

# Arkansas Methodist

**"SERVING TWO HUNDRED THOUSAND METHODISTS IN ARKANSAS"**  
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NO. 36

## Increased Attendance and New Interest At Pastors' School

Some 175 attended the annual Arkansas Pastors' School, held at Hendrix College, September 5-9, at Hendrix College, Searcy, Ark.

First classes were held in the evening, and class sessions were conducted daily throughout the five-day session. Instructors included discussion groups each afternoon, and Dr. Jewell M. Smoot, pastor of Strathmoor Methodist Church, Detroit, spoke each morning and evening at the Platform Hour.

Bishop Paul E. Martin delivered the opening address of the School Tuesday morning on "The Last Year of the Quadrennium."

Instructors included Dr. Webb Garrison and Dr. Leo Rippey of the Board of Education staff, Nashville; Dr. James W. May and Dr. Earl Brewer, Emory University; and Dr. Edward P. Blair, Garrett Biblical Institute.

Courses were offered on The Work of the Local Church, How to Read and Understand the Bible, The Church in Town and Country, Preparation and Preaching of Sermons, and Methods and Procedures in Adult Work.

Several boards, agencies, and committees of the North Arkansas and Little Rock Conferences held meetings during the week.

At a joint meeting of the Board of Evangelism of the two Conferences, plans were made for a year-long prayer vigil to begin in January. The continuous chain of prayer will begin at the First Methodist

Church in Little Rock, and the churches in the Little Rock Conference will keep the chain unbroken during the first six months of the new year. Each of the districts in the Conference will accept one month during which time the vigil will be emphasized in that particular district.

At the end of the six-month period, the churches in the North Arkansas Conference will complete the year.

According to the plan, there will be at least two people at prayer in a sanctuary during every hour of the day and night throughout the entire vigil.

The Board of Missions of the North Arkansas Conference met, and voted to conduct a survey in the Conference in the near future in an effort to solve the problems of church extension.

Dr. Roy Sturm, Department of Research and Survey of the Board of Missions of the Methodist Church, discussed the plan with the Conference Board, and will assist the Rev. A. N. Storey and the District Superintendents in completing the survey.

Dr. Sturm said the survey will help determine where new churches are needed, or where present ones should be relocated as the Conference plans for a more effective extension program for the next quadrennium.

A survey of Little Rock Conference churches has been underway for some time.

At a general session of the School held Thursday, Dr. Matt Ellis, president of Hendrix College, reported on the progress of Hendrix; and Dr. V. Earl Copes, Hendrix professor, conducted a session on church music.

## Wakefield Methodist Church Dedicated

The Dedication Service for the Wakefield Methodist Church which is near Nashville, Ark., was held August 7, 1955. The program for the day included Sunday School at 9:45. Dr. Clifton Rule, Dist. Supt., from Hope, Ark., preached at 11:00 o'clock. Lunch was spread on tables under the shade trees at noon. A short session of Quarterly Conference was conducted by Dr. Rule at 1:00 o'clock, followed with the dedication sermon by Rev. Doug Golden, pastor of the Methodist Church in Prescott. A good crowd attended including former members, friends and relatives of present members. The pastor is DeWitt Harberson.

visiting and engaging in various recreational activities we spread our family baskets of food and enjoyed our first Annual Sunday School Picnic Supper. We finished our meal with a truck load of iced watermelons. A wonderful time was had by all.

By 6:30 this picnic group had been joined by others and all were seated on the south shore of the lake facing a high bluff topped with tall stately pines on the north shore. To the left was the lower lake and the mountains and western sky so that we could see the sunset. We had a shower in the afternoon with a beautiful rainbow but this did not dampen our spirits. Over 200 people attended this service. Only one person in the crowd beside the minister's family had ever been in a Galilean Service.

The pastor, Martin Bierbaum, and a double quartet approached the shore in two boats from which the service was conducted. As we approached the double quartet was singing "Jesus Calls Us". The Congregation joined in singing "Day Is Dying In The West". The offering was received while the group in the boats sang "Vesper Hymn". After Scripture and Prayer the Congregation joined in singing "This Is My Father's World". The pastor, Martin Bierbaum, seated in one of the boats, delivered the Sermon, "Jesus Calls Us To a Life of Adventure". An invitation for Christian Discipleship was given while the choir sang "Jesus Calls Us" after which Mrs. Martin Bierbaum sang a solo, "The Lord's Prayer" and then the two boats moved away from the shore with the double quartet singing again "Jesus Calls Us" and then the service was dismissed after hearing "Taps" played on a bugle in

## St. Luke's Has Last Service At Scott Street Location

The concluding services of the St. Luke's Methodist Church in the church property at the corner of 14th and Scott Streets, Little Rock, were held on last Sunday, according to the Rev. David M. Hankins, Jr., pastor of St. Luke's. The congregation has under construction the first unit of a new church plant at a new location, and services between now and the completion of the first unit will be held in the administration building of Little Rock Junior College, near to the location of the new church building at 32nd and Irving Drive, in the Broadmoor residential area.

The St. Luke's Methodist Church was formerly known as the Scott Street Methodist Church. The church's name was changed shortly after the congregation determined to abandon its downtown location in favor of the new location in the western part of the city. Originally organized in 1878 as the First Methodist Episcopal Church, the name was changed in 1885 to the Main Street Methodist Church. In 1901 the Scott Street location was purchased and the present building erected, with the name being subsequently changed to the Scott Street Methodist Episcopal Church, which name it maintained until Methodist unification in 1939 when it became known as the Scott Street Methodist Church.

According to Rev. Mr. Hankins, the church will maintain its full program of church services and activities at the Junior College location until the completion of the first unit at the new location sometime in December. The Sunday School will convene at 9:45 with the morning worship service at 10:45 and evening worship at 7:00 p. m. The children, youth and adult Sunday Evening Fellowship groups will meet at 6:00 p. m. Frank Bass is chairman of St. Luke's Official Board, Ray Robinson is chairman of the Building Committee, Mrs. Fred Longstreth is president of the Woman's Society of Christian Service, and Mrs. Claude Saurenman is the organist and choir director.

Ground was broken for the first unit, the educational building and chapel, in early May. Rev. David Hankins has been pastor of the St. Luke's congregation since June, having succeeded Rev. Jeff Davis who entered the Air Force Chaplaincy.

the distance.

All attending were high in their praise of this novel service. We had visitors from St. Paul's Church in Ft. Smith as well as hosts of other visitors in the service. With well over 200 present we were well pleased with the response to this service.

—Martin A. Bierbaum, Pastor

## Catholics Awake To Value Of Laymen

Cleveland (RNS)—A plea that the Roman Catholic Church make wider use of its laymen was sounded by Auxiliary Bishop Floyd Begin of Cleveland at the national Catholic social action conference here.

The conference, attended by more than 100 priests and laymen, was sponsored by the social action department of the National Catholic Conference. Its theme was "Catholic Social Action—Past, Present and Future."

"We have a tremendous source of zeal, talent and ability to influence the world and to convert our generation which we haven't even touched," Bishop Begin said, "The sooner we are willing to entrust serious religious and social duties to laymen the sooner will we accomplish the will of God in society."

"It never will—it can't really—be done by priests alone. Christ never intended His Church to be a 'priest Church'. Every single man and woman in it has an active part to play, an apostolic mission. The priest's duty is to train apostles for this mission."

The prelate voiced the conviction that priests have "too little con-

sciousness of the place of the layman" in the Church.

"I think it is true in every field—social, economic and religious—that the layman is a little too far removed from the priest," he said. "There is no question that priests are busy, but I have discovered from practical experience that we have neglected that talents of the laymen."

"I wonder whether this isn't a reaction against Protestantism where laymen completely run the church, hire the pastor and fire him. Our reaction to this seems to be 'let the layman sit in the pew and listen—and pay'."

## 1st Church, Bentonville Has Galilean Service

At the suggestion of the pastor and under the direction of the Commission on Education and the Commission on Membership and Evangelism the Bentonville Methodist Church inaugurated an Annual Sunday School Picnic and Galilean Service, Sunday August 21, 1955.

We gathered at Bella Vista Resort at 4:00 P. M., the youth having preceded us at 1:30 After informal

## The Methodist Commission On Chaplains Is Working

# For You

By FLOYD M. PATTERSON  
Chaplain (Major), USAF, Staff Chaplain  
Headquarters, Air Command And Staff College

World-Wide Communion Sunday, on October 2 this year, has been designated by the General Conference as a time for a special offering for the Fellowship of Suffering and Service. This is divided: 50 per cent for the Methodist Committee for Overseas Relief; 25 per cent for the Commission on Chaplains; 25 per cent for the Commission on Camp Activities.

THE Methodist Commission on Chaplains is working for you.

It was seven o'clock in the morning. The sky was clear and the air was cool and comfortable as hundreds of people drove their cars to the air base to begin another day of work. And then it happened! Someone noticed a young airman climbing on the water tower, high above the streets. It was soon apparent that he intended to end his life.

Before long many people were gazing toward the small figure holding to the railing, poised to jump. From the crowd of spectators, police, firemen, and fellow-workers, a young chaplain stepped out. He started climbing the delicate iron work up the long distance to the top. Below, the crowd began to wonder, "Will he jump before the chaplain reaches him?" Fortunately, the chaplain did reach the young man and persuaded him to choose life, rather than death that day.

Not all acts of the chaplain are so spectacular, nor are they always so rewarding. Actually, chaplains are missionaries representing you and your church. The offerings you send to Japan, Africa, of South America represent your interests, your prayers—and really your presence. You can't go in person, but there are others who will go, so you help by undergirding their support.

Not all of us can go in the armed forces (and some do not have any desire to do so). But there are several million young men and women who are in military service. Are you to bid them goodbye as they leave your local church and say to them: "We hope you have an interesting time in your military service. We are sorry we can't go with you, but you can pick up your religion when you get back."

Fortunately that is not the true picture! The Methodist Commission on Chaplains supervises the work of 542 ministers of The Methodist Church who are chaplains. What do these men do? Is this work of any value to the church and to the persons involved? What follows is all too brief, but let's take a look.

When new families move into your community do you visit them and get information concerning their church membership? In the larger cities, families are often missed, or overlooked, aren't they? Each time a member of the Air Force reports to a new base, however, he has a conference with a chaplain. At that time a religious information card is filled out which gives the chaplain information he needs as a minister. The chaplain doesn't have to run around trying to find this man and his family who have

moved into the community. The man's visit to the chaplain is a regular part of his signing in at any new base. This makes it possible to know something about the man and his family immediately, and religious information can be given at that time.

Have you driven by a large Army, Navy or Air Force base, or institution, and mentally made the observation—"I wonder where all those people go to church?" Obviously all of them don't attend church services every Sunday, just as all people living in your community don't go to church services every Sunday. Where families are members of denominations with churches in nearby communities chaplains encourage them to attend those services. Many families prefer to remain "on base" and attend church in the service chapel. With the large number of families now living on military bases all over the world a vast program of religious education is now being carried on. On one base, for example, a chaplain has 75 teachers working with him in a Sunday School. There are 600 children and young people enrolled in the Base Protestant Sunday School. This chaplain also supervises the Teen-Age program on the base, and the Boy and Girl Scout programs, which reach an estimated 350 young people.

In another assignment a chaplain is working with a number of Air Force schools in which there are several thousand officers. These young officers can influence many others. In recent months time has been spent with these men in helping them understand their responsibilities as moral leaders, as well as military leaders. Laymen have helped the chaplain in presenting such programs as "Moral Leadership," "Moral Responsibility," and "The Commander's Religious Responsibilities." These are now presented to all officers in the school as a part of their training and education as Air Force leaders.

All of us have seen pictures of great ocean liners or troop transports going to the far corners of the world. What happens when three thousand servicemen and their families travel on one of those ships? Going to the far-away assignments, or on their way back home, there is always a chaplain on board. In addition to assisting with the recreating and leisure time activities, as most ministers do in their local churches, the chaplain conducts religious services morning and evening. There is the constant reminder of the Psalmist speaking for God "Though I take the wings of the morning and dwell in the uttermost parts of the sea—even there shalt thou be with me."

On the battlefields of Korea, or in the train-

ing camps in the States, or in monotonous guard duty assignments—our chaplains are with the servicemen and their families.

Chaplains serve military personnel wherever their duty may be—on the high seas or at a military base or port where the ministry is extended to the families as well.

Worship and the preaching responsibilities are not pushed to the sidelines. At the same time, however, the chaplain ministers to the "whole man" as your minister does in the local church. Pastoral counseling occupies a large amount of time for most chaplains. Here is a young man who comes to the chaplain and says, "What must I do to join the church?" In talking with the young man, the chaplain learns that he has not been a "bad" boy. He has just drifted along without thinking very seriously about the church. Now that he is away from his home influences and the environment on which he has relied in the past, he becomes an adult rapidly. Religion takes on a new significance for him. After a period of instruction, the chaplain baptizes him and receives him into the membership of The Methodist Church. A letter is sent to the pastor of the church which the young man has chosen for his membership. This is done in accordance with the Discipline, 1952, paragraph 108. This is not an unusual occurrence, but one which happened 900 times last year. There were that many Methodists received into church membership by Methodist Chaplain during the past twelve months. Many others were directed into the membership of other denominations.

Another activity where the chaplain can be of great assistance to his people is in helping locate family members in a time of emergency, or even in death. Suppose that your son (it could be a husband, a brother, or even a sister) is overseas and his mother becomes critically ill. Naturally, you want the son home at such a time. Regular channels of communication for such emergencies are set up, but sometimes the chaplain can be of great help in facilitating the granting of this emergency leave. "Tell it to the Chaplain" then becomes a phrase with some depth and importance.

Deaths occur in the armed forces, as well as in civilian communities. Here, also, chaplains are called upon to render whatever ministrations can be performed at such a time.

In many ways, the work of a chaplain is much like the ministry of your own minister. He serves in areas where you cannot go, but he is always serving as "your minister." The Methodist Commission on Chaplains is doing a splendid job in representing our church in this part of the great missionary, evangelistic, and educational program of The Methodist Church. They are serving for you.

ARKANSAS METHODIST

# Baton Rouge, First Church, Accents Youth During August

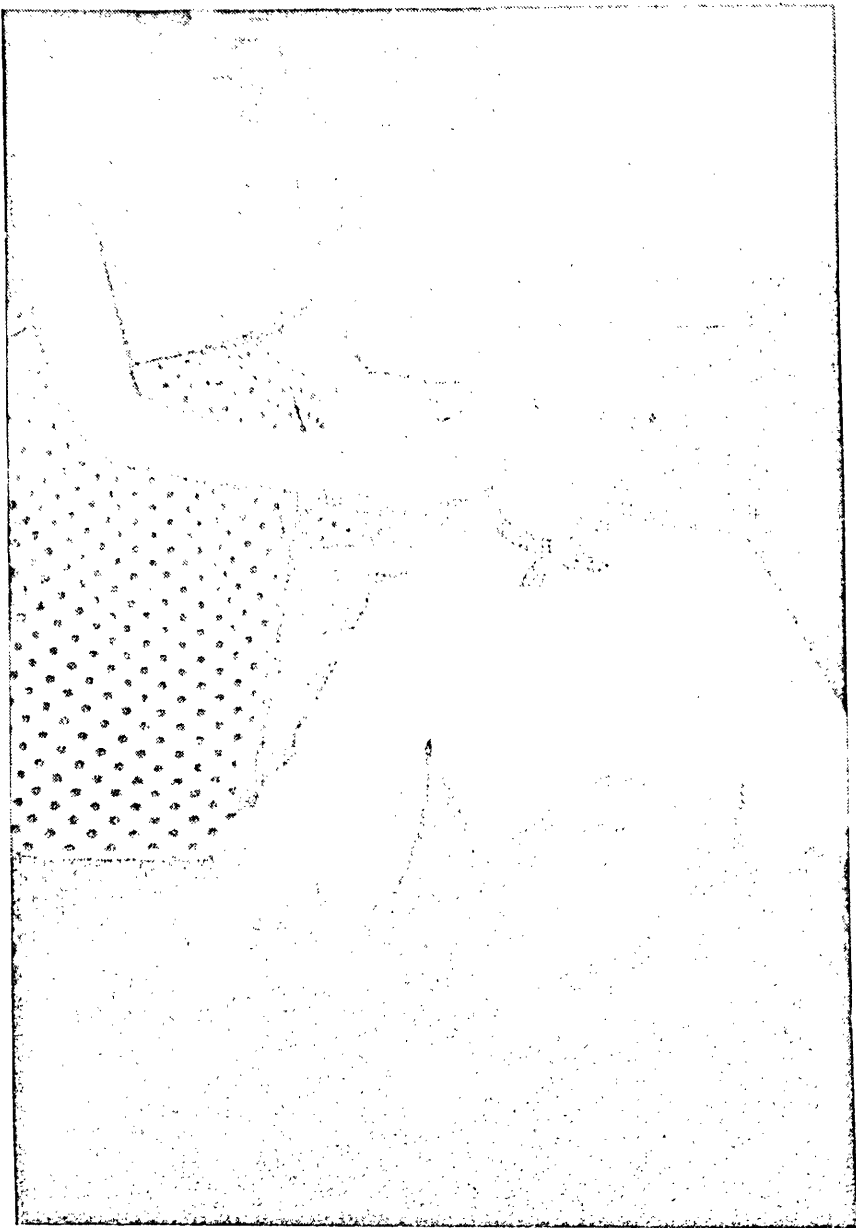
By Dottye Varnado, Baton Rouge

Two of the highlights of the summer program for youth at First Methodist Church, Baton Rouge, are Christian Witness Week for the Junior High age level and Youth Activities Week for the Senior High and first year college group. These two special weeks are observed during August, which is designated as Youth Month, and during which the young people conduct an evening worship service for the people of the Church.

A planning committee of the minister, Dr. Dana Dawson, Jr., the minister of Christian Education, Rev. Don Barnes, and representatives from the Youth Council made detailed plans for the two special weeks. The Junior High group chose as their theme, "The Christian Fellowship — Our Church" and the Senior High as their theme, "The MYF — A Redemptive Fellowship." Events during the special week began at 4:30 in the evening and ended with the Friendship Circle and prayer at 9:50. Each night had a special designation, as "Kick-Off Sunday," "Drama Night," "Cook-Out," "World Friendship Night," "Family Night," and "Christmas-in-August." The even-

ings began with Fellowship Supper, followed by Table Fun. The group then divided into smaller sections for their Quest Groups and studying together from the textbook chosen for their special week. Following this there was often a motion picture dealing with some particular realm of interest of their age-group, recreation, and workshops. During Family Night the parents joined the groups for supper and a lively panel discussion. On World Friendship Night the discussion was led by a group of foreign students from Louisiana State University, and on Christmas-in-August Night the young people brought gifts of money to buy hymnals for the Broadmoor Methodist Church in the process of being built in a suburban area of the City. On the closing night a Dedication and Communion Service was held in the W. R. Aldrich Chapel.

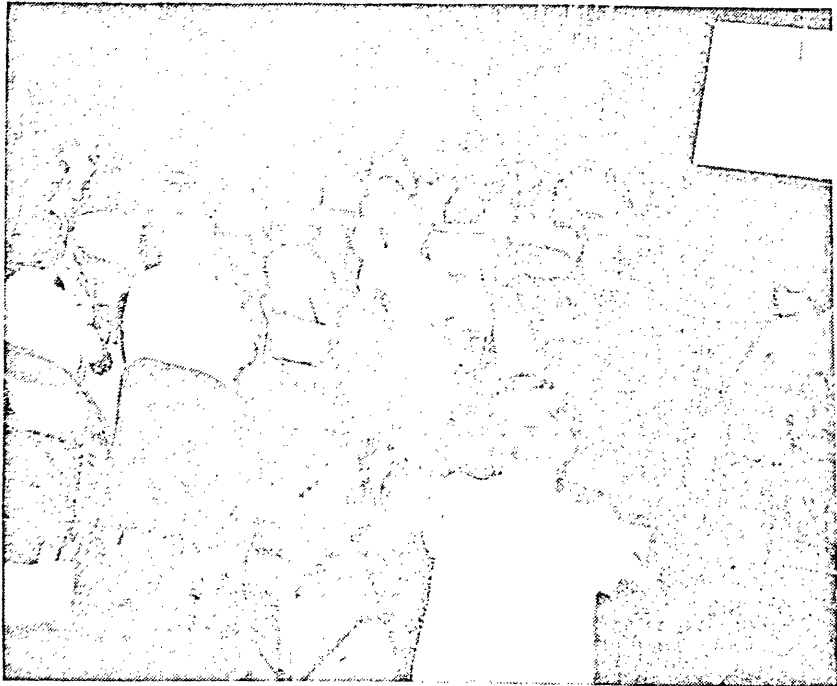
The Summer Youth Program closes at First Methodist with a Back-to-School Banquet on Friday evening, September 2. The Planning Committee is already at work laying plans for the Fall and Winter Programs at the Youth Center of First Methodist. — Dottye Varnado, Secretary of Promotion.



Above—On Drama Night the Drama Club presented "Blue Stocking" on a portable stage built by the cooperative efforts of youth and interested adults.

Below, left—Youth were hosts to their parents on Family Night when the motion picture "Faith of the Family" was shown.

Below, right—One of the features on Family Night was a youth-parent panel discussion.



## Two Imaginary Dangers Laid To Rest

FOR many, many years two imaginary dangers have haunted the lives of a great number of religious-minded people. Many people, despite their professed faith in God, have habitually lived in the fear that the church is constantly growing weaker and is facing ultimate failure. There are numbers of people, also, who live their religious lives in a continuing sense of uneasiness and insecurity because they feel that the Catholic Church is about to over-run and dominate America religiously.

We recommend for any who have been plagued by either of these fears a careful reading of the article on Church Membership which ran on page one of last week's issue of the Methodist. We recommend also a careful study of the "Latest Church Statistics At A Glance" which appeared on page three of the same issue.

Reading these articles should set at rest the fears of those who so frequently recall "the good old days" and feel that the church today is slowly dying. We are told in the article on page one that one hundred years ago less than 20% in America held church membership—or a little less than one in five. Today 60.3% of our population, or a little more than three in five, are members of some church.

In recent years the population of the United States has had its most rapid increase since the founding of our nation. Rapid as that growth has been, it is encouraging to note that the growth of the church, percentage-wise, has been even greater than the percentage of population growth. The church in our nation, with approximately 97½ million members, is numerically, by an overwhelming number, the greatest organized force in the nation.

Those amongst us, who have been alarmed lest the Catholics are about to "get us", should have these fears calmed by learning that, "The relative strength of Protestant and Catholic groups has remained 'virtually the same' for more than fifty years."

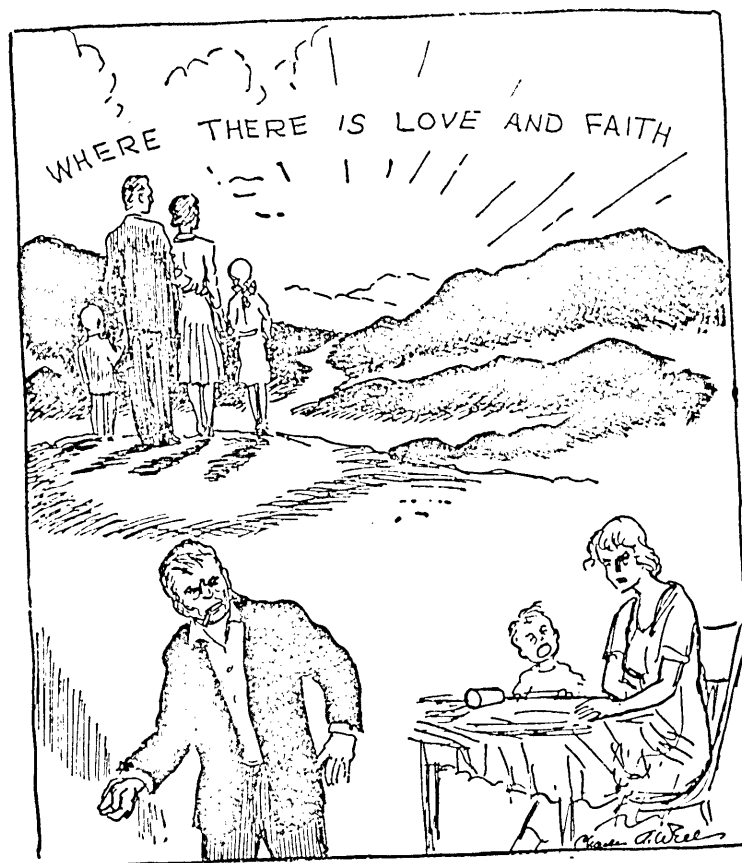
Let us be assured that the church is very much alive. Any organization in America that can have a net gain of over 2½ million members in one year is a live organization. If fears of Catholic domination have disturbed us we should forget them and substitute for our fears faith in the future of Protestantism.

## Big Doings In Little Places

POPULATION trends of the past few years show that while the total number of people in the nation is constantly on the increase the rural population is on the decrease. Urban centers with their outlying suburban areas are becoming larger, population-wise, as more people leave the countryside for the city. The move toward industrial decentralization and a corresponding loss in the number of people engaged in agricultural pursuits have caused considerable shifting in certain areas of the country—including Arkansas and Louisiana.

The churches in small towns and in the rural areas have become a concern of church leaders who see a threat to the church's stability if these churches become weakened through substantial losses in membership. This concern is, of course, well founded, and suggestions for improving and strengthening the church's ministry and service in the town and country areas should be heeded. We want to say, however, that some of the best church programs and ministries of which we know are being worked out in town and country areas. These programs are projected and carried out in most instances without the benefit of magnificent church plants, substantial financial programs, a wealth of lay leadership, or a paid staff, all of which many churches in larger populated centers have.

It has been our observation that most of the successful small churches in the town and country areas have at least one or even a few families that are unusually loyal to the program of the church. Their devotion often exceeds that of their urban cousins. They undertake projects which for their size would be out of proportion



when compared to similar projects of larger city congregations. In some of these projects, church buildings, for instance, their own hands do much of the work, pouring out such measures of devotion and sweat as would put many others to shame.

A study of the ministry in the town and country areas will convince any open-minded truth seeker that not all of the greatest pieces of work are being accomplished under the tall-spired cathedrals of the cities. Often under odds which call for nothing short of sacrifice, many a minister in a small town and rural pulpit is truly rendering great pastoral care and helpfully preaching the word for the faithful who still have their roots deep in the rural economy.

There are big doings in lots of little places, and Methodism will remember with sincere appreciation the loyalty of its laymen and the consecration of its clergy who find their places of services to God in the rural areas.

## A Meeting Of World-Wide Importance

THE meeting in progress now between Chancellor Adenauer of West Germany and Russian leaders is of great importance to the whole world. This meeting will likely reveal, as few meetings have, the deeper intent and purposes of present Russian leaders.

In Adenauer the Russians are dealing with a great, realistic statesman of our day with ability superior to any of the Russian leaders, diplomatically, with the possible exception of Molotov. Pious talk about peaceful intentions and diplomatic sophistry will have no effect on this stern, determined German leader, whose one obsession seems to be to lead Germany to an honorable, respected place in the family of nations.

Adenauer may not get many concessions from Russia. We believe Russia will have even greater difficulty in her efforts to win Germany away from the West. Russia has more to lose if this meeting fails than Germany since Adenauer is an invited guest and Russia the nation responsible for the meeting.

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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



## LOOKING BACK

The art of leaving is a vital part of the art of living. A popular essayist tells of a certain clergyman who made such a success of his first pastorate that after seven years he was called to a larger parish. So firmly was he rooted in the love of his work that he declined the tempting invitation. Then his trouble began. From that time forth, whenever the least thing went wrong in his church, his thoughts turned toward his lost opportunity at the other place. Whenever the mood of depression overtook him, he dreamed of the declined offer.

He would have saved himself infinite mental distress if he could have cut off decisively the thought of "what might have been." Eight years later he did leave his parish for another, then after the excitement of the new venture had subsided, the periods of regret began to creep over him. Why had he left the dear old place? Again and again he found himself looking back over his shoulder to the points of advantage he had given up. Those regretful glances divided his energy and disrupted his peace of mind. In his stronger, saner moments he felt ashamed of this weakness of his; but there it was!

And there it is with many of us—that tendency to look back to yesterday's decision with the futile wish that we could undo it; that wish to retrace the paths by which we worked out yesterday's problem and to wonder whether we could have done it otherwise; that inclination to spoil today's happiness by letting in the yelping pack of yesterday's hounding worries and regrets. Such are the very common versions of this tendency to look back when we should be looking ahead.

The control of the backward look is one of the chief secrets of personal power and happiness.

The man of action weighs the evidence, balances the issues, reaches a decision—then dismisses it. The situation is declined, or the step is taken, or the contract is signed—then the gate is firmly and finally closed.



### The Layman's Column

By  
Charles A. Stuck  
Lay Leader  
North Arkansas Conference



## DO NOT QUENCH THE SPIRIT

The apostle Paul had a lot of trouble at Thessalonica. Many heard him, but jealous Jews accused him of dealing falsely and he was forced to leave the city. However, it did not cool Paul's love for the Christian converts of that city. Shortly afterward he wrote a letter to them (I Thessalonians) and urged them to "keep the faith." It was in the course of the first letter to the Thessalonian church that he wrote the words, "Quench not the spirit."

Fire has always been regarded as supernatural. Our forefathers, through the centuries of ignorance, were quick to analyse God's power as a fire. The prophet Elijah won his people over to God by the incident of fire on the true altar on Mount Carmel. The psalmist recognized the value of fire's light when he wrote, "Thy word is a lamp unto my feet and a light unto my path." When Gideon placed himself in God's hands and let God lay out the strategy against the Midianites, it was fire that frightened the Midianites so that they killed each other in trying to escape from the simple plan of having three hundred flickering torches show up suddenly all around the camp.

Fire has been the symbol of purification. The prophet Malachi describing God said, "He is like a refiner's fire." (Mal. 3:2). Therefore, after the experience of Pentecost, when tongues of flame appeared over the heads of the believers, it was quite natural that the Holy Spirit be described as a purifying, an illuminating, a divine fire. So when Paul wrote to the Thessalonians, the Holy Spirit to him was a fire. He wrote to his friends, "Don't quench the spirit."

Fire is quenched in a number of ways. One can blow it out sometimes. Many words of argument can quench completely the holy fires of the Spirit. Arguments about word meanings, debates on the Bible; can blow out the spirit in many lives. . . . Water quenches many fires. A churchman "throws cold water" on a sincere statement of a young person and often puts out the kindling fire of Christian service in a growing mind. A member of a MYF commission can

ed. The successful man looks forward to opportunities, not back to settled questions.

Life, of course, is not a succession of time-tight compartments. The past does flow into the present, bearing with it the wealth of memory. By capitalizing on the experiences of our yesterdays we enlarge the enjoyments of our today's; but in so doing we must learn how to be selective, taking over the assets of the past, while leaving out its liabilities.

We have been talking as if this control of the backward look were purely a matter of man's own will power. But it is not. God helps to blot out the bedevilin' past. How? For one thing, God helps us to advance from remorse to repentance. It does not do any good just to remember sins which we cannot undo. To sit and brood over them, to keep saying to oneself, "What a fool I've been"—all that is futile remorse. Like a rocking chair, remorse keeps us moving, but it doesn't get us anywhere. Worse than that, it tortures the mind without cleansing the conscience.

But when we bring God into our situation, He lifts us out of our self-centered remorse. He breaks the closed circle in which we sit alone with our errors and sins, thinking of how they have hurt us. He turns us from worldly grief to spiritual grief.

We should remember the distinction which Saint Paul drew when he said: "Godly grief produces a repentance that leads to salvation and brings no regret, but worldly grief produces death."

Some years ago a young man committed a very serious wrong. He was filled with remorse. His future seemed ruined. His father was a highly respected leading man of the community. The father learned of his son's misdeed on a Sunday morning. At luncheon he asked the young fellow to meet him in the study after the meal. There the father said something like this: "My son, I cannot condone your sin. It would be wrong for me to do so. You have done a thing which cannot be fully repaired. But I am in this with you. I can and I will bear for you the ill-desert which judgment demands."

Like that father, Our Heavenly Father identifies himself with His erring children. The scars of the sin may remain, but the loving relationship also remains. Forgiveness is the experience of having one's sins swallowed up in a great engulfing love. And that is what God does with the past we cannot undo.

## On A Wide Circuit

W. W. Reid

### LET EACH GENERATION PRAISE AND PRAY

Some eyebrows are usually lifted in question when one suggests that he is interested in the writing of "new" hymns for use in the Christian church. "What's the matter with the 'old' hymns?" . . . "There are 600 in the Methodist Hymnal—why more?" . . . Or, if one speaks of the need for rural hymns, "Why, there's 'We plough the fields and scatter,' and 'All things bright and beautiful.' Can anything be better than these old favorites?"

There are many facets to the answer that can and should be made to the point of view of the questioner, but perhaps they can be summarized thus:

1. I have a very deep conviction that each generation should worship God and speak to Him in its own words and idioms, based on its own needs, and desires, and spiritual depths. We do not want yesterday's sermons preached in our pulpits — they faced the situations of their own day, but not sharply those of ours. We of the "free" churches find some value in the ancient prayers and liturgies, but we want to phrase our own petitions in our own language also. How often do we find a hymn that fits our present-day mood, our complicated needs, our

throw "a wet blanket" on projects that someone wants to try in order to bring others to a better knowledge of Christ. . . . Plain old dirt quenches fires as fast as anything. Dirt, either as cruel gossip, or as lead-footed laziness, or as selfish indifference to Christ and His call; these all will put out the fires of interest and enthusiasm.

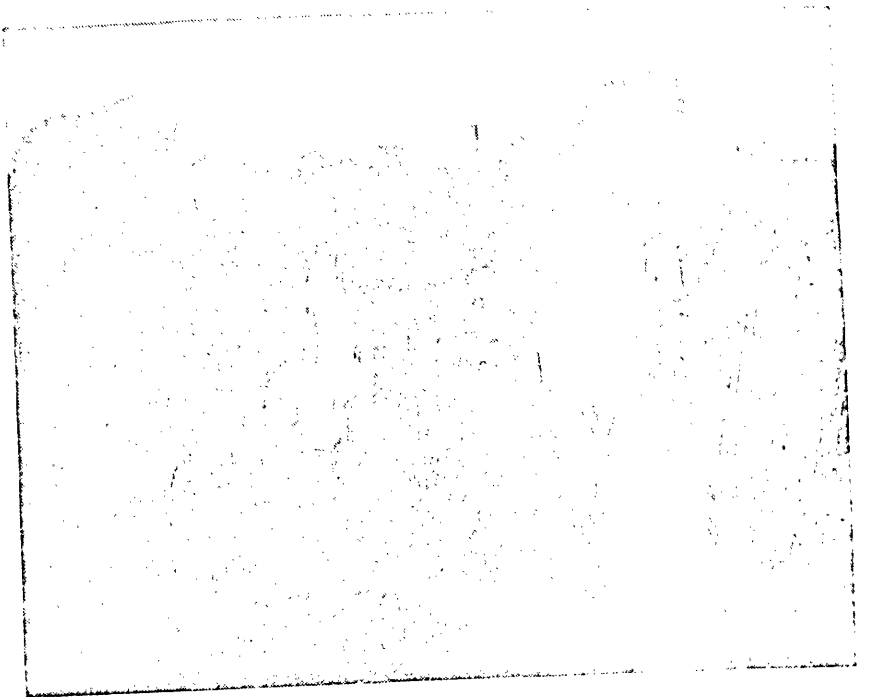
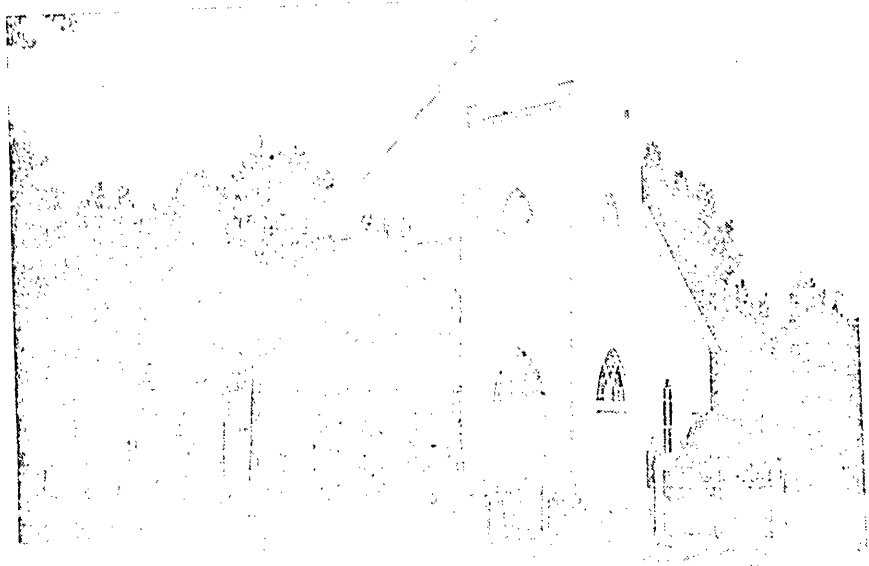
All power is a result of heat. Christians can't go around promoting the interests of the Kingdom with hearts like chunks of ice. Paul knew it when he told the Thessalonians, "Do not quench the Spirit." Let hearts be warmed! Let interest burn like a fire! Let prayers rise like steam from a cooking vessel! Then watch God's program reach into the lives of the people everywhere!

changing personal and social situations? Are not many of the meanings of the author obscure to us, or unfitted to current needs? (Ask any minister who has tried to find hymns suitable to be used with a sermon on a 1955 problem.)

2. Those who favor some old hymn ("the one grandmother used to sing Sunday nights," or "the one grandfather learned at the Moody-Sankey meetings") should recall that these, too, were once new, and there were many who opposed their use as "secular" or "unscriptural." We hear there are still in the Christian fold congregations that will sing only the Psalms in some unpoetic metrical version, and will not allow a musical instrument in the house of worship.

3. Listen for a week or more to the hymns that are sung over the radio (though we hope the church's hymnic taste shows a better average). Do they have any close relationship to the newly seen sins and needs of our day? Are they at all realistic? or contributing to better Christian living? The vast new needs of men in industry, in off-the-soil occupations, in newly-created professions, in new areas of life where moral-ethical paths are as yet uncharted: Christian song is doing very, very little to help men apply Christian principles in these fields. . . . We have mentioned hymns for and about rural life. The problems here are stewardship of the soil—in a day when erosion turns garden in desert; of quickening in man a love of the soil—in a day when men trudge to city industry; of preserving for the increasing world population the skills and arts and love of agriculture—in a day of power equipment and absentee ownership.

We can have sympathy with Dr. Watts—and apply his reasoning to our own hymnic situation — when in the preface to his attempt to "make Christian" the Psalms of David, he wrote: "Tho' the Psalms of David are a work of admirable and divine composure, tho' they contain the noblest sentiments of piety, and breathe a most exalted spirit of devotion, yet when the best of Christians attempt to sing them in our common translations, that spirit of devotion vanishes and is lost, the Psalm dies upon our lips, and they feel scarce anything of the holy pleasure. . . . When we sing the same lines, we express nothing but the character, the concerns, and the religion of the Jewish king, while our own circumstances and our own religion have little to do in the sacred song. . . . And since the heart of a Christian cannot join herein with his lips, why may not his lips be led to speak his heart?"



## From One Small Seed - An Idea

By Georgia Neely McDonald

Shown above and at the left is the Methodist Church of the Manchester community where the Lord's Acre Plan was begun. Members say the church needs repairs and some of the money raised through the plan may be used in that way.

Above are Mrs. J. H. Haltom, far left, back row, and her children, Shirley, stand beside her, and Paulette and Johnny (in front), stand at the edge of the sorghum patch with Mr. and Mrs. Harry Fite. The group had just inspected the cane, which is a community project, to see how it is "coming along". They found most of it taller than they are.

"A small community quietly putting their hands, fields, and time to work for God," is the way Miss Polly Lassiter, rural worker in Clark County, Arkansas, describes the Lord's Acre project which has been undertaken by some 24 families in the Manchester and Dalark Methodist Churches.

Both churches are a part of the Dalark Circuit, made up of five rural churches all near Arkadelphia. The Rev. Connie Robins was appointed pastor of the Circuit at the Little Rock Annual Conference in June.

However, the Lord's Acre plan was started several months ago when the Rev. Roy Bevan was pastor, and suggested it as a means of boosting the churches' somewhat deflated funds.

Miss Lassiter was then ready to get further information for the congregations, and film strips and printed material answered many of the hows that always come with a new program.

Harry Fite of the Manchester Community was named committee chairman, and he and Mrs. Fite became active workers in the Lord's Acre plan. Mrs. Roy Bevan also became interested and the project was underway.

A sorghum patch located near the Manchester Church is the community project. The land where the cane is growing was loaned for that purpose by Neill McCaskill. Church members worked together in planting and cultivating the cane, and will all join in the harvest. Syrup will be made and sold this fall, and all the profits will go to the church.

In addition to the sorghum patch, individuals have their own projects such as dedicating to God an acre of corn, a calf, a hen, or a quilt. A sale will be held in Arkadelphia, the county seat, this fall, and the money received will go to strengthen the church budget.

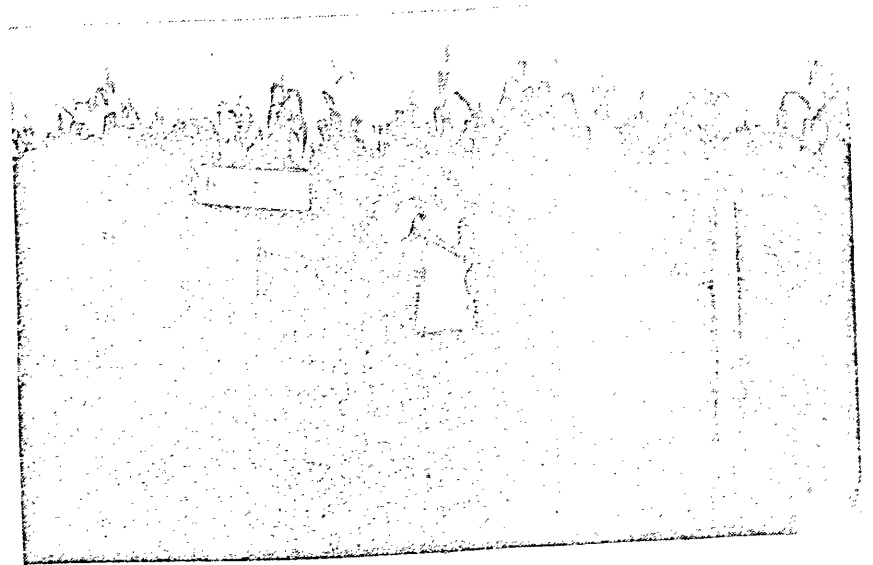
Mr. and Mrs. Fite have already sold a calf they had raised and dedicated to the plan, and have contributed the \$80 they received for it.

The J. D. Haltom family is also raising a calf; and the E. W. Lemons family has dedicated an acre of corn to the project.

Bob Green, who works in Arkadelphia, gave his first week's salary of the year.

"It has all developed through one small seed—an idea—which has developed through the help of God and these good devoted church members until two churches have seen every member, young and old, dedicate

Below, Mrs. E. W. Lemons proudly shows one of the biggest ears of corn in the patch to Miss Polly Lassiter, rural worker. The Lemons family has dedicated an acre of corn to the Lord's Acre project.



something toward their Lord's Acre plan," Miss Lassiter writes.

"Brother Bevan worked with his people helping them see what the plan had done in other states and other churches. Mr. and Mrs. Fite have worked unceasingly toward the success of the program.

"Yet no one or two can be praised," Miss Lassiter said, "for all of these people who are showing their faith through actual participation can certainly be called Farmers of God. The Arkadelphia District will watch with interest and prayers as these folk continue to give their time and talents and crops to the furthering of God's Kingdom."

ARKANSAS METHODIST



## Interdenominational Religion-Education Conference Held

Montreat—Methodists and Presbyterians, aided and abetted by individuals representing a dozen other denominations, reached a new milestone in co-operation for the improvement of college and university life when they held the Second Faculty Conference on Religion and Education in Montreat, Aug. 23-31.

The conference brought to Montreat about 250 teachers representing colleges and universities throughout the South. They came to increase their understanding of the Christian faith, to study how to relate their faith to their vocations, and to discover and make clear the ways in which their faith contributes to an understanding and acceptance of their responsibilities in the academic community and in society at large.

Sponsors of the conference were the Board of Education of the Methodist Church and the Board of Christian Education, Presbyterian Church, U. S. Co-chairman of the program were Dr. Richard N. Bender, secretary, Religion in Higher Education, Methodist Board of Education's Division of Educational Institutions, and Dr. Hunter B. Blakeley, executive secretary, Division of Higher Education, Presbyterian Board of Christian Education.

The delegates heard some of the nation's outstanding religious leaders discuss the responsibilities of Christian teachers amid the contemporary crisis of civilization.

The Words of The Holy Scriptures Became For Her

## Words Of Assurance

By Florence Duncan Long

MANY of us have found it necessary to work when it seemed impossible for us to do so. It was thus with Myrtle Neff. She was not dangerously ill, but the X-ray pictures ordered by Dr. Nelson plainly indicated arthritis. The physical therapists who worked on her stiff, painful neck muscle talked a great deal about tension. They said over and over, "Relax, relax!"

Myrtle told Dr. Nelson, "By whatever name my ailment is called, I know I am very miserable. And very discouraged."

Dr. Nelson was a kind, Christian man, who took an interest in the problems of his patients. He asked, "Can you not stop work for a while until you are feeling better? Complete rest will help you."

Myrtle answered, "No, I cannot do that. There is rent to be paid, food and medicine to buy, and other expenses."

It became increasingly hard for her to work, and the whole world looked very dark to her. Her discouragement knew no bounds.

When friends said to her, "Of course, you have your son George to help you," she smilingly agreed with them.

To herself she said, "George has his own family to support, and his salary is not large. I hope I can continue to take care of myself, and not be a burden to him."

So she struggled on alone, day after day, and week after week. Visits to the Doctor's office, the trips to the therapists, work, incessantly fighting discouragement—these made up her life. Added to all this, she had a long journey back and forth to work. This she remedied by moving nearer to her office. She did everything she could think of to help her situation, but her affairs remained for the most part, unchanged.

Myrtle was a Christian. She read her Bible, and continuously prayed for help and strength, but sometimes she could not help asking, "Why must I have these problems?"

One night she awakened from a sound sleep and these words flashed through her mind, "Who forgiveth all thine iniquities; who healeth all thy diseases." They were very real to her, and a feeling of comfort, and a glow of assurance came into her heart.

This beautiful 103rd Psalm has become very dear to Myrtle Neff, she frequently reads it, and confidently repeats the words. They never fail to help her to realize the constant love and watch-care of her Heavenly Father. They have indeed, been 'words of assurance.'

Since then, her health is improved, she has been able to continue supporting herself — and the path looks brighter!

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## NEWS AND NOTES ABOUT FACTS AND FOLKS

**REV. ALLAN E. HILLIARD**, pastor of the Almyra Methodist Church, preached at the evening service of the First Methodist Church of Russellville on Sunday evening, September 11. Rev. Alf A. Eason is pastor.

**CHARLES E. STUCK**, North Arkansas Conference lay leader, spoke at the morning service of the Nettleton Methodist Church on September 11, while the pastor, Rev. Earl B. Carter, pastor, was on vacation.

**THE METHODIST MEN'S** organization of the Fairview Methodist Church, Camden, held a family fish fry at the paper mill park on Thursday evening, September 8, with 150 in attendance.

**THE BOARD OF TRUSTEES** of the Methodist Hospital School of Nursing, Memphis, Tenn., announce that commencement exercises will be held on Thursday evening, September 15, at Madison Heights Methodist Church, Memphis.

**WORK PARTY** was held at the Winfield Methodist Church, Little Rock, parsonage on Labor Day when fifteen men of the church painted the parsonage in one day. Mrs. Fred R. Harrison, wife of the pastor, served lunch to the men at noon.

**REV. WOODROW SMITH**, pastor of the Mineral Springs Methodist Church, preached at the evening service of Winfield Methodist Church, Little Rock, on Sunday, September 4. Mr. Smith is the son of Rev. and Mrs. Jeff Smith of Little Rock.

**THE ELM SPRINGS-HARMON CHARGE** has remodeled its parsonage, adding a pastor's study, hardwood floors, built-in cabinets and is being completely redecorated. An open house was held on Friday, September 2. Rev. Virgil Hainsey is pastor.

**REV. JOHN S. WORKMAN**, pastor of the Methodist Church of Cabot, was the speaker at the annual appreciation banquet for Sunday School workers at the First Methodist Church of Searcy on Tuesday evening, September 13. Mrs. Paul Kessler was in charge of the program. Rev. Alvin Murray is pastor.

**REV. J. L. PRUITT**, who has been serving at Moorefield-Sulphur Rock since conference, has been appointed by Bishop Martin as associate pastor of the First Methodist Church, North Little Rock. Rev. J. William Watson is pastor. Brother Pruitt, with his two daughters, is living at 376 Goshen.

**THE NARCOTICS EDUCATION COMMITTEE** of Arkansas will have the first meeting of its new year in the Sunshine Class room of the First Methodist Church, Little Rock, on Saturday, September 17, at 10:00 a. m. D. J. Blalock, Narcotics Education Consultant for Arkansas, will report on the summer's work.

**DR. CONNOR MOREHEAD**, superintendent of Methodist Children's Home, gave the opening devotional message at the Little Rock Central High School on Tuesday morning, September 6. The Children's Home has 10 in Senior high school, 18 in Junior High school and 43 in grade schools. Of the 2400 in the Senior high assembly, 10 were from the Methodist Children's Home.

**YOUTH ACTIVITIES WEEK** was held at the First Methodist Church, Little Rock, the week ending September 2, under the direction of Mrs. H. H. Thompson, director of Christian Education for the church, with more than 100 young people in attendance. A special feature was the sharing of the highlights of the National Convocation of Methodist Youth, held at Purdue University, by Maybeth Deese, Louella Hoffman and Alice Miller.

**DR. E. STANLEY JONES**, nationally known lecturer, author, and missionary, will be in Blytheville Monday, September 26. He will speak on "Evangelism" at a 12:00 o'clock business men's luncheon at the Noble Hotel, and at the

high school auditorium at 7:30 that night. His subject will be "A United Church, Possible and Inevitable." General chairmen for the meetings are Rev. Harold Eggenberger, First Methodist Church, Blytheville, and James Terry, First Christian Church, Blytheville.

**MISS MARY McSWAIN**, missionary to Brazil, who is home on furlough, writes that she will study for the fall quarter at the School of Social Work and at Scarritt College, Nashville, Tenn. She will return to Rio de Janeiro in January. Miss McSwain, who went out as a missionary from the First Methodist Church, Little Rock, has been much in demand during her furlough as a speaker at conferences, institutes and other meetings. She has attended meetings in Texas, Arkansas, Oklahoma, Alabama, South and North Carolina, Virginia, Pennsylvania, New York, Indiana and New Mexico.

**MISS VIVIAN HILLIARD** of Russellville, who has been youth director at the First Methodist Church in Blytheville, recently returned to her home where she will be attending Arkansas Tech. Before leaving Blytheville, she was honored by the Junior, Intermediate and Senior Departments with a covered-dish supper. The departments presented her with a gift in appreciation of her work. Miss Hilliard gave outstanding leadership to all youth departments during the summer, and will be missed by the entire church at Blytheville, according to leaders in the church.

**ANNOUNCEMENT** is made of the signing of a contract for the construction of the new church building for the First Methodist Church, Clarksville. A contract has been signed with the Baldwin Company for the general construction work at a price of \$81,417.00, which does not include windows, pews, carpeting, organ, and heating-air conditioning contract. It is expected that work will begin within a short time and require not more than nine months for completion. A ground-breaking ceremony followed the morning service on Sunday, September 11. Rev. Paul M. Bumpers is pastor.

**A THREE-DAYS' RETREAT** for the ministers of the Monticello District was held at Camp Keener beginning on Monday, August 22. Rev. Kenneth L. Spore, district superintendent, presided over the meetings. Prayer, meditation, preaching and a detailed study of the church program constituted the program. Rev. Guy Ames of Warren, Rev. R. A. Teeter of Dumas and Rev. A. C. Carraway of Dermott preached. On Tuesday the day was given over to a Town and Country Church Institute. Rev. C. Ray Hozendorf of Magnolia, Conference chairman of the Committee on Town and Country, presided.

**REV. A. E. McILVEENE**, pastor of the Alpena-Omaha Circuit, writes that interest in the work is increasing. Attendance is better in both Sunday School, the worship services and the Methodist Youth Fellowship. The people of the two churches have re-papered the parsonage, put in a new refrigerator and re-roofed the parsonage. The parsonage family was given a watermelon feast and an old-fashioned pounding recently. Mrs. McIlveene was in the hospital at the time, having undergone surgery at the Boone County Hospital. Brother McIlveene desires to thank their friends for their thoughtfulness during Mrs. McIlveene's illness.

**THE METHODIST SOCIAL CENTER**, located in the heart of the educational world of Manila, Philippine Islands, is broadening its program to include psychiatric social work. Since its opening in 1949 by Miss Madeleine Klepper, missionary of the Methodist Church, it has become a center where girls may board under Christian supervision in the adjoining dormitory. Hundreds of children from neglected neighborhoods also find here a place to play. A woman with special training in psychiatric social work has joined the staff. She will be aided by a group of Filipino Methodist girls who are college graduates in

social work or psychology, but who are jobless and need experience.

**MRS. J. F. TILLMAN**, of Lewisburg, Tenn., told Methodist women recently: "Our tendency is to wish for peace, to hope for peace, but not necessarily to make peace. How may we work for peace today? Where four or five gather together in a little interracial group in a community to discover plans to bring about better understanding and cooperation—instead of bitterness, hate and violence—there are the seeds of peace. In justice there is new hope for peace. Where letters express to lawmakers the desire for long-term Christian legislation rather than acts of political expedience or pressure, the power of a Christian constituency makes itself felt in the laws of the land. Wherever we find individuals or groups working to bring about better understanding, they are witnesses of His way. When we use our influence to support the U.N. as an agency working for better understanding as an open forum of the nations, when we work at problems of drink in our communities or give of our time and energy to help our own underprivileged groups, we are witnesses of the Way."

### BISHOP MARTIN IS DENISON LECTURER

Bishop Paul E. Martin and Mrs. Martin are in Lubbock, Texas, this week where Bishop Martin is delivering the Denison Lectures at the First Methodist Church, September 13-15. This lectureship was established by a Methodist minister and his wife and is held each year in a Texas city. Bishop Martin's lectures are on the theme "The Ongoing Purpose".

### Bishop Subhan Writes From India

My dear Dr. Wayland,

This letter is over due for how often I had the impulse to write and offer my sincere gratitude to you and the other members of the Editorial Board of **Arkansas Methodist** for their valuable and excellent weekly, which I have the privilege and pleasure of receiving regularly.

I certainly value the Church news of Arkansas which I cherish very much as it keeps me informed of the friends I met and the Churches I visited and of the warm hospitality of the Methodists wherever I went in course of my travel through the Little Rock and North Arkansas Conferences in 1952. But I am greatly indebted to it for such news of Christian Churches in America, which other papers fail to give. The Arkansas Methodist keeps me abreast with the progress of our Church in America. Its other features are equally inspiring and excellent.

In Bombay Area, especially in Gujarat Conference the visit of Bishop and Mrs. Paul E. Martin in 1949 is often recalled with a sense of deep pleasure. They both, by their inspiring and charming personality, captured the hearts of many and left a good number of admirers behind them. Since their visit Arkansas Conferences have contributed very generously for the building of the much needed Church in the great city of Ahmedabad, a city famous for its cloth mills. For one reason or other the work of the building has been delayed. I am glad to report, that now its erection is about to begin. This project has waited for some twenty years for lack of enough funds. Now we are proceeding actually to build also another church among our Christian mill workers. For this second church a large amount has already been collected by the poor labourers themselves. I wonder if Bishop Paul E. Martin can visit us again and dedicate these Churches which may be complete in a few months' time. His visit would surely inspire our people very much.

Lastly, beside the bond of the wonderful fellowship which binds me as a Methodist to all the Methodist Churches in Arkansas, I am also proud of the honour of being an Arkansas Traveler. Thanking you very much again for Arkansas Methodist, I am

Yours in bond of fellowship,  
Joe A. Subhan

**ARKANSAS METHODIST**



# I Saw

Man

A Generous



Rev. R. A. Tester

who gave freely to every good cause and to some that were not so good. He gave to individuals who were worthy and to some who were not entirely worthy. Something inside old man G. P. made him like to give. He did it with as little publicity as possible, for the act of giving was his pleasure, not the notoriety that came from it. That he really disliked. Somehow things seemed to come his way though he was not remarkable for either personality or ability. His generous spirit was a magnet. It drew people because they knew he liked them better than he liked his dollars. It drew the "eagles" (dollars) too, for he got plenty of them. I have said to myself: "Those eagles come to old G. P. because they know he will not put them in a

cage. He'll send them off on some good and pleasant mission, and when that is done they'll come back for another assignment." I know that sounds fanciful but that is how it worked out.

Two blocks away lived old man J. G. He wouldn't give anything to any cause or any person if he could help it. You really had to put on the pressure to open his purse. You had to be a pretty good magician. Worthy and unworthy were all on to him—just something to separate a man from his money, which he resented. Somehow he didn't do very well, though he had a good start through an inheritance. People didn't like him because he so plainly didn't like him. Dollars didn't seem to like him either for they got away as fast as they could and were reluctant to come back. Maybe the eagles were afraid they would be squeezed to death. Perhaps they hated the idea of being caged up with his putty-pale face and clammy claws for the duration of his life. Anyway, that is how it worked out. He gave little and he got little of either love or money. The writer of Proverbs knew such people for he said: "One man gives freely, yet grows all the richer, Another withholds what he should give and on-ly suffers want."

## Five Couples Renew Vows After Fifty Years



Sunday, July 17th, was a big day for the five couples who renewed their wedding vows in the Fisher Methodist Church. There were over 250 witnesses to this very impressive service and one that will stand out in the history of our town of Fisher.

Not one of the brides or the grooms appeared nervous which cannot be said of the children or the grandchildren. Not any prettier sight could ever be seen than to watch and hear these fifty year and more married couples say, "I do."

Margaret Dale was very dainty and pretty in her soft printed summer cotton and, Martha Glenn in her brown nylon dress was attractive and very sweet; Myanda Gordon looked smart in her lovely Bemberg sheer, Anna Gunter's dress was of brown crepe which was becoming to the little dapper person she is, and Martha Dennis who was dressed in a light brown sheer was very dignified and lovely.

Traditional wedding music was used by the vocalists Miss Katy

Pat Richardson, Mrs. C. H. Wixson and Roy Wixson. Mrs. Roy Weld was pianist. Anderson Weld and Jackie Gunter were ushers.

Never before has the Club House had such a dressing as it did for the reception. The wedding colors of gold and white were carried out in detail. A wishing well to which balloons were strung and in which were wishes, was an outstanding decoration. The balloons were burst and the wishes were read by the young ladies who poured punch and served cake:

Misses Margaret Ann Glenn, Wanda Jane Glenn, Margaret Dale, and Lenita Wixson. A huge white wedding bell hung from the center of the room over a table which held albums and other mementoes of the honorees.

Each happy couple was congratulated by the many friends who assembled to witness this affair. Out of town guests were from Hickory Ridge, Weiner, Houston, Texas; Lexa, Arkansas; Washington, D. C.; Jonesboro and neighboring towns.



## REPORT FOR AUGUST, 1955

We want to express our sincere thanks to the groups and participants listed below who have rendered a service or presented gifts to the Home during the month of August, 1955.

### MISCELLANEOUS GIFTS

Mrs. Roy Caughman, Carthage, Ark. — clothing and linens	
Builders S. S. Class, Burt Pickens Jr., Memorial Methodist Church—pillows	
Mr. and Mrs. Thurmond Morse, Little Rock—vegetables especially egg plant	
Samples Department Store, El Dorado—clothing—dresses exceptionally nice	
Searcy First Methodist Church—clothing and assorted gifts	
Mrs. W. A. Dossett, Little Rock—fresh vegetables	
"Woody's", N. Little Rock—more than 100 qts. of ice cream	
Mrs. T. H. Price, Little Rock—toys	
Chas. R. Baber, Veterans Administration Hospital, N. Little Rock—candy	
Hampson-Harrell Methodist Churches, Rev. D. James McCammon, Pastor—canned goods	
Lewisville Methodist Church, Rev. H. Barry Bailey, pastor—canned goods	
Quinn Methodist Church, Rev. S. B. Mann, Pastor—canned goods	
Union and Rhodes Chapel, Rev. Ralph S. Mann, pastor—canned goods	
Parker's Chapel-Pleasant Grove, Rev. Charles G. Ashcraft, pastor — canned goods	
Mrs. B. F. Scott, Camden—hot pads or pot holders, beautifully made of bright colors	
Mrs. Mildred Berry, Little Rock—furniture and other gifts	
Louann, Library and Silver Hill, Rev. G. N. Pixley, pastor—canned goods	
Kingsland-New Edinburg Ct., Rev. Edgar Outlaw, Jr.—canned goods	
<b>CASH GIFTS</b>	
Marion Methodist Church	\$ 14.55
Susannah Wesley Bible Class, Texarkana First Meth. Church	5.00
Builders Class, First Meth. Ch., Little Rock	10.00
Vacation Bible Church School, Farmington Methodist Church	7.00
W. W. Scott, 1st Methodist Church, Camden	10.00
Wesleyan Service Guild, Perryville Methodist Church	10.00
Evelyn Whitcomb S. S. Class, Asbury Methodist Church	10.00
Willing Workers Class, Rogers Central Methodist Ch.	20.00
Lodges Corner Methodist Church	20.00
Dr. M. T. Crow, Warren First Methodist Church	15.00
Frost Bible Class, Texarkana First Methodist Church	10.00
Young Adult Class, Washington Avenue Methodist Ch., N. L. R.	10.00
Rebecca S. S. Class, Vantage Methodist Church	5.00
Lexa-Telfore Bible Class, Fordyce Methodist Church	10.00
Yancey S. S. Class, Marianna Methodist Church	10.00

Dr. and Mrs. H. G. Alvarez, Greenwood Methodist Church	10.00
Mr. and Mrs. James P. Spicer, Grand Ave. Meth. Ch., Stuttgart	120.00
Cabot W. S. C. S.	10.00
Jett B. Graves S. S. Class, First Methodist Church, Hope	10.00
Mr. and Mrs. R. E. Cunningham, Prairie Grove Meth. Church	10.00
Wesley Berean S. S. Class, First Methodist Church, El Dorado	10.00
Fellowship S. S. Class, Henderson Meth. Church, L. R.	10.00
Little Rock Conference	199.65
Young Adult Class, Rector Methodist Church	10.00
Brewster Bible Class, Wynne Methodist Church	10.00
Mr. and Mrs. Charles V. Ross, Cabot Methodist Church	10.00
Irene Hunt Class, St. Paul's Meth. Church, Fort Smith	10.00
Class of the Open Door, Sheridan Methodist Church	5.00
Rev. C. B. Harris, Magnolia Circuit	75.00
Ladies Bible Class, Siloam Springs Meth. Church	5.00
Open Door Class, First Methodist Church, El Dorado	10.00
Hanks-Wesley Bible Class, Helena First Methodist Church	10.00
Junior High Department, Hope First Methodist Church	30.00
Mr. and Mrs. Everett J. Foster, El Dorado First Meth. Ch.	10.00
Mrs. Lucy G. Wharton, El Dorado First Methodist Church	25.00
Progressive S. S. Class, El Dorado First Methodist Church	10.00
North Arkansas Conference	92.74
Gillett Methodist Church	10.00
Mrs. W. W. Hines, Crossett Methodist Church	10.00
Pleasant Hill Church Vacation Bible School	6.30
James T. Hart—Stephens Methodist Church	36.85
The Kate Steel Class, Camden First Methodist Church	25.00
Lewisville Methodist Church	22.00
Parkers Chapel-Pleasant Grove, Charles Ashcraft, Pastor	15.00
Mrs. G. M. Callan's Class, Dardanelle Methodist Church	5.00
A friend	1500.00
Service Class, First Methodist Church, El Dorado	10.00
The Esthers Class, Siloam Springs Methodist Church	10.00
Mr. and Mrs. Ed Horton, Jr., First Methodist Church, Camden	1000.00
Young Couples Class, First Methodist Church, Camden	20.00
Mrs. Esther Crain, Springfield	5.00
The Gleaners Class, El Dorado First Methodist Church	10.00
The Dorcas S. S. Class, Gurdon Methodist Church	10.00
The Forum Class, First Methodist Church	45.00
Marion Meth. Church Men's Class	50.00
Harmony Meth. Bible School	10.32
Miscellaneous collections	329.07

**\$3,988.48**  
CONNOR MOREHEAD, Supt.  
(Continued next week)

### Couples in the Wedding

Mr. and Mrs. R. H. Gunter were married December 11, 1902, at Charleston, Mo. They came to Fisher in 1919 to farm. "All of us are farmers; you either had to farm or not eat," Mr. Gunter said. The Gunters have six children, 14 grandchildren.

Mr. and Mrs. Steve Dennis were married December 28, 1902 at Balch in Jackson County. He was born at Fisher and she moved here with her parents at the age of four. They have five living children, seven grandchildren and seven great grandchildren.

Mr. and Mrs. Earnest Glenn were married in Fisher September 25, 1904. They have four daughters and one son, 22 grandchildren, four great grandchildren. Mrs. Glenn has lived in Fisher since she was eight.

Mr. and Mrs. George Gordon were married in Eureka, Calif., May 22, 1905, and moved to Fisher

with his parents at the age of 10. They have no children, but reared several youngsters who lived with them on the farm. "And Mrs. Gordon was like a mother to all the children when Mr. Gordon was working at the school," one lady said at the reception later.

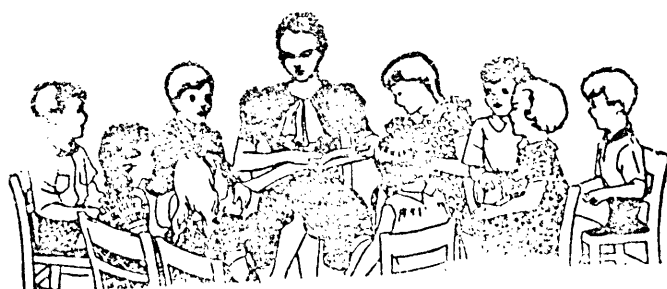
Mr. and Mrs. J. A. Dale were married in Jonesboro, July 5, 1905. They both have been lifelong residents of Fisher. They have four children, 11 grandchildren, and three great grandchildren.

Mr. and Mrs. Tom Duncan, the sixth couple, were scheduled to participate, but because of Mr. Duncan's health were unable to attend. They have been married since January 14, 1900, and would have held the number one position in the line of march.

Rev. Jack Glass, pastor of the Fisher and Hickory Ridge Methodist Churches, presided over the ceremonies. He was assisted by Rev. G. W. Boyd,

# A Page For The CHILDREN

ANNIE WINBURNE, Editor



## THE BABY JAYS WHO CAME TO DINNER

A TRUE STORY

By Anna King Davis

ALL morning Tommy had been hearing the blue jays. They sounded excited and angry. "Some one has been shooting at them," Tommy's father said. That evening as Tommy was going down the driveway to the mail box, he heard baby jays calling. He squeezed through the thick hedge and found a bird's nest on the back side of the hedge facing the woods. In it were three baby jays, two deep in the nest and one, a little larger, standing protectively over the others on the edge of the nest.

Forgetting the mail, Tommy ran to the house and asked his mother for food for the hungry baby jays. She gave him a bowl of bread soaked in warm milk and returned to the nest with Tommy. The larger baby still stood protectively over the smaller birds.

"He is their Big Brother," Tommy said. So they named him.

Big Brother had the longest neck and the biggest mouth, so they fed him first. Then they fed the others. All the baby birds were entirely unafraid. Their parents must have been killed, Tommy and his mother decided. Tommy felt sorry for the helpless, hungry babies. Their trustfulness appealed to him.

Three times daily after his own meals, Tommy took a bowl of bread and milk to the baby brood. As soon as they heard him approach, three mouths flew open and three baby jays yelled for food. Big Brother was usually standing on the edge of the nest watching over the smaller ones. He was always fed first.

For days Tommy fed them regularly. Then one morning he had to leave the ranch to go to town with his father. It was long past the noon hour when they returned.

As Tommy sat eating his late lunch with his mother, he heard a

baby jay calling loudly. He ran outdoors. There hopping down the driveway toward the house was Big Brother Jay coming to get his dinner!

Quickly Tommy's mother fixed the bowl of bread and milk and gave it to the hungry baby bird. When he could eat no more, Tommy picked him up and carried him back to the nest. The two other babies were not in the nest. But Tommy soon found them. One was sitting on a hedge branch near the nest and the other on the ground beneath. Tommy put them in the nest and fed them. As he left he noticed what a pretty picture they made, all bright blue and white against the green hedge.

That was the last time Tommy saw them. When he came with their evening bread and milk, the nest was empty. The young jays were not in the hedge or on the ground.

"Maybe they were tired of bread and milk and wanted some good

## A MUSICIAN OF BOHEMIA

By Margaret Zinn

Once a ragged little boy followed a strolling musician as he moved from corner to corner on the streets of the little village of Mulhausen, Bohemia. The boy's father was a butcher and wished his son to continue in the same trade. But cutting meat was hard to do when the strains of a violin were floating hauntingly through the window.

This boy was Anton Dvorak, destined to become the great Bohemian musician. He was born September 8, 1841. His parents were very poor so he had very little education and very little musical training. But he listened intently to the few musicians who came to the village.

Soon he was traveling along the highways and through the forests of his native country, always listening to the songs of the peasants, paying his way by fiddling for fairs and weddings. Later, he gave the

red earthworms. Anyhow Big Brother will take care of them", Tommy confidently told his mother.



## A BEAUTIFUL WORLD

Mother and I like to climb  
To the top of a steep, steep hill,  
The valley spreads before us  
So peaceful and so still.

The distant mountain stands  
In purple and in blue,  
The gleam from off the river  
Then comes into our view.

The streets in the small village,  
The homes so neat and trim,  
The church with its tall steeple  
We give our thanks to Him.

For this world so beautiful  
And for His loving care  
Which He gives to all His children,  
Here, there, everywhere.

—A.E.W.

world great symphonies through which are woven these simple folk tunes.

After he became famous in his own country, he was invited to tour the United States. While here, he gathered folk tunes from different parts of America and wove them into one of our greatest musical compositions, The New World Symphony. In it we find such old familiar melodies as "Swing Low, Sweet Chariot" and many others.

"Humoresque" is perhaps the most familiar of his Bohemian compositions.—Upward

## A STORY OF LIGHTS

The night had come. The sun had disappeared, and birds had tucked their heads beneath their wings to rest. A night bird flew close to an electric light.

"Of what use are you?" asked the bird. "You give so little light compared with the sun!"

"I do the best I can," said the light. "Think how dark this corner would be if I were not here! People walking and driving might run into one another and some one might get hurt."

"That's true," said the bird; and away he flew. Then he came near a gas light, standing apart from houses and busy streets.

"Of what use are you?" asked the bird. "You do not give as much light as the electric light."

"I do the best I can," said the light. "Do you not see that steep bank just beyond? If I were not here some one might fail to see it and fall."

"That's true," said the bird, and away he flew.

Soon his sharp eye spied a lamp in a window.

"Of what use are you?" asked the bird. "You do not give even as much light as the gas light."

"I do the best I can. I am in the window to throw light down the path, that Farmer Brown may see the way when he comes home. I do my best."

"That's true," said the bird, and away he flew, thinking, "The little and great all are helpers."—Maritime Baptist

## JUST FOR FUN

"If your wife laughs at your jokes, it means that you either have a good joke or a good wife."

Author: "This is the plot of my story: A midnight scene. Two burglars creep stealthily toward the house. They climb a wall, force open a window, and enter the room. The clock strikes one."

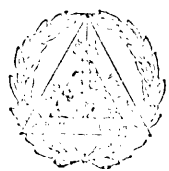
Sweet Thing (breathlessly): "Which one?"

Getting by these days is simply a matter of rearranging the budget. By going without lunch and dinner, practically anybody can afford breakfast.—Ex.

## BEDTIME

Three little girls are weary,  
Weary of blocks and play;  
Sad is the world and dreary,  
Slowly the time slips away.  
Six little feet are aching,  
Bowed is each little head,  
Yet they are up and shaking,  
When there is mention of bed.  
Bravely they laugh and chatter,  
Just for a minute or two,  
Then when they and their clatter  
Sleep comes quickly to woo.  
Slowly their eyes are closing,  
Down again drops every head;  
Three little maids are dozing,  
Though they're not ready for bed,  
That is their method ever.  
Night after night they protest,  
Claiming they're sleepy never,  
Never in need of their rest.  
Nodding and almost dreaming,  
Drowsily each little head  
Still is forever scheming  
Merely to keep off of bed.

—Author Unknown



## DISTRICTS HOLD SEMINARS

## Paragould

The Seminar for the Paragould District Woman's Society of Christian Service was held in Imboden Friday, August 26, with 69 attending, representing fifteen societies.

The Theme for the program was "Forseeing Things To Come."

Mrs. James Chandler, district secretary of Spiritual Life, led the morning worship and Miss Edith Langley, district secretary of Missionary Education, gave a preview of the study plans for the year and presented the study in Foreign Missions "The Christian Mission in A Revolutionary World."

Miss Iris Bell, Rural Worker, presented the Home Study, "Indian Americans." Mrs. F. A. Poe, district vice-president, presented the worship and program booklets for the year.

Mrs. Mabel Pope, district president who traveled through twenty-two countries this summer, gave a very impressive report of her travel in the Holy Land and gave souvenirs to each one present.

Lunch was served by the hostess society.

Mrs. Charles Grier, secretary of Literature, had a display of materials needed and presided over the sale of same throughout the day.

Mrs. John L. Bledsoe presented the study "To Combine Our Efforts For Lasting Peace."

The Bible Study "An Introduction to Five Spiritual Classics" was presented by Miss Mildred Osment of Jonesboro, conference secretary of Missionary Education.

Miss Bell gave the closing worship service. — Mrs. John L. Bledsoe.

## New Orleans

A two-day seminar is being held by the New Orleans District Woman's Society of Christian Service at First Methodist Church, New Orleans, September 14 and 15.

Under the leadership of Mrs. C. J. Tackaberry, district president, and Mrs. G. F. Pirsig, district secretary of Missionary Education and Service, the session on Wednesday featured the presentation of the four studies as follows: "Christian Mission in a Revolutionary World," Mrs. W. D. Davis, Rayne Memorial; "To Combine Our Efforts For Lasting Peace," Mrs. C. F. Goldthwait, St. Luke's; "Indian Americans," Mrs. Carl Gallaher, St. Luke's; and "An Introduction to Five Spiritual Classics," Mrs. G. F. Pirsig, Jefferson.

On Thursday, September 15, the Seminar will feature in the morning an Audio-Visual Workshop and in the afternoon a Program Building Workshop. — Mrs. G. F. Pirsig.

Science and Master of Science degrees and majoring in biology.

In 1920 Miss Thillayampalam joined the Isabelle Thoburn faculty as a teacher of biology where she remained until 1935. During this period she visited the United States three times, completing her thesis on "The Scolidon" (the dogfish of the Indian Seas) for her degree at Columbia; and teaching zoology for a year at Wellesley College, Massachusetts, as an exchange professor.

In 1935 Miss Thillayampalam was called back to her native Ceylon where she served for fifteen years, first as vice-principal, then as principal, of Chundikuli Girls' College, in Jaffa. In 1950 she was elected president of the famous Lady Doak College, of the Church of England, in Madura, South India. She remained there until her election to head the college in Lucknow.

Nearly 100 young American church people of from fifteen to twenty-five have been abroad this summer spending an average of a month in one of the twenty-seven different church-sponsored work camps, the Rev. Joseph A. Howell, secretary for the program in the United States announces. The sponsor for the program in this country is the United Christian Youth Movement of the National Council of Churches. Overseas the program is conducted by the Youth Department of the World Council of Churches in cooperation with the national councils of churches of the countries involved. The United States volunteers come from twenty-five different states and represent a total of nine of the major Protestant communions. They are at work on projects ranging from the reconstruction of a war-damaged village in Greece to repairing an old people's home in France and redeveloping flooded soil for farmers in an isolated Swiss village. In addition to those going overseas, another twenty-seven young Americans and ten students from abroad who are studying here, will stay in the United States to work in three camps in the south and west. In addition to these most church denominations have similar programs for their young people. Essentially the work of the camps represents a "search for a renewed faith and life in the Church," Mr. Howell says. "These young people seek a wider witness and a greater missionary effectiveness throughout the world and greater unity among divided churches and separated Christians."

One of the most fruitful projects fostered in Korea under missionary auspices and through Church World Service has been the organization of "Widow's Sewing Circles." In practically all parts of Korea such circles have been organized by the churches and schools, gathering women widowed by the war into small cooperatives where they are able to make a livelihood or part-livelihood for themselves and for their children. In the city of Seoul, nine such circles have formed the "Korean Woman's Exchange"

## NEW GUILD ORGANIZED IN CAMDEN

On the night of August 4, under the direction of Mrs. Gordon Morgan, district guild secretary, and Mrs. Walter Birch, district president, a Wesleyan Service Guild was organized at the Fairview Methodist Church, Camden. Mrs. Morgan went into detail explaining the work of the guild and the duties of each officer. Officers were elected under the direction of Mrs. Jim Savage, president of the local society. Mrs. Edwin McKenzie was elected president; Mrs. Homer Anderson, vice-president; Mrs. Robert Todd, secretary; Mrs. Bill Fellers, treasurer; Mrs. W. L. Coker, promotion secretary; and Mrs. M. W. Miller, coordinator.

Installation was under the direction of Mrs. Morgan in a very impressive candlelight service.

The Woman's Society entertained the new guild with a lovely tea with Mrs. Guy Jenkins and Mrs. Herman Jones in charge.

## NEWS IN BRIEF

A special service was observed by the Woman's Society of Christian Service of Wynn Memorial, Shreveport, on Tuesday, August 30, in celebration of its fifteenth anniversary. A brief summary was given of the charter meeting and a review of the organization's progress was made.

Past presidents lit candles, representing their years of service from the lovely birthday cake. Charter members were honored and presented a gift of appreciation by the president, Mrs. Laura Ashworth.

An impressive memorial service was held at the close of the program.

through which are sold most of the articles made by the women. The Exchange now has two sales outlets and plans to open a third in the city. Other cities are planning similar exchanges. "We have felt that the best way to help the people is to help them help themselves," says Mrs. Ruth Burkholder, Methodist missionary who has been working with the Korean widows.

"Go . . . Make disciples of all" is the theme of Christian Education Week to be celebrated across the nation in most Protestant churches from Sept. 25 to Oct. 2. Two major projects, annually sponsored by the National Council of Churches, will look toward "improving the church school" and increasing its enrollment and attendance, and "in reaching the unreached (by the church) in the local community." The period will include the observance of Rally Day for the school and of Worldwide Communion Sunday for the church. "If church school teachers take seriously the command 'Go . . . Make disciples', they will realize that parents must be their allies in this endeavor and also that children are their allies in the case of unchurched parents," says a statement of the General Board of Education of the Methodist Church endorsing the observances.

## WOMEN IN THE CHURCH

"Our tendency is to wish for peace, to hope for peace, but not necessarily to make peace," says Mrs. J. Fount Tillman, of Lewisburg, Tenn., vice-president of the Woman's Division of Christian Service, Methodist Church. "How may we work for peace today? Where four or five gather together in a little interracial group in a community to discover plans to bring about better understanding and cooperation — instead of bitterness, hate and violence — there are the seeds of peace. In justice there is new hope for peace. Where letters express to lawmakers the desire for long-term Christian legislation rather than acts of political expediency or pressure, the power of a Christian constituency makes itself felt in the laws of the land. Wherever we find individuals or groups working to bring about better understanding, they are witnesses of His way. When we use our influence to support the U. N. as an agency working for better

understanding as an open forum of the nations, when we work at problems of drink in our communities or give of our time and energy to help our own under-privileged groups, we are witnesses of the way."

Miss Evangeline Muthammah Thillayampalam, a native of Ceylon, and a post-graduate from Columbia University, New York City, where she was awarded a Doctor of Philosophy degree in 1929 for research in Zoology, was inaugurated as principal of Isabelle Thoburn College, Lucknow, India, on August 12. In this post she succeeds the late Dr. Sarah Chakko, who died last year. Miss Chakko was the only woman president of the World Council of Churches.

The inauguration ceremonies were conducted by Bishop Clement D. Rockey, of the Methodist Church, Lucknow. Isabelle Thoburn College, founded by the Methodist Church in 1870 for the education of Indian women, now enrolls 410 students. They represent fifteen language groups, and five different religions.

Miss Thillayampalam was born into a Hindu home in Ceylon, but early entered a school there under the Church Missionary Society of England (Anglican Church). While in the school, both her parents died, and she later became a Christian and joined the Church of England. Later she entered Isabelle Thoburn College, and then Lucknow University, and Allahabad University, receiving the Bachelor of

## LOUISIANA CONFERENCE

## MID-YEAR EXECUTIVE COMMITTEE MEETING

October 18-19-20, 1955

## CROWLEY METHODIST CHURCH

Crowley, Louisiana





## LEADERSHIP TRAINING IN THE PINE BLUFF DISTRICT

Under the leadership of Dr. Arthur Terry, District Superintendent, and Dr. Clem Baker, District Director of Training Work, the Pine Bluff District has planned a most extensive program of leadership training. The superintendent and director made a round over the District, meeting with pastors and commissions on education, discussing training needs and setting up schedules of courses in the sub-district areas and local churches to be served. So comprehensive is the program that no church in the District is left without an opportunity for leadership development. The schedule is as follows:

Sherrill, Oct. 9, Educational Work of the Small Church, Dr. Clem Baker.

Tomberlin, Nov. 6, What It Means to Be a Christian, Rev. W. R. Burks. England, Oct. 23, Personal Christian Living, (instructor to be selected).

Keo, Oct. 23, How to Improve the Church School, Dr. Roy E. Fawcett. Humnoke, Nov. 20, The Work of the Local Church, Rev. Orrie Thompson.

Sheridan, Oct. 9, The Work of the Local Church, Rev. Louis Averitt, The Methodist Youth Fellowship, Mrs. Edward McLean.

Leola, October 30, The Education Work of the Small Church, (instructor to be selected).

Carthage, October 23, The Work of the Local Church, Rev. Louis Averitt.

Almyra, Nov. 20, How to Improve the Church School, Mrs. W. F. Bates.

DeWitt, Oct. 23, Teaching Children, (instructor to be selected); The Methodist Youth Fellowship, (instructor to be selected); The Work of the Local Church, Dr. Clem Baker.

Gillett, Nov. 6, Methodist Beliefs, Rev. D. Mouzon Mann; Teaching Children, (instructor to be selected).

Camp Shed, January 15, Meaning of Church Membership, Rev. Everette Patton.

St. Charles, Oct. 31, The Work of the Local Church, Dr. Arthur Terry.

Bayou Meto—Lodges Corner, Nov. 27, The Work of the Local Church, Rev. R. O. Beck.

Alzheimer, Dec. 11, The Work of the Local Church, Dr. Arthur Terry.

Wabbaseka—Redfield, Nov. 6, Discipline, Dr. Clem Baker.

Humphrey, Oct. 9, Life of Jesus, Rev. H. M. Lewis.

Grady, Oct. 23, (instructor to be selected).

Gould, (instructor to be selected).

Center Grove, Nov. 3, Discipline, Dr. Arthur Terry.

Rowell Ct., Nov. 27, Discipline, Dr. Arthur Terry.

Rison, Nov. 6, Christian Beliefs, (instructor to be selected).

Roy E. Fawcett

## NORTH ARKANSAS CONFERENCE NOTES

By Ira A. Brumley

### Ninety-Three To Youth Convocation

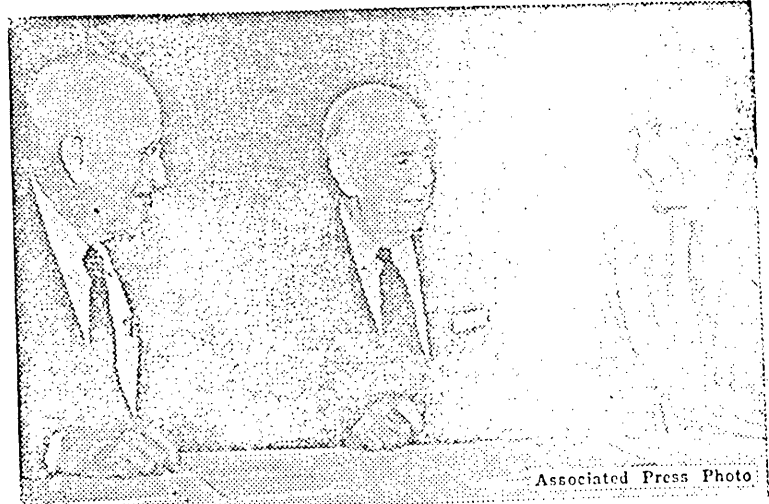
The North Arkansas Conference had 93 youth and adults to attend the National Youth Convocation held at Purdue University, LaFayette, Indiana, August 22-26.

Following is the list: Rev. and Mrs. Robert A. Simpson, Mary Mathis, Bob Bryles, North Little Rock; Joe Matthews, Greenbrier; James S. Upton, Jr., Mary Ann Faris, Julia Anderson, Laura Jane Adams, Conway; Jo Ann Roth, Sammie Lynn Allen, Searcy; James E. Major, Kathryn Massey, Heber Springs; Lois Kennedy, Quitman; Mary Pauline Jones, McCrory; James Raymond, Augusta; Rev. and Mrs. Pryor Reed Cruce, Swifton; Lindley Williams, Newport; Joan Farmer, Calico Rock; Carl Hohn, Newport; Bob Rosa, Mountain View; Jon Guthrie, Fort Smith; Paula Joy Morgan, Carl Hill, Robert Gill, Walnut Ridge; Ray Allen Goodwin, Mrs. Richard Woodward, Paragould; Rev. Jim Beal, Imboden; Marion A. Polard, Bono; Nancy Hearn, Mary Jane Melton, Paul Lamberth, Bobbye Jean Crow, Jonesboro; Zetta Mae Downs, Brookland; Peggy Parks, Jonesboro; Rev. James Chandler, Evelyn Jean McCrady, Rector; Roma Blake, Piggott; Larry Smiley, Leslie; Rev. George W. Martin, North Little Rock; Ira A. Brumley, Conway; Rev. Bennie Jordan, Monette; Linda Wade Hampton, Helena; John Braden, West Helena; William Brady Miller, Helena; Perry Bruce, West Helena; Betsy McCarty, Helena; Jerris Spicer and Teddy Shamber, Widener; Elaine Chastain, Wynne; James Harris, Earle; Martha Jane Pritchett, and Eugene Hazlewood, Lepanto; Pete Lesmeister, Marked Tree; Larry Hulsey, Osceola; Preston Gene Haag, Caraway; Jennie Wren, Wilson; Clara Virginia Colbert, Osceola; Roger Sudbury, David Warren, Blytheville; Margaret Whistle, Roseland; Margaret Hart, Dell; Rev. Robert Paul Sessions, Van Buren; Patricia Ann Young, Linda Cherry, Fort Smith; Homer McArthur, Belleville; Janell English, Plainview; Danny McGuire, Dardanelle; David Cooley, Russellville; Carolyn Peak, Atkins; Florence Montgomery and Sarah Lee Horton, Morrilton; Ronny Bagley, Barbara Fincher, Emily Jo Joyce, Rev. Frank Jones, and Albert Davis, Fayetteville; Henry Vance, Russellville; Ed Matthews, Calico Rock; Virginia Ritter, Ann Rainwater, Springdale; Larry Dodgen, Sharon Sue Allen, Siloam Springs; Barbara Kennan, Martha Jane Womack, Rogers; Joyce Ann Cook, Donna Jean Orendorff, and Ted Tims, Harrison; A. W. Martin, Jr., Green Forest; Harold Wells, Bald Knob; Archie Boyd, Berryville and William M. Wilder, Lincoln.

### Coaching Conferences on Missions

The North Arkansas Conference Board of Education with the cooperation of the Conference Woman's Society of Christian Service and the

## New Methodist Educational Leader Elected



Associated Press Photo

The Rev. Dr. Leon M. Adkins (right), who will assume his duties as executive secretary of the Division of the Local Church of the Methodist Board of Education in Nashville, Tenn., Nov. 1, is greeted following his recent election. The Rev. John Q. Schisler (left), whom he succeeds, and Bishop Paul E. Martin of Little Rock, Ark., chairman of the division, are shown with Dr. Adkins. The new executive secretary comes to his post from the pastorate of University Methodist Church, Syracuse, N. Y. Dr. Schisler will retire as executive secretary on Oct. 31, but will continue serving in an advisory capacity to the local church division until September, 1956.

Conference Board of Missions is promoting a plan to secure a large group of certified instructors for the course on The Christian Mission in a Revolutionary World. More than 60 persons have agreed to work toward certification on this course. Four have already been certified: James S. Upton, Miss Mildred Osment, Mrs. W. Henry Goodloe, and Ira A. Brumley. Alfred A. Knox has already sent in his course plan.

The following have been invited to participate in the three coaching conferences, Jonesboro, Sept. 19; Searcy, Sept. 20; and Fort Smith, Sept. 22: E. J. Holifield; Ralph Hillis; I. L. Claud; Elmo Thomason; Floyd G. Villines, Jr.; James Beal; S. B. Wilford; H. O. Eggenberger; Bennie F. Jordan; J. H. Holt; Raymond A. Dorman; Earl B. Carter; Arvill C. Brannon; H. L. Robison; Miss Mildred Osment; James R. Chandler; Miss Iris Bell; Charles Casteel; Otto W. Teague; William C. Hightower; Mrs. Elmus C. Brown; Mrs. C. M. Reaves; Pryor Reed Cruce; George W. Martin; Robert B. Howerton; Raymond L. Frank; James E. Major; Robert A. Simpson; Joel Cooper; Mrs. D. G. Hindman; Henry A. Rickey; John S. Workman; N. Lee Cate; Richard E. Connell; Hubert E. Pearce; Alvin C. Murray; Gerald Hammett; Miss Mary E. Chaffin; David P. Conyers; J. W. Watson; Robert E. L. Bearden; Samuel P. Auslam; Martin A. Bierbaum; Jesse L. Johnson; Robert Paul Sessions; W. Henry Goodloe; Charles P. McDonald, Jr.; Alfred A. Knox; Paul M. Bumpers; J. H. Hoggard; Fred G. Roebuck; Roy I. Bagley; Mrs. Roy I. Bagley; Archie N. Boyd; Worth W. Gibson; William M. Wilder; Alf A. Eason; W. A. Stewart, Jr.; Vernon E. Chalfant; Aaron Barling; Harold Spence;

## CENTENARY COLLEGE NEWS

Forty students who completed their requirements for degrees during the summer session and the August short course at Centenary College are receiving their degrees through the mails this week.

The total includes nine who are receiving the degree of bachelor of arts and 31 who qualified for the bachelor of science degree. No formal commencement exercises are held at Centenary during the summer, and the students all participated in the ceremonies held last May.

Maurice John Donovan, a married student who was graduated from the Montpelier, Vt., High School, is receiving his degree cum laude for having maintained a 2.5 average out of a possible 3 during his years at Centenary. He leads the group who earned bachelor of arts degrees.

Heading the list of those receiving bachelor of science degrees are Miss Yvonne Lawton of Blanchard, whose average was 2.7, and Mrs. Susan Mulkey Whitaker of Shreveport, whose average was 2.8. Both are receiving their degrees magna cum laude.

Others receiving degrees are: bachelor of arts, Elizabeth Zodiag

(Continued on page 13)

Clyde Crozier; J. M. Barnett.

This unit on The Christian Mission in a Revolutionary World is to be used by the Woman's Society of Christian Service as one of their studies for the year. Many of these leaders, working for certification, will soon be ready to assist such groups.

This emphasis is also the Methodist Youth Emphasis in the fall project.

ARKANSAS METHODIST



## New Catholic Hymnal to Include Hymns Used By Protestants

Pittsburgh, Pa. (RNS) — A new Roman Catholic hymnal being compiled will contain many hymns of Catholic origin now used only by Protestants, according to the Rev. Richard Ginder, assistant pastor of St. Joseph's church, Pittsburgh.

The hymnal also will include hymns written by non-Catholics but considered suitable for Catholic use, he said.

Father Ginder was a principal speaker at the 12th annual conference of the National Federation of Catholic College Students here.

He is a member of a seven-man committee named in 1952 to arrange a comprehensive hymnal for American Catholics. Sponsored by the Confraternity of Christian Doctrine, the new hymnal is expected to be ready for publication in November.

Each hymn will be submitted to a jury of 100 representative musicians. The book must have the final

approval of the American Catholic hierarchy before publication.

Father Ginder, who is associate editor of Our Sunday Visitor, The Priest and The Family Digest, said numerous hymns had been neglected by Catholics only to be accepted into the Protestant hymnology.

He said 33 hymns written by Catholic saints have gone by "default" to the Protestant Episcopal Church and six to The Methodist Church.

The Catholic hymns being used by the Methodists, the priest declared, include those written by St. Ambrose, St. Bernard of Clairvaux, St. Bernard of Cluny, St. John of Damascus, St. Clement of Alexandria and St. Francis of Assisi. All these, he indicated, will appear in the new Catholic hymnal.

"Our first test of any hymn must be from orthodoxy — the sentiments must be measured against

the rule of Catholic faith," Father Ginder explained.

"As to authorship, we don't insist that our architects be Catholics nor do we cross-examine our organ builders. It is the result that interests us, the finished work of art.

"Such a hymn is 'Holy, Holy, Holy' written by an Anglican bishop in praise of the Holy Trinity, Whom we adore in company with the great majority of our Protestant brethren."

### Indian Yearbook Gives New Regulations On Missionaries

New Delhi (RNS) — India's new policy restricting foreign missionaries is set forth in the latest issue of the government yearbook published here.

The yearbook states that the issuance of visas to foreign missionaries will be governed by two considerations:

1. No new missionaries will be permitted to enter India, either as replacements or additional members of missions, unless Indian missionaries are not available to fill the positions.

2. While foreign missionaries already in India will be allowed to carry on their present activity, new missionaries will not be welcome if they plan to devote themselves entirely to the propagation of the gospel. They should, in addition, have suitable qualifications as educators or social workers.

### Life To Publish Special Issue On Christian Religion

New York (RNS) — Life Magazine will publish a special 120-page issue on Dec. 21 devoted entirely to the Christian religion.

Combining the publication's normally heavy Christmas and year-end issues with the final articles in its series on "The World's Great Religions," the magazine will be bound in a heavy-stock, semi-permanent cover to facilitate its library use as a reference source.

In preparation for nearly two years, Life's editors said, the issue "represents the most ambitious project ever undertaken by the magazine, drawing upon a vast treasury of paintings and photographs to document visually the basic teachings, tenets and development of Christianity."

In addition, they said, Life's cameras focused on "the visible evidences of Christianity as it is practiced in the world today, giving special emphasis to the genuine Christian revival in the United

States."

Included in the issue will be 18 color pages on the life of Christ as interpreted by the world's greatest artists, an article tracing Christianity from the Ascension to the present, the story of the Bible in America, a color portfolio on modern church architecture in the U. S., and examination of the problems facing American Christianity, a report on Christianity in Europe, the story of famous hymns and choirs, and a photographic essay on Christmas and Easter in the Holy Land.

### Catholic Bishop Warns Of Conspiracy Against Youth

Pittsburgh, Pa. (RNS) — Roman Catholic Bishop James A. McNulty of Paterson, N. J., warned here against a possible conspiracy to corrupt American youth by the same means utilized in degrading young people of Communist satellite nations.

Addressing the 12th annual assembly of the National Federation of Catholic College students he said:

"The false doctrines which betray youth, the immorality which degrades youth, the narcotics which derange youth, the drinking which befuddles and endangers youth. . . . These were the techniques of

defilement which ensnared the youth of the satellite countries. The extent and uniformity of the process here suggests an organized plot to corrupt the youth of our land."

Bishop McNulty attacked the "secularistic philosophy of life" as a "subtle influence which conditions youth for defection from the faith."

Labeling such a philosophy "definitely anti-Christian," he said:

"From the school of thought which ignores God stem fashions and thinking, fashions in clothing and speech which are hostile to our beloved Redeemer."

### Senate Group Probes California Church Loyalty Oath

San Francisco (RNNS) — A United States Senate subcommittee is investigating the California church loyalty oath as a possible infringement of religious freedom.

Under a 1953 law churches are required to sign the oath to qualify for tax exemption. Some churches have objected to the law. The oath was recently held unconstitutional by Alameda County Superior Court Judge James L. Agee but his decision is expected to be appealed.

The Senate investigation is being made by a special subcommittee on constitutional rights that will hold hearings on freedom of religion and separation of Church and

State the week of Oct. 3.

As part of its study, the subcommittee is gathering information on the objections of religious organizations to the loyalty oath.

The Senate subcommittee, of which Sen. Thomas C. Hennings (D-Mo.) is chairman, is looking into violations of all constitutional rights, including freedom of speech, press and assembly.

### CENTENARY COLLEGE NEWS

(Continued from page 12)

Friedenberg, Charles Lloyd Halliburton, William Harold McClung, Edmund Cunningham Salassi, Emily Earle Tinsley and Marguerite Bryan Tinsley, all of Shreveport; Rupert LeRoy Lucius, Many, and Jo

### Episcopalians Get Plea To Make Religion Relevant To Life

Honolulu (RNS)—A plea to make religion "relevant to life" was made here by the Rt. Rev. Henry Knox Sherrill, Presiding Bishop of the Protestant Episcopal Church in the U. S. A.

In an address opening the Church's 58th General Convention here, he said:

"Are we to leave the moral issues of nuclear warfare to groups of scientists? Or the spiritual implications of the race problem to the courts? . . . No, the Church with a humble realization of the complexity of modern problems nevertheless has a responsibility to state great ethical and spiritual principles. At her best in every age the Church has fulfilled a prophetic role."

He said that under the "exigencies" of the world situation, the importance of increasing fellowship among Christians of every name "cannot be overestimated."

"Of course," he said, "there are bound to be differences of opinion and misunderstandings from time to time as there are in every relationship. But as one who has had close contact with the World Council of Churches, the National Council of Churches, as well as state and local federations, I can testify that there is no desire in any of these to override the convictions of any group."

Bishop Sherrill said the Episcopal Church not only should take full part in "the great ecumenical

"There is no sense, no dignity, no leadership," he added, "in following fashion which contradicts our profession of faith."

The prelate urged the students to make Christ the dominant personality on their campus.

"Live united, without discord," he counseled. "Live sacramentally in conformity with the faith you profess, so that others seeing you might recognize the holiness of the Church."

Ann Richardson, Baton Rouge.

Bachelor of science, Benjamin E. Achee Jr., Lera Delaine Bankston, Julia Ella Bateman, Theodore W. Buhler, Paul L. Gunn, John Robert Halliburton, Ruvian D. Hendrick Jr., Mary Ellen Kendall, Eva Blanchard Fullilove Miles, Willis Garth Norris, Charles Orlean Putnam, Samuel Ray Rhodes, James Elvin Watson and Jacqueline Terry Woodard, all of Shreveport.

Also, John Allan Vinson, Bossier City; Reuben P. Steward, Cotton Valley; Stephen Wronka, Franklin, N. J.; Palmer Dillon Arrowood, Tutor Key, Ky.; William Charles Blakely, New Orleans; Katherine Patricia Brittain, Rodessa; Patricia Louise Freeman, New York City; Charles Ray Freneaux, Baton Rouge; Beverly Ann Aldridge Gray, West Monroe; John Hammerer, Bossier City; Shirley Gassen Jacocks, Sulphur; Sylvia Jane Land, Vivian; Ed Lucas, Baton Rouge; Hugh Stone Lewing, Mansfield, and Yancy Carol Norwood, Taylor, Ark.

# METHODIST YOUTH

## BENTONVILLE HAS YOUTH ACTIVITIES WEEK

For the first time the youth of Bentonville participated in a Youth Activities Week planned by the Youth Council and the pastor, Rev. Martin Bierbaum, August 16-19.

Each evening the young people met at 5:30 for recreation consisting of folk games, directed by Mrs. Ralph Cloe. The Woman's Society of Christian Service furnished the snack supper at 6:15 each evening which was served by the different circles of the W.S.C.S.

Mrs. B. L. Boone directed the fellowship singing around the table each night.

The pastor brought the inspirational message each night, using the theme, "Jesus' Way—Our Way" followed by a 45-minute period for discussion groups.

George Patchell, Bentonville school superintendent, led one-half the youth the first two nights and the other half the last two nights, in the area of "Choosing Your Vocation." Mrs. Ed Ray led each group once on the theme "Boy and Girl Friendships" and Charles Gocio led each group once on the theme "Making Our Public Relations Christian." Evening sessions closed at 8:00 o'clock.

There were 30 enrolled with an average attendance of 25 young people during the week. An offering as an Advance Special for the College in Alaska was taken.

Joe Crabtree is MYF president. Recently nine youth and counselors took a training course on "Christian Witness", under Paul Lamberth, conference president of youth. Two attended camp at Mt. Sequoyah. During the summer the pastor has met with the young people from 3:00 to 5:00 p. m. each Friday for youth project and recreation. This is known as Pastor's Hour with Youth.—Reporter

## WITH THE SUB-DISTRICTS

### W. F. Cooley

The W. F. Cooley Sub-District held its July program planning meeting on Petit Jean with a Retreat.

Carolyn Peek of Atkins, president of the organization, presided over a business period and plans were made for the year's program.

The meeting closed with a brief period of worship, presided over by Rev. Henry A. Rickey, district superintendent of the Conway District. —Beth Laws

### Sebascoett

The Sebascoett Sub-District meeting was held at Miltown on August 11 with Bobby Rutledge presiding. Miltown presented a program on "God's World" to the more than 100 in attendance.

Sharon Dodd and John Tollison gave reports on Methodist camps they had attended this year at Shore's Lake. Rev. O. R. Findley of Hartford drew a beautiful picture, entitled "Day is Dying in the West." While Mr. Findley turned colored lights on the picture the group sang the hymn.

The banner was given to Huntington for having the largest percent present. Huntington asked for the September meeting.

A recreation period was held.—Mary Janelle Floyd

## YOUTH ACTIVITIES WEEK AT TRUMANN

Thirty-two youth and adult workers with youth participated in a Youth Activities week program at the Trumann Methodist Church, August 29-September 2. Just recently the youth program had been re-organized in the church, forming a group of Intermediates into an Intermediate Fellowship and continuing the Senior-Older Youth in a fellowship that is working in a very fine way. Both groups have increased in membership, attendance and interest. The adult leadership is furnished by persons who love the work with youth, and they are doing a very fine piece of work. Mr. and Mrs. H. D. Brown are counselors for the Intermediates and Jack Castleberry is the counselor for the Senior-Older Youth Fellowship.

As a special feature during the week Rev. Pryor R. Cruce of Newport taught a course to both the youth and their leaders on The Methodist Youth Fellowship. Eight Seniors and adults met the requirements and were given course cards of recognition for progress made in the school. The course proved to be very helpful in the organization of the groups, furnished special assistance in program planning and helped to give inspiration and guidance to all the youth work of the church.

Some very far-reaching goals were set for the youth groups which were, to reach all prospective members for the youth groups, to bring them into the church membership as well as the Sunday School and evening meetings and provide a place in the church where the youth may render service to the church and community. A program has been planned to reach these goals. And, the future months will reveal the success.—Reporter

## THE FALL ACTION PROJECT

Each MYF Sub-District in Louisiana should include promotion of the Fall Action Project in one of its Fall meetings, preferably during October. This year, the Fall Action Project, which is a national project sponsored by the National Conference of Methodist Youth, has as its theme, TOWARD CHRISTIAN WORLD COMMUNITY, and concerns the general subjects of missions, world peace, and overseas relief.

The official dates for the project are October 23 to December 11. Significant celebrations which could be used in connection with the project include United Nations Week, October 16-24; World Order Sunday, October 24; and Human Rights Day, December 10.

To aid in planning the project locally, a packet of resource materials has been prepared by the Youth Department. The Fall Action Project Packet for Seniors and Older Youth may be ordered from the Service Department, General Board of Education, Box 871, Nashville 2, Tennessee, at a 25c service charge. Copies of the September issue of Roundtable, which is a special issue on the Fall Action Project, are available in limited quantities from the Youth Department.—Delton Pickering, Conference President

## LOUISIANA MSM REPORTS PROGRESS

Leaders of the Louisiana Methodist Student Movement are busy planning a full and effective program for the coming year in an effort to keep in step with the fast moving pace the state organization has already set.

According to Miss Lillian Hay, State MSM Director, the student movement is growing by leaps and bounds in Louisiana, and her opinion is proved by a list of impressive facts which appear in a pamphlet recently released by the MSM office.

Last year, there were 3,725 Methodist preference students in Louisiana colleges and 1,656 of that number were served by the MSM. Also, 91 of the number reached plan to enter church related vocations.

There is a Methodist student organization on every college and university campus in Louisiana striving to serve as the student's "home away from home." Six of the eight organizations on state or independently owned campuses have full time directors. One of the remaining two plan to employ a full-time director this year. These same six Wesley Foundations have met all the requirements set up by the 1952 General Conference; and five of them have permanent buildings.

The Louisiana Conference ranks twelfth among the 102 annual conferences in the U. S. in financial support to its student work. The students themselves have set a record in giving \$1,783 this past year to the Methodist Student Fellowship Fund (missions) and \$537 to other benevolences, in addition to meeting a current expense budget of \$4,673.

Approximately 420 students participated last year in the 79 deputization teams sent out to work in local churches, MYF groups, and sub-districts.

## CHRISTIAN ADVENTURE WEEK AT CROSSETT

An Intermediate Christian Adventure Week was held in the Crossett Methodist Church August 14-19th. Being the first one of its type ever to be held here, it was a big success with an average attendance of over 50 per cent of the total enrollment of the Intermediate Department.

The course of study followed during the week's activities was "O, Come Let Us Worship" by Elizabeth Stinson. Mrs. John B. Hefley and Rev. Bob Regnier were in charge of the week's activities, assisted by Miss Ruth Eloise Stone of Arkadelphia, who led recreation; Allen Cameron, Mrs. A. W. Duskun, and Mrs. Winston Purifoy, discussion leaders. Mrs. Jim Lide led the group in hymn appreciation, and Miss Janet Mizell served as pianist.

During the week the group made several beautiful worship centers, classified pictures, and made other materials to be used later in the departmental worship services. Outside activities included repairing and painting the picnic tables on the church lawn.

A potluck supper was held the last evening and all parents were invited to attend the session on "The Ritual in the Church". The week's activities closed with a holy communion service in the sanctuary with the minister, Rev. John B. Hefley, in charge.—Bob Regnier, reporter

Thirty-three students are serving in volunteer service projects this summer. In 1951 there was only one.

The Louisiana MSM sponsors a Work Camp at McDonnell Methodist Center, Houma, and an Indian Mission in Dulac.

"The MSM is an arm of the Methodist Church at work with and for her students on the campuses," according to the pamphlet; and is supported by appropriations from the Louisiana Conference Board of Education, the Five Dollar Plan, pledges and contributions from the Methodist churches in the college towns and other churches in the district, the General Board of Education, and by gifts from alumni and students.

The objectives of the MSM are many, but the most important is to lead students to Jesus Christ. Both students and faculty work to make the MSM active on every campus in the state.

Directors of Methodist student organizations in the state who are included in the MSM are: Dr. Webb Pomeroy, Centenary; Miss Pearllye Maye Kelley, Louisiana Polytechnic Institute; the Rev. Ray DeHainaut, Louisiana State University; the Rev. Ralph Cain, Northeast Louisiana State College; Miss Ann Adams, Northwestern State College; Miss Lillian Hay, Southeastern Louisiana College; the Rev. Bob Parrott, Southwestern Louisiana Institute; and the Rev. Clarence Snelling, Tulane-Newcomb University. Mrs. Elizabeth Peyton is counselor at McNeese State College. Dr. Bentley Sloane is executive secretary of the Louisiana Conference Board of Education.

Officers of the MSM who were elected at the Conference-wide meeting of the organization last spring include: Larry Pleimann, Lake Charles, president; Mary Law, New Orleans, vice president; Gloria Flurry, Lafayette, secretary; Sarah Butcher, Kinder, treasurer; and Don Morgan, Baton Rouge, publicity chairman.

## SEEK HYMN ON CHRISTIAN CITIZENSHIP

President Deane Edwards, of the Hymn Society of America, announces that, at the request of the United Christian Youth Movement, the Society is seeking one or more new hymn-texts to be used in connection with National Youth Week, January 29 to February 5, 1956. Young people under thirty years of age are asked to submit texts to a panel of judges for selection.

A similar quest by the Society and by UCYM a year ago produced "Five New Hymns For Youth By Youth" which have had wide use in churches and rallies. The theme of the new hymns will be the theme which has been set for National Youth Week in 1956—"Our Citizenship Under Christ." President Edwards reports that there will be similar search for new hymns in following years, when the themes of the observances change.

Hymn-texts submitted should be sent to the Hymn Society of America, 297 Fourth Avenue, New York 10, N. Y., not later than December 1, 1955. Writers should note their age—they may not be over 30 years. Hymns should be written in well-known meters to be found in standard church hymnals. The Society has a free folder giving general specifications for the new hymns sought.

## ARKANSAS METHODIST

## OBITUARIES

**ATCHLEY** — Martha Rebecca Atchley was born on May 10, 1880, the daughter of a Methodist minister, Rev. Robert C. Atchley, and his wife, Jane A. Atchley. She died at the home of her niece, Miss Willie Green, on October 13, 1954. She is survived by two brothers, O. A. Atchley of Dalark, H. A. Atchley of Hot Springs, seven nephews, and other relatives. Funeral services were held by the writer who was her pastor at Dalark. Rev. Horace Grogan read the scripture and Rev. Orrie Thompson offered the prayer.

Miss Pet was kind and gentle and refined in her manner. She was clean in person. Her life among us was a model of gracious interest in others. She manifested an abiding concern in her church and lived with an enduring affection for those worthy virtues so valued by Jesus. Her hope was stronger than most and she was able to withstand those influences of life which diminish and dwarf the love of the human heart. For 50 years she taught a Sunday School Class and from those influences have come two Methodist ministers and a host of Christians who were benefited by the words of life which she uttered. For 60 years she was the church pianist. In deed and truth she has helped the kingdoms of the earth to become the kingdom of our Lord.—Roy W. Bevan

**TAYLOR**—Mrs. Nora Sorrels Taylor was born at Holly Springs, Arkansas, August 16, 1874, and died on July 9, 1955, at the age of 80 years. On October 9, 1895, she was united in marriage to W. H. Taylor of the Providence Community near Fordyce.

To this union were born eight children, six of whom survive. They are four sons, Sam and Marvin of Fordyce, John of Crossett and Hugh of Hampton; two daughters, Mrs. John Daniels of San Francisco, and Mrs. Floyd Jones of Little Rock, ten grandchildren and one great granddaughter.

Mrs. Taylor was a member of the church for 71 years, having joined when she was only nine years old. She was a loyal member, ever faithful in all obligations to her Savior, her husband and her children.

It was the privilege of the writer to serve as Mrs. Taylor's pastor for five years. Her home was truly a preachers' home.

She was laid to rest in Tanyard cemetery beside her companion who had preceded her by nine years. Her funeral service was conducted by the writer, assisted by two former pastors, Rev. J. C. Vanhorn of Tiller, and Rev. Bruce Bean of Okolona.—C. R. Andrews

**SMITH**—Mrs. Minerva Smith was born near Waldron, Arkansas, on September 29, 1859. She lived in this community all her life and was a member of the Methodist Church for more than 85 years. She was one of Scott County's oldest pioneers, a member of the First Methodist Church, a life-long member of the Woman's Society of Christian Service, and a charter member of the Woman's Christian Temperance Union. She was an invalid for 15 years.

Mrs. Smith was a hard worker, a faithful Christian and a loyal member of the church, sharing her home and her means with the pastors and their families. She lived a long and fruitful life. She passed away at the home of her daughter, Mrs. Dora May, on August 1, 1955, in Waldron. Survivors include two other

daughters, Mrs. Chism Reed of Paris, Arkansas, and Mrs. Donnie Williams of Waldron; three grandchildren and three great grandchildren.

Funeral services were held on Wednesday at the First Methodist Church with the writer officiating.—Oscar J. Evanson.

**ATKINSON**—July 21, 1955, was the date a grand old soldier of the cross laid down his earthly armor to take his place with the redeemed of the Lord, for Brother Atkinson had "Kept the faith and finished the course."

Dr. Atkinson was born on July 29, 1870, on a farm at Senoia, Ga. He attended Centenary College where he earned the B. A. degree. A few years later he entered Vanderbilt University where he obtained his B. D. degree. Some years later Centenary College conferred upon him the Doctor of Divinity degree in recognition of outstanding service in the Louisiana Conference of the Methodist Church. He was received into full connection in the Louisiana Conference in December 1901. The best 45 years of his life were spent in the active ministry of the church, serving his Christ with all he had. His service included pastorates at Donaldsonville, Crowley, LeCompte, DeRidder, Opelousas, Parker Memorial at New Orleans at three different times; district superintendent of both the Monroe and Shreveport Districts, and state superintendent of Sunday School work for nine years.

Funeral services were held in the LeCompte Methodist Church on July 23 by the writer, his pastor, assisted by Dr. J. Henry Bowdon, Sr., Rev. Clyde Shaw, Rev. J. G. Snelling, Rev. W. L. Doss, and Rev. Charles Freeman, pastor of the LeCompte Baptist Church.

He is survived by his wife; one daughter, Mrs. James I. Roby, LeCompte; two granddaughters, Miss Frances Ruth and Claudia Roby, both of LeCompte.

Ministers and laymen all over Louisiana remember Dr. Atkinson for his wise counsel and godly admonitions. He was a Christian gentleman, faithful and devoted to the work committed to his hands. He was a great friend to the young ministers of the conference. Truly he was a man sent from God to bless mankind.—Charles H. Giessen, Pastor

## A RESOLUTION

Whereas, Charles J. Kinnabrew, a long time resident of the McIntyre community, died on Sunday, June 12, 1955, and, during those years,

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was an active, loyal member and officer of our Church;

Now, therefore, the First Quarterly Conference of the Doyline-McIntyre Church, in session this 7th day of August, 1955, resolves:

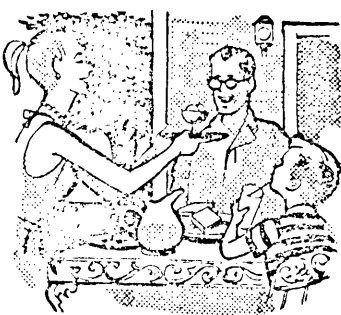
Charles Kinnabrew was the type of man who exemplified the best in Christian living. He served his church and his God well — as a teacher, as a steward, and as a counselor and friend. We do testify that his life was "a shining light which shineth more and more unto the perfect day". And that he set a pattern for his children, his grandchildren, his neighbors, and friends. His patience and courage and untiring zeal shall no longer give us

direction as in the past. But the light of his life will never be extinguished. His memory shall live on with the things he stood for, and the convictions he held. We honor him.—Respectfully submitted, Mrs. Minnie Blount, Recording Secretary of the First Quarterly Conference.

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# The Sunday School Lesson

REV. H. O. BOLIN

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LESSON FOR SEPTEMBER 25, 1955

NEW RESPECT FOR GOD'S LAW

READ THE LESSON FROM YOUR BIBLE: Ezekiel 20:19-20; Nehemiah 9:1-3; Nehemiah 10:32, 35, 37, 39.

MEMORY SELECTION: I the LORD am your God; walk in my statutes, and be careful to observe my ordinances. (Ezekiel 20:19)

This lesson marks the end of our summer's study. During this period we have studied three units—Units VII, VIII and IX. These units covered three distinct periods in the history of the Hebrew nation. The first dealt with the decline and fall of the Southern Kingdom; the second, with the experience of the Jews during the Babylonian captivity; and the third, with the return to the homeland.

This last unit of the quarter consisted of five lessons and had as its general theme "NEW BEGINNINGS." The general aim was "Through a study of the return to Jerusalem and the re-establishment of the Jewish community in the homeland to see the hopes for new beginnings today."

The first lesson of the unit dealt with a new start. In 538 B. C. Babylon was conquered by Cyrus, king of Elam and Persia. One of his first acts was to pass a decree that the Jews might return to Jerusalem and rebuild the temple. A large group of them led by Zerubbabel took advantage of this opportunity. They made a new start in their homeland.

The second lesson of the unit had to do with worship in a nation's life. This dealt with the rebuilding of the temple as a place of worship. It was rebuilt and dedicated during the years from 520 to 516 B. C. The lesson also raised the question as to the importance of building houses of worship as a means of the worship of God in our own nation.

The title of the third lesson was "The Joy of Working Together." It had to do with the rebuilding of the walls of Jerusalem. The emphasis was placed on the matter of co-operation, or working together.

The title of the fourth was "God's Call to Righteousness." It was thought that the rebuilding of the temple, and then later the rebuilding of the city of Jerusalem and its walls, would bring the people back to a true worship in God, but such was not the case. The newness of the rebuilding experience soon wore off and the people became more wicked than ever. Let it be remembered that God's call to righteousness remains regardless of whether or not the people respond.

This brings us to our lesson for today — "New Respect for God's Law." The aim of the lesson is "To lead men and women to desire to keep God's law in their hearts and put it into effect in everyday living."

## A Look At The Scriptures

The first passage of the lesson (Ezekiel 20:19-20) reminds the Israelites that Jehovah is their God and that there are certain conditions they have got to meet if they remain in fellowship with him. They

must be careful to observe his ordinances and to hallow his sabbaths. Such obedience is not only important because it is right to do right and wrong to do wrong, but it also stands as a sign between God and them.

Our next passage (Nehemiah 9:1-3) tells of a great assembly of the people. This took place on the twenty-fourth day of the month which was the time of the new moon. The people came together in a penitent mood. We are told that they "assembled with fasting and in sackcloth, and with earth upon their heads." This was their way of expressing deep penitence.

The Israelites also separated themselves from all foreigners. Those who had married Gentile women divorced them. There was nothing morally or physically wrong with such marriages, but they always proved a source of trouble. Such contacts with foreigners often led the Israelites into idolatry. Both Ezra and Nehemiah insisted on such procedure in an attempt to keep both the Jewish race and their religion.

These assemblies lasted for a period of six hours, or a half-day. We are told that fourth of a day, or three hours, was spent in hearing the law read aloud. The other fourth was spent in confession and prayer. They thus worshiped the Lord.

Our next passage (Nehemiah 10:32, 35, 37, and 39) tells of the various things that the people obligated themselves to do. They agreed to pay a temple tax which was a third-part of a shekel. This money was to be used to carry on the temple worship, such as keeping the building in repair and paying for the various sacrifices which were being continually offered. Let it be noted that these were not the sacrifices that the worshippers themselves furnished. All males, when they reached the age of twenty, began paying this tax, and it was the same amount for each one, whether rich or poor.

Another contribution these people agreed to make was to give the first fruits of their produce, whether of vineyard, orchard, or field. This produce was stored in rooms adjoining the temple and was consumed by the Levites.

Still another contribution was the tithe. They gave the tithe of all they possessed. This tithe also went for the upkeep of the Levites. It will be remembered that when Joshua conquered and divided Palestine, the Levites did not share in the possessions except for the use of some towns that were designated for them. Since they did not share in these possessions they were to get a tithe of what the other tribes made. The Levites in turn were to

give the tithe of the tithe, and this went to the priests. All priests came from the tribe of Levi, but all members of this tribe were not priests. So, the tribe as a whole paid the tithe of the tithe and this went to the members of the tribe who were priests.

## Help From The Exile

It is said that there is a little good in every evil person. No one is wholly bad. The same is true with practically every event or condition—there is usually a little good in it. At least that was true with the exile. To be sure, there was a lot that was evil in it, but still there was some good. For example, it was during that time that the Jews learned the great lesson that God is present everywhere. At first they felt that they could not worship God in any place except in Palestine, and for the most part in the temple at Jerusalem. The exile taught them better than this, and it was a helpful lesson. The exile led to the building of synagogues far and wide as places of worship. Finally, by the time of the coming of Christ, these synagogues were scattered all over the various nations where Jews resided. It will be remembered that the greatest of all Christian missionaries — Paul, used these synagogues as places for the beginning of the Christian movement in various places over the world of that day.

The exile taught these people, at least a few of their leaders, another thing, and that was that their religion must be founded upon a book rather than a house. It was during the exile that men like Ezekiel and Ezra began to write and collect Scriptures that were to become the material out of which the Old Testament was created. They laid all future generations under obligations to them. Today, we feel that we simply cannot get along without the Bible. These men were the first to make that feeling a reality.

## Self-Examination

One of the outstanding features of the work of Ezra and Nehemiah was the bringing about of a great revival of religion. Their chief work was along the line of reformation. The law had been given through Moses long before this time, but the Jews had neglected it. In fact, according to the Old Testament itself, the decline and fall of the Jewish nation had been brought about through this neglect. Then, too, the Babylonian captivity had not helped them a lot along this line. They had formed some habits while in Babylon that had to be overcome.

Ezra and Nehemiah sought to bring about a renewed loyalty in the keeping of the law. This in turn called for a reformation. To bring this about Ezra began reading and expounding the law to these Israelites. They listened with great attention. Their hearts were stirred. They sorely wept when they saw how far short they were falling in the keeping of the law. They carefully examined themselves and this led to a case of genuine repentance. This matter of self-examination was the first step in their reformation.

## Self-Correction

The second step in their reformation was that of self-correction. They found that they were wrong and that certain evils needed to be corrected. They felt that most of their trouble had come about

through disobedience to God and so they determined that they would begin immediately to obey his laws.

Another means used in this matter of self-correction was worship. They had neglected this greatest of all privileges, and as a result had fallen by the wayside both morally and religiously. The chief items in this worship was the hearing of the Scriptures publicly read and in public prayers. They were in dead earnest about this matter. They were very anxious to learn the will of God in order that they might do it. They spent a half of a day at a time in these assemblies. They fasted and confessed their sins. They pledged themselves to keep the Sabbath and to give a tithe of their income, as well as to make offerings of their first fruits of grain, fruit, and even vegetables. They took the matter of stewardship very seriously. They acknowledged, by their actions which speak louder than words, that God is the sole owner of all things and that they were only stewards of whatever they had in their possession.

## Self-Dedication

This brings us to the last step in the reformation. First the Israelites examined themselves and found that they were wrong; then they went about correcting these wrongs; and last but, not least, they dedicated themselves to the Lord. They felt that their time, their talents, and their material possessions all belonged to him and so they laid them on the altar in dedication to his service.

The theme of our lesson—"New Respect for God's Law" was fully realized in the lives of these people. For long years both they and their fore-parents had strayed away from these laws. Much trouble had come upon them as a nation for their disobedience. Now, they had returned. The Jews never again went away into idolatry. Even from that time until our day, they have kept their race and their religion pure.

The spiritual foundations laid during the reformation under Ezra and Nehemiah are the same ones upon which Judaism is built today. It is true that some of their teaching led to legalism and later to the Phariseism that Christ faced during his day in the flesh, but had it not been given to the Jews at the time these men lived Judaism itself would have gone down. In fact it had already gone down, and they virtually resurrected it from the dead. Whatever we may say or think about legalism (which means salvation through the keeping of the law) or about Phariseism, we must never forget that the teachings of Ezra and Nehemiah saved Judaism and that Christianity came up out of Judaism.

## Our Present Day Needs

These Israelites experienced a reformation; a great revival of religion through a renewed emphasis upon the Scriptures of their day. The whole world needs such a revival now. These people had the Old Testament, and they especially emphasized the law. We have that and also the New. The faithful use of these means of grace will bring about the revival we need today.

ARKANSAS METHODIST