

Arkansas Methodist



SERVING TWO
Official

200,000 METHODISTS IN ARKANSAS
Anniversary of Arkansas Methodism

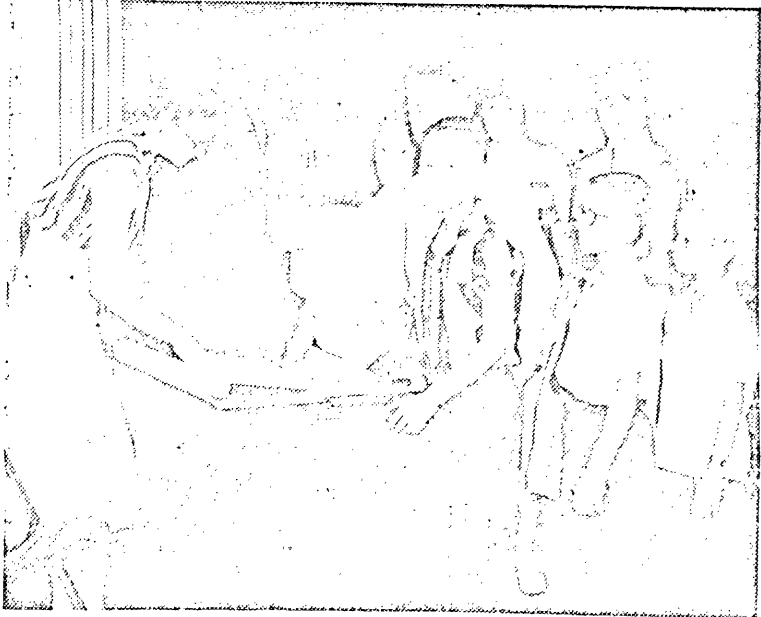
VOL. LXXIV

ARKANSAS, OCTOBER 6, 1955

NO. 39

Junior Church At Highland, Little Rock

A final group is shown signing the charter of the Junior Church at Highland Methodist Church. Reverend H. O. Bolin is pastor of Highland. The associate pastor, Reverend C. D. Meux, who is organizing the Junior Congregation, is shown in the background, while Mrs. George Cox, song leader, is directing signing of the charter. The boys and girls are, from left to right: W. A. Strickland, Ronald David Williams, Kent Williams, Pete Carland, Mary Lynn Smith, Marie McKenzie, James Michael Connell and Richard E. Connell, III. The charter closed with 150 boys and girls from 6 to 14 years of age signing the charter.



News From Caraway

We found on coming to Caraway that we are to serve a very busy church. The ladies of the WSCS have already finished one of the study courses, in addition to carrying on their regular meetings. Our Church School is well organized and functioning well. Our MYF group of young people are so full of enthusiasm and activity that it is hard to keep up with them. Our worship services have been well attended and we feel have been helpful. We have had two Sundays that have really been high peaks.

On Sunday morning, August 21 we had as our guests the local chapter of the Future Homemakers of America, in a delightful service. On Sunday evening, September 4, our MYF sponsored a community dinner at the church where a delightful meal was shared. After this happy event we went into the sanctuary of our new church here and listened to a message by Preston Haag, who was a chosen delegate from our church to the Youth Convention at Purdue University.

After this service the Official Board held its monthly meeting. Then the pastor felt that a busy but delightful day had been spent—but as he and his wife passed out of the front door of the church building a crowd was gathered on the lawn, and a bountiful pantry show-er was on the church steps. Surely our lines have fallen in pleasant places and we sincerely hope to be

Revival At Bethel Camden District

Revival Services were conducted at Bethel Methodist Church of Rt. 2, El Dorado the week of August 28. Rev. M. E. Scott pastor of Vantrease Memorial conducted the services with A. M. "Pete" Kelly leading the singing. Miss Connie Gathright was pianist. Rev. J. T. Bolding, pastor, announced 5 additions to the church, three came during the revival and two later.

The church was built up spiritually and there were large crowds each night.

Special trios and quartets added extra enjoyment each night.

The church has been in an improvement program which included interior and exterior painting, addition of a portico and improving the foundation.

A fuller program is planned for the church in the near future.—J. T. Bolding, Pastor

Piano At Jones Memorial Dedicated

At the Sunday morning service at Jones Memorial Church, Hartford, a dedicatory service was held, dedicating a beautiful new Gordon Laugh-ear piano, given to the church by Mr. and Mrs. B. A. McConnell, well

used in a helpful way in the service of the Master — J. W. Harrison, Pastor.

Anniversary of Revised Standard Version

New York, Sept 29—The chairman of the committee of 32 Protestant scholars that labored 15 years to produce a Bible in "the language of today" marked the third anniversary of the Revised Standard Version by urging its use in the total life of churches.

Pausing from his labors on the Apocrypha, Dr. Luther A. Weigle, dean emeritus of Yale Divinity School and chairman of the Standard Bible Committee of the National Council of Churches, expressed opposition to use by churches of different versions—the old and the new.

Noting that more and more churches are using the RSV exclusively, Dean Weigle said that the use of old versions as well as the RSV "would separate pulpit and pew, worship and life."

"The practice," he added, "would prevent the newer version from acquiring those associations in worship which are indispensable to its full meaning for the lives of those who read it."

At the same time Dr. Weigle made public the record of acceptance of the RSV since it was given to the people in 3,300 community observances on Sept. 30, 1952.

It has outdistanced all other books as the world's best seller of all time.

Every thirty seconds around the clock another copy is sold.

On Aug. 30, the sales of the RSV passed the 3,600,000 mark.

In addition, 2,601,805 RSV New Testaments which first appeared in 1946 and 805,634 children's Bibles, published in January, 1954, have been sold.

Indicating the increasing use of

the RSV in church life Dean Weigle said it is now used exclusively for Sunday schools of 15 denominations with an enrollment of 15,000,000 in the United States and Canada. Five other denominations with 1,000,000 enrolled use the RSV and the King James for parallel study.

Several church bodies in the U. S., England, Canada and Australia in addition to the 30 communions that are members of the National Council are moving toward use of the RSV and 350 colleges, in literature and other non-religious courses, use the new version.

The Pulpit Bible, a 16-pound, large-type edition which only made its appearance in February, 1954 is now used in worship services in 4,726 churches. The number is increasing at the rate of 200 to 250 monthly.

"At no period in history have people needed the great truths of the Bible more than they need them now," observed Dean Weigle.

Dean Weigle, who spends much time writing and speaking in response to the interest created by the "greatest Bible news in 400 years" in addition to carrying on his Biblical studies, emphasized that the RSV heads one of the basic principles of the Protestant Reformation.

The RSV Bible is the product of 15 years' labor by a committee of 32 distinguished Biblical scholars under the leadership of Dr. Weigle. The committee was formed by the International Council of Religious Education, with the support of 40 denominations. The RSV copyright is held today by the National Council of Churches, which continued the project when the ICRE became a part of the National Council at its organization in 1950.

Lay Speakers, Monticello First Church Recognized

For more than a year the laymen of the First Methodist Church of Monticello have been engaged in Lay Speaking within the Monticello District. Eighteen of these men have been serving rural churches, particularly on the circuits.

known general directors in this part of the state. Mr. G. O. Nance, secretary of the Trustees presented the piano on behalf of the donors and Rev. O. R. Findley, pastor, accepted. Mrs. Miller Bowen sang "Somebody did a Golden Deed".

Mr. and Mrs. McConnell have long been identified with the church here at Hartford and have made many worthwhile contributions to the church. Mr. McConnell has been the Chairman of the Board of Stewards for the past twenty five years, also served as District Lay Leader of the Fort Smith District. Mrs. McConnell for years has been choir director and is at present president of the W.S.C.S.—Reporter

These men have taken their duties very seriously and the preparation of their sermons has been thorough. Recognizing that their work deserves credit they were presented with their credentials at the regular Board meeting of The First Methodist Church on September 27th.

It was the pleasure and privilege of the pastor, the Rev. Roland E. Darrow, to present these credentials to the following laymen: D. A. Anderson, Dr. Claude Babin, J. E. Griner, C. L. Hashew, James Hancock, Bryan Harris, J. H. Hutchinson, Charles Jackson, James Jackson, Mem Jackson, Floyd McAlister, H. S. Lane, Ray Pledger, Clyde Ross, James Ross, Harvey Thomasson, T. G. Todd, and Dr. Norman M. Wadsworth.

These Credentials cards certified the speakers for the church year, 1955-1956, and were signed by the District Superintendent, Rev. Kenneth Spore.

Concerning One of the Most Noblest of All Professions

The Art Of Being A Nurse

By DR. ALBERT P. SHIRKEY, Minister,
Mount Vernon Place Methodist Church, Washington, D. C.



NURSES are called into the oldest and most honored of all professions. The first individual who found another suffering with pain, and who came to minister to him started the long line of those who were to be the nurses of the world. One cannot hope to ever enter into this noble calling without knowing that there have been those who have taken it up into a high and honored place.

We honor the name of Florence Nightingale and others like her, who have given to nursing the sick its highest and holiest perfection.

The Good Samaritan—The Good Nurse

In the story of "The Good Samaritan", you will notice that there are certain people who enter into the picture. First, there is the wounded man lying beside the road, a definitely sick individual; a person whom we would recognize as a patient. Whether people bring their suffering upon themselves, or whether their illness is caused by another; or, whether it is the neglect of a social order, we know that one of the startling facts of life is that sickness is prevalent among us. It is a universal experience that we cannot escape. Whether the individual is actually sick, or whether he thinks that he is sick—it makes no difference—that still makes him a patient. Knowing that sickness is one of the universal facts of life, we see in this story, illustrated so beautifully by this Master of Men, the three attitudes towards illness. One is the attitude of the person who came and saw, but did not understand, nor could he sympathize, and therefore had no desire whatsoever to stoop and minister to the person that was ill. The other attitude—the individual whose heart was so tender that he came where this individual was; he saw, he understood, he sympathized—but because he was so physically constituted and tender hearted, he could not bear to see suffering; so he, too, passed by on the other side. The other attitude toward illness is illustrated in the person known in the story—as the Good Samaritan; the man who came, who saw, who understood, and sympathized, and then stooping with God-given skill he ministered to the one who was sick.

In the noble procession of the Good Samaritan, those of the nursing profession find themselves. They do appreciate illness, they sympathize with people that are sick; the sick have a claim upon the nurse's life she cannot get away from, and she gives the very best that she has to the task of ministering to them.

The outcome of what I want to say might be termed, "The Art of Being a Nurse." You may ask me, "What right have you to say anything on this subject?" I would answer you, "First, because I have been a patient; secondly, because I am a minister of religion, constantly going among those who are ill."

Not Just Sick Bodies

Now the first consideration in our medi-

cation is of this individual that is sick. The one thing that the nurse must never forget as a nurse is the fact that people are not just bodies, but they are complete, whole personalities that simply cannot be divided; and unless this is taken into consideration, the nurse will never be able to minister to ill people. I recall an incident that happened when I was a student at the seminary. A radiant, wonderful person came to our campus who had taken Davidson College like a storm. He was one of the four-letter men of Davidson; his personality was one of the most captivating that people had encountered, and when he came to the seminary as a ministerial student he began to bring the same kind of glow to the campus that he brought to Davidson. Strangely, in the few short months after coming to the seminary, the radiance began to leave him and a professor of psychology called him in for an interview and said to him, "Just what has taken place?" Then he began to question him about his hours of sleep. The student told him that he was not getting as much sleep as he was accustomed to because he was studying Hebrew and he wanted to master it, but found it a very difficult subject. So after the conversation had gone on for some time, the professor ended it by saying, "I want you to promise me that you are going to take eight hours a night for sleep. After your studies in the day, I want you to take your tennis racket, or your baseball glove, or whatever you want to do; take some exercise in the afternoon, come in for a shower and a nap. Then you can study as long as you want, providing you get to sleep at eleven o'clock. Get up at seven." In a few short weeks, the radiance of this young man came back again. What had happened to him? Because he was physically tired, he found himself totally out of adjustment. Now, the thing we should remember, is the fact that when life gets out of adjustment physically, a person is out of adjustment all over; which leads me to say that when we walk into the sick room there are certain things that we must take into consideration if we are really going to master the art of nursing.

Sick Are Worried, Uncertain

The first thing that one must take into consideration is the very fact that one is ministering to sick people, worried and upset. They are worried as to whether or not they are going to have enough money to pay the doctor's and nurse's bills. They are worried for fear they may lose their jobs if they are out a certain length of time. They are worried about whether the children are going to be properly taken care of because they are not there to look after them. And the little things that have settled on them as deep concern are multiplied and magnified there in the quiet of a sick room, and you

have patients that are definitely mentally upset. Now, unless one takes that into consideration, one's ministry to the person's body is not going to avail for very much. Not only will one find this individual mentally upset, one will also find this person spiritually upset. Whenever we find ourselves out of active work, it is easy for doubts to settle in upon the soul. Hardly have I ever gone into a sick room, but that the individual would say to me somewhere along in the conversation, "I wonder what I have done that God would punish me this way." We know that the illness might have come in a thousand different ways, and for a thousand different purposes, rather than punishment from God. But the individual is out of adjustment spiritually. Now let me say it with a great deal of emphasis, if one does not have faith in God, if one does not believe in the spiritual realities of life into which a person can walk in order that they might bring this belief to others, believe me when I say in all sincerity, one would do a service to the nursing profession if one left it. For only those people that have the sense of healing and are able to bring it into a room where sick people are, can create a feeling of hope in the moment of illness.

Tired And Tears

Not only do we find people spiritually out of adjustment, but we find them physically exhausted and tired. Battling against pain isn't any fun, as you know, and to be racked with pain that burns in your body like a fire all night long, and then find it doing the same thing the next day, becomes utterly exhausting. God bless the nurse who has healing in her hands for such an hour for bodies that are tired and worn out and need the physical and spiritual restoration that only a nurse with the God-given gift of healing can bring. Not only do we find them physically exhausted but they are emotionally upset, and when people are emotionally upset they give way to tears. Nurses know what it is to walk into the sick room after the bell has rung, or the light has been put on, and find people giving way to their emotional outlet. What a fine thing it is that God has given us tears; sometimes it is the outlet that saves a person's sanity. It is the thing that will bring more relief than anything else, and fortunate is the nurse, indeed, who can understand and bring to emotionally upset people the quietness they need for such an hour. Not only are these people emotionally upset, but we find their hearts are full of fear. I need not say that the worst thing in the world is fear. Many of us are well acquainted with the operating room. The people who go there for the first time are afraid. Many of them are afraid that they will never come back; they are afraid of the consequences of an operation; they are beset with one fear after another that grapples

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THE ART OF BEING A NURSE

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for their soul.

What Makes The Nurse

Then when we get away from the patient, and come to the nurse, what are the high and the fine things that a nurse should carry in the sickroom with her. One is a radiant countenance. Hidden away in the Old Testament is a little verse like this: "A cheerful countenance doeth good like a medicine". And whether you take it into consideration or not, so very frequently the only healing thing that any patient needs is for a nurse to bring a bit of sunshine into the room with them on a cloudy day, by being radiant and lovely and cheerful as she brings the very sunshine of God into the presence of bodies, and souls, and minds, and hearts of the sick.

Poise And Humor

Then she ought to take, by all means, the peace of mind that means quiet poise. To people who are restless and nervous, it is the very thing that they need so much themselves. She ought to take her moments out in the open, stand before some lovely tree and say, "Only God can make a tree." Do like Harriet Browning as she went out in the fields and said, "The little cares that fretted me, I lost them yesterday among the hills, above the fields, amid the winds that play." She ought to study great art, she ought to see beautiful things, hear beautiful things and get out of the very best reading that she can do the finest thoughts that will bring to her mind that sweet poise which will carry her into the sick room as a messenger of mercy and healing grace to those who need it so much. She should never go into the sick room without the cultivating soft and pleasant voice. I think if I had any training for mothers, or if I ever had any word of authority to nurses, I would say to the mothers of the world and to the nurses of the world: cultivate a soft, mellow voice that brings healing to the people to whom you minister. Nothing is so needed, nothing brings such blessings to lives that are so much in need of help.

Then she ought to bring, always, a sense of kindly humor. Sometimes the patient needs to be just laughed, not at, but with. Sometimes a little something that will break the spell of the strain that a person is going through, and she can lift the burden and take the cares away by a little bit of humor that she brings to the sick room. Somebody said about humor that the person that does not have it is like a person riding in a wagon without any springs. It isn't very comfortable to travel that way, and it isn't very comfortable to travel in the presence of people who do not have a kindly sense of humor. And that's what she ought to bring into the sick room if she is going to learn the art of being a nurse. And then let me emphasize this: she ought to bring into her possession that which the Good Samaritan brought into his. She ought to be a good person. And if she has no desire to be good, if she has no desire to be a wholesome person and a noble character, if she has no desire whatever to lift people by the sheer goodness of her own life, if would be well for her to take off her cap and give it to somebody else, rather than to enter into this calling that has been made so holy by those who have been so noble. The Samaritan was known as the

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Prayers of All Great Men Remind Us

By Annie Kendall Wilson, Magnolia

DURING the pomp and the pageantry of the last and greatest inauguration in American history, when President Eisenhower cried out to God for help, it astonished the whole world.

Heads bowed beside radios, on streets, in shops, in homes—anywhere the sound of his voice carried. Hearts lifted with gratitude and faith as the words rang out with the sound of bells of hope.

"As we stand here at this moment . . . Give us we pray the power to discern clearly right from wrong . . . Especially we pray that our concern may be for all peoples regardless of station, race or creed."

But the President was only following a precedent of Biblical times and later, when men have faced a crisis. When the pressure becomes too great to be borne, when the powers of darkness are about to engulf mankind, then man sees how futile his wisdom and strength are pitted against the evil forces surrounding him.

Ever within himself man feels insecurity without God's guidance. He may at some unthinking moment make the wrong decision, or surrender to temptation. Forever in man's most exalted moments, when his mind seems filled with noble thoughts, there is in one section of his brain a little demon rising up to laugh at him. "How do you know what is right? You feel only emotion—not actual truth," the jeering voice says. And sometimes it takes superhuman strength to cry down this mocking voice. Then it is time to pray, "Deliver us from evil, for thine is the power and the glory—"

Moses

Moses said of himself, "I am not eloquent . . . I am slow of speech and of a slow tongue," Exodus 4:10, but God chose him to lead his people, Israel, out of bondage.

After the children of Israel worshiped the molten calf in the wilderness, Moses cried unto the Lord for them and himself—

"Oh, this people have sinned a great sin and have made them gods of gold. Yet now if thou wilt, forgive their sin—; and if not, blot me, I pray thee, out of thy book. . . ." Exodus 32:21,32

God comforted Moses with promises and directions, and then from the great burden on his heart, Moses cried again to God—

" . . . "If I have found grace in thy sight, shew me now thy way that I may know thee . . . and consider that this nation is thy people." Exodus 33:13

And Moses was blessed with hearing an answer to his prayer for God spoke to him face to face, and said "My presence shall go with thee and I will give thee rest." Exodus 33:14

David

King David, a man after God's own heart, was anointed king long before he began to reign. He was hunted by Saul with his army like a criminal. David hid in the hills, in wildernesses and in caves, a fugitive from his own country.

"But David waxed stronger and stronger and the house of Saul waxed weaker and weaker." 2nd Samuel 3:1

After the battle in Gath when the last of the six giants was slain, a prayer of thanksgiving went up from David.

"The Lord is my rock and my fortress and my deliverer. . . He delivered me from my strong enemy and from them that hated me; for they were too strong for me. . . God is my strength and power; and he maketh my way perfect." 2nd Samuel 22:2, 13, 33

And then when David's kingdom was established and the ark of the covenant was placed in a tent, David was troubled because the ark remained in a tent while he dwelt in a house.

It was in his heart to build a house for God but through the prophet Nathan, it was revealed to him that he should not build the house, being a war-like man, it would be done by his son."

"He shall build me a house and I will establish his throne for ever." 1st Chronicles 17:12

"Who am I, O Lord God, and what is mine house that thou hast brought me hitherto? . . . Let the thing that thou hast spoken concerning thy servant and concerning his house be established forever . . . Bless the house of thy servant that it may be before thee forever . . ." 1st Chronicles 17:16, 23, 27

And the psalms of David express all the beauty, the pathos, heartache, sorrow and glory of which the heart is capable. Their incomparable beauty cannot be equalled. They are rich intermingling words torn from a great heart inspired by living close to God.

"O Lord our Lord, how excellent is thy name in all the earth: who has set thy glory above the heavens." "For I am poor and needy and my heart is wounded within me. . . "I am gone like the shadow when it declineth: I am tossed up and down as the locust." "Lord who shall abide in thy tabernacle? He that walked uprightly and worketh righteousness. . . He that backbiteth not with his tongue, nor doeth evil to his neighbor. . . ." Psalms 8:1, 109:22, 23; Psalms 15:1-3

Solomon

And when David slept with his fathers, Solomon, his son, became king instead and turned to God for counsel—

"Give therefore thy servant an understanding heart to judge thy people that I may discern between good and bad; for who is able to judge this thy so great a people?"

"And the speech pleased the Lord that Solomon had asked this thing." 1st Kings 3:9-10

And he answered Solomon: "I have given thee a wise and an understanding heart; so that there was none like thee before thee neither after thee shall any arise. . . I have also given thee that which thou hast not asked, both riches and honor . . ." 1st Kings 3:12, 13

After years of preparation and work, the temple was completed of hewn cedar, other wood and stone, the gold and silver and brass and fine handiwork and—"When the priests were come out of the holy place . . . the cloud filled the house of the Lord. . ." 1st Kings 8:10

Then Solomon stood before the altar and spread forth his hands toward heaven and prayed:

"Hearken thou to the supplication of thy servant and of thy people, Israel, when they shall pray toward this place; and hear thou in heaven thy dwelling place; and when thou hearest forgive . . . that all people of the earth may know thy name to fear thee as do thy people, Israel." 1st Kings 8:30, 43

There was no king so wise or rich as Solomon, nor ever has been since.

Jesus

When Jesus was born into the world, He knew from the beginning what he was sent to do and was not possessed with the arguing demon.

And when he was about to be offered up as a living sacrifice for all men, he lifted up his eyes to heaven and began his last long prayer before the disciples—

"Father the hour is come; glorify thy son, that thy son may glorify thee. . ." John 17:1

Jesus then prayed for the disciples and for all believers—

"Neither pray I for these alone, but for them also which shall believe on me through thy word." John 17:20

Then on the night before the crucifixion He went aside in the garden of Gethsemane to pray—

"Father, if thou be willing remove this cup from me, nevertheless, not my will, but thine, be done." An angel appeared unto him from heaven strengthening him. He prayed more earnestly and his sweat was as it were great drops of blood falling down to the ground. . . Luke 22:42, 43, 44

And not long after the greatest of all prayers for humanity came from Christ's lips, out of a compassion-filled heart as he hung in agony on the cross—

"Father forgive them for they know not what they do." Luke 23:34

These are a few of the prayers that have come to us through the ages, prayers of faith, thanksgiving, triumph and praise. Those which have been emblazoned on hearts and minds are the prayers of anguish wrung from men's souls in their greatest hours of need.

North Arkansas Conference Laymen To Meet

AN interesting, and we are sure helpful, experience awaits North Arkansas laymen this weekend when lay leaders will meet on Petit Jean Mountain for the first annual Laymen's Retreat. Meeting at the call of the Conference Lay Leader, Charles A. Stuck, laymen will share a practical and stimulating program including devotionals, addresses on the Lay Speaking Program, the charge lay leader and Methodist Men's Club, and a sermon by Bishop Paul E. Martin. Other addresses will be delivered by Rev. J. Albert Gatlin, experienced lay speaking leader and Robert P. Lay, Louisiana Conference Lay Leader.

Dr. E. Stanley Jones, widely known Methodist missionary and spiritual leader who delivered a series of addresses in Arkansas last week on the theme of church union, told Methodist ministers that one of the most significant advances made during recent generations in organized religion is the increased activity of laymen in religious and church affairs. North Arkansas Conference laymen have an opportunity this next weekend to become even more familiar with their growing responsibility.

"The Methodist Fact Book"

THE caption of this article is the title of a book just published by the Council On World Service and Finance. The first 152 pages of the book are the work of the Statistical Office and were prepared under the direction of Dr. Albert C. Hoover, manager of Statistics and Surveys. The remaining 37 pages of the 189 page book were prepared by the Accounting Department under the direction of Mr. James Robinson and Mrs. Frances Braker.

The Methodist Church is deeply indebted to those responsible for gathering together this interesting, informative array of facts. Painstaking care and extensive research were necessary in order to give to the church this comprehensive compilation of facts regarding The Methodist Church. The Fact Book gives much helpful information about the church generally that will be of interest to Methodist people.

So far as our knowledge goes, The Methodist Book of Facts carries more detailed information on more items related to The Methodist Church than any book ever published. The price is \$1.00. It may be had by addressing any branch of the Methodist Publishing House. Every Methodist family should have a copy of this unusual book.

Sincere Convictions Not Enough

WE have been convinced after looking recently into several controversial areas in Arkansas and Louisiana that it is not enough for religious leaders simply to have sincere convictions to be effective leaders who have the confidence of those who look to them for guidance. To believe firmly that a certain course of action is proper does not necessarily insure that others will respond. The conviction may be in keeping with the ideals which are set forth by the Christian gospel, but unless something more is put with that conviction, leadership that inspires a following is doubtful. Conviction must be sincere but sincerity of purpose is sometimes lost because that which goes with it is lacking in the type of appeal that wins friends to the cause.

The more controversial the issue the greater chance there is that leadership will suffer unless conviction is supplemented by that additional "something" which oftentimes spells the difference between success or failure. There are enough controversies alive all about us today to furnish examples of what we have in mind.

Many a good cause, for instance, has suffered, because one or several of its most ardent supporters have failed to exercise good judgment in the exercise of their leadership. Saying or doing the right thing at the right time or leaving unsaid or undone the wrong thing at the wrong time can mean much in building confidence. Sincere convictions plus bad judgment wins few followers.

THE KREMLIN WANTS TO BE FRIENDS

Chas. A. Wells



Most people like to make up their minds about the issues of life, particularly controversial ones, but they like to have help from responsible leaders. They are more likely to seek it from leaders who possess sincere conviction plus good judgment.

A still greater combination is sincere conviction plus good judgment plus unselfishness—a well-lived life that reveals a concern for the welfare of others. A conviction, regardless of how sincere, can be quickly marred by a motive that is suspect. Unselfishness also makes room for the rights and opinions of others, even though they are in direct conflict with one's own conviction. Differences of opinion should never result in differences between the persons involved.

It has been our observation that most Methodist leaders who have figured in today's controversies have been persons who have added good judgment and unselfishness to their sincere convictions. Because of this they have added greatly to the advancement of the causes they espouse.

"Back To Christ"

WE frequently hear the statement, in exhortation or comment, "Back to Christ." This statement, used at times even by religiously minded people, seems to imply that, in moving away from Christ, we move forward. Hence, to get in touch with Christ again we must go "back."

Nothing could be further from the truth than to think that one who has wandered away from Christ must turn backward in order to find Him and the character of life He taught. The real truth is that Christ and the way of life He taught stand so far out in front and above all moral and religious progress human life has made to date, that the most we can say for the best of us is that we are slowly, gradually moving toward an ideal which we all know is yet far in front of us all.

Those who talk of going "Back To Christ" should remember that Christ gave to the world this ideal for life two thousand years ago. Also two thousand years ago, by the example of His life and by word of mouth, He told us how we might reach that ideal. They should remember also that, although the best people of earth have been moving toward that ideal way of life for twenty centuries, they realize better than anyone else that they have a long way to go to reach the perfect standard for life set up by the Master.

Anyone who turns away from Christ or the way of life taught in the Bible goes backward in life. The further away he goes the further it will be necessary for him to travel forward before he can experience the saving, cleansing power Christ offers to all. The way to Christ and the "abundant" life he offers is forward.

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Articles other than editorials do not necessarily reflect the opinions of the editors of the Arkansas Methodist.

ARKANSAS METHODIST

By Ralph W. Sockman brilliant physician, Dr. Edward Wilson. After the death of the explorers, a letter was found written by Captain Scott to Mrs. Wilson, the doctor's widow. In it were these lines:

FALSE PEACE

Does your conscience bother you? Well then, why bother with your conscience?

Suppose we ignore the voice of conscience to appease our inner desires. We may think at first, as Neville Chamberlain felt after Munich, that we shall have peace. But no. As Isaiah said, "There is no peace unto the wicked." The passion we indulge and the compromise we make produce tension. Evasions of moral law may produce a false peace, but conscience eventually returns.



We all seek peace of mind. Too often, however, we desire merely to be at peace with the world rather than at peace with God. We seem to think adjustment to circumstances and the banishment of worry provide peace of mind. But not so.

There is a point, we are told, where a freezing man feels no pain. It would be less painful for him to die than be revived to life.

Similarly a person's moral sensitivity can become numb through exposure to worldliness; he may feel quite at peace with the world. A life can be anesthetized on its lower levels, but it can be truly integrated only at its highest level.

Maybe you question this. Maybe you think of some person who lives a second-rate moral life and yet seems well adjusted. He is at peace with the world because he fits the world on his own level. Being at peace with God, however, is being able to stand in case the world is removed.

Perhaps you have seen cement poured into a casing to make the foundation of a building. The test of how well the cement is integrated comes when the casing is taken off. Will it stand and bear its intended weight?

We are familiar with the heroic but ill-fated expedition of Captain Scott to reach the South Pole some years ago. In the group was a

"If this letter reaches you, Bill (Dr. Wilson) and I will have gone out together. We are very near it now, and I should like you to know how splendid he was at the end — everlastingly cheerful and ready to sacrifice himself for others, never a word of blame to me for leading him into this mess. His eyes have a comfortable, blue look of hope and his mind is peaceful with satisfaction of his faith in regarding himself as part of the great schemes of the Almighty I can do no more to comfort you than to tell you that he died as he lived, a brave, true man; the best of comrades and the staunchest of friends."

Dr. Wilson, as thus described, was not merely at peace with the world. He was at peace with God. He was so well integrated that he could stand when the world's casing was removed.

The sinner has no such peace, for he is under the strain of conscience, uncertain what will happen when the earth's mold is broken.

Since we cannot laugh conscience out of court, sin puts us under a strain — the strain of pretense.

Some years ago an English novelist described a worldly woman, whom, he said, no longer had respect for the Ten Commandments. But, said author, she had regard for an eleventh commandment, which is, "Thou shalt not be found out."

When a person is ever on guard to hide his real self from the gaze of those whose good opinion he seeks — that is a strain.

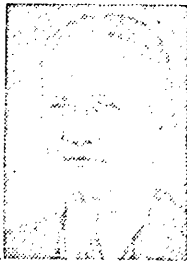
A few years ago Anne Lindbergh described the late Edward Sheldon as the "most unforgettable character" she ever met. Sheldon had a play on Broadway before he had finished his course at Harvard. His career gave great promise. But in his late twenties he was stricken with a disease leaving him rigid and blind.

Yet so genuine was his character and so piercing his intuition that when you entered his room he instantly seemed to know all about you outwardly and inwardly. He saw you whole and in his presence you felt whole. Anne Lindbergh said she felt that "the outward and inward man were as one."

Only in such genuineness can a person live in peace or die in peace.

The Layman's Column

By Charles A. Stuck
Lay Leader
North Arkansas Conference



On A Wide Circuit

W. W. Reid

THE HYMN AND MORAL-RELIGIOUS ISSUES

I have been discussing with Benjamin Caulfield the thought that each generation should write its own hymns. He feels that Christian forces are missing one of the great avenues of emotion ("from which comes decision and action") in not relating our hymns more closely to the "felt needs" of men and women, and in not expressing them in idioms of the day.

"Take some of the newer rural hymns," says Mr. Caulfield. "They are poetically and lyrically good. But how many of them touch the basic problems of the agricultural areas of America? Today's problems include: the erosion of soil through mismanagement; the growing population of cities, decreasing lands for cultivation; exploitation of soil and mineral resources — little concern for tomorrow's children, or for stewardship of resources. These seem untouched in the hymns; yet they are moral and religious issues, and emotions need to be roused concerning them. . . ."

"Then, too, think of the thousands of new words that modern science and modern industry have added to our everyday language: how few of these ever get into our hymns! No wonder Sunday church service seems so far removed from Monday's activities and needs!"

Illustrating something of his ideas, Mr. Caulfield has written these hymns—that may be sung to the tunes "Bethlehem" and "Ancient of Days," respectively:

"Our Father, From Thy Bounteous Cruse"

1 Our Father, from thy bounteous cruse
Our daily cups o'erflow;
From lavish earth, from sea, from sky

In fact, Jesus himself, in a moment of exalted joy exclaimed, "I saw Satan fall like lightning from heaven." We do not know the names of any of these men, but their joyous and excited witness of God's power in their lives is a heartening story for all ages. Want to get excited about Christianity? Put your beliefs to work instead of saying them like a "polly parrot".

Unfailing riches grow.

May no one hunger, no one thirst,
Denied a brother's care;
May those who delve, and plant, and reap
Share as their God doth share.

2. In forest, mine and field are stored
Vast good to bless mankind;

A thousand ages from our age
New gifts our sons will find.
O may we love thy holy earth,
Good stewards ever be;
And, as we husband thy great wealth,
Give honor, God, to thee.

3. O Master Gard'ner, Architect,
Creator, Toiler, Friend,
With nature's universal hymn
Our thankful praises blend;
We dedicate ourselves, our sons,
Thy service each to bear,
To till thy earth, enrich thy gifts,
And share as thou dost share.

"High On Yon Hill The Sheep Seek
Tender Grasses"

1. High on yon hill the sheep seek tender grasses;
From town there echoes anvils' gay refrain;
On valley road the camel convoy passes
Where oxen plow and sower scatters grain.

2. In such a world was Jesus born and nourished,
The soil, the stars, the hills, and God his kin;
In tang of earth and wind his spirit flourished.
From them his strength to save mankind
from sin.

3. In this our day, O God, we have forsaken
The elemental soil that cradled man;
We huddle, by new sins and ills o'ertaken,
Apart in dungeons built to our own plan.

4. Draw to earth's bosom, God, this generation,
Restore its strength through love of star and soil;
While forest, field, and prairies gird the nation,
May sons grow straight and strong from rural toil.

SHOULD CHRISTIANS GET EXCITED?

The writer heard some startling words from a good man recently. This friend said that we go through the recital of our Christian creeds in a sort of "polly-parrot" style, with little of them soaking into our minds. Maybe this was his private reaction, but it seems queer that men stand, uncover their heads, and sing with fervent emotion the "alma mater" song of a high school or college, shout with great excitement at the ebb and flow of the football game; then on Sunday morning they drag their minds through the great creeds of Christendom with bored sufferance.

There certainly is nothing wrong about good, clean athletics, or the high emotions that go with them. But it definitely is wrong to think that excitement and emotion are an accepted part of school athletics, while we regard it as light-headedness or even bad taste if we become the least bit emotional at church. There is something wrong when we like the words of football songs more sincerely than we do the statement of our Christian beliefs. Why this difference?

A very logical answer seems to be that many of us have not taken our Christianity seriously enough. We can't seem to realize that if deep interest in athletics produces great enthusiasm, then the same interest in things of the spirit would produce the same joy and enthusiasm.

Take the incident of Jesus sending out the seventy men. (Luke 10: 1-18) Here were seventy laymen who were chosen to represent Christ before men. They were cautioned to carry no extra clothes—no extra money—do no gossiping on the highways—eat what was offered to them by friends—but mainly, to preach that the kingdom of God was at hand. It wasn't an easy assignment. They must have been turned down often. It was probably a lonely job at times.

Their sincerity, however, produced a high excitement with them. They returned "with great joy". They were excited because they had put God's power to work, and they had seen results. There must have been shouting when they came together to share their experiences.

FIVE METHODIST MEETINGS SCHEDULED

By Methodist Information

Evangelism Meeting In Oklahoma

More than 200 Methodist ministers from across the country have been invited to meet October 13-18 in Stillwater, Okla., to help plan a churchwide annual program of evangelism.

The group will meet on the campus of Oklahoma A. and M. College under the auspices of the Methodist Board of Evangelism, which has its national headquarters here. It was announced by Dr. Harry Denman, executive secretary.

Delegates will number pastors who serve as secretaries of evangelism boards in the denomination's 103 annual conferences, and selected conference chairmen and district secretaries of evangelism.

Staff members of the church board will meet with the group to map plans for a church attendance campaign, local and regional evangelistic missions, and Christian witness programs for Methodist youth organizations.

National and sectional officers of a newly-organized Council of Evangelism are to be elected at the meeting, Dr. Denman said.

Bishop W. Angie Smith of Oklahoma City, president of the general evangelism board, is due to return from a visitation to Methodist work in Europe in time to speak to the group October 16.

Other speakers will include the Rev. Robert Pierce of the Broadway Methodist Church, Indianapolis, Ind.; the Rev. Earl N. Dorff of the First Methodist Church, Oklahoma City, and the Rev. J. W. Golden of Memphis, Tenn., one of the board's field representatives.

Three General Agencies To Convene In Cincinnati

Three general agencies of the Methodist Church will hold their annual meetings in Cincinnati, Ohio, during the week of October 24-28.

Personnel needs of the church will be the main concern of the Inter-board Committee on Christian Vocations, which opens the series of meetings October 24 at the Sheraton-Gibson Hotel. Bishop Edwin E. Voigt of Aberdeen, S. D., is chairman, and the Rev. Richard G. Belcher, Nashville, is executive secretary.

Special literature and other information for church members regarding Methodism's world-wide missions will be planned by the Interboard Committee on Missionary Education. Bishop John Wesley Lord of Boston, Mass., chairman, will preside at the two-day meeting beginning October 25. The executive secretary is the Rev. Horace W. Williams of Nashville.

The third group, Joint Committee on Religious Education in Foreign Fields, will meet October 27-28, headed by Bishop Roy H. Short of Nashville, chairman. The secretary is Miss Barbara Lewis, New York.

Composed of 77 ministers and laymen, the committees are affiliated with the Methodist Board of Education in Nashville and the Board of Missions, New York, and also linked to other general agencies of the church.

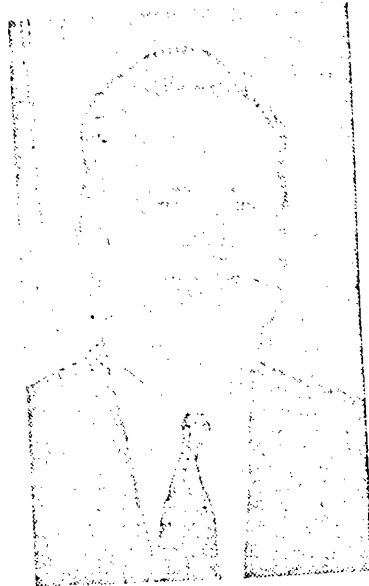
Publication Board In New York Meeting

The 45-member Board of Pub-

Louisiana MSM to Hold Alcohol Seminars

College Representatives Meeting At
Fontainebleau State Park, Mandeville,
This Weekend

By Methodist Information



REV. EDWARD THOMAS



REV. DONALD KUHN

The Louisiana Methodist Student Movement, in co-operation with the Student Department of the General Board of Temperance of the Methodist Church, will sponsor an Alcohol Seminar, Oct. 7-9, at Fontainebleau State Park, Mandeville.

Deans of the three-day session are Miss Lillian Hay, Hammond, who is Director of the Louisiana MSM; and the Rev. Donald Kuhn, Washington, D. C., who is Director of Communications and Student Work for the General Board of Temperance.

Resource leaders for the Seminar include Dr. George Harding, Medical Director of Harding Sanatorium at Worthington, Ohio, who is also a professor at the College of Medicine, Ohio State University; Dr. Haskell M. Miller, head of the Department of Sociology, at the University of Chattanooga; Dr. Everett Tilson, professor of Theology, Vanderbilt University; and the Rev. Mr. Kuhn.

The Rev. Edward Thomas, pastor of the First Methodist Church, Hammond, will serve as co-ordinator; and Mrs. D. W. Poole, New Orleans, and Mrs. E. F. Edelman, Lafayette, are also members of the staff.

Four student representatives and the Wesley Foundation Director from twelve colleges and universities in the state will attend. Schools which will be represented include: Centenary, Northeast Louisiana State, Louisiana Polytechnic Institute, Louisiana State University, McNeese, Northwestern, Southeastern, Southwestern, Tulane-Newcomb, Southern, Grambling, and Dillard University.

The meeting will be different from the conventional type, Miss Hay said, because time will be used for question and answer periods and discussion rather than for formal lectures by the leaders.

"It is the first Seminar of this kind to be held," she added.

Those who will attend have been requested to read two books, *Drinking in College* and *Basic Information on Alcohol*, in order to be prepared for the discussions.

The staff for the Seminar will meet with the MSM Council Friday at 5 p. m., and the first session of the Seminar will be held Friday evening. The group will have discussion and study periods Saturday, and will conclude the day with a worship service. Seminar will end Sunday afternoon following an evaluation period.

MSM Council members include; Larry Pleimann, president; Mary Law, vice president; Gloria Flurry, secretary; Sarah Butcher, treasurer; Don Morgan, publicity chairman; and Carolyn Turner, delegate at large.

Wesley Foundation Directors who will attend are: the Rev. Jack Winegeart, McNeese College; Miss Laura Jean Jones, Grambling; the Rev. N. A. Holmes, Dillard; Dr. Webb Pomeroy, Centenary; Miss Pearl Mae Kelley, Louisiana Polytechnic Institute; the Rev. Ray DeHainaut, Louisiana State University; the Rev. Ralph Cain, Northeast Louisiana State; Miss Anne Adams, Northwestern State; Miss Lillian Hay, Southeastern Louisiana College; the Rev. Rob Parrott, Southwestern Louisiana Institute; and the Rev. Clarence Snelling, Tulane-Newcomb University.

Methodist Information Commission Holds Session

The Commission on Public Relations and Methodist Information marked the fifteenth anniversary of its service to the church in connection with its annual meeting in the Advertising Club, New York, on Sept. 15.

Accustomed to publicizing the accomplishments of his Methodist colleagues, Executive director Ralph Stoddy found the situation reversed during a surprise testimonial period at the luncheon as the commission and staff paid tribute to his fifteen years of service as head of Methodist Information.

Bishop Richard C. Raines of the Indiana Area, commission chairman, was joined in paying tribute to Dr. Stoddy by Grove Patterson, editor of the *Toledo (Ohio) Blade*; Holt McPherson, editor of the *High Point (N. C.) Enterprise*, and Dr. Walter W. Van Kirk of the National Council of Churches. They commended Dr. Stoddy's leadership in the field of religious journalism and his ecumenical interests. Associate director Arthur West of Chicago spoke of the staff's deep affection for Dr. Stoddy.

Charles C. Parlin, Wall Street attorney and prominent Methodist

cuss plans for the publishing house's new \$1,500,000 office building in Nashville.

lication of the Methodist Church will hold its annual meeting October 26 in New York at the Park-Sheraton Hotel.

The meeting was announced by the board chairman, William H. Swiggart, railroad executive of Wilmington, N. C.

Other officers are Bradshaw Mintener, vice chairman, Minneapolis businessman now serving in Washington as assistant secretary of the Department of Health, Education and Welfare, and the Rev. Fred J. Jordan, secretary, of Eau Claire, Wis. Dr. Connor Morehead, Little Rock, is a member of the Board.

The board has jurisdiction over the 166-year-old Methodist Publishing House, the world's largest Protestant church-publishing firm, which has its headquarters in Nashville, Tenn., and operations in 15 other cities.

Last year the house reported a record business of more than \$18,000,000 gross, and allocated \$500,000 of its net earnings to the church's pension fund for retired ministers and widows of ministers.

Annual reports will be given by the two publishing agents, Lovick Pierce of Nashville and the Rev. J. Edgar Washabaugh of New York, and the board's chief editors—the Rev. Nolan B. Harmon of New York, books; the Rev. Henry M. Bullock of Nashville, church school publications; the Rev. T. Otto Nall of Chicago, *Christian Advocate*, and the Rev. Prince A. Taylor, Jr., of New Orleans, *Central Christian Advocate*.

The board also is expected to dis-

layman who headed the World Council of Churches' Committee on Press and Broadcasting at the Evans-ton Assembly, gave the principal address at the meeting.

(Continued on page 15)

ARKANSAS METHODIST



One of the sweetest sounds is that of the garbage men rattling the trash cans. The sounds give the signal of a new lease on life.

The cheerful noise in the alley means I'll have a place now for the continuous stream of papers, boxes, cans, bottles, scraps of food, odds-and-ends of all sorts and sizes. Were there not a place for our profuse trash our lives soon would be smothered by it.

There is no bill I pay more readily and with such a sense of bargain—the bill for garbage collection.

Our false scale of values prompts many people to look down upon the soiled and ill-kept men who cart away our cans. But they are as essential to civilized society as any class of men.

Some time some city is going to be sane enough to select a trashman and crown him as man of the year.

If the city fathers give me a chance to chat on that program, I want the newspapers to quote this part of my talk I already have prepared:

"My work as a preacher is in many ways like the work of the man we honor. I work in the department of society that removes and disposes of trash and garbage that collect in the minds, spirits, and characters of men.

"Like the man of the year, who must many times take trash from his own house on his way to take it away from the houses of others, I must remove trash from myself daily.

"Only yesterday a man threw a beer-can-like thing in the front yard of my mind when he said I'd never get a certain thing I wanted. I had to carry that thing away and dispose of it before I went to church to lead the people in worship.

"Yes, the city's trashmen and the church's trashmen are engaged in big and vital business—keeping lives orderly, clean and creative, including their own."

NEW ENGLAND TO HAVE TOWN AND COUNTRY MEET

Springfield, Mass.—(NC)— With churches across the country plagued by "rurbanites"—those living "in the country" but who are neither rural nor urban — nearly a thousand church and lay leaders of the rural life movement in America hope to find answers in a study of conditions in New England.

The occasion will be the annual National Convocation on the Church in Town and Country, to be held here Oct. 18-20. Among the delegates from a score of Protestant denominations will be ministers, rural sociologists, denominational executives, college teachers, church administrators, and government leaders, all of them united in their concern for the spiritual life of rural Americans.

People And Churches Nominated For Social Awards

ANNOUNCE NEW RELIGIOUS TV PROGRAM

New York—(NC)—Does it pay to be good? How free can anyone really be? It is right to love yourself? How can fear be conquered? What makes for a happy marriage?

Without preaching or sermonizing, four distinguished clergymen will answer these and scores of other questions that nag the lives of most of us in "Man to Man", a new kind of television program to be launched as a series on most of the nation's TV stations during October.

Minus the use of charts, pictures, blackboards or other "gimmicks" familiar to viewers of many programs, these leaders of Christian thought will talk to America "man to man" in quarter hour sessions to be aired weekly over a year-long period. Each of the four clergymen will be assigned to conduct a unit of 13 consecutive programs.

The nationally known preachers to be seen in the series are:

Dr. Ralph W. Sockman, Minister of Christ Church Methodist, in New York City, and minister of National Radio Pulpit on NBC.

Dr. Louis H. Evans, former minister of the Hollywood, Calif. Presbyterian Church, now a national minister-at-large of the Presbyterian Church, USA.

Dr. John A. Redhead, Jr., of Greensboro, N. C., frequent guest preacher on National Radio Pulpit and the Protestant Hour.

And Dr. Donald Grey Barnhouse, Philadelphia, Pa., widely travelled preacher and lecturer.

"We believe the 'Man to Man' series may be the most provocative religious television program yet devised," declared Dr. S. Franklin Mack, director of the Broadcasting and Film Commission of the National Council of Churches. "The progress of Christianity from its beginning has been sparked and guided by simple person-to-person communication of deep personal conviction, and that's what this program is," he said.

The entire series has been produced on film by the Commission, which is also handling national distribution of the program. By the end of October, the commission estimates, at least 80 per cent of the nation's TV stations will be carrying the new series.

Recognition To Be Given At National Conference In Cleveland In November

New York—(NC)—Ten men and women including Dr. Jonas Salk, famed discoverer of polio vaccine, Eleanor Roosevelt, former President Harry S. Truman and Katherine Lenroot, New York, noted head of the U. S. Children's Bureau for 17 years, have been nominated for "outstanding achievement which has contributed significantly to the nation's social welfare."

One of the ten will be chosen for recognition by the first National Conference on the Churches and Social Welfare which will be held at Cleveland Nov. 1-4 under the auspices of the National Council of Churches. The nominations for this citation—and four others including one to a church—were made by delegates who have been designated to represent 31 Protestant and Eastern Orthodox communions.

In announcing the nominations, Dr. Harold H. Baldwin, chairman of the conference's citations committee said the four persons and the church to be honored at Cleveland will be chosen by ballot by an electoral college of 100 men and women—all delegates to the conference.

Dr. Baldwin said the five citations mark the first interdenominational recognition ever given by the churches on a national scale for distinguished service in social welfare.

Those named, in addition to Dr. Salk, Mrs. Roosevelt, former Pres-

ident Truman and Miss Lenroot for the first citation, are Cleo W. Blackburn, Indianapolis, director of Flanner House and president of Jarvis Christian College of Hawkins, Tex.; Lester B. Granger, New York City, executive director of the National Urban League since 1941; Arthur J. Altmeyer, Madison, Wisc., former Commissioner of Federal Social Security and widely known as the "father of social security"; Mrs. Alfred I. duPont, Wilmington, Del., president of the board of the Alfred I. duPont Institute of the Nemours Foundation, non-sectarian and interracial hospital and home for crippled children. Also Leonard W. Mayo of New York City, executive director of the Association for the Aid of Crippled Children, and Benjamin E. Youngdahl of St. Louis, Mo., dean of the George Warren Brown School of the Social Work of Washington University and president of the National Conference of Social Work.

In the only citation to an institution, eight churches are on the ballot for consideration by the electoral college. The citation will be made to a "local Protestant or Eastern Orthodox church for outstanding achievement in developing a social welfare program in its community."

The churches nominated are:

Church of All Nations, of Los Angeles, Calif.; Calvary Presbyterian, Big Lick, Tenn.; Gethsemane Episcopal, Minneapolis, Minn.; Lovers Lane Methodist Church, Dallas, Tex.; Methodist Midtown Parish, Philadelphia, Pa.; Morgan Memorial Church of All Nations, Boston, Mass.; Trinity Parish, New York City; and West Cincinnati St. Barnabas Church of Cincinnati, O.

These are the nominations for citations in the other three categories. Included among these are Karl P. Meister, Chicago, executive secretary, Methodist Board of Hospitals and Homes; Russell L. Dicks, Durham, N. C., professor of pastoral psychology, Duke University and hospital chaplain, nominated for outstanding achievement in church-related homes and hospitals; and Murray H. Leeffer, Evanston, Ill., professor of sociology, Garrett Biblical Institute and authority on city church work; Miss Thelma Stevens, New York City, executive secretary, Methodist Women's Department of Christian Social Relations; and A. Dudley Ward, Chicago, executive secretary, Methodist Board of Social and Economic Relations, and pioneer interpreter to the churches of modern social problems, nominated for outstanding achievement in church-related social research, social education or social action.

Reports Rise In Church-Building Fund

Reflecting the surge in Methodist church-building, the amount of money raised by churches for building purposes with the help of finance counselors from the Board of Missions has doubled in the last four years, a quadrennial report from the Board's Department of Finance and Field Service shows.

The report, covering the period from June 1, 1951, to May 31, 1955, was given by Dr. F. Olen Hunt, director of the Department, at a meeting of the staff of the Division of National Missions September 16 in Philadelphia. The Department is a part of the Section of Church Extension of the Division.

In the first of the four years covered by the report (June 1, 1951, to May 31, 1952), the fund-raising staff helped churches and other Methodist groups raise \$4,868,000. In the fourth year (June 1, 1954, to May 31, 1955), the total had risen to \$10,572,000.

In the entire quadrennium, Dr. Hunt reported, the finance staff raised \$30,741,000. That amount was almost one-half of the \$64,600,000 raised by the Department since its establishment in 1932, he added.

National Newspaper Week brings to mind the incalculable column inches devoted daily by the press of America to the news of religion.

There are millions in this land to whom their church, next only to their family, is the most important institution in their lives. By these the running story of the advances of faith is followed with intense interest.

To those outside the church, whose knowledge of it would otherwise be slight, the newspapers afford a friendly insight into the guiding principles and the benevolent activities of organized religion.

For this cooperation on the part of newspapers in interpreting the churches, The Methodist Church is appreciative and grateful.

RICHARD C. RAINES

Bishop of the Indiana Area
Chairman of the Commission on
Public Relations and Methodist
Information

NEWS AND NOTES ABOUT FACTS AND FOLKS

REV. AND MRS. COY E. WHITTEN, who spent the summer in Akron, Ohio, have returned to Little Rock and are at home at 23 Pine Hill.

MRS. RAYFORD DIFFEE, wife of our pastor at Waldo, underwent surgery at St. Vincent's Infirmary on Monday, September 26, for the amputation of a lower limb.

REV. H. O. BOLIN, pastor of Highland Methodist Church, Little Rock, was the speaker at the recent men's fellowship supper at Washington Avenue Methodist Church, North Little Rock.

JOHN SIMPSON of Lodges Corner will be the Laymen's Day speaker at the Almyra Methodist Church on Sunday evening, October 16. Rev. Allen Hilliard is pastor.

MILLER'S CHAPEL on the Wilmot-Miller's Chapel Charge has sent ten cases of canned products to the Methodist Children's Home in Little Rock. Rev. John Miles is pastor.

CLYDE MORGAN, church lay leader of the Spadra Methodist Church, brought the layman's address on Layman's Day at the Hartman Methodist Church at the morning service on Sunday, October 2.

REV. AARON BARLING, pastor of the Hartman Circuit, will be the preacher in evangelistic services at the Mt. Olive Methodist Church on the Clarksville Circuit October 9-14. Mrs. Jack Palmer is pastor of the Clarksville Circuit.

REV. HENRY A. RICKEY, district superintendent of the Conway District, led the Washington Avenue Methodist Church, North Little Rock, in its recent evangelism and visitation campaign. Thirteen commitments were made.

DR. CHARLES G. HAMILTON of the College of the Ozarks at Clarksville, was guest speaker at the morning service of the Hay's Chapel Methodist Church on the Hartman Charge on Sunday, September 25. Rev. Aaron Barling is pastor.

REV. JIM ROBNOLT, local preacher who was licensed at the last session of the Pine Bluff District Conference, has been added to the staff of Grand Avenue Methodist Church, Stuttgart, as associate minister. Rev. H. M. Lewis is the pastor.

UNDER the pastorate of Rev. John Miles, who is in his second year as pastor of the Wilmot Church, attendance at services in the new church has increased almost 100 per cent, according to report. The young people's activities and interest have greatly increased.

DR. RALPH W. SOCKMAN of New York returned to the National Radio Pulpit, NBC, on Sunday, October 2. During October and November National Radio Pulpit will feature the music of the Lovely Lane Methodist Church Choir of Baltimore, Maryland.

REV. J. O. GOLD, a retired member of the Little Rock Conference, passed away at his home in Washington, Arkansas, on Monday, October 3. The funeral service was conducted by Rev. W. C. Lewis, pastor of the Roe Circuit. Burial was at Washington.

CHARLES A. STUCK of Jonesboro, lay leader for the North Arkansas Conference, was the speaker at the monthly meeting of the Methodist Men of the Leachville Methodist Church on Wednesday evening, September 7. Twenty-six members were present for the meeting.

THE OFFICIAL BOARD of the Nettleton Methodist Church voted at its meeting on September 23 to buy two lots as a site for the new parsonage. On recommendation of the Building Committee, air-conditioning for the new sanctuary was approved. Rev. Earl B. Carter is pastor.

THE MINISTERS of the Jonesboro District and their wives met at the Yarbrow Methodist

Church on Tuesday, October 4, at 10:00 a. m. Dr. Ethan Dodgen, district superintendent of the Forrest City District, spoke to the group on Methodism in England.

REV. J. E. COOPER, former member of the Little Rock Conference, was returned to the First Methodist Church, Nevada, Mo., for the third year. Nevada is the home of Cottey College, a PEO institution, and a large number of the students are affiliate members of the Methodist Church.

THE FROST BIBLE CLASS of the First Methodist Church, Texarkana, will observe its 40th anniversary and home-coming day on Friday, October 7, in the church parlors. The program was presented by the president, Mrs. M. V. Self. Hostesses were Circles 1 and 2, Mrs. John R. Goodwin and Mrs. J. O. Taylor, chairmen.

REV. EARL HUGHES, pastor of the Massard Methodist Church, Ft. Smith, was the preacher in evangelistic services at the First Methodist Church of Arkoma, Oklahoma, September 19-25. Special music was furnished during the week by members of the choir of the Massard Church. Rev. M. E. Marchbanks is pastor of the Arkoma Church.

JOHN HENRY THOMPSON, son of Mr. and Mrs. Norman Lee Thompson of Wilmot, has been licensed to preach by the Monticello District Committee. He has enrolled in Hendrix College for the four-year undergraduate courses, and then plans to spend three years at Southern Methodist University, Dallas. John Henry was graduated third in his class in high school, and was president of the student body in 1954-55.

DR. JOHN O. GROSS, executive secretary of the Division of Educational Institutions, was elected president of the Council of Secretaries of The Methodist Church at its annual meeting in Chicago on September 26. Other officers elected were vice-president, Dr. Ralph Stoddy, New York; second vice-president, Dr. Harry C. Spencer, Nashville, Tenn.; secretary, Dr. Horace W. Williams, Nashville, Tenn.

MRS. J. E. HARRIS of Little Rock has been awarded a citation and a pin by the Life Underwriters Training Council for successfully completing the required examinations after completing the two-year course of study. Mrs. Harris is associated with the American Hospital and Life Insurance Co. She is a member of Winfield Methodist Church where she has taught a Sunday School class for a number of years.

REV. JAMES LINAM, pastor of the Leachville Methodist Church, was complimented on last Sunday evening by the members of the Methodist Youth Fellowship when they presented him with gifts in appreciation of his work in the MYF group this summer. Following the evening worship service, the pastor and his family and the congregation were invited into the recreation room where Wayne Taylor, chairman of the Official Board, presented Mr. Linam with a check from the members of the Woman's Society of Christian Service, and members of the church presented the Linam family with a food shower.

THE UNITED COUNCIL OF CHURCH WOMEN, arm of the National Council of Churches and representing some 10,000,000 Protestant women throughout the United States, will hold its national assembly in Cleveland, Ohio, from November 7 to 10. Mrs. James D. Wyker, national president, will preside over the sessions of this body that is "fast becoming one of the major church agencies in effecting social change in the local communities" of the nation. According to the UCCW, American women in thousands of communities are tackling community problems as organized councils of church women. Their Cleveland assembly will devote its efforts to the "building of a world Christian community" through action in local situations.

TWO LETTERS this year to the Board of Missions of the Methodist Church from the superintendent of the Methodist Church in com-

munist-controlled Poland, the first communication received since July, 1951, indicate Methodist work in Poland continues to flourish under national leadership. In one letter, the superintendent, the Rev. Josef Naumiuk of Warsaw, told of the visit to Poland in August of Dr. Charles F. Boss, Jr., of Chicago, the executive secretary of the Methodist Board of World Peace. Dr. Boss was the first American Methodist minister to visit Poland in four years, Mr. Naumiuk said. In another letter, Mrs. Naumiuk reported that, despite its apparent silence for four years, the Polish Methodist Church has continued to be active. "The Methodist Church in Poland is not only alive but has come to maturity within the last 10 years since the end of World War II and is fully functioning and will continue with its activities," he wrote.

THE CHURCH SCHOOL of the Pulaski Heights Methodist Church, Little Rock, had an attendance of 1195 on Rally Day, September 25. A Church School visitation program opened on September 11 when 110 visitors from the adult classes met for dinner, instruction and visitation. Prospect cards were made out on all church members who were not enrolled in a Church School class. On Sunday evening, September 18, visitors again met at the church to visit absentee members of the classes and on September 25, visits were made on new members. As a result of the visitation three new adults classes will be formed. One to meet on Thursday evening during the week for parents of small children who cannot keep them through two hours on Sunday morning. Rev. James R. Shelton, associate minister, will teach this class. Another class for adults at 11:00 o'clock on Sunday morning has been requested as well as another class for young adults at the 9:30 hour. Dr. J. Kenneth Shamblin is pastor.

THE CHURCH PEACE UNION, of which Dr. Ralph W. Sockman, of New York is the president, is recommending to towns across the nation the example of the town of Franklin, New Hampshire (pop. 6,500) in staging recently a "United Nations Town Meeting of the World." The meeting was largely a fact-finding session at which the audience of townspeople asked all manner of questions concerning the United Nations and its organizations. Guests and answers of questions included: Dr. Viqar Hamdani of Pakistan, Awni Khalidy of Iraq, and William O. Hall of the U.S.A., all delegates to the UN. Floats with children dressed in the costumes of various nations, a parade, and an open-air New England baked bean supper were part of the day's program. This is the third year in which Franklin residents have had such a day of emphasis on the United Nations. Out of these meetings there has grown a year-round project. "Operation Goodwill," through which farm equipment has been sent to Panama, Greece and Indonesia. "Other communities ought also to do this," suggests the Church Peace Union.

BISHOP MARTIN ANNOUNCES APPOINTMENTS

Bishop Paul E. Martin announces the following changes in the Little Rock Conference appointments: Rev. Charles E. Lawrence, who has been serving the Buckner Charge, goes to Marysville-Fredonia to take the place of Rev. Charles Mashburn, who has transferred to the California-Nevada Conference. Rev. Joe Arnold goes to the Buckner Circuit.

EVANGELISM BOOK OFF PRESS

Due off the press October 3 is a new book, "Spiritual Life in the New Testament," by Dr. G. Ernest Thomas of the Methodist Board of Evangelism, Nashville, Tenn.

It is principally an analysis of the devotional practices of the earliest Christians, and a discussion of how their habits can be applied by Christians of our time. The book should have a wide appeal, and be of particular interest to ministers, Sunday School teachers and other church workers.

The 160-page volume (\$2) is published by the Fleming H. Revell Co., and will be available at most book stores.

ARKANSAS METHODIST



A Plumbline

By
Rev. R. A. Tester

in use by a skillful workman, building a house. He was testing a wall to see whether or not it was perpendicular—setting squarely on its base. That is what a plumbline is for. A wall that is out of line is faulty. The higher it is built the worse it is. And its own weight, under gravity, tends to pull it down. Gravity, nature's strongest and universally applied force, strengthens a wall that is square with its base. Its weight is used against every other force and pressure. So, the successful builder must build a straight wall, by the plumbline.

The prophet, Amos, saw the Lord standing on a wall built by the plumbline. What would the Lord be doing in such a place? He was showing Amos and us that he stands on what is straight, square and true. He doesn't go for things that lean to one side or the other. Skillful builder that he is, he will have no leaning walls. He said to Amos: "I will set a plumbline in the midst of my people." It was a time of great social injustice and personal wickedness. A lot of things needed straightening out and up, and he was about to do it by the plumbline of righteousness. Israel was about to be tested by what was square, straight and true. No more leaning this way and that without paying the consequences. Isaiah saw the same thing: "The Lord laying Judgment to the line and justice to the plummet." The intention was to sweep away the "refuge of lies and falsehood as a hiding place." In short, straighten out the crooked. The problem of right and wrong was as simple as that to these prophets.

Many tell us today that in moral

Churchmen Ask U. N. Congress To Include Religion

Geneva (RNS) — Roman Catholic and Protestant leaders joined here in pleading that the first United Nations Congress on Prevention of Crime and Treatment of Offenders include religion in the program it adopts.

Salvation Army Commissioner M. Owen Culshaw of Liverpool, Eng., urged that, "whatever else you add to the programs, do not allow the teaching and practice of religion to be neglected."

The Rev. M. Le Maire, representing the (Catholic) International Center for Studies in Religious Education at Brussels, Belgium, appealed for all nations to facilitate the task of the clergy in providing spiritual assistance to juvenile delinquents who desire it.

Father Le Maire, a professor of history at the University of Namur, also urged that the U. N. group "record the full importance of religion." He warned against regarding religion as "a sort of extra policeman," emphasizing that moral standards flow from religious belief — not from religion itself, whose basic task is to provide communion between God and man.

affairs the plumbline is out of date. There are no absolute values. No one can say what is square, straight and true. Every thing is a relative. Applied to physical building this means that a wall doesn't really need to be perpendicular, particularly if it costs more that way. Every sane builder knows that is a lie. Applied to the moral life this means that a man doesn't really have to go straight. He only needs to appear to do so—just keep the crooked place concealed. Every one with a live conscience and a sound mind knows that is a lie too. The laws of God and his whole universe are against everything that is "out of plumb". "Straight is the gate that leads to life." You've got to stand the plumbline test some day, so build straight now.

Canadian Anglican Clergy Hail Name Change

Ottawa (RNS) — Anglican clergy in the Canadian capital declared their approval of the General Synod decision to change the name of the Church of England in Canada to the Anglican Church of Canada.

The name-change was hailed as a forward step towards uniting Anglicans the world over and doing away with the old notion that the Church of England is restricted to persons of British origin.

The new title, which becomes effective immediately, was approved by the General Synod at its 19th

NEWS FROM HENDRIX COLLEGE

Dr. H. I. Lane, professor of mathematics at Hendrix, is general chairman of the Seventh Annual Arkansas Institute of Higher Education.

About 175 representatives of the colleges and universities of the state are expected for the conference which will be held at Petit Jean State Park October 13 and 14.

Music Season Opened

Harold Thompson of the faculty opened the College's musical season Sept 29 when he was presented in a voice recital in the Hendrix Auditorium. He was accompanied by Miss Jacqueline Perry, pianist, also of the faculty.

Other events on the music calendar include a piano recital by Miss Perry on Nov. 7, the Hendrix Chorister' fall concert on Nov. 30, the Concert Band's Christmas concert on Dec. 13, a piano recital by George Mulack of the faculty on Jan. 9, an organ recital on Feb. 13 by V. Earle Copes, Miss Sarah Moore Robinson of the faculty in a piano recital on March 8, the opera workshop on March 22-24, the Concert Band's anniversary concert on April 10, a spring concert by the Choristers on May 1, and a Mother's Day Musicales on May 13.

Spring tours will also be made by triennial session at Edmonton, Alta.

A resolution that the name be changed to the Episcopal Church of Canada was defeated.

the Choir from March 4-7 and the Varsity Band from April 11-13.

Homecoming Activities

Homecoming activities will be held for 1955 on October 23. Events of the day will include a coffee in the afternoon and a night football game with Henderson State Teachers College, preceded by the coronation of the Homecoming queen and followed by a frolic in her honor. The queen will be selected by members of the football squad.

Cheerleaders Elected

Cheerleaders elected by the student body for the 1955-56 season include Ruth Reed of Heber Springs, Harold Campbell of Camden, Sam Puddephatt of Pine Bluff, Virginia Henry of Conway, Laura Lou Goyne of Dallas, Tex., and Helen Speaker of Conway. Candidates are nominated for cheerleader by the Booster Club, major campus activities group.

Blue Key Sponsors Program

The Hendrix chapter of Blue Key, national leadership fraternity, has again initiated a freshman counseling program. The plan is designed to help freshman men during their orientation period. Under the plan each Blue Key member will be assigned from 3 to 5 freshman men to whom they will act as counselors.

President of the Hendrix chapter is Jim Westbrook of Camden.—Mary Lou Nipper, Reporter

Crowd of 10,000 Protests Philippine Religious Instruction Order

Manila, P. I. (RNS) — A crowd of 10,000, mostly Protestants and Masons, marched to Malacanang Palace to protest as unconstitutional a recent government order authorizing religious instruction during school hours.

The protesters said the order would mean "clerical domination of public schools" and would divide the people.

President Ramon Magsabay promised them that the constitutionality of the order would be resolved soon. He said the Justice Secretary would render an opinion.

Previously, religious instruction was permitted only before or after the regular school session.

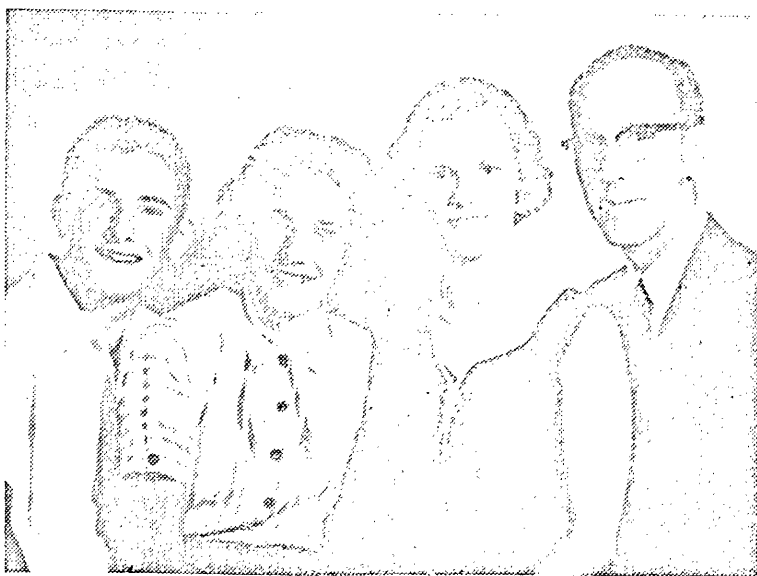
The protest rally was held under the auspices of the "Spirit of 1896," a civic organization dedicated to keeping alive the principles which animated the revolt against Spain.

One of its organizers was Dr. Gumersindo Garcia, president of the Philippine Federation of Christian Churches.

lis teaches a Kindergarten Class and holds an office in the WSCS in addition to many other church responsibilities. The Ellis family participate in many other church and church related activities and are very active in school, community and civic work.

Miss Wanda Bourland, 16-year-old daughter of Mrs. W. A. Carter, has been selected as "Young Person of the Year" of the Luxora Methodist Church. She was selected because of her interest, participation in and dedication to the total program of her local church, the sub-district and district youth program. She has been unusually active, dependable and loyal in her Christian responsibilities to the church.—Reporter

Luxora Methodist Church Honors Family And Young Person Of Year



L. to r.: Davis, Mary Ann, Mrs. W. P. Ellis, W. P. Ellis.



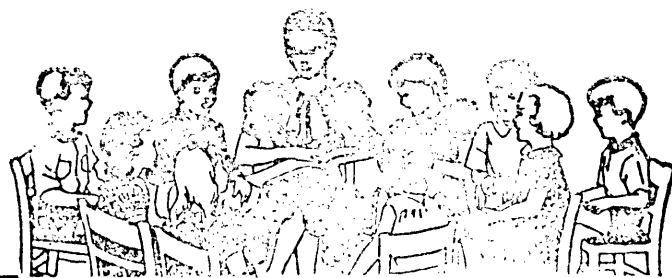
Miss Wanda Lue Bourland

The W. P. Ellis family was recently selected as "Family of the Year" of the Luxora Methodist Church. The announcement of this choice was made at a Fellowship Supper at the church several weeks ago. The selection was made on the basis of the church activities of each individual member of the family.

It was noted in the "announcement remarks" that each member of the family makes an individual pledge and gives regularly to the church budget, three members of the family attend choir rehearsal and sing in the choir, the entire family attends church school, morning and evening worship each Sunday. Mr. Ellis teaches an Intermediate class. He is Chairman of the Official Board and directs the congregational singing for the evening service. He is Superintendent of Public Schools in Luxora. Mrs. El-

A Page For The CHILDREN

ANNIE WINBURNE, Editor



THE LOST LAMB

By Margaret G. Wilson

ONCE, a long, long time ago, in the country where Jesus lived there also lived many shepherds. These shepherds had many sheep to take care of, and when Jesus was here upon earth it was a tremendous job looking after sheep.

The shepherds had no fences and that meant that their sheep would wander all over the place and, unless they were watched carefully, some would wander too far away and get lost. So every morning the shepherds would start off with their sheep and lead them over hills until they reached a hillside where the grass was fresh and green. One other thing they looked for and that was a little stream. Sheep need cool water to drink and the shepherd was careful that he always found some clear, cool water for them.

All day the shepherd watched his sheep. He didn't have much to do, sitting there on the hillside, but that was the time he would practice using his sling shot. He always carried a sling shot because the woods were full of wild animals and unless the shepherd was watching carefully one of those wild animals would come out of the woods and run off with a lamb or sheep that he would use for dinner that night. But a shepherd was always looking about for these animals and if he did see one, out would come his sling shot and whizz would go the stone through the air. And if he had practiced, down would go the wild animal, for the stone would kill him instantly.

Other shepherds would take a flute on the hillside and play psalms and other sweet music when they tired of watching or practicing the sling shot.

Then in the evening these shepherds would lead their sheep back home again. Every morning when he left for the hills, he would count them because he wanted to make sure none was missing.

One time a shepherd had one hundred sheep. That is a great many to watch. Some were big sheep and some were baby lambs, but altogether there were 100. Many times during the day he counted them and found they were all there. When evening came he gave his special call which meant that the sheep must come quickly and follow him.

There they were, he counted 100, so he started across the hills for home.

When he reached home he counted again. There were only 99. He thought perhaps he had made a mistake and counted the second time—95, 96, 97, 98, 99. Yes, there was one missing!

He didn't even wonder what he should do. He knew. He thought of that little lost lamb on the hillside and leaving the others safely at home, off he started for that far-away hillside.

He hurried along, calling as he went and listening carefully for the little lamb to answer. After a long

time and after walking a long way he heard a weak "baa! baa!" He hurried along and kept calling and listening to the tiny lamb's "baa! baa!"

Finally he reached the spot. The little lamb had slipped on some rolling stones and slid down the hillside. He hadn't fallen very far. He wasn't even hurt. He was only afraid. He was too afraid to move.

All the shepherd had to do was to reach down over the rocky ledge and pull up the little lamb. The little lamb was so glad to find his master that he lay very still and quiet, crying a little in his master's arms. And the kind shepherd carried that little lost lamb all the way home. As he neared home he called to his friends, "I lost one of my lambs today but I found him." He was so

FUN AROUND THE WORLD

Here is a book for the young child as well as the young teen-ager. It explains the United Nations with both charm and exactitude.

At the end of each chapter on a U. N. member nation there is something for the child to DO. A picture to color—something to cut out or to make—or a game to play.

There is a tree which blossoms with the words "all the world's children" as each type of UNICEF aid is added to its branches.

Available: November 1, 1955.

Price \$1.00 plus 10c postage.

UNITED NATIONS BOOKSTORE,
NEW YORK, N. Y.

happy! Everybody was happy, too, but I think the little lamb was the very happiest of all.—The United Church Observer

A FRIENDLY SMILE

I had a friendly smile,
I gave that smile away;
The milkman and the postman
Seemed glad of it each day

I took it to the shop
I had it in the street;
I gave it without thinking
To all I chanced to meet.

I gave my smile away
As thoughtless as could be;
And every time I gave it
My smile came back to me.

—Trinity, Waycross Bulletin

THIS LITTLE BOY WAS RIGHT

Said Peter Paul Augustus: "When I am a grown man,
I'll help my dearest mother the very best I can.

I'll wait upon her kindly; she'll learn upon my arm;
I'll lead her gently and keep her safe from harm.

But when I think upon it, the time will be so long,"

Said Peter Paul Augustus, "Before I'm tall and strong,

I think it would be wiser to be her pride and joy

By helping her my very best while I'm a little boy."—Selected

JUST FOR FUN

Tooting loudly on his saxophone late at night, the amateur musician was interrupted by his landlord, who said, "Do you know there's a little old lady sick upstairs?"

"No, I don't," answered the musician. "Hum a little of it."—Tracks

I was trying to catch up on some sewing and my 4-year-old hovered near the sewing machine, asking innumerable questions and poking her fingers everywhere. I tried to exercise self-control but was rapidly working up to the explosion point when there came a long silence. It was followed by this remark: "When I grow up I guess I'll have little children that'll be pests, too."—Mrs. Wm. A. Field, Christian Science Monitor

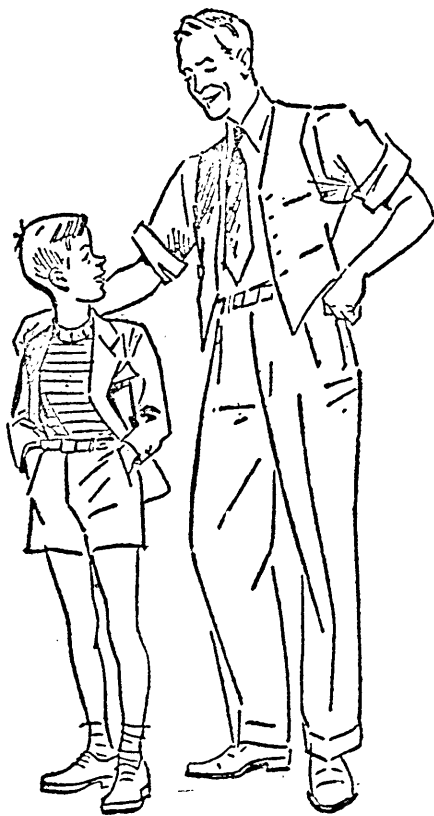
The boy scout remarked at the breakfast table, "I've already done my good deed for the day." His father replied, "You've been very quick about it."

"Yes, but it was easy," replied the boy. "I saw Mr. Smith going for the 7:45 train and he was afraid he'd miss it. So I let the bulldog loose and he was just in time."—Rotary Bulletin

The corporal was exasperated, "Let's put it this way," he said to the private. "If you stood with your back to the north and your face to the south, what would be on your left hand?"

"Fingers!" replied the private.

ARKANSAS METHODIST



HIS WISH

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

I s'pose it's just remembering
The things that mother said,
To eat just what she tells me to,
And like to go to bed.

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

—In Exchange



LOCAL SOCIETIES OBSERVED FIFTEENTH ANNIVERSARY

Bradley

The Woman's Society at Bradley observed its fifteenth anniversary with an evening service at the church September 22 with Mrs. F. M. Cochran, president, presiding. Mrs. Jack Meek was the organist, Mrs. J. M. Allen, soloist, and Mrs. J. D. Montgomery gave the devotional. Mrs. F. P. Adams gave the history of the society and Mrs. L. G. Middlebrooks presented the candle-lighting service in which officers of the society and the Guild took part. Mrs. Cochran served the huge birthday cake and Mrs. Sue Hammond presided at the punch bowl. A love offering was taken for the Yang Chung Girls' School in Korea.

Piggott

Mrs. Mabel Pope, was the speaker at the Piggott Church on Sunday evening, September 18, as she told of her trip to Europe and the Holy Land, showing pictures of the places visited. The program was in commemoration of the Fifteenth Anniversary of the society, and included a solo by Charles Haywood, and a history of the growth of the society by Mrs. Gus R. Camp, president.

Immediately following the program a tea was held in the newly decorated church basement by Mrs. Clifford Cole, Guild president, Mrs. T. A. Janes and Miss Ruth Gwin.

Sparkman

The Sparkman Woman's Society met in Fellowship Hall of the church on September 22 for a pot-luck supper in observance of the Fifteenth Anniversary. Thirty members present participated in the program which was opened by the pastor, Rev. O. L. Thompson. Misses Martha Nan Thompson and Sarah Fuller sang a duet.

Mrs. J. A. Leamons compared the Woman's Society of Christian Service with the birthday cake, and each of the officers lighted a candle on the cake, quoting from the Bible as they did so.

The names of the charter members were read, and those present stood. Mrs. Guy Shirron, president, introduced the guest speaker, Rev. Rufus Sorrells, Malvern, who was pastor of the church when the society was organized. The program closed with the singing of "Blest Be The Tie That Binds."

Dardanelle

Forty-two members of the Guild and Society and visitors from neighboring societies celebrated the 15th anniversary with a banquet at the Dardanelle Church on Tuesday evening, September 13.

Mrs. G. M. Callan gave the Thanks, and Miss Lorene Scole, Guild president, introduced the visitors. Mrs. Earl Wise, Society president, presented corsages to ten Woman's Society and six Guild charter members present. Recognition was given to the attendance records of Miss Scoles, who had missed only two meetings, and Mrs. Kenneth Parsley, who had missed only four.

Following supper, the meeting

was held in the sanctuary with Mrs. George Gleason singing, accompanied by Miss Marylou Guerian.

Mrs. W. F. Cooley, Russellville, Jurisdiction secretary of Literature and Publications, spoke on the birth and growth of the groups since 1940. The meeting was dismissed by Mrs. Wise.

Oaklawn, Hot Springs

On September 6 the Oaklawn, Hot Springs, society observed the fifteenth anniversary. Mrs. George Leslie gave a birthday cake to the group and explained the significance of the emblem. Each officer lighted a candle on the cake.

Mrs. Doyle Shirley presided in the absence of the president. After prayer by Mrs. Leslie, the cake was served to the 20 members present.

Rayville

The Woman's Society of Christian Service of the Rayville Methodist Church celebrated its fifteenth anniversary September 20, at 7 p. m., with a party at the church. Mrs. G. W. Pomeroy, Monroe, is to be the guest speaker.

Mrs. C. A. Blatchford, a charter member of the Ladies Aid, read minutes of the organizational meeting of The Ladies Aid, dated May 15, 1905. These minutes fix the dues at ten cents per month and recite that the main project of the Ladies Aid will be to raise money so that a Methodist Church can be built in Rayville.

The minutes of the first meeting of the Woman's Society of Christian Service in Rayville, dated September, 1940, were also read and special tribute paid to the Charter Members of this organization by Mrs. W. P. Gaines.

Mrs. York O'Neal decorated the birthday cake and placed fifteen candles on it. The past presidents lighted these candles, which represented their years of service to the organization.

The birthday theme was also carried out in the tea table which was decorated by Mrs. Carl Earle and Mrs. Hollis Veneble.

Siloam Springs

The Woman's Society of Christian Service of the Siloam Springs Methodist Church met for the monthly general meeting and celebrated its fifteenth anniversary on Friday, September 16, in Fellowship Center of the church. Sixty-five members and five guests were present.

Mrs. Richard Hodges presided over the business session which was opened with prayer by Mrs. L. R. Sperry.

The program, "The Spread of the Kingdom in Perilous Times" was led by Mrs. H. M. Flickinger.

Mrs. A. L. Smith, president of the organization in 1940 when the new charter was signed, gave a most interesting talk dealing with the past of the society and the hopes and desires for the future. She told of attending a Conference in Russellville in September, 1940, at which

NEW ST. PAUL'S CHURCH ORGANIZES SOCIETY

Twelve women of the St. Paul's Church, Jonesboro, newly organized, signed a Charter Roll of the Woman's Society of Christian Service in an impressive enrollment ceremony held September 12 in the home of Mrs. Weldon Douglas after they had been declared organized by Miss Mildred Osment, Conference Secretary of Missionary Education.

The plan and purpose was explained by Miss Osment, and the Charge was given by Mrs. James Blankenship, Monette, president of the Jonesboro District Society. Rev. James Fleming, pastor, gave the prayer of consecration.

Officers were elected as follows: Mrs. Mildred Rodgers, president; Mrs. Weldon Douglas, vice-president; Mrs. Walter Darling, secretary-treasurer; Mrs. Fleming, mis-

SHREVEPORT DISTRICT 100% ORGANIZED

The Shreveport District, Mrs. M. G. Bryant, president and Mrs. W. C. McDonald, secretary of promotion, together with other District officers, Zone Chairmen, and various individuals, assisted by District Superintendent B. C. Taylor and preachers in charge, are happy to say that the district is now 100% organized in women's work with a society, guild or one or more District Members in every church in the district.

sionary education; and Mrs. Lynn Green, Christian social relations.

The society will meet on the 2nd and 4th Tuesday of each month. Refreshments were served by the hostess.

DISTRICT SEMINARS WELL ATTENDED

Lafayette District

One hundred and eight women from seventeen churches in the Lafayette District attended the fall seminar held at Franklin Methodist Church on September 20, which was under the leadership of Mrs. Edward R. Haug.

Mrs. R. R. Branton was in charge of the opening worship and Mrs. Robley Davis presented a preview of the study courses and the study on "The Christian Mission in a Revolutionary World", and the church-wide study.

Other studies were presented by: M. S. White, New Iberia; and Mrs. Carl Brunson, Dulac. Mrs. T. A. Cockram gave program suggestions.

Group meetings were held for secretaries of children's work by Mrs. S. E. Richardson and Mrs. D. B. Boddie. Mrs. Roy See was chairman of fellowship committee which served lunch.

Hope District

The Hope District Seminar met in Lockesburg on September 22 with the following presenting studies: Rev. Alfred Doss; Miss Dorothy Kelley; Mrs. John Riggsby, Nashville; Mrs. I. M. Phillips, Ashdown; Mrs. Raymond Harris, Foreman; and Mrs. M. E. Drake, Mena.

Women from Foreman and Mena assisted in skits.

A preview of the studies was given by Mrs. C. I. Parsons, and Mrs. M. C. Minnick, Foreman, led the opening worship.

A short executive meeting was held to fill the vacancies caused by the resignation of Mrs. Earle Miller and Mrs. O. S. Carpenter. Mrs. J. W. Teeter, Prescott was elected secretary of Supply, and Mrs. P. A.

time she reported the largest number of charter members of any society in the Conference. Mrs. Smith was presented a corsage by the Society.

The Worship Center, arranged by Mrs. Barton Groom, was impressive with a darker gold arrangement of spoon zinnias accented by Brass from Korea.

Escarre, Prescott, was elected secretary of Missionary Personnel.

Monticello District

One hundred and one persons attended the Seminar of the Monticello District in Fordyce, September 16 representing twenty societies. Mrs. R. A. Adcock, Dumas, president, presided, and the welcome was given by Mrs. Horace Everett, local president. Dr. Kenneth Spore, District Superintendent, gave the opening worship.

Mrs. John Nelson gave the study preview, and the studies were presented by: Mrs. Glen Martel, Magnolia; Mrs. Warren Haley, Warren; Mrs. Joe Carmichael, Warren; and Mrs. Louis Averitt, Fordyce. Rev. D. Mouzon Mann gave the church-wide study, and Mrs. Sam Bowman, McGehee, led the question and answer period.

Lunch was held at the Hotel Kilgore, and Mrs. Kenneth Spore, Monticello, sang.

PINE BLUFF EXECUTIVE COMMITTEE

The Executive Committee of the Pine Bluff District met in Lakeside Church, Pine Bluff on September 21 with Mrs. T. S. Lovett, president, presiding. Mrs. Fred Harrison, secretary of Spiritual Life, gave the devotional on Gratefulness.

The ten district officers present reported on the work done. Three new societies were reported.

The Program Committee for the Spring Meeting was named as follows: Mrs. U. V. White, Pine Bluff; Mrs. Arthur Terry, Pine Bluff; Mrs. M. J. Dickey, Altheimer; Mrs. Harrison, Tucker; and Mrs. George Kerr, Pine Bluff.

Special guests at the meeting were Mrs. R. B. Thomas, Conference Secretary of Wesleyan Service Guild; Mrs. Hazel Dabney, Co-Secretary, Wesleyan Service Guild; Mrs. Curtis Williams, Conference Secretary of Spiritual Life; and Mrs. Victor Huselton, Conference Secretary Status of Women.

Mrs. Williams dismissed the meeting with prayer.

Christian Education



NEWS PROMOTION CULTIVATION

Arkansas-Louisiana Area

NEW ORLEANS TO HAVE CITY-WIDE SCHOOL

The annual city-wide training school in New Orleans will be held Monday through Thursday evenings, October 10-14, in the Canal Street Methodist Church, according to Rev. Luman Douglas, who will serve as dean of the school. A staff of 27 teachers will offer 11 courses, with 4 of the teachers being brought in from outside the state of Louisiana for the school.

Courses and teachers for the school include Teaching Children (Nursery), Mrs. R. R. Branton, Lafayette; Teaching Primary Children, Mrs. Paul Cardwell, Dallas, Texas; The Methodist Youth Fellowship (Intermediate workers), Rev. George W. Poole, III, New Orleans; Young Adult Work in the Church, Rev. Welton Gregory, executive secretary Alabama Conference Board of Education; The Church and Public Relations, Rev. John Winn, New Orleans; The New Testament in the Life of Today, Rev. Paul Cardwell, Dallas, Texas, executive secretary, North Texas Conference Board of Education; Teaching Children, (Kindergarten) Mrs. Branton; Teaching Juniors, Mrs. Cardwell; Methodist Youth Fellowship, Senior, Older Youth workers and MYF officers, Rev. D. W. Poole, New Orleans; Adult Work in the Church School, Rev. Mr. Gregory.

The evening sessions will be divided into two periods, 7:30 to 8:20 and 8:40 to 9:30, with 20 minute intermission between periods. A nursery will be provided for small children each evening.

NO FROST FOR CHRISTIAN WORKERS' SCHOOL

The frost will soon be on the pumpkin but no frost will fall on the enthusiasm that is being generated in Methodist church schools with the opening of the fall season.

The truth of this is evident by the number of accredited Christian Workers' schools scheduled to begin soon. Sixty-nine schools have already been registered with Department of Leadership Education, General Board of Education, for the period September 18—October 1, according to the Rev. R. Delbert Byrum, of the department staff, one of whose responsibilities is the administering of Christian Workers' schools.

Fourteen of these are one-course schools. The one-course school is being used more and more. Frequently a pastor will see the need for such a course and teach it himself. However, many of these schools are not registered with the Department of Leadership Education.

Mr. Byrum said that perhaps there are some churches that have never had a Christian Workers school or class and would like to have one. These churches should contact their conference executive secretaries, who will give them the necessary information as to how to set up a school or class.

Many of the courses used in Christian Workers' schools deal with youth — "Youth in the Small

ONE MAN'S EVALUATION OF INTERNATIONAL SUNDAY SCHOOL CONVENTION

Many Methodists who attended the International Sunday School Convention in Cleveland, Ohio, last July returned to their homes enthusiastic and ready to do a better job in their churches.

An article in the *Alabama Christian Advocate*, written by the Rev. W. W. Jackson of Georgiana, Alabama, describes what to Mr. Jackson were some of the highlights of the convention. These were emphases that The Methodist Church has carried on for years. They are worthwhile, however, only as long as leaders such as Mr. Jackson put them into action and encourage others to do so. Five of the emphases are:

1. Use of the Sunday school as a time of teaching and not as a time of preaching. This note has been accented in The Methodist Church for many years. Proof of this may be found especially in the church school literature over a long period of time and in the leadership schools sponsored by the Department of Leadership Education of the Division of the Local Church.

2. Emphasis upon teaching the Bible from the angle of simply mastering it. Three years ago the division's Department of Christian Education of Adults engaged a staff member to give full time to the promotion of Bible conferences in which the Bible itself is the chief concern.

3. Use of the method of fellowship evangelism along with that of visitation evangelism. In The Methodist Church the ratio of six out of every ten additions to the church coming through the church schools has persisted for a good many years and shows the crucial importance of the church school in the evangelistic work of the church.

4. Emphasis upon a "responsibility" list of prospective and delinquent members for each church school class. The Department of General School Work of the Local Church Division vigorously promotes this activity.

5. The entire church should be aroused to the fact that the influence of the home is more powerful than that of church school teachers. Perhaps this was the "climax emphasis" of the convention. Great stress was laid upon the pressing need of winning families to Christ and getting Christ back into all church homes.

Church," "Teaching Youth," "Youth and Alcohol Education," "Understanding Youth," "Youth and Evangelism" are some of them.

Christian Workers' schools indicate Christian light and warmth in the churches where they are held. It would seem from the record that no frost is likely to cool the enthusiasm in these churches.—Division of the Local Church Board of Education

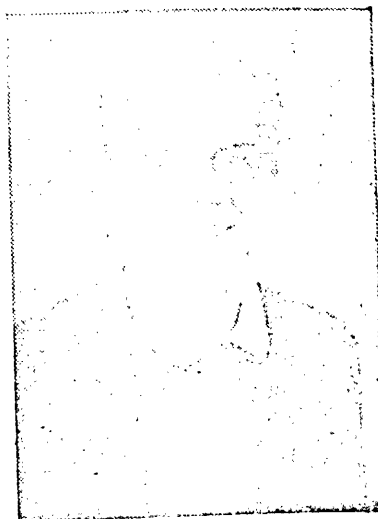
ARKANSAN ON STAFF OF BOARD OF EDUCATION

Nashville, Tenn. — An Arkansas church worker, Mrs. Helen F. Couch, has been appointed to the staff of the editorial division of the Methodist Board of Education.

She will serve as assistant editor of *Sourcebook* and *Church School*, it was announced by Henry M. Bullock, editor of Methodist church school publications.

Mrs. Couch comes here from El Dorado, Arkansas, where for the last five years she was director of Christian education at the First Methodist Church. Previously, she held a similar post at the First Methodist Church of Hot Springs, Ark.

A native of Illinois, Mrs. Couch received her education at Northwestern University, Evanston, Ill., and Cornell College, Mt. Vernon, Ia. She has been a free-lance writer for several years, and a frequent contributor to Methodist publications



MRS. HELEN F. COUCH and periodicals of other denominations.

VACATION CHURCH SCHOOLS

Brewer's Chapel

Brewer's Chapel Methodist Church held its Vacation Church school from August 15 through August 19. Teachers and helpers were Annie Simpson, Mrs. Richard Wilson, Mrs. Walter Simpson, Mrs. Leland Simpson, Syble Wilson, Loretta and Carolyn Inman, Dorothy and Reda Lybrand and Mrs. John Simpson.

A worship period was held each day in charge of one of the classes. The classes were then divided into groups for a working session. The classes then returned to the sanctuary for a study period of the Bible. Refreshments were furnished each day by parents of the children.

The average attendance each day was from 35 to 40. Sixteen of the group had perfect attendance.—Reporter

Salem

The Salem Methodist Church of Hilly held its Vacation Church School the week of July 25 through July 29 with an average attendance for the week of 42. A week of study, work and fun was enjoyed by both teachers and students. The school closed with a program on Friday night, July 29.

Rev. Byrd L. Terry is the pastor of the Salem Church on the Salem-Hilly Charge.—Mrs. W. C. Harrell

Keiser

The Keiser Church completed its two-weeks' Vacation Church School on last Friday.

The Beginners' Class was taught by Mrs. Bruce Wilson on "God's World." The Primary Class was taught by Mrs. Brewer Hefner and Mrs. Paul Bolick and studied "God's Family." The Junior Class, under Mrs. Bill Nichols studied a "Christian's Time and Talents." Mrs. Charles Oliver taught the Intermediate group "Answering Why's of Young People."

Several women of the church gave

a picnic on the last day for the children. That evening the children gave a program, demonstrating the work of the week.

Mrs. Bonnie Mills, Mrs. E. M. Halsey, and Rev. E. Hance were the teachers' helpers. Mrs. Joe Hilliard was music director and superintendent of the school.—Reporter

INSTALLATION SERVICE AT FELICITY

Installation ceremonies for the church school officers and teachers of Felicity Methodist Church, were held at the 11 o'clock services, in the church sanctuary, on Sept. 25th. The pastor, Rev. John Winn, Jr. conducted the installation services as well as preached the sermon.

Installed as officers were Allen Binkley, Church School superintendent, Mrs. Dan Jung, assistant superintendent, Teachers are David Tucker, Adults; Mrs. Dan Jung, Seniors; Mrs. J. M. Cloud, Intermediates; Mrs. Sarah Snell, Junior; Mrs. Allen Binkley, Primaries; Miss Bernice Mouile, Beginners.—Reporter

CHURCH SCHOOL INSTALLS OFFICERS

On Sunday, September 25, the Severn Methodist Church installed its Church School officers at the regular church services.

The officers and their positions are as follows: Charles R. Riser, Superintendent; Mrs. William Fink, Chairman of Commission on Education and teacher of Kindergarten; Mrs. Mason Foil and Miss Joy Bourgeois, teachers of Nursery; Mrs. D. D. Lyman, teacher of Primary; Mrs. Mason Foil, teacher of Juniors; Mrs. Willow Adams, teacher of Intermediates; Mrs. Dale Reid, teacher of Seniors; Mrs. Tom Compton, teacher of ladies; and Howard Brass, teacher of men. Mrs. Joe Terrell, Mrs. Noice Stricklin and Mrs. T. J. Meyer will be installed as substitute teachers.—Reporter

ARKANSAS METHODIST

Oxnam Challenges Communists to Permit Religious Ideas

Washington, D. C. (RNS)—Methodist Bishop G. Bromley Oxnam challenged Nikita S. Krushchev, secretary of the Russian Communist Party, to permit the Christian religion to "meet atheism in the free market of ideas" in the Soviet Union.

Bishop Oxnam, a former president of the World Council of Churches, broadcast the challenge over the Voice of America upon his return to Washington from Budapest, Hungary, where he received an honorary doctorate from a Protestant seminary.

He said that his statement was a proposal reply to the declaration by the Russian leader in Moscow that religion is being given more freedom in the Soviet Union because "The priests have ceased their opposition to the Soviet government."

"If Krushchev will guarantee the civil liberties essential to the proclamation of the Christian faith, we face the future with complete confidence," the bishop said. "Theism is not afraid to meet atheism in the free market of ideas. The superstitions of the Communist faith will vanish before the realities of the Christian faith in any fair competition for the minds of men."

"Strange, is it not, that with full control in school, press, radio and television Communism after forty

years finds religion vital and theism still a challenge to atheism. The real opiate lies in an unscientific interpretation of history and in a program of social reform that under tyranny crushes freedom and shackles the soul.

"Christianity declares that man is a being of infinite worth. The State is made for man and not man for the State. Christianity calls for a society based upon consent and rejects an order grounded in dictatorship. Priests may have been loyal to the nation when fighting the Nazi invaders. This does not mean that they abandoned their faith in God."

METHODIST OFFICIAL BELIEVES RUSSIAN PEACE OVERTURES SINCERE

Chicago (RNS) — Russia's current overtures are sincere and mark the beginning of a new long-term policy, according to a Methodist official who returned here from a six-week visit behind the Iron Curtain.

Dr. Charles F. Boss, Jr., executive secretary of the Methodist Board of World Peace, said the chairman of the All-Soviet Peace Council told him in Moscow:

"Get many more — hundreds, thousands, millions — of American visitors to come."

"The better we understand each other, the less likely war is."

Dr. Boss said he discovered a vigorous Baptist church life in Moscow, Kiev and Leningrad, where he preached before congregations numbering up to 3,000 persons.

He said young people seemed more active in the Baptist churches than in the Russian Orthodox.

Reformed and Lutheran churches were active in satellite Hungary, Poland and Czechoslovakia, he added.

Dr. Boss said he had not conferred with any Methodist leaders in Russia, as government officials failed to respond to his letter requesting permission to visit co-religionists in the Baltic states or to have

West German Cities Get Tent Missions

Berlin (RNS) — Thirty teams of evangelists toured West German cities this summer in an extensive "tent missionary" program.

The program, centered in industrial areas, is designed to bring the church to workers and their families.

Each team is equipped with a tarpaulin tent seating about 1,500 persons. Activities include evangelistic talks, Bible study and discussion periods, services for children and pastoral care to individuals.

The team spends about two weeks in each city. The ten missions have become increasingly successful in recent years. Observers say this is due to their simple, non-theological approach to the Gospel.

Some 14 missionary societies in West Germany — most of them sponsored by the Free Churches — are active in this field of evangelization. They cooperate through the Working Committee of Evangelical Tent Missions which coordinates the activities and itineraries of the individual teams.

New Law Authorizes Traffic Cops in Penna. Church Areas

Harrisburg, Pa. (RNS) — Gov. George M. Leader signed into law a bill empowering commissioners of first class townships to appoint special police to direct traffic at or near churches.

The governor's office said that "the rapid expansion of built-up areas in townships of the first class would seem to warrant the result sought by the act — the safety of pedestrians in the vicinity of churches."

There are more than 60 first class townships in the state.

QUAKER REPORTS RUSSIAN CHURCHES TOLERATED, EDUCATION ANTI-RELIGIOUS

West Hartford, Conn. (RNS)—Churches are tolerated in Russia but the nation's educational program remains anti-religious, Miss Eleanor Zelliot of Richmond, Ind., associate editor of the American Friend, reported here.

Miss Zelliot spoke at a two-day meeting of Quakers from Connecticut, Rhode Island and western Massachusetts and the executive committee of the Friends Committee on National Legislation.

She said that during the delegation's month-long tour they were denied only two requests—a trip to the Baltic area and one to a labor camp.

She said churches were crowded but pointed out that in Moscow there are only 55 houses of worship while the city has a population estimated at from 4,000,000 to 8,000,000.

Baltic Methodists meet him in Leningrad.

He did see Methodist leaders in Poland, however, where his denomination's strength is estimated at 16,000.

Dr. Wagner Urges Visits To Iron Curtain Countries

Philadelphia (RNS) — Dr. James E. Wagner, president of the Evangelical and Reformed Church, said on his return here from a 10-week tour of Europe that there are "great masses of people under the Communist regime who are not sympathetic to Communist ideals."

"Although they can't do anything about it," he said, "they don't want to feel that they have been forgotten by the rest of the world. By sending Americans to these countries, we show that we are still interested and want to be friendly with those who believe in our principles."

Dr. Wagner, who spent six days of his European tour in Communist Hungary, said he sympathized deeply with the position of many religious leaders there because "they have to walk a tightrope if they are not to incur greater restrictions."

He went to Hungary along with Methodist Bishop G. Bromley Oxnam of Washington, D. C., and six European Protestant leaders to receive honorary doctorates of divinity from Budapest Reformed Theological Academy during celebrations marking its 100th anniversary.

Dr. Wagner said he had been told in Hungary by people he could trust that Josef Cardinal Mindszenty had been released from prison by the Hungarian government and was "living in retirement" in a village and that Bishop Ladislav Ravasz, former president of the Hungarian Reformed Church's General Convent, also had been freed and "pressed into retirement." He added that as far as he knew both the Roman Catholic prelate and the Protestant bishop were in reasonably good health.

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METHODIST YOUTH

METHODIST YOUTH FELLOWSHIP TRAINING SESSION

MYF officers and adult workers with youth of four churches, Carpenters Chapel, Faithful, Meadows Chapel and New River, met together in the Gonzales Methodist Church in Gonzales, for an eight-day training session on the Methodist Youth Fellowship. Rev. Brady B. Forman, who was one of the instructors of the course on "The Methodist Youth Fellowship" at the Camp Brewer Workshop this summer, taught the same course at this eight-day session.

The group met for an hour and a half each day. The first session began at 3 p.m. Sunday, September 18. The sessions were conducted over a two-week period meeting Sunday through Wednesday of each week. On the week nights the group met at 7:15. Each church volunteered to serve refreshments during the sessions.

Out of the discussions each day came some concrete suggestions which each MYF group will take back to its own local fellowship. The group did extensive work in planning a year's program. Each of the churches involved is a small country church in which the MYF is composed of a few young people between the ages of 12 and 21. Planning has been done in view of the wide age range and an attempt has been made to determine the interest of such a group and plan an interesting and helpful year's program.

Attending the sessions were: Miss Frances Delaune, Mrs. May Delaune, Al Martin, Mrs. Carey Martin, Glen Martin, Miss Iris McCrory, Miss Jean McCrory of Carpenters Chapel; Miss Betty Singletary, Em-

erson West, Robert Williams, Comer Williams, Miss Judy Williams of Faithful; Mrs. Davis Braud, Miss Delia Braud, Miss Louise Braud, Mrs. David R. Jeffries, Miss Marianne Fay Jeffries of Meadows Chapel; Charles L. Dailey, Mrs. Elizabeth Dailey, Tommy Heath, Billy Lambert, Louis J. Lambert, Jr., Mrs. Louis J. Lambert, Sr., Miss Dorothy Vicknair, Miss Wilmer Wallace of New River. — Reporter.

WITH THE SUB-DISTRICTS

Jim Pomeroy

The quarterly meeting of the Jim Pomeroy Sub-District was held at the Crew Lake Methodist Church on Sunday, September 18 at 2:30 p.m. Miss Valteau Resweber presided in the absence of the president. Miss Anne Shirley acted as secretary.

Hazel Miller of Collinston gave a devotional message on "Holy Habits for Happy Living." Charlotte Lowrey and Doris Hatway of Bastrop, Joyce Takewell and William Savage of Collinston and Mary Sterling Rolf of Oak Ridge sang "The Old Rugged Cross." Miss Joan Templeton served as pianist.

Mrs. W. M. Nolan introduced the area chairman and requested that each one give a report at the next meeting.

The presidents from each local MYF gave reports of their work. There were representatives from Bastrop, Bartholomew, Collinston, Oak Ridge and Crew Lake present. Rev. James Poole of Oak Ridge pronounced the benediction.

Refreshments were served on the church lawn at the close of the meeting.—Reporter.

Mansfield

The Mansfield Sub-District met on September 12 at the First Methodist Church of Many. The Many Youth Fellowship was in charge of the program. A filmstrip entitled, "How to Say No," was shown. Sonny Hardee, the new president, presided over the meeting.

A recreation period was held and refreshments were served.

Next month's meeting will be held at Pleasant Hill with the Mansfield young people presenting the program. — Doris Cobb.

Wesley

The Wesley Sub-District of the Lake Charles District held its September meeting in the new church at Sulphur. This was the first meeting of this kind to be held in the new church. Mary Lou Gassen of Sulphur was in charge of the devotional meditation which was built around the National Youth Convocation held at Purdue University.

Charles Sauder of Maplewood presided over the business meeting. Vinton received the banner for having the most points in the banner system.

A council meeting was held following the Sub-District meeting which was attended by Sub-District officers and presidents of the local churches.

Recreation was held in the old

MANY FINE YOUTH ENTERPRISES

Methodist youth over the church are engaged in many fine enterprises, if we may judge from reports in the church press.

News of the Pittsburgh Area has announced the Eastern Regional Christian Witness Mission and Workshop for youth and workers with youth. The meeting was held at Pittsburgh, September 20-October 4. Thirty-two annual conferences were asked to participate, according to the Rev. Homer N. Clark of the conference board of education.

In Clio, South Carolina, members of the Clio Methodist Youth Fellowship single-handedly defeated the liquor interests in a vote on whether to allow liquor stores in the town. They checked the rolls and took to the polls those who had neglected to vote. A nice picture of this group appeared in a recent issue of the *South Carolina Methodist Advocate*.

Out in California, on the hot west side of the San Joaquin valley, Firebaugh church sent youth to a Methodist summer camp for the first time in years—a total of 20 MYF campers, though the church membership is only ninety.

Another small church that has a highly successful youth program is the Gleason, Tennessee, church in the Memphis Conference. "Though it's a small church in a small town," says the *Louisville Area News*, "it has an MYF that is head-and-shoulders above those of many big

churches, even in numbers." The membership of this group has increased from ten to sixty in five years.

The Little Rock Conference had its annual small church camp at Tanako, Arkansas, August 9-12. The purpose of the camp was "to lift up the glory and work of the small church," according to the *Arkansas Methodist*. Youth 12-18 attended this camp.

Youth can be leaders today, it was pointed out by the Rev. Harold W. Ewing, director of the Youth Department, General Board of Education. The department has a fine program for the Christian education of youth, and it is due to the activity of youth leaders in the local churches, the districts and annual conferences that this program is being carried on so successfully.—Board of Education Release.

WINNERS GO ON TOUR

Nashville, Tenn. — Ten winners of Methodist scholarships for ministerial students completed a two-week travel tour here September 14 as guests of the Methodist Board of Education.

Members of the group, selected as outstanding first-year students at their respective seminaries, visited headquarters of Methodist boards and agencies in New York, Chicago and Washington, D. C., before coming here for three days of conferences with Methodist officials and visits to the church's education building, the Board of Evangelism, Methodist Publishing House, Radio and Film Commission and Scarritt College.

In addition to the travel seminar, the students received a \$500 scholarship each in recognition of their "unusual promise of church leadership and especially in the pastoral ministry," said Dr. Stanley H. (Continued on page 15)

LIST OF PLAYS ON MISSIONS AND WORLD PEACE

In order to meet a long-felt need on the part of youth workers and youth themselves, the Youth Department of the General Board of Education has prepared for free distribution a selected list of plays on missions and world peace for reading and production.

The list is classified as books "to help you produce a play," books "for reading and study," and plays for production.

Write for Presenting Missions and World Peace Through Drama (2345-B), Youth Department, General Board of Education, P. O. Box 871, Nashville 2, Tennessee. All books and plays listed may be ordered from the Methodist Publishing House that serves you.

church building.—David Donaldson.

Tangi-Helena

The Tangi-Helena Sub-District met on September 19 at the Pine Ridge Methodist Church with 118 present.

The Pine Ridge MYF presented a program on prayer, explaining the meaning of the Lord's Prayer.

It was announced that Doris Joann Dunn had been elected district vice-president, and that Georgia Garner had been elected district reporter.

Georgia Faye Garner gave a report on the National Convocation of Methodist Youth held at Purdue University which she attended.

The council of the Sub-District will hold a meeting at the Greensburg Methodist Church on October 9. The next Sub-District meeting will be held at Center on October 19.—Reporter.

GRIFFIN MEMORIAL INSTALLS NEW OFFICERS

The Griffin Memorial Methodist Youth Fellowship of Paragould has installed the following new officers for the coming year:

Bill Waldon, president; Reba McCarrall, vice-president; Nancy Dunbar, secretary and treasurer; Anna Rose Holmes, reporter; Martha Dollins, recreation leader; Brenda Dixian, Chairman of Faith; Bill Holmes, Witness Chairman, and Patsy Right, Christian Outreach chairman.

Following the installation service a family fellowship supper was served.—Reporter.

RETREAT AT CANEY LAKE

Officers of the Senior Methodist Youth Fellowship of the Springhill Methodist Church held a retreat at the Methodist camp on September 17 and 18 to plan activities for the year.

Attending were Sandra Corbell, Nancy Barnes, Fern Jester, Carolyn Ogletree, Phyllis Jester, Linda Jones, Diane Wilmoth, David Stone, Herbert Park, Terry Morgan, Thomas Byrd and Mike Haynes.

Counselors for the retreat were Miss Tillie Cookston, Miss Virginia Basham and Burrell Crooks. Rev. Frank C. Tucker, Jr., is pastor of the church.—Reporter.

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OBITUARIES

ROE—"A good name is rather to be chosen than great riches and loving favor than silver and gold", (Proverbs 22:1) inadequately commends the testimony of a good life as revealed by Mrs. Minnie Roe of Des Arc. Born in Green County in 1884 she lived the allotted time and a year. At the age of nine years at the family altar she found the Lord precious to her soul. For more than half a century, since her marriage to Thomas G. Roe, she made her home in Des Arc. She was a loyal member of the Methodist Church and active in the Order of the Eastern Star. She "fought a good fight, kept the faith and finished the course" of the earthly journey of life in the quiet of her home, Friday, September 2, 1955.

Mrs. Roe was preceded in death by her husband and oldest child. On Conference Sunday, November 16, 1930, the pastor, Rev. John L. Tucker, conducted the funeral for the eldest son, Thomas G. Roe, Jr. On Conference Sunday the following year, December 7, 1931, the writer conducted the funeral for Thomas G. Roe, Sr. Left a widow with six children, in the days of depression, she commanded her children after her. Across the years, she taught her children faith in God, loyalty to the church and tithing. The history of the Des Arc Methodist Church cannot be written without the record recording the acts of the Roe family. Three of the daughters, Geraldine Cochran of Lonoke, Mrs. Alma Jameson of Des Arc and Electa Smith of Springdale are home-makers. The eldest daughter, Nancy Willie, has been a teacher for two decades in the public school of Des Arc. Louis Howard saw service as a G.I. and now resides with his wife and child in North Little Rock. Mrs. Roe found joy unspeakable in having a son enter the ministry as a preacher in the church of God. Rev. Joe B. Roe is pastor of the Methodist Church, Big Springs, Nebraska.

Her children, her ten grand-children and all who are influenced by her life rise up to call her blessed.

Funeral services were held at the Des Arc Methodist Church, Sunday afternoon, September 11th, conducted by the pastor, Rev. Roy Jordan, and assisted by two former pastors, Rev. Curtis Williams and the writer.—Robert S. Beasley.

CRENSHAW—Mrs. L. B. Crenshaw, formerly Mamie McGehee, 82, passed away in Little Rock, September 8th. She was an active member of the First Methodist Church there, but final services were held in Paris, where she spent most of her life. There her and Mr. Crenshaw's beautiful home was almost an annex to the church, where he served on the board and she in the woman's and children's work. Her Primary Department in the Church School was noted for its excellence; while the home with garden and tennis court looking up into Mt. Magazine and large playroom on the third floor was a gathering place for young people.

Mrs. Crenshaw was a member of the Daughters of the American Revolution and the Daughters of the Confederacy, and was interested in community betterment in many ways, specially in keeping out alcoholic drink. She signed the pledge when a girl at Millersburg College in Kentucky under the guidance of Mrs. Trueheart, and never varied in hospitality without harmful bever-

ages. She was president of the local Woman's Christian Temperance Union for 22 years and president of the State organization from 1930 to 1932. Her co-workers take great pride in a recent photograph of four generations of White Ribboners: herself; her daughter, Mrs. Rufus Cherry of Little Rock; her granddaughter, Mrs. Joe Pendleton of Fayetteville and great-grandson, Larry Joe Pendleton, all believing in the greatest good in life without intoxicating drink.

As little Mamie McGehee Mrs. Crenshaw came to Arkansas from Mississippi 70 years ago with her parents, whose many children settled in the northwestern part of the State, contributing to its stability and culture. Three survive Mrs. Crenshaw: two brothers, E. L. McGehee of Alma and D. M. McGehee of Mulberry, and a sister, Mrs. W. C. Petrie of Ft. Smith; also many nephews and nieces. The family link is strong between all of them, who join with a host of friends in gratitude for the graceful, good life of Mrs. Crenshaw and in declaring, "Her children's children will call her blessed."—Eleanor Neill

THE ART OF BEING A NURSE

(Continued from page 3)

Good Samaritan—unless the nurse is good, she has no right to nurse.

Strong Faith In God

And then she ought to take a strong and unbroken faith in God. The kindest ministry that she can ever render sometimes is the holding of some hand in faith, and to be able to put that hand in the hand of God, because they may not come back from the operating table, and they are desperately in need of what she has. In the hour of unquiet and unrest, to be able to slip your hand into the hand of a patient and say, "You can be sure of one thing above all else, God is a good Shepherd and He will be with you. He will be back of the hands of the nurses and doctors, and if it doesn't turn out as we hope and pray, you can count on it that it will be all right." No one is finer in the world than a nurse who believes in God.

You would let me add this word: I believe in Him, not only as a character of the past, not only as a man who put His hands upon the sick and brought to them healing in the long ago, but I believe that He is that Christ now, and that the truest words ever spoken by a poet were uttered by Whittier when he said, "Warm, sweet, tender, even yet—a present help is He." We can still reach out our feeble hands and touch His seamless robe and be whole again. Do you want to be a good nurse? Really a great nurse? Someone that God can use mightily in the art of healing? Then, before you open the patient's door, visualize Him standing there beside you in the hall, and let Him whisper words like these into your ear: "There was a time when I could walk, there was a time when I could take people by my hands; there was a time when I could look out through human eyes, but that time is past, now I can only repeat it as I say it through you. If you will give me your hand, your heart, your spirit and your body, I will clothe myself with you and walk into this sick room and they will say as you leave, 'Somebody else has been here', and they will rise up and call you blessed."

WHY NOT START AN OLDER YOUTH GROUP

Why not start an older youth group in your church? That is, if you do not already have one.

This question is being asked by the Youth Department of the General Board of Education. It is addressed to pastors, commissions on education, adults workers with youth, or interested older youth. Any one or all of these can furnish impetus for such a group.

Older youth are post-high school youth that still feel themselves to be more youth than adult. They have interests peculiar to their age. Some of them are working; some are out of school but not yet working; some are in college; some are newlyweds that have been active in the Methodist Youth Fellowship and feel more at home there; some are in the armed services.

Older youth need to share in study, worship and service in a Christian fellowship; they need to grow in friendship with adults who have a mature Christian faith, and to develop their own vital Christian faith and philosophy of life, and to be guided in making basic decisions and acting upon them.

In the average community there are about twenty-five older youth per thousand people, according to the Rev. Wallace Chappell of the Youth Department staff, who is responsible for the department's older youth work. "You can be sure older youth want to be a part of a group that make a difference," Mr. Chappell said.

If you want to start an older youth group in your church, information on "how to do it" is available from the Youth Department, Box 871, Nashville, Tennessee.

U. N. Congress Told of Church Factor In Combatting Delinquency

Geneva (RN)—An American jurist told the United Nations Congress on the Prevention of Crime and the Treatment of Offenders that 85 per cent of all delinquents come from homes where the parents have no church affiliation.

Juvenile Court Judge John S. Conas of South Bend, Ind., urged that the congress include the church when framing recommendations for combatting juvenile delinquency.

"In the church, members of a family generate love, character and self-discipline, clearer vision of duty and fresh faith," he said.

Judge Conas, a Roman Catholic, also called upon the congress to put itself on record as "granting all persons freedom of religion, which is so essential to the curbing of juvenile delinquency, and thereby lessen fear and anger in the world and, of course, juvenile delinquency."

"The United Nations was created to abolish wars and bring about everlasting peace," he said. "This could become a reality if liberty and freedom of worship is granted to the people of the world by this great body."

METHODIST INFORMATION COMMISSION HOLDS SESSION

(Continued from page 6)

The commission heard reports of expanding public relations work on the area and annual conference level and set as goals for the new quadrennium the holding of more coaching conferences for pastors and laymen, improved how-to-do-it literature, and the creation of audio-

WINNERS GO ON TOUR

(Continued from page 14)

Martin, director of the education board's Department of Scholarships and Loans.

Awards were presented to the following students:

Dwight Moody Smith, Jr., of Spartanburg, S. C., and Duke University, Durham, N. C.; Walter Willis, Jr., of Sylacauga, Ala., and Gammon Theological Seminary, Atlanta, Ga.; Buford Allen Dickinson of Hattiesburg, Miss., and Emory University, Atlanta; Robert John Klein of Sharon, Pa., and Westminster (Md.) Theological Seminary; John Eldridge Bevan of Monterey Park, Calif., and the University of Southern California; Alton R. Pope of Shaker Heights, Ohio, and Boston University; David Wendell Butler of Dows, Ia., and Garret Biblical Institute, Evanston, Ill.; James A. Farrell of Albany, N. Y., and the Hiff School of Theology, Denver, Colo.; Charles Elbert Munden, III of New Orleans and Southern Methodist University, Dallas, Tex.; Donald Buckley of Boonville, N. Y., and Drew Theological Seminary, Madison, N. J.

visual teaching materials to help churches do a better job in their public relations programs.

Dr. Miron A. Morrill, professor of journalism and director of publicity at Southwestern college, Winfield, Kansas, served as secretary. The commission voted to meet again in Minneapolis following the 1956 General Conference.

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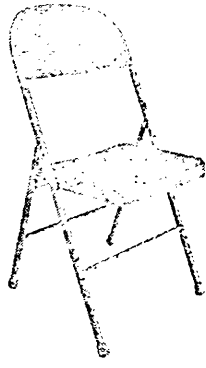
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The Sunday School Lesson

REV. H. O. BOLIN

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

FOR OCTOBER 16, 1955

JOHN BAPTIZES JESUS

Read the lesson from your Bible: Luke 3: 1-22
Memory Selection:

"Thou art my beloved Son; with thee I am well pleased."—Luke 3: 22

It will be well to keep in mind our general theme: "OPPORTUNITIES FOR CHRISTIANS". This is the second lesson of UNIT II. The first dealt with the boyhood of Jesus. We called attention to the fact that but very little had been recorded about his boyhood, but what little there is throws a great light on the opportunities that Christian parents have in bringing their children up in a normal religious way. We noted that both Joseph and Mary were very religious; they had deep convictions and were loyal to them. In his providence, God the Father saw to it that his only begotten Son had the privilege of growing up in such a home as this. From the beginning of his life as a human being Christ was not all-wise and all-powerful. His humanity was real. He developed as other normal children do. The memory selection of that lesson says of him: "And Jesus increased in wisdom and stature, and in favor with God and man." One thing is certain and that is that Joseph and Mary had something to do with his development. That was their opportunity as parents. Christian parents have the same opportunity today.

This now brings us to our lesson for today—"John Baptizes Jesus." To prevent rambling in our discussion, let us note the aim of the lesson as set forth by the *Adult Student*: "To help adults, through a study of the baptism of Jesus, to gain a new understanding of Christian baptism and its place in the life of the Church." When baptism is properly understood it is certainly a Christian opportunity and thus belongs in this series of studies.

The Scripture Background

In fully getting this background, it is necessary that one study carefully the "Daily Bible Readings" from October 10 through October 16. It will be noted that these Scriptures have to do with the foretelling of John's birth; the foretelling of his mission; the account of his birth; his father's prophecy concerning his work; John's message and ministry; the results of his preaching, and the fact that he is highly praised by Christ, who by that time had begun his active ministry. This study is necessary to get some idea of the importance of the baptism administered by John. His preaching and the baptism he administered are tied together and the one cannot be understood without a consideration of the other.

John was the forerunner of Christ; he was getting things ready for him. Christ was the expected Messiah. The Messiah was to establish a kingdom, which would have to do largely with the matter of relationships—man's relationship to his fellowmen and also to God. John realized that the Jews were not ready for mem-

bership in this kingdom—they were not right with God and right with their fellowmen. For many years, the Jews had realized that the Gentiles were not right. When one would become a proselyte to their religion, they always baptized him. They felt that this transformed him, religiously speaking, from heathenism into Judaism.

The fact that John was baptizing was not something new under the sun. The new feature of it was the fact that he declared that the Jews as well as the Gentiles needed it. In his estimation the Jews were no more fit subjects for this coming kingdom of God than were the Gentiles. Prior to this time the Jews had insisted that the fact that they were offsprings of Abraham made them fit subjects for the kingdom. John warned them against depending on salvation by physical birth. He insisted that the fact that they were children of Abraham gave them no advantage. He shouted out, "God is able of these stones to raise up children unto Abraham." If these Jews expected membership in the kingdom of God they would have to meet the test of right-relationships, as would all others. He harshly condemned them; mostly for their economic injustices. To become fit subjects for the kingdom of God they would have to repent of their sins. His baptism was a sign and symbol of that repentance.

The fact that water baptism is an outward and visible sign or symbol of something which is done to the individual inwardly, is true whether he takes it as a symbol of death, burial, and resurrection as some do, or as ceremonial cleansing as others do. Certainly, if a person dies to his former way of life and is buried, which simply emphasizes that fact that he has really died, and is raised again to a new life in Christ he has become a Christian. So much for immersion as a mode of baptism. On the other hand if one is baptized by some mode which symbolizes cleansing, such for example as pouring or sprinkling, and he is really and truly cleansed inwardly by the grace of God, he is also a Christian. Let it be remembered that there is no such thing as water salvation; whether it be much or little. Water is only a symbol of that which is done in the heart in the process of salvation. A Quaker, who refuses water baptism altogether, might have a good case of Christianity while on the other hand one might be dipped in the water until he was drowned and not have a bit of Christianity in the world. Water only pictures the salvation that takes place in the penitent heart, but it is no more real salvation than the picture of a man is the real man. If water baptism could have completed the process of salvation, then

John would never have informed those who accepted it at his hands that they would be baptized with the Holy Spirit and fire, by the coming Messiah.

Why Was Christ Baptized

Down through the years people have done a lot of arguing as to why Christ was baptized. We are told very plainly that John was baptizing unto repentance, and yet Christ accepted baptism at his hands. The Church has, from the first, contended that Christ was sinless and therefore needed no repentance. John was baptizing unto repentance, why did Christ accept his baptism? John himself must have felt that Christ needed no repentance, for at first he refused to go through with the ceremony. He went on to say, "I need to be baptized by you, and do you come to me?" Jesus went on to explain to him that it was fitting for them to fulfill all righteousness.

There seems to have been some two or three reasons why Christ was baptized of John. In the first place he was for the thing that John was doing. He also had a dream about this kingdom, though in his early childhood he did not seem to know that he was to be the Messiah. This seems to have dawned upon him gradually. As stated in the lesson of last Sunday; his humanity was real and like all other normal religious children "He increased in wisdom and in stature and in favor with God and man." Since Jesus was interested in the kingdom and since others were being baptized as a sign that they believed in it and wanted to take part in it, he also chose to take this same course, though in his case he did not repent for he had no sense of guilt whatever.

In the second place, as Jesus told John, he thought it was fitting they should fulfill all righteousness. When the Bible speaks of righteousness it always refers to rightness of relationships. The individual's relationships look out in two directions, toward God and toward fellowmen. Jesus felt that the Father was calling him to begin his active ministry and to keep this relationship right he must needs dedicate his life to this task and consecrate his time and talents to the fulfilling of His mission.

Then, too, Christ did not only want to identify himself with this kingdom movement but also with his people in general. He did not ask them to do a thing that he himself was not willing to do. He was to be our example as well as our Saviour. Others were being baptized for preparation for membership in the kingdom, so Christ also did that.

This identification of Christ with the human race was not just a formal gesture, it was real. So real, that he was constantly calling himself Son of man. He became one with mankind as he already was one with God. He became a part of the human race that he could bear our sins and carry our sorrows. Paul goes so far as to tell us that he who knew no sin became sin for us. Peter declared that he bore our sins on the tree. The human race was badly in need of the repentance for which John's baptism stood, therefore, as a part of that race and as a representative of it, Christ was willing to repent, not for himself but for the race. This led him to seek the baptism and even insist that it be administered to him when at first John refused to do so.

If will be noted that both Christ

and John waited until they were thirty years old before beginning their active ministry. This was the age at which individuals who were becoming priests took up their office. They were initiated into it by being anointed with oil. All priests were supposed to be chosen from the tribe of Levi. Christ was of the tribe of Judah, yet we are told in several Bible passages that he was to be a priest. In the Book of Hebrews 5: 6, 10; 6: 20; 7: 17 and also in Psalms 110: 4 we are told that he was to be a priest after the order of Melchisedec. This man, like Christ was not of the tribe of Levi and yet he was a priest. He was a contemporary of Abraham and therefore lived many years before there was the priestly tribe of Levi. Since he was not a Levite he was not anointed as other priests. His baptism therefore served as his anointing. It marked a crisis in his life. It did not indicate that his life was changed from sinfulness to righteousness. But it did mark the beginning of a new pattern of his life.

Christian Baptism

Christian baptism is far richer than was the baptism of John. His baptism was unto repentance, while Christian baptism, when performed on those who have reached the age of accountability, is administered in token of the fact that the candidate has already repented and exercised saving faith in Christ. One of these baptisms was unto while the other is because of. In the case of infants the baptism dedicates the child to the Lord and is administered in token of the fact that the Church enters into a covenant with the parents to assist in bringing the child up in the nurture and admonition of the Lord.

Sometimes people who do not believe in infant baptism will raise the question, "Why do you baptize infants; they are already saved?" The answer to that question is, we do not baptize anybody to save him. We hope that all who we baptize are already saved. We are sure that the infants are.

Ninety-nine per cent of the Protestants feel that water baptism is very important but not essential to salvation. Our Catholic friends and a few Protestants do believe it is essential. These two groups, though they do practice different modes of baptism, are very close together at this point.

The Bible tells us that there will be a host in heaven that no man can number, and that they will come from all nations, and kindreds, and people. Surely, in that great number there will be people who have been baptized by different modes, and without doubt many fine spiritual Quakers who received no water baptism at all.

Baptism is an outward and visible sign of an inward and spiritual grace. It is the grace of God that saves and not the outward visible sign. Paul tells us that we are saved by grace through faith. It is possible to have the saving grace of God without the outward sign of water baptism, as is the case with many very spiritual Quakers, but on the other hand it is impossible to be saved by the outward sign of baptism if the saving grace of God is not present.

ARKANSAS METHODIST