

# Arkansas Methodist



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RED THOUSAND METHODISTS IN ARKANSAS"  
lication of Arkansas Methodism

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NO. 35

## PASTOR'S SCHOOL IN SESSION THIS WEEK

The Annual Arkansas Pastor's School is meeting at Hendrix College in Conway this week. The attendance is unusually good.

The school opened Monday evening and will close Friday noon. Bishop Martin will bring the closing message Friday morning. His subject will be, "Completing the Quadrennium." Dr. Jewell M. Smoot, pastor of Strathmoor Methodist Church, Detroit, is delivering six platform messages.

Dr. James W. May, Emory University; Dr. Edward P. Blair, Garrett Biblical Institute; Dr. Earl D. C. Brewer, Emory University and Dr. Webb Garrison and Dr. M. Leo Rippey of the General Board of Education at Nashville, as faculty members, are making a valuable contribution to Arkansas Methodism.

Interest groups are meeting Tuesday, Wednesday and Thursday afternoons for general discussion and personal enrichment of mind and heart.

Our leaders feel that the later date for Pastor's School will continue to strengthen the School in both general interest and attendance.

## Summer Activities At Huntington Avenue

The ladies of the WSCS rearranged and redecorated the living and dining rooms of the parsonage, and laid Amesbury wall to wall carpeting, and the members of the Church, in their plans for the reception for the pastor and his wife decided to have it by bringing gifts to the parsonage.

The Building and Ground Committee has succeeded in paving the parkway from Huntington to Monroe to make more room for parking, and they also paved from Huntington north to the alley.

A planned effort by the different groups to fight the summer slump is being carried out successfully with gains in attendance both in the church school and in the worship services. A mid-week reminder has been mailed out weekly to all the homes within the vicinity informing them of the affairs of the church, of the sick, of the shut-ins.

Twenty-one members have been received in the church since the annual conference.

The pastor delivered the messages last week at the Weona Methodist Church, the Rev. James Weatherford, Pastor.

The Rev. James Linam was employed by the MYF of the Huntington Avenue Church as the Youth Director for the month. The last week of the month, a Youth Revival was directed with Ronald Bennett as choir director, Miss Martha Sue Eason, as organist, and Rev. Mr. Linam as the speaker.

## Bishop Warns Methodists Against Church Politics

Wilmore, Ky. (RNS) — Kentucky Methodists were warned by their bishop against taking part in "practices which are all right in the secular political world but which are evils brought into church practice."

Bishop William T. Watkins of Louisville spoke at the opening session here of the Kentucky Methodist Conference.

He said that to "seek an office in the church, or to be elected a delegate to the General Conference, or any other special honor, is selfish ambition not consistent with the spirit of Christ."

"It is not all right in The Methodist Church to seek positions," the bishop said.

Bishop Watkins has struck hard at church maneuvering before. At last year's session, he denounced congregational delegations who try to put pressure on the bishop for the appointment of a certain clergyman as their pastor.

He told the current session that "The Methodist Church seeks to be democratic and thus we have various elections, but The Methodist Church expects only a man's character, his ability, his industry, and his leadership to be factors in attracting followers."

"If a man hasn't enough of these qualities to attract support without a single uttered word by anybody," Bishop Watkins said, "then all efforts at solicited support for him by his liegemen should be scorned by all right-thinking men."

He added that "The Methodist Church is idealistic, but it is not an impractical idealism."

In his address on "Secular and Church Politics," the bishop listed these actions which he said usually are right in government but are in bad in church affairs:

Seeking a place or position.

Nominating men for office.

Party principles. He said a multi-party system cannot work in the church, where there must be complete unity.

Patronage. The bishop said the spoils system must not be emulated in the church.

Putting out a ticket. A group of men in government might work together for advancement in politics, he said, but church affairs must be governed by the individual's worthiness.

Solicitation of votes.

The lobby system. There must be no pressure for particular points in the church program at the expense of the over-all work, Bishop Watkins said.

## CHURCH MEMBERSHIP AT NEW RECORD OF 97,482,611

New York (RNS) — Church membership in the United States climbed to a record 97,482,611 in 1954, a gain of 2,639,766 over the previous year.

A total of 60.3 per cent of Americans — or slightly better than six out of every ten persons — are now members of religious bodies. Percentage-wise the church membership gain was 2.8 over 1953 as compared with a U. S. population gain in the same period of 1.7 per cent.

Furthermore, Americans are donating money for religious purposes as never before, there are more churches than ever, with new construction breaking all previous records, churches are staffed by the greatest number of ministers in history, and Sunday school membership is at an all-time high.

The statistics are from the Yearbook of American Churches for 1956, scheduled for publication by the National Council of Churches on Sept. 15.

Dr. Benson Y. Landis, yearbook editor, said the figures show that "people are interested in religion to an unprecedented degree in modern times."

## Work At Methodist Children's Home

Everyone at the Home has been busy lately getting ready for the opening of Franklin, Westside and Central High Schools. Our enrollment as of August 27th was 70. This is practically our capacity. The average monthly enrollment for last year, June 54—June 55 was 45. Our present enrollment represents a substantial increase and necessitates increased staff, greater expenditures and added responsibility.

We are indeed fortunate to be able to announce the addition to our Staff here at the Home of Mrs. Alma Storey Hall, a trained Social Worker with 21 years experience. As Administrative Assistant, Mrs. Hall will be able to render large service as personal counselor, educational advisor and coordinator.

We are deeply grateful for the wonderful kindnesses and generosity of our friends throughout Arkansas. We know you will support the greatly expanded program of service. — Connor Morehead, Superintendent.

## Walnut Ridge To Have New Educational Bldg.

Plans are being completed for the construction of a new educational building for The First Methodist Church at Walnut Ridge. The building is to cost \$50,000.

The pastor, Rev. Elmo Thomason, has announced that Stuck and Associates of Jonesboro have been employed to draw plans for the building and supervise its construction.

As planned the building will have fifteen Sunday School class rooms, a Chapel, a kitchenette and pastor's study. Bids will be received on the building as soon as plans have been approved by the Board of Trustees and the Quarterly Conference.

In the plans for building, air-conditioning for the new building and the present sanctuary is being considered. — Reporter.

"The awesome destructive power of atomic energy may have something to do with it," he said. "But beyond ascribing membership increases to such known factors as unusually high birthrates, accelerated evangelism on the part of the churches and shifting population trends from city to suburbs, it is difficult to point to causes."

According to the year book, Protestants now number 57,124,142; Roman Catholics, 32,403,322; Jews, 5,500,000; Eastern Orthodox, 2,024,319; Old Catholics and Polish National Catholics, 367,918; and Buddhists, 63,000.

The relative strength of Protestant and Catholic groups has remained "virtually the same" for more than 50 years, the yearbook said.

In 1940 Protestants made up 23.7 per cent of the population, Catholics, 16.1. Last year Protestant churches had 35.3 of the population and Catholic churches 20 per cent.

In the last year Catholics have gained 2.9 and Protestants 2.3 per cent.

Although the yearbook includes figures from 254 religious bodies, the division in American Christianity is not as wide as the numbers are concentrated in 81 groups. There are 18 bodies with more than 1,000,000 members.

About 85 per cent of Protestants are included within nine general denominational families. Baptist, divided among 26 bodies, number 13, 443,621. Methodist in 21 denominations are second, with 11,630,002.

Largest single Protestant body is The Methodist Church, with 9,202,728 members. The Southern Baptist Convention, with 8,163,562, is second and the National Baptist Convention, U. S. A., Inc., with 4,557,416, third.

The yearbook said 32,000,000 persons had joined American churches since 1940. This was three times as many as had become members in the previous 15-year period.

Present growth of the church is the continuation of a long-term trend. One hundred years ago, the yearbook noted, less than 20 per

(Continued on page 7)

## SENATE GROUP SENDS OUT QUESTIONNAIRE ON RELIGIOUS FREEDOM

Washington, D. C. (RNS) — A Senate subcommittee on constitutional rights is asking the American public to indicate what it believes are "sore spots" in the observance of religious freedom and Church-State separation in this country.

Sen. Thomas C. Hennings, Jr. (D-Mo.) announced that the subcommittee, of which he is chairman, has prepared a questionnaire to determine the American viewpoint on these matters.

The Senator's office said the questionnaire will go to all persons who request it, to those who desire to testify at public hearings on the subject, and to those already selected by the committee as witnesses at the hearings. These are tentatively set for the week of Oct. 3.

The questionnaire deals mainly with conflicting interpretations of the freedom of religion clause in the First Amendment to the Constitution. This clause states: "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof."

It asks for any knowledge of concrete instances of the denial of rights guaranteed by this part of the First Amendment.

One of the questions asks:

"Do you regard the phrase 'make no law respecting an establishment of religion as a prohibition against any direct or indirect government aid to churches or religious sects?'"

"Or do you regard the language as banning preferential treatment of any particular church or religious sect while permitting government aid to religion generally or to the various churches and sects on a non-discriminating basis?"

Another asks if the respondent believes the First Amendment also protects "atheists in propagating a disbelief in religion."

A section of the questionnaire deals with that part of the Fourteenth Amendment which states: "No state shall make or enforce any law which shall abridge the privileges or immunities of citizens of the United States, nor shall any state deprive any person of life, liberty or property without due process of law, nor deny to any person within its jurisdiction the equal protection of the laws."

The question relating to this provision says:

"Do you consider that the United States Supreme Court is correct in interpreting the religion clause in conjunction with the Fourteenth Amendment as constituting a prohibition against acts by state and local governments as well as against acts by the Federal government?"

Still another question asks:

"Speaking generally and considering the deep emotional nature of religious beliefs, do you feel that the present state of affairs in the United States with respect to rights in the religious clause is excellent, good, fair, poor?"

Lon Hocker, former president of the St. Louis Bar Association who has been retained to serve as chief counsel for the hearings, said the questionnaire also invites recipients to make such extended comment as they wish.

He said it will enable the subcommittee to assemble "the cross-section of opinion we desire." Mr. Hocker added that the questionnaire would also make it possible for the subcommittee to select for public testimony a limited number of witnesses representing all the points of view on the subject.

"In a sensitive matter such as

## URGE FEDERATION OF WORLD RELIGIONS BE FORMED

Tokyo (RNS)—Formation of a Federation of World Religions was proposed in a resolution adopted at a Conference of World Religionists held here in Japan's recently dedicated International Peace House.

The resolution said an international, inter-creedal council is needed to "channel the energies of all religions toward permanent cooperation in the fields of world peace and betterment of social conditions." It urged that conferences similar to that held here be convened in other countries.

The conference was attended by 185 persons from 13 countries. More than 150 of them were from Japan. The rest came from the United States, Great Britain, Switzerland, India, Iran, Iraq, Israel, Korea, Formosa, Vietnam, Malaya and Indonesia.

Faiths represented were the Christian, Mohammedan, Jewish, Hindu, Buddhist, Shinto and Bahai. Sects included Vietnam's Cao Dai and Japan's Oomoto, Tenri and Seicho-no-Ie.

Among those who presided over conference sessions were Dr. Michio Kozaki, chairman of the National Christian Council of Japan and former moderator of the United Church of Christ in Japan; the Rev. Suwami Satyandanda, Minister of Religions in Malaya, and Kanichi Hirata, executive director of the Shrine Association of Japan.

Major promoters of the meeting were Yasaburo Shimonaka, one of Japan's leading publishers, and Dr. Toraji Makino, former president of Doshisha (Christian) University. Others on its organizing committee included Dr. Toyohiko Kagawa, noted Japanese Protestant evangelist; Roman Catholic Bishop Paul Furuya Yoshiyuki of Kyoto, and Dr. Setsuji Otsuka, president of Doshisha University.

The conference also adopted a series of resolutions calling for peaceful settlement of international disputes, abolition of nuclear weapons and — ultimately — disarmament, and complete eradication of racial prejudice and discrimination.

It also urged that Aug. 6 (anniversary of the atom-bombing of Hiroshima) be set aside as an international day of prayer for peace.

religion," Mr. Hocker said, we do not wish to make the hearings a forum for strained and novel interpretations or for sectarian controversies."

This troubled world, disfigured and distorted as it is, is still God's world. He rules and overrules its tangled history. . . . The fruit of our efforts rests in His hands. . . . We can therefore live and work as those who know that God reigns, undaunted by all the arrogant pretensions of evil.—World Council of Churches

## "MA" SUNDAY AUTHORIZES FILM ON EVANGELIST'S LIFE

Chicago (RNS) — "Ma" Sunday, 87, disclosed here that she has released motion picture rights for "The Billy Sunday Story."

The evangelist's widow, wearing a pink lace dress and white straw hat, said at a news conference she would give her share of the proceeds to charity.

Mrs. Sunday, the former Helen Thompson, authorized Great Commission Films of Hollywood, a religious film company, to make the movie on her famous husband's life.

She previously had turned down commercial film offers made since Billy Sunday died here Nov. 6, 1935.

Two of the charities that will benefit from the movie are the Pacific Garden Mission here where her ball-playing husband was converted in 1887, and the annual Bible conference held at Winona Lake, Ind., where Mrs. Sunday lives by herself in a nine-room bungalow.

Christian organizations will sponsor showings of the film, to be ready late in 1956, in private auditoriums and some commercial theaters, according to the Rev. Lee Thomas of Los Angeles, a Southern Baptist who heads the film company.

Mrs. Sunday conducted a vigorous, colorful news conference.

"I have decided that films of God are used for His glory and the salvation and uplift of the people," she said, her voice booming out like an evangelist's trying to reach newsmen in the back row.

She strode about the room gesturing with her hands and arms much the way her husband used to.

"I will do everything possible to make the film correct and spiritual," she said.

The movie is still in the research stage, Mr. Thomas reported. No one has been cast yet as Mr. or Mrs. Sunday. The widow herself will not appear in the film.

Evangelist Billy Graham sent a message from Chapel Hill, N. C. He termed Billy Sunday a major influence in his own "experience" and said the film would "do a great service to a spiritually hungry world."

Mrs. Sunday fended off comparisons between the two evangelists, saying, "Each had his own call. They were both blessed by the Lord in a tremendous way."

Her grandson, George M. Sunday, a paper industry management consultant here, attended the news conference.

## UNITED PRESBYTERIANS GET MANSION FOR RETIRED MISSIONARIES

Pittsburgh, Pa.—(RNS)—One of Western Pennsylvania's finest mansions is to become a home for retired foreign missionaries of the United Presbyterian Church.

Mr. and Mrs. Earl M. Craig, long interested in foreign missionaries of that denomination, have deeded their luxurious residence near Beaver, Pa., to the United Presbyterian Board of Foreign Missions.

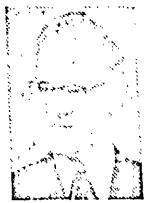
Beginning Sept. 1, retired missionaries will find a permanent haven in the 22-room house.

Mr. Craig is board chairman of the Valvoline Oil Company Division, Ashland Oil and Refinery Co. of Freedom, Beaver County. He and his wife are members of First United Presbyterian church of Beaver and for years have been

THE

## BROADCASTER

J. Daniel Barron



Hymn-birth control is being practiced by all our backward Methodist churches, large and small. "No more hymn-children in this family," say the musically impoverished people in these unfortunate churches. One of these, a large church, counted the hymns it had sung during a whole year and found the number to be but twenty.

Such churches are as backward as children who, upon reaching the second grade, refuse to go on to higher grades.

Their case is hopeless if they have pastors who, in this vital area, think it best to follow instead of lead the people; or pastors who share the birthless desires of their people. It is the pitiable plight of the blind leading the blind.

Alert pastors who long for their people to grow in their appreciation and use of more and more great hymns meet resistance. But they should no more permit their people to tell them what to sing than they should permit the people to tell them what to preach.

If pastors do not give wise leadership here, "the sorriest music in America," as one eminent musician dubbed it, will continue to be found in the Protestant churches.

A third or more of the time in an average church service of worship is given to music. If the music is "the sorriest music in America" the service has at least one strike against it.

The blind brethren who do not like the sound of an unfamiliar hymn beat me. Amazing Grace and Blessed Assurance once were unfamiliar hymns to everyone, as is every hymn to every person.

How illogical to learn a few of these great hymns and then slam shut the door to all other equally great ones. It is like refusing to make new friends, or think fresh thoughts, or do unfamiliar things.

Pastors ought to inform themselves on church music, especially hymns, and then in all good humor and sincerity do battle to the last ditch with the illogical people who wish to drink from the cistern instead of the spring of hymns.

Pastors who are real pastors do not accept race prejudice, or opposition to missions, or stinginess on the part of their people as things about which they can do nothing. Nor should they accept the arrested development of their people in the matter of hymns.

Maybe the newly formed National Fellowship of Methodist Church Musicians can help pastors improve the deplorable music in the average church.

active in local and national affairs of the denomination.

Church leaders say the gift will do much to stabilize foreign missionary work. At present, missionaries nearing the retirement age of 65 are reported disturbed because they don't know what will happen to them when they return to the United States from lifelong service abroad.

## ARKANSAS METHODIST

# A Retreat For Youth

By MISS BARBARA TERRY

Pastors and workers with youth are giving an added emphasis these days to strengthening youth programs in local churches. For the past few years numbers of churches have been projecting "youth emphasis week", devoting several nights during a week to a program of study, inspiration, and fellowship. The First Methodist Church, Lake Charles, sponsored for its youth this year a "retreat" and transported by bus its youth division for the three-day program. This account prepared by Miss Barbara Terry, Director of Christian Education of the First Methodist Church, Lake Charles, will give the reader a first hand account of the program and what it was worth to one local church. Other churches will find helpful suggestions here for their use.—Editors

It was a hot Sunday afternoon and the young people sighed with pleasure as they came in the cool meeting room. They were members of the Youth Division Council of First Methodist Church, Lake Charles, Louisiana, and they had the important job of planning their annual youth retreat in August. Amid the usual jesting and banter of any youth meeting, serious thoughts were voiced and basic plans laid for the weekend camp. The group camp at one of the state parks had been secured some months before and the speakers, Rev. Phil Woodland of Baton Rouge, and Rev. Fred Shirley, of Lake Charles, had been lined up. At the succeeding meeting plans for the theme, the activities and the daily schedule were worked out. Committees for publicity, worship, recreation, transportation, and registration were appointed. The planning group itself took the responsibility of securing adult counselors and helpers who did the buying and cooking. K.P. was to be taken care of by the campers, each cabin taking its turn.

Because of the real beauty and inspiration of the out-of-doors, the theme "I will lift up mine eyes. . ." was chosen. Feeling, however, that there was a need for emphasis on their own personal problems, the young people chose as sub-topics the following themes: "I will lift up mine eyes to a greater self discipline.

- .....to a deeper realization of God's presence.
- .....to a truer understanding of brotherhood.
- .....to a greater understanding of our duty as Christians.
- .....to a greater appreciation of my friends."

For the closing church service the theme was "Come Up Higher."

The publicity for the camp was well worked out. Posters announcing retreat were put in each department and on all bulletin boards three weeks in advance and were rotated each Sunday. Announcements of the dates were made at the beginning of the summer, and five weeks before retreat, a circular was given to each youth at the Sunday School hour. There were three mailings which went out to the members of the youth division. The first was a "proclamation" announcing retreat; the second was a registration blank and information concerning retreat; the third was a reminder of the last day for registration.

Bright and early on the Friday morning of retreat, a carload of young people drove up to get the

camp ready for the rest of the group who were to arrive that afternoon. They washed dishes, opened cabins, bought supplies and cleaned out the dining hall. The bulk of the group arrived that afternoon around 4 p.m. As they arrived they were assigned to cabins and received a copy of the schedule.

There is something about hiking along together that seems to draw a group into a fellowship—so the first thing on the schedule was a two mile hike to the picnic grounds and pavilion where we were to have our evening's activities. There, at a large barbecue pit, the young people roasted their hot dogs, stuffed themselves with potato chips and donuts, then settled themselves on the floor of the pavilion for the vesper service. They listened quietly as Bro. Woodland spoke of the sacrifices and self denial necessary for every growing Christian. With the quick change of mood characteristic of young people, the group went into a folk game period. Worn out, but game, they hiked back to camp for their bed-time snack, closing their evening's activities with a friendship circle under the stars, and then a cabin devotional led by some person in each cabin.

"Morning comes early!" says the old folk song, and certainly most of the campers agreed with it Saturday morning. But at 6:30 they rolled sleepily out of bed to attend morning watch, breakfast and k.p.—then our platform hour. We were fortunate enough in having a returned work camper, Olive West, in our midst, and she told us some of the enriching experiences she had in North Dakota. Bro. Woodland spoke again, this time on brotherhood, giving a pertinent and basis treatment of the problem of segregation and our responsibility in it. Swimming in the pool and free time followed this hour. Lunch, k.p. and rest hour, ended in some time for games and then swimming again. Supper time and then the evening vesper service held on a hill overlooking the lagoon. In the water, an old rugged cross with the last glow of daylight lighting it— a most wonderful setting for Bro. Woodland's last talk. A movie, then watermelon, and last of all, the Communion service held in the same setting as the vesper service—this time with a spot light gleaming on the cross. As the service progressed many felt God's forgiveness and love reaching out to them and enveloping them. As the

(Continued on page 7)

## Latest Church Statistics At A Glance

Compiled by  
The Yearbook of American Churches  
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297 Fourth Ave., N. Y., N. Y.

Continental United States

Church Membership & Number of Churches— By Religious Groups

Memebership Churches		
Buddhist .....	63,000	49
Old Catholic and Polish National Catholic .....	367,918	285
Eastern Orthodox .....	2,024,219	1,341
Jewish .....	5,500,000	4,079
Roman Catholic .....	32,403,332	20,794
Protestant .....	57,124,142	273,508

### Protestant Denomination Membership

(The membership of major Protestant denominations is listed below. Figures given in parenthesis following the name indicate the number of member bodies reporting in the group.)

Baptist (26 bodies) .....	18,448,621
Potestant Episcopal .....	2,660,699
Methodist (21 bodies) .....	11,688,002
Lutheran (20 bodies) .....	6,818,283
Presbyterian (10 bodies) .....	3,703,021

### Church Membership as Percentage of the Population

1850	16%	1920	43%
1860	23%	1930	47%
1900	36%	1950	57%
1910	43%	1954	60.3%

### Protestant as Percentage of the Total Population

1926	27.0%
1940	28.7%
1950	33.8%
1954	35.3%

### Roman Catholic as Percentage of the Total Population

1926	16.0%
1940	16.1%
1950	18.9%
1954	20.0%

### Major U. S. Church Bodies With More Than 1,000,000 Members

Roman Catholic Church .....	32,403,332
Methodist Church .....	9,202,728
Southern Baptist Convention .....	8,163,562
Jewish Congregations .....	5,500,000
National Baptist Convention, U.S.A., Inc. ....	4,557,416
National Baptist Convention of America .....	2,608,974
Protestant Episcopal Church .....	2,660,699
Presbyterian Church in the U. S. A. ....	2,526,129
United Lutheran Church in America .....	2,113,779
Lutheran Church—Missouri Synod .....	1,932,000
Disciples of Christ, International Convention ..	1,881,911
Christ Unity Science Church .....	1,581,286
American Baptist Convention .....	1,505,871
Churches of Christ .....	1,600,000
Congregational Christian Churches .....	1,298,205
African Methodist Episcopal Church .....	1,166,301
Church of Jesus Christ of Latter-Day Saints ..	1,179,887
Greek Archdiocese of North and South America ..	1,000,000

## What Really Counts

STATISTICS released this week by the National Council of Churches of Christ reveal that more than 97 million people of the United States had membership in some organized religious body in 1954, a gain of some 3% over the previous year, and a number representing in excess of 60% of the nation's population. The report also stressed that membership in religious organizations is increasing at a faster rate than the population growth. All in all the report is most encouraging, revealing that a larger proportion of the nation's population is related to some religious group than ever before.

A news story with the Council's analysis of the reported gains is found elsewhere in this issue, together with a table showing the membership by denominations and faiths. Readers interested in the numerical strength of the Methodist movement will note that The Methodist Church continues to be the largest Protestant denomination and showed a gain during the past year despite the "going over" that Methodist membership rolls has been getting this quadrennium since the "inactive" and "active" rolls were merged. Methodist leaders continue to point out that population trends which see a gradual lessening of the rural population and growing of the urban population are having their effect on Methodist churches in rural areas. Apparently, new as well as established urban Methodist churches are succeeding in some measure in reaching Methodists who move from rural communities to cities.

Religion is popular today but its very popularity can be its most dangerous pitfall. The religious theme finds expression every day in newspapers, radio, television, nationally circulated magazines, movies, theater, and in public utterances. When more than 60% of the nation's population belong to a religious body, it is the "right" and "popular" thing to do to "use" religion to appeal to people.

Religious and church leaders will not and should not be content until a much larger per cent of American people "belong", but "belonging" is not an end in itself. The critical test is not membership but dedication. When less than 20% of the nation's population attend one service of worship a week, when one out of every three marriages ends in divorce, when commercial stores must be kept open on Sunday to serve the "church" people, when a nation spends more for alcoholic beverages than its spends for all religious, educational and charitable purposes, when questionable literature is displayed at almost every corner newsstand because people want it, when racial bigotry is tolerated and even encouraged, when international relations are determined more by threat of use of military force than by exercise of mutual faith, when these and a host of other conditions prevail it is not likely that many churchmen will conclude that religion has "arrived" in American life.

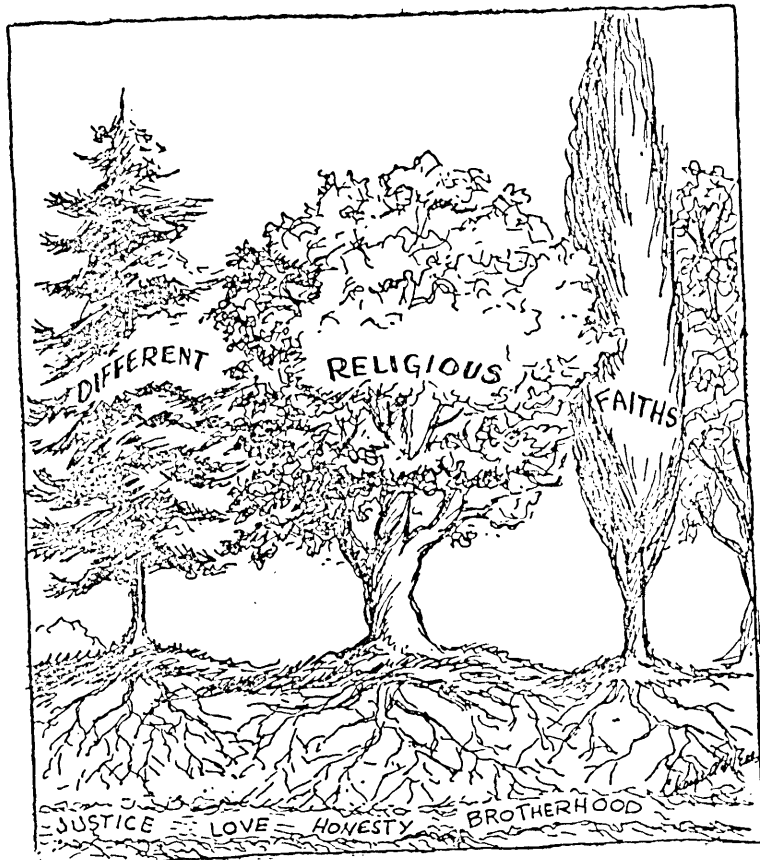
The National Council's figures are indeed encouraging, and they indicate that the nation's churches are hard at work seeking to reach and serve people. The heart of the story is this: membership without dedication, participation, sacrifice, devotion, loyalty, service and purposeful living doesn't mean very much—not even if 100% belong.

## Well, We Did It Again

ON the week-end, Labor Day holiday records for traffic fatalities, Tuesday morning the record of reported fatalities stood at a figure beyond the high estimate.

It just seems that our statisticians are unable to fix a figure high enough to cover the total to be killed on our holidays. They raise their figures year by year as the number of automobiles increase. They are able to approximate the number of cars that will take to the road on these holidays but they are not able to properly calculate the fool-hardiness of many who drive them.

It is difficult to estimate the value of our "Safety Campaigns" and repeated warnings. In spite of all that can be done traffic fatalities grow with each passing year. Regardless of that fact, we believe these campaigns and warnings do some good. We are made to wonder just what the shocking totals of fatalities and cripples would be without them. Effective as they surely must be, they are not the final answer. America must find some more effective way to end this orgy of holiday fatalities.



## A Southern Bishop Speaks On Racial Brotherhood

WE have not read or heard a statement which we feel so well expresses the thinking of Christian people in the South on the much-discussed question of race relations as a statement by Bishop William T. Watkins, of the Louisville Area, found on page 7 of this issue of the paper. We trust that all of our readers will find time to read this article.

The Bishop, recognizing that the matter of proper relation between races is a problem older than authentic history, does not believe that such a problem, centuries old, can be solved through haste, pressure and impatience. Bishop Watkins recognizes that in the South, as elsewhere, we have not attained in fullness the ideal of Christian Brotherhood. However, we feel that no informed person would question the fact that, in the past twenty-five years, we have made more progress in the South in developing helpful, friendly, cooperative relations between the white and colored races than in the previous century.

In recent years doors have been opened and entered, in developing good race relations, that have been closed across the centuries. There are other doors that should and will be opened. However, the Bishop says, "Doors to new areas of racial brotherhood simply cannot be blasted open."

There are those who feel that progress in racial brotherhood is moving rather slowly in the South. For those who would force the issue, progress toward that goal may appear to be slow for a while in the future. The South has chosen the slow approach, not because Christian people of the South prefer it that way, but because, as the Bishop so impressively states, "Our slower pace is a swifter way to arrive at the goal. Whoever doubts this simply does not know the South."

In closing, the article indicates that, slow as our methods may appear in our efforts to attain Christian Brotherhood, slower still will be any method which attempts in haste and impetuous impatience to break down doors that have been closed so long. By such a process doors may be jammed indefinitely that would likely soon open wide under a more temperate, reasonable approach.

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E. T. WAYLAND Editors and Business Mgrs.  
EWING T. WAYLAND Assistant to Editors  
ANNIE WINBURNE  
CONTRIBUTING EDITORS: H. O. Bolin, Mrs. Ewing T. Wayland.

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ARKANSAS METHODIST



## DUTIES AND DESIRES

Make a mental list of what you consider your duties. Alongside these, place a list of what you count your pleasures. Then see how closely they parallel. How many of our duties do we really enjoy doing?



Take, for instance, the simple matter of kindness, which is perhaps the most basic duty of human nature. Do we always take delight in being kind, or do we often get satisfaction in the cutting remark and the cruel little acts of getting even? Or consider generosity, which I suppose we would also admit to be a duty. Yet which do we enjoy, giving as much as we can, or getting as much as we can? Or how is it in our reading of the Bible? We who lay claim to the name of Christian have been taught that it is our duty to read the Holy Scripture. But the great majority of us scarcely show that we turn to the Bible with relish and pleasure.

Roughly speaking, there are three attitudes toward duty. There is, first of all, the dislike of duty and the refusal to do it. We disregard the call of conscience. We kick over the traces of conventions, cut loose from moral obligations, and do as we like regardless of the haunting inner voice which whispers, "you ought." But such seeming freedom is very misleading. The gay adventurer, who starts out dodging the strait gate and the narrow way of disciplined duty, ends up a moral vagabond, begging the morsels of satisfaction for his hungry soul from the back doors of life!

The second attitude toward duty is to dislike it and yet do it. We accept certain obligations as medicine to be taken, necessary, but unpleasant. We "grin and bear it," as we say, but our smile is mirthless. We drag our steps toward duties with the unwilling air of a schoolboy who trudges toward his classes while he sees his classmates heading for the ball field. In such a mood we may win through, but we make the struggle a dour affair. Such a spirit of duty-doing is responsible for the little girl's prayer: "O Lord, make all the bad people good, and make all the good people nice."

The third attitude toward duty is that of enjoying the doing of it. Those who have this attitude, face up to their moral responsibilities, however exacting, and find in the struggle the exhilaration shown by

Horace Bushnell, the great preacher of Hartford whose pulpit was a beacon light to all America. He seemed so to enjoy his Christian duties that it was said, "even his dying was play to him." Such persons do not give the impression of being moral acrobats, tensely trying to walk the taut line of the Ten Commandments without falling off, but rather of being moral athletes, carrying their virtues with such an easy grace and surplus strength that they make goodness seem attractive to others.

It is duty done in the last fashion which is effective. Only when we enjoy doing the good deed, does our deed do much good. If a friend, who comes to stay with us in our illness, drops a hint of the pleasure he is foregoing elsewhere, he spoils the flavor of his visit. If the teacher does not enjoy her work with children, she is not likely to inspire her pupils. It is radiant goodness which gives the contagious glow.

In fact, it is only this joyous duty-doing which deserves the name of Christian. Long before Jesus, the Hebrew Psalmist described the godly man as one who "delighteth in the law of the Lord." And the Master so enjoyed the performance of His duties that He forgot at times the hours of His meals. On one occasion, when His disciples found Him carrying on His work through the dinner hour, Jesus explained, "My meat is to do the will of Him that sent me." He would rather work at what He was doing than eat.

But how can we learn to like our duties? Here are three basic rules.

First, set your will in motion toward your duty. Sometimes it takes quite a heave of will power to get going, just as a locomotive must use a spurt of power to start a train upgrade.

Second, use your imagination. As St. Paul said, think on "whatever is true, whatever is honorable." The picture you paint in your mind pulls you toward it.

Third, keep practicing. The little girl may not like her finger exercises, but if she keeps on, music will get her.

It may hurt to give the first dollar, but those who give most learn that "it is more blessed to give than to receive."

The black forces turned loose in the world do not discredit the church; they demand it. The church must either get a firmer grasp upon the everlasting certainties and inaugurate a bold and world-wide spiritual offensive or it will drift slowly with the paralyzing conditions with which it is surrounded. Such an offensive demands holy living, spiritual discipline, sacrificial service and humble reliance upon the power of the Holy Spirit who saves and renews the life of the individual and society.—Bishop A. J. Moore.

## The Layman's Column

By  
Charles A. Stuck  
Lay Leader  
North Arkansas Conference



### PREPARING FOR LAYMEN'S DAY

Laymen's Day this year is October 16th. On that Sunday it is hoped that all over Methodism, men will accept for one time at least, the responsibility of leading their people in the morning worship. It certainly should not be the means of a man discharging his entire responsibility to the Church. Far from it. But as he stands in the pulpit, his knees quaking, he has the opportunity to realize several things about the matter of worship. Let us think about them for a while.

First of all, it isn't a place to tell jokes. The writer enjoys telling jokes as much as most people, and probably has forgotten more jokes than a lot of people have heard, since he has listened to them and told them for a lifetime. But the pulpit is no place for one to try his hand at entertaining. Certainly a bit of humor is good, and it may help to turn the speaker's thoughts from his own fright to something outside himself. But let's bear in mind that the Sunday morning church service is . . . or certainly should be . . . the high point of the Christian's week. The value of worship together; "the fellowship of kindred minds", is too sacred to be cheapened by anything but one's best efforts.

Second, let us never forget that regardless of how poor our efforts may seem, if they are offered to the glory of God, they will do some good in promoting the Kingdom. You may come away from the service with a feeling that your efforts were a total failure. Anyone who ever tried to proclaim God's Glad Tidings has had the same experience. It may be God's way of keeping us humble; of "trimming us down to size." But don't forget that "God moves in a mysterious way his wonders to perform." Your poor, stumbling efforts will make the angels sing in Heaven if you offer them to God's glory. So do your best and leave the rest to Him.

The theme this year is "Be ye doers . . .".

## On A Wide Circuit

W. W. Held

### POLITICAL FOOD AND POLITICAL MEDICINE

The other day a physician spoke on the injustice of a government taxing the "strong, industrious and clean-living" so as to provide medical care for the "weak, lazy, shiftless and immoral." And a congressman rushed the remarks into the *Congressional Record* so that all America might ponder such gems as: "It would be better if the huge sums of money which are given to the shiftless and immoral in free medical and dental services were spent in teaching the public how to spend its money wisely instead of wasting it on things that are not only of no real benefit to them but are often really harmful." . . . Here is no evidence of Christian concern or charity; no lifting up of the innocent child; no recognition of Christian brotherhood, nor of the stewardship that God has entrusted to some for the benefit of all.

Here are some "simplified facts" from the U. S. Department of Agriculture: "For every 4 people sitting down to a meal in 1950 (in USA) there will be another person at the table in 1975. . . An increase of 20% in all farm commodities will be needed by 1975 to maintain the nation's present food level. . . This requires 100,000,000 acres of new cropland. This much land is not available; but we can make every 5 of our present acres produce as much as 6. . . This will require agricultural research, increased use

It is taken from James 1:22, where he writes, "Be ye doers of the Word, not hearers only." The suggested program has an unusually good outline for the message. Ask your pastor for the copy that he received. If he does not have one, write to me at Jonesboro, Arkansas, and a copy will be sent to you. Even if you are not called upon to speak on Laymen's Day, you can have a good talk "on the front burner" ready for use any time.

of fertilizer, conservation of all resources, better equipment and power, fair farm prices". . . Human life hangs on decisions in this area—but we make it a football game between the political parties.

If this problem is serious in our own land, it is more so in areas of the earth where our brethren live daily on the verge of hunger and starvation. It means life or death to whole peoples. . . Remember, a couple of years ago, when millions in India were dying from famine, how the U. S. Senate debated and delayed (until millions had starved) whether or not to sell India surplus wheat? "Are they our friends or Russia's?" the senators pondered. Political "expediency" negated humanity's call. . .

We have been congratulating ourselves recently that we are more humanitarian than were our ancestors—and we are. We don't torture people for public amusement as the Romans did. We are far more humane than were the "gentle knights" and the "king-defenders" of the Faith of earlier centuries; and even of the church fathers of early colonial history. We don't starve our enemies individually (except during war), and we don't deny care to prisoners.

Yet, are we not just more subtle and cunning than our ancestors? We do actually withhold food from people when we refuse or fail to trade and share with them; we do actually let people die when, for reasons of "economics" or "politics" (sometimes known as diplomacy), we fail to place knowledge and skill at the service of the sick and needy, at home or abroad. And we do this sometimes because we want political advantage; and we usually want political advantage in order to make economic gain.

In a word, we play money-politics with the food men eat, and with the medicine that could heal their bodies; and with the goods they could exchange for food and other needs. We do it so ingeniously (in the name of trade, or of economics, or of protective tariffs) that we seldom see the consequences of our acts in human life. Call this what you will—good politics, economics, or diplomacy—this denial of life's essentials to men *en masse* is "cold" war, war to the very death, and a denial of Christian brotherhood and of God's impartial goodness to all.

Someday—and we pray not too far distant—the conscience of man will cry out against the withholding of basic necessities from any man, even as we cry out against any hint of torture or mayhem.

# Juvenile Delinquency Is A Misnomer

By CHARLES A. STUCK\*

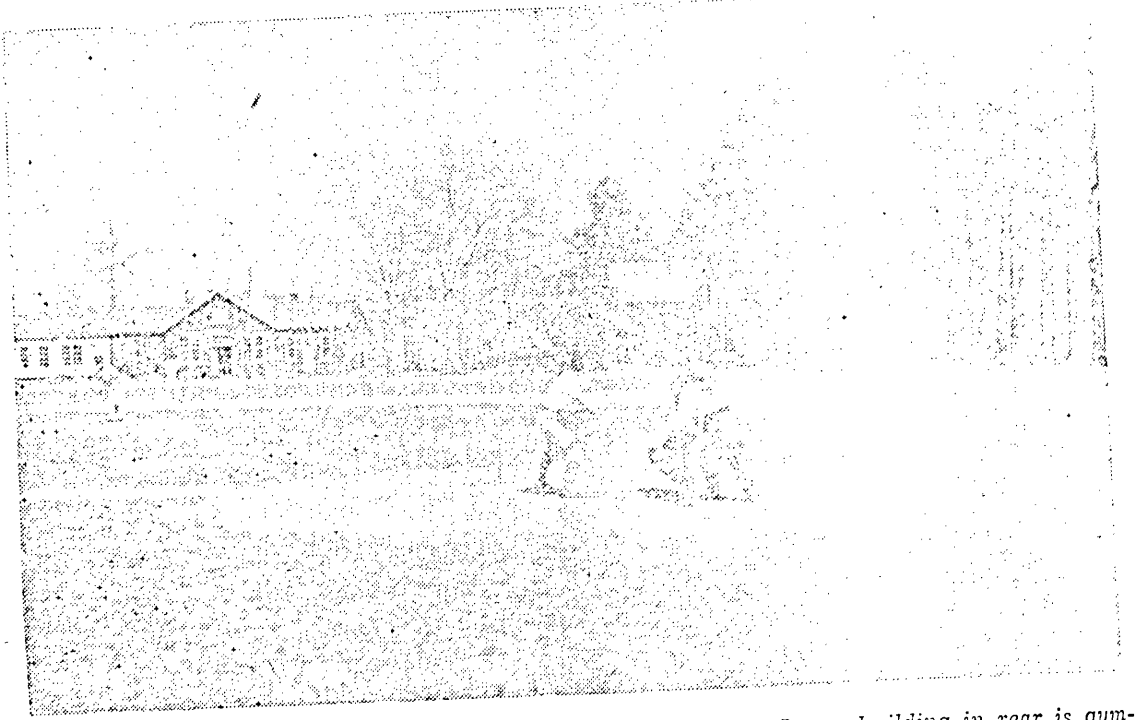
IN 1953, Governor Francis Cherry appointed me to the Board of Control of the Arkansas Boys Industrial School, one of the four correctional schools for youth in Arkansas. At the time of the appointment, we had a talk about the school and its possibilities. We both decided that it should not be a "junior grade" penitentiary, but a place where teen age boys who were called delinquents might be provided with both the opportunity and the atmosphere that would assist them to readjust themselves for their future years. It was a challenging assignment, and one on which both the Governor and I agreed would require a great deal of patience and understanding. Governor Cherry had been interested in children and youth for years before coming to the position of Governor of the State of Arkansas. Serving as chancellor, he had been brought face to face many times with the problem of broken homes, and the consequent disturbances to the children of those homes. And since I had been serving as a church school teacher for over thirty years, serving most of those years in the youth area, I also had become sensitive to the reactions of youth to unstable home situations.

After serving for a year on the Board, I began to wonder about the causes that sent the boys to our school. Were they really delinquents, — embryo criminals? Were they simply bad boys from good homes? How about the fathers and mothers of these 100-odd healthy youngsters whom I saw every time our board met on the school campus? The question continued to plague me every time I talked with these boys. They were responsive to my questions. Practically every one had a sense of humor. They worked at least as hard as boys their age do in our towns and cities over Arkansas. They loved to swim; they played baseball well; they were great boxers; their football team was above average. And best of all, their cheering section at an athletic contest could put a number of our high schools to shame. What was it that made these boys tick . . . tick the wrong way instead of the way our own sons ticked? I decided to try to find out why.

Recently the method took shape. Why not take 100 cases at random? Make a study of them? As a member of the board, I certainly had legal access to the files, provided I mentioned no names or linked no events with towns in a manner which might reveal any boy's identity. So I went into the alphabetical files of boys who were there at the time, or who had been recently sent home because they had completed their adjustment. By going down the list and picking the first 100 names found in the files, it seemed that one should be able to find at least a cross section of the backgrounds of most of the boys. So I listed 100 cases out of our current and recently released files.

First, some average statistics about them. The "average" boy, statistically, is past 15 years

\*The author is a member of the Board of Trustees of the Arkansas Boys Industrial School, a Jonesboro business man, member of the First Methodist Church, Jonesboro, and Conference Lay Leader of the North Arkansas Conference. His column "The Layman's Column" appears weekly in this publication.



Baseball Game In Progress At Arkansas Boys Industrial School. Large building in rear is gymnasium. The writer says that "the boys all have a chance to learn something about several trades. Athletics and sports contests have done wonders for them."

of age; he is slightly above the 7th grade in education; he comes from a family of 5.5 children; his home has been broken by death or by divorce. In the case of death of one parent, the remaining parent has been unable to give him the time he needed because of the necessity of making a living.

But here are the startling facts. Eighty-eight boys (88%) came to the school because of the direct or indirect effects of liquor. This means that either or both parents drink to excess, or that the boy was in company with other boys who drank. The boy himself drank in a number of cases.

Six boys (6%) were there because of the death of at least one parent. The remaining parent was unable to cope with the problem of making a living and guiding the children at the same time. Incidentally, liquor in these cases also was a factor.

Three boys (3%) had parents of subnormal mentality, and hence have never had a type of parental guidance that every boy needs.

Three boys (3%) were so neurotic or mentally retarded that they needed to be in a different type of institution. Unfortunately, Arkansas does not have, at the present time, an institution of this sort.

Fifty-two boys (52%), or more than half of them came from "wet" communities. Arkansas, incidentally, has a "Local Option" law whereby cities, townships, or counties may vote themselves dry. More than half of the area of the state has voted itself dry, but the largest cities remain wet. Now what does that have to do with 100 boys who were studied? Simply this: fifty-two boys (52%), or more than half of them came from wet counties or cities or both. The population of these wet communities

represents only 22.85% of the total state population, yet they furnished over half of the boys whom we have to try to help back to good citizenship.

Six boys came from homes where both parents worked. Three of the homes were not poor homes. They could afford the comforts that many of the other boys did not have. Maybe the parents of those three boys had not heard of the statement that "man shall not live by bread alone." . . . But here are the sorriest facts of them all. The mothers of seven boys were known prostitutes, or were "easy" with men. The fathers of three of them were in a penitentiary. The fathers of eleven have deserted their families. One boy was arrested while pandering for two grown men. The father of another boy was known to have sexual dealings with a sister in the home.

One does not write these lines above very easily. They are hardly fit to read, except that good citizens should know them. We have come to use the term "Juvenile Delinquency" much

too easily. We want to apply poultices to these sores on our political body, then blithely overlook the poison in the bloodstream that causes the sores. What should we do to help these youngsters who run into troubles with the laws of our land? How can ordinary John Citizen, or John Christian help these mixed-up boys and girls who need it so badly?

First, more Christians must pour their efforts into the lives of people outside the Church. There are those who piously say that these people should have gone to church and they would not have had this happen to them. It's a good theory, as long as it is spelled out in the comfortable home or the church parlors. But we must not be satisfied with such an idea. John Wesley would never have started a religious revival in England if he had preached only in the churches. His greatest results were in the lives of people to whom he preached on coal piles, hillsides, and city streets.

Methodist employers also must look to their own employment practices. Any job that requires seven day-a-week work by a father makes the employer a party to the troubles that the worker's children get into. Any boy or girl is entitled to have his or her daddy as companion and counsellor one day a week, and those who deprive youth of this precious right may have to see the blood of other men's children on their own hands some day.

Maybe we need to put the word SIN back into our religious vocabularies. It's a disturbing word and does not fit into the comfortable concept of Christianity that some Christians want to hold. But sin does not exist alone in squalid homes where vulgarity, cursing, drunkenness, and other immorality are the rule. It exists in the homes of the "best people" when they

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## JUVENILE DELINQUENCY A MISNOMER

(Continued from page 6)

make much of their social drinking, and ridicule the so-called reformer who opposes it. Drinking can't help being a sin when it is responsible for sending 90% of the boys to our Industrial School. Whatever we do that may help to send these boys to a state institution and brand them as a "delinquent" is a sin and no less.

Now, in order to close this article on a brighter note, let me tell how the boys react to a firm but stable environment. First, there is no corporal punishment at our school. Second, we have a full-time chaplain who is making a strong impression on the boys. The day is divided between working and going to school. The boys all have a chance to learn something about several trades. Athletics and sports contests have done wonders for them. And it is touching to see the manner in which they react to kindness and appreciation. To us who have been loved all our lives by our parents, it is impossible to comprehend a home where there is little love. But that is the case with most of the boys. To see a big teen-ager playing nursemaid to a small baby, a child of a staff member, and to sense his feeling of loyalty to the other children is to realize that these overgrown children have been hungry all their lives for the love that we never missed. When they have some of it, and when they find out that well-ordered and stable lives can be fun, they begin to feel that they, too, can take their place in the world.

Finally, let me say with a sort of paternal pride and great humility that about 90% of our boys are making acceptable citizens when they leave our campus. Will they stay that way? You have the answer in your own lives, if you live the "life that becometh the Gospel".

## A RETREAT FOR YOUTH

(Continued from page 3)

last one rose from the altar, all joined in singing "Spirit of the Living God", as they walked back to their cabins.

Sunday, after morning watch and breakfast, the campers began to pack and clean up their cabins. The Intermediates and Seniors met together for their Sunday School period, the Older Youth in another group. The morning service of worship was held at 10 a.m. Bro. Shirley using the theme "Come Up Higher" to sum up and focus our experiences together. A swimming period, dinner, and then off for home—seventy-six tired, but happy, people.

Voted by the young people as being the things most successful at retreat were the food, the speakers, the swimming pool, our fine life guards, and the adult counselors. They agreed that the publicity was good and that the advance planning was good. However, they felt that these things could be improved: getting more youth to take part; handling details better (we forgot to take a number of things, such as candles and recreational equipment); having more variety in the program and in the worship services; and, although we had 63 young people and 13 adults, they felt that we ought to get more to attend. They feel that next year, the retreat will be even better. And I think it will, too.

EDITOR'S NOTE: This is an abstract, provided by Methodist Information, of an address Bishop Watkins gave at the Southeastern Jurisdictional Methodist Ministers' Conference, Lake Junaluska, N. C.

# We People Of The South

By Bishop William T. Watkins

Louisville Area, The Methodist Church

**H**UMBLE before God for his mercies and grateful to Him for our heritage, we believe we are not victims of deluded pride, nor children of an arrogant sectionalism, when we say "Our Southern Heritage." It is not with vain pride but with honesty of conviction that we say there is much in this Southern heritage not matched by the legacy bequeathed to any other people.

With candor we admit the defects of our inheritance and we do not wish to preserve them.

Slavery, man's way with men for ten thousand years, and freedom, man's dream for men for uncounted generations, converged as historical winds from different quarters of the earth, and set the vortex, or history's stage, in our Southland.

We of the South are therefore guilty and guiltless. Guilty of man's inhumanity to man, but guiltless of setting going history's ten thousand-year-old currents of slavery and inhumanity, for which all ages and all peoples must share guilt. We do not minimize our sins nor seek to vindicate our wrong-doing, but ours is not a solitary guilt.

We are today what we could not have been yesterday. Today the practice of Christian brotherhood toward our brother in black carries us into areas of love and service which we could not have entered yesterday.

We Methodist people of the South are not dolts in religion. We know quite well what the ideals of brotherhood are and what a complete likeness of Jesus Christ would require of us. But just as we were not in position a generation ago to practice many phases of brotherhood which today we may and do practice, we also stand before many other doors not open today but which will be opened tomorrow.

We know as well as anyone else how unfinished the structure of brotherhood is, but we affirm that our disinclination to crash through closed doors arises, not from the self-serving motive of prudence, but from the long-time view of things, the considered prospecting of the future. Not to hinder but to hasten the coming

of the Kingdom is our motive in our delay.

In Christian candor we say there are areas of brotherhood we are not in position to enter yet. We acknowledge the full requirements of Christianity but we are not free to make a complete response to these requirements today.

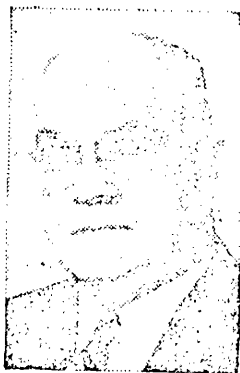
If there are those who stand agape at hearing Christian ministers affirm there are areas of Christian brotherhood they must decline to enter at this time, let it be said that such a confession humbles us beyond measure. But this failure is not unique. There are still other demands of the Christian way of life we have not yet met. Selfishness is the greatest sin our Lord reveals and yet we have not been able to remove all things of selfishness from our lives.

We wish it also noted that our position casts reproach on ourselves and not on Jesus Christ or the Christian religion. We prefer to bring reflection on ourselves by confessing that we have not yet become fully Christian in the area of Christian brotherhood, rather than by casting an aspersion on the Christian religion by implying that it does not require us to be a full brother to the Negro.

We affirm also that our position does not come from unwillingness to be martyrs, but from the conviction that such a course would not advance human brotherhood. The door to new areas of racial brotherhood simply cannot be blasted open. It must be opened from within. Any violent assault will not only fail but will keep the door closed indefinitely. Our slower pace is a swifter way to arrive at the goal. Whoever doubts this simply does not know the South.

Ours is not the slow method. Defiance of the mores of a people, a storming by violence of closed doors, a refusal to recognize that men and women who are wrong may yet be honest and sincere—this is the slow method. Those who adopt this method should also especially cultivate the Christian virtue of patience.

We declare our loyalty to Jesus Christ, our love for all mankind, and our earnest desire that the Kingdom of God in all its fullness may come swiftly in all the affairs of men, and if our strategy is in error, if delay or unconditioned brotherhood for a day is a failure to meet Christian requirements, we hope only those who have met all Christian requirements will criticize us. If so, then, though those who agree with our position may be few, those who criticize will be far fewer.



Bishop Watkins

## CHURCH MEMBERSHIP AT NEW RECORD OF 97,482,611

(Continued from page 1)

cent of Americans held church membership.

Other tables in the yearbook showed:

Total of 37,623,530 enrolled in Sunday or Sabbath schools, a 6.3 per cent gain in a year. Of this number, 2,970,614, or almost a quarter million more than the year before, are church school teachers and officers.

An increase of 5,697 places of worship, brings the 1954 figure to 300,056.

At least 213,167 clergymen are in charge of local churches compared to the previous year's 207,618. These figures are incomplete coming from only 219 religious bodies. There are 341,422 ordained clergymen, including those retired and those engaged in non-pastoral work.

A boom in church construction. Places of worship valued at \$588,000,000 were built in 1954, passing the half billion dollar mark for the first time, and up 25 per cent over the previous high of 1953.

An average per capita contribution of \$45.36 in Protestant and

Eastern Orthodox churches. The yearbook reported the total Protestant and Orthodox giving at \$1,537,132,309, and 8.5 per cent increase. Figures were not available for Catholic churches and certain other bodies, but the grand total of church giving was estimated at more than \$2,000,000,000 last year.

## SENIOR GIRLS VISIT OKLAHOMA METHODIST INSTITUTIONS

Around 30 girls from the Senior Department of the First Methodist Church, Ft. Smith, took a day's tour on Friday, August 12, of the Methodist institutions in Oklahoma. The tour was sponsored by the Woman's Society of Christian Service of the church and the Commission on Education.

The group left Ft. Smith at 6:00 a.m. on a chartered bus. They visited the campus of the University of Oklahoma on their way to Oklahoma City. In Oklahoma City they met Miss Evelyn Green, deaconess of the Indian Mission Conference, for a tour of the Methodist institutions of the city. They had lunch at the Wesley house, visited Oklahoma City University, Bethlehem

Center, two Indian churches, Clark's Chapel and Angie Smith Memorial Church.

Leaving Oklahoma City the girls went to Big Cussetah, five miles from Okmulgee, where they attended an old-fashioned Indian camp meeting. The group had supper on the grounds of the camp with Indian food and music.

Chaperones were Mrs. James Elmore, president of the WSCS; Mrs. Floyd Ritchie, sponsor of the World Friendship group; Mrs. Fred G. Roebuck and Mrs. Robert Gregg.

While Christians believe that God is profoundly concerned with the spiritual development of the individual, Christians also believe as a necessary corollary that He is not unconcerned about the economic conditions or the social customs in which men must live and which so definitely condition the possibility of his spiritual development. True Christianity is more than personal repentance, more than the matter of loving God with all one's heart, for at the very core of our faith is a command to act whenever any condition exists which obstructs fulfillment of these dual divine purposes.—Samuel Witmer, Jr.



## NEWS AND NOTES ABOUT FACTS AND FOLKS

**WARREN BELL** has been elected Director of Music at the Jackson Street Methodist Church, Magnolia. Rev. John L. Tucker is pastor.

**DR. E. STANLEY JONES** will speak in the First Methodist Church of Jonesboro on Tuesday evening, September 27, at 7:30 p. m.

**REV. JAMES PERRY PARKER**, pastor of the Altus-Dyer Charge will be the guest preacher in evangelistic services at Hay's Chapel of the Hartman Charge, September 14 through September 23. Rev. Aaron Barling is the pastor.

**REV. J. EDWIN KEITH**, Director of Stewardship for the Little Rock Conference, preached at the morning hour of the First Methodist Church of Texarkana on Sunday morning, August 28. Dr. W. E. Brown is pastor.

**YOUTH ACTIVITIES WEEK** of the Belcano Sub-District was held at Gardner Memorial Methodist Church, North Little Rock, August 15-18. This was Gardner's first Youth Activities Week.

**BAXTER CATER** has been elected president of the newly-organized Methodist Men's Club of the Hartman Charge. Other officers include: Vice-presidents, Bill Hayes, Dice Sparks, Cecil Rhodes and Will Cater; secretary, Amos Kendall; treasurer, Sidney King; reporter, Clyde Hays.

**THE MINISTERS** of the Camden District and their families met at the Magnolia city park on Friday, August 19, for a picnic supper. Several of the ministers' daughters and their families were guests. The ministers' wives of the Magnolia area were hostesses.

**DR. EARL WILLIAMS** of the College of the Ozarks, Clarksville, was guest speaker at the morning worship service of the Spadra Methodist Church on September 11. Mr. Williams is Church School superintendent of Hay's Chapel on the Hartman Charge.

**CARL BEARD**, member of the Jackson Street Methodist Church of Magnolia, who will be a junior at Hendrix College this fall, preached at the Bethel and Marysville Churches on the Marysville Charge and 10:00 and 11:00 respectively on Sunday, September 4.

**FIRST SERVICES** were held in the partially completed temporary St. Paul's Methodist Church of Jonesboro on Sunday morning, August 28, at 11:00 o'clock. Rev. James Fleming, pastor, preached at both the morning and evening services. Charter members will be enrolled on Sunday, September 11.

**THE OFFICIAL BOARD** of the Warren Methodist Church at a called meeting on Thursday, August 25, voted to purchase the house and grounds south of the educational building of the church. This is a part of the expansion program of educational facilities of the church. Rev. Guy C. Ames is pastor.

**REV. E. J. HOLIFIELD**, district superintendent of the Jonesboro District, reports that the Marked Tree Methodist Church is the first charge in the district to pay its World Service and Conference Claimants Fund of \$2,300.00 in full for the year. Rev. Herchelle J. Couchman is the pastor.

**REV. TRAVIS WILLIAMS**, who will enter Southern Methodist University, Dallas, Texas, this fall preached at the morning service of the Gardner Memorial Methodist Church, North Little Rock, on Sunday, September 4. He is a son of the pastor, Rev. E. B. Williams, and Mrs. Williams.

**REV. EARL HUGHES**, pastor of the Massard Methodist Church, Ft. Smith, was the inspirational speaker at the Booneville Youth Activities Week, August 21 to August 26. Around 75 young people attended the services each evening from Booneville, Coles Chapel and Magazine. The concluding service was a sunset service on top of Mt. Magazine.

**MISS MARGARET APPLGARTH**, author, lecturer, and for nine years national and international chairman of the World Day of Prayer programs, will receive The Upper Room Citation for 1955 according to the announcement by Dr. J. Manning Potts, editor of *The Upper Room*. Miss Applegarth is the first woman to receive this award.

**REV. WILLIAM D. ELLIOTT**, who has been the associate pastor and youth director at Winfield Methodist Church, Little Rock, for the past year was given a farewell party at the church on Sunday evening, August 28, when gifts were presented from individuals and classes. Mr. Elliott will begin his studies at Perkins School of Theology, Southern Methodist University, on September 15.

**A YOUNG METHODIST MISSIONARY** nurse from Richmond, Va., has started a Christian health program, centered around four clinics, in the coastal city of Luanda, Angola, a Portuguese colony in Southwest Africa. On the basis of a health survey, Miss Ada Mae Bookman has opened maternity, well-baby, pre-school and tuberculosis clinics at a new Methodist social center. Emphasis is on mother and child health, Miss Bookman says, as the survey indicated the biggest problems are infant mortality and child health. Each type of clinic is held three times at regular intervals that persons of each of three language groups can be served.

**MR. AND MRS. PAUL BOWDEN** of Swifton announce the engagement of their daughter, Marjorie, to Robert Kauffman of Nesston, Kansas. Mr. Kauffman is the son of Mrs. Mable Kauffman. Miss Bowden and Mr. Kauffman are I-3 missionaries to India and are on the music staff of Woodstock School, Landour, Mussoorie, India. Mr. Kauffman is head of the music department. Bishop J. Wascom Pickett will perform the marriage ceremony at the Kellogg Church on November 26.

**PAUL BOSLEY** of Evanston, Ill., is the new president of the National Conference of Methodist Youth which represents nearly 2,000,000 members across the country. His election to a two-year term was announced by the conference preliminary to the group's quadrennial national convocation at Purdue University, attended by 5,000 youth delegates and adult counselors. The convocation was held August 22-26. Bosley, 23, is a graduate of Northwestern University and will be a second-year student this fall at Union Theological Seminary in New York. His father, the Rev. Harold E. Bosley, is pastor of Evanston's first Methodist Church.

**ACCORDING** to recent statistics made available in Japan, the Kyodan (the united Church of Christ in Japan) is the largest single Protestant Christian body in that country. Its membership is more than 155,000 Christians throughout the country as well as an enrollment of 111,000 children in church schools. The church ministers through 1,152 churches and almost 300 "evangelical stations," or preaching centers. Japanese subscriptions for support run to Yen 222,887,000 (\$620,000) annually. Numerous universities, colleges, schools, kindergartens, social and rural work centers are affiliated with the united Church.

**TWO BOARD OF MISSIONS** secretaries, who administer Methodist work in Africa, left New York on Wednesday, August 24, for a four-months' tour of African mission stations. Dr. Ralph Dodge, administrative secretary for Europe and Africa of the Division of World Missions, and Miss Ruth Lawrence, executive secretary for Europe and Africa of the Woman's Division of Christian Service, were to arrive in Algeria on Friday, August 26. They will visit mission stations in Algeria, Tunisia, the Union of South Africa, Angola, Mozambique, Southern Rhodesia, the Belgian Congo and Liberia. Miss Lawrence will return to New York on January 6 and Dr. Dodge on January 15.

**A NATIONAL CONFERENCE** on Religion and Public Education is being convened by the Committee on Religion and Public Education of the National Council of the Churches of Christ in the United States of America. It will be held in St. Louis, Mo., November 6-8. Attending the conference will be some 200 persons named by denominational boards of education and councils of churches constituent to the National Council's Division of Christian Education. Also participating will be the NCC Committee on Religious Liberty. The Conference will try to reach a consensus on what Protestants should expect public schools to do in dealing with religion.

**REV. ALVIN MURRAY**, pastor of First Methodist Church, Searcy, was the inspirational speaker for Youth Activities Week held in the Jacksonville Methodist Church the week of August 29-September 2. The young people of the Cabot and Sylvan Hills Methodist Churches were invited to participate. Committees appointed for the planning were: Publicity — Mrs. A. R. Hibbs, Shirley Leeds, Lee Webb and Juanita Wooley; Food — Mrs. H. P. Wooley, Mrs. A. T. Liles, Nancy White and Penny Kyzer; Recreation — Jackie Jones, Joy Parker and Dwight Brewer; Worship — Charles Van Nostrand, Kenneth Griggs and Brother Cate; Textbook Sales — Eugene Wooley, Ruby Thomas and July Wooley. Rev. N. Lee Cate is pastor of the Jacksonville church.

### BIBLE BY CORRESPONDENCE IN MALAYA

Trinity Theological College in Singapore, Malaya, has had success in offering a correspondence course. This institution, operated by the Division of World Missions and the Woman's Division of Christian Service of the Methodist Church, in cooperation with the Anglicans and the English Presbyterians, recently held a unique graduation service for two hundred students throughout Malaya who had completed the course. There were only twenty students able to attend the graduation service, but the others had their certificates mailed to them.

The wide range of people included in the class is indicated by the fact that the oldest person enrolled was a seventy-year-old retired architect, and the youngest a thirteen-year-old girl. These correspondence courses are very popular with the Malayan people because they help to satisfy the Christians' deep hunger for more knowledge of the Bible.

### HE'S NOT AFRAID OF WORK!

Dr. Ralph E. Dodge, administrative secretary for Europe in the Board of Missions, informs us that the Rev. Gunnar Odelborn, of Jonsbergs Prastgard, Sweden, where he has been pastor since 1948, would like to come to the United States this fall. He would like to make contact with a Methodist church where he could work as a sexton (or in some other capacity) from October 1955 to October 1956. Before entering the ministry he had worked as a taxi-driver and as a laborer. He speaks several languages, including English. He is 52 years of age and single. Any church interested should write directly to Mr. Odelborn in Sweden.

### NO METHODIST DAMAGE IN RIOTS

No Methodists were injured and no Methodist property was damaged in the recent riots in Algeria, the first report from Methodist sources in North Africa since the outbreaks in late August indicates.

The information was contained in a report sent August 27 to the Board of Missions by Dr. Ralph E. Dodge, administrative secretary for Africa of the Division of World Missions. Dr. Dodge arrived in Algiers August 26 on the first leg of a four-month tour of Methodist missions in Africa.

In the report from Algiers, Dr. Dodge reports:

"All seems to be quiet and normal in this capital city. Plans are going ahead for the annual conference in Constantine (Algeria) September 8 with Bishop (Ferdinand) Sigg presiding."

"No Methodists have suffered personally from recent disturbances nor have we suffered property damages."

### ARKANSAS METHODIST



## Senate Group Asks Cleanup Of TV Shows

Washington, D. C. (RNS)—The Senate subcommittee on juvenile delinquency proposed here that broadcasters sharply reduce the number of television shows devoted to crime and violence. It also urged that the Federal Communications Commission exercise stricter control over TV programming.

The group issued an interim report on hearings conducted in various cities, programs monitored, and opinions submitted by psychiatrists and its own staff studies.

Television crime programs were described by the subcommittee as "potentially much more injurious to children and young people than motion pictures, radio or comic books."

A child's exposure to movies, the report stated, is limited by the fact that it requires money to see them while comic books must be sought out and purchased and, in addition, demand strong imaginary projections.

The subcommittee said it would be wise to minimize the "calculated risk" of saturating boys and girls with depictions of "ruthless, unethical form of behavior." It called for quick action.

Senator Estes Kefauver (D-Tenn.) chairman, said the subcommittee's conclusion were not intended as a "blanket indictment" of the industry. They were aimed, he said, at insuring that "our children will develop in a healthy atmosphere while they enjoy all the wonderful benefits of civilization."

Sen. Kefauver stressed that many children spend more hours in front of TV screens than they do in school. He said that on many programs they see "life is cheap; death, suffering, sadism and brutality are subjects of callous indifference while judges, lawyers and law-en-

forcement officers too often are depicted as dishonest, incompetent and stupid."

The group's report noted that "the manner and frequency with which crime is brought before the eyes and ears of children through the medium of television indicates inadequate regard for psychological and social consequences."

## New Orleans Archbishop Delays Integration

New Orleans (RNS)—Archbishop Joseph F. Rummel of New Orleans announced here that racial integration in parochial schools will not be started in his archdiocese before September, 1956.

The prelate said he had reached this decision "after mature deliberation and consultation."

"Although the ruling of the Supreme Court (against segregation in public schools) is thoroughly in accord with the principles and teachings of the Catholic Church," Archbishop Rummel said, "immediate integration would not be prudent or practical." In this connection he noted "we are confronted with the tradition of segregation over a period of 150 years." The archbishop also called attention to "the present crowded conditions of our parochial schools for Negro as well as white children" and "the responsibility of maintaining the present interest and enthusiasm of all our Catholic people for Catholic education."

N. D.) and Rep. Eugene Siller (R-Ky).

She added that many national church, social and welfare organizations would join with WCTU leaders at the hearings in urging enactment of the bills. And Miss Smart said the Congressional committees would be "more blunt and critical in their exploration" of advertising alcoholic beverages over the airwaves.

"Representatives of the alcoholic beverage industry have admitted frankly that consumption of liquor, wine and beer would drop by one-half if its advertising were discontinued," she said. "This manifestly would mean an equal drop in alcoholism and such things as drink-associated crime and home and juvenile drinking."

"Numerous members of Congress are beginning to recognize that steps must be taken to curb these conditions."

## Methodist Educator Warns On Church-Building Motive

Lafayette, Ind. (RNS)—Human pride, not spiritual conviction, may be motivating Christians to build ever bigger churches, a Methodist educator said here.

There is a danger that churches are being erected not "to lead more people to Christ" but to make people proud to worship among the town's best," said Dr. James S. Thomas of Nashville.

Dr. Thomas, the Methodist Board of Education's associate director of secondary and higher education, spoke at the National Convocation of Methodist Youth.

He warned that the nation's "outward concern with religious expression may actually be a barrier

to the genuine spiritual foundation of our expressions."

"It cannot be too forcibly affirmed that religion basically is not a matter of statistics and observable forms," Dr. Thomas declared. "If it were that easy, the world would long since have been saved."

Only a cynic would discount the signs of religious interest, the clergyman said, but he added:

"We must be careful to recognize that the most important part of the worshiper's life is what happens within his inner world, both before and after church. It is easier to attend church than it is to change one's habits."

## Burma Christian Leaders Get Crucifixes, Jordan Water

Rangoon (RNS)—Burma's Protestant and Roman Catholic leaders were presented by President Ba U here with 98 bottles of Jordan River and 1,112 crucifixes. They were ob-

tained in the Holy Land by Premier U Nu while he was enroute home from his recent trip to the United States.

The presentation was made in a ceremony at Dr. Ba U's official residence. The Premier, like the President a devout Buddhist, said he brought the gifts "in remembrance of our Christian brothers and sisters." Dr. Hla Ba, chairman of the Burma Christian Council, accepted them on behalf of the country's Protestant churches. Archbishop Victor Babin of Rangoon was the Roman Catholic representative at the ceremony.

## BUDDHIST PRIESTS ATTEND BURMA CHRISTIAN CRUSADE MEETINGS

Rangoon (RNS)—Sessions of the Deeper Spiritual Life Crusade conducted here by the Burma Christian Council were attended by from six to 12 Buddhist priests in their traditional yellow robes. The crusade was conducted in conjunction with the council's annual meeting.

Sermons on the general theme, "The Bible an Open Book in My Life," given by Dr. W. L. Muncy of St. Louis, Mo., were simultaneously translated into Burmese, Mandarin Chinese and the Indian Telugu and Tamil tongues.

Prime Minister U Nu of Burma, guest of honor at a reception winding up the annual meeting, told the Christian leaders that "the various humanitarian tasks your people are undertaking in the educational, medical, social and welfare fields are nothing short of the ideal of the Pyidawtha scheme (Burma's national welfare program)."

## African Chieftain's Son Draws Ovation At Methodist Convocation

Lafayette, Ind. (RNS)—Eduardo Mondlane, the son of an African tribal chieftain, sang "God Bless Africa" in Zulu and warmed the hearts of 5,000 young Methodists here.

He drew a rousing ovation at the National Convocation of Methodist Youth after his bass solo, "Nkosi Sikelela Afrika," in Purdue University's Music Hall and some serious comment on South Africa's race problem.

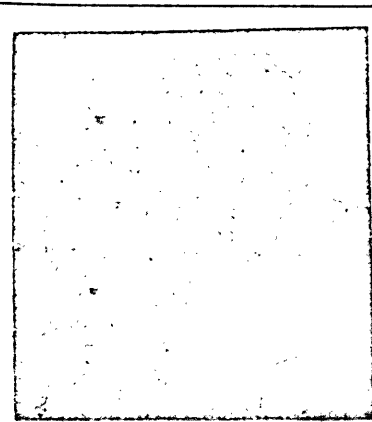
Mr. Mondlane, 31, a graduate sociology student at Northwestern University, Evanston, Ill., introduced a screening of the English movie, "Cry, the Beloved Country," based on Alan Paton's novel of the same name.

"Whites own 83 percent of the productive land in the Union of South Africa and control all of its business and government," he said.

"Natives are pushed around like sheep and forbidden to vote or to organize labor unions. The sense of revenge is natural and inevitable."

"Paton is fighting for the right of all men to come together as sons of God," he added. "Wherever we are, it is our duty to follow Christ's dictum to love our neighbors as ourselves."

Southern delegates applauded, with everyone else at the close of the movie, which stars two famous Negro actors, Sidney Pointier and Canada Lee.



### EVANGELISTS

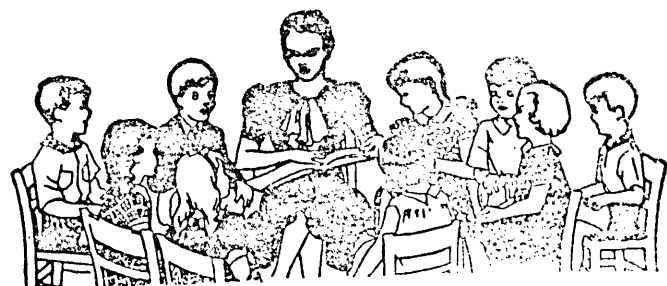
Brady Cook  
Evangelist-Youth Worker  
Irene Cook  
Singer-Children's Worker

Mt. Vernon-Alix Ct.  
Alix, Arkansas  
Rev. Raymond Hawkins, Pastor

Sisser, Illinois  
Rev. E. E. Dickey, Pastor

Elton, Louisiana  
Rev. F. C. Collins, Pastor

Address: P. O. Box 2736  
Little Rock, Arkansas



## MARY AND HER LITTLE LAMB

**W**OULD you like to hear the story about Mary and her lamb?

Many think this is only a piece of poetry. They do not know that there was a real Mary and a real lamb. But there was.

Nearly 150 years ago, away back in 1806, a little girl named Mary Sawyer was born in the village of Sterling, thirty-five miles west of Boston.

When Mary was nine years old, one bleak, cold March morning she and her father went out to the barn and found two little lambs that had been born during the night. One of them was very cold; it had been forsaken by its mother and was almost ready to die.

Mary at once took pity on the lamb and begged her father to let her take it to the house. He told her there was no use; that it could not live. But the little girl was unwilling to let it die without doing what she could to save it.

She took the lamb to the house and held it before the fire. Her mother gave her some warm cloths to wrap it in and some catnip tea for it to drink.

After a while the little lamb seemed to be better and brighter. But Mary was still so afraid it might die that she sat up all night watching over it.

Had it not been for her love and care, we never should have heard of the lamb. No wonder it learned to love her, for she had saved its life.

Before very long Mary had a healthy, happy, playful, loving little lamb. If it was out in the field, it would come at her call. It had a little blanket of its own. She combed the wool on its forehead and tied bright ribbons around its neck. It was her darling pet lamb.

Mary's brother Nat put it into her head to take the lamb to school one day. All went well for a while; it lay quietly at her feet until she had to go to class to recite. Then up jumped the lamb, and clatter, clatter, clatter, it followed her to class.

Of course, all the girls and boys laughed; even the teacher joined in the merriment. Mary had to put the lamb out in the woodshed and take it home at noontime.

A lad named John Roulstone happened to be visiting the school that day and saw all that happened. The next day, as he was riding across the field on horseback, he met Mary and handed her a little piece of paper. On it were written the first three stanzas of the poem that has since become famous all over the world—"Mary's Little Lamb." John was twelve years old at that time.

Some years later, in about 1830, three more stanzas were added to the poem by Mrs. Sara Josepha Hale, a New England poet. It brought out the lesson as to why the lamb loved Mary so—because she loved the lamb.

Mary's beautiful snow-white lamb

lived to raise several lambs of its own. Sad to say, it was gored by an ugly cow in the very barn in which it was born, and where Mary had rescued it. This happened on a Thanksgiving morning. It ran to Mary and died in her arms. This was Mary's first great sorrow.

Mary's mother knit her two pairs of beautiful white stockings from the lamb's wool, so the girl would have something by which to remember her lamb. These she kept until 1880, when she was seventy-four years old. Then she allowed them to be unraveled, and the yarn was cut into short lengths and tied to cards with her name written on them. These were sold for several hundreds of dollars, and this money was used to help repair Old South Church in Boston.

For a time after Mary grew to womanhood, she was a school teacher. She made friends with the sick and sad people who lived in an institution and gave them her love and kindness for many years. She married a man named Mr. Tyler. The latter part of her life was spent

in a beautiful home at Somerville, near Boston.

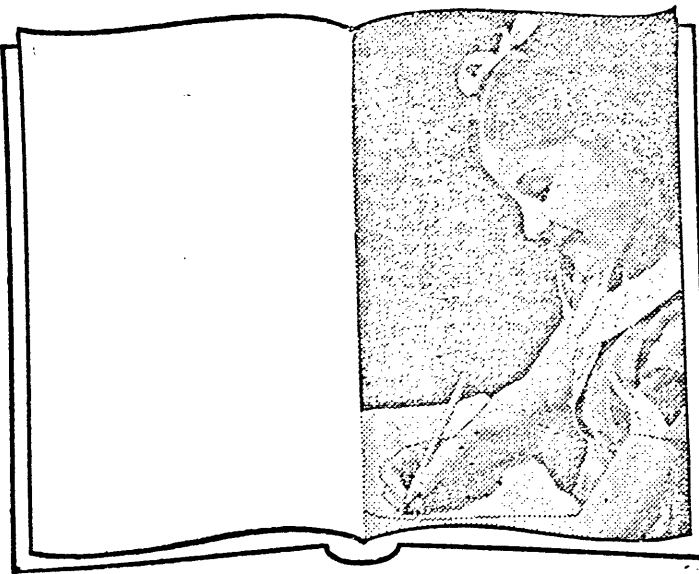
Mary Tyler was nearly eighty-four years old when she died, in the year 1889. She was buried in Mt. Auburn Cemetery, Boston.

Some years ago I visited the little home in which Mary was born, and where she nursed the lamb. It was a great pleasure to me.

I saw the schoolhouse to which Mary took the lamb. Mr. Henry Ford bought this building, repaired it and moved it to Wayside Inn, at Sudbury, Massachusetts. It is again used as a school-house and is visited by thousands of people every year.

Now you will enjoy the poem about Mary and her little lamb more than ever.—William Allen Colcord, in Burning Bush

Little Frederick was saying his prayers one night. His mother overheard this entreaty: "And please make Tommy stop throwing things at me. By the way, I've mentioned this before."—United Mine Workers Journal



## A LETTER

Vacation will soon be over  
But hasn't it been fine?  
So many things have happened,  
I'm writing you just a line

To tell of my happy summer  
Spent with my grandmother here,  
I've made friends with the cows and the horses,  
And the birds from far and near.

I have tried to be a helper  
In many different ways,  
And I've been so very happy  
Throughout the summer days.

But school will soon be open  
And I will see you then,  
One nice part of vacation  
Is planning for school again.

—A.E.W.

## THE BOYLESS TOWN

A cross old woman, of long ago, declared that she hated noise. "The town would be so pleasant you know, if only there were no boys!"

She scolded and fretted about it till her eyes grew heavy as lead, and then of a sudden the town grew still, for all the boys had fled! And all through the long and dusty street there wasn't a boy in view! The baseball lot, where they used to meet, was a sight to make one blue! The grass was growing on every base, and in the paths that the runners made, for there wasn't a soul in all the place who knew how the game was played.

The dogs were sleeping the live-long day. Why should they bark or leap? There wasn't a whistle, or call to play; and so they would only sleep. The pony neighed from his lonely stall, and longed for his saddle and rein; and even the birds on the garden wall chirped only a dull refrain.

The cherries rotted and went to waste—there was no one to climb the trees. And nobody had a single taste, save only the birds and the bees. There wasn't a messenger boy—not one—to speed as such messengers can. If people wanted their errands done, they sent for a messenger man.

There was little, I guess of frolic and noise. There was less of cheer and mirth. The sad old town, since it lacked the boys, was the dreariest place on earth!

The poor old woman began to weep, then woke with a sudden scream! "Dear me!" she cried, "I've been asleep—and Oh! what a horrible dream!"—Virginia Methodist Advocate

## JUST FOR FUN

Sue: "Don't you think a cookbook is fascinating reading?"

Lou: "Yes, it has so many stirring events in it."

The Boss: "I wish you wouldn't sing when you are working."

The Helper: "I wasn't working, sir; I was just singing."

First Farmer: "Potato bugs ate my whole crop in 10 days."

Second Farmer: "They ate mine in two days and then roosted in the trees to see if I would plant some more."

Grocer: "That's nothing. Right now there's one over there going through my books to see who has ordered seeds for this spring."

Little Mabel had behaved well while company was at her house recently. But when the guests left, Mother asked Mabel to help put things away. Very soon there was a lot of noise from the linen closet. "Mabel," Mother said, "what's become of your good company manners?"

"I'm putting them away with the guest towels," came the reply.

ARKANSAS METHODIST



## SEARCY DISTRICT SEMINAR

The Annual South Searcy District Educational Seminar convened in Cabot Thursday, Aug. 25th with about 70 out of town guests attending the all day meeting.

The theme for the day was "Crown Thy God with Brotherhood" with Mrs. Walter Jimmerson, Augusta, president of Searcy District, presiding. Mrs. John S. Workman, Cabot, was song leader, and Mrs. H. M. Dodson, Cabot, was organist. Mrs. J. I. Owen, Cabot, gave the welcome address and the response was given by Mrs. J. L. Harrison, Beebe. The worship service was conducted by Mrs. Ivan Ross, Cabot.

The program follows: Preview of 1955 and 1956 study plans, Mrs. C. M. Reeves, Heber Springs; "The Christian Mission in a Revolutionary World," Mrs. Jimmerson; "To Combine Our Efforts for Lasting Peace," Mrs. L. W. Sturdivant, McCrory and Mrs. C. V. Olmstead, Beebe; "Program Book," Mrs. Jack Andrews, Heber Springs; Lunch served by members of Cabot WSCS and sale of literature; Music followed by an "Introduction to Five Spiritual Classics" Mrs. Andrews; "Indian Americans" Mrs. Jimmerson; closing Worship Service, Mrs. W. M. Womack, McCrory.

LOUISIANA SEMINARS  
ANNOUNCED

Sept. 8—MONROE DISTRICT at First Church, Monroe

Sept. 9—LAKE CHARLES DISTRICT at Simpson Memorial, Lake Charles

Sept. 13—RUSTON DISTRICT at First Church, Minden

Sept. 14 & 15—NEW ORLEANS DISTRICT at First Church, New Orleans

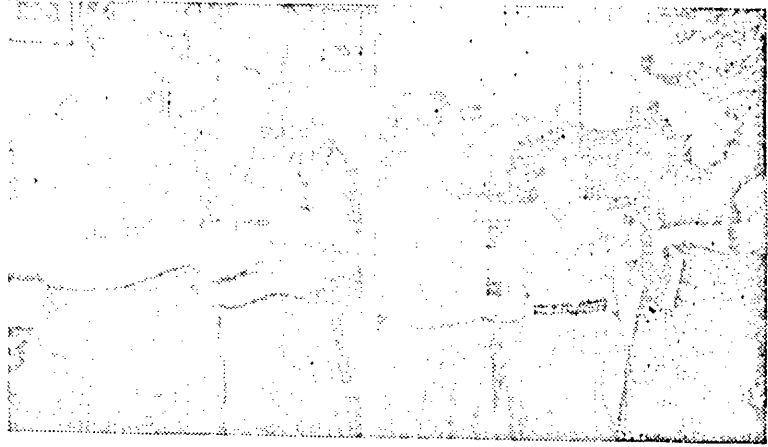
Sept. 15—BATON ROUGE DISTRICT at Hammond

Sept. 16—SHREVEPORT DISTRICT at Mangum Memorial, Shreveport

Sept. 20 — LAFAYETTE DISTRICT at Franklin

Sept. 22 — ALEXANDRIA DISTRICT at Pineville

## FORGOTTEN BONDS FOUND



Pictured at left: Mrs. W. C. Farley, 1944 president of the Woman's Society of Christian Service explains to Mrs. Cliff Wright, present president, that the bond was a gift from Mrs. T. O. Abbott.

Pictured at right are Miss Orlene McKimney and Miss Carmen Martinez being greeted by Mrs. Tom Russell, president of the Wesley Berean Class.

The Woman's Society of Christian Service of the First Methodist Church, El Dorado, had the good fortune last week to find bonds which were long forgotten.

During a routine check of the church vault some time ago Mrs. Clara Flournoy and Mrs. E. T. Williamson from the church office found the bonds and reported to Mrs. Tom Russell, president of the Wesley Berean Sunday School class and Mrs. Cliff Wright, president of the Woman's Society, that each group was \$25.00 richer than most of the membership realized.

Mrs. H. C. Hutchinson, a one-time president of the class and secretary of the society, said that on September 3, 1943 the bond was bought by the class as a patriotic gesture without a dissenting vote.

Mrs. W. C. Farley, president of

the society in 1944, said that their bond was a gift from Mrs. T. O. Abbott who was at that time doing war work in Detroit, but wished to make a "love offering to a group that has done so much good in the world."

Better even than the money dividends from the bonds are the visits of Miss Orlene McKimney and her student, Miss Carmen Martinez from Mexico City; the two are in El Dorado for a vacation and a visit with Orlene's sister, Mrs. Lloyd Jackson. Miss McKimney was pleased that she could bring Carmen as a visible proof of the culture and spiritual dividends the Woman's Society of Christian Service and the Wesleyan Service Guild contributions were bringing.—Mrs. Ellis Whitten

## FINANCIAL REPORT—NORTH ARKANSAS CONFERENCE

## W. S. C. S.—FIRST QUARTER, 1955-56

Balance Brought Forward .....	\$12,637.40	Youth—	
RECEIPTS:		W.S.C.S. ....	15.00
Pledge to Missions:		Baby—	
W.S.C.S. ....	\$ 9,342.01	W.S.C.S. ....	45.00
W.S.G. ....	2,523.18	W.S.G. ....	30.00
Special Memberships:		Memorials—	
Adults—		W.S.C.S. ....	150.00
W.S.C.S. ....	275.00	Missionary Projects .....	272.50
W.S.G. ....	50.00	Treasure Chest:	
Youth—		W.S.C.S. ....	107.03
W.S.C.S. ....	15.00	W.S.G. ....	4.05
Baby—		In Remembrance Gifts:	
W.S.C.S. ....	35.00	W.S.C.S. ....	95.50
W.S.G. ....	30.00	World Federation .....	.20
Memorials—		M. Y. F. ....	484.93
W.S.C.S. ....	150.00	Children .....	14.03
Missionary Projects .....	227.50	Total—W.S.C.S. ....	\$11,176.20
Treasure Chest:		Total—W.S.G. ....	2,612.23
W.S.C.S. ....	107.03	TOTAL on Appropriations .....	\$13,788.43
W.S.G. ....	4.05	Week of Prayer .....	5.00
In Remembrance Gifts ..	95.50	Supply Work—	
Emma Nell Wayland:		Foreign .....	342.60
W.S.C.S. ....	32.00	Home .....	1,642.69
W.S.G. ....	2.00	Replace Pins .....	6.23
Marion Lela Norris:			1,996.54
W.S.G. ....	5.00		1,996.54
World Federation .....	.20	Total Sent to Division .....	\$15,784.97
Children-Gifts to		OTHER DISBURSEMENTS:	
Missions .....	14.03	Chaplain's Salary	
Supply Work—Foreign:		(Booneville) .....	99.99
W.S.C.S. ....	217.00	Sunshine Fund .....	25.00
W.S.G. ....	125.60	Car Expense to Workers ..	416.67
Supply Work—Home:		Narcotic Education .....	250.00
W.S.C.S. ....	1,464.00	United Church Women .....	50.00
W.S.G. ....	178.60	District Cultivation .....	711.84
Narcotic Education:		School of Missions—	
W.S.C.S. ....	95.05	Jurisdiction .....	141.75
W.S.G. ....	16.40	Conference .....	231.16
Week of Prayer .....	5.00	Officers Expense .....	536.72
Miscellaneous .....	8.25	Sara Kashi Ram	
Total—W.S.C.S. ....	\$12,082.66	(Itineration) .....	65.00
Total—W.S.G. ....	2,939.83	Audit .....	40.00
TOTAL rec'd from Dist.		Gift Hendrix College .....	22.32
Treasurers .....	\$15,022.49	Postage for Minutes .....	50.00
OTHER RECEIPTS:		Miscellaneous .....	37.68
M.Y.F. ....	\$ 484.93		2,678.13
Refund Booneville Work ..	99.99		2,678.13
Searcy .....	45.00	Total Disbursements .....	\$18,463.10
Mrs. Jeff Brown—CSR &		Balance in Bank .....	10,088.38
LCA .....	224.00	Total Amount Accounted for .....	\$28,552.08
Refunds .....	13.45	SPECIAL MEMBERSHIPS	
Pin .....	2.50	BATESVILLE DISTRICT—Adult: Mrs.	
Hendrix Offering .....	22.32	R. L. Blair, Batesville District; Mrs. John	
Total .....	892.19	Rosa, Melbourne. Memorials: Mrs. I. N.	
Total other receipts .....	\$ 892.19	Barnett, Batesville District; Mrs. I. N.	
Total to be accounted for .....	\$28,552.08	Barnett, Batesville First Church. Baby:	
DISBURSEMENTS:		William Jackson Waldrup III, Joseph Dan-	
TO DIVISION—		iel Murphy, Lynn Darby Watkins, Bates-	
Pledge to Missions:		ville First Church; James Allen Robb II,	
W.S.C.S. ....	\$ 9,742.01	Newport First Church; Martin Lee Cruce,	
W.S.G. ....	2,523.18	Swift; Charles Kenneth Williamson,	
Special Memberships:			
Adult—			
W.S.C.S. ....	250.00		
W.S.G. ....	50.00		

SEPTEMBER 8, 1955

WOMEN IN THE CHURCH  
By Marv Fowler

"The day of aggressive feminism—denying that there are differences between men and women—seems to have passed," says Miss Madeleine Barot, secretary of the Commission on Life and Work of Women, World Council of Churches. "Today, women do not desire to be like men, but realize that they can contribute fully as women, not conforming to patterns and methods of life and work which are masculine."

Miss Carolyn E. Goddard, of Oak-

## NEWS IN BRIEF

In appreciation of her years of service, the Woman's Society of Christian Service and the Board of Stewards of Primrose Church, in behalf of the entire congregation honored Mrs. Ed. Wright with a Life Membership in the Woman's Society of Christian Service. The presentation was made at the morning service August 24th by Mrs. Presley Junkin, President of the W.S.C.S. and Mr. J. R. Fair, Chairman of the Board. The sermon by the pastor, Rev. James Robert Scott, was dedicated to Mrs. Wright, who has resigned after 31 years as Secretary, eleven of those years as Treasurer also, for the Church.

Mrs. Wright is the daughter of Mrs. Ed Dixon and the late Mr. Dixon, who have been prominently identified with Primrose Church for over half a century.

land, California, has been elected children's work secretary of the Congregational Christian Churches, it is announced by Dr. Thomas Stock of Boston, Mass. Miss Goddard, graduate of Doane College and the Hartford School of Religious Education, has been director of Christian education in the First Congregational Church, Oakland, California, since 1954.



# Christian Education

ARK.

NEWS . . . . . PROMOTION . . . . . CULTIVATION

L.A.

Arkansas-Louisiana Area

## NORTH ARKANSAS CONFERENCE NOTES

By Ira A. Brumley

### Successful Institutes

Five very successful Christian education institutes were held in the Conference during the past week, August 29-September 2: Searcy, Batesville, Jonesboro, Pocahontas, and Forrest City. Each institute was opened with a general session in which the respective district superintendent led the devotional service.

The film on Teaching in the Church School was shown in a number of the institutes.

The larger group was divided into department and divisional groups, which were led by persons selected to give guidance in the various departmental fields of work.

Miss Vera Zimmerman and Rev. Robert Clemmons of the General Board of Education, took part in each of the institutes. Mrs. H. E. Tomlinson of Memphis, Tenn., was in three; and Mrs. W. A. Wooten, also of Memphis, was in two. Dr. James S. Upton, Conference Director of Youth Work, was in four of the institutes. Many of the district directors and other district leaders assisted to make the institutes the success they were.

The Fayetteville District Institute was held in July. The Ft. Smith and Conway Districts will have their institutes the week after the Pastor's School.

These institutes are held to give help to the workers as they prepare for the beginning of the new church school year.

### Church School Rally Day Programs

We have a supply of programs for Church School Day so that we can furnish any church school with four additional programs beyond the one sent to the church school superintendent. Please let us know when you want your extra copies and they will be sent without cost to your church. A number of churches have already requested these programs.

Persons who have already studied these materials indicate their appreciation of the program for this year.

Even though your church may have an amount in the budget for Church School Rally Day offering we hope your church will plan for a good program on Rally Day in order to bring the program of the church school before the church.

### Coaching Conference On Missions

Sixty persons have accepted the invitation to prepare to teach the course on Christian Missions in a Revolutionary World. These persons are from the various sections of the conference and will furnish a fine staff of teachers for this excellent course. We hope to publish the list soon. The coaching conference is to be as follows: Jonesboro, Sept. 19; Searcy, Sept. 20; Ft. Smith, Sept. 22.

Many of the Societies of Christian Service will want to use the persons in the church who is getting

prepared to do this special course. We have asked that each person working toward certification plan to teach the course in his or her local church on a four-day plan so that the W.S.C.S. and Guild groups can have their time requirements met.

It is our hope that these schools will be held at a time in which many of the men of the church can be in the school. We need to provide the plan by which men and youth as well as the women of the church can get in on this study.

The youth leaders, youth and adults will find that this course is basic for the Fall Action Program in youth work.

We can use this course in such a way as to create a much finer interest in Missions, throughout our conference.

### Plan Your School Now

Many churches and some of the area groups are already planning their fall and winter training program. It is our hope that such plans will be worked out soon. The Board of Education office will help in any way we can.

These schools should be planned with a largest number of leaders, as possible, taking part in the planning. The more people who have a part in the planning the more the program becomes their program.

All schools should be planned at least a month in advance of the time for them to be held in order to secure adequate leaders, text materials, and to get the people to set apart the time for the program. The larger area school should have months of advance planning, some of them a year.

## PARENTS WORK WITH TEACHERS

There are many ways in which parents can help at the church in the work with children even though they cannot accept long-time responsibility for teaching. They may give valuable assistance which the regular teacher frequently needs and at the same time gain a better understanding of the program.

During one Christmas season, one group of primary children had early supper at the church and went out afterwards to sing carols. Several mothers helped to serve the supper. Some of the fathers helped to transport the children in cars to the homes and hospital where they were to sing.

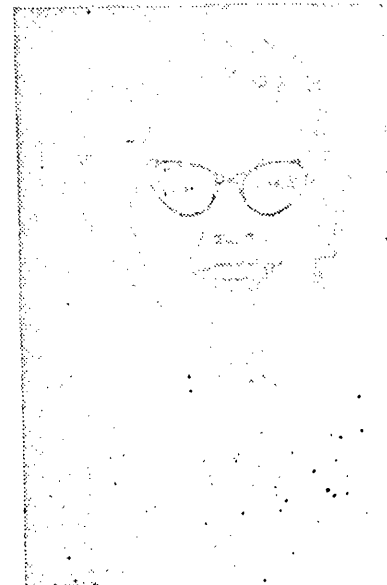
Parents who do not feel prepared to teach may work with the teacher in discovering children who do not attend any church school and may visit in homes to invite the children and their families to the church.

One group of parents agreed to help redecorate the primary room. Fathers and mothers painted the walls, made curtains and refinished the chairs and tables. Others kept the children in the nursery and kindergarten while the work went forward. It became our primary room instead of the primary room.—From *The Church Plans for Primary Children* (127-BC) by Lula Doyle Baird. 25 cents from The Methodist Publishing House that serves you.

## ACCEPTS POSITION AS DIRECTOR OF CHRISTIAN EDUCATION

Pat Brittain, daughter of Mr. and Mrs. P. C. Brittain of Rodessa, has accepted the job as Director of Christian Education at the Methodist Temple in Port Arthur, Texas.

Miss Brittain attended the University of Colorado and Centenary College where she was graduated with honors. While at Centenary, she was awarded the Maroon Jacket Award which is given to the outstanding senior girl on the campus. She was also awarded the R. E. Smith Award for the most outstanding senior student who has contributed much to the religious activities on the campus. She was also Sweetheart of the Ministerial Club, a member of the Student Senate for two years and a member of the Methodist Student Movement and Intra-Faith Council.



PAT BRITTAIN

## VACATION CHURCH SCHOOLS

### Crigler

The Vacation Church School of Crigler was held July 25-29 with an enrollment of 72 and an average daily attendance of 64. Eighteen workers assisted in the school.

The Kindergarten group, under the leadership of Miss Robbie Mae McEntire, Miss Lylia Sue Hoytt and Mrs. Alvin Owen studied "My Home, My Family, My Church." The Primary group, under the leadership of Mrs. W. P. Shooks, Mrs. Glyn Carter, and Mrs. Easil Whitten, studied "Christian in Bible Times." The Junior studied "Followers of Jesus." Mrs. J. R. Morris, Mrs. Louie Parrish, Mrs. Curtis Erwin and Mrs. Tom O'Neal were the teachers. The Intermediates were taught by Mrs. J. T. McEntire, Mrs. Edward Pace, Mrs. Freeman and Mrs. Jos. Morgan. They studied "God in Our Lives." The music was under the direction of Mrs. Bill Austin and Barbara Nell Nichols.

Rev. Geo. K. Warren, pastor, brought a devotional message each morning. Mrs. John D. Robinson, Jr.,

was general superintendent of the school.—Mrs. John D. Robinson

### Concord

The Concord Vacation Church School was held July 25 through July 29 with an enrollment of 62 with an average attendance of 41. The school was under the direction of Mrs. Alfred Clement.

The Primary Department studied "The World About Us", taught by Mrs. Marvin Moore and Mrs. Herchider. The Junior Department studied "Outdoors in Palestine," taught by Mrs. John DePriest, Mrs. Lee Roy Moore and Mrs. Claud Clement. The Intermediates studied "The Story and Work of the Methodist Church." Teachers were Mrs. Loyd Golbeck and Mrs. Ed Wilson. The Young Adults studied "Becoming a Great Person," taught by Mrs. Ed Begeman. Handwork was in charge of Mrs. Fred Begeman and Mrs. Walter Hank.

Refreshments were served the last day by the Sunday School.—Mrs. Walter Hank



VACATION CHURCH SCHOOL AT CONCORD

ARKANSAS METHODIST

I

Saw

A Town

Commit Murder

By  
Rev. R. A. Tester

and everybody seemed to be happy about it. I went onto main street one morning and sensed a sort of covert hilarity goin' the rounds. Some men wore a constant smile. Others grinned into space, at nothing visible or audible. Cryptic remarks were made. Finally I cornered my friend, J. S., and said: "Look here, fellow! What's going on? What are you fellows laughing in your sleeves about?" He said: "Well, I'll tell you. Somebody killed Old Red last night and we are all glad of it. Maybe we shouldn't feel that way about it, but we do."

Now Old Red was an outlaw and criminal that every one was afraid of. The law had not been able to keep him in tow long at a time because of some influential connections that he seemed to have. So he was danger on the loose — moon-shining, bootlegging, gambling rackets, brothels, et cetera, ad infinitum.

Well, shooting Old Red in the back (that's how it was done) was one way of stopping him. But it wasn't the right way of course. The man who did it — no one ever knew who — was a criminal too, though of lesser breed. Old Red's death didn't stop crime, it only stopped his part of it. Really, the town and the state had built him up to what he was for crimes of smaller stature had consistently been winked at, and even he had protection of a sort. The law was killed first and then he got it because there was no law. He went all out for evil and sought to gain the top round. The smaller fry didn't like it so they "dry gulched" him. Courage and good citizenship could have stopped the whole thing before it got started. But that didn't happen, so poor Old Red ran his course and died and people smiled.

There is a verse in Proverbs which says: "When the wicked perish, there are shouts of gladness." The Bible doesn't mean to say that this is right. It just means to say that human beings act that way. There is a better verse: "As I live saith the Lord, I have no pleasure in the death of the wicked."

## New Minister Of Music At Oak Forest

Rece Saxun Price has been employed as minister of music at Oak Forest Methodist Church, the pastor, Rev. George G. Meyer, announced last week.

Her interest in a small church, and indication that she and the Church shared a need for each other, led her to Oak Forest, Mrs. Price said. She will direct the Chancel Choir and will organize Cherub, Junior, Youth and Senior High Choirs. She will be part-time organist, along with Mrs. William R. Wilson and Mrs. Paris Stovall, regular organists at Oak Forest.

Mrs. Price teaches voice and is on the music faculty at Little Rock Junior College.

A native of Little Rock, she is a

## Dr. Roy I. Bagley Speaker At Ocean City, N. J.

The Ocean City Tabernacle Association of Ocean City, New Jersey, was very fortunate in having as its annual Camp Meeting speaker during the week of August 7th, Dr. Roy I. Bagley, District Superintendent of the Fayetteville District. Dr. Bagley is well known in his area as an indefatigable worker for his Church. Dr. Bagley was appointed a District Superintendent following very popular and successful pastorates which involved five building programs. He is the originator and editor of the devotional page of the "Arkansas-Louisiana Methodist." Last summer he was one of the seventeen ministers who visited fourteen countries in South America under the auspices of the Board of Missions and the Board of Evangelism, holding preaching missions and visiting schools, churches and institutions. Dr. Bagley, who served in World War II as a Navy Chaplain, is on the Board of Trustees and Board of Regents for John Brown University, Siloam Springs, Arkansas; Brown School for Girls, Glendora, California; and Brown Military Academy, San Diego, California. He has held many important offices in his Conference including Chairman of the Board of Evangelism, Executive Secretary of the Board of Evangelism, Chairman of the Board of Education, and member of the Commission on Christian Vocations.

Dr. and Mrs. Bagley with their children, Ronnie and Sarah, spent an interesting week in Ocean City, although they missed some of the usual sunny beach weather of this charming resort because hurricane Connie also spent most of that week there. Ocean City is known as "America's Greatest Family Resort" because of its interesting history which dates back seventy-five years. The city, which is situated on an island, was founded by four Methodist ministers who set out to create a modest Christian seaside resort, and the priceless heritage has served to produce a harvest beyond their wildest dreams from the seeds they sowed on a barren,

## Building Improvements 1st Church, Camden

Work on air conditioning the First Methodist Church sanctuary has been started. The Official Board ap-

proved this project a month ago and the contract was let by the Building Committee. Excavation for the unit has been completed in the basement of the church and duct work will be done when the unit is being installed.

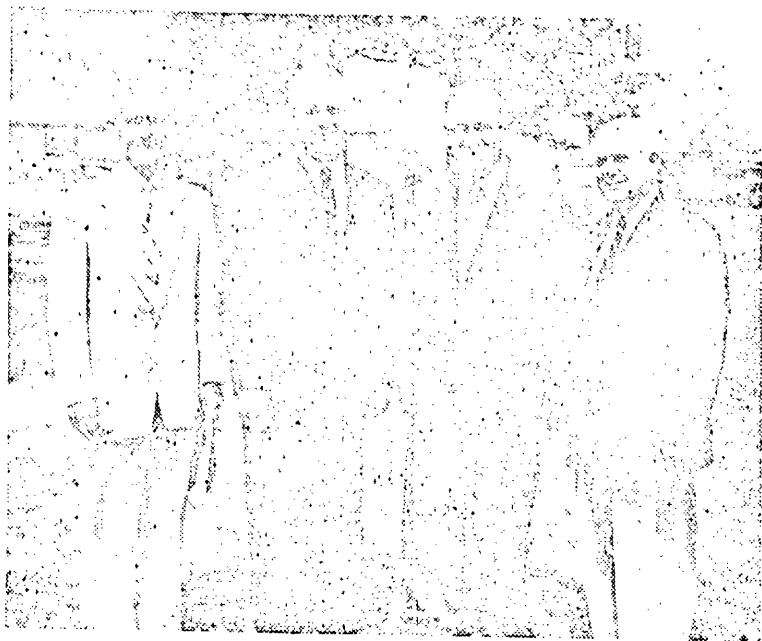
The board also approve installation of a central heating and cooling system for the Sunday School building and bids are being sought by the building committee. It is hoped to have this work completed before fall. W. W. Scott was named chairman of a committee to inform church members of this project. E. L. Mosley was chairman of a special Sunday School survey committee that made a study and recommendations for the Sunday School. Scott, Al Rose and Rev. Robert B. Moore were the other members.

The board also approved some remodeling and redecorating work in the Sunday School building. George Bowers, chairman, presided at the meeting and read a letter from Mrs. F. C. MacCleary, church secretary, who tendered her resignation effective August 15, as they are moving to Shreveport, La., where her husband is being transferred. The board accepted the resignation with regret. A successor will be named by the Finance

graduate of Little Rock High School. She studied organ and voice at Westminster Choir College at Princeton, N. J., and toured with the Westminster Choir, directed by Dr. John Finley Williamson. As a Choir member she appeared with the New York Philharmonic Orchestra and had the opportunity of working with Bruno Walter and Arturo Toscanini.

At Westminster she studied organ with David Hugh Jones and Dr. Carl Weinrich, voice with Mrs. George Kruegar, and Bible in the class of Dr. Charles Erdman.

After receiving a degree with a double major in organ and voice, Mrs. Price sang with musical groups at New York, including the Savoy Opera Guild, and in California. She was contralto soloist at two churches at Hollywood and appeared on radio, in films and with the American Music Theater opera group at Los Angeles.



Left to Right: Dr. W. Elwell Lake, Vice President of Ocean City Tabernacle Association; Dr. Roy I. Bagley, District Superintendent of Fayetteville District; Mr. Ralph G. Luff, President of Tabernacle Association; Dr. Leon T. Moore, Chaplain and Song Leader, District Superintendent in the Philadelphia Area.

rocky little island. The legacy left by the founders that was to insure the future city's greatness and distinction was in the restrictions that they promulgated. First and foremost was prohibition and second was a closed Sunday. These high ideals have not been lost with the march of time. Only a few stores such as candy, ice cream and eating establishments remain open on Sunday. The theaters on the boardwalk are used as houses of worship on Sunday evening throughout the summer and the various amusement concessions are closed. Religion is still a dominant influence in the community life of Ocean City. During the summer, most of the churches are packed beyond capacity.

The historic old Tabernacle stands in the center of a beautiful tree adorned camp ground a block square in the heart of the city, and every Sunday morning in summer

is thronged with worshippers of several faiths for it is non-denominational. Two morning services are held under the auspices of the Ocean City Tabernacle Association, which is the guiding force of the city, in addition to the evening service in the Strand Theatre on the boardwalk. To these services come outstanding speakers of national and international renown. Next year, the Association expects to have a new modern Tabernacle which will stand in place of the old building and which will serve as a monument and a constant reminder that Ocean City wishes to keep its Christian heritage of high ideals which have made it the "World's Greatest Family Resort."

Dr. Bagley's ministry in Ocean City has added to the furtherance of the ideals of this Christian city and the Ocean City Tabernacle Association is deeply grateful for his visit.

## Lay Leader Expresses Appreciation for Pastor

Our last annual Conference saw fit to return Reverend W. C. Lewis and wife to the Roe Charge for his fourth year.

The work he has done speaks for itself. Mentioning some accomplishments: the rebuilding of the parsonage at Roe and placing Memorial windows in the church. Razing the Bethel Church which had not been used for a number of years and going into decay, using the lumber to build Sunday School rooms at Shiloh, and extra work at Ulm and Hunter Chapel all demonstrate his untiring efforts.

Of course we give due credit to the membership for their efforts and work, but it takes leadership to accomplish things. We are certainly glad to have the Lewises back with us another year.—J. M. Seward, Charge Lay Leader.

Committee headed by Ray Parham, chairman, and with Rev. Mr. Moore as ex-officio member.—Reporter

SEPTEMBER 8, 1955

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# METHODIST YOUTH

## Miss McLeod Receives Centenary Scholarship

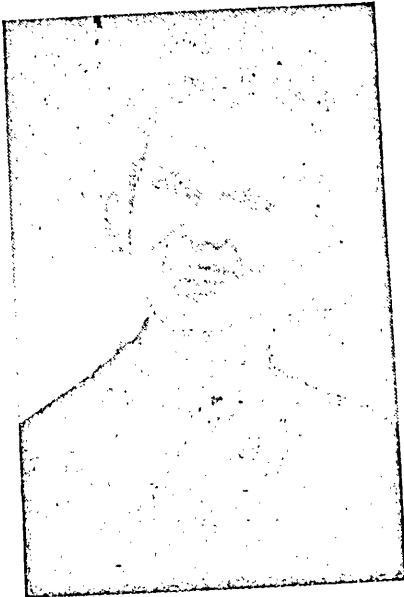
Miss Melinda McLeod of Shreveport has been awarded the Reginald H. Hargrove Memorial Scholarship to Centenary College.

Selection of Miss McLeod was announced last week by Rev. R. Leonard Cooke, vice president of Centenary and chairman of the scholarship committee.

Miss McLeod is the daughter of Lt. Com. Daniel D. McLeod, now serving with the U. S. Navy at Monterey, Calif., and Mrs. Virginia McLeod of 544 Dudley Drive. She is a May graduate of Shreveport's Byrd High School.

The scholarship was established several weeks ago by Mrs. R. H. Hargrove in memory of her husband, who was one of 12 men killed in a plane crash at Wallace Lake on Jan. 10, 1954. Mr. Hargrove was a member of the Centenary College Board of Trustees, and is one of those memorialized on a bronze plaque standing amid a row of memorial live oak trees before the Administration Building at Centenary.

The scholarship covers all tuition and fees for one year. Miss McLeod was a member of the National Hon-



MELINDA MCLEOD

or Society at Byrd, feature editor of the school newspaper, member of Quill and Scroll, Student Council representative and active in many other activities and organizations.

## Junior Camps In Louisiana Conference

### Lake Charles

The Lake Charles District Junior Camp was held at Camp Brewer, August 22-27 under the direction of Rev. Robert B. Crichlow, with the

Upper: Pictured is the first camp held for Juniors since the Lafayette District was formed. Fifteen churches were represented.

Lower: Ninety-two Juniors, representing 11 churches attended the Lake Charles District Camp held at Camp Brewer.

theme, "Discovering God's World." Rev. Robert Peyton of Oak Park in Lake Charles taught "Rocks and Minerals;" Rev. Ted Howes of Simpson in Lake Charles taught "Birds and Animals;" Mrs. Edgar Broussard of Jennings led in the course on "Trees and Flowers;" J. M. Thom taught "Insects" and L. C. Mulling of New Orleans and Ruston had charge of the group studying "Weather."

Other members of the staff included: Mrs. I. T. Franklin, Atlanta, Ga., Mrs. T. C. Stagg of University

## YOUTH ACTIVITIES WEEK AT CORNING

A successful Youth Activities Week was held at the First Methodist Church of Corning August 22 through 26, under the direction of Rev. Byron McSpadden, who is beginning the third year of his pastorate in Corning. It was the first such program sponsored at this church.

Several highly qualified leaders assisted Mr. McSpadden in the program. Eugene Weir, Youth Counselor, helped plan the program and see that it was carried out. Winfred Polk, Corning businessman, led the group in a background study of the beginning of the Church, leading up to church membership and its responsibilities. Mrs. Jack Cash, Corning, led the recreational program, consisting of group and folk games. Rev. James Fleming, pastor of St. Paul's Methodist Church of Jonesboro, led the group in an informational and inspirational study of the program areas of the MYF.

Meals were served to the young people each evening by the Woman's Society of Christian Service. Mrs. H. J. Pillow, Jr., secretary of Social Relations for the WSCS, was in charge.

The average attendance each night was about 20 young people.

"The program for Youth Activity Week was bound to be a success," Mr. McSpadden said. "I have never before seen such teamwork and co-

operation as we enjoyed from everyone having a part in this activity." —Reporter

## LOUISIANA MYF COUNCIL MEETING

The Fall Council meeting of the Louisiana MYF will be held on September 17, at Centenary College. The Conference Youth Council, along with the eight district directors of Youth Work will be present.

Items on the agenda include: promotion details for the Fall Action Project and the Lenten Reading; planning the Fellowship Team Training Conference to be held in late October; and the programming of the early 1956 projects, which include revamping Conference sub-districts, and placing special emphasis on small and rural MYFs. Reports will be presented by those attending the Mount Sequoyah youth workshop, the National Conference of Methodist Youth, the National Convocation of Methodist Youth, and the Louisiana MYF Officers' Workshops.

was formed.

Rev. R. E. Walton, pastor of the First Methodist Church of Opelousas, directed the camp assisted by the following counselors: Mrs. R. R. Branton, Mrs. H. S. Williams, Miss Joan Flurry, Lafayette, Miss Beulah Hoffpauir, Crowley; Miss Ann Lemaire, New Iberia; Mrs. B. A. Rose, Mrs. H. C. Stubblefield, Mrs. R. E. Walton, Opelousas; Rev. R. R. Branton, Rev. Ira Robinson, Jerome Long, Lafayette; Rev. W. R. Wendt, New Iberia; Rev. Raymond Crofoot, Kinder; Dee Dezauche and Vernon Fairley, Opelousas. Mrs. Cary Rice from Morgan City acted as camp nurse.

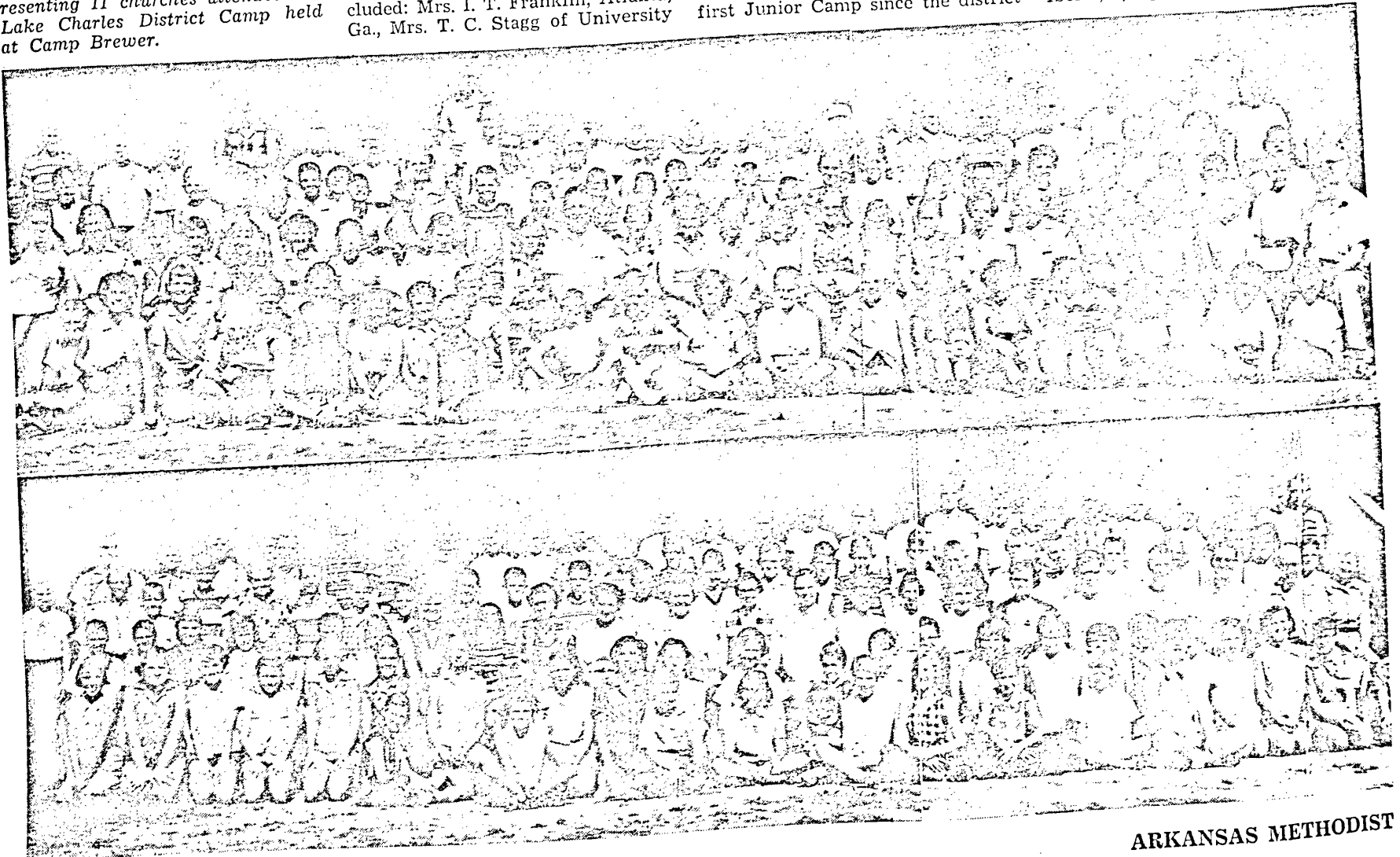
The following shows the churches represented at the camp and the number attending: Berwick, 3; Crowley, 16; Golden Meadow, 2; Church Point, 4; Estherwood, 1; Franklin, 13; Indian Bayou, 2; Lafayette, 16; Port Barre, 5; Rayne, 2; Thibodaux, 2; Melville, 1; New Iberia, 6; Opelousas, 16; Waxia, 1.

Church, Lake Charles; Mrs. Ted Howes of Lake Charles, Mrs. Robert Crichlow of Jennings, Mrs. Carl Lueg of First Church, Lake Charles, Mrs. L. C. Mulling of New Orleans and Ruston, Misses Della Temple and Harriett Fontenot of Jennings, and Carl Horton of Jennings.

Ninety-two Juniors attended the camp representing 11 churches.

### Lafayette

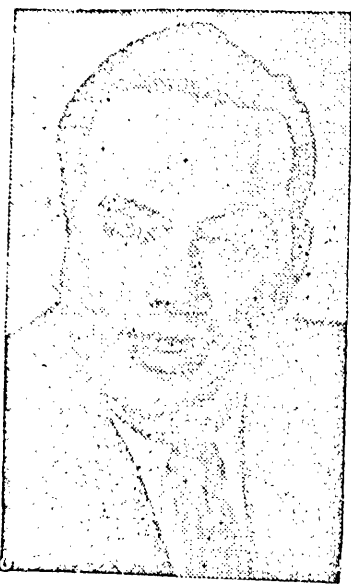
The Lafayette District held at Camp Brewer on August 14-20 the first Junior Camp since the district



ARKANSAS METHODIST



## DIRECTS YOUTH ACTIVITIES WEEK AT BUNKIE



REV. JACK WINEGEART

Rev. Jack Winegeart was the director of the second annual Youth Activities Week at the David Haas Memorial Methodist Church in Bunkie beginning Sunday evening, August 21 at 6:30 o'clock. Mr. Winegeart led the opening discussion of the week's theme, "The Bible and Youth" at the 6:30 MYF hour. He preached the sermon at the 7:30 o'clock evening service at which the pastor, Rev. W. D. Boddie, presided.

Following the service the young people were led by Mr. Winegeart in a period of fellowship, after which refreshments were served.

Mr. Winegeart is pastor of the First Methodist Church in Lake Arthur, Louisiana. He received his public school education in Shreveport, and his B D degree from Duke Divinity School, Duke University, Durham, N. C.

Mr. Winegeart was affiliated with Boys' Division of the YMCA in Shreveport for three years. He served both as Assistant Director and Director. He served as pastor to Ca-Vel Methodist Church, Ca-Vel, N. C. for fifteen months.

He was Wesley Foundation Director and Minister to Students at Central Methodist Church in Fayetteville, Arkansas for three years.

He has been pastor at Lake Arthur, Louisiana for ten months. —W. D. Boddie, pastor

## A NEW MYF

A Methodist Youth Fellowship has recently organized at the new Broadmoor Methodist Church in Baton Rouge. At present there are ten members in the Senior group and nine in the Junior High fellowship. Counselors for the Senior MYF are Mr. and Mrs. John Oldham. Junior High counselors are Mrs. H. P. Volentine and Mrs. J. P. Woodland.

The Broadmoor MYF is to be host to the Capitol Sub-District in the church tent at the regular September Sub-District meeting. Reports of the National Conference of Methodist Youth at Purdue will highlight the Sub-District program.

A list of prospective MYF'ers has been drawn up from a recent community religious census. Plans are underway for a program of youth visitation evangelism.—Reporter

A man really believes only as much religion as he is willing to apply to his daily living.—Harold E. Garner, *Houston Times*.

## WITH THE SUB-DISTRICTS Lafayette

The Lafayette Sub-District meeting for August was held in the Garland Community Church. Approximately 50 attended from Bradley, Stamps, Lewisville and Garland.

A program by candlelight, depicting the Lord's Prayer was given by the Bradley group. Buddy Jester of Bradley sang "The Lord's Prayer."

New officers of the Sub-District are: Sue McClendon of Lewisville, president; Margaret Lewis of Stamps, vice-president; La Rita Burks of Bradley, secretary; Aubrey Holly of Garland, treasurer, and Jane Morris of Garland, reporter.

New counselors for the Garland group are Mrs. Leo Marcum and Mrs. Frank Seagroves.—Reporter

## Tangi-Helena

The Tangi-Helena Sub-District was held on August 15 at Bluff Creek and Pipkins Chapel young people presented a program on the five program areas, Christian Faith, Witness, Citizenship, Fellowship and Outreach.

A chairman and a counselor for each program area was elected as follows: Christian Faith, chairman, Dotty McKnight, counselor, H. E. Hutchinson, Jr.; Christian Outreach, chairman, Jimmie Williams, counselor, Rev. Calvin Lapuyade; Christian Witness, chairman, Jeanell Williams, counselor, Rev. O. L. Golson; Christian Citizenship, chairman, Diana King, counselor, Mrs. Ethel Dunn; Christian Fellowship, chairman, Daizy Day, counselor, Mrs. Mable Watson.—Reporter

## White River

The Yellville MYF presented a program on "Christian Action" at the monthly meeting of the White River Sub-District held at Yellville on July 25. The youth took part in the program which showed the value of Christian action in our modern-day world. Nina Sanders of Yellville had charge of the devotional service.

Joan Farmer of Calico Rock, president of the Sub-District, showed how the MF Fund was used. She challenged each church to give a sizable amount to this fund.

Refreshments were served at a recreation period. A friendship circle was made and June Moody led the group in singing "Spirit of the Living God."—Reporter

## Ozark

The Ozark Sub-District met at Berryville on Monday night, August 8, for an outdoor picnic.

The following officers were elected during a business session: President, Billy Johnson, Green Forest; vice-president, Marilyn Trase, Eureka Springs; treasurer, John Spurlin, Berryville, and reporter, Calvin Mitchell, Green Forest.—Reporter

## Rice Belt

Martha Haro was the inspirational speaker for the August meeting of the Rice Belt Sub-District at the Grand Avenue Church, Stuttgart.

Miss Haro is a student at National College for Christian Workers in Kansas City, Mo. She told about her home and family in Mexico and her life at a mission school.

The program was on officers' training and was led by the Sub-District officers as follows: President, Jimmy Robnolt and Dixie Hillman; secretary-treasurer, Annetta Robinson and Johnny Wallworth; reporter, Janet Bracewell;

Witness, Sue Berryman; Faith, Patty Moore; Outreach, Nancy McCollum; Citizenship, Elizabeth Borman; Fellowship, Judy Bennett.

The worship service was given by the Fellowship Team, Patty Moore, Pine Bluff; Evelyn McCarthy, Pine Bluff; Joyce Blake, Sheridan.

Recreation was led by Jimmy Robnolt. Refreshments were served to approximately 100 young people, pastors, and counselors. — Janet Bracewell.

## Harvey Spillman

The Harvey Spillman Sub-District met at the New Hope Methodist Church on July 25 with 121 present. Rev. Ray Dellano led in group singing. Miss Gretchen Elston, one of the J-3's from Louisiana, spoke on her three years in Japan.

After the worship service, recreation was held outside and refreshments were served.—Reporter

## Grace-Curtis

One hundred thirty-nine young people for the July 18 meeting of the Grace Curtis Sub-District.

The worship service was led by the young people of the church. Paul Lamberth, who has been conducting a series of services in the various churches, spoke on Christian Witness. The young people were divided into discussion groups, with each group studying a different phase of Christian Witness, Time, Talents, Possessions.

Ray Allen Goodwin, president, was in charge of the business meeting.

A recreation period was held.—Roma Blake.

## Poinsett County

The Poinsett County Sub-District met on Tuesday, July 12, at the Marked Tree Methodist Church. Gene Rushing, summer youth director at the Marked Tree Church, was selected as Adult Counselor during the summer months.

After a council meeting the group met in fellowship hall and then drove to Little River for refreshments furnished by the women of the church.

One hundred one young people, ministers and counselors were present with eight churches represented. Weiner Church received the banner for attendance.—Eugene Hazlewood.

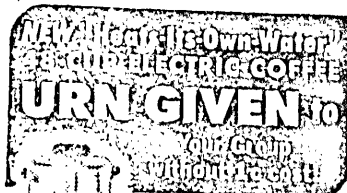
## PINKING SHEARS

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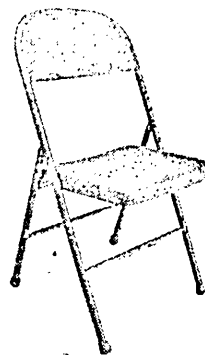
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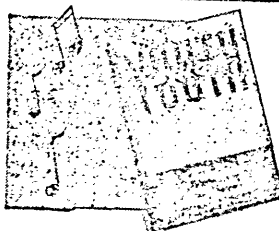


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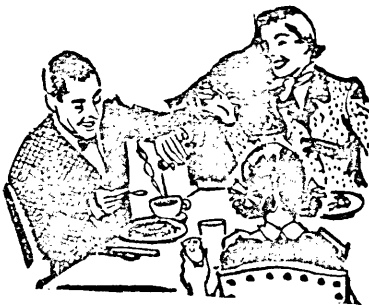
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# The Sunday School Lesson

REV. H. O. BOLIN

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

## LESSON FOR SEPTEMBER 18, 1955 GOD'S CALL TO RIGHTEOUSNESS

READ THE LESSON FROM YOUR BIBLE: Malachi 3:1-6, 13-18.

MEMORY SELECTION: *Have we not all one Father? Has not one God created us? Why then are we faithless to one another? —Malachi 2:10*

This is the fourth lesson of five—sessions UNIT IX: "NEW BEGINNINGS". The general aim of the unit is "To help adults, through a study of the return to Jerusalem and the re-establishment of the Jewish community there, to see the hopes for new beginnings today." There is no question about the fact that along certain lines we need to make some new beginnings, and a careful study of how this was done by this ancient nation should encourage us to improve our way of living.

The first lesson of the series dealt with the matter of a new start. In three separate deportations, beginning in 586 B.C., Nebuchadnezzar had carried a large number of Jews into Babylonian captivity. Counting from the first deportation this captivity lasted for 70 years. Then a Persian king by the name of Cyrus conquered Babylon and gave the Jews permission to return to their homeland. Many of them took advantage of this opportunity. This laid the foundation for a new start on the part of the Jews.

The next lesson dealt with worship in a nation's life. This lesson had three objects: One was to emphasize the importance of worship in a nation's life; another, to show how the building of adequate houses of worship aids in this matter; and the last, to call attention to the importance of Christian education. This lesson goes on to tell how the temple was rebuilt during a four year period—520 to 516 B.C.—and how worship was re-established in it. This work was inspired by the prophets Haggai and Zechariah, and was carried on under the leadership of Governor Zerubbabel.

The third lesson had to do with the joy of working together. The main idea was that of co-operation. The walls of Jerusalem were rebuilt. This was done under the leadership of Nehemiah. The Priest Ezra was also of considerable help in this undertaking.

This brings us to our lesson for today—"The Call to Righteousness". The purpose of this lesson is "to lead adults to heed, without delay, God's call to righteous living." Certainly, there is need for such a call today. Our generation, like all others since the time of Adam, falls short of the standard of righteousness that God intends that it should attain. God demands absolute righteousness and no generation has ever fully attained to it; and no individual other than Christ has ever reached this high goal. The goal of absolute righteousness set here by Malachi is the Old Testament version of what Christ had to say along the same line in his Sermon on the Mount. We recall his statement: "Be ye, therefore, perfect even as your Father who is in heaven is perfect."

It will be noted that this matter of absolute righteousness is an ideal, and as such, it will always be out there ahead of us; leading us on to greater activity and deeper consecration. Life is never static. We either go forward or backward. If the Lord should set a low ideal for his people, many of them would attain it, and then their lives would immediately begin to deteriorate. They would have already attained their goal and there would be nothing left to lead them on. As it is, we have plenty of room to grow, and God intends that this growth shall continue as long as life shall last.

### Lesson Background

Our lesson material was taken from the prophecy of Malachi. No one knows exactly when he wrote. The scholars are agreed, however, that he wrote sometime after the return of the captives from Babylon and the rebuilding of the temple. He was therefore a contemporary of Nehemiah and Ezra, who were the leaders in rebuilding the walls of Jerusalem. The scholars further contend that the prophet's real name was not "Malachi". The term "Malachi" is a Hebrew word which means "My messenger". It seems that the prophet simply designated himself as the messenger of Jehovah. The message, however, and not the name of the prophet is the thing we are most interested in.

The temple was rebuilt nearly a hundred years before the rebuilding of the walls of Jerusalem. Malachi wrote some time after the rebuilding of the temple and before the rebuilding of the walls.

At the time of his writing the moral and religious conditions of Palestine were at a very low ebb. Zechariah had felt that the rebuilding of the temple and the re-establishment of worship in it would bring a great revival of religion. He had led the people to look forward to such a condition, but it did not materialize. In fact the reverse seems to have taken place.

The people were very poor and discouraged. They had suffered some serious droughts and a scourge of locusts had come upon them. They were despondent over the fact that the prophecies of Zechariah had not come to pass. They became hardened skeptics and came to disbelieve in the prophets. They looked upon them as mere enthusiasts whose hopes had no basis in fact.

This led them to change their idea about God. They still believed in his existence, but they sorely doubted his justice. They did not believe that God himself was righteous and that he had any interest whatever in the righteousness of theirs. They even went so far as to accuse God of blessing wicked people more than he did those who tried to be righteous.

This was a bad situation indeed! These people had come to such an erroneous idea of God that it was even worse than disbelieving altogether in his existence. They made him out to be a God who favored the wicked and punished the righteous.

Malachi declared that God is righteous and demanded righteousness of his people. He accused these people of being sinful and thus bringing these bad things upon themselves. He condemned them for the sins of perjury, oppression, deceit, cheating, and superstition.

There was a shameful laxity between the sexes. The divorce evil was rampant. Among the captives who returned from Babylon, there were far more men than women. This led to intermarriage with the women of heathen tribes about them. This practice of intermarriage was enhanced through the fact that while the Jews were away in captivity these heathen tribes, including the Samaritans, had moved into Palestine and had taken over the land that had formerly belonged to the Jews. Many of the Jews got their land back by marrying the daughters of these men who had confiscated it. Some of the older Jews were discarding the wives of their youthhood and taking to themselves younger women of these heathen tribes. All of this added up to a moral situation that would shame Satan himself.

To make bad matters worse the priests were the leaders among these evil doers. They cheated and lied, and thought that God was a Being whom they could deceive. In the law, God had commanded that nothing but perfect animals should be offered as sacrifices to him, but these wicked priests were offering worthless animals. Animals that could not be used for any thing else—blind, lame, sick, poor, deformed, etc.

We all remember the burning question raised by Malachi in speaking for God: "Will a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings. Ye are cursed with a curse: for ye have robbed me, even this whole nation." Then the Lord goes on to declare that if the people will return to him that he will return to them. If they will be fair, honest and religious he will pour out such a blessing upon them that the earth will not be able to receive it.

### A Look to the Future

Malachi felt that this task of reforming Judah was too much for him. He proclaims the fact that a greater messenger would come and prepare the way for the coming of the Lord himself: "Behold, I send my messenger to prepare the way before me, and the Lord whom you seek will suddenly come to his temple." In another connection Malachi goes on to name this greater prophet. He is to be Elijah. According to the Old Testament account Elijah had left the world alive, in a chariot of fire. Some of the prophets were looking for his return. He would prepare the way for the coming of the Lord. Christ himself declared that John the Baptist was the fulfillment of the prophecy. He was the Elijah-like prophet who was to be the forerunner of the Lord.

The declaration of the coming of this messenger who in turn is to prepare the way of the Lord is the link that binds the two Testaments together. Four hundred years before the event took place, Malachi de-

clared that this messenger would come. Christ declared that, in the person of John the Baptist, he had come. Surely, this was the fulfillment of Malachi's prophecy, for in personality John the Baptist was very much like Elijah, and he certainly was the forerunner of the Lord; he prepared the way for him.

### The Basis Of Righteousness

The basic of righteousness is found in the Memory Selection. This is the clearest statement of the Fatherhood of God and the brotherhood of men to be found in all the Old Testament: "Have we not all one father? Has not one God created us? Why then are we faithless to one another. . . ?" It is a fact beyond dispute that God is potentially the Father of all, not only of the Jews but of all mankind. As the memory selection says "He created all of us". We are doubly his—we are his by creation, and when we accept Christ as our Saviour, we are his by redemption.

Some one has said "Love God supremely and fellowmen as self, and then do as you please." That is not bad advice. No one can love God with all the soul, mind, and strength and intentionally do any thing to displease him. Neither can he love fellowmen as he does himself and intentionally do any thing to hurt them.

Christianity is purely and simply a life that is regulated by love. The relationships of life look only in two directions—toward God and toward fellowmen. If you love God supremely and treat him that way, and the acid test of whether or not you thus love him is found in the way you treat him, then that takes care of your relationship toward him. On the other hand, if you love your fellowman as you do yourself and you treat them that way, and the acid test of whether or not you thus love them is revealed in the way you treat them, then that takes care of your relationship toward your fellowmen. When these relationships are right in a person's life, he is righteous, but when they are wrong, he is unrighteous. God demands absolute righteousness, which means that he would have every thought, word deed, motive, and attitude of a person's life to be governed by love. This also takes care of the sins of omission; for no one can love as Christ would have him love and remain inactive. He has got to do good as well as refrain from doing evil. Love cannot be fully expressed without taking both the positive and negative sides of life into consideration.

This brings us to the matter of Christian perfection. Absolute righteousness and Christian perfection are synonymous terms. Since they are synonymous, they are both built on the same basis—love. One can love God supremely and fellowmen as self and he can always intend to treat God and fellowmen as though he thus loves them, but even then he will fall short of the absolute standard; for no man is perfect in his knowledge and judgement. He may always intend to do right but he will not always know exactly what right is. He will make mistakes of the head, if not of the heart, and will never, in this life, get above praying, "Forgive us our trespasses as we forgive those who trespass against us."

This matter of righteousness is very important. As a nation we must never lose the distinction between right and wrong. History shows that no nation has ever stood that lost that distinction.

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