's spoken or acted out. I'm glad you have finally told me the truth. Now we can start all over again."

And from that time on, when Nick was tempted to act out a lie, a ball of matted and twisted twine would come before him, reminding him that it always pays to tell the truth.—The Young Soldier.

UNICEF CAMP KIT AVAILABLE

In their summer camps this year, many American children will learn the games, songs, and customs of other countries and at the same time, learn how United Nation's International Emergency Fund helps hungry and sick children everywhere.

Special UNICEF Camp Kits will be available to camp directors and counselors to assist in planning an international day or program.

The UNICEF Day in Camp idea originated in 1954, when more than 600 kits were purchased by camping leaders.

The 1955 kit will provide a wealth of new ideas for an exciting international day in camp. Included will be suggestions for meals as they are served in other parts of the world, games children play in other countries, and songs of many nations.

There will also be information about the problems faced by children in the less fortunate areas and the types of help being provided by UNICEF.

Further information may be secured from the U. S. Committee for UNICEF, United Nations, New York.

SPRINGTIME PRAYER

A Woodland Song

By Marjorie Stannard

The wood's brown door is open wide,

The wood's brown house is bright inside

With little primrose-lanterns gay,
And golden catkins on the spray.

The wood's brown folk are all astir,
With bright, brown eyes and soft, brown fur;

The wood's brown birds all sweetly sing

To praise our Father for the Spring.

Lord, thank Thee for the wood's brown house,

For 'rabbit, squirrel, mole and mouse;

For primroses and catkins bright,
And birds that sing with all their might!

—Child Education Magazine

MARCH

Winter may be with us for the first part of March, but March also brings us a foretaste of spring—mild breezes, the robin's song, and the swelling of the buds on the bushes.

March is a month of promise. As it nears the end of the month it becomes more and more spring-like. Children may go without overshoes and mittens. That happens on warm days, but March is a teaser, too, because just when you leave off overshoes and mittens then it turns cold, the wind blows and we may even see more snow. — United Church Observer.

JUST FOR FUN

Does this package belong to you?
The name is obliterated.

Can't be mine. My name is Smith.

"Son," said his father sadly, "after four years of college, you're nothing but a loafer, and a nuisance. I can't think of one good thing it has done for you."

The son was silent for a moment. Then he said timidly:

"Well, it cured Ma of bragging about me."

You have heard about the little boy whose mother made him sit in a corner for bad conduct.

His retaliation went like this: "I may be sitting down on the outside, but remember I'm standing up inside."

Jimmie had celebrated his eighth birthday just a day or two before an agent called at the house. When the bell rang, Jimmie opened the door.

"Is Mr. Smythe in?" inquired the man.

"I'm Mr. Smythe. What can I do for you?" replied Jimmie.

A number of Bobby's playmates were noisily calling for him to come out and play.

Presently Bobby appeared at the door and said, "I can't come out just now: I'm taking my nap."

ARKANSAS METHODIST



HIS WISH

By Alix Thorn

I wonder how a little boy
Can ever hope to be
As tall and strong as broad besides
As people that I see!

I 'spose it's just rememb'ring
The things that Mother said,
To eat just what she tells me to,
And like to go to bed.

And then some day I do suppose
The folks I've always known,
Will look at me surprised, and say,
"Why, how that child has grown!"

—In Exchange

MRS. MARTIN TO SPEAK IN LOUISIANA



MRS. PAUL E. MARTIN

Mrs. Paul E. Martin, wife of Bishop Paul E. Martin, will be the speaker at the Sacrificial Meal on Thursday, March 17 at the Annual Meeting of the Louisiana Conference Woman's Society of Christian Service to be held at the First Methodist Church, Lake Charles. Mrs. Martin will speak of "The Abiding Presence".

The meeting will be convened on Wednesday, March 16 at 2 p. m., by the President, Mrs. C. I. Jones, New Orleans, and Mrs. Jones will give the President's Message, "Southern Cross" at that afternoon session.

The Executive Board will meet Wednesday morning, and will be entertained at a buffet luncheon in Fellowship Hall, as guests of the Woman's Societies of the Maplewood, Sulphur and Westlake Churches.

"For The Living of These Days", the theme of the meeting, will be carried out through the addresses of the guest speakers and the reports of the officers and workers.

Bishop Paul E. Martin will deliver the address on Wednesday evening on "A World Order—For The Living of These Days."

The meeting will conclude with a Quiet Hour on Friday, led by Miss Margaret Billingsley, followed by a buffet luncheon, courtesy of Oak Park and Simpson Methodist Churches.

NEWS IN BRIEF

The Austin Circuit Woman's Society met February 17th at Mt. Tabor for a study on the book "The Master Calleh For Thee" led by Mrs. Joe Simpson, District President, assisted by Mrs. William Shephard, district vice-president. Eighteen members and one guest were present. Potluck dinner was enjoyed by all. A short business session was held after the lesson.—Mrs. R. L. Powell

The Woman's Society and Guild of Calico Rock have received Jurisdictional Recognition for its study of Jesus' Teachings Concerning Women, led by Miss Mary Chaffin, Deaconess for Izard County. A total of 33 attended the course with 18 enrolled. As a result of the study an offering was sent to Holding In-

MISS OSMENT DEDICATION SPEAKER

Dedication Week was observed by the Methodist women of an area of Eastern Clay County with a service on Friday night, February 25th, at the Methodist Church in St. Francis. Churches taking part in the service were St. Francis, Wrights Chapel, Cummings Chapel, Langley Chapel and First Methodist Church of Piggott.

Mrs. Mabel Pope, President of Woman's Society of Christian Service of Paragould District, presided and introduced the women of the different churches. Quiet music was played by little Ruth Ann Oxley representing the Methodist Youth Fellowship. Mrs. Charles McCrilles, President of the Woman's Society of Christian Service of St. Francis, gave the welcome address. Mrs. B. O. Blake of Wrights Chapel led in the Responsive Reading and Mrs. James Edwards of Cummings Chapel led in the Consecration Prayer. "Services rendered by women of a typical small Methodist Church" was the title of a talk given by Mrs. Clifford McLesky of Langley Chapel. Rev. Floyd Villines of Piggott outlined a program set up for the churches of this area.

The guest speaker of the evening was Miss Mildred Osment, North Arkansas Woman's Society of Christian Service Secretary of Missionary Education and Service. Her topic was "The Great that can come from the small gifts"—an inspirational and forceful address.

The meeting closed with Rev. Kern Johnson asking for "Altar Prayer" with soft music by the organist, Mrs. Denver Oxley. This was an unusually impressive service as all the women present moved toward the altar for silent prayers of rededication.

A Fellowship hour followed as refreshments were served by the Woman's Society of Christian Service of St. Francis.—Reporter

stitute, Loreda, Texas, and a committee was selected to study the problem of providing wholesome community recreation. Members of the committee are: Mrs. Helen McCormack, Mrs. Audney McNeill, Mrs. Lois Killian, Mrs. Ada Wilson, Mrs. Nellie Wright and Miss Adah Lee Straszer.

The study on The City will be conducted during the last two weeks in March and in April.—Charles Casteel

QUADRENNIAL CONVOCATION AT SCARRITT COLLEGE

Four hundred deaconesses of the Methodist Church — teachers, social workers, parish workers, religious educators, and nurses — will gather in Nashville, Tenn., on the campus of Scarritt College, for the second quadrennial convocation of these commissioned representatives of the denomination's Board of Missions. According to Miss Mary Lou Barnwell, executive secretary for Methodist deaconess activities, there is greater call for trained young women in case work and group activities in Methodist homes for children than are now being recruited.

LITTLE ROCK CONFERENCE TO MEET MARCH 29



Mrs. Eugene R. Stewart, president of the Winfield Society, discusses plans for the Annual Meeting to be held March 29, 31 with Mrs. R. H. Cole, Magnolia, secretary of promotion, Program Chairman, and Mrs. J. R. Henderson, Little Rock, president.

Mrs. J. R. Henderson, president of the Little Rock Conference, Woman's Society of Christian Service, has announced that the Annual Meeting of the Conference Society will convene Tuesday, March 29 at the Winfield Methodist Church, Little Rock, and will continue on Wednesday and Thursday.

Mrs. Eugene R. Stewart, president of the Winfield Society, has the following committee chairmen assigned to assist in the entertaining of the group: Mrs. Joe Hale, Mrs. Russell McKinney, Mrs. Roy Chinn, Mrs. Roy Pascal, Mrs. C. E. Winfree, Mrs. R. J. Isaacson, Mrs. Charles Carter, Mrs. Clyde Arnold, Mrs. Cecil Harder, Miss Fay McRae, Mrs.

James K. Farish, Mrs. James Verhoeff, Mrs. Lee Franklin, Mrs. Dewey Price, Mrs. Virgil Blossom and Mrs. Charles Kirby.

Everyone is invited to attend the meeting, but delegates are the President or her alternate from each society; an extra delegate from a Society having more than 250 members; all district officers, all District Members, the President or a delegate from each Wesleyan Service Guild, and, Conference and Jurisdiction officers. Minister's wives are invited guests.

Registrations should be sent as soon as possible to: Mrs. Charles D. Carter, 124 South Woodruff, Little Rock.

LOUISIANA GUILD PROGRAM ANNOUNCED

First Methodist Church, Lake Charles, March 19, 20
THEME: "FOR THE LIVING OF THESE DAYS"

- 10:00 Registration
- 10:30 Conference Executive Committee, Majestic Hotel
- 12:00 Conference Executive Committee Luncheon, Majestic Hotel
- 2:00 p. m. Convening of Fourth Annual Meeting, Mrs. Minza Rabun
 - WelcomeRev. Carl F. Lueg, host pastor
 - WorshipMiss Arlene Tyler, Shreveport
 - Business
 - Secretary's MessageMrs. Minza Rabun
- 4:15 TeaMrs. L. E. Frazer, President's Home, McNeese State College
- 6:15 Dinner in Fellowship Hall, Mrs. E. D. Sweeney, Lake Charles District Secretary presiding
- 8:15 Evening Session in Sanctuary
 - AddressMrs. James T. Harris
 - SoloMrs. Fred O. Shirley
 - CommunionRev. E. B. Emmerich, Rev. F. O. Shirley, Rev. T. T. Howes

SUNDAY

- 8:45 a. m. Call To OrderFellowship Hall, Mrs. Emma Kuntz, presiding
 - Address "The Church Woman and Her Political Responsibility"
 - Hon. Fannie Burch, District Judge
- 10:00 Order of BusinessMrs. Minza Rabun, presiding
- 10:50 Church Service, First Methodist ChurchRev. Carl F. Lueg
- 12:15 Luncheon in Fellowship Hall, courtesy Wesleyan Service Guild, First Methodist Church

CURRENT NEWS IN ARKANSAS METHODISM

MISSIONARY INSTITUTE AT BENTONVILLE

One of the most helpful and challenging missionary institutes was held at First Methodist Church Bentonville, March 1, that this person has witnessed in a long time.

Rev. William Elder, a returned missionary from Japan, was principal speaker of the morning and gave a brief resume of the work there in which he held out a challenge of the "Open Door." Rev. William Wilder, pastor of Lincoln who is serving as missionary secretary for the Fayetteville District since Rev. A. J. Christie was transferred to Hot Springs, presided at the meeting. Mr. Elder's message was broadcast over station KAMO of Rogers.

Dr. Roy I. Bagley, district superintendent, gave the devotional at the meeting opened at 10:00 a.m. Rev. George Ivey, pastor of First Methodist Church, Springdale, spoke of the work of the 1000 Club as a "Means of Spreading The Gospel At Home."

Following the noonday meal which was served by ladies of the Church a very impressive and challenging skit of "THE WORLD OUTLOOK — From The Local Church To The World Parish" was given. Dr. Bagley had written and arranged the skit. Rev. Olin R. Findley of Pea Ridge did the art work by drawing an impressive view of a city skyline with an atomic bomb being dropped from bombers flying over. Rev. and Mrs. Hubert Pearce assisted with properties and directing the skit. The following took part in the skit:

Rev. Bill Martin of Green Forest, Mr. and Mrs. Frank McCall, J. W. Shook, Rhad Ray, and Miss Carol Leidy, all of Bentonville and Mrs. Jeff Brown, Mrs. Roy Ritter,

Mrs. Lillian Holt, Mrs. Robert Moore, Mrs. Carol Watson, and Mrs. Joe Steel, all of Springdale.

Hubert Pearce Jr. and Virginia Price of Bentonville pointed out some of the possibilities of work in Latin American and related how the Alfred Wasson sub-district MYF was helping by buying a small organ for a group there.

Dr. Bagley held up a few possibilities of work in South America which came out of experiences of his trip there last August.

Mrs. Elmer H. Hook and Mrs. J. E. Critz of Fayetteville represented world peace and Mrs. R. K. Bent and her daughter Rosalie of Fayetteville depicted a scene at the Well in Sychar in which Mrs. Bent impersonated the Samaritan Woman to whom Jesus talked.

Mrs. Roy I. Bagley represented India and held out some of the challenges there. Mrs. Arthur Dickerson of Bentonville represented Africa and pointed up possibilities and needs there.

Mrs. Dick Hodges and Mrs. J. L. Morris of Siloam Springs illustrated good and bad literature by displaying copies of each type.

Ed Matthews of Calico Rock and Barbara Parchman of Brinkley, students at the University of Arkansas who have made commitments to Christian Vocations related their call and decision and possibilities of the Christian Vocation for youth.

Janice Rogers of Fayetteville and a student at the University of Arkansas gave a brief review of "In His Steps."

Dr. Bagley did a splendid job in presenting the missionary cause of the church. — Thomas R. Whidson, reporter.

METHODIST ACTIVITIES AT FIRST CHURCH, BRINKLEY

Friday, February 25, the observance of the Week of Prayer was held at the Methodist Church.

The High School Choir furnished special music and Rev. Clarence Wilcox was the speaker. There was good attendance and a fine donation.

The Presbyterian and Methodist people held this as a Union Observance.

Thursday, February 3, at 8:00 p.m. in the Blue Room of Rusher Hotel, the Builders' Class held their fourteenth anniversary banquet.

Robert Hawkins, class president, welcomed sixty members and guests.

Edgar Henderson, teacher, introduced the guest speaker, Morgan Prince, layleader of Clarendon Methodist Church. Special music was given by Mrs. Harry Allen, vocalist and Mrs. John Henley III, pianist.

A memorial fund for an educational building has been established by Brinkley Methodist Church. E. E. Whitehurst, reports a nice sum already donated.

A communion table in memory of the late Romeo Short was given to the Brinkley Methodist Church

by his sisters. Romeo Short, Jr. offered the gift and Frank Peck, secretary of the Official Board, accepted it.

On March 13, through March 20, there will be a week of special services. Rev. Roy I. Bagley, District Superintendent of the Fayetteville District, will be the visiting preacher in the Brinkley Methodist Church.

The Brinkley Intermediate MYF was recently organized with Louise Carvel as Counselor and eighteen members. — Oscar McCreight, reporter.

ALMYRA MEN'S CLUB ENTERTAINED

The Men's Club of the Almyra Methodist Church, Almyra, Arkansas, was entertained by Mr. Tom McGehee, one half of "Archers Extra Ordinary." Thirty-one men came Tuesday night, March 2, 1955, to enjoy a wonderful meal served by Mrs. Earl Hargrove and Mrs. Lester Pixler of the local WSCS and to be entertained by Mr. McGehee and his archery shooting. Mr. Ben Pearson, the other half of the show, was unable to attend because of a strained back. Mr. McGehee used a 35 pound spun-glass bow and shot arrows made especially for him with his brand colors on the shafts. He shot at balloons,

ASBURY HAS CHANGE IN PASTORS



REV. J. C. ENGLISH

Rev. J. C. English, District Superintendent of the Springfield District, St. Louis Conference, has been appointed to the Asbury Methodist Church, Little Rock Conference, to succeed Rev. Elmer L. Thomas, Asbury pastor since June, 1952, according to an announcement by Bishop Paul E. Martin. Rev. Mr. English is a former member of the Little Rock Conference, having been pastor at the First Methodist Church, Magnolia, during the conference year 1949-50. He was succeeded at that time by Rev. Mr. Thomas who was transferred to the Little Rock Conference from the Southwest Missouri Conference. He was the Magnolia pastor from 1950 to June, 1952, at which time he was appointed to Asbury in Little Rock.

Rev. Mr. Thomas has been transferred to the St. Louis Conference and appointed District Superintendent of the Popular Bluff District.

The change in appointments is effective immediately.

Rev. Mr. English is a native of Texas, graduate of Southern Methodist University, and had his theological training at the Boston School of Theology in Boston, Mass. He did further graduate work, securing his M. A. degree from the Boston school. He also did graduate work at the Harvard School of Theology. He has had pastorates in Maine, Massachusetts,

disk, cigarettes, ping pong balls and a regular calling card turned edgewise. He hit all of these and other targets, too.

After shooting a number of arrows Mr. McGehee answered questions and told about the history and making of bows and arrows. The bow and arrow is a familiar weapon in all the world and the arrow has killed more people than all other means of warfare combined including the atomic bomb, Mr. McGehee said.

Kenneth Jones was in charge of the program for this month. He, also, had as his guest Mr. Sanders, head of the arrow department of The Ben Pearson Company in Pine Bluff. Mr. Sanders, an archery expert in his own rights, helped Mr. McGehee at the target.

CONCENTRATING ON HOSPITAL CAMPAIGN THIS WEEK

North Arkansas leaders in the campaign to raise funds for adding greatly needed beds to the Methodist Hospital in Memphis are concentrating their attention this week on the campaign.

The North Arkansas Conference owns the Memphis hospital, along with the North Mississippi Conference and the Memphis Conference. The three Methodist groups include more than 1,600 churches in four Mid-South states.

At the last report meeting in Memphis, leaders of the campaign announced that \$1,875,590 of the \$2,500,000 needed to add 200 new beds and other facilities at the hospital had been raised.

The North Arkansas Conference accepted a \$400,000 goal. At the last meeting \$179,140 of the \$200,000 church goal was reported pledged, and \$20,322 of the \$200,000 Conference Special Gifts Goal was reported pledged. James H. Crain of Wilson is chairman of a special gifts committee, which is seeking to raise \$200,000 of the \$400,000 needed from North Arkansas.

Mr. Crain and 15 other members of his committee are scheduled to meet at 12:15 p. m. Friday, March 11 at Methodist Hospital in Memphis for their second report meeting. Meeting with Mr. Crain will be: J. F. Fogleman of Marion, H. K. Barwick of Wynne, Hugh Brinkley of Hughes, Noble Gill of Dell, Truman Baker of Searcy, Vance Thompson of McCrory, Dan Portis of Lepanto, Jesse Daggett of Marianna, Dave Block of Wynne, W. W. Campbell of Forrest City, Judge J. C. Johnson of West Memphis, Faber White of Osceola and Ben Laney, Sam Anderson and Robert Evans of Helena.

Twenty-nine additional churches in North Arkansas have reported reaching their goals or better.

Forrest City District has gone over the top! The District Goal was \$50,000. 101% is now reported from the District, or \$50,700.00. Twenty-three of the 25 charges in the District (which includes 53 churches) have reported. H. K. Barwick of Wynne, Arkansas is Chairman of the Forrest City District, and is assisted by Mrs. T. H. Tucker of Hughes, District Chairman, and J. F. Fogleman of Marion, District Special Gifts Chairman. The Reverend Otto W. Teague of Forrest City is the District Superintendent.

The latest church total to date for the North Arkansas Conference is \$188,127, which is 94% of the Church Conference Goal.

New Mexico, Texas, Missouri and in Arkansas. He has also served as Executive Secretary of the Conference Board of Education in the Southwest Missouri Conference and the New Mexico Conference.

Five ministers are involved in the change of appointments, including Rev. L. M. Starkey, former member of the North Arkansas and Little Rock Conferences. Rev. Mr. Starkey, who has served the Jefferson City District for the past 5½ years has been appointed to the Grace Methodist Church in Springfield, Mo.

ARKANSAS METHODIST

An Old Cistern

By
Rev. R. A. Teeter

with its masonry broken—empty, incapable of holding water. Life had once flourished around it, for the supporting waters were there. But now there was only stinking decay and the pathos of a lost home. If they had dug only a few feet deeper they would have found a flowing spring. But they had neither the faith nor the energy to go deep. So they built shallow and depended on a surface supply. In the very nature of things life could flourish there only uncertainly and temporarily.

The Bible speaks of cisterns, wells and fountains. But only the fountain is regarded as a symbol of life. A cistern may easily be broken or its supply cut off. A well may be destroyed by the man who dug it, or by any man. Either may easily be polluted and made unfit for use. But the flowing fountain comes from a source that no can created and no man can destroy. So the devout Hebrews looked on it as a fit description of all that comes from God, a source above man's power and a supply that will never run dry.

How apt is the speech of Jeremiah: "My people have committed two evils: they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water."

There is something here that is timeless, and no one can safely exclude it from his thinking. The prophet says that heaven was astonished at the stupidity of men for deserting God and building life around their own cistern. We may build more magnificently in this modern day but that doesn't make us any less stupid for deserting God.

MARCH ACTIVITIES AT
HENDRIX COLLEGE

Humanities Conference

Humanities teachers from fifteen colleges under the Ford Foundation experiment in teacher education met at Hendrix during the first week of March for the purpose of studying the integrated humanities course which Hendrix employs.

Members of the state department of education and Dr. Hoyt Trowbridge, state consultant for the Ford program, also attended the meeting. The meeting was arranged by Dr. R. L. Campbell, professor of English at Hendrix, and was sponsored by the committee on general education of the Arkansas Experiment in Teacher Education.

March Activities

Activities for the month of March on the Hendrix campus will vary from basketball to music recitals. Among the important music recitals to be given will be the faculty recital given by Miss Sara M. Robinson. This program will be given in the Auditorium on March 10 at 8:00 p.m. Miss Robinson, pianist, will be assisted by Mrs. Charles Morehead of Russellville

LAKESIDE METHODISTS
HAVE THEIR LONGEST
PRAYER SERVICE

Friday evening February 18 at 6:00 p.m. the Chapel of the Lakeside Methodist Church was opened for Prayer. The bell rang from the church steeple calling the people to remember that the National Chain of Prayer, which is to last all year, had moved to Pine Bluff and Lakeside Methodist Church, which, joined together with the Methodist Church at Crawford, Miss., and at Huntsville, Texas, would be the connecting links in the year long chain of prayer.

The senior youth division began the prayers. At the entrance of the Chapel was a registration table. A recorder played lovely sacred music. A poem was placed near a picture, a picture of Christ in prayer. A projector threw on a screen the picture of the cross. At the end of the hall the door was opened into the Chapel in which was a lighted cross and a large poster listing the items called for by the Prayer Life Movement to be prayed for all year. There was not a moment from 6:00 p.m. that someone wasn't kneeling at the altar in prayer. They came all night and all day Saturday until 6:00 p.m., completing the 24 hour long prayer. There were 246 people registered and entered the Chapel to pray during the 24 hour period. At midnight 18 men were there, one of them is 86 years old. There was perfect reverence and silence in the Chapel. Many people knelt at the Altar for 20 to 30 minutes and later returned to pray again. One man stayed all night long. It was a never to be forgotten experience; the feeling that Christ had been near and the inner voice revealed His spoken words: "My Father's House is a House of Prayer."

on the harp.

The Hendrix Chapel Choir will be on tour of the southern part of the state from March 13 to the 17th. The Choir will make numerous appearances in churches and schools of this section. The Hendrix Concert Band will go on tour March 23 and will return to the campus on March 25.

Hendrix College Campus Kitty
Drive

Hendrix students greatly exceeded their goal in the annual Campus Kitty drive for charitable causes. The goal was set for \$600, but the students raised \$806.39. This is an average of almost \$2.00 for every member of the student body.

Funds raised will be divided among the drives for cancer, tuberculosis, polio, heart disease and the World Student Service Fund. Co-chairman heading the drive were Bernard Frazer of Warren and Mary Nell Clayton of Tucker.

Rabbi Samson Shain on Campus
Rabbi Samson Shain of Hot Springs was on the Hendrix campus during the first week of March. Rabbi Shain spoke at the chapel services on March 1 and also to several religious groups on the campus. He was also invited to speak to several of the classes on the Jewish religion.

In his opening address to the student body, Rabbi Shain told about his visit to the Holy Land while he was a student. He brought out many of the humorous episodes that happened to him, as well as his disappointments and his inspirations. — Chris Holmes.

S. M. U. CHOIR AT JACKSON ST. CHURCH
MAGNOLIA

An interesting feature of the concert by the Southern Methodist University Choir in the Jackson Street Methodist Church on Friday evening, March 18th 8:00 p.m. will be the improvisations and solo performance of Charles Webb, pianist, organist and accompanist. Mr. Webb, a graduate student in the School of Music, spends his summers in the home of Fred Waring as his personal accompanist and pianist for his choral workshops. Calling upon this experience and his musical ingenuity Charles frequently improvises between numbers in rehearsal and concert setting the mood for the next number. Other soloists include Carolyn Schlipf, soprano and Tom Sturgess, tenor.

Forty singers selected from all schools of the University form the University Concert Choir. Several are from the School of Theology, one from the School of Business Administration, one plans to be a

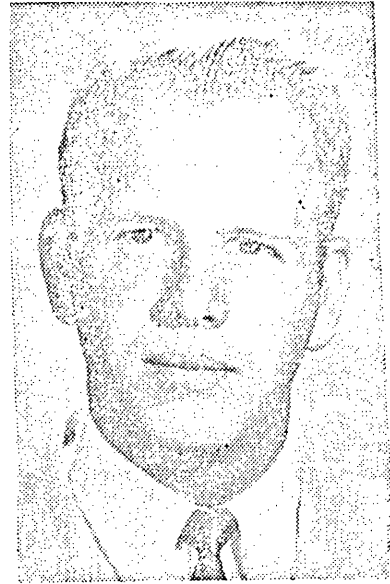
lawyer, several are from the College of Arts and Sciences, while the majority are majors in the School of Music. Eleven states are represented.

The Southern Methodist University Choir will appear in The Jackson Street Methodist Church, Magnolia, Arkansas, Friday evening March 18th, 8:00 p.m. in a concert of sacred music under the direction of Dr. Orville J. Borchers, Dean of the School of Music.

The SMU Choir will present some of the great church music of Europe and America including works from the 16th century to the present day. An accompanied motet, double choruses, modern music and arrangements of spirituals will be featured. The choir of 40 voices is touring Eastern Texas, Arkansas, Louisiana, Mississippi, Alabama and Florida. Last year's tour took the group to Arizona and California.



DR. ORVILLE J. BORCHERS



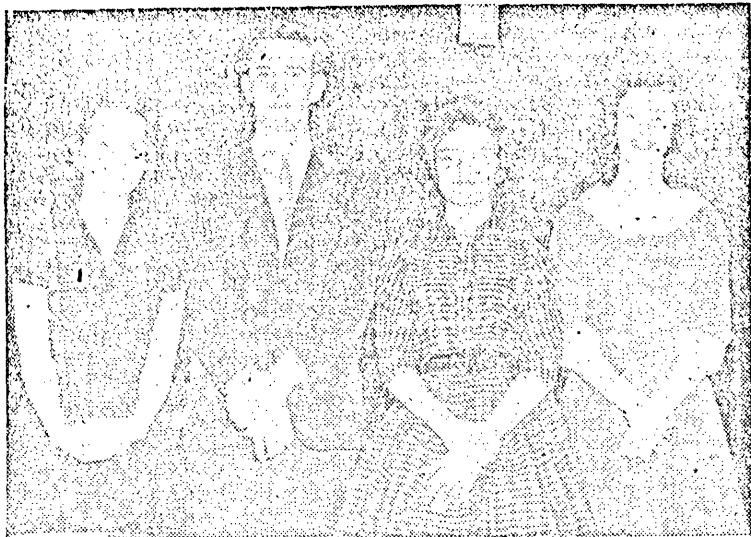
CHARLES WEBB

METHODIST CHILDREN'S HOME REPORT
(January Report continued from last week)

CASH GIFTS		Susannah Wesley Bible Class,	
Builders Class of First Methodist Church, Little Rock	\$ 10.00	First Meth. Ch., Texarkana	5.00
Boyd Brothers, Emmett, Ark.	100.00	Yancey S. S. Class, Marianna	
Belcano Sub-district, N. Little Rock	9.00	Methodist Church	10.00
Young Adult Class, Wash. Ave. Meth. Ch., No. Little Rock	10.00	Lodges Corner Methodist Church	10.00
Rebecca S. S. Class, El Dorado		Jett B. Graves S. S. Class, First Methodist Church of Hope	10.00
Vantrease Methodist Church	5.00	YoYung Adult Class, Rector	
Miss Rema Hutchinson, Camden		First Methodist Church	10.00
First Methodist Church	10.00	Gillett Methodist Sunday School	10.00
Mr. Vernon J. Giss, Little Rock	35.00	Fellowship Class, Henderson	
Gleaners S. S. Class, First Meth. Church of El Dorado	10.00	Methodist Ch., Little Rock	10.00
North Arkansas Conference	535.80	Mrs. G. M. Callan S. S. Class, Dardanelle Methodist Church	5.00
Rev. Norris Greer, Jonesboro	10.00	Mrs. T. B. Goldsby, Lepanto, Ark.	10.00
Alfred Wasson, MYF Sub-district, Fayetteville	32.36	Service Class, First Methodist Church, El Dorado	10.00
Mr. and Mrs. F. H. Martin, Hazen	25.00	Little Rock Conference	304.62
Men's Bible Class, Nashville Methodist Church	10.00	MYF Mississippi County Sub-District	12.50
Anonymous	10.00	Mr. W. W. Scott, Camden First Methodist Church	10.00
W. F. Cooley Sub-District	6.00	Mrs. William Wallace Taylor, Pine Bluff, Ark.	5.00
Mrs. Emma Schwartz, Pine Bluff	5.00	Mrs. Ralph A. Graves, DeWitt	
Mr. and Mrs. M. A. Dorman, Prairie Grove Meth. Ch.	10.00	Methodist Church	10.00
Evelyn Whitcomb Class of Asbury Meth. Church, Little Rock	10.00	Advance S. S. Class, El Dorado	30.00
Class of the Open Door, Sheridan Methodist Church	5.00	Mr. Gaylon L. Miller, DeValls Bluff	75.00
Winners Class, N. Little Rock		The Esthers Class, Siloam	
Washington Ave. Meth. Ch.	10.00	Springs Methodist Church	10.00
Dr. and Mrs. Alvarez, Greenwood		The Friendly S. S. Class, Heber	
Methodist Church	10.00	Springs Methodist Church	40.00
Truth Seekers Class, First Meth. Church of Helena	10.00	Young Couples Class, First Methodist Church, Camden	20.00
Mr. and Mrs. Chas. V. Ross, Cabot		Cabot Methodist W. S. C. S.	10.00
Methodist Church	10.00	Wesley Berean S. S. Class, First Methodist Church of El Dorado	10.00
Lexa-Telfore Bible Class, Fordyce		Hanks Wesley S. S. Class, Helena	10.00
Methodist Church	10.00	First Methodist Church	10.00
Progressive S. S. Class, El Dorado		Myrtle Hancock Wesleyan Service Guild, Harrison Meth. Ch.	10.00
First Methodist Church	10.00	Primary Department, Brinkley	
Joseph H. Field Estate	5.12	Methodist Church	5.00
Mrs. Esther Crain, Springfield	5.00	Psi Chapter, Beta Sigma Phi	10.00
Frost Bible Class, Texarkana		Perryville Methodist Church	
First Meth. Church	10.00	Wesleyan Service Guild	10.00
Senior Young People, Warren		Prairie Grove Methodist Church	
Methodist Church	5.00	Wesleyan Service Guild	10.00
Open Door Class, El Dorado First Methodist Church	10.00	Miscellaneous collections	275.44
Builders Class, Paris Meth. Ch.	10.00	Memorials Collections	250.50
Mr. and Mrs. R. E. Cunningham, Prairie Grove Methodist Ch.	10.00		
		Total collections	\$2,171.24
		T. T. McNEAL, Director	

METHODIST YOUTH

OFFICERS OF JIM POMEROY SUB-DISTRICT



Above are the officers of the Jim Pomeroy Sub-District of the Monroe District. This Sub-District was named for Dr. Pomeroy, formerly of Bastrop, now a medical missionary to India. Morehouse Parish is the home of most of the churches belonging to this group. The officers are left to right: Dot Hudson of

Bartholomew, President; Edwards Barham of Oak Ridge, Vice President; Linda Hill of Bastrop, Secretary; and Kay Conger of Oak Ridge, Treasurer. Mrs. William Nolan is the Adult Counselor. The next meeting of this group will be at the Oak Ridge Methodist Church on the third Sunday in March.

QUEEN CROWNED AT VINTON



SHIRLENE OAKLEY

Miss Shirlene Oakley, Vinton, Louisiana, was crowned queen at a Sweetheart Banquet recently held at Sulphur, Louisiana. This banquet is an annual affair of the Wesley Sub-District of the Methodist Youth Fellowship.

Miss Oakley had previously been selected as the Vinton Methodist Church candidate because of her faithful service during the past year to the youth organization.

Christian Youth Group Gets Japanese Trees

Two Japanese cherry trees bloom in the Arizona desert — a gift from the Japan International Christian University. They were sent to the United Christian Youth Council of Phoenix in appreciation for funds the Council donated to the university's educational program. These

TEMPERANCE LEADERS PLAN NATION-WIDE PROGRAM OF EDUCATION

(Continued from page 7) contained."

The Council urged nationwide dissemination of the principle of highway traffic recently enacted in New York State which declares that any person who operates a motor vehicle or motorcycle shall be deemed to have given his consent to a chemical test of his breath, blood, urine, or saliva for the purpose of determining the alcoholic content, and that these tests be administered at direction of the police officer. Attention is called to the provisions of the New York statute that provides "if such person refuses to submit to such chemical tests the tests shall not be given but the Commissioner shall revoke his license or permit to drive and any non-resident operating privileges."

THE RURAL CHURCH: OPEN COUNTRY AND NEW SUBURBS

(Continued from page 3) bed hungry every night. The church should help rural communities to understand the functions of the United Nations and agencies working to improve the living standards of the world.

The rural areas are rapidly changing. Goal of the church should be development of Christian community life and eternal personal values.

funds, according to the Rev. Harold E. Wagner, advisor to the Council, were the offering from last year's Easter sunrise services at Papago Park. The Council presented the trees to the Valley of the Sun School for handicapped children in Phoenix.

RICE SUB-DISTRICT BANQUET



The Rice Sub-District Sweetheart Banquet was held at the First Methodist Church, Crowley, on Saturday, February 12.

Elizabeth Curtis of Rayne was chosen sweetheart and is pictured with her escort and the sweethearts and escorts of Indian Bayou and First Church, Crowley.

Seated, left to right, Elizabeth Curtis, sweetheart of Rice Sub-District and her escort, Berkeley Bailey of Rayne.

Standing, left to right, Billy Hoffpauir and Jo Ann Spell of Indian Bayou and Shirley King and Bert Stanton of Crowley.

WITH THE SUB-DISTRICTS

Batesville

The February meeting of the Batesville Sub-District was held on February 14 in the Newark Methodist Church.

The program, presented by the Newark MYF, consisted of a film and a discussion on Alcohol.

After a short business meeting, the group adjourned for recreation and refreshments.—Frances Bell.

Dyer-Mitchell

The Dyer - Mitchell Sub - District held its February meeting at the Wesley Memorial Church, Conway, on Monday evening, February 14. Novella Stanley presided at the business meeting.

It was reported that 18 pounds of clothing had been sent to Church World Service. This makes a total of 166 pounds sent this year. The group set March 6 at 2:00 p. m. and Wesley Memorial as the time and place of the meeting of the Nominating Committee which includes a representative from each church in the Sub-District.

The program and devotional service were combined in a skit, "Mr. and Mrs. Average Methodist Learn About the MYF." Victor Hill portrayed Mr. "Average Methodist" and Mrs. Royce Williams was Mrs. "Average Methodist." The Sub-District officers and program area chairman enlightened "Mr. and Mrs. Methodist" by giving their idea of their job in the MYF as given in the MYF Handbook. Participating were Novella Stanley, president; Charles Armstrong, vice president; Tommy Weir, secretary-treasurer; Pat Lewis, publicity chairman; Wanda Wise, Faith; Martha Holloway, Witness; Lou Ann Butler, Outreach; Linda Starkéy, Citizenship and Joe Linam, Fellowship. Carolyn Conley was devotional leader. Sue Osment, as an invisible voice, read appropriate poems, interspersing

the program area reports. The skit was written by Mrs. F. D. Rhode, Sub-District counselor.

Recreation was led by Sara Horton.

The March meeting will be at First Church, Conway, March 14, and will give the members opportunity to attend the class, "Understanding Ourselves," for youth which will be taught by Rev. Alfred Knox in the School for Christian Workers, March 14-18. — Reporter.

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SEVENTH ANNUAL SWEETHEART BANQUET

THE seventh annual sweetheart banquet was held by the Senior and Older Youth Departments of Mangum Memorial Methodist Church, on February 12.

Austin Robertson was the master of ceremonies, consisting of a magic show, girls' sextet, and group singing, after a banquet of turkey and dressing prepared and served by the women of the church.

Lynn Maxwell crowned the sweetheart, Jeri Baird, escorted by Richard Fiser. The ladies in waiting were Patsy Hudsmith, escorted by Roy Joe True, and Jerry Durham, escorted by John M. Lee.

As a climax, Reverend Ira W. Flowers delivered an inspiring address to the guests.—Reporter



JERI BAIRD and RICHARD FISER

UNITED CHRISTIAN YOUTH COUNCIL YOUTH WEEK

The climaxing event of Youth Week, sponsored by the United Christian Youth Council of Conway, January 30-February 6, was a Community Youth Worship Service at First Methodist Church at 3:00 p. m. February 6. Charles Anderson, president of First Church MYF and of the UCYM Council was leader of the service and Martha Ann Wilson, First Baptist Church, was organist. The main message, "Highlights of the World Council of Churches Meeting at Evanston", was given by Dr. James S. Upton, professor at Hendrix College, and Mary Sue Smith and George Tanner, Methodist students at Hendrix.

The Youth Week Statement was given by Jane Satterfield, First Presbyterian, secretary of the UCYC and a prayer was prayed by Erma Embry, Union Baptist Church, vice president of the UCYC. The scripture was read by Dorothy Stark, Zion Temple Holiness, and special music was sung by the Pine Street High School A Cappella Choir with

Tempy Clark, Ebenezer Methodist, soloist and Byron Jenkins, Ebenezer Methodist, director.

Others taking part were: Sid McCollum, First Presbyterian; Laura Jane Adams, First Methodist; Tommy Huss, St. Peter's Episcopal; and Margaret Cowan, Christ Temple Holiness Church. Candlelighters and ushers from First Methodist were Julia Anderson, Virginia Upton, Jerry Callan, Ronnie Courtney, Clyde Paulk and Jerry Hal Robbins.

One-half of the offering of the service goes to World Youth Projects and one-half to the local UCYC treasury.

Following the worship service a fellowship period was held at which time Dr. Upton showed slides taken at Evanston and refreshments were served by the Senior MYF and women of First Church.

Newly elected officers introduced at the worship service are: Jane Satterfield, president; Josephine Gilliam, Union Baptist, vice president, and Laura Jane Adams, secretary. Mrs. Corliss Howard, Union Baptist, and Miss Eloise Rhode, First Methodist, are co-counselors.

This was the fourth annual observance of Youth Week in Conway.—Reporter

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METHODIST GIRL PAGE IN SENATE

Hazel Pearce was selected as the Norphlet High School Senior to work as a page in the Arkansas Senate, January 24-27, for Senator Marshall Shackelford, Jr.

Hazel is the daughter of the Rev. and Mrs. Myron Pearce of Norphlet. During her four years in high school she has served as vice-president of the FHA and treasurer of the junior class. She has been a member of the FHA, FTA, Glee Club, and the Student Council. She played basketball and was a cheerleader her junior year and received the Honor Award her sophomore and junior years.

Hazel is active in church work and is now serving as Christian

Outreach Chairman in the Sub-District and her local church, and president of her Sunday School class. Last year Hazel was secretary for the Little Rock Conference MYF. Reporter



How federal electric power sets up a "Favored Class" in America

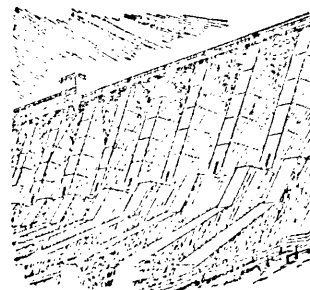
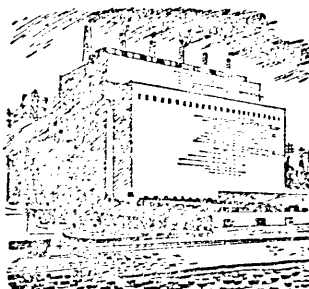
Everybody in the U. S. pays in taxes for federal government electric power dams and plants, wherever they're built. But under present law, a "favored class" of Americans has special privilege in getting the subsidized power these projects produce.

Here are three examples of how this strange un-American idea works. The result is that more than 4 million businesses, farms and families have part of their electric bills paid by 40 million others—the tax-paying customers served by America's electric light and power companies.



POWER FOR ALL—OR JUST FOR THE "FAVORED CLASS"? At Hell's Canyon on the Idaho-Oregon border, a local electric company has been trying to build 3 power dams. They would be built without cost to taxpayers and would pay nearly \$10 million annually in taxes. The power would go to *all* customers. But people who want power to go to "favored" groups are trying to push government into the job.

YOU HELPED BUILD THIS FOR THE "FAVORED CLASS." This big power plant in the TVA area was built by the government and paid for by everybody's taxes. But its power goes to factories, farms and families who don't pay the same electricity taxes the rest of us pay (taxes amount to about 20% of our electric bills).



IOWANS DON'T LIKE SUCH FAVORS. The federal government's Fort Randall Dam on the Missouri River was paid for by all Americans, but by law the "favored class" gets special rights to its electric power. In a recent Iowa public opinion poll, even *people in the favored class* voted 9 to 1 that such favoritism is *unfair*.

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LESSON FOR MARCH 20, 1955

THE LIFE OF THE NEW MAN

READ THE ENTIRE LESSON FROM YOUR BIBLE:
Colossians 3:5-10; I John 2:1-6.

MEMORY SELECTION: As he who called you is holy, be holy yourselves in all your conduct; since it is written, "You shall be holy, for I am holy".

(I Peter 1:15-16)

We began the study of UNIT V: "CHRISTIAN TEACHING" on January 2, and it will continue through April 10. Thus far we have been studying about Christian doctrine, today, we have a lesson on the matter of putting that doctrine into practice: "The Life of the New Man." We might think of this lesson in terms of applied Christianity. It is not difficult to get people to think about the doctrines of Christianity, but it is another matter when it comes to putting these doctrines into practice.

As usual, our lesson has a great aim. This aim is expressed in the Adult Student: "To help adults see the peril of alcohol, even in limited use, and to determine to combat the traffic in this narcotic drink."

A Look at The Scriptures

In our first passage (Colossians 3:5-10) Paul goes on to mention a long list of things that Christians should not do. Paul learned that bringing people from paganism into Christianity was a pretty hard task. It required more than merely telling them to be good. It was necessary that he list in a very definite way the things they should do and the things they should not do. It will be noted that Christianity is both negative and positive. If a bucket is already full of mud, it must needs be emptied and washed before it can be filled with clear water. So it is with the Christian life. One must empty himself of evil before he can be filled with good. People cannot be saved in their sins, if they are saved at all, they are saved from them.

So Paul lists many things here that these Colossians are to give up. He goes on to say, "Put to death therefore what is earthly in you." The first earthly quality that Paul would have put to death is immorality. To be immoral means to be wicked and vicious. No person of this type is a true Christian. A person may be moral without being a Christian, as was the case with the rich, young ruler who came to Christ, but he cannot be a Christian without at the same time being moral.

The next thing Paul mentions is impurity. This is synonymous with immorality except for the fact that it is more inward. A person may be impure in the sight of God by inviting lustful thoughts into the mind and keeping them there. He can become an adulterer in his heart before he becomes immoral in an outward act.

The next thing mentioned is passion. Passion is simply a strong feeling or emotion. It may be either good or bad. It may be an emotion of great love such as throbbed in

the heart of Christ when he died on the cross, or it may be an emotion of uncontrolled rage. In this passage Paul was thinking of passion in this latter way.

Next, evil desire is mentioned. Nothing in a person's life affects his character more than desire. The person whose constant and sustained desire (not a fleeting wish) is for God and the good, will forever be moving in that direction. While on the other hand, the person who constantly desires the evil will be going deeper into sin.

Then, Paul warns against "covetousness, which is idolatry." Covetousness is an overweening desire to have something for one's own self. This is especially true when that something belongs to some one else. When covetousness has to do with material possessions it may lead to thievery. When it has to do with the desire for persons, as is the case when one man desires another man's wife, or when a woman desires another woman's husband, it may lead to the breaking up of homes and even to murder itself. This evil is not merely a separate sin, it is the root of many sins. The idea of idolatry comes in through the fact that the individual puts the desired object above God in his life.

Paul then declares that "On account of these the wrath of God is coming." He is thinking here of the return of Christ to judge the world. "It is appointed unto man once to die and after that the judgment." This coming judgment is one of the great certainties of life. People will have to meet God in the judgment and give an account of their sins whether they be good things omitted or bad things done. One may well tremble when he thinks of the wrath of God upon many church members who treat the liquor traffic lightly.

The other evils which Paul mentions as things that must be eliminated from the Christian's life are "anger, wrath, malice, slander, foul talk and lying." Anger is sometimes righteous and sometimes evil. On more than one occasion Christ became very angry. Paul was talking about evil type. Wrath is uncontrolled anger. Malice is the fixed attitude on the part of a person whose anger has been stirred against another. Slander comes from a heart that is filled with malice; ill will; the desire to get revenge. Foul talk has to do with vulgarity; the telling of dirty, filthy stories. This becomes doubly bad when they are told to children. Lying is a great evil, and one of the most prevalent sins among people.

Paul then goes on to speak of the positive side of the Christian life.

He reminds these Colossians that they have "put on the new nature, which is being renewed in knowledge after the image of its creator." The believer is forever becoming more and more Christlike in character. The Spirit of the Lord is living in him and working through him.

Our next passage (I John 2:1-6) also has to do with the matter of sin and salvation. John was a very old man when he wrote this letter. He wrote it more than fifty years after the crucifixion. He addressed the church members as little children; spiritual children that was. He had a very definite motive in writing to these people. His object was to keep them from sinning. Then he recalled the weakness of human nature and went on to say, "But if any one does sin, we have an advocate with the Father, Jesus Christ the righteous." The Lord is pleading the cases of all those who trust in him for salvation. He not only died for them but he lives for them, and is able to save to the uttermost all those who put their trust in him.

In the latter part of this passage John goes on to tell these people how they can be assured of their salvation. Assurance comes not through loud profession. The barren fig tree gave great promise of fruit but when the Lord examined it, it had nothing but leaves. Assurance comes through quietly keeping the commandments of the Lord. It will be remembered that he summed all the commandments up in two: They consist of loving God supremely and others as self. It is faithfully following in the footsteps of Christ that makes one a child of God: "He who says he abides in him ought to walk in the same way in which he walked."

As usual, the whole matter is summed up in the memory selection. God is a holy God. He is our Father. Not the father of our bodies; he is the creator of them; he made man from the dust of the earth, but of our souls; our characters. To be a child of God then, means that man must be Godlike in character. He is holy and if we are to be his children we also must be holy.

The Lesson Applied

It will be noted that none of the above Scriptures mentioned the word alcohol, or even drunkenness, but still they are very applicable to the study of temperance. In the first place the term temperance is much broader than just the non-consumption of alcohol as a beverage. When it is applied to the necessities of life like eating, it means moderation, but when it is applied to that which is not necessary and is an outright evil, it means total abstinence.

Alcohol as a beverage is the greatest evil of our day, unless one would be inclined to put war ahead of it in this respect, and there is a big question as to whether this should be done, for it kills more people than war. On first thought one might be inclined to doubt this, but let him stop and consider. Wars come and go, and the killings that are brought about through them are periodical, but the deaths that are caused through the use of alcohol as a beverage goes on all the time; day and night; year after year; century after century. No one who takes this fact into consideration can doubt for a moment that

liquor has caused more deaths than war.

In the United States last year there were more than 38,000 fatal accidents. Most of these were automobile accidents, and the majority can be traced back to the use of alcohol as a beverage. It is a proven scientific fact that even moderate drinking makes a driver dangerous. Every drop of alcohol that the driver takes into his system slows up his muscular reaction just to the extent of the amount that he has imbibed. He may not feel the least bit intoxicated, but still his driving is affected. His drinking even in moderation may mean the difference between the life and death of some person; maybe a little child out on the highway. Add to the number who are being killed outright each year the tens of thousands of individuals who are maimed for life, and in some cases so badly injured that they would be better off dead, and you have an ugly picture indeed.

Think of the crimes that are committed because of the use of alcohol as a beverage. There are murders and rapes and thievery and broken homes and broken hearts by the thousands that can be traced right back to evil.

We are a mechanized nation and becoming more so ever day, and it is perfectly silly to tolerate a thing that can cause so much trouble under our present circumstances. If there ever was a time when beverage alcohol could be consumed in moderation, that time has certainly passed for the United States. Above all people on earth today, we should teach, preach, pass laws and enforce total abstinence. That is as perfect as such enforcement can be accomplished. No law can be perfectly enforced. We have a law against murder and still there are, and perhaps always will be murders. Shall we abolish the law because it cannot now and never will be perfectly enforced? No; all of us realize that we have fewer murders because we have the law. We must keep the law and do the best we can to enforce it. We should have done the same regards to prohibition. We took a great backward step when the Eighteenth Amendment was abolished. To be sure the law against the sale of liquor was not perfectly enforced, but there was certainly less sale of it and consumption of it than is the case today. Many of the Keeley Cure institutions had to close their doors during the time of prohibition, now all of them are open again and others are having to be built. It is a known fact that the number of alcoholics in our nation is increasing year by year, and not only so the number of death caused by intoxicated drivers is also on the increase.

Another observation we would like to make here is that in licensing the sale of liquor, we are licensing a thing that is causing us a lot of harm and is doing nobody any good. Let us look at this for a moment: It does not help the state or the nation for the damage done by drinking cost far more than the revenue it brings in. It does not help the people who sell it. It brings them profit to be sure, but they realize that this money is blood money and they cannot enjoy it. In addition to this, sellers of liquor know that they are parasites, and they cannot look decent society in the face. So, the traffic helps no one, and it does a lot of harm to many. It should be abolished.

ARKANSAS METHODIST