

# Arkansas Methodist

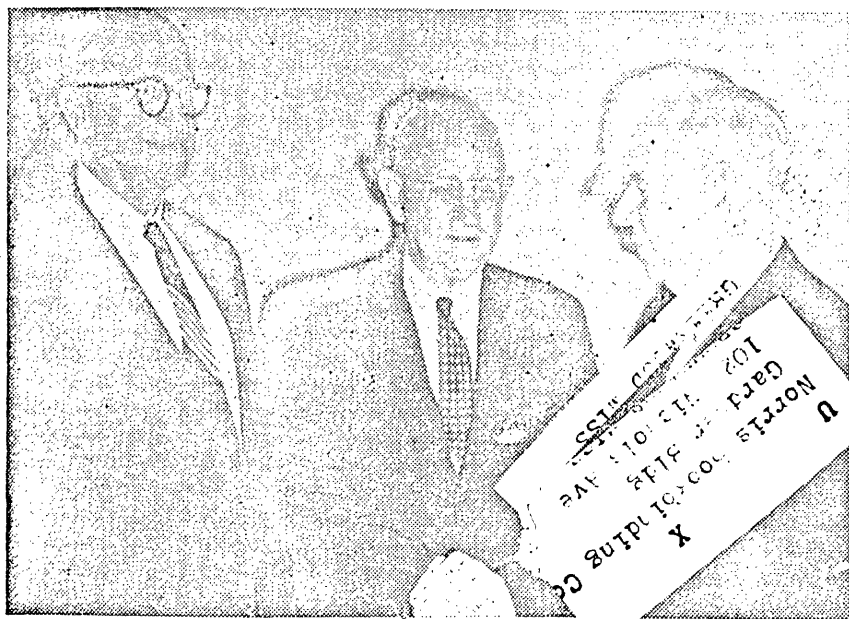
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NO. 25

## EDUCATION EXECUTIVE VISITS CONFERENCE



Bishop Paul E. Martin congratulates Dr. John Q. Schisler on his many years of service as Executive Secretary of the Local Church Division, General Board of Education, Nashville, Tennessee. With Dr. Schisler and Bishop Martin is Dr. Ira A. Brumley, Executive Secretary of the Board of Education, North Arkansas Conference, who directed a dinner given on Wednesday evening during the session of the North Arkansas Conference last week honoring Dr. Schisler. Bishop Martin is the chairman of the Local Church Division of the General Board of Education and Dr. Brumley is a member of the Editorial Division of the General Board. Dr. Schisler will retire in November of this year after having served since Methodist unification in 1939 as the Local Church Executive Secretary. Prior to that time he had served in an administrative relationship with the Board of Education of the Methodist Episcopal Church, South, since 1922. Dr. Schisler was received on trial in the North Arkansas Conference in 1912 and maintained his conference membership in this conference until four years ago. Both Dr. Schisler and Dr. Brumley were born in Bono Community, near Jonesboro. Dr. Schisler is also a former Executive Secretary of the North Arkansas Conference Board of Education. The dinner honoring Dr. Schisler was attended by members of the North Arkansas Conference Training Council and was held in Hotel Noble, in Jonesboro. Dr. Schisler addressed the North Arkansas Conference at its Thursday morning session.

## NEW METHODIST CHURCH AT WAKEFIELD

The new Wakefield Methodist Church is located five miles west of Nashville, Arkansas. Brother DeWitt Harberson is pastor. The membership is 91. The old church had stood for 55 years and was badly in need of repairs. The membership decided to tear it down and use as much of the old lumber as possible in erecting a new building.

On the night of December 5, 1954 a group met and discussed plans and financial matters. A 5 year plan was decided on for paying for the new Church, and approximately \$1,000 was pledged that night. From then on the wheel started turning. Men, women, and children started tearing the old building down on January 11, 1955. Two months and a few days later, on March 27th, 1955, Brother Harberson preached the first sermon in the new church. A wonderful part about it was that the new church was paid for by the time it was finished.

The church is sided with white asbestos shingles and has a gray composition shingle roof. The wood-

work inside is natural varnish finish with natural varnish hardwood floors.

Not only did members from Wakefield Church donate work and money, but friends and members from other churches were wonderful to contribute. \$200.00 worth of dressed lumber was donated by Anthony Lumber Company of Hope,

## Children Must Be Sent To Sunday School

(RNS)—J. Edgar Hoover says every motive that will bring new members to Sunday school, "no matter what their degree of conviction," should be exploited to the utmost.

The FBI director made the statement in a letter to Cyril W. McLean, attorney and member of First Congregational church in Oakland, Calif., who had asked Mr. Hoover if he should force his son to attend Sunday school.

"How else shall the uninstructed child be exposed to the influence of Christian principles?" Mr. Hoover asked. "How shall he have opportunity to know the rewards of a Christian way of life?"

He cited the experience of a juvenile court judge who, over an eight-year period, had some 8,000 boys and girls under 17 brought before him for law violations.

Of these 8,000 delinquent children, he said, only 42 regularly attended Sunday school. Even more striking was the judge's finding that none of the children had a mother or father who attended Sunday school or church regularly.

Mr. Hoover renounced the idea that the 42 delinquents should have been sought out and rejected because some motive other than religious conviction brought them into the Sunday school fold.

Many pulpits try to make religion popular by presenting it as the best way of preserving our economic system. Prayer is advocated because it secures for us financial success and social acceptability. — Ralph W. Sockman, Watchtower.

## Stewardship Education Program At Park View

The Park View Methodist Church of Benton has launched an intensive program of Stewardship Education, according to an announcement made by Dewey P. Gordy, Chairman of the Park View Official Board. The aim of this program is to acquaint the local church membership with the needs of the church and of its plans for future expansion. Every means will be used to illustrate how these needs may be met, and the plans fulfilled.

Mr. Gordy further announced that Mr. J. W. Newsam has been named General Campaign Director and will be assisted by four associate directors; Norman Totten, Solicitation Division; Bill Kinniell, Education Division; Charles Dains, Mechanics; and Mrs. Loyce Cox, Women's Activities.

The program as outlined by Mr. Gordy will continue for a period of six weeks concluding with the Victory Dinner on July 25th. The program will consist of four weeks intensive educational preparation including sermons, lay talks, letters to the membership, posters, circulars and stewardship films. The final week of work will consist of a Kick-off dinner and the actual solicitation of pledges to the budget of the church.

Committees working in the program will be headed as follows: W. A. Springer, Evaluation; Cecil Hancock, Organization; Eddie McCray, Publicity; Virginia Richey, Church Bulletin; Mrs. L. A. Beasley, Direct Mail; Mrs. Albert Richey, Food; Mrs. Lester Stuckey, Telephone; Charlene Titus, Office Help; Robert Crow, Speakers; I. E. McCray, Sr., Program; Mr. Loyce Cox, Scoreboard; and, Mrs. Rose Alice Green, Audit.

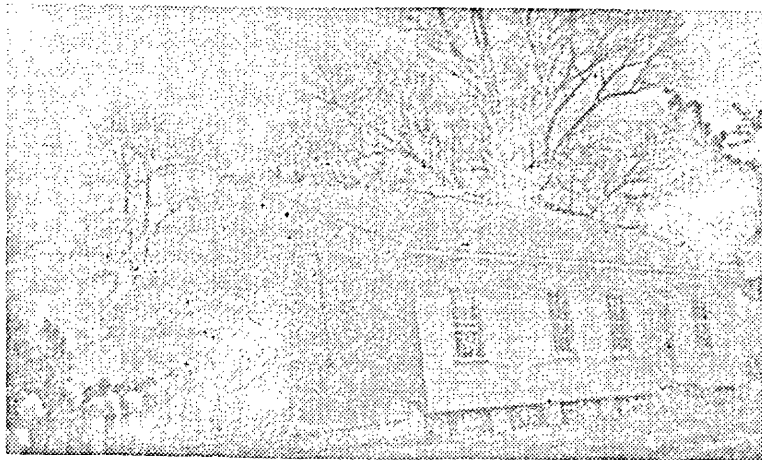
Mr. Gordy further stated that this program considers its aim to be primarily spiritual and evangelistic. The Stewardship Education program is a part of the Park View program of cultivation and assimilation and is undertaken to meet the specific needs of a church which had an 82% increase in membership during the past Conference Year.

The Rev. Joe R. Phillips, Jr., is pastor of the Park View Church.

from the surrounding area were there to furnish a hot lunch to the workers each day. Venetian blinds have been donated since the picture was made. Several couples from Dallas, Texas, who are members and former members, gave the blinds.

Plans are in mind to build an addition later for more Sunday School rooms. Also carpeting for the aisles and the kneeling rail at the altar are to be added.

The date for dedication services has not been fixed. Probably it will come within the next month or two. —Mrs. Arthur Bowden.



# From Bobby Wildgoose To Cleveland

By Wendell Kellogg

Published In the Interest of the 23rd International Sunday School Convention  
Cleveland, Ohio, July 27-31

OVER thirty million attend Sunday schools in the United States and Canada today and many more millions in other countries around the world, but it was not always so.

It required newspaper publicity in 1783 in Gloucester, England, for Robert Raikes, "proprietor of the only printing press in several counties," to make the Sunday school movement, then new, known and accepted. Three years earlier he had quietly founded a Sunday school to teach reading, writing, and good moral habits.

The reformation started by Robert Raikes inspired the first national Sunday School Convention in New York in 1832. Continuing the work to "Teach Christ Now," the 23rd International Sunday School Convention will be held in Cleveland, Ohio, July 27-31, marking the 175th anniversary of the founding of the Sunday school movement. Some ten thousand volunteer church workers of the U.S. and Canada, the men and women who teach children the importance of religion in their lives, are expected to attend. Also present will be directors of church school programs and leaders of weekday activities.

Opposition to Raikes' Sunday school was fierce for many years and even in 1797 the Sunday school was attacked in the British press as "subversive of that order, that industry, that peace and tranquility which constitutes a happy society and that . . . it ought to be exploded as the vain chimerical institution of a visionary projector."

As an editor, Robert Raikes' attention was first drawn to the deplorable condition in prisons. From this he advanced to the study of the lower classes from which there was a continual procession "ripening for the gallows." Ignorance and neglect of childhood prevailed in England even in the late eighteenth century. Children worked long hours six days a week and were deprived of both religious and secular teaching. On Sunday they roamed through the countryside upsetting and damaging farm products and properties, and in the cities they ran riot in the streets. Many lived in vicious, foul slums. Not one in twenty persons in Britain could read.

Sometime before 1780 it came into Raikes' mind to attempt a reformation by restraint and instruction in the rudiments of morality. He attacked the problem through the children whom he saw in the streets of the cathedral town "spending their Sundays in sports and drinking, with lewd and brutal songs."

In 1780 he began an experiment which he pursued without publicity for three years to see whether salvation might be accomplished through the children. From his own pocket he paid a poor woman a shilling a day to teach the boys he gathered in "Sooty Alley." He and his young charges were dubbed "Bobby Wildgoose and his ragged regiment."

On November 3, 1783, Raikes published an editorial in his paper and began to exploit his plans in the weekly issues and in the popular and influential "Gentleman's Magazine." He secured the interest of such men as the Wesleys and Whitefield, and by 1784 there were five schools in Gloucester with 77 boys and 88 girls. These schools were managed by a "board" which had rules, prepared by Raikes, to secure personal

cleanliness and prevent swearing in church.

In 1785, to assist his program of teaching those who could not read, he prepared and published a book "Redinmadesy" (Reading made easy), "to furnish instruction to the children of the poor part of the parish without interfering with any industry of the weekdays."

It was John Wesley, in 1786, who promoted the idea of volunteer teachers, thus insuring the more rapid growth of Sunday schools. By this time the number of scholars in Sunday schools in England had risen to 250,000. The improvement in the morals of the children and in the conditions that encourage and produce vice and crime was remarkable.

Attacks on these schools continued, however, and a Scottish preacher's objection was the fear that "they will destroy all family religion." "It is sacrilegious to desecrate the Sabbath Day by having these Sunday schools," said another.

The second great forward step was taken in Wales where adults as well as children were taken into the Sunday school and activities centered on the study of the Bible. There also public meetings in the interest of the Sunday school were held, so that the Sunday school "wore more the aspect of a church than a school."

Robert Raikes lived to see the Sunday school established in England, Wales, Scotland, Ireland, and America, and the 12 boys of his "ragged regiment" become an army of 400,000. He was honored by the Queen, who gave his work the stamp of royal favor.

## Development in the United States

The Sunday school movement had a hard struggle getting under way in America. In Charleston, S. C., in 1787, a Methodist preacher, George Daughaday, was drenched with water, pumped from a public cistern, "for the crime of conducting a Sunday school for the benefit of the African children of that vicinity." New England was no better, for a young girl in Connecticut in 1820 who gathered a little Sunday school in a church gallery, was forbidden by the church to continue her work on the ground that she was "desecrating God's day in God's house."

The pastor of the church shouted at her and her flock, "You imps of Satan, doing the devil's work!"

In this country there are records of a number of Sunday schools in the late 17th and early 18th century, but these were quite different from the later systematic development stemming from Robert Raikes. A Sunday school on the Raikes plan was organized by Bishop Asbury in America in 1786. Other similar schools were soon started, Sunday schools were begun in the interest of the neglected and uncared for. At first they gave general education such as reading, as well as religious education. Later, with the rise of better public instruction, Sunday schools became more specifically religious and all classes of people began to attend.

Christian leaders did not want the Sunday schools stamped as being only for children of the poor and middle classes, as were the English Sunday schools.

In 1817 there were 100 Sunday schools in the whole country. Local Sunday School Societies

or Unions were formed in Boston, New York, and Philadelphia, and by 1824 the American Sunday School Union. Its purposes were: publication of suitable literature for Sunday schools; selection of Biblical lessons and helps; and the organization of Sunday schools in needy parts of the country.

The Mississippi Valley Enterprise was begun in 1829 when the first permanent agency in the western states was established in Cincinnati. In 1830 it was resolved to organize a Sunday school in every destitute place in the valley of the Mississippi. With only a few days' effort \$25,000 was subscribed and collected in Philadelphia and New York, and ardent and enterprising missionaries were sent into the field. Popular enthusiasm grew quickly and within two years the "Valley Fund" exceeded \$60,000, not a large sum today but a princely gift for 1830.

The first missionary was T. J. Steward, who enlisted two others. Among the Sunday schools organized by these was one at Winchester, Ill., where a little child, Mary Paxson, brought her father. This Stephen Paxson, known as "Stuttering Steve," soon became the greatest of the Mississippi Valley missionaries.

His parish was the Mississippi area which at that time numbered scarcely 3,000,000 persons. Chicago was a mud hamlet and Illinois a wild prairie.

Paxson was provided with a horse named "Robert Raikes," which carried Paxson 100,000 miles in 25 years. The horse is said never to have passed a child on the road without stopping. When "Robert Raikes" eventually wore out, Paxson was presented with another horse known as "Robert Raikes, Jr."

Paxson organized 1,314 Sunday schools with 83,405 pupils and teachers, besides encouraging and aiding 1,747 other Sunday schools. Sunday schools were organized in school houses, barns, log cabins, and sod houses, homes, and primitive little churches.

When Paxson came into a neighborhood where there was no Sunday school, he invited the people to hold a meeting for the purpose of organization. He addressed them, instructed them in the best method of conducting a school, and provided them with necessary books and papers.

On the Atlantic seaboard there were many who were singing,

*"Far out upon the prairie  
There many children dwell,  
Who never read the Bible  
Nor hear the Sabbath bell."*

They do not sing it now. There are millions of children now in prairie states who know their Bibles and whose hearts give back echoes to the sound of Sabbath bells.

The Sunday school movement came to be supported by the choicest laymen as well as the ministry. In 1827-28 there were, among the vice presidents of the American Sunday School Union, the governor of New Hampshire, the governor of Maine, a judge of the United States District Court at St. Louis, the governor of Illinois, and a justice of the Supreme Court of the United States, Bushrod Washington, a nephew of George Washington.

By 1832, a common need arose around such matters as the duties of officers, Sunday school organization and management, and the best method of instruction. To meet these needs, 200 superintendents and teachers representing 14 states and four territories convened in New York City.

This was the First National Sunday School Convention. The delegates came by canal barge, by stagecoach, on horseback, by horse and buggy, on foot, and a few on the less than 200 miles of railroad in the entire United States.

The 1832 Convention also recommended that the whole congregation, young and old, take part in Bible study.

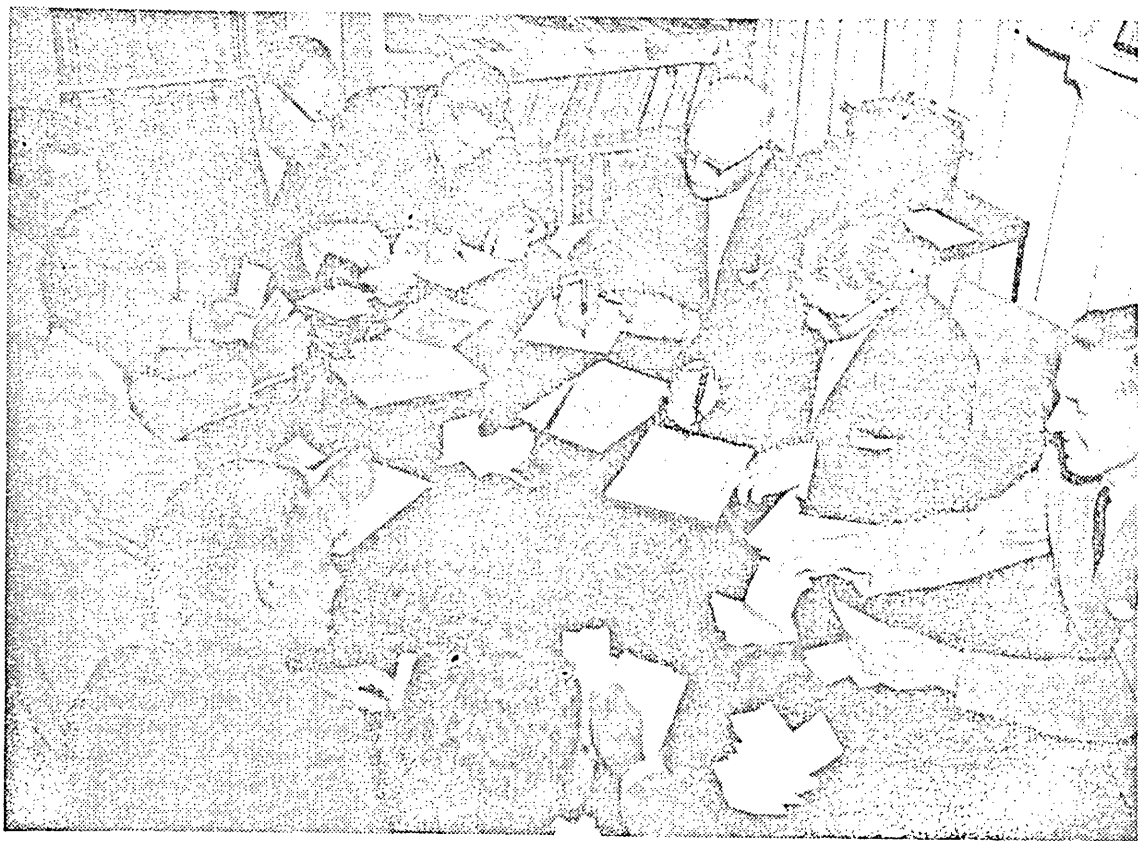
The Hon. Theodore Frelinghuysen of New Jersey was president, and the Hon. Gerritt Smith was one of the vice presidents. Attending the convention were many religious leaders of the day, both clergymen and laymen. Among the topics considered were infant Sunday school organizations, qualifying scholars to become teachers, organization of county and other unions.

Colonists of New England had provided for religious instruction without many Sunday schools. Furthermore, Puritan sternness did not permit much singing. There was some thought that musical instruments were of the devil. How-

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ARKANSAS METHODIST

## Counting The Ballots - - - Conference Style



This is the year for elections in Methodism, elections for determining what ministers and laymen will represent annual conferences in the quadrennial General and Jurisdictional Conferences scheduled for 1956. The elections are always held at the last session of an annual conference before the meeting of the General Conference, which in this instance will meet in April, 1956, at Minneapolis, Minnesota. Balloting begins early in the conference session and continues until a full slate of delegates, ministerial and lay, are chosen. Tellers are selected to collect, count and announce the vote, with a set of ministerial tellers counting the votes of the ministers who chose the ministerial delegates, and a set of lay tellers who count the votes of the lay members of the conference who choose the lay delegates. Obviously, the tellers miss a great deal of the earlier business sessions of the conference since con-

ference business is interrupted to hear the results of the last ballot and to take the next.

The accompanying picture was made during the recent session of the Louisiana Conference and shows the ministerial tellers hard at work counting the 16th ballot. Incidentally, 20 ballots were necessary to elect the full complement of ministerial delegates, 4 to General Conference, an additional 6 to Jurisdictional Conference, and 3 reserve Jurisdictional Conference delegates. The lay voters were able to complete their voting in 15 ballots. Clockwise beginning at bottom of picture, with back to camera is: Dr. W. H. Giles, Bogalusa, R. W. Bengston, Morgan City, W. F. Howell, Iowa, Rev. Robert Jamieson, Harahan; Rev. Frank Tucker, Jr., Springhill; Rev. Don Alverson, Ferriday; Rev. P. M. Carraway, Pineville; Rev. George Harbuck, Shreveport, and Rev. George Pearce, Jr., DeRidder. (Staff Photo)

## FROM BOBBY WILDGOOSE TO CLEVELAND

(Continued from page 2)

ever, some clergymen proved that the singing of psalms was in accord with Scripture, so such old hymns were used. One which has come down through the years is "Old Hundred."

Use of such secular aids as a blackboard, whiteboard, and object lessons came into use late in the 19th century. One teacher reported at the 1887 convention of her experience in teaching the story of God feeding Elijah. She used a loaf of bread to gain attention. This went well in Philadelphia, for example, where boys and girls had bread and butter for breakfast. When, however, she asked in Boston, "And what did you have for breakfast?" the Boston children shouted back, "Baked beans!"

In the early Sunday school opening exercises were the same as used for the ordinary church service. First there was a song from the leatherbound hymnbook. It was picked out by the leader—he could hardly be called superintendent—and then some brother "raised a tune." Such a tune! They had no notes, knew nothing of music.

Next, a chapter was read from the Bible. This was a complete chapter, for it was regarded a sin to begin a chapter and not finish it; and to omit verses which contained long or hard names was regarded as a shirking of duty.

Next followed the prayer, long and earnest, covering the whole field of invocation and not forgetting the most remote heathen lands.

Following the opening exercises, the work of the lessons began. No two classes had the same lesson. The little children studied their catechism; the intermediate groups recited verses they had learned during the week; the advanced classes read the Bible through, without questions, comment, or explanation, often without meaning!

Eventually Scripture selections for study were limited and the same lesson was assigned to all the pupils in one class, or even the same lesson to several classes. Thus the Sunday school emerged from confusion and lack of system into the simplest organization of world-encircling Bible study.

Quaint and varied ideas on grading existed in the early days, perhaps necessary because of conditions. About the middle of the century the prize-winning essay in England on practical instruction for Sunday school teachers urged the

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## Two New Films Available

Through the Interdenominational agencies working together in the Joint Commission on Missionary Education two new sound motion pictures have been released. They are *In the Face of Jeopardy* and *Song of the Shining Mountains*.

*In the Face of Jeopardy* has been produced to use with the foreign mission study theme for 1955-56 "Christian Missions in a Revolutionary World." It portrays the experience of Mr. Crane, an American manager of a tin mine, whose life is saved from a communist booby-trap by his Chinese houseboy, a Christian. Crane decides to find out why his houseboy should risk his life for him and so visits the Christian missionary work to see why he had the spirit to do it. The film is standard length of 28 minutes and is adapted for use for intermediates and older. It can be booked from the Publishing House depositories, in color, for \$12.

*Song of the Shining Mountains* is for use with the home mission theme for 1955-56 "Indian Americans." It is the story of a young man, educated under Christian guidance in a mission school. He is depressed when his father sells the ancestral land and moves into a shack in town. He tries the old ancestral traditions to bring him peace, but it is only by surrender

## Convict Paints The Smiling Christ

At the Florida State Prison, four years ago, an old lifer dreamed, after a long evening of fervent prayer, that Jesus smiled at him. An artist for many years, and serving life for cashing small worthless checks to buy whiskey, the inmate decided to paint the smile. Working for many months, it was not until his 27th attempt that he finally succeeded.

Turning down all offers to sell his portraits, many for substantial amounts, he has given more than 150 without cost to churches, prayer groups, missions, and worthy individuals all over the world. To date he has a backlog of nearly 6,300 requests—more than he can ever possibly paint. But steadfastly he refuses to accept pay for them.

Says Superintendent L. F. Chapman, Florida prison warden, about what Florida has accomplished for the artist: "There has never been an inmate who has undergone a more complete transformation with the advent of religion as a motivating force in his life."

Notified recently that he will be released shortly, he plans to con-

to the Christian faith that he finds satisfaction. It is available through the Publishing House depositories, in color, for \$12. It is slanted to the age of intermediates and older.

tinue painting the Smiling Christ portraits and giving them to the most deserving of the many who have requested them. The paintings are unsigned, and he insists on maintaining anonymity to protect his children from further embarrassment.

In the accompanying photo Mr. Chapman is inspecting the 137th and 138th portraits of Christ smiling by the lifer-artist.





## "You Cannot Buy Happiness"

SOME time ago George Gobel, the TV comedian who simulates dumbness as a medium for his humor, closed his program with a statement which has caused wide-spread protest and resentment.

In a misguided attempt at humor, Mr. Gobel remarked that some say, "You cannot buy happiness." To disprove this commonly accepted fact he advised his TV audience to "Go out and buy a fifth."

We have enjoyed Mr. Gobel's programs and have felt that they are among the best comedy programs on the air. We were watching his program when he made this ill-advised remark. Frankly, having heard him make this disappointing, irresponsible statement to millions of Americans, young and old, who weekly watch his program, nothing Mr. Gobel may do or say in the future will ever again be quite so funny to us.

It is difficult to imagine just how a comedian could have thought such a remark would be appropriate on a nationally televised program, especially so on a program sponsored by the Pet Milk Company. There are approximately 4,000,000 liquor-enraptured alcoholics in America, driven day and night by an insatiable craving for liquor which in their own strength they cannot overcome. It is doubtful whether many of these 4,000,000 victims of liquor are much interested now in TV comedy. If any of them were watching this program it is doubtful also if they thought there was anything funny about Mr. Gobel's remark.

Those who have tried to find happiness in a "fifth" know better than anybody that happiness cannot be bought over a liquor counter. They know the tragedy, the misery, the utter despair buying a "fifth" can bring since they have already done what Mr. Gobel, in mock levity, now advises. It is true that "You cannot buy happiness" anywhere and least of all in the liquor market.

## Religious And Political Turmoil In Argentina

FOR almost seven months the conflict between church and state has been going on in Argentina with more or less intensity. In general Peron has seemed to have matters under control. However, in the past few days added revolts and attempted revolution have made the situation more uncertain and unstable.

The present complex situation in Argentina seemed to begin with the decision of Peron to withdraw state support from the Catholic Church which for long years has been the established church in Argentina. Peron decided on complete separation of church and state and in his plans to implement that decision has run into difficulties he had not foreseen.

There are some who feel that the decision to disestablish the Catholic Church in Argentina will open wider the door in that country for Protestantism. Those who are more familiar with the situation do not hold this opinion. They feel that all churches will suffer more or less in the fight. There is the feeling that the present fight will certainly not have immediate benefits for the Protestant church. It is altogether possible, however, that when the trouble is over and whatever opportunities there are for Christianity in Argentina are equally open to all churches that Protestantism will have larger opportunities in Argentina than it has had in former days.

## Are Appointments And Elections Most Important?

THE casual visitor at an annual conference session could easily get the impression that the most important activity of the annual session is the "making of appointments" by the Bishop and District Superintendents, and the election of General and Jurisdictional Conference delegates if it happens to be the year for that. Indeed, it sometimes happens that that conclusion is reached

by some who happen to be more than casual visitors. Important as appointments and elections are, there are matters of more importance which those who have the proper perspective will readily tell you.

We have had the privilege during the past three weeks of being in the three conference sessions of the Arkansas-Louisiana Area and we want to bear witness to the matters which are of greater import than appointments or elections.

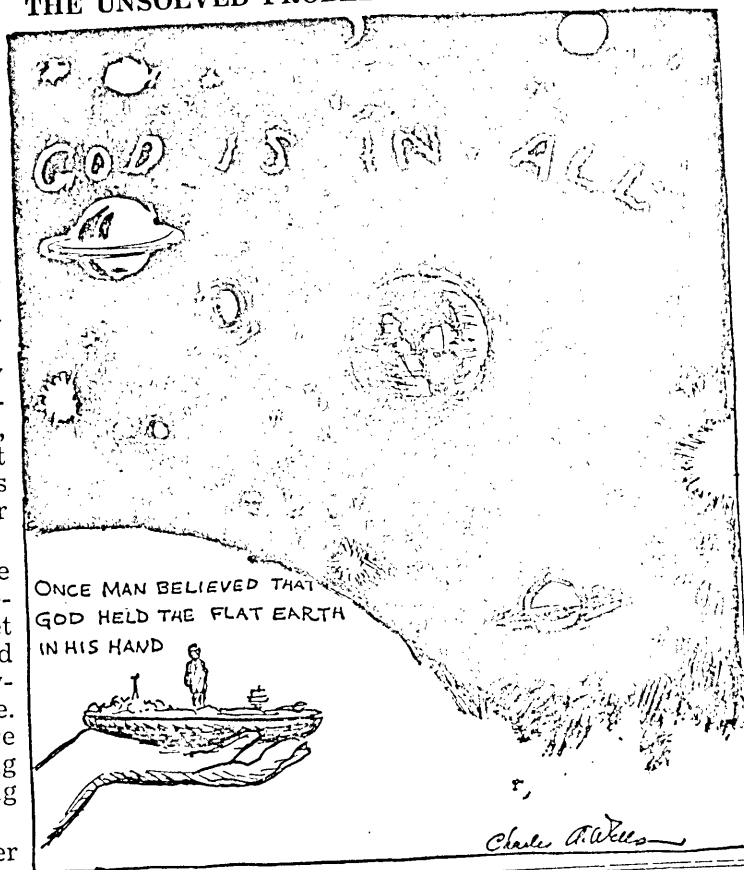
For example, it is of supreme importance that the church is accomplishing its mission, is reaching more and more people and is helping to lead them more fully to spiritual abundance. In each of the conferences of the Area there was manifest in a wonderful way a sincere concern to reach more people. Whether these people are reached through evangelism or Christian education or missions is not as important as whether or not they are actually reached, and in the reports and plans of these groups and others there seems to be a genuine concern that more people be reached.

Something of the same word can be said about the work of church extension. In both Arkansas and Louisiana there is sufficient population change to make imperative strong programs of church extension. Happily and fortunately, our church leaders are concerned about this aspect of Methodist program. Substantial progress was reported in the Louisiana and Little Rock Conference in church extension and the church extension concern was so widespread in the North Arkansas Conference that the Town and Country Commission, the Board of Missions, The Commission on World Service, and the Board of Evangelism all made recommendations concerning church extension.

A genuine concern for strengthening the work of the local church was also in evidence in all the conferences. This was easily seen and indicated by the large crowds that attended the timely presentation in each conference on "Methodism Advances Through the Local Church." Dr. J. Kenneth Shamblin, a Little Rock pastor, made a significant contribution in each conference as he led in the exploration of two suggestions to local church leaders: take a long look at yourself and at your church.

There is likewise an increasing concern about the application of the principles of Christian stewardship to individual life. This applies to the individual's use of his time and talents as well as resources, and evidence of this concern was seen in many reports and plans. More than ever places of leadership are being opened up to laymen, women and youth in local church, district and conference.

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ARKANSAS METHODIST

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## BEING SELF-POSSESSED

If someone were to say of a person, "He lost his self-possession," we would all know what he meant. We would think of the man as having lost his poise, his self-control, his presence of mind.

An untutored cobbler in Leyden, Holland, used to attend the public debates at the Academy. They were conducted in Latin. Asked if he understood Latin, the cobbler said, "No, but I can tell who is in the wrong in the argument by seeing who gets angry first."



Webster defines self-possession as "presence of mind, full possession of one's powers and faculties." Certainly Jesus Himself demonstrated such self-possession in superlative degree. He never lost His head. His poise was never shaken by shattering calamity or shocking attack.

When critics tried to entrap Him with captious questions, He never let Himself become entangled. When false friends fawned upon Him, He was never fooled by their flattering. When the crowds heckled Him, He never hardened His heart.

## Clear Eye

Jesus bade His disciples to keep their heads in the trying times that were before them. They were to preserve a clear eye and a steady hand in time of danger. That presence of mind which the good captain of a ship manifests when a submarine looms across his path, that clearness of head which an able lawyer keeps in a courtroom, that calmness of spirit and sureness of touch which the skilled surgeon preserves when an emergency arises in the operating room—these are marks of self-possession.

And never was this trait more needed than now. The air is filled with controversy and beguiling propaganda. It is so hard to keep our heads amid the gusts of passion and fear. But to lose our heads is the surest way of inviting disaster, whether on a crowded highway, on a battlefield, or in a cold war.

This form of self-possession comes through patience, as Jesus once said. And the scriptural word here means also disciplined endurance.

A quick wit may be in part a native gift, but we cannot trust natural quick-wittedness to save us in dire emergencies. The sailor who promptly jumps to the right post in a hurricane has developed that precision of action through long discipline. And when we sail a stormy sea, we want to know that our ship is manned by disciplined sailors, not clever amateurs.

That is why Christ, the Master Mariner on life's sea, when He foresaw the stormy days ahead for His followers bade them not to trust the quick wit or impulse of the moment, but said, "In patience possess ye your souls."

## Sold Souls

But being self-possessed is more than a disciplined presence of mind. Sometimes we say of a person, "He cannot call his soul his own." I think of a henpecked husband who always has to look at his wife before he says what he can do, and she usually answers for him. Or over there is a politician who is afraid to take a stand until he sees which way the wind blows. Such persons are no longer in possession of themselves because they have sold their souls.

But go further. A man may boast, "I am my own boss," yet be so enslaved by his own possessions and habits that he is not self-possessed. The Apostle Paul, for example, had not lost his head when he said, "The good that I would do I do not; but the evil which I would not, that I do." Paul knew what he was doing. Nevertheless, he did what he knew was wrong because he did not have his will under control.

To be self-possessed is to keep oneself in hand. But the fact is that we cannot properly hold ourselves in our own hands. A lawyer some time ago told the alumni of his college that his feeling about religion was very much like an experience of his boyhood, when his father took him on a trip to New York City.

To keep from getting separated from his father in the crowded streets, he held his father's hand. But after a while his little legs grew tired and his grip began to slip. He looked up to his father and said, "Dad, you'll have to take hold of my hand now. I can't hold on much longer." The lawyer said, "I need to feel God's hand taking hold of me."

That is about the way we all should feel if we are to keep our self-possession in these hectic times.

ference organizations, and they are being challenged to give of their time, energy and talents to do big things.

All these and other equally significant matters go to make up annual conference sessions. Appointments and elections are important but they find their significance to the degree that they make possible a greater fulfillment of the great undercurrents of every successful conference program—evangelism, missions, church extension, stronger local churches, and stewardship.

NORTH ARKANSAS SESSION  
CONCLUDES AREA  
CONFERENCES

(Continued from page 8)

ated by Voluntary Location: John F. Wilson.

## Special Speakers

Bishop H. Clifford Northcott of the Wisconsin Area was the conference preacher, delivering sermons on Wednesday, Thursday and Friday evenings and Thursday and Friday afternoons. He assisted Bishop Martin in the ordination service on Friday evening after he had delivered the ordination sermon.

Speakers at the Thursday and Friday morning devotional services included Dr. Roy I. Bagley, Fayetteville District Superintendent, and Dr. Fred G. Roebuck, pastor, First Methodist Church, Fort Smith. These ministers spoke of their participation in an evangelistic mission in Latin America last year.

Visitors from outside the conference who addressed the conference on church interests they represented included: Dr. A. Thomas McIlwain, St. Louis, executive secretary of the Missouri Corporation, Methodist Board of Pensions; Dr. J. Q. Schisler, Nashville, executive secretary of the Local Church Division, General Board of Education, and former member of the North Arkansas Conference; Rev. Karl Tooke, Lake Charles, La., District Superintendent, who represented the Arkansas-Louisiana Area in Alaska earlier this year with a group surveying the location of a new Methodist College in that territory; Rev. Sterling Wheeler, Dallas, Texas, vice-president of Southern Methodist University; Rev. Elmer H. Hook, North Arkansas Conference member who is Superintendent of the Western Methodist Assembly, Fayetteville; Rev. Herman Will, Jr., administrative assistant on the staff of the General Board of World Peace, Chicago; Chaplain William O'Donnell and Dr. Lud Estes, both of Memphis, who spoke to the conference of the Methodist Hospital at Memphis; Dr. M. Lafayette Harris, president of Philander Smith College, Little Rock; Rev. Richard Ir-

Tulsa Artist Completes  
Portraits of Disciples

George Leonard Shultz, Tulsa portrait artist, has completed a series of studies which he says will never be sold. They are of Christ's Twelve Apostles. The artist spent five years in research before starting work on the portraits, consulting many little-known books and articles on religious art and symbolism, the lives of the saints, and related subjects. "I would get background from the various books, then I'd come back to the original Gospels to complete the picture," Mr. Shultz said. The Tulsa Council of Churches will sponsor a public showing of the portraits on June 22.

## Prayer

If we are to pray for our enemies, what shall we say? "Help us to defeat the Communists?" That is not enough. Shall we say: "Deliver us from our enemies?" That is not enough. . . Here is what I believe would please God: "Lord, make all of us, both our friends and our enemies and ourselves, like Christ, so that we shall love one another. . ." — Frank C. Laubach, Channels of Spiritual Power, (Fleming H. Revell).

vin, Washington, D. C., staff member of the General Board of Temperance; and Rev. Thomas L. Carruth, Nashville, Tennessee, staff member of the General Board of Evangelism.

## Youth Rally

More than 750 young people, adult workers with youth and pastors were in attendance at the conference youth rally held on Saturday night as a part of the conference program. Young People presenting the program included Paul Lamberth, Mary Dodgen, Mary Ann Faris, Laura Beth Plunkett, James Harris, Mary Sue Smith, and Ed Matthews. The Youth Choir of the First Methodist Church, Paragould, presented special music for the program.

The  
Layman's Column

By  
Charles A. Stuck  
Lay Leader  
North Arkansas Conference

SERMON MATERIALS FOR  
LAY SPEAKERS

It has come to the writer more often this year than ever before, that the people who are doing lay speaking find themselves very often without materials to use in preparing a message. We who have been speaking in churches have felt many times that we needed some ideas to

start our thinking toward a message to take to the people. It is for that reason that the writer has been corresponding and talking with a large number of people in an effort to find materials which would be easy to understand, well organized and with a number of Bible references which a person might use.

After doing a good deal of investigating, some materials have shown up that may be the answer to our needs. They have been tried with some lay speakers, and the writer would like to try them with others. But first here is the story of how we came upon them.

When the writer went to England two years ago to study Lay Preaching, he talked with many people and took a lot of notes. He also brought home a number of books and pamphlets. These have all been worth something in the development of our program. In addition to this, a good British friend who was especially nice to the writer, arranged to have some week-

ly Bible studies sent to him in the hope that they might also be helpful. These studies are on one sheet of paper, printed on both sides, and dealing with studies in all parts of the Bible. They are divided into points with Scriptural references to develop the points.

Now here is where the reader can help. If you are doing some lay speaking, and if you would like to have a few of these sheets to use in preparation of your sermons or talks, please write me at Jonesboro, Arkansas. It makes no difference whether you live in the North Arkansas Conference or not. My only desire is to find out how helpful they are with others. If they turn out to be the sort of materials that we need, we shall arrange to secure them in quantities for all who will use them. You will be very helpful if you write and tell of how you like them, after using them. This offer is open to anyone who reads this and who will promise to use the materials in lay speaking.

# The Local Church

by A. RAYMOND GRANT  
Bishop, Portland (Oregon) Area, The Methodist Church

This article is the second of two articles dealing with the 1952 General Conference plan for the local church and is taken from Bishop Grant's address before the Assembly of Methodist Boards and Agencies in Cincinnati last January. The first article was in last week's issue.

THROUGHOUT Methodism an increasing importance is being attached to membership on commissions within the local church. The following are a few practical suggestions regarding the work of the four commissions which have come to us as a result of our experience with churches in the Portland Area.

## The Commission on Education

What will the Commission on Education consider within its scope for the year's work and planning? Like all the other commissions, it will seek to acquaint every member with the vast and comprehensive program of education, not only locally but across the nation and the world. Church-school problems will be faced, inclusive of need for space, teachers, and materials for study.

The inevitable question, "Why use Methodist materials," will arise, and the commission ought to have satisfying answers. This commission must keep insisting that the partial users and the non-users of Methodist material should be brought into the fold if confused and bewildered church members are to be adequately informed about our Methodist emphasis on the warm heart and the world parish. This commission, for instance, should be able to turn to the *Church School* and inform the most eager inquirer as to what is being offered for study in all departments of the church school.

In the church-school literature the commission should be able to find the Good News of the kingdom; for the Church is at work on many fronts. In the publications are discussed the ever-recurring themes of God, the living Christ, the Holy Spirit, man, and the importance of the Bible. The prophets, with their timeless messages, and accounts of contemporary followers who are effective crusaders for the Galilean Way appear in fresh approaches to the minds and hearts of questing children, youth, and adults. No one could be critical of our lesson helps and materials if he tries seriously to acquaint himself with them.

More than that, the Commission on Education can arrange a factual report on the church-related college and how it is maintained, giving special attention to the college or colleges within the particular area where they serve. If possible, arrange during the year for students to relate their impressions of the college to which they have gone. Students from the local church who are at some state-supported institution should be asked to describe the relationship of the Wesley Foundation to Methodist students, and how attendance at services of worship or the Foundation prepares them for more effective service in their home churches.

Facts related to attendance problems aid the growth or decline in various age groups should receive constant attention in the Commission on Education. Signs of progress throughout the church should be listed and comparisons of general growth with local increases should be noted. Plans for teacher-training courses will require the attention of all, while careful study by at least two persons should be made of the curriculum for the year.

Young men who have entered the ministry from a local church should be given opportunity periodically to occupy the pulpits, thereby reminding worshippers that not only have recruits for the ministry been found within their own ranks, but that through their World Service giving they provide for the adequate training of Methodist ministers in our seminaries.

The commission must have more than a speaking acquaintance with the program of work with youth, children, older adults, camping, and with publications which give guidance and counsel in these areas.

The commission should never forget that the Board of Education provides a competent staff to help on many aspects of Christian education in the local churches. Through extensive field service, voluminous correspondence, the

constant study and evaluation of plans and programs, and the preparation of printed materials for the officers and teachers of the church school, the Board attempts to give reliable help.

## The Commission on Missions

May I, at the risk of trespassing on another's territory, bring a few suggestions for the consideration of the Commission on Missions? Naturally, I assume that the details of organization will follow the pattern as included in the *Discipline* and those exceedingly helpful books, *The Local Church in Methodism* by Bishop Costen J. Harrell and the *Manual for Four Commissions* issued by the Methodist Publishing House.

The Commission on Missions stimulates enthusiasm for missionary effort and stokes the fires of world concern. This commission kindles increasingly missionary enthusiasm by distributing carefully selected material to persons of all age levels. It supports the local and general church programs by planning and supporting schools of missions which, under trained leadership, never fail to result in financial support exceeding the dreams of the most hopeful.

Effective leadership employs the most modern skills and techniques as impressive media through which the story of the Church's outreach signals for the attention of the whole church family. Aided by the finest audio-visual materials produced, this commission is charged with providing the necessary educational, promotional and cultivational programs, that the local congregations may become acquainted with the unparalleled outreach of the Board of Missions.

Conference-wide, there are materials that encourage the missionary advance. One of the conferences in our Portland Area had prepared sets of eighty Kodachrome slides to be placed in the hands of each district superintendent who in turn at every first quarterly conference described the projects being launched and promoted within the bounds of that annual conference. The first six months while we were engaged in this portrayal, World Service and conference benevolences showed an increase of 15 per cent over the corresponding period last year. Local commissions on missions assisted in arranging for these presentations.

## The Commission on Finance

Let us turn for a few moments to the Commission on Finance, since the Board of Lay Activities is directly related to this commission. The promotion and administration of a sound financial program is dependent upon the ability of the local church to enlist the men of the congregation and train them for specialized service.

Many churches have witnessed a definite upsurge in developing the spiritual life of the members through the current cultivation of Christian stewardship. Local organizations of Methodist Men, aided by district and annual conference lay leadership, have literally turned the tide from almost certain defeat to marked advance. Scores of congregations, long whipped or seriously handicapped by inertia, spiritual poverty and unwillingness to assume financial support commensurate with contemporary demands, have experienced something little short of a twentieth-century Pentecost.

In our area, churches reporting phenomenal responses for Korea attributed their totals to this year's special emphasis upon the stewardship of time, self, and possessions. As always, gifts to such an appeal have given impetus to an expanding financial program throughout the entire church. The Board of Lay Activities, working in cooperation with the Commission on Finance, has staked out many new claims for the Kingdom through its recruitment of dedicated, talented, Christian men. Throughout the length and breadth of our area, in cooperation with the lay leadership, we have held a dozen luncheons, breakfasts or dinners, to which we have invited new men, persons ordinarily too

occupied to attend district or annual conferences. In their presence, the claims of a Christ-inspired churchmanship have been made. Here as elsewhere manpower heretofore unused has been harnessed.

Laymen in different areas have assumed responsibility for promoting projects and causes, such as obtaining pledges and gifts to district and conference programs to finance struggling situations, that have given invaluable assistance to discouraged, uncooperative churches in towns and rural sections. Second Mile Clubs, the income from which is to undergird ministers' salaries or erect churches in new or leaderless communities, have written splendid chapters on denominational advance: thanks to Methodist men—old members and new. On one district in Oregon a prominent layman has visited every church, presenting a brochure on finance to the local commission on finance and the official board. We now plan to send a flying finance squadron of from four to six laymen to every church in the conference to introduce and interpret the financial structure of the local, district, and annual conference programs.

The Board of Lay Activities, working with district lay leaders and superintendents, has been increasingly successful in providing for lay ministers who regularly occupy many pulpits throughout Methodism. Two books have been prepared with this particular type of ministry in mind, and the executive secretary, Robert Mayfield, has met with Dr. J. Richard Spann to plan for an enlarged program of intensified training for lay ministers.

## The Commission on Membership and Evangelism

We come now to the final phase of our concern as far as this presentation is concerned—the Commission on Membership and Evangelism. The best-planned program of activities in any church is of little value unless persons participate.

Evangelism has long since ceased to be a spasmodic or seasonal effort. It should breathe through every calendar day and express itself in some carefully planned and enthusiastically projected program every month. "Go ye into all the world" is not an injunction for the Lenten season alone. It is an imperative command for every generation of disciples if the Christian Church is to push back the iron curtains of paganism, fear, hatred, greed, war, injustice, and all the other sins that enslave mankind.

On a score of fronts this commission is at work: church-attendance crusades, visitation evangelism, deepening the spiritual life of the membership, encouraging family worship, listing new prospects for Christ and the Church, promoting church loyalty, keeping membership rolls up to date, distributing literature that will help individuals and churches attain the objectives and goals for themselves and the denomination of which they are a part. *Tidings*, *The Upper Room*, and *Shepherds* should be in the hands of every Methodist pastor.

Who is sufficient for a comprehensive review of the labors, achievements and programs of these truly great boards of our Church? More members than ever before are engaged in creating a Christian atmosphere in which they are actually finding themselves, finding their neighbors, on their own street or in some remote corner of the world. Certainly as they study and plan and follow the mind of Christ they are finding God, and are discovering in him a sufficiency for themselves and others.

"So much to do—so little time," we cry out. But the glory of the task is that we do not walk alone. Each commission must be cognizant of the ever-growing need for *togetherness* if we are to realize that membership in the church commissions unites us in an auxiliary fashion to similar programs being undertaken by the General Conference on jurisdictional, annual, and district conference levels.

Death and defeat come to so many persons, so many good causes and concerns simply because men have not learned *togetherness*. We must never forget that each commission is definitely related to every phase of the church's life—one cannot be separated from another. Nor are we as men and women destined to walk alone. He who in the formative years "increased in wisdom and stature and in favor with God and man" is our matchless and adequate Christ. We are his servants.

ARKANSAS METHODIST



## REPORTS CHURCH PROTECTS COUNTERACT ANTI-AMERICAN FEELING

America church-sponsored projects for the relief of atomic bomb victims and war orphans are doing much to counteract anti-American sentiment in Japan, the Rev. Kyoshi Tanimoto of Hiroshima said in Washington. Speaking at a service sponsored by the Washington Federation of Churches, Mr. Tanimoto said that "left-wing elements" in Japan are trying to promote a wave of anti-American and anti-Christian feeling. "But the people see these projects of help from the American churches," the Methodist clergyman said. "They see the kindness which Christianity inspires in your hearts. And they are impressed. The people's hearts can be won by Christian love and this is the best answer to those who spread propaganda to create new international divisions," he said. Mr. Tanimoto recently brought 25 atom-scarred girls from Hiroshima to New York City for free plastic surgery made possible by private Christian and Jewish philanthropy. He said the "moral adoption" of 450 atom bomb orphans by American parents has done much to build goodwill in Hiroshima. The children are supported in orphanages and schools. The clergyman said atom bomb victims are still dying in Hiroshima, with 15 fatalities last year and five in the first four months of the current year. "Much help is still needed by the victims," he declared, "and when Americans join in giving that aid it is a symbol of true reconciliation." Mr. Tanimoto is conducting an extensive speaking tour in American churches during the nine to ten months he will be here with the Hiroshima girls.

### National Council May Send Delegation To Russia

A study of the feasibility of the National Council of Churches sending a delegation to Russia was approved by the agency's General Board at a meeting in New York. Purpose of such a mission, the board said, would be to "afford an exchange of views concerning the life and work of the churches in the two countries, including the efforts of the churches to achieve a just and durable peace." Dr. Eugene Carson Blake of Philadelphia, president of the National Council, was authorized to direct the study in consultation with the General Board's policy and strategy committee. Dr. Blake said the proposal for such conferences "among Christians across all political differences is in harmony with the actions of several constituent communions of the National Council." He said it also is in consonance with the World Council of Churches' appeal for church leaders of countries "between which tension exists" to "confer together." "Many Christian leaders believe," he said, "that lines of communication should be kept open even though there sometimes appears to be no immediate prospect of agreement."

## Finds Religious News, Editorials Popular In Church Papers

Religious news and editorials are two of the most popular features of a church paper, according to Edwin H. Maynard, news editor of the Christian Advocate, national Methodist weekly published at Chicago. Mr. Maynard's conclusion was presented in a master's thesis based upon a survey of Methodists in the eastern United States. The survey was conducted during his year of graduate study at the Syracuse University School of Journalism while on leave of absence from the Christian Advocate. The study was guided by Prof. Roland E. Wolseley of

### 100,000 Children In Sunday School Parade

More than 100,000 children participated in parades in 26 communities of Brooklyn marking the 139th anniversary of the Brooklyn Sunday School Union. It was the 126th consecutive year the borough's Protestant Sunday School youngsters had marched on Anniversary Day, which was set aside in 1860 by Special Act of the New York State Legislature. Theme of this year's observance was "Christ, The Great Teacher." Children from more than 450 Protestant churches took part. William A. Gatehouse, president and chief marshal of the Brooklyn Sunday School Union, was host to New York City Council President Abe Stark, Brooklyn Borough President John Cashmore and 123 Brooklyn civic leaders who reviewed the parades. The notables were whisked by automobiles, with motorcycle police escorts, from place to place in the borough to review the various locality parades.

### Dr. Judd To Receive Christian Endeavor Citation

Rep. Walter H. Judd (R-Minn.) has been named to receive the 1955 Distinguished Service Citation of the International Society of Christian Endeavor, it was announced in Columbia, O., by Dr. Gene Stone, general secretary. The award will be presented at the group's 43rd convention here July 11-16. The Congressman, a physician and former missionary to China, will be a featured speaker at the closing session of the convention when the two top winners of the annual Christian Endeavor citizenship contest will be presented to the delegates. Other speakers will include Dr. Daniel A. Poling of Philadelphia, president of the World's Christian Endeavor Union and world literacy expert; and Dr. Raymond I. Lindquist, Hollywood (Calif.) Presbyterian minister. More than 4,000 young people from all

## REPORTS HOLY SEPULCHRE CHURCH NEEDS REPAIR JOB

Damage suffered by the Church of the Holy Sepulchre from earthquake, fire and severe rains in the past 30 years is so great its repair will take years and cost "vast sums of money," Basil Spence, British church architect, said in Jerusalem. Mr. Spence was sent to Jerusalem by the London engineering firm of Freeman Fox and Partners to prepare a report on what needs to be done to restore the structure. The engineering company was engaged by the Jordanian government as consultant on

the reconstruction project. C. T. Wooley, an engineer, accompanied Mr. Spence, who is the architect of the new Anglican cathedral being built at Coventry, England, to replace one destroyed during the war. The Jordanian government has jurisdiction over Jerusalem's Old City in which the shrine is located. The church, which guards Christ's tomb, was severely damaged by earthquake in 1927 and again by fire in 1949. It was additionally shaken by unusually heavy rains during the past winter. Last March, the Jordanian government reported that reconstruction of the shrine would cost an estimated \$2,000,000.

parts of the United States are expected to attend the convention, Dr. Stone said.

### Irish Methodists Elect Missions Secretary As President

The Rev. Albert Holland, secretary of the home missions department of the Irish Methodist Church, was elected president of the Church at its annual conference at Belfast, Ireland. He is well known in the denomination not only as an organizer and director of social work but for his pastoral activities and preaching.

### Turkey Sending First Christian-Educated Ambassador

Turkey is sending the first Christian-educated ambassador to the United States in its history. He is Haydar Gork, a graduate of American-supported Robert College in Istanbul. Mr. Gork, 51, has served in the Turkish diplomatic service since 1929. He was Minister for Economic Affairs in the administration of President Celal Bayer, a close personal friend.

## 500,000 Calls Received By Telephone Inspirational Service

More than 500,000 calls have been received by the YMCA's telephone "inspirational- thought-for-the-day" service since it was launched Feb. 22. F. W. Stahl, the organization's associate general secretary, issued the report. The service, believed to be the first of its kind in the country, enables residents of Baltimore to get a half-minute inspirational thought simply by dialing a telephone number — in the same way they get weather or time reports. It is financed by special contributions. The message for the day the half-millionth call was received, Mr Stahl said, was as follows: "Hello — we're glad you called. The more you grow in the love of people, the less likelihood there is that you will hurt anyone. Love is pa-

tient, is kind, does not envy, is not pretentious, is not puffed up, ambitious or self-seeking. Your YMCA urges you to search your scriptures. Thank you." The YMCA official said success of the service here has led recently to installation of a similar one at Paterson, N. J.

### Pastor Wins Fight On Tax Affidavits

A suburban pastor won his fight to make the U. S. Internal Revenue Service accept his affidavit regarding contributions by members to his church. Workers in the internal revenue office in Houston, Texas, have been ordered to take the word of pastors regarding church donations. The Rev. H. J. Tullis, pastor of the South Houston Baptist church, had complained to the Baptist Pastors Conference here that the internal revenue service had refused to accept his affidavit regarding donations the church had received from six members of the congregation. He and other pastors were appointed to a committee to investigate the matter. Mr. Tullis said his church had not kept books until about a year and a half ago, and that six members were being denied exemptions for their church contributions. Other pastors here reported similar difficulties. However, Houston internal revenue officials said the refusal to accept the exemptions had been a mistake of an employee in the department and from now on pastors' affidavits will be honored.

### HONOR

If honor disappears, then our whole way of life disappears. When people stop trusting each other's promises, then we have stopped being civilized and have gone back to the jungle.—Philip D. Reed, *New Outlook*.

### National Council To Set Up Evangelism Study Commission

Setting up of a special commission to study the "need, nature and purpose of evangelism for contemporary America" was approved by the General Board of the National Council of Churches at a meeting in New York. The action was requested by the National Council's joint department of evangelism which cited current evidences of a "spiritual seeking and hunger" as reflecting "a change in the nature of people's insecurity, the impact of contemporary events." The department suggested that the study might answer how the Church can best provide the most effective witness for "a changeless gospel in a changing society." Aims of the study commission, as proposed by the department, would include finding out what are the present day spiritual needs of the American people, how the people can be reached with the gospel, and how the gospel must be presented, interpreted and applied in view of changing social conditions.

# North Arkansas Session Concludes Area Conferences

STAFF ARTICLE AND PHOTOS

The 120th session of the North Arkansas Conference held last week in the First Methodist Church, Jonesboro, concluded the 1955 annual conference sessions of the three conferences of the Arkansas-Louisiana Area. These conferences have been the focal point of Methodist interest in the Area during the last three weeks.

Pastoral appointments were announced at the concluding session on Sunday morning by Bishop Paul E. Martin who presided at the conference sessions. Dr. Ethan Dodgen was the host pastor and Rev. Elmer J. Holifield was the host district superintendent. All sessions were held at First Church.

## Delegates Named

Of major interest during the conference sessions was the choosing of the delegates to represent the conference at the General and Jurisdictional Conferences next year. Dr. Ethan Dodgen, Jonesboro pastor, Dr. Robert E. L. Bearden, Fayetteville pastor, and Dr. W. Henry Goodloe, Fort Smith District Superintendent, were elected by the ministers as their representatives at the General Conference, while lay conference members chose Dr. Matt L. Ellis, Hendrix College president, Conway, Charles Stuck, Jonesboro layman, and Charles Spiveley, Forrest City layman, as lay delegates.

Jurisdictional ministerial delegates chosen other than the General Conference delegates include Dr. Roy I. Bagley, Fayetteville, District Superintendent; Dr. Ira A. Brumley, Conference Board of Education executive secretary, Conway; Rev. Elmer J. Holifield, Jonesboro, District Superintendent; Rev. Alfred A. Knox, Fort Smith, pastor; and Rev. J. Albert Gatlin, Paragould, District Superintendent. Jurisdictional lay delegates named other than Dr. Ellis, Mr. Stuck and Mr. Spiveley, included Jim Wiseman, Searcy, Mrs. E. G. Kaetzell, Searcy, Nels Barnett, Batesville, E. Clay Bumpers, Wabash, and Howard Tex Waggoner, Fayetteville.

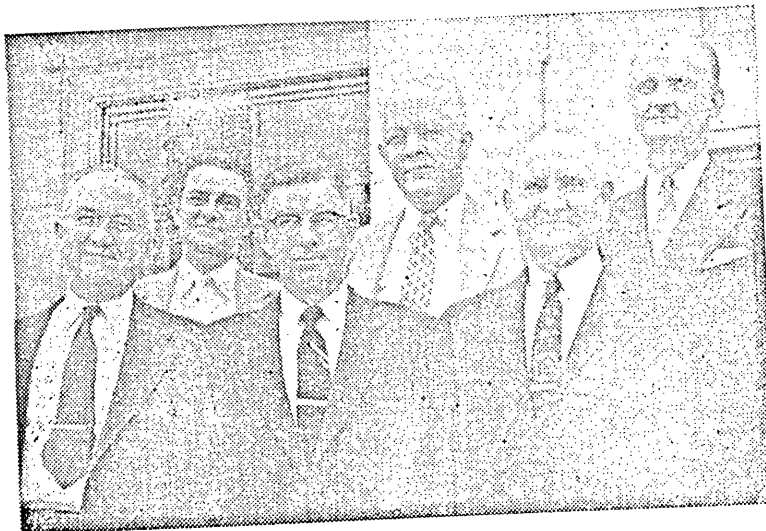
Reserve Jurisdictional delegates chosen were, Ministers, Dr. Fred G. Roebuck, Fort Smith, pastor, Rev. Otto Teague, Forrest City, District Superintendent, and Rev. E. G. Kaetzell, Searcy, District Superintendent, and laymen, Mrs. W. Henry Goodloe, Fort Smith, R. W. Gregg, Fort Smith, and Boyd Johnston, Green Forest.

## Appointments

Bishop Martin announced 92 changes in the pastoral appointments for the new conference year. This means that approximately 35% of the pastoral charges will have new preachers in their pulpits next Sunday, 5% less than the number of changes in 1954. There were no new District Superintendents named and there were no changes made in connectional appointments. 23 men were left without appointment to attend school and 62 of the 259 appointments will be filled by accepted supply ministers.

## Highlights of the Conference

Important actions taken by the conference included:



GENERAL CONFERENCE DELEGATES elected by the North Arkansas Conference, front row, l. to r., Charles Stuck, Jonesboro layman; Dr. Ethan Dodgen, pastor, First Methodist Church, Jonesboro; and Dr. W. Henry Goodloe, Fort Smith District Superintendent; back row, l. to r., Charles Shiveley, Forrest City layman, Dr. Matt L. Ellis, Hendrix College president, Conway, layman; and Dr. Robert E. L. Bearden, pastor, Central Methodist Church, Fayetteville.

—adoption of resolutions requesting Bishop Martin's return to the Arkansas-Louisiana Area for the 1956-60 quadrennium.

—pledging endorsement of any move by the Temperance League of Arkansas should it launch a move to strengthen Arkansas local option laws in the next general election. The conference also voted to sponsor through its Board of Temperance a Speech-Essay contest among young people during the next conference year with a winner to receive a \$50 award. The Louisiana and Little Rock Conferences already have similar contests. Subject of the essay-speech contest will be "The Alcohol Problem and Its Solution."

—appropriating \$12,090 mission money for salary supplementation during the next conference year and \$5,550 for church extension purposes.

—revising the conference church extension strategy by terminating the 1000 Club program which was undertaken first during the 1952-53 conference year and substituting a \$10 share program with each district accepting a specified number of shares to be paid before December 1. Mission board leaders pointed out that more than \$15,000 is expected to be available by that date for new churches at Searcy, Jonesboro and Lakewood (North Little Rock).

—consecrating as a Certified Director of Christian Education Miss Dorothy Douglas, now serving as Director of Religious Education at the First Methodist Church of Batesville.

—adoption of a goal of 10,000 new local church members during the 1955-56 conference year with two periods of evangelistic emphasis which will reach every pastoral charge in the conference. October 23-November 18 and February 19-March 9 are the two periods scheduled. Evangelism leaders pointed out that the 10,000 new members will result in a 3% net increase in church membership. The Board of Evangelism sponsored a prayer vigil

during the conference session from midnight Thursday night through midnight Friday night.

—adoption of a plan which will provide conference financial support of Wesley Foundation programs at the University of Arkansas, Fayetteville; Arkansas Polytechnic College, Russellville; Arkansas State Teachers College, Conway; and Arkansas State College, Jonesboro. The plan calls for the paying by local churches of an amount equal to 1/2 of 1% of the pastor's salary for support of this work.

—adoption of the Co-ordinating Council's report which set forth the calendar for the new conference year. This calendar will be published in an early issue of this publication.

—adoption of a plan whereby all boards, commissions, and agencies of the conference are requested to hold meetings prior to the week of the annual conference session, and prepare and distribute their reports to conference members for consideration prior to the annual conference session. For the past two years

conference groups have distributed mimeographed or printed reports at the conference session. Lead in this further step was taken this past year by the Conference Commission on World Service.

## Commemorated

Services of commemoration for those ministers, wives or widows, who had died during the past conference year were held on Wednesday afternoon, followed by the service of Holy Communion. Rev. Benjamin C. Few, Mountain Home, chairman of the Committee on Memoirs, directed the service and Dr. C. M. Reeves, Conway, delivered the commemoration message. Those commemorated included Rev. J. J. Galloway, Fort Smith; Rev. H. C. Minnis, Nettleton; Rev. S. N. Adams, Strong; Rev. J. W. Harger, Leslie; Rev. Grover Johnson, Forrest City; Rev. B. M. McKnight, Belleville; Rev. A. W. Russell, Whiteville, Tenn.; Mrs. Eli Meyers, Frankford, Ind.; and Mrs. E. K. Means, Monroe, Louisiana.

## Ministerial Relations

The following changes in ministerial relations were made during the course of the conference:

**Retired:** Harry King, Batesville, 23 years of service; and John M. Harrison, Keiser, 43 years of service.

**Received on Trial:** Aaron F. Barling, Alfred F. Blair, John R. Chapman, Frank Raymond Clemons, Troy Clinesmith, James M. Gatlin, Edwin C. Sooter, Samuel B. Teague, Hascle O. West, Cyril H. Wilson, and Donald T. Williams.

**Admitted Into Full Connection:** J. Hillman Byram, James T. Clemons, Worth W. Gibson, Earl Hughes, John Kleebe, J. M. Meadors, Roy Moyers, T. J. Nations, H. L. Robison, Robert E. Simpson and Maurice Webb.

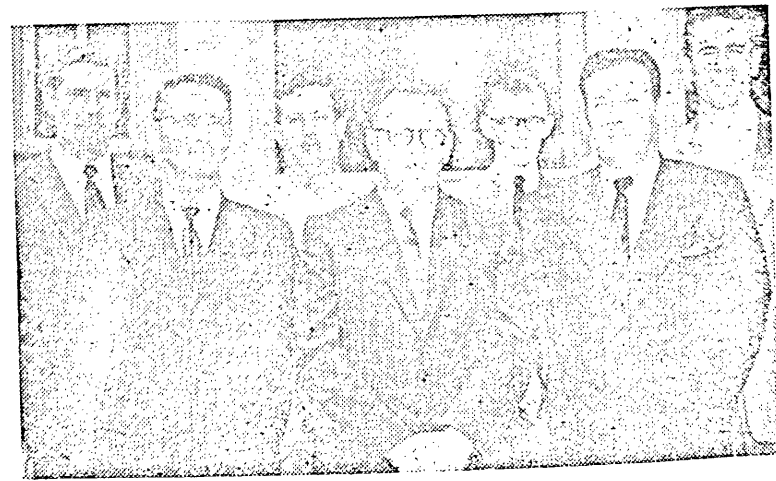
**Ordained Deacon:** Joseph Hillman Byram, Allan R. Brockway, William R. Moyer, and Thomas J. Nation.

**Ordained Elder:** William G. Connor, David Kern Johnson, Dave M. Smitherman, Marvin A. Thompson, Kenneth F. Renfro, Aubra O. Hays, James T. Clemons, Worth W. Gibson, Earl Hughes, George W. Martin and Robert A. Simpson.

**Received From Other Denominations:** Britt Cardell, as an accepted supply from the Evangelical United Brethren Church.

**Conference Membership Terminated:** (Continued on page 5)

## MINISTERS RECEIVED ON TRIAL



RECEIVED ON TRIAL at the North Arkansas Conference, front row, l. to r., Cyril H. Wilson, Conway; John R. Chapman, Rosebud; Edwin C. Sooter, Dardanelle; back row, l. to r., Hascle O. West, Black Oak; Alfred F. Blair, Brookland; Aaron F. Barling, Hartman; Samuel B. Teague, Forrest City. Others received on Trial but not present for picture include Frank R. Clemons, Clarksville, Troy Clinesmith, Alex; James M. Gatlin, Conway; Donald Travis Williams, Leslie.

ARKANSAS METHODIST



# NORTH ARKANSAS CONFERENCE APPOINTMENTS, 1955

## SPECIAL APPOINTMENTS WITH ANNUITY ON THIS CONFERENCE:

Edward T. Wayland, Editor, The Arkansas Methodist  
Elmer T. Hook, Superintendent, Western Methodist Assembly  
A. Neil Storey, Executive Secretary, Town and Country Commission  
Ira A. Brunley, Executive Secretary, Board of Education  
Bates Sturdy, Chaplain, State Sanatorium, Booneville  
Brady Cook, Approved Evangelist  
James W. Workman, Chaplain in Industry, Lone Star Steel Co.

## WITH ANNUITY CLAIM ON INSTITUTION OR BOARD CONCERNED

Ewing T. Wayland, Editor, The Arkansas Methodist  
Robert McMaster, Missionary to Alaska  
A. W. Martin, Professor, Perkins School of Theology, S.M.U.  
James S. Upton, Professor of Religion, Hendrix College  
Glenn F. Sanford, Secretary, Town and Country Work, General Board of Education  
V. Earle Copes, Professor, Hendrix College  
James Seehorn Seneker, Professor, Perkins School of Theology

## WITHOUT ANNUITY CLAIM:

Marvest Lawson, Chaplain, U. S. Navy, attached to Calico Rock Quarterly Conference  
Willie Lilburn Walker, Chaplain, U. S. Air Force, attached to Batesville Quarterly Conference  
Calvin Junior Roetzell, Chaplain, U. S. Navy, attached to Batesville, First Church, Quarterly Conference  
Gilbert F. Hyde, Chaplain, Veterans Administration, attached to First Church, North Little Rock Quarterly Conference  
Ray D. Seals, Chaplain, U. S. Army, attached to First Church, Jonesboro Quarterly Conference  
Leroy Henry, Chaplain, U. S. Air Force, attached to First Church Jonesboro, Quarterly Conference  
Lyman T. Barger, Chaplain, U. S. Air Force, attached to First Church, Jonesboro Quarterly Conference  
J. Rudolph Woodruff, Chaplain, U. S. Air Force, attached to Central Church, Fayetteville Quarterly Conference

## LEFT WITHOUT APPOINTMENT TO ATTEND SCHOOL:

Frank Clemmons, Candler Sch. of Theology  
Troy Clinesmith, Candler School of Theology  
Dewey Dark, Jr., Candler Sch. of Theology  
Wesley Grisham, Candler School of Theology  
Arvest Lawson, Princeton University School of Theology  
Samuel Berris Teague, Duke Divinity School  
Hillman Byram, Perkins School of Theology  
Joe E. Black, Perkins School of Theol.  
Allen R. Brockway, Perkins Sch. of Theol.  
Lamar Davis, Perkins School of Theol.  
W. L. Douglas, Perkins School of Theol.  
Bobby Edwards, Perkins School of Theol.  
Paul Dean Davis, Perkins School of Theol.  
James Meadors, Perkins School of Theol.  
Fred Mooring, Perkins School of Theol.  
James Marion Gatlin, Perkins School of Theology  
Thomas E. Richardson, Perkins School of Theology  
Maurice C. Webb, Perkins School of Theol.  
Travis Williams, Perkins School of Theol.  
Vernon Paysinger, Perkins Sch. of Theol.  
Thomas Nations, Perkins School of Theol.  
Roy Moyers, Perkins School of Theol.  
W. T. Johnson, Perkins School of Theol.

## TRANSFERRED OUT:

Thomas R. Whiddon, an elder, to the Nebraska Conference  
Thomas Frederick Mooring, a deacon, to the Delaware Conference  
Willie Lilburn Walker, a deacon, to the Delaware Conference  
Calvin Junior Roetzell, a deacon, to the Delaware Conference  
James R. Shelton, a deacon, to the Little Rock Conference  
D. L. Dykes, Jr., an elder, to the Louisiana Conference  
Andrew J. Christie, an elder, to the Little Rock Conference  
C. Wesley Grisham, elder to the North Mississippi Conference  
Edward Coley, an elder to the Detroit Conference

## TRANSFERRED IN:

Billy Dennis an elder from the Virginia Conference  
George F. Ivey an elder from the Louisiana Conference  
Henry A. Rickey, an elder, from the Louisiana Conference  
Thomas Frederick Mooring, an elder, from the Delaware Conference  
Willie Lilburn Walker, an elder, from the Delaware Conference  
Calvin Junior Roetzell, an elder, from the Delaware Conference  
Albert Gibbs, an elder from the Little Rock Conference

## BATESVILLE DISTRICT

R. E. Connell, District Supt.

Batesville, Asbury, Cyril Wilson  
Batesville, Central Avenue, J. M. Barnett  
Batesville, First Church, Lloyd M. Connors  
Bethesda-Cushman, Mark Wimmer  
Bull Shoals, O. E. Olson  
Calico Rock, Charles Casteel  
Cave City, Albert M. Gibbs  
Cave City Circuit, Ivan R. Wilson  
Charlotte Circuit, to be supplied  
Cotter, Robert Howerton  
Desha-Salado, Walter Abree  
Evening Shade, James F. Holbrook  
Melbourne, D. G. Hindman  
Melbourne Circuit, Mrs. D. G. Hindman  
Moorefield-Melluc, J. L. Pruett  
Mountain Home, B. C. Few  
Mountain Home Parish, Harvey Hazelwood  
Mountain View, H. W. Jinske  
Newark-Oil Trough, Gerald E. Hammett  
Newport, First Church, Van W. Harrell  
Newport, Umsted, Pryor R. Cruce  
Pleasant Plains Circuit, Burnell Stephens  
Salem, B. W. Stallcup  
Swifton-Alicia, Theron McKisson  
Tuckerman, Golder Lawrence  
Viola Circuit, Otto Strayhorn  
Yellville, M. L. Kaylor  
Oak Grove, J. B. Stewart  
Sulphur Rock, J. M. Hughes  
Deaconess, Izard County Parish, Miss Mary Chaffin  
District Director, Arkansas Methodist, B. W. Stallcup  
District Director of Evangelism, Robert Howerton  
District Missionary Secretary, Charles Casteel  
District Director, Golden Cross, M. L. Kaylor  
Commissioner Methodist Children's Home, Theron McKisson  
District Radio and Film Director, J. M. Barnett  
District Director of Temperance, Gerald E. Hammett

## CONWAY DISTRICT

Henry Rickey, District Supt.

Atkins, John W. Glover  
Beacon, W. B. Holman  
Belleville Circuit, Fred Thompson  
Mrs. Fred Thompson, Associate  
Bethel-Cato, Davis Bilberry  
Conway, First Church, Joel Cooper  
Conway, Wesley, Harold Wilson  
Danville, Paul Lanier  
Dardanelle, W. A. Stewart, Jr.  
Dardanelle Circuit, W. G. Connor  
Dover-London, J. A. Newell  
Fourche Valley Circuit, Doane Graham  
Greenbrier Circuit, Vernon Anderson  
Morrilton, David Conyers  
Morrilton Circuit, William Yarbrough  
Naylor Circuit, A. S. Aist  
North Little Rock, First Church, J. W. Watson  
Gardner Memorial, E. B. Williams  
Washington Avenue, Earle Cravens  
Levy, S. O. Patty  
Sylvan Hills, Norris Steele  
Rose City, Robert Simpson  
Lakewood, George W. Martin  
Oppelo Circuit, David Jones  
Perry-Perryville, George Kleeb  
Plainview-Ola, Britt Cordell  
Plumerville Circuit, Robert Johnson  
Pope County Circuit, to be supplied  
Pottsville, Elsworth Watson  
Russellville, Alf A. Eason  
Salem-Mayflower, Charles Holt  
Vilonia Circuit, Thomas English  
Waltrick, J. M. Kitchens  
District Director, Arkansas Methodist, J. W. Watson  
District Director of Evangelism, E. B. Williams  
District Missionary Secretary, William A. Stewart, Jr.  
District Director of Golden Cross, Alf A. Eason  
District Commissioner Methodist Children's Home, Ken Estes  
District Radio and Film Director, David Conyers  
District Director of Temperance, Earle Cravens

## FAYETTEVILLE DISTRICT

Roy I. Bagley, District Supt.

Alpena-Omaha, A. E. McIlveene  
Bentonville, Martin Bierbaum  
Bentonville Circuit, W. C. Hutton  
Berryville, Archie N. Boyd  
Brightwater-Avoca, Fern Cook  
Centerton, W. A. Lindsey  
Decatur, Woodrow Woods  
Elm Springs-Harmon, Virgil M. Hainsey  
Eureka Springs, H. F. McDonal  
Farmington-Winslow, A. L. Riggs  
Fayetteville Central, Robert Bearden  
Frank Jones, Associate  
Fayetteville Wiggins, Arnold Simpson  
Gentry, Worth W. Gibson  
Goshen-Mayfield, O. L. Cole  
Gravette, Lloyd L. Turner  
Green Forest, Albert W. Martin, Jr.  
Huntsville-Presley, J. J. Clark  
Lincoln-Summers, William Wilder  
Morrow-Evansville, Eugene Miser  
Pea Ridge-Tuck's, C. H. Harvison  
Prairie Grove, J. J. Decker  
Rogers, Harold Womack  
Siloam Springs, John Bayliss  
Springdale First, George F. Ivey  
Springdale Wesley, Sam Auslam  
Springtown-Highfill, to be supplied  
Sulphur Springs, Delbert P. Remaley

Viney Grove, E. F. Flower  
White River, L. L. Langston  
Bland's Chapel, to be supplied  
District Director, Arkansas Methodist, Harold Womack  
District Director of Evangelism, Archie N. Boyd  
District Missionary Secretary, William Wilder  
District Director of Golden Cross, A. L. Riggs  
District Commissioner, Methodist Children's Home, Dr. Will H. Mock  
District Radio and Film Director, Sam Auslam  
District Director of Temperance, George F. Ivey

## FORREST CITY DISTRICT

Otto W. Teague, District Supt.

Aubrey-Lexa, Van Hooker  
Brinkley, J. C. Wilcox  
Cherry Valley, W. B. Yount  
Clarendon, L. F. LaFavers  
Coll, E. C. Sooter  
Cotton Plant, A. W. Harris  
Crawfordsville, Blackfish Lake, Luther K. Wilson  
Earle, G. A. McKelvey  
Elaine, Sam G. Watson  
Forrest City-Haynes, Raymond L. Franks  
Helena, Irl Bridenthal  
Holly Grove, O. M. Campbell  
Hughes, Elmus C. Brown  
Hunter, J. C. Richey  
Marianna, G. C. Taylor  
Marion, I. L. Claud  
Marvell, Porter Weaver  
Parkin, Charles Lewis  
Turrell-Gilmore, Aubra Hays  
Vandale, Frank Shell  
West Helena, Glenn Bruner  
West Memphis, J. Ralph Hillis  
Widener-Round Pond, James Clemons  
Wynne, Hubert Pearce  
Wheatley, Moro, Gail Anderson  
Hulbert, M. N. Johnston  
District Director, Arkansas Methodist, Irl Bridenthal  
District Director of Evangelism, J. Clarence Wilcox  
District Missionary Secretary, J. Ralph Hillis  
District Director of Golden Cross, Elmus C. Brown  
District Director of Temperance, Charles Lewis  
Commissioner Methodist Children's Home, Frank Pettus  
District Radio and Film Director, Hubert Pearce

## FORT SMITH DISTRICT

W. Henry Goodloe, District Supt.

Alix Circuit, Raymond Hawkins  
Alma, T. C. Chambliss  
Altus-Dyer, J. P. Parker  
Bonanza-Denning, Bonnie G. Ruth  
Booneville, W. J. Spicer  
Branch Circuit, Uriah Smith  
Charleston, H. Lynn Wade  
Clarksville, First Church, Paul M. Bumpers  
Clarksville Circuit, Mrs. Jack Palmer  
Fort Smith, First Church, Fred G. Roebuck  
Fifth Street, Floyd G. Villines, Sr.  
Glover Memorial, Roy Poyner  
Goddard Memorial, Alfred A. Knox  
Grand Avenue, Charles B. Wyatt  
Massard, Earl Hughes  
Midland Heights, W. A. Downum  
St. Luke, Paul Kelley  
St. Paul's, J. H. Hoggard  
Greenwood, V. F. Harris  
Hackett Circuit, Mrs. Monroe Scott  
Hartford-Midland, O. R. Findley  
Hartman Circuit, Aaron Barling  
Huntington, M. L. Edgington  
Kibler-Bethel, C. R. Nance  
Lamar, Lindsey Rolland  
Lavaca-Barling, J. E. Thomas  
Magazine Circuit, John W. Sandage  
Mansfield, Willis H. Harl  
Mulberry, W. Leonard Byers  
New Hope-Mountain View, W. T. Watson  
Ozark, Charles P. McDonald, Jr.  
Paris, G. B. Ames  
Prairie View-Scranton, A. L. Peterson  
Van Buren, First Church, Jesse L. Johnson  
City Heights, Felix Holland  
St. Johns, Robert Paul Sessions  
Waldron, First Church, Oscar J. Evanson  
Waldron Circuit, Waymon Keel  
District Director, Arkansas Methodist, G. B. Ames  
District Director of Evangelism, Fred G. Roebuck  
District Director of Golden Cross, W. J. Spicer  
District Director of Temperance, W. Leonard Byers  
District Missionary Secretary, O. J. Evanson  
District Radio and Film Director, Alfred A. Knox  
District Commissioner Methodist Children's Home, Leslie Bryant

## JONESBORO DISTRICT

E. J. Hollifield, District Supt.

Bay Circuit, B. Vernon Dennis  
Black Oak, B. L. Wilford  
Blytheville, First Church, Harold Eggen-sperger  
Lake Street, Mitchell Sanford  
Wesley Parish, Laymon Bounds  
Bono Circuit, M. J. Pollard  
Brookland Circuit, Tom Cowan  
Caraway, J. M. Harrison  
Deil, Eugene Hall  
Dyess-Whitten, W. W. Peterson

Harrisburg, J. T. Byrd  
Hickory Ridge Circuit, Jack Glass  
Joiner, E. E. Stevenson  
Jonesboro, First Church, E. W. Dodgen  
Fisher Street, W. T. Lingo  
Huntington Ave., J. H. Holt  
St. Paul, James Fleming  
Keiser-Riverside, E. C. Hance  
Lake City-Lakeview, Leon Wilson  
Leachville, J. E. Linam  
Lepanto-Garden Point, C. H. Farmer  
Macey, Benny Joe Vancleve  
Luxora, W. L. Diggs  
Manila, Harold Spence  
Marked Tree, H. J. Couchman  
Monette, Ben F. Jordan  
Mt. Carmel, to be supplied  
Nettleton, Earl Carter  
Osecola, W. O. Scroggins  
St. John Circuit, Willis Legrand  
Trumann, Arvill Brannon  
Tyronza, Thurston Masters  
Weiner, Ray McLester  
Weona-Centerview, James Weatherford  
Wilson, Raymond Dorman  
Yarbro-Promised Land, Carl Burton  
Calvary, C. F. Wilson  
District Director of Arkansas Methodist, W. O. Scroggins, Jr.  
District Director of Evangelism, J. T. Byrd  
District Director of Golden Cross, Harold Spence  
Commissioner of Methodist Children's Home, J. V. Portis  
District Radio and Film Director, Harold Eggen-sperger  
District Director of Temperance, Raymond Dorman

## PARAGOULD DISTRICT

J. A. Gatlin, District Supt.

Beech Grove, James Smith  
Biggers-Knobel, Kenneth Renfro  
Black Rock, D. Kern Johnson  
Boydsville, Gus Evans  
Corning, Byron McSpadden  
Gainsville, W. C. Smith  
Hardy, George L. McGhehey  
Hoxie, H. L. Robison  
Imboden, James Beal  
Leonard Circuit, Lee Anderson  
Mrs. Lee Anderson, Associate  
Lorado Circuit, J. W. Holland  
Mammoth Spring, Ray Burrow  
Marmaduke, John Barret  
Maynard, Alfred Blair  
Maurice Kemp, Associate  
Paragould, First Church, S. B. Wilford  
Griffin Memorial, Clyde Crozier  
Paragould, W. Parish, Elvis Wright  
Paragould, E. Parish, Marvin Thompson  
Piggott, Floyd G. Villines  
Pocahontas, Edwin Dodson  
Rector, First Church, James Chandler  
Fourth Street, Y. D. Whitehurst  
Rector Circuit, Dave Smitherman  
St. Francis, Carl Strayhorn  
Stanford, E. W. Bruner  
Walnut Ridge, Elmo Thomason  
Sedgwick-Egypt, John Richardson  
Dist. Director, Ark. Methodist, Elmo Thomason  
Dist. Director of Evangelism, Edwin Dodson  
Dist. Missionary Secretary, Floyd Villines  
Dist. Director, Golden Cross, Byron McSpadden  
Dist. Director of Temperance, James Chandler  
Dist. Co. Methodist Children's Home, S. B. Wilford  
Dist. Radio and Film Director, Clyde Crozier

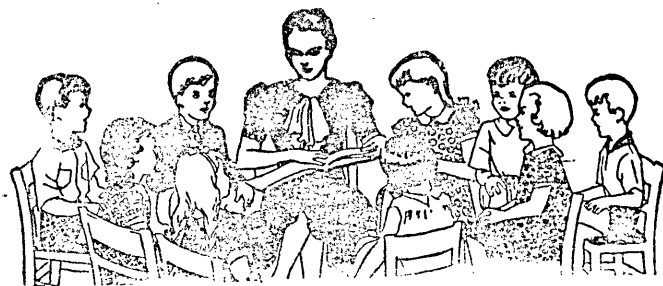
## SEARCY DISTRICT

E. G. Kaetzell, District Supt.

Antioch-Stony Point, William Stegall  
Augusta, O. D. Peters  
Bald Knob, Pharis Hollifield  
Beebe, George Stewart  
Belleville-Bergman, Alvin Gibbs  
Cabot, John S. Workman  
Clinton, William P. Connell  
Damascus-Fairbanks, Lois Kennedy  
Devine Circuit, Eugene Shoemaker  
Floyd-Vinity, J. M. Talkington  
Griffithville, Ray Edwards  
Harrison, Vernon E. Chalfant  
Heber Springs, James E. Major  
Jacksonville, N. Lee Cate  
Judsonia, Hasle O. West  
Kensett, Frank C. Weatherford  
Leslie, J. W. Moore  
Marshall, Charles Wages  
McCrory, W. M. Womack  
McRae Circuit, Earl Williamson  
Newton County, M. B. Short  
Pangburn Circuit, Cecil Harrison  
Quitman Circuit, T. B. Parmenter  
Rosebud Circuit, John Chapman  
Scotland Circuit, to be supplied  
Searcy, First Church, Alvin C. Murray  
Jefferson Sherman, Associate  
Second Church, William Hightower  
Valley Springs Circuit, Joe E. Linam  
Wilburn, Marvin Dean Faith  
Ward-Sixteenth Section (L), C. C. Vanzant  
Ward-Sixteenth Section (W), Silas Russell  
Friendship, to be supplied  
District Director, Arkansas Methodist, O. D. Peters  
District Director of Evangelism, Alvin C. Murray  
District Missionary Secretary, John S. Workman  
District Radio and Film Director, N. Lee Cate  
District Director of Temperance, Pharis J. Hollifield  
Commissioner, Methodist Children's Home, Vance Thompson  
District Director, Golden Cross, William P. Connell

# A Page For The CHILDREN

ANNIE WINBURNE, Editor



## WEEDS AND WORDS

By Helen L. Toner

AS Dick flung out of the back door, he called angrily over his shoulder to his brother: "You're selfish and mean. I wouldn't care if I never played with you again!"

His father, who had been planting a row of cabbage plants in the garden, looked up with an expression of astonishment that made Dick feel suddenly ashamed of his outburst.

"Come here son. Tell me why you talked so hatefully to your brother. What did he do?"

Dick's face turned angrily back toward the kitchen door as he explained that Wallace had refused to let him play with his new model glider.

"Did you ask why?" queried the boy's father.

"No, I didn't have to. He's just selfish, that's all. He doesn't want me to have any fun with it even though he isn't using it himself."

"That isn't fair to Wallace," Mr. Harvey argued quietly. "You might have given him a chance to explain before you lost your temper. You see, while you were down at the nursery buying these plants for me, Wallace was using the glider and its wing got tangled in the forsythia bush. He spent a half hour gluing it back in place and I am sure it isn't dry yet."

"I'm sorry. Why didn't he tell me?" Dick dug his heel into the newly plowed earth of the garden in embarrassment. "I guess I didn't give him a chance," he admitted in response to his father's questioning smile.

"Hold out your hand son," Mr. Harvey poured into Dick's palm dozens of tiny brown seeds that he had been absent-mindedly extracting from dry seed pods as they talked.

"What shall I do with these, Dad? Do you want me to plant them?"

"If you like."

The words were scarcely out of Mr. Harvey's mouth before Dick had given them a careless fling along an open row in the vegetable garden. He was already covering up the seeds when he asked, "What kind of seeds are they?"

"That is the question you should have asked before you planted them," was the reply. "You see, those were seeds of that weed we had so much trouble with among the vegetables last year."

Dick looked at his father in amazement, then scrambled to his knees and started to dig up as many of the seeds as he could see. They were the same brown of the dirt and he had very little success.

"Why did you let me do it, Dad? They'll grow up and make so much trouble for us in the garden."

"Because these weeds will be reminding you all summer, Dick how hard it is to take back a seed that is sown. Those ugly words that you said to Wallace just now are like weed seeds. It's mighty hard to take them back, and some of them

are bound to live and grow and make trouble for you."

Mr. Harvey went back to his cabbage plants, planting them carefully in neat rows. "Did you ever think of your life as a garden? If you can just remember, son, when you are tempted to say something mean you are planting a few weeds in that garden—weeds that may grow up and crowd out the things which you really want to grow—it may be easier not to say them."

Dick smiled, "Thanks, Dad. I'll remember the weeds. Right now there are a few weeds I may be able to keep from growing. I'll go apologize to Wallace, and maybe I can make it up to him by lending him my new fishing rod." He was whistling as he left the garden.—The Christian Advocate

A little girl in Sunday School was exclaiming to one of her friends how wonderful it was that God could make the whole world, all with just His left hand. The teacher overheard, and asked: "Why do you think He made the world with His left hand?"

"Why, He had to, ans'd the moppet, "because the minister said that Jesus sat down on His right hand." —American Baptist.

## A LONG LIST

List the things you're thankful for,  
Write them in a row;  
Extra paper you will need,  
First thing you know.

You'll be very much surprised.  
(Another pencil, please!)  
Start with things you love out-  
doors—  
Roses, birds and trees.

Add the sun, the moon, and stars,  
Don't forget the brook;  
Goodness me, before you're through,  
You will fill a book.

Keep right on and go inside  
Look around awhile;  
All your playthings, home itself,  
Mother's loving smile.

Mind you, don't leave out a thing,  
Write it down in ink;  
Every blessing, big and small—  
Did I see you blink?

You can't do it possibly!  
Row on row on row—  
Well, I didn't think you could!  
Aren't you thankful though?  
—Daisy Stephenson in Druid  
Hills Methodist Messenger

Children seldom let grass grow  
under their feet unless they're told  
to mow it.—Vesta M. Kelly.

## THE PATIENT BABY ROBIN

By Anna King Davis

Baby Robin flew to the bird bath. It was about half full of clear fresh water. He drank and drank. It tasted so good he stepped down in to cool his feet. He drank some more. Now he was really getting cool. A bath would be best of all though. He waded out into the deepest part and was stooping to take a dip when the Blue Bird family arrived. Baby Robin flew back to the edge. Mother and Father Blue Bird and two Young Ones settled on the rim and drank thirstily. Then Father Blue Bird waded in and dipped into the water, shook his feathers and dipped and shook again. Finally he flew into the oak tree nearby and shook and fluffed himself dry. Each of the Young Ones dipped and shook and fluffed himself dry, then Mother Blue Bird. Although Baby Robin liked his Blue Bird cousins, he was glad when they flew away so that he could have his bath undisturbed. Back into the deepest part of the water he waded. How cool it felt. He dipped into the water and shivered with delight.

Suddenly a scarlet fluff of feathers lit on the edge of the bird bath behind him. Baby Robin turned around to look into the face of Father Tanager. Angrily the Tanager hissed at him. Once again the baby bird left his unfinished bath and flew back to the edge of the bird bath. Father Tanager bathed in leisurely dignity. When he finally flew to the woods, Baby Robin ventured back into the pool.

Even then, three young sparrows dashed rudely into the water ahead of him. But Mother Robin, who had been sitting in the oak tree watching him, decided her baby had been patient long enough. She flew at the sparrows and chased them away. Happily then Baby Robin waded in and took a nice, long, splashy bath.

## JUST FOR FUN

"Mommy, can I go into the water?"

"Oh, no honey, it's too deep."

"But Daddy is out there in the water."

"Yes, but he's big, dear, and he's insured."

\* \* \*

A customer approached a record salesman at Music City and asked for "The Ballad of Betty Crocker." Straightfaced, the salesman said, "Sorry, madam, we don't have any of them. They've been selling like hotcakes." — Leo Guild, Hollywood Reporter.

A high-school teacher has just given us a note from one of his pupils that indicates how far we've come since the days when getting to and from school was a simple pedestrian matter. "Dear Sir," the note reads, "I could not submit this homework yesterday because I could not find a parking space, so I went right back home." — New Yorker.

## A WISH

The world is such a big place  
With lands and oceans blue,  
I cannot see it all I know,  
I'd like to, wouldn't you?

I'd like to visit girls and boys  
Who live in other lands,  
We may speak a different language  
But each one understands

A smile of friendly greeting  
Which all of us can give,  
I think it would be fine to know  
How all the children live.—A.E.W.





### GUILD COMPLETES FOURTH STUDY

The Wesleyan Service Guild of the Sylvan Hills Methodist Church completed its fourth study June 1.

The four sessions for the study "Man and God in the City" by Kenneth Miller, were as follows:

Session I: Choral reading "Why People Go to the City". Mrs. Paul Stuart, '55-'56 president of First Christian North Little Rock Women's Fellowship; 1st vice-president of the State Council of Church women; Business Women's chairman of the Little Rock Council of Church Women. Mrs. Stuart stressed the work that can be done in the city by the council and urged the cooperation of the Guild. One of the members, Miss Fentem Utley, was appointed on the organizational board for business women, and two delegates for the meeting were elected.

Session II: Speaker: Mrs. Ewing Wayland, '54-'55 First Methodist Church, Little Rock WSCS president; 2nd vice-president of Little Rock First Methodist Church WSCS for '55-'56; editor of WSCS page for The Arkansas Methodist; second vice-president of the State Council of Church Women; Chairman of the program for the October study on "Man and God in the City" for the Little Rock Council of Church Women. Mrs. Wayland used as a basis for her study 14 large posters made by Mrs. Robert Isaacson, Winfield Methodist Church, for the October Council study.

Session III: Sacrificial Dinner at the Church picnic area, 7c per plate. The meal consisted of baked beans, cole slaw, crackers, and Kool-aid. Place mats, napkins, and decorations on the theme "The City" were used. Mrs. J. R. Tudor, chairman of decorations, led a pre-dinner study using the Bible verses on the napkins and having the members "build a city glorious" with place card doilies. The speaker was Mrs. Alma Hall, Pulaski County Juvenile Court Referee. For closing worship in the Church, the members in a dedication prayer left a service project offering of \$12.00 at the altar to be used for clothing items needed for the Children's Ward at University Hospital.

Session IV: Churchwide family picnic. Program: Worship by MYF members giving choral reading on "Why People Go to the City". An hour sound film on "The Quiet One", a story of a teen age city boy and his social, moral, and family problems and how he was helped by wise counseling in a boy's home. Miss Fentem Utley, WSG member, local '55-'56 Chairman of Commission on Education, and member of the State Board of Health, was in charge of the film.

Tour of service projects: On Sunday, May 15, 2:30 p.m. the members of the WSG, and Mrs. Dudley Harrell, WSCS member, made the following tour of service projects to see the actual need:

- (1) Behind the seawall in North Little Rock on bank of the Arkansas River.
- (2) North Little Rock Salvation Army, c/o Lt. Wortham and his wife.
- (3) Children's Ward at University

### NEWS IN BRIEF

The Woman's Society of the Farm Hill Church has received Jurisdiction Recognition for their recent study on "Jesus' Teachings Concerning Women," as taught by Mrs. Clayton Clampit, with sixteen members enrolled and an average attendance of 90%. Mrs. Monroe Werner prepared inspiring worship centers.

New officers for the society are: Mrs. Zeke Couch, president; Mrs. Herald Graddy, vice-president and spiritual life; Mrs. H. T. Graddy, secretary-treasurer — Mrs. H. T. Graddy.

Officers of the three units of Wesleyan Service Guild, Mangum Memorial, Shreveport, were installed May 23 at the morning worship service by Rev. Ira W. Flowers, pastor. New officers are: Unit I, president, Mrs. Geraldine McDonald; vice-president, Mrs. Louise Maxwell; secretary, Mrs. Gertrude Taylor; treasurer, Mrs. Orpha Armbrust. Unit II: president, Mrs. Lily Carter; vice-president, Mrs. Willie Mae Blake; secretary, Mrs. Lillie Shipp; treasurer, Mrs. Nora Lee Smith. Unit III: president, Miss Mary Elizabeth Davis; vice-president, Miss Beverly Ann Pratt; secretary, Mrs. F. E. Ricard; treasurer, Mrs. William Smith.

The Woman's Society of Christian Service of the First Methodist Church, Monroe, entertained at a tea May 24 honoring new members at the parsonage. Greeting the guests were Mrs. W. M. Washburn, Mrs. C. P. Gray, Jr., and Mrs. Fred Huehnfeld, Jr. In the music room the receiving line was formed by Mrs. E. N. Jackson, Mrs. George W. Pomeroy, Mrs. J. T. Harris and Mrs. Corbin Turpin. Background music was provided by Mrs. P. A. Poag and Miss Cora Lee Heard. Flowers were arranged by Mrs. Dan Dennett, Mrs. C. C. Lucky, and Mrs. C. E. McKenzie.

Alternating at the two cutglass punchbowls were Miss Ola Mae Pennington, Mrs. R. R. Spengelhalter, Mrs. Agnes Miller and Mrs. Ethel Marony. Assisting were: Mrs. Robert Wiseman, Mrs. H. L. Stansell, Mrs. Don Spargo, Mrs. Sam Orchard, Mrs. G. E. Boggs, and Mrs. McKenzie. Mrs. A. S. Tidwell served as general chairman. More than 200 guests called to honor the 24 new members.

### Installation of officers of the

Hospital, c/o Dr. Katherine Dodd.  
(4) Little Rock Negro Salvation Army, c/o Lt. Norma Roberts.

On Sunday, June 5, at 2 p.m. the group visited the Industrial Home for Girls at Alexander, Ark. The WSG conducted a worship program and furnished recreation and refreshments for the girls.

The planning committee for the study on the "City" was: Mrs. A. H. Hosp, '55-'56 Missionary Education Chairman; Mrs. Frank Thacker Jr. '55-'56 WSG president; Mrs. Harold Lawrence, WSG Finance chairman, Mrs. Nolen Minton, '54-'55 chairman of Missionary Education.

Mrs. Frank Thacker Sr. is '55-'56 WSCS President. Rev. Luther Wilson is pastor.

Woman's Society of Christian Service, St. Bernard Methodist Church, Chalmette, was held June 7, with Mrs. Lorraine Ewton, Past President of John Wesley Methodist W.S.C.S. presiding.

The following women were installed to office for the coming conference year: Mrs. Willard Colburn, President; Mrs. Carl Geiger, Vice President; Mrs. John Durham, Recording Secretary; Mrs. D. B. Quillin, Promotion Secretary; Mrs. G. W. Bass, Treasurer.

This organization had 30 women actively working in the program of the Methodist Church at the beginning of the conference year in 1954, and today have increased to 46 members.

### WOMEN IN THE CHURCH

By Mary Fowler

Dr. Evelyn A. Adams, physician and surgeon, in charge of Nkol Mvolan Hospital in the interior, sleeping sickness area of French Cameroun, makes monthly clinic trips to villages where hundreds of patients gather to wait for her. During one recent month, Dr. Adams and her assistants saw 1,200 patients in five days. Many of these sick people had made the rounds of native medicine men to no avail. After one clinic trip, 30 patients followed the doctor back to the hospital. Some came for operations such as hernias, goiters, abdominal tumors, or cataracts; others for diagnostic procedures. Dr. Adams often has to use methods not common in America. Her operating room is situated so that relatives, friends and the curious can see with their own eyes that the doctor is really removing a tumor, and that it wasn't an evil spirit after all that was causing the swelling in the body. The tumors are taken from the operating room, are exclaimed over by the bystanders, and then buried in the forest by a relative — after the crowd has praised

the doctor.

"It is difficult for anyone to be objective in such an atmosphere of fear; everybody is divided through fear," says Miss Janet Lacy, of London, Eng., upon her return there from a visit to Kenya, Africa, on behalf of the relief program of the British Council of Churches. "Some Africans see Mau Mau as the only way to achieve national independence; others are strictly loyal but are devoted to their own people. . . The Kikuyu is a deeply religious person and a large number had moved from paganism to Christianity. Those who abandoned a religious faith for Mau Mau and have now abandoned Mau Mau, feel a terrible vacuum and undoubtedly something must be done to fill that void. Thousands are returning to the Christian religion or seeking for another faith. There were 10 per cent who were martyred whether by death or torture because they refused to take the oaths.

### FINANCIAL REPORT—LITTLE ROCK CONFERENCE

#### W. S. C. S.—1954-1955

Balance May 18th, 1954.....	\$ 13,518.42
RECEIPTS:	
Credit on Pledge:	
W.S.C.S. ....	\$72,769.01
W.S.G. ....	10,220.13
Total Credit on Pledge .....	\$82,989.14
Special Memberships	
included in above:	
W.S.C.S. ....	\$5,589.00
W.S.G. ....	916.00
Treasure Chest offerings	
in above total:	
W.S.C.S. ....	\$4,457.68
W.S.G. ....	425.61
Youth Fund .....	2,688.60
Children's Service Fd. ....	179.42
Total on Appropriations.....	\$ 85,857.16
Cash for Supplies:	
W.S.C.S. ....	4,117.40
W.S.G. ....	869.25
Supplementary W.S.C.S.	
& W.S.G. ....	51.02
Cultivation Funds,	
W.S.C.S. & W.S.G. ....	2,787.39
Week of Prayer,	
W.S.C.S. and W.S.G. ....	3,922.86
Student Loan,	
W.S.C.S. & W.S.G. ....	256.10
E.T.W. ....	
W.S.C.S. & W.S.G. ....	1,180.35
Narcotic Education.....	781.20
Other Receipts .....	93.05
Total Receipts W.S.C.S. ....	\$ 87,917.38
Total Receipts W.S.G. ....	12,003.40
Total Receipts from Districts	\$ 99,920.78
OTHER RECEIPTS:	
Rural Work .....	1,450.66
Offerings .....	534.31
Taylor Endowment	
Fund .....	270.00
Refunds .....	466.38
Miscellaneous .....	16.95
TOTAL RECEIPTS .....	\$102,709.58

Add Balance—	
total accounted for .....	\$116,223.00
C.S.R. & L.C.A. reported—	\$50,641.10
DISBURSEMENTS:	
Total Credit Pledge:	
W.S.C.S. ....	\$ 64,384.60
W.S.G. ....	9,300.41
Total Credit on Pledge .....	\$ 74,185.01
Special Memberships included	
in above total:	
W.S.C.S. ....	\$6,235.00
W.S.G. ....	870.00
Youth Fund .....	\$ 2,688.60
Children's Service	
Fund .....	179.42
Total on Appropriations .....	\$ 77,053.03
Week of Prayer .....	3,922.86
Cash for Supplies:	
Foreign .....	2,934.49
Home .....	2,731.01
Supplementary .....	546.02
Division Cultivation	
Fund .....	31.54
Total to Division .....	\$ 87,248.95
OTHER DISBURSEMENTS:	
Administrative &	
Cultivation expense .....	5,375.83
Rural Work .....	1,321.45
E.T.W. Work .....	1,149.49
Narcotic Education .....	750.00
Student Loan Fund .....	256.10
Refund: Cultivation .....	2,787.39
Jurisdiction Cultivation	
Fund .....	441.59
Delegate to United Nations	
Seminar .....	200.00
Delegates to Conference	
on Family Life .....	160.00
TOTAL Disbursements .....	\$ 99,630.65
Balance May 14th, 1955—	\$16,597.15
MRS. C. I. PARSONS,	
Conference Treasurer	



## NEWS AND NOTES ABOUT FACTS AND FOLKS

**REV. CHARLES CASTEEL**, pastor of the Methodist Church of Calico Rock, was guest preacher at the morning service of the Nettleton Methodist Church on Sunday, June 19.

**THE JOHN WESLEY FILM** was shown at the Scotland Methodist Church on Sunday, June 12, at the evening hour. Rev. T. J. Cowan is pastor of the church.

**REV. GEORGE A. TANNER**, associate pastor of Winfield Church, Little Rock, was guest preacher at Gardner Memorial Methodist Church, North Little Rock, on Sunday morning, June 16.

**THE NEW WESTSIDE CHURCH**, Camden, was dedicated on Sunday, May 22, with the pastor, Rev. H. R. Nabors, preaching the sermon of dedication. Dr. Connor Morehead, district superintendent, presided.

**REV. BARRY BAILEY** and his family were given an old-fashioned pounding on June 13 by the congregation of the Methodist Church of Lewisville welcoming them on their return to Lewisville for the third year. The Woman's Society of Christian Service sponsored the party.

**THE WESLEY MEMORIAL METHODIST CHURCH** at Conway has purchased a parsonage, according to announcement by the pastor, Rev. Harold Wilson. The home, located on a 75x150 lot formerly owned by W. H. Conley, was purchased for \$7,280. The parsonage has three bedrooms, hardwood floors and an attic fan.

**MISS PRUDENCIA FABRO**, principal of the Harris Memorial School in Manila, Philippine Islands, has arrived at Scarritt College for Christian Workers at Nashville, Tenn., for six months of study. Miss Fabro is a former Crusade Scholar and a graduate of both the Union Seminary and the University of Manila.

**REV. AND MRS. H. O. BOLIN** were honored with a potluck dinner at the First Methodist Church of Benton on Wednesday evening, June 16. Mrs. N. D. Couch had charge of the devotional meditation. Brother Bolin, who has been pastor at Benton for the past six years, was appointed to Highland Church, Little Rock at the recent session of the Little Rock Conference.

**REV. GEORGE W. MARTIN** was the preacher in evangelistic services held recently at the First Methodist Church of Morrilton. He was graduated at the recent commencement exercises at Perkins School of Theology, Southern Methodist University, Dallas, Texas. Morrilton is Mr. Martin's home town. He was assigned to the new Lakewood Church in the Conway District at the recent session of the North Arkansas Conference.

**DR. AUBREY G. WALTON**, pastor of the First Methodist Church, Little Rock, spoke at a loyalty dinner at the First Methodist Church in Hot Springs on Thursday evening, June 16. The event was the kick-off for the financial campaign which is underway for the expansion program and underwriting of the budget for the new church year. Rev. E. D. Galloway is pastor.

**REV. JOHN L. TUCKER**, new pastor of the Jackson Street Methodist Church, Magnolia, is the speaker this week during the morning devotional period over KVMA at 9:00 a.m., Monday through Friday. Brother Tucker will speak at the meeting of the Methodist Men's Club of the church on Thursday evening, June 23. A potluck fellowship supper will be served. Halmon Wilson is the new president of the club.

**REV. HORACE N. BARKER**, Abingdon, Va., has been elected president of Hiwassee College, a Methodist institution at Madisonville, Tenn. He succeeds the late D. R. Youell. The school is a co-educational junior college with an enrollment of more than 200 students. The Rev. Mr. Barker's election was announced June 3 following a called meeting of the Hiwassee Board of Trustees in Chattanooga, Tenn. He will take office immediately.

**THE GOAL FOR GIVING** campaign conducted at the Mineral Springs Methodist Church exceeded its goal of \$8399.00, according to the pastor, Rev. Woodrow Smith. At a report dinner held on Thursday evening, June 2, solicitors reported \$8445.80 in individual "goals for giving" or \$146.00 more than the goal. To this amount can be added an estimated \$1100.00 which will be received through loose plate collections and other income given through the envelope system during the year, it was announced.

**BISHOP MATTHEW W. CLAIR, JR.**, of Saint Louis was among ten distinguished American leaders upon whom Boston University conferred academic honors at its recent commencement. Bishop Clair received the honorary degree of Doctor of Divinity. Born in Harpers Ferry, W. Va., in 1890, Bishop Clair is the only son of a Methodist bishop also to be elected to the office. His late father, Bishop Matthew W. Clair, Sr., was elected to the episcopacy in 1920; his son in 1952.

**THE AMERICAN BIBLE SOCIETY** recently presented to the Armed Forces a copy of the New Testament, commemorative of the 40,000,000th volume of Holy Scriptures supplied by the Society since 1818 to men and women of our Armed Forces, their allies and civilians in liberated areas. Admiral Arthur W. Radford, chairman of the Joint Chiefs of Staff, accepted the Testament in a ceremony in Washington, D. C., attended by chaplains representing all branches of the U. S. military forces.

**REV. JOHN M. HARRISON**, member of the North Arkansas Conference, retired at the recent conference session after 43 years of active service. Present for the service of retirement on Saturday morning were Mrs. Harrison, Mr. and Mrs. John A. Harrison, of Urbana, Illinois, and Mr. and Mrs. Melvin H. Webster, Jonesboro. Mr. Harrison and Mrs. Webster are the son and daughter of Rev. and Mrs. Harrison. Rev. Mr. Harrison will continue as a supply pastor and was appointed to Carraway.

**BEN B. CONLEY**, Vanderbilt University, has been selected to represent the Methodist Student Movement in the United States at an international student conference in Australia next January. Called a study chalet, the conference is sponsored by the World's Student Christian Federation, which has its headquarters in Geneva, Switzerland. Delegates will attend from Europe, Asia, Africa, Australia and the United States. The conference will open January 10 in New South Wales, near Sydney, and continue into February.

**A MISSIONARY** in Korea sends this human interest story: "Mr. Rhee Chung Gil is a refugee living with his family in a tiny shack. As soon as his artificial leg was made at Amputee Center, Taejon, he returned to help support his family by opening a stall on the side of the street, to sell miscellanies. On Sundays he walked the four miles from his home to the Vocational Training Center to attend services. With a smile he explained that that was where he had learned to believe in the Lord and where he belonged. Mr. Rhee has been introduced to a church near his home and attends it with his family. He declared he could never adequately express his gratitude to the church. He had been a useless, discouraged man but had now regained his self-respect. Because of the leg and hope received at Vocational Training Center, he has taken his place in society and is supporting his family."

**MISS ANNA GIVENS** of Lafayette is one of five young women who was commissioned missionaries of the Methodist Church on Monday, June 20, at DePauw University, Greencastle, Ind. The commissioning service was a part of a national workshop for Methodist missionaries at DePauw June 14 to June 22. The young women were commissioned by Bishop Richard C. Raines of the Indiana Episcopal Area and president of the Division of World Missions, Board of Missions of the Methodist Church. They will serve under the Woman's Division of Christian Service of the Board. Miss Givens, who was

born at Lafayette, will do educational and social welfare work in Japan. From 1950 to 1953, she was a special term Methodist missionary to Japan, serving as a teacher in Kagoshima. For the last two years, Miss Givens has been doing graduate study at Scarritt College and will receive a master of arts degree in religious education there this month.

### METHODIST PROTESTANT HOUR RADIO SERIES ANNOUNCED

For the tenth consecutive year the Methodist Series of the Protestant Hour, a public service religious radio worship program, each Sunday will present outstanding southern ministers and an excellent radio choir. This year these 12 programs will be heard over 300 radio stations on free time over the coast to coast Protestant Hour network.

Dr. W. Cliff Newman, District Superintendent of the Paducah, Kentucky District of the Methodist Church, the first speaker on the 1955 series, will be heard on Sunday June 26th speaking on the subject "If You Only Knew."

Many of the old time favorite Gospel songs and hymns will be heard each Sunday as the Protestant Fellowship Choir presents the medley of Gospel songs just before the sermon.

The Protestant Hour is carried by the following radio stations in Arkansas: Little Rock stations KLRA and KTHS, Magnolia KVMA, Morrilton, KVOM, Paragould KDRS, Siloam Springs KUOA, and Texarkana KOSY.

### MORNING DEVOTIONAL SCHEDULE KARK-TV June 20-24

Monday, June 20—The Reverend Noel Cross—Twenty-Eighth Street Methodist Church.  
Tuesday, June 21—The Reverend W. H. Sanders—Douglasville Methodist Church.  
Wednesday, June 22—Dr. Francis A. Buddin—District Superintendent, Little Rock.  
Thursday, June 23—The Reverend Fred Arnold—Hunter Memorial Methodist Church.  
Friday, June 24—The Reverend Roy Jordan—Des Arc Methodist Church.

### REGARDING MAIL FOR CAMP TANAKO

Mail for campers at Camp Tanako should be addressed to Camp Tanako, Route 1, Hot Springs, Arkansas.

### PRISON RULING CONCERNS JAPAN CHURCHES

The National Christian Council of Japan fears a contemplated new ruling by the Japanese Government will deny free access of Christian ministers to church members and "seekers" within prison walls.

The new ruling, the Council says, would restore a prewar system, whereby full-time chaplains, appointed by the warden, would be the only spiritual counselors of inmates. Those chaplains probably would be mostly Buddhist, it adds.

After the war, the practice of official appointments of chaplains was discontinued, the Council says, and passes were granted to various persons to visit and work with prisoners. Under the new system, about 300 Christian ministers have been engaged in prison evangelism, it adds.

Branches of the Kyodan (the United Church of Christ of Japan) in Tokyo and other cities and the Prison Evangelism Commission of the Kyodan are investigating ways to prevent the anticipated exclusion, the Council says.

### MALAYA PAINTINGS FOR DISPLAY

A collection of about seventy-five beautiful paintings by a Malayan artist is available for display in local churches. These pictures were sent to this country by Dr. Herbert Peterson, of Penang, Malaya, in the hope that they may be sold and the proceeds used to help build a school in Penang. They have been donated by Mr. Abdullah Ariff, the artist. The paintings have been shown in several churches to the delight and profit of many. If you would like to display the lovely pieces of art in your church and offer them for sale you would help a worthy cause and delight your people. Address J. A. Engle, 150 Fifth Ave., New York 11, N. Y.

ARKANSAS METHODIST

I

Saw

A Fish Net



By  
Rev. R. A. Tenter

and helped to pull it to shore. We caught a snake, a turtle, a gar, a shad and an assortment of catfish and perch. What did we do? We killed the snake with a club, turned the turtle loose, broke the gar's neck and threw him to some hogs that were nearby. We considered keeping the shad, but we didn't know how to filet him so we turned him loose. Unless you know how to do that a shad is no good. We took the rest of them home and had a fish fry.

The Bible says: "The kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind". Every one knows that the church has done exactly that. There is the snake-man. Some of them are poisonous but some are not—they are just snaky. There is the turtle-man whose main asset is a hard shell and the disposition to hide behind it when the going gets rough. There is the gar-man (or woman) that uses his long snout to stir up mud, his sharp teeth to hurt his betters, and has a stiff neck that is rather easily broken if you know how to twist it. The shad-man has some good meat in him but it takes an expert to get at it, and the quantity is so small that it is hardly worth the effort. The others are good and are "put into vessels" of the Lord and are taken care of by him.

Now, every one of this catch "of every kind" can be changed into something better. That is why the

## OHIO METHODISTS LEAD DENOMINATION IN GIVING

The Ohio Area of The Methodist Church led the entire denomination in benevolent giving last year.

Dr. E. Harold Mohn of Chicago, head of the Methodist Commission on Promotion and Cultivation, made the report to the Ohio Conference at its annual session.

For the 11-month period ending April 30, 1955, he said, Ohio Methodists contributed a total of \$640,172 for World Service. They also led the 37 areas of the Church in giving \$391,812 for special home and foreign mission projects; \$112,393 for the Council of Bishops Appeal for Korea; and \$35,455 for the Week of Dedication held in February.

## AMERICAN METHODISTS THE "GREAT UNDISTURBED"

Methodist Bishop Hazen G. Werner of Columbus, O., characterized the American people as a "nation beset by the sin of a paralyzing unconcern."

"We in America are the 'great undisturbed,'" he told the annual meeting of the Ohio Methodist Conference.

"Modern man has the genius to make rain but apparently lacks the sense to know when to come in out of it" the bishop said. "We have replaced righteousness with success. The sin of self-sufficiency has overtaken us and we have surrendered our sense of eternal values. The simple fact of our tragedy is that we have everything to live with but so little to live for."

"The Church must proclaim anew that it has a Gospel for this day and that it is adaptive to every need."

net of heaven catches him. And if a goodly number of us don't change our ways the devil is going to have a big fish fry some day.

## GENTILLY CHURCH DEBT FREE

On Sunday morning, June 12, services in a debt-free Gentilly Methodist Church were presided over by District Superintendent Dr. Virgil D. Morris. Dr. Morris reminisced back to the 1930's when he was one of the pastors of the church and even recognized a few of the members of that early congregation present at this service.

Although the present church property is some twenty years old, it was mortgaged in the amount of \$26,000.00 in February 1950 on an expansion program that included remodeling the sanctuary, purchasing an adjoining house for an Educational Building, and paying off a debt on the parsonage. Up to November 1953 some \$12,000.00 had been paid on this principal. The balance of \$14,000.00 has been paid since that time with \$9500.00 of that balance being paid in the twelve months just ended May 31. Thus the original loan of \$26,000.00 taken on a ten-year loan basis, was paid off in five years and three months. When the church undertook to raise \$9,500.00 in one year, it was considered a pipe dream but became a reality when the Progressive Bank of New Orleans was handed a check for the balance in full.

Aside from a monthly payment of a little over \$200.00 that was in-

cluded in the church budget and some individual pledges by church members, most of the \$14,000.00 raised since November 1953 has been largely due to the untiring efforts of a small group of men who call themselves the "Gentilly for Christ" committee. This group kept records, planned phases of their campaign, maintained their own bank account and made many personal contacts during this period. During this time the women's groups in the church also made fine contributions with bazaars, cake sales, etc. So this Sunday morning after a sermon by Dr. Morris on the subject of working with an eye toward the future of the church, leaders of the money raising campaign including John Eagan of the Gentilly for Christ Committee, Mrs. A. J. Bech and Mrs. Lloyd Poissenot representing the women of the church, George Queen, Chairman of the Official Board, Alex Coulange, Superintendent of the Church School and John Reeks, Chairman of the Commission on Finance gathered around the communion rail with the pastor, Rev. Eldred Blakely and Dr. Morris and burned the mortgage papers. The service was concluded with the choir and congregation singing "Thou, Whose Unmeasured Temples Stand."—M. O. Reeks.

## LITTLE ROCK CONFERENCE ASKS WORLD-WIDE PRAYER CHAIN

The Little Rock Methodist Conference, in its annual session, called for a world-wide chain of prayer for peace next year similar to the continuous day-and-night prayer vigil being kept in 1280 American churches of the denomination during 1955.

A 24-hour prayer vigil was kept in a small chapel by preachers and laymen while the conference was in session.

The delegates, representing 360 churches in the southern half of the state invited the North Arkansas Methodist Conference to join them in a state-wide prayer vigil beginning Jan. 1, 1956. If the northern conference agrees, continuous prayers will be offered in one or more churches throughout the state 24 hours each day during the year.

A Board of Evangelism report recommended that individuals participating in the vigils pray for world peace, a deepening of the spiritual life of the Church, and other persons or causes.

## VAN BUREN 1ST CHURCH HAS GOOD YEAR

Van Buren 1st Church is proud of the report our pastor, Rev. Jesse L. Johnson, has made to the Annual Conference of the work of the year just closed.

We have had sixty-two additions to the church. The Sunday School attendance has increased about one third. The attendance in our worship services has increased more than seventy-five percent.

The W. S. C. S. and the Wesleyan Service Guild have a combined membership of 102. The total receipts of the two groups was \$1,200.00. A campaign for a building program is being launched for the building of an educational annex which will cost approximately \$30,000.—Reporter.

## Senate Unit Seeks Stronger Laws Against Obscene Material

New York (RNS) — Sen. Estes Kefauver (D.-Tenn.) said here the Senate Judiciary Committee's subcommittee on juvenile delinquency will seek stronger Federal laws against obscene material.

The Senator's comment was made at the conclusion of a three-day hearing here by the subcommittee, of which he is chairman.

"Pornography is a definite factor in the increasing juvenile delinquency," he said. "We have been derelict in dealing with the pornography business at all levels of government, especially the Federal level."

"The subcommittee will seek to see to it that the Federal government does its part. We hope other levels will do theirs. Public interest is the surest way of eliminating this evil."

Definite recommendations his group will make, Senator Kefauver said, are that:

1. Postal regulations be stiffened in respect to pornographic material.
2. It be made a Federal offense "knowingly to transport" obscene matter across state lines or import it for sale or distribution. (Present laws merely ban such material from the mails and prohibit its interstate transportation on common carriers.)
3. Confiscation, in cases of porno-

## GRAHAM INVITED TO CONDUCT NEW YORK CRUSADE

Evangelist Billy Graham, now on a European tour, may hold a full-scale crusade in New York City next year.

The board of directors of the Protestant Council of the City of New York has voted to invite Dr. Graham to conduct a campaign during the latter part of September 1956, possibly in Madison Square Garden. The invitation was sent to him in Europe.

Last March, Dr. Graham packed the Garden, which seats 20,000 persons, for his first major appearance in the city. The directors also authorized the appointment of a committee to arrange for the evangelist's campaign.

In announcing the invitation, the board said that reports on Dr. Graham's meetings overseas "indicate that his message benefits all ages and that persons of varied interests respond to his appeal for right living."

## CONGRESS GETS 'MODEL' LEGISLATION TO CURB JUVENILE DELINQUENCY

Six bills to curb juvenile delinquency in the District of Columbia and serve as a model for the rest of the country were introduced in the Senate. The sponsors are Chairman Estes Kefauver (D.-Tenn.), and other members of the Senate Committee investigating juvenile delinquency.

Congress enacts all legislation for Washington, which has no elected municipal government of its own.

The proposed local ordinances would:

1. Allow police to confiscate equipment used to distribute, sell or exhibit indecent literature and films.
2. Provide for the appointment of Juvenile Court referees to conduct investigations and hearings and make recommendations to the judge. This would relieve the judge of the burden of holding hearings on 15 to 20 cases a day.
3. Allow the District of Columbia to participate in the reciprocal agreements being developed by a number of states for prompt extradition of runaway fathers who are charged with non-support.
4. Make it mandatory for Juvenile Court to give the district attorney and police chief an opportunity to present reasons for transfer of juvenile cases to adult courts.
5. Permit the Board of Public Welfare to petition Juvenile Court to treat certain "emotionally mature" juveniles like adults.
6. Clarify the responsibility of the Juvenile Court's director of social work and make that officer directly responsible to the judge.

The Kefauver Committee praised Washington's Juvenile Court for reducing the backlog of cases on its calendar so that defendants no longer have to wait up to six months for a hearing.

graphic matter, be extended to automobiles and other vehicles in which it has been transported and cameras and other equipment with which it is reproduced.

4. The personnel and funds of the Customs Service be increased to permit adequate checking of pornographic material coming into this country from abroad.

# METHODIST YOUTH

## LOUISIANA METHODIST YOUTH FELLOWSHIP CONFERENCE

On June 6-10, the first annual five-day conference of the Louisiana Methodist Youth Fellowship was held at Centenary College, with 153 young people representing 120 local churches from every district in the conference in attendance. Included in the schedule were business sessions, project promotion, special speakers, interest and discussion groups, worship, and entertainment.

During the numerous committee meetings and business sessions of the conference, the young people turned out a momentous amount of planning for the ensuing conference year. Because 352 out of the 462 Methodist churches in the conference have memberships under 250, special emphasis for the coming year was placed on "small" church MYF's. The special emphasis committee report called for the incorporation of a "big brother" system, whereby stronger MYF's should adopt weaker MYF organizations in an effort to strengthen their programs. The report suggested that in charges in which there is more than one local church, charge-wide MYF's should be formed, meeting periodically to form a larger fellowship and plan more effective programs. The committee report concluded by calling every active MYF member in the conference to take the personal responsibility of volunteering his services at any time they may be needed by any MYF, "taking Christ as his Guide."

Other plans for the year call for a conference-wide Christian Witness Mission to be held in Lafayette, in August, and establishing February as Youth Evangelistic Month, at which time each church will have its local Christian Witness Mission.

The theme of the Fall Action Project is TOWARD CHRISTIAN WORLD COMMUNITY. The report of the Fall Action District Committee calls for workshops to be held in every sub-district in the conference sometime in late August, September, and early October, which will be developed around the theme. These workshops should provide the youth of the sub-district an opportunity to feel a part of the wider fellowship beyond the local church.

On November 25-27, a fellowship team training conference is planned. This will be an exclusive conference, giving extensive training to those participating on fellowship teams, with eight people in each district in attendance.

During the latter part of September, MYFund Week will be observed, at which time extensive

publicity and promotion of the MYFund will be carried on.

A resolution commending the work of the Board of Temperance in its "untiring efforts" to help meet the problem of juvenile delinquency through its annual essay contest was passed by the conference session. In another resolution the youth pledged themselves to do "everything in their power to emphasize the youth programs in the local church, making them more effective in reaching the unchurched youth in every community in an effort to 'stifle this problem of juvenile delinquency.'" Also passed was a resolution endorsing the action of the Louisiana Conference of the Methodist Church in granting Colonel Grevenberg a "citation of merit" for the excellent work of his department.

Dean of this year's conference was Rev. Roy E. Mouser, pastor of Cedar Grove Methodist Church in Shreveport. Recreation leader was Rev. James C. Skinner, associate pastor of the First Methodist Church in Alexandria. Speakers included Dr. William Trice, pastor of the University Church in Baton Rouge; Rev. Douglas McGuire, pastor of the Park Avenue Church in Shreveport; Dr. D. L. Dykes, pastor of the First Methodist Church in Shreveport; Dr. Bentley Sloane, executive secretary of the Louisiana Board of Education; and Miss Jane Smith, of Bunkie, essay winner of the Board of Temperance essay contest.

Highlighting this year's conference was the election of the Louisiana MYF officers for the coming year. For the first time since the incorporation of the Louisiana Methodist Youth Fellowship, as such, the young people re-elected their president. Delton Pickering of Centenary College was re-elected president in an inspiring session in the beautiful Brown Memorial Chapel, at which time ballots were filled in and left at the altar. Other officers included: Don Seeling, Alexandria, Vice President; Gwen John, Monroe, secretary; Suzonne Lindsey, Bernice, also re-elected treasurer. District representatives to the conference Council include: Rosemary Cannon, Jena, Alexandria District; Marcella Flynt, First Methodist, Baton Rouge District; Jay Koonce, Sulphur, Lake Charles District; G. B. Watson, West Monroe, Monroe District; Sally Murry, Parker Memorial, New Orleans District; Peggy Boozer, Springhill, Ruston District; and Linda Fisher, Broadmoor, Shreveport District.—Delton Pickering.

### HIGH SCHOOL GRADUATES HONORED

The graduates of Fort Necessity High School who belong to the Beouf Prairie Methodist Youth Fellowship were given a chicken supper by the other members and their sponsors, Mr. and Mrs. Kenneth Mason.

The honorees were: Jo Ann Fluitt, Shirley Moore, Ruth Wooldridge, Bobby Gordy, Charlie Burns Moore, Roy Prickett and Bonner Wiggers.

The church is proud of these young people. In a class of thirteen eight were honor students. The seven listed above were from these eight. Ruth Wooldridge and Charlie Burns Moore each received the American Legion award. Miss Wooldridge was also valedictorian. In the local MYF Mr. Burns was president and Miss Wooldridge was worship leader. In the Sadie Mecom Sub-District they were president and treasurer respectively.—Reporter.

## AT LITTLE ROCK CONFERENCE YOUTH RALLY



Left to right, Dr. D. L. Dykes, Jr., pastor of the First Methodist Church, Shreveport, speaker at the Youth Rally at the Little Rock Conference in session at Arkadelphia, June 8-12; Mrs. Frances McLean, Malvern, acting Conference Youth Director, and Bishop Paul E. Martin, who installed the Conference officers.

The new officers are: President,

George Hollenbeck; vice-president, Joe White; secretary, Nellie Childs; treasurer, Mrs. Dewey Derrick; publicity, Betty Sue Blossom. Committee chairmen are: Christian Faith, Mark Hawkins; Christian Witness, Carmen Fuller; Christian Outreach, Ruth Stone; Christian Citizenship, John Walker, and Christian Fellowship, Diana Dale.

### SIXTY-TWO FROM LOUISIANA TO ATTEND NATIONAL CONVOCAION

Fifty-one young people and eleven adults have registered from the Louisiana Conference for the National Convocation of Methodist Youth, to be held in Lafayette, Indiana, August 22-26. This number is eleven more than the quota allowed for Louisiana, and the Executive Secretary, Dr. Bentley Sloane, has requested an additional number from the Youth Convocation office.

Some of the delegations will go by automobile; however, most of them will go by train from the various points in Louisiana; and meeting in Little Rock, they will join other delegations on a special train. Complete information as to points of departure and railroad fares will be given at a later date to all delegates who have registered.

Others who are interested in attending the Convocation should write to the Methodist Board of Education Office, P. O. Box 4156, Shreveport.

The following persons have registered from Louisiana Conference to date:

Baton Rouge—Rev. Don Barnes, Mrs. Don Barnes, Marcella Flynt, Benny Hudnall, Donna Leet, Harry Ogden Mills, Jr.  
Haynesville—Troy Browning, Charles Midyett.  
Houma—James Chauvin, Shirley Marcel.  
Jena—Rosemary Cannon, Glenda Herrington, Mrs. F. R. Holt, Marlene Taylor.  
Lafayette—Jimmy Conley, Ann Love.  
Lake Charles—Elsa Ann Emmerich, Warren Livingston.  
Lake Providence—Janice Johnson, Mrs. F. M. Terral, Gary Walters.  
Logansport—Harold Price.  
Mansfield—Miss Alzire Duff, Ann McLaurin, Patsy Miller, Sallie Nabors.  
Monroe—Gwen John, Billie Sue Swanson.  
New Orleans—Ouida Fae Morris, Rev. George W. Pool, III, Billy Serex, Howard Stanley, Elsie Stumpf.  
Oakdale—Perry Daughtery, Miss Eloise Mounger, Mary Nan Stanley.  
Opelousas—John Dezauche, III.  
Pine Grove—Barbara Jean Meades.  
Ruston—Freddie Nelson, Lane Janice Wells.  
Schriever—Gwen Antill.  
Shreveport—Jean Alice Flowers, Mary Anita Huggins, Peggy Jo Ice, Jim McCullough, Dona Mikeska, Sue Owen, Mary Ann Poindexter, Linda Rosette, Mary Wright.  
Sicily Island—Mrs. Oliphint.

### WITH THE SUB-DISTRICTS

#### Central

The Central Sub-District met on June 13 at the Marshall Methodist Church. Sally Seeger, vice-president, presided at the business session.

A report was given on the Sub-District camp by those in attendance.

Newly elected officers are: President, Larry Smiley, Leslie; vice-president, Sally Seeger, Leslie; secretary, Mary Smith, Clinton; treasurer, Dick French, Damascus; publicity chairman, Mary Lou Hatchett, Leslie.

Refreshments were served in the recreation room.—Mary Lou Hatchett.

#### Margaret Marshall

At the June 9 meeting of the Margaret Marshall Sub-District Mrs. Loretta Norton, advisor, was the honor guest on a "This is Your Life" program. Mrs. Norton was called to the rostrum by Marlene Greer acting as master of ceremonies, and was surprised to hear a history of her life which ended with a tribute for her unselfish devotion to the church and MYF work both at Shorewood Hills Church and the entire Sub-District. Patsy Henderson, speaking for the group, presented Mrs. Norton a white plastic hatbox.

The 59 young people present, representing five churches, voted to attend a retreat at Camp Tanako on July 7-8.

Robert Whitaker, Beverly Efrid and Suzanne Evans from Butterfield Church led an inspiring devotional service.

Ann Watson from Shorewood Hills Church led in games and group singing. The Shorewood Hills group served refreshments.—Dorothy Kimzey.

Springhill—Peggy Boozer, Linda Jones.  
Sulphur—Cecil Benoit, Mary Lou Casson, Marylyn Ruth Roberts, Jay Koonce.  
St. Joseph—Rev. A. M. Baker.  
Thibodaux—Rev. Robert Miller.  
West Monroe—Betty Jean Craig, Elmer Fant, Milton Spiller.

### ARKANSAS METHODIST



## FROM BOBBY WILDGOOSE TO CLEVELAND

(Continued from page 3)

following grades: "The Infant," from 2 to 7 years old; "The Ignorant," those from 7 to 15 unable to read well; "The Instructed," those from 7 to 15 who can read; "The Adult," those over 15. The writer calls this classification "natural" as compared to the usual "artificial" separation of the sexes.

Preceding action on uniformity of Sunday school lessons, there was a meeting of all lesson writers and publishers in New York, on August 8, 1871, with 29 publishers and writers on hand. To them, uniform lessons meant the sacrifice of copyright, plates already prepared, and popular schemes of study, aggregating in value many thousands of dollars. However, they appointed a committee which selected lessons for 1872 made up of outlines from different plans, and the first tentative international course came into being. It is of interest to note that the International Sunday School Lessons studied today by millions of people and syndicated in more than 1100 newspapers follow, with modifications, but in direct uninterrupted sequence, this lesson series of 1872.

The Sunday school had been (1) a "ragged school" with paid teachers, (2) a "ragged school" with unpaid teachers, (3) a church agency to teach neglected children of those outside the church, (4) a church agency to teach both church and outside children, (5) a church agency to teach both adults and young people.

The fifth convention in 1872 drew from 28 states and laid the foundations for the establishment of the International Sunday School Association. Uniform curriculum lessons were adopted for the first time. A graded curriculum, for different ages, was adopted in 1908.

Sunday schools expanded in the West by means of the chapel car. When an outdoor Minnesota Sunday school faced the winter without a building, the superintendent wrote the railroad. The answer came: "We shall be very glad to sidetrack the rear passenger coach of our Saturday night express on its way to Sioux City. You can have your Sunday school in it and our Monday morning express will return the car to St. Paul."

From this experience developed the chapel car, with living quarters and a chapel complete with organ. The chapel cars were carried without charge by railroads throughout the West. They stopped every day for meetings in small towns and from their use many new Sunday schools sprang up.

Sunday school convention—international, national, state and county—multiplied under the wave of enthusiasm which upheld and inspired the Sunday school movement. A woman delegate in the Sunday School Convention of 1884, attending a convention for the first time, was a discouraged Sunday school teacher from a little country church. Caught up in enthusiasm, she gave this testimony: "When I came to this convention, I thought that the Sunday school was a-getting dead, but now I don't think it's a-getting dead very fast."

By 1890 there was a new appreciation of the value and power of home visitation, and teachers were urged to get acquainted with the children in their classes. Mabel Hall of Illinois, a leader in this movement, not only urged visitation

in homes but, shocking as the implication must seem to us in 1955, she urged teachers to visit little children in their places of business.

At the great 11th International Convention in Toronto, Ont., in 1905, there were in the 11 Sunday school districts of North America 154,593 Sunday schools with 12,167,127 scholars and 1,552,473 teachers and officers. Continued support of laymen was shown by the officers that year. President of the International Sunday School Association was Hon. Mr. Justice J. J. MacLaren, Justice of the Ontario Court of Appeals. Vice president of the International Association and president of the Pennsylvania State Association was the noted merchant, John Wanamaker of Philadelphia. Chairman of the Pennsylvania State Committee was H. J. Heinz of Pittsburgh, Pa., famous food merchant. At Toronto he pledged the support for three years of a field worker for Japan. Edward K. Warren of Three Oaks, Mich., made a similar pledge to cover the salary for three years of a field superintendent for Negroes.

For many decades Sunday school emphasis was placed on memorization, and the number of Bible verses memorized sounds almost incredible to our ears today. A New York Sunday school reported "18,359 Bible verses recited in one school during the past year."

Many verses, of course, were misunderstood. When asked to write out the verse, "Take ye heed, watch and pray," a junior girl wrote, "Tee hee hee, watch and pray." A boy wrote the text, "Many are called but few are frozen," and a girl, "There is a green hill far away, without a city hall."

The twentieth century moved in the direction of stronger organization and greater cooperation. The International Sunday School Association was organized in 1905, with a congressional charter granted in 1907. Meanwhile, the denominations had for many years been organizing their Sunday school work under boards of education, beginning with the Methodist Episcopal in 1827. The Lutherans followed in 1830, the Congregationalists in 1832, and the Baptists around 1840.

The conviction grew that it was the responsibility of the churches to provide an adequate program of religious education for their constituency. Moreover, it was in the denominations and their local churches that the Sunday school came into actual teaching contact with children, young people, and

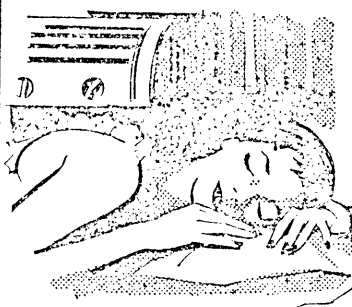
adults. The International Sunday School Association, while thoroughly cooperative on an interdenominational basis, was wholly independent of church control. With the intensification of the sense of church responsibility, the Sunday School Council of Evangelical Denominations was organized in 1910. It was a cooperation of denominations.

The work of the two associations, particularly in the matter of Sunday school lessons, naturally paralleled one another, and in 1922 they merged to form the International Sunday School Council of Religious Education. This later became the International Council of Religious

Education.

In 1950, at Cleveland, in the same auditorium where the Sunday School Convention will be held in July, twelve large interdenominational organizations merged to form the National Council of Churches. In this merger, the International Council of Religious Education became the Commission on General Christian Education. The Missionary Education Movement became the Joint Commission on Missionary Education. These, together with the Commission on Higher Education, now form the Division of Christian Education of the National Council of the Churches of Christ in the U.S.A.

## Summer is cooler when you live electrically



1

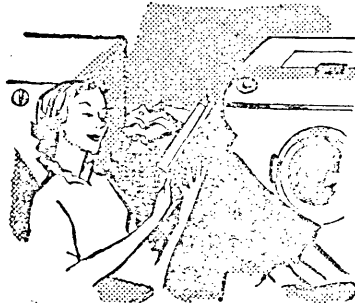
sleep cool

with modern  
air conditioning

2

keep cool

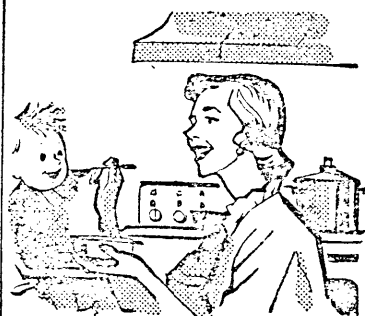
—your automatic  
electric washer and  
dryer do the hot work



3

cook cool

—your automatic  
electric range cooks  
dinner while you're out



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# The Sunday School Lesson

REV. H. O. BOLIN

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



## LESSON FOR JULY 3, 1955 SIGNS OF NATIONAL DECAY

READ THE ENTIRE LESSON FROM YOUR BIBLE:  
Jeremiah 22:1-9, 24-25; I Kings 23:31-24:7.

MEMORY SELECTION: Woe to him who builds his house by unrighteousness, and his upper rooms by injustice; who makes his neighbor serve him for nothing, and does not give him his wages. (Jeremiah 22:13)

We are beginning a new unit today—Unit VII: "A Nation's Decline and Downfall". A study of this unit should be very helpful to us. We should note carefully the things that led to the downfall of Judah, and should compare conditions that existed in that nation at that time with present-day conditions in our own nation. One of the biggest questions we can raise is "Are there forces at work in our country that if continued might well lead to its destruction?" A study of this unit should help us answer this question.

### A Look At The Scriptures

Let us note first the passage from I Kings 23:31-24:7. This is not a part of the printed text, but it will give us the scriptural background of the lesson.

The good King Josiah had passed away. He was followed as king of Judah by his son Eliakim. The people did not like this man and they put his brother, Jehoahaz, on the throne. This enraged Eliakim, and he appealed to Necho, king or Pharaoh of Egypt, for help. Necho used deception to solve the problem; he invited Jehoahaz to pay him a visit at Riblah. When the king was in his power he put him in chains and imprisoned him in Egypt. He then placed Eliakim back on the throne of Judah and changed his name to Jehoiakim. He also made him a vassal ruler under Egypt, and forced him and his country to pay tribute.

Jehoiakim's admiration for Egypt and for King Necho was boundless. He tried to ape all his customs and copy all his splendor. He taxed his people heavily to erect a palace in Jerusalem like that of Necho's in Egypt. He carried this out in the face of the fact that his people were on the brink of starvation. This, of course, added to his unpopularity. He permitted Necho to enslave his people, by forcing them to work in forced-labor camps.

Then there came about one of the decisive battles of history. Nebuchadnezzar of Babylon came against Necho of Egypt. The Babylonians won the victory and Nebuchadnezzar became the greatest ruler of that age. Judah then became a vassal of Babylon. At first, Nebuchadnezzar put King Jehoiakim in chains, but later relented and placed him back on the throne as a vassal ruler. He then returned to Babylon. Babylon was quite a distance from Judah and Egypt was close by. The King of Egypt persuaded Jehoiakim to rebel against Nebuchadnezzar. This brings us to the printed text of our lesson.

God inspired Jeremiah to warn the king against the thing he was about to do. He also insisted that he "Execute judgement and righteousness, and deliver the spoiled out of

the hand of the oppressor: and do no wrong." The Prophet went on to insist that if the King would obey God's word much good would come to him and his house: "For if you indeed obey this word, then there shall enter the gates of this house kings who sit on the throne of David, riding in chariots and on horses, they, and their servants, and their people." Then, he issued a warning as to what would happen if the King refused to obey the word of God: "But if you will not heed these words, I swear by myself, says the Lord, that this house shall become a desolation."

Jehoiakim knew that he was in a crisis period. He called a meeting of the leading men of the country, in Jerusalem. Some of these men had heard the prophecies of Jeremiah concerning the plight of the nation. They insisted that these prophecies be read before the assembly. These writings were brought in, but before they were read Jeremiah and his scribe, Baruch, were hidden away. When the King heard these prophecies he went into a rage, took his knife and cut the word of God to pieces, and burned it in the fire. He then sent officers to arrest Jeremiah and Baruch but they could not be found.

The prophecy of Jeremiah goes on to tell what will happen to Judah and its capital, Jerusalem, if the King and the people refuse to obey the word of God. This nation and city will become a symbol of destruction to all other nations in all ages of the world: "And many nations shall pass by this city, and they shall say every man to his neighbor, Wherefore hath the Lord done thus to this great city? Then they shall answer, Because they have forsaken the covenant of the Lord their God, and worshipped other gods, and served them."

Both men and nations reap what they sow. There is a strong element of judgment in the Personality of God, just as same as there is love. He not only is a loving heavenly Father, he is also a righteous Judge. As the Bible tells us, "The Judge of all the earth must do right". There is a statement that is as true as life itself, "If the guilty goes unpunished, the judge is condemned." As a loving heavenly Father it breaks God's heart to either administer punishment to those whom he loves or permit his broken laws to administer such punishment, but as a Judge he cannot hold back at this point. We find him declaring through the prophet: "As I live, says the Lord, though Coniah the son of Jehoiakim, king of Judah, were the signet ring on my right hand, yet I would tear you off and give you into the hand of those who seek your life, into the hand of those of whom you are afraid, even into the hand of Nebuchadnezzar king of

Babylon and into the hand of the Chaldeans. I will hurl you and the mother who bore you into another country, where you were not born, and there you will die."

The above prophecy came true even to the last detail. Jehoiakim was killed because of his disobedience. Coniah, or as he was renamed by Nebuchadnezzar, Jehoiachin, was permitted to occupy the throne of his father. His reign, however, was very brief—three months and ten days. He continued the rebellion, which was begun by his father, against Babylon, and we read this statement concerning what happened to him and his nation: "The boy king and his queen mother, and the court went out to Nebuchadnezzar, and gave themselves into his power. A general transference to Babylon followed. The king and his family, and court, seven thousand officers and leading soldiers, one thousand skilled workmen, the flower of the army, the best of the nobility, the wealth, the treasures of the capital, all were carried away." This was a sad day for Judah. A few months later her complete and final downfall followed.

### Why Judah Fell

We do not have to seek far for the causes of the destruction of this nation. "Righteousness exalts a nation but sin is a reproach to any people", and Judah had turned from the paths of righteousness into those of sin. Jehoiakim turned away from the spiritual values of life—justice, mercy, honesty, truth, and love. He thought only of aping the splendor of Egypt. He ground the faces off which to erect a palace comparable to that of king Necho of Egypt. He became a vassal of Necho and permitted him to make slaves of his people as he put them in forced-labor camps. He had no care whatever of rendering justice to the poor and the down-trodden. He thought only in material terms, and lived wholly for the things he could see and touch and handle.

The sins of this wicked king were vile indeed, but he added one other to them which was greatest of all; he lost all respect for the word of God. The prophecies of Jeremiah were already coming true. In fact enough of the predictions of this prophet had already taken place to prove to this foolish and wicked king that he was dealing with nothing less than the direct word of God. What did he do about it? He disregarded it, but he did not stop there, he actually cut it to pieces with his knife and burned it in the fire. He thus defied and insulted God himself. He was silly enough to think that if he destroyed these prophecies he could keep them from coming to pass.

### Trends in Our Nation

One does not have to be a philosopher to realize that as a nation we have gone off at the deep end in the matter of materialism. The greatest problems we face today have their roots in this trend. Take for example the corruption in politics. Why do people sell out? Why do they sell their own souls and this nation? This solution to this problem may be hard, but the answer is easy—they do it for money and what money can buy, and the prestige that it gives. That is why people seek to get into high places and then sell their influence.

Another example is our liquor traffic. No one would be silly enough to argue that this traffic is a good thing for this nation. Since it is not, why would any decent

person want to fool with it? Again, the answer is easy — money and what it can buy. Materialism is slowly but surely damning this nation as it wrecks the lives and damns the souls of literally hundreds of thousands of our citizens. To try to excuse one's self by arguing that a thing is licensed by the government is foolish. That by no means makes a thing right in the sight of God. This same government used to license prostitution, but that did not prevent adultery from being a sin in the sight of God. Gambling is also another evil that has its roots in this materialistic trend. The same is true with the peddling of narcotics and the white slavery evil. The love of money and what it can buy is back of all of these evils.

The church, above all other institutions, should be the one force that stands as a bulwark against these sins. But what is it doing about them? In many cases the church is standing firm, but in others it is following the trend. Not too long ago the writer heard this statement made: "No church member, even though he may be on the official board, has a right to help direct the affairs of the church unless he pays at least a hundred dollars to the budget." My friends, that statement is not only non-Christian it is actually anti-Christian. Compare it to what Christ had to say along that line. We recall what he had to say about the widow who gave the two mites, which is less than one penny of our money. He declared that she gave more than all the others. They out of the abundance of their possessions had made large donations, but this widow had given all she had, even her living. If enough church members about over this nation should feel like the man did who made the above statement, then the church itself would be for sale; it would be on the auction block and ready to be sold to the highest bidder.

In speaking of the crisis through which this nation, and the whole world as to that matter, is now passing, Dr. Roy L. Smith in *The Pastor* of September 1953 had this to say: "Unless the Church of Christ can inject a new and a redemptive element into the life of the race, the state, society, and the individual, there are days of dreadful doom ahead of us."

Then Dr. Smith says further: "The virus of secularism has even saturated the life of the Christian Church." Then he calls attention to the fact that people boast of the beauty of their ritual and the expensiveness of their equipment, all of which is well enough if not made the chief end and aim of the Church. He proceeded to lay his finger on the chief source of our weakness: "In the meantime our altars are empty of penitents. There is a desperate need for the preaching of Peter's sermon at Pentecost, and a new crying aloud of the old-fisherman's warning, 'Save yourselves from this crooked generation.'"

There is still some poverty for the material necessities of life in our age, but our greatest and most dangerous poverty is along spiritual lines. We have come upon a time when the majority of the people of the world think more of things than they do of truth; more of cash than they do of character; more of gold than they do of God. This trend must be halted or our nation will come out at the same point as did Judah of old.