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NEW MEN'S DORMITORY AT HENDRIX COLLEGE

Construction of Hendrix College's new dormitory for men should get under way early in May, provided there is no delay in approval of final plans by the federal government.

The Board of Trustees in its spring meeting on the campus April 19 approved the bid of the Baldwin Construction Company of Little Rock for construction of the new dormitory. The Board also approved a complete rehabilitation of Martin Hall, present major dormitory for men, at an estimated cost of \$65,000.

The Baldwin Company's bid totals \$241,036 and includes all basic construction costs plus certain built-in features. Total cost of the building, including furnishings, is expected to be about \$300,000.

The L-shaped three-story brick building, which will accommodate 100 men and a resident house counselor, will have one wing running parallel to the east entrance of the campus and the other wing parallel to Martin Hall.

Included in the dormitory will be an apartment for the resident house counselor consisting of sitting room, kitchenette, bedroom, and bath.

A social and reception room will be at the main entrance of the building. At the rear will be a large

patio.

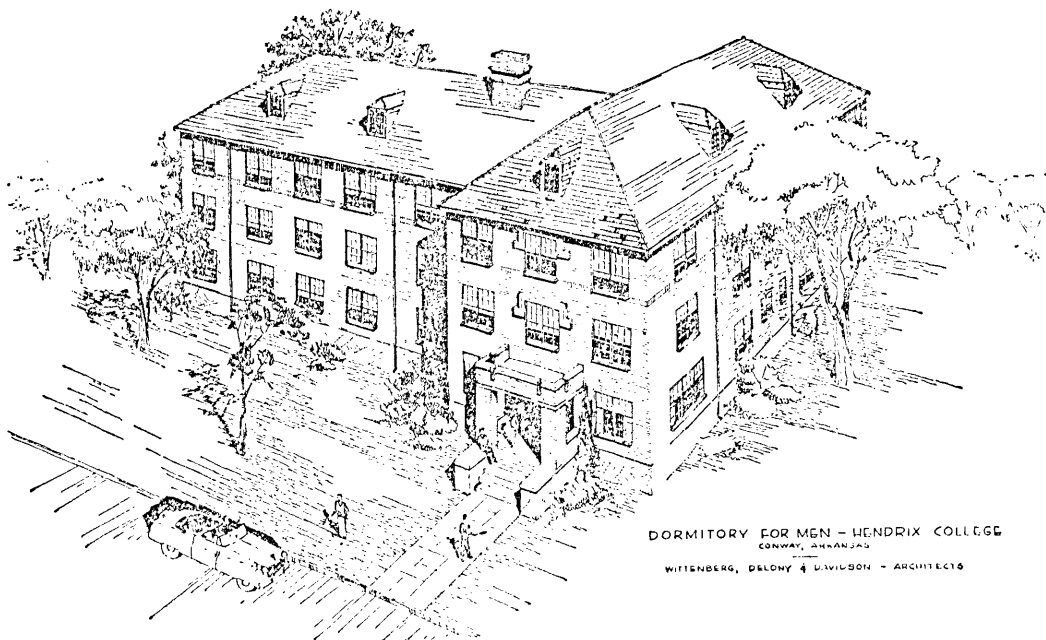
Built-in features of each room, accommodating two students, will be two closets, a dresser, and study desk. A central bath will be located on each wing of each floor.

Renovation of Martin Hall will begin immediately after the close of the present semester in June and will be completed before the open-

ing of the fall term in September. Work will include replacement of the entire electrical and plumbing systems, new tile on all floors, purchase of a large amount of furniture and refinishing of the remainder, installation of a kitchenette, and complete repainting.

H. F. Buhler of Little Rock, a Hendrix trustee, is chairman of a

committee which has taken the project of raising the funds needed for the Martin Hall renovation. He reported that the committee had already received pledges of \$5,000 each from ten interested persons and was confident that three similar pledges for the remaining \$15,000 needed would be obtained by the beginning of the work.



DORMITORY FOR MEN - HENDRIX COLLEGE
CORWAY, ARKANSAS
WITTENBERG, DELONY & DAVIDSON - ARCHITECTS

Raney Lectures At Pulaski Heights

Beginning Monday evening, May 9th, Dr. George Arthur Buttrick will deliver the T. J. and Inez Raney Lectures at the Pulaski Heights Methodist Church in Little Rock.

Dr. Buttrick is a nationally known minister and author. He is now teaching in the School of Theology at Harvard University, Boston, and is minister of The Memorial Church.

Almost any list of the five leading ministers in the United States today would include the name of Dr. Buttrick. The author of several widely-read books, Dr. Buttrick's book on "Prayer" is a commonly accepted classic on that subject.

Under the general subject "Faith And Our Crisis" Dr. Buttrick will deliver nine lectures on the following subjects:

Monday, May 9,
7:30 p. m. "The Bible and Our Crisis"
Tuesday, May 10,
10:00 a. m. "What Can One Man Do?"
7:30 p. m. "Faith, Fear and Crisis"
Wednesday, May 11,
10:00 a. m. "Is This A Lost Generation?"
7:30 p. m. "The Church In the Present Crisis"



DR. GEORGE A. BUTTRICK

Thursday, May 12,
10:00 a. m. "The Crisis And Our Mixed Motives"
7:30 p. m. "Faith, Failure and Crisis"
Friday, May 13,
10:00 a. m. "The Crisis and Our Idolatries"
7:30 p. m. "Crisis, Death, and Eternal Life"

High Points At Easter At Star City

The reception of sixteen members on profession of faith and a Good Friday service dedicating their educational annex were high points of the Easter season for Star City Methodists.

Dr. Cecil R. Culver, Superintendent of the Monticello District, preached for the Good Friday service and assisted in dedicating the annex, five sets of new modernfold doors and new front steps.

The folding doors are a memorial to Mrs. R. L. (Mattie) Fish. The education building was erected under the ministry of Rev. Eldred Blakely. A \$5,000 note was paid off several months ago.

Local Methodist leaders who participated in the dedication service included: B. S. Hundley, C. K. Hundley, C. K. Nichols, G. B. Spencer, Mrs. Willie Spring, W. B. Tarver, C. R. Teeter, W. S. Watson.

Sixteen new members were received and five babies baptized during the morning service Easter Sunday. Twelve of the additions had been trained in a 3-week membership class conducted by the pastor, Phil E. Pierce.

Two new teachers are now at work in the church school—Mrs. Edwin Norton teaching an adult

Easter Sunday At Keith Memorial

Easter Sunday was a wonderful day at Keith Memorial Methodist Church in Malvern. A sunrise service was held at 5:45. The service was well attended.

At the regular time for the morning worship service two babies were baptized and new members received. Sixteen people joined the church. Ten were received on profession of faith and six by the transfer of membership. Two young girls dedicated their lives for full-time Christian work.

There were one hundred seventy-nine in Sunday School and two hundred twenty-seven attended the morning worship service.

Our people are thoroughly enjoying our new sanctuary which we began to use only recently. It is a beautiful building, nicely finished and beautifully furnished. This first Sunday in the new sanctuary holds a promise, we believe, of great things for Keith Memorial in the days before us.—Reporter

class for women, and Mrs. R. B. Robertson in the nursery.

Mrs. B. S. Hundley has been elected president of the local W. S. C. S. for the coming year.



(Photo credit—Methodist Print)



(Photo credit—Ward Wells Photo)

Area Representatives Visit Alaska

Karl Tooke, Lake Charles Superintendent,
Represents Ark.-La. Area

AN Alaskan expedition that included moose meat dinners, dog sled rides and helping shove their bus out of a snow-bank in a mountain blizzard ended April 1 for thirty-six Methodists from the States. One member of the group was the Rev. Karl Tooke, superintendent of the Lake Charles District, the Louisiana Conference.

The flying junket was sponsored by the Division of National Missions of the Board of Missions in the interest of the 4-year accredited liberal arts college Methodism proposes to help build in Anchorage, population center and hub of trade for southern Alaska.

Most of the group were district superintendents and all were representatives of bishops. Thirty-three of the thirty-seven episcopal areas were represented. Mr. Tooke represented Bishop Paul E. Martin of the Arkansas-Louisiana Area.

Besides packing into ten days as much sightseeing as an ordinary tourist would accomplish in a summer vacation, the superintendents heard from two associate secretaries of the Division of National Missions, the Board of Missions, why a church-related college is needed in Alaska. The spokesmen were the Rev. P. Gordon Gould, formerly superintendent of Methodist work in the territory, and Dr. H. L. Johns, formerly of Monroe, Louisiana, who is assigned to promotion of the project.

To help found the Alaska Methodist College, as the school is to be named, the Division of National Missions is spearheading efforts to obtain pledges from Methodist churches over the nation through *Advance Specials*. By a vote in 1954, the Division decided no construction will start until \$2,000,000 has been raised.

In a statement issued in Anchorage, however, the superintendents forecast a larger cost to found a completely adequate college. They said:

"Based upon information from competent Alaskan architects and taking into consideration what we have observed about construction costs in Alaska, it is our judgment the amount needed to found the Alaska Methodist College is \$5,500,000."

While in Anchorage, they observed the community at work in a campaign to raise \$500,000 to help found the college. Four days after the

group departed, campaign officials reported pledges of \$669,000, more than \$150,000 above the original goal.

Highlights of the trip included visits to two large military installations near Anchorage, a conference with the military commander of Alaska, a bus trip to Seward to see three Methodist-related institutions and a flying visit to Fairbanks to see the reputedly northernmost Methodist church in the Western Hemisphere.

It was on the return from Seward, about 125 miles southwest of Anchorage, that the superintendents' chartered bus edged into a snow-bank in a blizzard in a mountain pass about 10,000 feet above sea level. The men piled out an emergency door and heaved the bus back into the road. Before they reached Anchorage, the bus had the last of four blowouts. The group finally reached Anchorage by flagging down an empty bus and hitching a ride into town.

In Seward the group visited the General Hospital, the Tuberculosis sanatorium and the Jesse Lee Home for children, institutions supported by the Woman's Division of Christian Service.

A 5-hour tour of Fairbanks included a visit to the campus of the University of Alaska and dinner at the Methodist church, built in the last three years with *Advance* and *Week of Dedication* money.

At Elmendorf air base outside Anchorage, the Methodists had a collective interview with Lieut. Gen. J. H. Atkinson, commanding general of all Alaskan military forces. They toured the neighboring army post, Ft. Richardson.

Activities in Anchorage began with a city and Chamber of Commerce-sponsored welcome the night of arrival (March 23.) The superintendents heard community leaders say a college would help provide cultural and educational progress to match expected economic growth. They ate moose meat with members of the First Methodist Church and lunched with service clubs and the Chamber. Twenty-five of the group appeared on radio or television programs.

For diversion, about thirty of the group had dog sled rides at a kennel near Anchorage.

In the final statement, drafted after several hours of discussion on promoting the college in their home areas, the group said:

TOP LEFT: Seven district superintendents of the South Central Jurisdiction, including the Rev. Karl B. Tooke (third from left), superintendent of the Lake Charles District, the Louisiana Conference, stand with two associate secretaries of the Division of National Missions in front of a sign, denoting the site of the proposed Alaska Methodist College. The 240-acre site in southeast Anchorage was visited by thirty-six Methodists from the States late in March as a part of a trip to Alaska in the interest of the college. The Division of National Missions is promoting the college. In the picture besides Mr. Tooke are (left to right) Dr. H. H. Luetzow, St. Louis, Mo.; Dr. J. Daniel Barron, Wichita Falls, Tex.; Dr. H. L. Johns, Philadelphia, National Missions associate secretary; the Rev. P. Gordon Gould, National Missions associate secretary, also from Philadelphia; the Rev. John J. Clinton, Ottawa, Kas.; the Rev. Mouzon Bass, Longview, Tex.; the Rev. Albert W. Laphorne, Omaha, Neb., and Dr. Dorsey Kelly, Cushing, Oklahoma.

TOP RIGHT: The Rev. Karl Tooke (right) talks with the Rev. Fred McGinnis, superintendent of Methodist work in Alaska, in front of the First Methodist Church in Anchorage. Mr. Tooke, who is superintendent of the Lake Charles District, the Louisiana Conference, was one of thirty-six Methodists from the States to visit Alaska late in March in the interest of the proposed Alaska Methodist College. Mr. McGinnis also is pastor of the Anchorage church.

"We feel a vital sense of participation in this challenging project and are ready to work for its success by taking responsibility, under the leadership of our bishops, in our areas, conferences and districts. We believe this task should be done, that it can and will be done."

Mr. Gould and Dr. Johns said a church-related college would lift the cultural, educational and spiritual life of all Alaska. Moreover, they said, it would encourage Alaskan youth to remain in the territory after college graduation.

"When as many as 95 of each 100 Alaskan students who 'go outside' for college never return," Mr. Gould said, "the territory suffers a terrific toll in potential leadership."

The college is to be located on a 242-acre site in southeastern Anchorage. The land has been purchased by the city and deeded to the Division of National Missions. Plans call for an initial enrollment of 200 students, all freshmen, and gradual increases to a maximum of 1,000—still many years in the future.

The University of Alaska is a land-grant, tax-supported school. The Sheldon Jackson Junior College is a Presbyterian school at Sitka. A community college in Anchorage offers junior college level work.

NATION'S CHURCHES STRESS ATTENDANCE EASTER TO PENTECOST

New York, N. Y., (NC)—U. S. churches have embarked on a nationwide crusade to strengthen the ties of church membership of the thousands of new communicants who swelled Easter services to their greatest number in history.

In the 50-day period between Easter Sunday and the Day of Pentecost, churches will hold special preaching and evangelism services designed to bring newcomers "into a strong relationship with the church." At the same time they will also make special efforts to revive the interest of inactive members of their congregations and gain new members.

Plans for the crusade have been announced by the National Council of the Churches of Christ in the U. S. A. Through its Department of Evangelism, information and suggested sermon topics, reading lists and other materials have been channeled to the more than 145,000 pastors of churches related to its 30-member Protestant and Eastern Orthodox communions.

Dr. Eugene Carson Blake, president of the National Council, and Stated Clerk (chief executive) of the Presbyterian Church in the U. S. A., announcing the crusade termed the days between Easter and Pentecost as a period which should be "a time of high activity and life in our churches."

"It is clear to all of us," the church leader said, "that the high points of the Christian calendar should not be used as an excuse for periods of lethargy and inactivity between them. These great festival days of the church should be used by us all to keep the spiritual tone and evangelistic activity of our churches at a higher pitch of consecration during all the year."

"The renewed vitality of the Christian Church in our day is partly due to the recapture of the insight of the Apostolic Church, that the resurrection of Jesus Christ on the first Easter was the basic foundation upon which the Christian Church began to be built on the first Pentecost."

The Day of Pentecost, traditionally observed by Christian Churches 50 days following Easter Sunday, will be observed on May 29 this year. It commemorates the "gift of the Holy Spirit" to the apostles, and is generally designated in church art by a symbol of seven flames representing the "tongues of fire" which, the Gospel records, descended on the twelve Apostles on that day.

The Rev. Berlyn Farris, the National Council's executive director of evangelism, said the new 50-day program was planned to combat a tendency on the churches to "slip into weak programs and insufficient planning following the spiritual climax of Easter Day."

A folder prepared by the Department for national distribution urges churches to organize teams to visit those who are not yet church members. It also gives suggestions to ministers for Sunday sermon texts during the fifty day period.

Churches Protest Corsi Ouster

Church groups and secular agencies designated to expedite entry into the U. S. of some 200,000 refugees have expressed puzzlement and "deep dismay" over the dropping of Edward J. Corsi from his job as special immigration advisor to the Secretary of State according to National Council sources.

In a strongly worded telegram sent Monday to Secretary John Foster Dulles nine private relief agencies asked for an immediate conference that would include President Eisenhower.

They termed the ending of Corsi's services "an unfortunate blow to the effectiveness of the Refugee Relief Program. They noted that in a previous telegram to Secretary Dulles on April 7 they had expressed concern "for the firm continuance in the Refugee Relief Administration of experienced qualified expert leadership provided so effectively by Edward Corsi."

Together the nine agencies represent about 100,000,000 Americans. Under the earlier Displaced Persons Act they handled 90 per cent of the immigrants and the State Department has officially recognized them as playing a similar role under the present law.

Among the religious groups which signed the message, a copy of which was sent to the White House, were: The National Council of Churches, United HIAS Service, National Catholic Welfare Council and the Lutheran Refugee Service.

Typical Protestant Minister Sketched

The typical Protestant minister in the U. S. is between the ages of 35 and 44, is married and has two children. He serves a church of about 400 members, lives in a medium-sized Midwest city, owns a car and has a rather slim bank account.

He is the best educated preacher in American history, but he faces a far greater multiplicity of problems than did the ministers of previous generations. His job demands that he be a combination of pastor, administrator, counsellor, priest, educator, organizer and social actionist.

This picture of today's average clergyman is recorded in some 12,000 pages of documentation gathered

COLLEGE OF BISHOPS, SOUTH CENTRAL JURISDICTION, 1955



Picture of the College of Bishops, South Central Jurisdiction, made during recent Jurisdiction Convocation at Fort Worth. Left to right, Bishop W. C. Martin, Dallas-Ft. Worth Area; Bishop H. Bascom Watts, Nebraska Area; Bishop Paul E. Martin, Arkansas-Louisiana Area; Bishop W. Angie Smith, Oklahoma-New Mexico Area; Bishop A. Frank Smith, Houston Area; Bishop Dana Dawson, Kansas Area. Bishop Charles C. Seleckman, Dallas, retired, is seated in center.

ed over the past 18 months by Dr. Samuel W. Blizzard, visiting professor at Union Theological Seminary. Dr. Blizzard was commissioned in 1953 by the Russell Sage Foundation to collaborate with the Seminary on "A Study of the Functions of the Parish Minister." The project is believed to be the first major study of the Protestant ministry in the U. S. in more than a decade.

Detailed questionnaires were sent to upwards of 1,600 graduates of five seminaries representing every economic and social region in the country and more than 20 of the major Protestant denominations. They went also to a group of clergymen in rural and urban areas selected by their denominations. From these, 1,150 replies were received from ministers in 47 states.

Well over half reported they graduated from seminary since the beginning of the war and all but two percent said they are serving as full-time minister.

Only seven percent have been in their present parish for as many as ten years. Ninety-nine percent of those in urban areas serve only one church, whereas 20 percent of those in rural areas serve two churches and one percent minister to as many as eight or more. Nearly two-thirds serve church with Sunday schools with membership up to 400.

Half of the preachers reported they get along without any office help and 20 percent have part-time secretarial assistance. Nine percent perform their own building maintenance chores with 54 percent reporting part-time help.

The average minister's most perplexing problems arise out of the complexity of the job, the report shows. According to Dr. Blizzard, recent developments in American culture and community life means that clergymen now being trained in seminaries are "walking out to face a different world than did those of a previous generation."

that forty showings of Christian moving pictures reached a total of 21,140 persons.

The work of the Mass Communication Committee is a project of the Korean National Christian Council.

THE BROADCASTER

J. Daniel Barron



SUPERINTENDENT NAMED

So ran a headline in the morning paper.

"Ralph Henderson was named superintendent of the sewage disposal plant now under construction," the story began.

It added fuel to my burning pet peeve about the title of district superintendent in The Methodist Church.

Most Methodist preachers are boiling over a district superintendent or burning up to be one. I'm just hot about the title.

I'll give one hundred dollars to the dynamic dominie who gets the tangless title changed—to anything but district superintendent.

Its twenty-two letters are hard for even a bishop to pronounce, correctly. Most people miss the pronunciation a mile. "District super-tenent" is as close as they get to it.

It takes too much time and effort to speak d-i-s-t-r-i-c-t- s-u-p-e-r-i-n-t-e-n-d-e-n-t, correctly or incorrectly. If you say it twice, you're exhausted.

The title is meaningless. Superintendent—of what? A chicken ranch? A sewage disposal plant?

My sympathies are with Bishop Neely when he presided over the West Wisconsin Conference in 1908. He was angry about the substitution of the term "district superintendent" for "presiding elder" by the General Conference. He thought it had a secular connotation. When he read the appointments, he started off, "Ashland District, James Irish, Section Boss."

The title has the personality of the white of an egg.

When you call me "district superintendent", brother, you'd better smile.

Some, to avoid the irksome task of pronouncing the title call me DS. I'd rather be call a little doggie.

District Pastor. That's what I'd name the office. Initialed, that would be DP—displaced person.

Gospel On Radio Blankets Korea

"The Radio Voice of Christian Korea," under the sponsorship of Committee on Mass Communications there, is beaming the gospel to North Korea's 5,000,000 people under communist control, as well as to South Korea's 22,000,000 citizens. The Committee recently reported that Station HLKY in Seoul during one month broadcast 54 children's programs, 104 musical programs, 112 religious programs, 49

cultural programs, and 54 English lessons.

Beginning last February, Sunday morning broadcasts carrying English religious programs for United Nations servicemen were inaugurated. The Visual Committee reported that an audio-visual workshop trained fifteen church leaders in A-V techniques; that stewardship posters were painted by the famous Korean artist, Kin Ki Chang; and

Everybody's Business

RECENTLY a layman told us of his move to a certain community because there was a "wide-open field" for his kind of business. In explaining his move to the Methodist pastor in the new community he also said to the pastor, "From what I have been able to see and learn there is a 'wide-open field' for your business too!" The layman quoted the pastor as having replied "The business of the church is just as much your business as it is mine." That apt reply, probably long since forgotten by the pastor, has stuck these several years in the thinking and the activity of this layman. For him the work of the church is partly his business and his life.

The program and spirit of any one church is indeed the responsibility of more people than the pastor or church staff. The degree to which that sense of responsibility is the common possession of many determines the future and larger usefulness of any church. We believe that this explains in part the awakened interest in churches and religious activities of recent years. More laymen are shouldering the responsibility of their local church programs.

Western Powers Favorable But Suspicious

THE bilateral agreement between Russia and Austria, by which Austria may regain its independence, is a matter of encouragement to the free world. Unless the proposed treaty embodies terms not yet made public, the three western members of the Big Four will sign the treaty in a Big Four meeting to be called later.

While the Western powers favor the treaty, so far as they understand it, they are suspicious of the motives which have prompted Russia to press for the treaty at this particular time.

No one should get the idea that this is just a big benevolent move by Russia, thought of by the Russians for the first time and initiated by Russian leaders. Such a treaty has been urged by the Western powers for almost ten years and could have been signed at almost any time during that period but for the habitual, stubborn insistence of Russia on finding some pretext, whether important or insignificant, for delaying the treaty. Russia has consistently followed that course in the almost numberless meetings in which the matter of a treaty has been proposed.

There is the feeling among western powers that this is another rather desperate move on the part of Russia to block the final adoption of the Paris agreement. A peace treaty with Austria would be a very cheap price for Russia to pay if it would defeat the consummation of the Paris Pact.

Is Alcoholism A Disease?

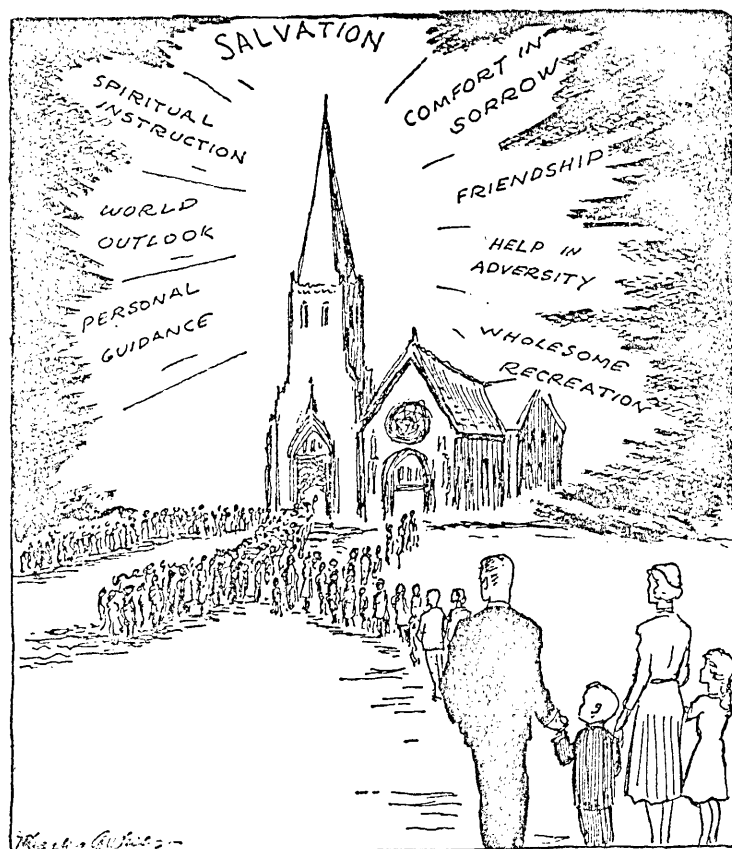
THERE are two, widely-divergent theories about the alcoholic. One is that he is a lawbreaker when drunk and should be locked up until sober; then brought into the courts and fined. The other theory is that alcoholism is a disease hence the alcoholic should be taken to a hospital and treated in an effort to control or cure the disease. The liquor people, of course, enthusiastically support the "disease" theory and urge a substitution of hospitals for jails in any effort to take care of the problems they have created. Even Congress, in 1947, in an act governing the District of Columbia, defined the chronic alcoholic as a "sick person."

Our nation is now experiencing an ecstasy of happiness because a vaccine has been discovered that gives hope for the destruction of the cause of the disease of polio. It is truly a reason for great rejoicing.

Nevertheless, if the recent estimates of the U. S. Public Health Service and the United Nations World Health Organization are to be trusted, there are 3,876,000 cases of alcoholism in the United States as compared to 38,000 polio victims.

The people of America have never been satisfied to provide hospitals and highly specialized treatment for polio sufferers. They have ever been on a search for something that would destroy the cause of the disease.

If alcoholism is a disease, "bigger and better" hospitals are not



the real answer. Strange as it may sound, America has well known the cause of the disease of alcoholism for all these years. Stranger still it grants license and legal protection to those who, by the very nature of their business, spread this disease among multiplied millions of our American people.

How long will America suffer this deliberate exploitation of human weakness? How long are we to legalize the distribution of a product that causes a disease, if alcoholism is a disease, that is, in effect, both contagious and infectious and afflicts hurtfully—and many times fatally—almost 4,000,000 Americans annually.

Island Of Security

IN a world beset with uncertainty, insecurity, materialism; where threats are hurled back and forth, nationally and internationally; where the possibility of retaliation holds destructive forces in check; in such a world it is reassuring to know that there are among us little islands of security which serve as bases from which to operate. Numbered among these islands are our homes. They are, or should be, places of fond retreat, serving not so much as a shelter from a noisy world but as a center where man's highest ideals most nearly become a reality in human experience. If living is not at its best in the homes of the land, serious questions can be raised about the future.

If National Family Life Week, which is annually observed the week preceding the second Sunday in May, makes any substantial contribution to strengthening the ties of family life, it does so as the observance reminds us that any influence which serves to strengthen family life, should be encouraged. Likewise, those influences which tend to tear down and depreciate the sanctity and integrity of these islands of security should be curbed.

It is a mistake, however, to assume that any home, in and of itself, possesses an inherent quality that makes for security, stability, tranquility, and strength. Indeed, the large number of divorces is sufficient evidence that all homes are not islands of security. The church has one of its greatest challenges at this point in providing guidance in personal living and opportunities for worship and service, all character building experiences. Families have one of their greatest opportunities in taking advantage of what the church has to offer them. Families that try to make a go of it without God are seriously handicapped.

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LOOKING AT OURSELVES

What is the most interesting word in our language? What word above all others will make us sit up and take notice? A popular writer on psychology gave an answer. To each person the most interesting word in the language is his own name.



This is only a more vivid way of saying that we are all very much interested in ourselves. We need not deny this fact, nor apologize for it. Jesus founded His social philosophy on the basic assumption of man's self-concern. When He took over from Leviticus the law, "Thou shalt love thy neighbor as thyself," He did not change it to read, "Thou shalt love thy neighbor instead of thyself."

More Than We Know

Moreover, we are rightfully interested in ourselves, partly because we are always surprising ourselves. Youth is a period of wonder when every bush is aflame with some new touch of heaven, when "the trailing clouds of glory" have not yet been dispelled by the light of common day. Yet when sweet sixteen ripens into the sixties, the wonder grows that one small head could carry all it knows. We are repeatedly discovering that we are so much more than we know.

As the shadows of evening fall on our lives the lights outside of us may grow a bit dimmer but new lights are turned on to illumine the mysteries within. The world within the self flashes with more and more hints of the beyond.

These surprising self-discoveries come in various ways. When, for instance, a mind has reached wits' end and knows not which way to turn, a

saving flash of higher wisdom appears like a kindly light amid the encircling gloom. Or, when human strength has reached "the end of its string," a new supply of power wells up from somewhere, enabling a person to endure an all but impossible situation.

The Sin Within

It may be that the surprising thing about ourselves is discovered when we get a glimpse into the inner abysses of darkness. After some deep dark temptation, we shiver at the thought of how close we came to the brink of disaster. After a crime of passion, the wrong-doer looks at the wreckage left by his deed in horror and amazement. Stronger demonic powers sometimes seem to take possession of us and mysterious possibilities of sinfulness are revealed within us.

While these intimations of the beyond which lie within us have beckoned men to explore their minds ever since the dawn of self-awareness, we in our day have new means and methods to aid us greatly in our study of ourselves. When Socrates said to his Athenian students, "Know thyself," he lacked the technical aids of the modern psychologist.

So prevalent is the present-day search for peace of mind that there is danger of too much self-exploration. A student wag once climbed up and chalked out Socrates' formula, "Know thyself," which was carved over a university gate. In its place he wrote, "Behave yourself."

Introspection Is Bad

A Persian fable tells of a father who departing on a journey, left his son with a mirror. When the parent returned he found that his son had starved to death looking at himself.

Introspection may often smother the mind's ability to absorb. Thought goes round and round in vicious circles. Fancies become fixed ideas. Worries grow from molehills into mountains.

In these days of so much psychological self-probing we need to revive the prayer of the Psalmist, "Lead me to the rock that is higher than I." When we are led out of ourselves by interests bigger than ourselves we discover surprising heights of happiness and wider horizons of usefulness.

On A Wide Circuit

W. W. Reid

THEY HEAR THE GOSPEL GLADLY

The words of Jesus, after His death and resurrection, to the bewildered disciples huddled together in Jerusalem: "You shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth."

"This statement must have seemed preposterous," exclaims Dr. Eugene L. Smith, in a report to the Board of Missions. "Jesus was a man of poverty. He had never occupied any public office. He belonged to a defeated nation ruled by an enemy people. What power could he give those disciples? He probably had never traveled 100 miles away from his home. Most of the earth was then unexplored. How could he expect his name to be known at the ends of the earth?"

"This assertion would have been preposterous, except that it was true! . . . His hearers were an obscure and frightened few. Four centuries later the Roman Empire joined their ranks; 17 centuries later his professed followers numbered 174,000,000; in 1954 their number was 700,000,000. His coming at Pentecost established the Christian church; his power reformed that church when it became corrupt; his guidance of John Wesley began the work of Methodism; his indwelling Presence is with us today that we, too, should live in the power of Christ.

"First, he sent out twelve, one deserted, others were added; the number swelled; their line reached across the centuries; 1800 years later began their most rapid multiplication. Today no man knows the number of clergy who serve him. Protestantism in 1954 had 27,000 foreign missionaries; the Methodist Church in the United States has 1,517 missionaries in other lands.

"In every nation on earth the Christian church has been established. In some it no longer exists, such as Tibet and outer Mongolia, but even there it once lived and shall live again. In 1954 the Methodist Church of the United States had missionaries in 33 countries. It served further to strengthen Methodist churches in ten other countries. Congregations established through 'foreign missions' are one-tenth of our Church's membership."

The report of missionaries in almost every land is as it was in the Holy Land: the common

people hear the Gospel gladly. In lands such as Japan and India and Korea—seeking the solution of age-old problems and release from the effects of deadly sins from which men are not yet free—people are looking eagerly to the gospel and to the Christ the church proclaims: "Is he our Savior?"

The world welcomes the Gospel; but not always the compromises the church has sometimes made with the sins of the world. Therefore men do not always welcome—or even understand—the church, the institution. For the modern Japanese has felt the bombs dropped by a "Christian" nation; the Indian has just freed himself from subservience to a "Christian" master; the African has heard of—and perhaps experienced—the exploitation of his people by "Christian" brethren of another color. It is the shallowness, the lack of penetration of our Christian profession into every area of human life and experiences that has kept other millions of "hearers" and "seekers" from becoming church-related followers of Christ.

We should pause long enough to ask why Mahatma Gandhi—who endeavored to pattern his life along the principles of the Sermon on the Mount—never embraced Christianity nor joined any church. We need to seek the meaning of the "No-church" movement of men in Japan who claim to be motivated by Christ—but not by the Christians they know. And we need to ponder why the brilliant outcaste jurist, Dr. Ambedkar—long exposed to Christian influences while a university student in New York and London, and long courted by missionaries from America and church leaders in India—finally chose to become a professing Buddhist.

All these—and many others—hear the Gospel gladly. Are you and I standing between them and full surrender, dedication and confession to Christ and service within his church? It is a serious question—and challenge.

METHODISTS FIRST

Credit for founding the first Sunday Schools in the United States is given to Methodists in a new Laymen's National Committee leaflet on National Sunday School Week. The pamphlet states that "the first recognized Sunday School was established in the home of the Reverend William Elliot, a Methodist minister, and was later transferred to Burton Oak Grove Methodist Church in Accomac County, Virginia."

The brief history of early Sunday Schools notes also that in 1736 John Wesley established a "Sabbath School" in Savannah at Christ Church and that Francis Asbury opened a Sunday School for slaves near Richmond.

The Layman's Column

By
Charles A. Stuck
Lay Leader
North Arkansas Conference



PROMOTIONAL MATERIALS FOR METHODIST MEN

One of the greatest problems we have in keeping interest in the meetings of Methodist Men's clubs is to find materials available which will be helpful to the officers in planning programs, and to the men in carrying them out. Therefore we list here a number of suggestions.

The North Arkansas Board of Lay Activities has an excellent 16mm. sound film on financial stewardship, entitled "A Personal Item." It is an unusually good story about a young couple who wrestled with the idea of tithing. All who have seen it have said that it is something which all Methodists should see. It is offered first to any Men's club in the North Arkansas Conference, but if it is not being used by our men, it may be used by the other Conferences in the episcopal area. The only cost attached to the use of it is that the group using it will report any defects in the film, and will mail it back immediately after using it.

Another promotion piece of special value to Methodist Men's clubs is the "Officer Planning Packet". It is published by the General Board of Lay Activities and includes a number of small pamphlets prepared for different officers. It is very good for both old and new clubs. In addition to this, there is a booklet entitled "Official Organizational Manual". This also has a lot of good ideas for officers of clubs.

The Board of Lay Activities also publishes "The Methodist Layman", an interesting little monthly magazine which has suggested programs for Club meetings, and which also has a wealth of other information for Methodist laymen.

All of these materials can be ordered directly from the writer in Jonesboro, Arkansas. Everything is free except the magazine, which costs \$1.50 per year. In case you do not want to order from the Board of Lay Activities in Chicago, write to me. If you want the film, please tell the date when you want to use it. And, incidentally, if you use the film, don't wait until the last minute to try to rustle up a sound projector. Better get it and run it a few minutes to be sure it works. It will save you a disappointment.

The Methodist Board of Education Has A Comprehensive Program of In-Service Training For Methodism's Approved Supply Pastors. This Is The Story of One Minister Who Was Helped

Pastor Tooley Goes To School

By Webb B. Garrison

Board of Education Staff Member

The Rev. Jesse L. Tooley holds a national record for long-distance travel to study in an Approved Supply Pastors' School.

Last July and August—the July and August when heat records were shattered day after day—he spent 151 hours in bus travel so that he might study four weeks on the campus of DePauw University, Greencastle, Indiana.

Pastor Tooley entered the Methodist ministry in 1944. At thirty-five, he felt that he could no longer ignore God's call to him. But since his education ceased after one year in high school, he knew it would take much study to make himself an effective leader.

"At first I was unhappy about the idea of digging into hard books," he says. "To be honest about it, I objected to the pressure put upon me to participate in the educational program of our church."

But there was no choice about the matter. Disciplinary provisions require approved supply pastors to engage in a course of study. This program is under the guidance of the Department of In-Service Training, Division of Educational Institutions, General Board of Education, Nashville, Tennessee.

Dr. J. Richard Spann, director, travels over the entire nation in the interest of ministerial training. Until a decade ago, all study by supply pastors was completed by correspondence. This year Jesse Tooley and some 1,600 other men will gather in colleges and universities for study. They will work in classrooms and libraries, under the guidance of professors who teach regular college and seminary courses.

Cost is considerable in terms of both time and money. Churches must release their pastors for periods of three to five weeks. Most ministers who attend a summer school forego a vacation.

Few men even approach the 4,000-mile travel record established by Tooley, but many must make substantial sacrifices if they are to participate in a school.

Is the training worth its cost? Ask a man who has actually received it. Ask Jesse Tooley, for example. "My feeling about the educational program of our great Methodist Church has changed from objection to wholehearted support," he says.

"This change began with meeting and hearing Dr. Spann. He has a passion for the welfare of supply pastors. I plan to go back to school this summer, hoping to complete the required Course of Study."

Before entering the ministry, Tooley worked as a farm and construction laborer. He also spent eight years in a planing mill operated by Weyerhaeuser Timber Company at Longview, Washington.

During eleven years as a pastor,

he has served only three charges. Each is located in the Vancouver District of the Pacific Northwest Conference.

Dr. Willard E. Stanton, former district superintendent of Mr. Tooley, has high praise for his achievements. "Brother Tooley's consecration is not excelled by any of his associates," he says. "Obviously, he is somewhat handicapped by the fact that his call to the ministry came too late for him to attend college and seminary. With four growing children, typical study was out of the question."

"However, his work has been of high caliber. With the aid of the Approved Supply Pastors' Schools, his effectiveness has increased. In-service training provided through these schools is worth a great deal. It definitely adds to the service rendered by men with such native ability as Jesse L. Tooley."

In establishing the program of summer schools, precisely such results were sought, according to Dr. Spann.

"Methodists everywhere must face reality," he declares. "Our seminaries do not have capacity to graduate enough men to fill the pulpits of the church. And numerous dedicated men enter the ministry too late to get the training they need. There is every indication that the supply pastor is with us—for good. In 1954, there were 5,918 of these men serving the church."

"Many are doing a superlative job. Others are less effective. It is the conviction of the Department of In-Service Training that every supply pastor will profit by devoting time and hard work to study in a summer school. And I think any church will be wise to release its pastor for such study."

Correspondence work is available for men who find it impossible to attend a short-term school in their area. But it is the opinion of both instructors and students that much greater benefits are received from study on a campus.

Sixteen schools are scheduled for 1955. Pastors who wish to attend should make direct application to the dean of the nearest school; in many instances, scholarship funds are available to help pay living expenses during the period of study.

Approved Supply Pastors' Schools for 1955 include:

Southern Methodist University, Dallas, Texas, Ben O. Hill, Dean, July 18-Aug. 18; Camp Aldersgate, Little Rock, Arkansas, M. D. Pembroke, Dean, Jan. 23-Feb. 11, for Central Jurisdiction; Southern Methodist University, Dallas, Texas, A. W. Martin, Dean, June 13-July 14; Southern Methodist University, Dallas, Texas, A. W. Martin, Dean, July 14-Aug. 18.



Library scene at Approved Supply School, Southern Methodist University, Dallas, Texas.

Church Leaders To Help Immigration Program

New York—(NC)—Church World Service—international relief wing of the National Council of Churches—has announced it will send a team of twelve special emissaries to Europe to help get the Federal Government's "limping" refugee immigration program into motion.

The group, relief specialists of the Council agency and several cooperating Protestant and Orthodox church bodies, is going this month and next "on a mission to interpret the friendship of U. S. churches and the desire of American church people to provide resettlement opportunities in this country for all refugees eligible to come here," declared the Rev. R. Norris Wilson, CWS executive director.

The "fraternal missionaries", as they have been designated, will head for Germany, Austria and the Netherlands, where the bulk of refugees are now housed in some 4,000 camps. Touring the camps and meeting with refugees, the church relief leaders will explain the purposes of the 1953 Refugee Relief Act, which authorizes entry of 209,-

000 refugees to this country.

"We expect them to personify the deep concern of the churches for carrying out the terms of the Act which has limped and lagged so unfortunately over the past 17 months," Mr. Wilson explained. "They will try to reassure refugees who have frankly been puzzled over the absence of procedural information about the program which was held out as a hope for their future lives. They will tell them the story of the real America, and of Americans who as a people want to help them despite the evident slowdown in Washington."

Church World Service, after passage of the Act in August, 1953, was officially authorized by the State Department to handle assurances and give other essential aid to as many as 60,000 of the refugees eligible to immigrate here. Other faith agencies are performing a similar service. Without relief agency aid in securing individual assurances or guarantees for refugees applying to enter, few would be able to immigrate under terms of the law.

Associated Church Members Press Report Over Ten Million Circulation

Washington, D. C. (RNS) — A combined circulation of 10,550,342 was reported by the 129 member publications of the Associated Church Press at its 36th annual meeting here.

The figures were compiled by Dr. William B. Lippard of New York, executive secretary of the ACP, which comprises editors of Protestant publications in the U. S. and Canada.

The delegates voted into membership the St. Vladimir's Quarterly, edited by Dr. Georges Florovsky of New York, prominent Russian Orthodox theologian. It is the first Orthodox publication to join the ACP.

Also elected a member was The Upper Room, bi-monthly devotional publication of The Methodist Church, whose circulation of three million copies per issue is said to be the largest of any church periodical in the world.

The ACP received its fifth member from the Salvation Army, its War Cry for the Pacific Coast, with a circulation of 32,000. Already members are the War Cry editions for Chicago, New York, Atlanta and Canada.

Five other publications received into membership and their circulation are: Upper Room Pulpit, 7,000; Ohio Christian News, published by the Ohio Council of Churches, 8,500; Arkansas Methodist, 23,000; Louisiana Methodist, 11,000; and Church Management, monthly professional trade journal for pastors, 17,000.

Dr. Lippard reported a loss of four members, the Protestant World, which ceased publication; Presbyterian Men and the Presbyterian Tribune, which have been merged with other periodicals; and the Pennsylvania Herald, now issued as a secular magazine.

ARKANSAS METHODIST

CHURCH IN CHINA CONTINUES ACTIVE

Evidence of growing vitality among Chinese mainland churches, despite continued pressure of the Communist government, was reported last week, according to National Council sources.

Hundreds of new members are joining each year and reports indicate an expansion of some church activities. At the same time Chinese church leaders have found it necessary to accept, for appearance sake, modified aspects of the Communist party line. In the name of patriotism they have called for loyalty to the Communist government as the de facto leadership of the country and have also commented upon the advantages of social reform under the new government.

This picture of Chinese churches today was presented by Dr. Francis P. Jones, for 36 years a Methodist missionary-educator in Nanking, and presently serving as a member of the faculty of Drew Theological Seminary, Madison, N. J. Dr. Jones addressed the annual all-day meeting of the China Committee of the Division of Foreign Missions of the National Council of Churches.

He estimated there are approximately 20,000 churches still active on the Chinese mainland. This number, he said, is about three-quarters of the total open in 1950 and 1951 before the last of the Christian missionaries were expelled. There is at present no Protestant missionary activity on the mainland, he reported and of the five or six missionaries still there, all are believed to be either under house arrest or in prison. He said that while the Communist government has not actually confiscated church property, it has taken over control of all church-related institutions, such as hospitals, orphanages and schools.

Opportunities For College Graduates

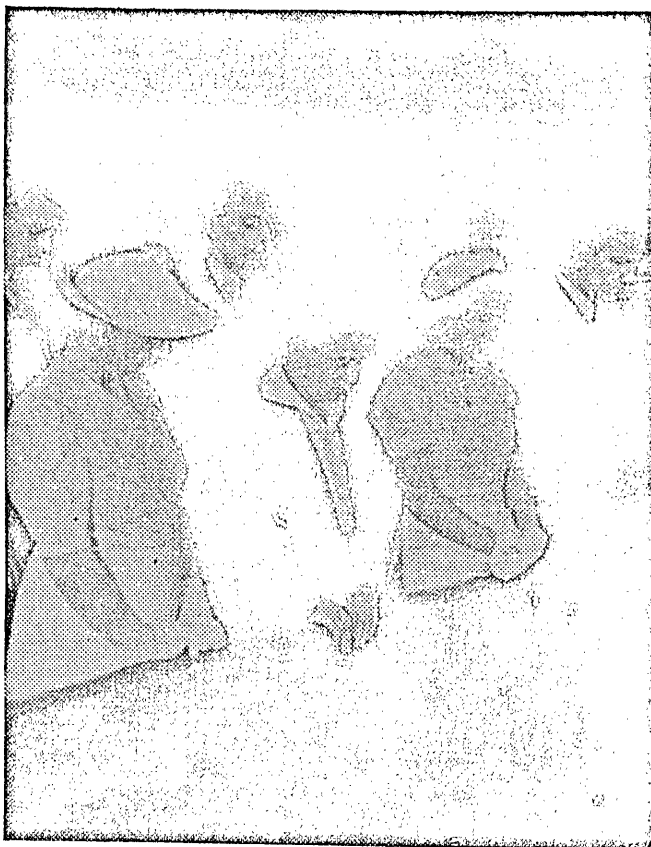
The "Help Wanted" sign is out again for the US-2 program—short term missionary service in the United States — according to Miss Alpharetta Leeper, Department of Missionary Personnel, Board of Missions of the Methodist Church. Forty young men and women are being sought for the 1955 class which is to serve in the USA and its possessions for two or three years.

College graduates with "good health, good mind, and committed spirit" are offered opportunities in teaching, religious education work in rural areas, group work in community centers, and children's work. Among the special needs listed by the Department of Work in Home Fields of the Woman's Division of Christian Service, which started this special program in 1951, are house parents, dieticians, farm managers, nurses and doctors.

The US-2 group will train at Scarritt College for Christian Workers for six weeks, July 23 to Aug. 30. The young home missionaries will receive special instruction in religion, group work, crafts, and other skills they may need in work in mission stations.

The US-2s receive a monthly salary of \$100 plus maintenance and a month's vacation each year. The term of service is for two years in the United States and for three in the outpost missions of Alaska, Puerto Rico, and Hawaii.

Opportunities available include
(Continued on page 14)



"THE FAMILY THAT WORSHIPS TOGETHER STAYS TOGETHER"

Today, more than ever before, we need to bring young people closer to the Bible and the eternal lessons it teaches. The worship of God, as the divine creator and helper, is an integral part of our history. The picture of the family circle—the father, mother and children, sitting together reading the Bible—is a scene of inspiring beauty. There the word of God is at work—molding character, lighting the path of good, inspiring deeds of service. Religion has a vital meaning, touching every aspect of life. Unfortunately, too many of the peoples of the world have lost touch with religion. They have found numerous substitutes for the ageless truths of the divine word. The revival of a firm belief in the magnificence of the supreme creator is a vital need. The Bible must be brought back into the family circle in order to properly encourage individuals to perpetuate the high moral and spiritual foundation upon which a more harmonious world can be based.—J. Edgar Hoover

NATIONAL FAMILY WEEK THEME ANNOUNCED

Ways to improve the spiritual life of the home will be considered by thousands of American churches and individuals, May 1-8. The occasion is the fifteenth observance of National Family Week, National Council leaders have announced.

The 1955 theme of "Open Your Home To God" emphasizes that Christian family relationships are "more important than television sets and rumpus rooms."

"It enables the church and home together to plan ways of coping with some of their common problems," according to the Rev. Dr. Richard E. Lentz, executive director of the Family Life Department of the National Council of Churches. "Television programs, circulars on the doorstep, people who pass on the sidewalk, all affect the life of those who live in the home," Dr. Lentz points out. "While a family cannot choose all the things that will get their attention, they can make a general selection. They can choose to open their home to God."

The theme and supporting material for Protestant and Orthodox participation in the week are prepared by the National Council of Churches. The observance is sponsored through the 30-member communions of the Council and by various state and local councils of churches across the nation. These provide devotional and reading suggestions, book lists, and programs for local churches and families.

SOCIAL SECURITY AND THE PENSION PROGRAM OF THE METHODIST CHURCH

Prepared by Alf A. Eason, Russellville, Chairman, Board of Conference Claimants, North Arkansas Conference

A special committee of the Annual Conference of 1952, when Social Security legislation was presented to the 83rd Congress, adopted the following resolution by a unanimous vote:

"It is the desire of The Methodist Church that nothing be done which in any way would jeopardize or destroy the present connectional pension program which during the last year has paid \$10 and one-half million to 13,000 retired ministers and widows of ministers, none of whom would be able to qualify for Social Security benefits under the proposed amendments."

The committee has a two fold purpose in including the above in their resolutions: First, to impress upon members of Congress the importance of providing social security for ministers as a voluntary self-employed basis so as not to include the church in any way which might weaken our present ever-expanding church pension program; Second, to caution our church leaders to guard against allowing social security to affect or in any way weaken or alter our present church pension program. There are three reasons why social security coverage for ministers, as now provided, should not affect our church pension program.

1. Neither the local church nor the Annual Conference is in any way involved. The individual minister makes the decision to file

for social security coverage and he must bear the total cost of the coverage. The church would have no more grounds for reducing the minister's pension because of social security than in cases where the minister purchases an annuity contract from an insurance company. The principle involved would be exactly the same in both cases. Furthermore, the minister pays his social security tax on a self-employment basis, which means that he pays 50 per cent more than those who are covered under the employer-employee basis. Beginning in 1975 the minister's social security tax will be 6 per cent of his salary up to \$4,200.

2. Social security makes no provision for the more than 13,000 superannuates and widows now on our pension rolls. These honored veterans and their widows who gave their best — their all — to our great church are looking to the church through its pension program to provide them with the bare necessities of life.

3. Neither program in itself provides anything like an adequate retirement support. Notwithstanding the fact that our church pension program has been greatly improved in recent years the amount provided is still far below an adequate support under the present high cost of living. The average total annual pension paid to the conference claimants of the South Eastern and South Central Jurisdictions

is now as follows:

Superannuates	\$1,213
Widows	645

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

But the two together — our church pension program plus social security benefits — will provide if not an adequate, at least a fair retirement income for our retired ministers. For the first time in the history of the church we can now look forward to the day when our ministers can give themselves unreservedly to the service of the Church, and also to the needs of their day and generation, and come to retirement with the prospects of at least a fair retirement support, provided that we continue to maintain and improve our current pension program and think of social security NOT AS A SUBSTITUTE, BUT AS A SUPPLEMENT to our church pension program.

This statement includes substantial quotations from a communication from A. T. McIlwain, Executive Secretary of the Board of Pensions of The Methodist Church. The statement was endorsed by the North Arkansas Board of Conference Claimants.

NEWS AND NOTES ABOUT FACTS AND FOLKS

PAT H. MULLIS of Pine Bluff was the speaker at the recent meeting of the Methodist Men's Fellowship of the Dermott Methodist Church. Mr. Mullis is prosecuting attorney of the Eleventh Judicial District.

DR. AUBREY G. WALTON, pastor of the First Methodist Church, Little Rock, will be the speaker at the Family Night dinner at the First Methodist Church, Texarkana, on Wednesday evening, May 4. Dr. Walton is a former pastor of First Church, Texarkana.

GEORGE STEWART, president of the Methodist Men's Club of the Jackson Street Methodist Church, Magnolia, and Melvin Chambers, charge lay leader, presented the charter to the newly-organized Methodist Men's Club of Taylor on Tuesday evening, April 26.

O. C. LANDERS, superintendent of school at Altheimer, spoke at the morning worship service of the Methodist Church of Hazen on Sunday morning, April 24, in the absence of the pastor, Rev. Harold D. Sadler, who was assisting Rev. D. L. McCauley, pastor of the Junction City Methodist Church, in evangelistic services.

SIX LAYMEN of Faulkner County held services in six rural churches on Sunday, April 17. They were: Ray Scott at Mayflower; Victor Hill at Vilonia; Weldon Gilian at Graham Chapel; J. E. McGuire at Cypress Valley; K. L. Estes at Naylor and M. C. Davis at Oakland. John Latimer is director of the Faulkner County Methodist Laymen's program.

REV. M. B. BIVANS, pastor of the Charlotte Circuit in the Batesville District, died on Tuesday, April 19, at the age of 58. Brother Bivans was appointed to the work in February after the death of the pastor, Rev. T. O. Love. He is survived by his wife, three brothers and a sister. Funeral services were conducted by Rev. R. E. Connell and Rev. James Barnett.

A CANDLELIGHT COMMUNION SERVICE was held on Maundy Thursday at the First Methodist Church of Van Buren. Rev. Jesse L. Johnson, pastor, gave a meditation on Jesus' Seven Last Words on the Cross. Mrs. Johnson, accompanied by Miss Annette Clegg at the organ, sang "Were You There When They Crucified My Lord?"

THE ATTENDANCE in Sunday School at the Midland Heights Methodist Church, Fort Smith, was 558, on Easter Sunday, an all-time high for the church. The morning worship service was also attended by a large number, making it necessary to use Sunday School rooms to seat the overflow crowd. Rev. W. A. Downum is pastor.

REV. ARVILL C. BRANNON, pastor of the Methodist Church of Harrisburg, held a pre-Easter series of evangelistic services in his church. On Easter Sunday he received twelve people into the church. The community sunrise Easter service was held in the Methodist Church with Rev. W. L. Posey, pastor of the Weiner Christian Church, bringing the message.

REV. W. D. GOLDEN, pastor of the First Methodist Church of Prescott, did the preaching in revival services at the First Methodist Church, Mena, April 10 through April 16. The pastor, Rev. Kirvin Hale, writes: "Brother Golden brought to our people high type messages and a challenge for the work of the Kingdom. During our pre-Easter and revival services, there were 17 additions to the church."

THE FIRST METHODIST CHURCH, Russellville, received an offering on Easter Sunday sufficiently large to enable it to pay its portion of the support of Dr. and Mrs. W. R. Schisler at the Passo Fundo Institute, Passo Fundo, Brazil, an Advance Special. According to the pastor, Rev. Alf A. Eason, First Church, Russellville, had the largest crowd in its history on Easter Sunday.

REV. ROY E. FAWCETT, executive secretary of the Board of Education of the Little Rock Conference will preach at the morning service of the Jackson Street Methodist Church, Magnolia, on Sunday, May 1. On Saturday evening, April 30, an informal get-together will be held at the parsonage for Brother and Mrs. Fawcett. Rev. David M. Hankins, Jr., is pastor of Jackson Street Church.

DR. WALT HOLCOMB has returned to Atlanta after spending the winter in Florida. His next circuit of One-Day Missions will take him through Alabama, Tennessee, Arkansas and into Texas. He will visit several of the Spring Conferences and autograph copies of his new book, *The Gospel of Grace* for the Methodist Publishing House in these areas. He has an open date for May 28 or June 12. His address is 466 Clifton Rd., N. E., Atlanta, Ga.

WORLD METHODIST COUNCIL HEADQUARTERS BUILDING BEGUN

Lake Junaluska, N. C.—(MI)—Work has started on the headquarters building of the World Methodist Council and it is expected to be completed by fall.

The new structure, to cost approximately \$50,000, plus \$15,000 for furnishings and equipment, will house offices of the council and serve as a library and archives center of the Association of Methodist Historical Societies.

The stone, L-shaped building is being constructed in the center of the Lake Junaluska assembly grounds, summer program headquarters of the Methodist Church in nine southeastern states. Overlooking the lake, the structure will be on a site occupied by the Cherokee Inn before it was razed several years ago.

DR. E. L. SMITH ON TV PROGRAM, MAY 1

Lamp Unto Our Feet, the well-known CBS-TV weekly religious program, sponsored by the National Council of Churches, will feature a "live dramatization" centering around a native Christian who undergoes the terrors of the Mau Mau in Kenya, Africa, as its release on Sunday, May 1. It will be on a chain of TV stations across the nation from 10 a. m. to 1:30 a. m. E.D.T. Several other stations will run it from film on other days of the same week. Following the dramatization, the moderator and Dr. Eugene L. Smith, of the Board of Missions, will discuss social and religious problems raised by the story.

GOODWILL WEEK, MAY 1-7

Goodwill Week will be observed by the more than 100 Goodwill Industries across the nation, May 1-7. The organization for the handicapped affiliated with the Division of National Missions, Methodist Board of Missions, gives employment to 25,000 disabled and handicapped workers each year.

Local Goodwill Industries will hold open house in order that the public may see how the workers learn to be self-supporting by repairing discarded clothing and household goods for resale. This "ability not disability" emphasis of Goodwill began with the formation of the first industry by a Methodist minister in Boston in 1902.

In 1954 wages totaling \$12,000,000 were paid to people who otherwise would have earned little or nothing. The 108 Goodwill Industries have rehabilitated 7,000 persons for normal employment after Goodwill training.

Over 100 communities in the United States and fifty cities in foreign countries have asked for assistance in developing Goodwill Industries, according to Percy J. Trevethan, superintendent of the Department of Goodwill Industries of the Division of National Missions.

Goodwill Industries has plants in New Orleans and Shreveport in Louisiana and Little Rock and Fort Smith in Arkansas.

NOTE OF APPRECIATION

Rev. J. W. Moore, pastor of the Wheatley Methodist Church, is recovering from two major operations in the Baptist Hospital, Memphis. During his illness, the following filled his pulpit: Oscar Gande, Forrest City; Frank S. Pettus, of West Helena; Rev. Otto Teague, Forrest City; the Rev. Mr. Brown of Ashland, Ohio, and the Rev. Mr. Williamson, Palestine.

Unable to answer the many letters he received during his illness, he desires to express his great appreciation to all who wrote him, and for the beautiful flowers, telephone calls, prayers, and many other expressions of love.

HENDRIX GRADUATE HONORED

Dr. Virginia Rice Williams, associate professor of biochemistry at Louisiana State University, is one of twenty-eight American scientists who have been selected to receive grants to attend the Third International Biochemical Congress in Brussels, Belgium, August 1-6.

Dr. Williams is a graduate of Hendrix College. She is the daughter of R. J. Rice, a member of the Joint Commission of the *Arkansas Methodist* and *The Louisiana Methodist* and Mrs. Rice of North Little Rock. Her husband, Dr. Hulen Williams, also a graduate of Hendrix, is the son of Rev. E. B. Williams, pastor of the First Methodist Church of Helena, and Mrs. Williams.

MANY CHURCHES ADDING BUSINESS MANAGERS

More and more Methodist churches are adding business managers to their staffs, a recent survey shows.

At least 110 Methodist churches in the nine-state Southeastern Jurisdiction have fulltime or part-time business officers, according to Mrs. Brown C. Chism, administrative assistant of Myers Park Methodist Church, Charlotte, N. C., and vice president of the jurisdictional local church administrators.

She said the survey, conducted by the Rev. Webb Garrison, staff member of the Methodist Board of Education, Nashville, revealed that annual budgets of the 110 churches average more than \$60,000 with a total expenditures of \$6,960,197 last year.

She pointed out that some churches with annual budgets exceeding \$100,000 do not employ business managers. Others with budgets as small as \$24,000 annually employ fulltime managers.

"Methodist leaders are expressing surprise at the growing importance of business management in the local church," Mrs. Chism said in calling attention to a special conference of church managers to be held August 16-19 at Lake Junaluska, N. C.

NATIONAL DEACONESS CONVOCATION NEXT WEEK

Nashville, Tenn. — (MI)—More than 400 women workers of the Methodist Church are expected here May 3-5 for a national convocation of deaconesses, held every four years.

Directing the convocation will be Bishop Glenn R. Phillips, Denver, Colo., chairman, and Miss Mary Lou Barnwell, New York City, executive secretary of the denomination's Commission on Deaconess Work.

Mrs. E. U. Robinson, Gallatin, Tenn., is vice chairman.

A Methodist deaconess is a "career worker" commissioned by a bishop and licensed by her annual conference to serve the church in any capacity not requiring full clergy rights, Miss Barnwell said. Requirements include a college degree and special training in religious education.

Delegates will include home missionaries, rural workers, teachers in schools and community centers, social workers, nurses and other workers in hospitals and homes for children and the aged, and staff members of churches and church agencies. Several workers from Arkansas are expected to attend.

ARKANSAS METHODIST

I

Saw

A Living Cross



By
Rev. R. A. Teeter

in the person of a good woman. A cross in the ordinary sense is an upright piece of wood or metal crossed at a given point by another one of different length. That is the surface meaning, what we see.

This living cross was a strong, up-right personality. She had unusual natural abilities that lacked development because of unfortunate circumstances. She maintained sterling moral qualities under the ceaseless beat of temptations mercilessly aimed at her. These were piercing nails and a crown of thorns. She was the upright piece of a living cross. Long years of physical suffering made one arm of the crosspiece. Untimely and tragic deaths in her family made the other. Upon this cross, or within it, she lived a long life of faith,

A Letter from The Waddells

El Vergel, Angol, Chile
April 13, 1951

Dear Brother Wayland:

Every time we have received a copy of the Arkansas Methodist for the past four years I have wanted to write a note to you expressing my appreciation for the great work you are doing. Four issues have arrived in the last two days and now I find that I can't resist any longer. Thank you for a great paper.

What an inspiration it is to read such a fine sermon by John Workman, my classmate at Hendrix; and to read an article written by "A Grateful Member" of the church at Leslie telling of the inspiration of their pastor, Travis Williams, one of "my young people" in Jonesboro. Mr. Charles Stuck's Articles are always so interesting.

But what a thrill it is to read of the enthusiasm and progress of our Methodist Church. We, here in Chile, are either an "unknown quantity" or "one of those little off-brand sects." As yet the Protestant church hasn't made a very big dent here. So it is a tremendous stimulus to us to receive weekly a little of the zeal and fervor of Arkansas-Louisiana Methodism.

We have the feeling of sharing in a great task with a host of known and unknown friends. It makes us proud of the many ministers so dedicated and with such a wonderful spirit. It makes us happy and proud to be co-workers with you at home.

Our love to our many dear friends,
Don and Martha Stewart Waddell

hope and love. She was a living cross.

The cross in some form is a constant factor in every life. But with too many of us and too often, it is a dead and wooden thing—not living. This happens to any of us when faith, hope and love die. The cross comes alive when the spirit lives.

A dead cross crushes. A living cross lifts life.

This is what Jesus meant, I think, when he said: "If any man would come after me let him deny himself and take up his cross daily and follow me." And what Paul meant by: "God forbid that I should glory save in the cross of Jesus Christ."

To Receive Honorary Degrees At Hendrix Commencement

Hendrix College will confer five honorary degrees at Commencement exercises June 5.

The honorary Doctor of Laws degree will be conferred upon Joe T. Thompson and H. F. Buhler of Little Rock and upon Miss Nellie Dyer of Conway.

The honorary Doctor of Divinity degree will be conferred upon Rev. Roy E. Fawcett of Little Rock and Rev. Robert E. L. Bearden of Fayetteville.

Degrees will be conferred at the graduation exercises in the Hendrix Auditorium on the afternoon of June 5.

Mr. Thompson, a native of Mississippi, attended the University of Mississippi prior to entering the business world. Since 1930 he has been with the Little Rock agency of the Mutual Life Insurance Co. of New York and is now agency manager. He was chairman of the board of stewards of the Little Rock First Methodist Church from 1934 to 1939, and has been a member of the Little Rock Conference Board of Education and of the General Com-

mission of World Service and Finance since 1940, a trustee of the Arkansas Methodist Children's Home since 1946, and a trustee of Hendrix since 1948. He was general chairman of the \$600,000 Endowment Campaign for Hendrix which closed successfully last December.

Mr. Buhler, a native of Kentucky, attended Vanderbilt University and was a student at Hendrix in 1907-08. Since 1925 he has been prominent in real estate activities in Little Rock and is president of the Fourche River Land Company, through which he has built 11 real estate additions consisting of more than 3,000 homes. He is a prominent member of the First Methodist Church in Little Rock and has been a trustee of Hendrix since 1950.

Miss Dyer has become internationally known through her missionary and educational work in the Orient. A 1923 graduate of former Galloway Women's College in Searcy, she was a teacher of English in Holston Institute of Songdo, Korea from 1927 to 1932 and from 1933 to 1939. In 1942 she was cap-

tured by the Japanese in their invasion of the Philippines and was held in an internment camp till the spring of 1945. Two years later, after receiving the Master of Arts degree from Northwestern University, Miss Dyer returned to Korea and was captured by North Korean soldiers in 1950 upon the outbreak of the Korean war. After suffering many privations and dangers, she was finally released in April, 1953.

In 1954, Miss Dyer was declared "Methodist of the Year" by the World Outlook, a national missionary magazine of the Methodist Church, and she was made the central figure of a film recently released. She has been a teacher in the North Little Rock schools since last September.

Mr. Fawcett received the bachelor of arts degree from Hendrix in 1917 and the bachelor of divinity degree from Southern Methodist University in 1921. He has been a member of the Methodist Little Rock Conference since 1917, his appointments including Dumas, Cros-

REVIVAL SERVICES AT GRAND AVENUE

It was my privilege recently to help Brother Charles Wyatt in a revival service in Grand Avenue church in Ft. Smith. Brother Wyatt is in high favor with his congregation and is doing a splendid job.

A \$5,000.00 fellowship hall and kitchen has been built free of debt. I was royally entertained in the home of Mr. and Mrs. Herman Willis and son Butch. — M. E. Scott.

sett, Nashville, Highland in Little Rock, Magnolia and the superintendency of the Arkadelphia District. He has been executive secretary of the Little Rock Conference Board of Education since 1943. He has been closely associated with the work of the Methodist Children's Home, the Arkansas Pastors School and the Mt. Sequoyah conferences, and a trustee of Hendrix since 1943.

Mr. Bearden received the bachelor of arts degree from Henderson State Teachers College in 1934 and the bachelor of divinity degree from Duke University in 1939. He has been a member of the Methodist North Arkansas Conference since 1936, his appointments including Walnut Ridge, Wynne, Goddard Memorial of Fort Smith, Central Methodist at Fayetteville and the superintendency of the Conway district. He is a member of the board of trustees of the Methodist Children's Home and of Hendrix since last year. In 1951 he was an official visitor to the Ecumenical Conference that met in Oxford, England.



REV. ROBERT E. L. BEARDEN



JOE T. THOMPSON



H. F. BUHLER



MISS NELLIE DYER



REV. ROY E. FAWCETT

APRIL 28, 1955

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THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



SAM'S TITHE

By Florence J. Johnson

SAM shook his bank. It was empty. He counted the pennies over again. "One-tenth of what you have, give as a tithe for the church," Daddy had said, but there were only 50 pennies. He divided them into ten piles. That made it five pennies for his tithe. "A missionary couldn't do very much with five pennies," said Sam.

How could he give a tithe to the church when he had so little? Even if he gave all the pennies, it wouldn't be much, thought Sam.

"Sam," called Mother. "Will you play with Karen so I can get lunch ready?"

Sam put away his pennies and went to the play pen where his baby sister was crying. There were big tears on her cheeks as she raised her chubby arms to her big brother.

"Are you going to the missionary meeting this afternoon, Mother?" asked Sam.

"I'm afraid not. Karen is so fussy and cross that she makes Mrs. Warner nervous. And there is such a big ironing for her this week," said Mother as she put the dishes of pudding on the table.

"But Karen will sleep most of the time," said Sam. Sam knew his Mother did not want to miss the meeting.

"She hasn't the last few days. She's cutting teeth and is so miserable," said Mother.

"If I'm here to play with her, she wouldn't bother Mrs. Warner. And—Mother, is a tithe to the church always money?" asked Sam.

"No. There are many people who do not have much money, so they give what time they can spare. Remember when the parsonage was

painted last year? Many of the members gave their time for their share. They couldn't help pay for the paint, but they did have time to help paint."

"Then, if I stayed with Karen while you went to the missionary meeting, I would be giving time to the church, wouldn't I?" asked Sam. "Would that be a sort of a tithe?"

As his mother nodded, Sam smiled. It would work out then. He would give his five pennies, but he would also be giving time. Today, his tithe would be given through his Mother. Yes, and tomorrow, he would stay with the Dixon twins while their mother went to choir practice. On Friday, his Sunday school class would have their regular meeting. He would suggest that they dust the Sunday school room and see who would bring flowers on Sunday. That would be a class tithe.

"Why, there are any number of ways of giving a tithe to the church!" thought Sam.

That afternoon, when Karen was tucked in her crib for a little nap, Sam had it all figured out. While Karen was sleeping he would work on his scrap-books. The children in India would like to look at the pictures as the missionary teacher told the story of Jesus.

That would be another tithe!—My Sunday Paper

Young Tom was the picture of utter dejection. "My girl turned me down," he explained to a friend. "Now I have nothing to live for. I may as well cut my throat."

"Now, now, wait a minute," said his friend placatingly, "don't lose your head."

MAKING FRIENDS WITH THE WIND

By Kate W. Hamilton

"Oh, dear, what a wind!" said Jean, stepping outside the door and then drawing back a little. "I don't like to go to school in such a wind."

"Oh, yes you do!" laughed Mother. "Brave-hearted boys and courageous girls like things that are hard. Any one can do easy things. Do you know what this wind is saying?"

"No, what does it say?" asked Jean.

"It sounds to me as if it were laughing and saying: 'Now, I will make all weak, easily-troubled people stay indoors today, but the brave folks will come out and run a race with me. I will make their cheeks rosy, I will tumble their hair, and I will try to run away with their hats, then we shall see which is the stronger.'"

"I'm not afraid to race with the wind," said Jean, and bidding a hasty good-by, she was off. "I won't go down the road, but I'll go down the hill; then it will be a sure-enough race," she told herself.

Whe-ew, went the wind catching at her coat and sending around her a cloud of dry leaves that had held fast to the trees all winter. Whew!

"Blow away, Mr. Wind, I'm not afraid of you," laughed Jean, catching up a pretty little broken branch from the grass, and waving it as if it were a banner. "Why, I am one of your brave-hearted soldiers."

The spelling lesson was pretty hard that day, and Jean was almost ready to think she never could learn all those long words, and then, as she heard the window near her rattle, she thought: "Hear that old wind! He is working as hard as ever, and I won't give up, either. I'll keep on belonging to his brave-hearted army."

But the hardest thing to do came a little later. The teacher thought that Jean had given a right answer in some number work, but a mo-

ment later Jean knew that she had not. Should she tell? If she said nothing the lesson would be marked perfect. "But brave hearts must be honest hearts," thought Jean, and she told the truth.

"Thank you, Jean. An honorable girl is better than a perfect lesson," said the teacher.

"I think that wind helped me all day long," said Jean to her mother that night.—The Sunbeam

FAIRY CLOTHES

By Ida M. Pardue

*If I were a fairy,
How stylish I'd be!
Mere scraps of nothing
Would do to dress me.*

*A rose-petal gown and
A bird-feather wrap;
Spiderweb stockings,
An acorn-cup cap.*

*And then, to add glamour,
Some jewel-bright seeds
Strung into circlets
And bracelets, for beads.*

—In The Christian Advocate

A BOY'S PRAYER

O God,

Give me clean hands, clean words, and clean thoughts.

Help me to stand for the hard right against the easy wrong.

Save me from habits that harm.

Teach me to work as hard and play as fair in Thy sight alone as if the whole world saw.

Forgive me when I am unkind, and help me to forgive those who are unkind to me.

Keep me ready to help others at some cost to myself. Send me chances to do a little good every day, and so grow more like Christ. —Biblical Recorder

JESUS, OUR FRIEND

By Max Shaneyfelt

*Jesus was born in a manger so small;
But he didn't mind, he could hear
God call;*

*The shepherds came from tending
their sheep;
To see the baby lying there asleep;
The halo so bright circled his head;
As he lay asleep on his small wooden bed.*

*Jesus grew to an older lad;
And no one ever left him sad;
He was a boy who loved to pray;
And made unhappy people very gay;
Jesus taught people the way to live;
And to God their selfish hearts to give.*

*When Jesus was a man and at the
last dinner;
Judas betrayed Him and became a
great sinner;
Jesus died so true and brave;
From our sins he died to save;
Jesus rose into the blue;
To guide and watch over me and
you.*

(The above verses were written by Max Shaneyfelt, age 11. Max is a member of the Junior Church, of the St. Bernard Methodist Church, Chalmette, La.)



MAY

*May, the month of lovely flowers
Brought to bloom by April's showers.*

*Children busy at their play,
Sounds of laughter, bright and gay.*

*Vacation days are close at hand
For boys and girls throughout the land.
—A.E.W.*

JUST FOR FUN

Friend (to returned traveler): "Did you see much poverty in Europe?"

Traveler: "I not only saw it. I brought some of it back with me."

* * *

In a country newspaper appeared the following advertisement: "The man who picked up my wallet on Main Street was recognized. He is requested to return it."

In the next issue, the reply was published: "The recognized man who picked up the wallet requests the loser to call and get it."

* * *

Loss of a sale was a heart-rending calamity to the old general storekeeper who was also the community's postmaster. He had no helper, and when he had to meet the mail train, he was tormented by thoughts of tourists stopping for gas and soft drinks, and finding him gone.

Finally he hit upon a comforting solution. He printed a sign in bold, red letters which proclaimed, during his absences: "Back in 15 minutes—Already been gone 10."—Wall Street Journal

ARKANSAS METHODIST

LOUISIANA ELECTS NEW CHAIRMAN OF PUBLICITY

Mrs. Minza Rabun, Secretary of the Louisiana Conference Wesleyan Service Guild announces that Miss Lillian Kennedy will serve as Chairman of Publicity for the Conference and Editor of the *Guild Times*, a quarterly publication for members of the Louisiana Guilds.

Miss Kennedy lives in Baton Rouge and is connected with the school board in East Baton Rouge Parish. She has served for the past three years as District Secretary of the Baton Rouge Guilds. She suc-

ceeds Miss Dorothy Dunbar, Opelousas, who has served on the Guild Committee for six years.

There were 156 registered delegates from 36 guilds who attended the Annual Guild Week-End at First Church, Lake Charles, at which time Miss Kennedy's appointment was announced.

Miss Jenibe Westbrook was appointed to serve as Recording Secretary; she is Vice-president of the First Church Guild, Monroe.

WOMEN IN THE CHURCH

By Mary Fowler

Kwassui Junior College, Nagasaki, Japan, is celebrating the seventy-fifth anniversary of its founding. In the years since 1897, when Miss Elizabeth Russell, an American missionary, opened the school with one frightened little Japanese girl on a cold winter morning, the school has grown to its present enrollment of 850 high school girls and 430 college students. In spite of the fact that part of the school was demolished by the atomic bomb, the campus has now been expanded to meet the increased demands. One of the recent new buildings is a dormitory for forty high school girls. The fund for the building was given by the alumni. Kwassui is a college of the Methodist Church.

Members of the Woman's Society of Christian Service of the Methodist Church—totaling 1,632,000 persons in 30,365 societies across the nation—have been alerted by Miss Thelma Stevens, national executive secretary, to write their national legislators concerning "many issues now in the legislative hopper of grave concern to the nation and to the peace of the world." While the national group, the Woman's Division of the Board of Missions, adopts a policy or makes a recommendation, Miss Stevens points out, it does not "speak" for the total body of women, but "hopes that you will study the recommendations and the issues involved and formulate your own judgments, and act (write) accordingly." Among the national Division's recommendations which it asks local bodies to study and then write concerning are: opposition to Universal Military Training "which would bring virtually every 17-year-old male under the control of the military for from six to ten years"; revision of the Immigration and Nationality Act of 1952; approval of U. S. participation in and funds for the "Atoms for Peace Plan"; the international finance corporation to aid underdeveloped countries, Technical Assistance, and the Children's Fund—all UN projects; restoration of funds to provide control of the tuberculosis problem in Alaska; support of legislation for Federal aid for education; support of the refugee resettlement program.

SEARCY DISTRICT SELECTS WOMAN

Mrs. Clarence C. Hunnicutt of Bald Knob has been selected the Ideal Methodist Woman of the Searcy District. She was chosen from a group of women selected from the local societies of the Searcy District.

Mrs. Hunnicutt, who retired eight years ago after 35 years in the public schools of Arkansas, is one of the most active members of the Methodist Church. She is a growing teacher in the Church School, and her Adult Class numbers 25 active members.

She never fails to attend training schools near her and has attended at least one training class at Camp Aldersgate. She is now Secretary of the WSCS for the Searcy District. She is a splendid administrator and does a splendid job as the president of her local WSCS and as chairman of the Commission on Education. She has served well as superintendent of the Church School.

Not least important is her work in the field of service. Because she has several faithful helpers, as well as because she is concerned, those who are sick, bereaved, shut in, and discouraged, are remembered with flowers, food baskets, gifts, greetings, or "sunshine baskets" from the church. She heartily believes in "reaching out her hand to the needy."

Her husband retired last year after serving twelve years as Supt. of the Bald Knob Public School. They have four children, all of whom are college-trained, are in Christian homes of their own, are parents, and are among the most active and loyal members of their respective Methodist Churches. — Mrs. Pharis J. Holifield

UNITED CHURCH WOMEN OF ARKANSAS ELECTS METHODISTS AS OFFICERS

At its annual meeting in Fayetteville, March 15, the United Church Women of Arkansas elected the following Methodist women as officers: 2nd vice-president, Mrs. Ewing Wayland; Treasurer, Miss Mildred Osment; Counselor, Mrs. E. D. Galloway; Christian Social Relations, Mrs. Earl D. Cotton; Christian World Relations, Mrs. R. H. Cole; Leadership Training, Mrs. T. S. Lovett; THE CHURCH WOMAN, Miss Myrtle Charles; and Fellowship Fund, Mrs. H. King Wade.

NEWS IN BRIEF

The Gilbert, Louisiana, society held a panel discussion at their regular meeting April 4 on "What Is A Methodist?" by Dr. Ralph W. Sockman. Mrs. J. W. Boyd, Spiritual Life Secretary, conducted the panel.

The Wesleyan Service Guild of the Strong Methodist Church met in the home of Mrs. Sula Jones, April 13 with Mrs. Barbara Cook and Mrs. Cora Jennings as co-hostess. Sixteen members and three new members were present.

A program on the United Church Women was presented in the form of a panel discussion. The Strong Guild was organized Feb. 16, 1955 with 9 members, and now has 19 members.

The Bethlehem Society met at the church during March on Thursdays for a study on the book "The Master Callest For Thee." The study was taught by Mrs. Golden Moore. Eighteen members and 2 visitors attended. Refreshments were served after each study.—Mrs. Clifford Duncan.

The Woman's Society of Mena honored the young people with a formal banquet April 9 with particular emphasis centered on the graduating seniors. Miss Louise Durham welcomed the 74 guests, and pointed out the number of school days and hours required to graduate and the actual worth in dollars and cents of the 12 years schooling. Rev. Kirvin Hale gave the invocation. Mrs. Alan Bradley conducted a rebus puzzle, then read a class prophecy.

Sponsors for the event were Mr. and Mrs. Leon Hall, Mr. and Mrs. Vernon Rodgers and Mrs. Florence Barron. — Mrs. Vernon Rodgers.

Fordyce Woman's Society has elected as officers for 1955-56 the following: President Mrs. Horace Everett; Vice - president, Mrs. Stroud Harlow; Promotion, Mrs. Byron Atkinson; Treasurer, Mrs. Weems Trussell; and Secretary, Mrs. Truman Farror. — Mrs. Lafayette Hopkins.

The Woman's Society of First Church, Van Buren, met at the church April 12 for its April meeting, with Circle 2 as hostess for the luncheon.

Miss Eugenia Swearingen gave the devotional on Christ and the Women of the Bible. Mrs. E. E. McBride conducted the business meeting. Ten members and one guest attended. — Mrs. Fay Williams.

New officers for the Portland Society are: Mrs. J. O. Lee, president; Mrs. Thorpe, Vice-president; Mrs. Myrtle Atkins, Recording Secretary; and Mrs. R. B. Newhouse, Treasurer.

GRAHAM TO SPEAK IN SWITZERLAND

Evangelist Billy Graham will carry his crusade to Switzerland for the first time in June. At the invitation of the Central Committee

ANOTHER CHANCE

A new radio series of 13 weeks, featuring Dora Chaplin and Peggy Wood.

Each program depicts in a dramatic way a real life family situation. The family—or some of its members are "in a jam." The way out is shown, and also the resources of the Church are given. This is that SECOND CHANCE we are always so thankful for.

Peggy Wood is the star of the popular series "I Remember Mama." Dora Chaplin is a well-known specialist and lecturer on Christian Education, the mother of two teen-age daughters and author of two best sellers, "Children And Religion," and "What The Younger Generation Is Asking."

The stations, the day and the hour that these programs will be broadcast are as follows:

CAMDEN, KTLN, Wednesday, 12:45 p.m.

DERMOTT, KVSA, Tuesdays, 8:45 a.m.

HELENA, KFFA, Saturdays, 9:15 a.m.

HOT SPRINGS, KBLO, Fridays, 9:45 a.m.

LITTLE ROCK, KTHS, Saturdays, 5:15 p.m.

MENA, KENA, Thursdays, 9:45 a.m.

NEWPORT, KNBY, Wednesdays, 9:00 a.m.

WEST MEMPHIS, KWEM, Saturdays, 10:30 a.m.

These programs are sponsored by the Episcopal Women of Arkansas. But they have proved to be of General interest to women of every church—and of none.

CHURCH CONSTRUCTION FIGURE CONTINUES UPWARD

American Churches spent \$161,000,000 in the first three months of 1955 for new buildings, far eclipsing the record of \$123,000,000 established in the first quarter of last year. The Departments of Commerce and Labor estimated expenditures for new construction by Churches during March at \$53,000,000. This was the same level as February but \$13,000,000 higher than March, 1954.

PASTOR PREACHES 60TH EASTER SERMON

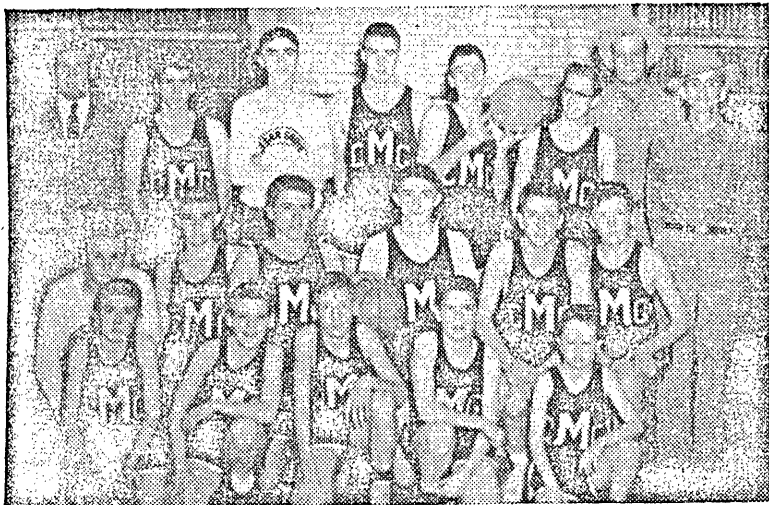
Dr. Samuel J. Evers preached his 60th consecutive Easter sermon from the pulpit of Union Memorial church in Glenbrook, Conn. In the congregation were two persons who had heard Dr. Evers' first Easter sermon in the Union pulpit 60 years ago. They are Charles H. Hempstead, who has been treasurer of the church for more than 50 years, and Dr. Evers' wife, Katherine, whom he married in 1899. Since 1946, Dr. Evers has been pastor emeritus of Union Memorial. He has been associated with the church as a minister since 1895. Dr. Evers' sermon was on "The Power of the Endless Life."

of the Swiss Evangelical Alliance, he will address mass-meetings here on June 18 and in Geneva on June 19.

METHODIST YOUTH

CHURCH BASKETBALL TEAM VISITS NEW ORLEANS

By Barry Hope



The Shreveport Cedar Grove Methodist Church basketball team made a trip to New Orleans recently.

We had just won two championships; the YMCA league and the Pioneer league of the series played at the First Presbyterian Church. Our coach is Mr. Paul Waddell, who led us through a great season.

For the trip to New Orleans we had sponsored a supper and used the proceeds for the trip.

We left at about five o'clock Friday morning and arrived in Baton Rouge and went through the Esso Standard Oil Refinery. There they gave us a dinner. We saw the capitol and were on our way again.

We arrived in New Orleans late, for we went in a school bus.

Sight-seeing excursions Saturday were on the list. We stayed at the

Y.

While in New Orleans we played two games at the Y, which I am sorry to say we lost.

Returning to Baton Rouge on Sunday morning, we attended Rev. James Stovall's church, where the young people supplied us with a very wonderful dinner.

We arrived home Sunday night very tired but happy.

Our coach, Mr. Waddell, Mr. C. E. McGowan and Mr. H. C. Hope went as chaperones.

Members of this team are Jack Kincaid, Ronald Luker, Wayne Johnson, Tommy Jacobs, Jim Wilson, John Wilson, Bill Wilson, Bobby and Charles Goutcher, Jimmy Fouts, Paul Wilson, Lynn McGowan, Kenneth Luker, Tommy Gay, Charles Bloxom, Bobby Waddell and Barry Hope.

WESLEY FOUNDATION OFFICERS INSTALLED

Officers for 1955-56 in the Wesley Foundation at Southwestern Louisiana Institute, Lafayette, were installed in a service of worship on Thursday, April 21, at 7:00 p.m. in the Wesley Chapel of the Methodist Student Center.

Presiding at the service were Marilyn Hoff, out-going president, and John Hall and Lucy Cole, out-going vice-presidents.

Newly elected officers are: President, John Denison, Iowa; First Vice-President, Jack Phelps, Jennings; Second Vice-President, Beth Roberts; Secretary, Marlene Spell, Iowa; Treasurer, William Hine, Jennings; and Reporter-Historian, Ada May Whittington, Hathaway. Also installed were the chairmen of council committees, chosen by the executive members at a special dinner meeting on April 13. Serving as committee heads for 1955-56 are: Worship, Carol Ann Hoffpauir, New Orleans; Recreation, June Tillman, Franklin; Food, Mary Julia Cole, Ebenezer; Evangelism, Alwin Morgan, Pecan Island; World Christian Community, Jerome Long, Lafayette; Publications, Mexine Martin, Jeanerette; House and Grounds, David Cole, Jena; Music, Anne Morgan, Lafayette; Publicity, Alden Ray Tupper, Welsh; Wesley Newsletter, Archie Andrus, Branch; and Intramural Director, Larry

Noonan, New Orleans. Also serving on the Council will be Gordon Girard, Lake Charles, assistant worship chairman; and Dick Parish, Jonesville, assistant recreation chairman.

Elected at a special session on April 14 is Marline Calcote, Bunkie, who will serve as president of the Foundation during the summer term of 1955.—Reporter.

MISS CHAMBLISS, DISTRICT ESSAY CONTEST WINNER

Hattie Catherine Chambliss, of the Mountain Home Methodist Church is the Monticello District winner of a temperance essay contest among Methodist youth the Rev. Roland E. Darrow, minister of First Methodist Church, Monticello, has announced.

Miss Chambliss will present her composition as a speech before the Little Rock Annual Conference at Arkadelphia in June, the minister said. She will compete with five other district finalists for a \$100 first prize.

OPPORTUNITIES FOR COLLEGE GRADUATES

(Continued from page 7)
work with special groups such as Spanish-speaking, Negro, American Indian, and in such places as agricultural areas, mining communities, Indian reservations, fishing villages

MYF ACTIVITIES AT GENTILLY

The MYF Intermediates of Gentilly Methodist Church attended sunrise services on Lake Pontchartrain Easter Sunday morning. They met at the church at 5:15 a.m. and took part in a large non-denominational service held in the beach house shelter on the beach at 5:45 a.m. After the service, the group were breakfast guests at the home of their counselors, Mr. and Mrs. John Eagan.

There is much activity in the MYF at Gentilly Church and Sunday night the young people of various age groups gather at the church with their counselors for programs of worship and recreation. The groups have held wiener roasts, outdoor prayer meetings and hay rides. All groups have enjoyed increased membership and well-attended discussions.

The Senior group has presented worship programs for the Sunday evening church service on several occasions. For their meeting on Easter Sunday night they held a discussion on the Symbols of Easter. They talked about the facts and legends regarding the dogwood, dove, fish, Easter lily, crown of thorns, and the Cross. Miss JoAnn Bel, the president, presided over the forum. Members who participated in the discussion were Susan Harper, Adrienne Freeman, Judy Elliott, Emory Miller, Robert Miller, Mary Louis Jones, Patricia Albright and Malcolm Genet.

Much of the credit for the success of all the MYF groups in Gentilly Church is due to the work of the counselors. Mrs. Winson Strawn is working with a very young group preparing them for MYF membership. Mr. and Mrs. John Eagan assist the Intermediates and Mrs. W. H. Harper and H. W. Sargent are counselors for the Senior MYF group.—M. O. Reeks, Reporter.

DISTRICT MYF OPPOSES RACE TRACK

The Lake Charles District Methodist Youth Fellowship announced their voted opposition to the proposed race track in Calcasieu parish.

Such a venture would bring into this area "an unwanted and demoralizing element" and "would contribute to juvenile delinquency," the organization said in a resolution.

In adopting the resolution, the youth group joined inter-church organizations, individual churches and church groups, and at least one Parent-Teacher association in announced opposition to the proposed \$1,500,000 Pelican Park harness racing track.

The resolution said the district fellowship represents MYF groups at 27 churches, as follows:

First Methodist, Oak Park Methodist, University Methodist, Simpson Methodist, Community church, all of Lake Charles; First and Wesley Methodist churches in DeRidder, and Methodist churches in Bell City, Cameron, DeQuincy, Eunice, Gueydan, Hackberry Hornbeck, Iowa, Jennings, Kinder, Lake Arthur, West Lake, Leesville, Maplewood, Merryville, Oberlin, Raymond, Sulphur, Vinton and Welsh.

and cities.

College graduates interested in the US-2 program should write to: Miss Alpharette Leeper, Department of Missionary Personnel, 150 Fifth Ave., N. Y. 11, N. Y.

WITH THE SUB-DISTRICTS

Seba-Scott

The regular meeting of the Seba-Scott Sub-District was held at Huntington with 148 present.

"Entering the Garden of Prayer" was the theme of the program. Mary Jane Epperson, president, presided over the business meeting.

Recreation was held in Huntington Park. — Frances Thomas.

Mississippi County

The Mississippi County Sub-District met on April 11 at Luxora. A revival was being held by Rev. Gaither McKelvey of Earle.

After the worship service the business session was called to order by the president. There were 69 present for this meeting.

The next council meeting will be held April 25 at Luxora. Officers for the coming year will be nominated at this time.

A recreation period was held.—Betty Johnson.

Union County

The Union County Sub-District met on April 1 at Junction City Methodist Church. A brief worship service was led by Mrs. Charles Ashcraft with emphasis on the Easter theme.

The following officers were elected during the business session: President Nellie Childs; vice-president, Robert Wike; secretary-treasurer, Carolyn Crawford; reporter, Connie Gathright; Christian Citizenship, Barbara Scaub; Christian Faith, Tahlie Morgan; Christian Fellowship, Dianne Gunn; Christian Witness, Carolyn Morgan and Christian Outreach, Hallet Thomas.

Refreshments were served in the fellowship hall of the church.—Connie Gathright.

Riceland

The Riceland Sub-District met in Elton on April 3. Games and refreshments were enjoyed.

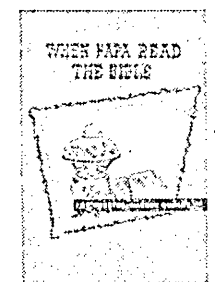
The constitution was adopted during the business meeting. A retreat for the Sub-District was discussed and the council met to plan it. Members of the Sub-District will meet at Lake Arthur campgrounds.

A film was shown at the close of the business meeting. — Myrtle Phelps

Sub-District Meeting at Jena

Ten young people from Olla Church attended the regular monthly meeting of the Sub-District of the Methodist Youth Fellowship on the evening of April 11 at Nolley Memorial Methodist Church at Jena. The program for the meeting

(Continued on page 15)



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ARKANSAS METHODIST

PERON REGIME HALTS CATHOLIC INSTRUCTION IN SCHOOLS

Buenos Aires—(RNS)—Instruction in the Roman Catholic religion and in morals has been halted in all Argentine public schools.

A decree of the Ministry of Education said the ban was a "temporary suspension" made for "administrative reasons," but it was believed here that it would continue indefinitely.

The move was the latest of a series of steps taken by the government to eliminate Catholic influence in education since the Peron administration started its feud with the Church last November.

(In Rome, Osservatore Romano, Vatican daily newspaper, called the Ministry's decree "grievous" news. It reminded President Juan D. Peron of his statement in 1950 that Argentina then was suffering a "materialistic ferment" because it had neglected religious education in the past.)

Last December the government decided to name lay "spiritual advisers" for all primary and secondary schools. Then it ended Church jurisdiction over the appointment of teachers of religion and religious programs in the schools.

Later the same month courses in Catholic religion and morality were removed from the list of subjects for which credit is given toward promotion.

Since then, many priests have been dismissed from their teaching posts.

The regime also has moved against Church schools. Last month the hierarchy protested that various measures taken or proposed would force many of the Church's 1,000 school to close.

The bishops cited particularly one measure under which government subsidies to Church schools are being reduced or eliminated.

Several pro-government newspapers here have been carrying on a campaign for separation of Church and State. The latest maneuver in this drive was a recommendation in La Prensa that a national plebiscite be held to decide whether the Church should be disestablished.

Meanwhile, a member of President Peron's cabinet, known as a militant Catholic, resigned his post. He is Dr. Antonio Cafiero, Minister of Commerce.

Dr. Cafiero gave no reason for his resignation. But observers pointed out that he is a member of Catholic Action, a lay group that has protested vigorously against the

government's anti-Church moves.

Until the beginning of the Church-State dispute, Dr. Cafiero was regarded as a close friend of President Peron, who is the godfather of the ex-minister's youngest son.

Although the regime now has ordered a halt in religious teaching, it was Gen. Peron himself who established such instruction in the schools by decree in 1944. Three years later it was provided for by a law passed by Congress.

Grade school children have been receiving a half hour's instruction each week in the Catholic religion and secondary school students 45 minutes.

Non-Catholics have been required to spend the same amount of time in classes in morals.

(Osservatore Romano asserted that 90 per cent of the Argentine people took advantage of the religious instruction instituted by President Peron in 1944.

(It noted that the Argentine leader had brought religion back to the schools 60 years after its suppression in 1884.

("Thus," the paper said, "today's news descends grievously on Catholics who today find negated again the same concrete realities that were recognized and proclaimed until yesterday.")

There were these other developments in the Church-State struggle:

Epoca, a Peronist newspaper, assailed Osservatore Romano for having said there was a controversy in

Argentina. There is none, Epoca said. It claimed the State merely was "using the rights it has over those who would interfere in things where they have no right."

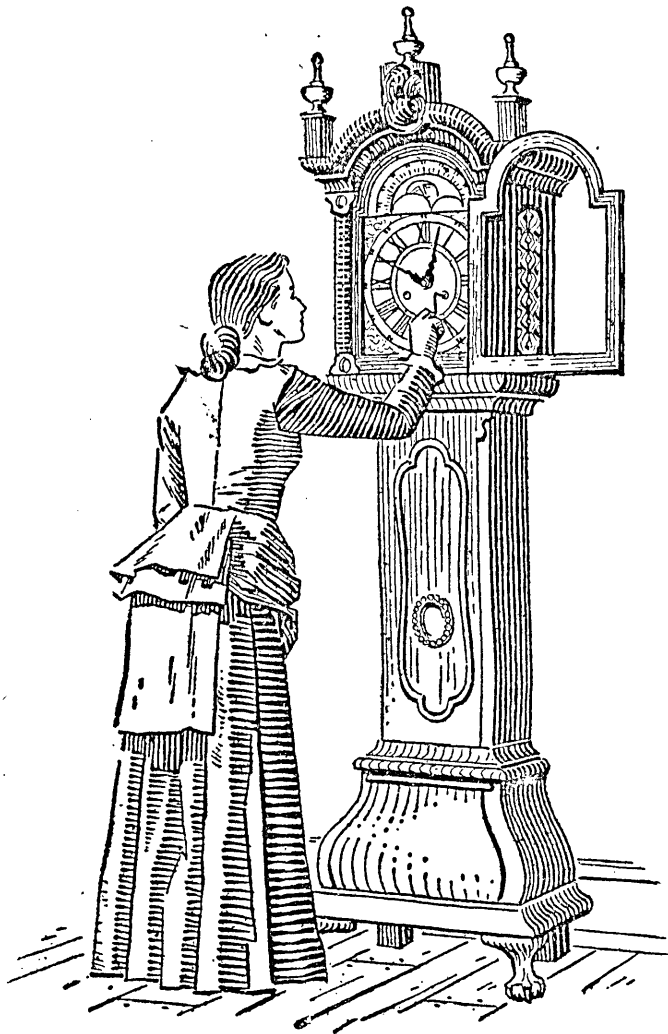
Martinez Zuviria, 71-year-old director of the National Library, resigned. Sr. Zuviria was the Minister of Justice who, in 1944, drafted the law that brought religious instruction back to the schools.

SUB-DISTRICT MEETING AT JENA

(Continued from page 14)

was arranged by the youth council and consisted of special music, reading, and sacrificial meal followed by the celebration of the Lord's Supper. A sacrificial offering

made by the nearly 50 young people present was to help feed the hungry people of the world.



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APRIL 28, 1955

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 MAY 8, 1955

FINANCING GOD'S KINGDOM

READ THE ENTIRE LESSON FROM YOUR BIBLE:
2 Chronicles 24:4, 8-14.

MEMORY SELECTION: *Bring sacrifice and thank offerings to the house of the LORD.* (2 Chronicles 29:31)

This is the fourth lesson of UNIT VI: "GOD IN THE NATION'S LIFE." The theme of the first lesson was "Obligations of Leaders." This lesson dealt with the coming of Rehoboam, Solomon's son, to the throne of Israel. At the advice of the younger men of the court he made a foolish decision that led to the division of the nation. The theme of the next lesson was "Principles of National Righteousness." At the time of this lesson Asa had come to the throne of Judah. He was the son of Rehoboam. Both of his parents were wicked people but in spite of this Asa turned out to be a good man and a great king. This proves that he received religious instruction from some source other than his parents. Our next lesson had to do with "A Man of Faith and Action." The lesson centered around Jehoshaphat the son of Asa. He also made a great king. He went further than his father did in uprooting heathen worship in the land. The most important thing he did was to organize and send out over the land a commission on religious education. He is the only king of Judah during whose reign two revivals of religion came. There were several revivals in Judah during the reigns of various kings, but no revival ever came to Israel, the northern kingdom. This brings us to our theme for today — "Financing God's Work."

The Lesson Background

The events that took place in our lesson for today occurred during the reign of Joash, the son of Ahaziah. Ahaziah had followed his father Jehoram on the throne of Judah. His mother's name was Athaliah, the daughter of the notoriously wicked ruler of Israel, Ahab, and his even more infamous wife, Jezebel. Ahaziah died after he had reigned but one year. His mother, Athaliah, came to the throne, and proceeded to murder all other members of the royal family—her own flesh and blood—who could lay any claim as heir to the throne. She did this in order that she might rule the nation, and she did rule for a period of six years. At the time that this wicked woman came to the throne she killed a number of her own grand children, but Joash, one of her grand sons, was hidden away by his Aunt Jehoshabeath, who was the wife of the high priest, Jehoiada. Joash spent the next six years of his life in the home of these good people, and was carefully trained by them in the matter of religion. When the young heir to the throne was seven years old, his Uncle, the priest Jehoiada, organized a rebellion against Queen Athaliah and proclaimed Joash king of the land. In the rebellion that followed Athaliah was killed.

Joash began his reign as a seven-year-old child under the instruction of Jehoiada. In the early years of his reign he proved to be a very godly man. Queen Athaliah had brought Baal worship back into the land, and the young king, under the guiding hand of Jehoiada, had all of the images of Baal and the places where he was worshiped destroyed.

One of the fine things about Joash and also Jehoiada — for the two men worked together — was the fact that they were not satisfied with merely destroying the evil in the land. They fully realized the good must be established as well as the evil destroyed, otherwise the evil would return. So, they set about repairing the Temple. This place for the worship of the true God had been sadly neglected for many years. It is said that great holes had come into the walls of the Temple and had gone for many years without being repaired. When Joash saw the dilapidated condition of this famous place of worship it broke his heart. He felt that something had to be done about the situation.

At that time the church and the state were one organization, and money for the up-keep of the Temple was supposed to come from taxes. In fact, this law of taxing the people for this purpose had been instituted by Moses, the great law giver. The trouble was, either this particular tax had not been faithfully collected or it had been misappropriated. Joash first ordered the priests and Levites to collect this tax and thus get money with which the Temple might be repaired, but time went on and they were not getting the job done. Joash grew impatient and took the task over himself. He had workmen to build a great treasure chest which had but one small opening at the top. This chest was then placed at the main door of the Temple, and the people were requested to bring their offerings and put them into the chest. This plan worked wonders. It proved to be a very successful method for the raising of money. In short order an ample supply of money was on hand for repairing the Temple. In fact this proved to be so successful that this method has been handed down from generation to generation un- in our time.

There are a couple of things that we might well note at this point: One of them is the fact that King Joash was a layman, but he took over this matter of raising money for this worthy cause and put the priests and Levites to shame. The second thing that needs to be noted is the fact that this money was raised on a free-will basis. People will give far more to good causes if

they are appealed to on a voluntary basis than they will if some one tries to force them to do it. Our nation is a good illustration at present along that line. We are carrying a good portion of the financial burdens of the world. If our government should try to raise all this help we are giving by taxation, the people would rebel again it, but a good portion of this help is being raised on a free will basis, and you hear very little complaint about it.

Methods Of Church Finance

There are many methods that are used at various times and in various places for financing the church. One of the lessons that comes to us from this study is the fact that the church must be financed. It takes money to make the church go. Some years ago a man was complaining to his pastor about the fact that the church was always wanting money. Some time before this the preacher had lost his son an only child. He remarked to this complaining parishoner, "I once had a fine son and he was alive and growing and he was always needing money. Then he sickened and died and I laid him away the best I could, and from that time to this he has never cost me another penny, but I would give the world if I had him back and alive so that I could spend my money on him. Brother, the church is a living organization and as long as it is alive and accomplishing things it will need money. The only church in the world that doesn't need money is a dead church. Do you want to belong to a dead church?" The man dropped his head in serious thought for a moment and then said, "Preacher, I will never complain about the church wanting money again. I thank God that I belong to a living and not a dead church."

Every person, according to his ability, ought to contribute to the church. This goes for non-church members as well as for those who belong to the various churches of our nation. No one can possibly live in our country without receiving blessings from the fact that churches are here. He may argue that there is not a loving personal God in the universe; he may contend that man's total existence ends with the grave but still he receives blessings from the fact that churches are in our land, and unless he wants to be a hitch-hiker through life he should be willing to pay for value received. Neither his own life, his family, and his property would be safe if this land had no churches. Many of the best thinkers of the world contend that the churches are the greatest force for righteousness on the earth and they have more to do with the sanctity of ownership than do our standing armies and our police forces. All people who live in a nation that is even partially Christian owe something to the churches. Many of them may never pay for that debt. They may even go around cursing and criticizing the churches but they are missing the higher goal of life.

A person who would do a thing like that belongs in the same category as the man who wilfully and maliciously slaps his own mother.

As to the method of financing the church, one cannot beat the separated portion. The Bible plainly teaches that one should at least tithe his income. It is true that the tithe is taught for the most part in the Old Testament, but does that mean that it is not binding on us? The Old Testament was the Bible

Christ himself studied and he memorized great portions of it. He was speaking of the Old Testament when he said, "Man cannot live by bread alone, but by every word that proceedeth out of the mouth of God." He was constantly quoting from the Old Testament and died with such quotations on his lips. Christ never criticized the idea of the tithe. On one occasion he criticized some Pharisees who thought they could dispense with all of their obligations to others by paying the tithe. He said they were hypocrites even though they did pay the tithe, for they had left undone weightier matters—judgment, mercy, and love. Now, listen to his words on that particular occasion, "This ought you to have done and not leave the other undone." In other words Christ said that people ought to tithe, but in so doing they should not feel that that relieved them of other and weightier obligations.

Our last General Conference, which was held in 1952, decreed that the tithe should be emphasized throughout this quadrennium. The period is rapidly drawing to a close and this decree has not been faithfully carried out in great sections of our Church.

Our Church believes in and teaches the stewardship of all of life, time, talents, material possessions, etc. The tithing of one's income is certainly a part of this stewardship idea. There is a sense in which money is a sacred thing. If a person earns a dollar a portion of his time, even of his life, is tied up in that dollar. When he contributes it to a good cause he is giving that much of his life; of himself to that cause. The same is true with the matter of talents. The individual uses his talents in earning the money which he gives. So, the money side of stewardship is very important.

Many people raise the question as to what the tithe of one's income is. Some who are engaged in business tithe the net income from that business, while others tithe the net profit that the business brings in. Space will not permit us to go into detail about this matter. Suffice it to say that it is a question that must be settled by the individual with God, and before the bar of his own conscience. One thing, however, is very important in this connection and that is, whatever an individual gives he must give it gladly and cheerfully. No great spiritual blessing ever comes to one who gives selfishly and grudgingly. Some years ago a man was complaining to his pastor about the church asking for money. He went on to say, "This business of Christianity is just one continuous give, give, give." The preacher thought for a moment and then replied, "I want to thank you for one of the best definitions of Christianity I have ever heard." It is a great definition. Christianity had its birth in giving: God loved the world and gave his Son; Christ loved the world and gave himself, and unless we are not only willing but even anxious to give we have missed the whole spirit of Christianity. God gave his all for us, and we should hang our heads in shame if we go around mouthing about what little we give him. The beloved Apostle John says that we ought to be willing if need be to die for us, and that is certainly true. But if we are not called upon to actually die for him, we can at least die to self and selfishness and live for him.