

Arkansas Methodist

— "SERVING TWO HUNDRED THOUSAND METHODISTS IN ARKANSAS" —
Official Publication of Arkansas Methodism

VOL. LXXIV

LITTLE ROCK, ARKANSAS, OCTOBER 13, 1955

NO. 40

SPECIAL GIVE AUT

The Arkansas Methodist Conference in forming a corporation to build and operate a Methodist Headquarters Building in Little Rock. Meeting at the call of Bishop Paul E. Martin, the North Arkansas Conference was convened at the Gardner Memorial Methodist Church, North Little Rock, in a morning session and the Little Rock Conference met at the First Methodist Church, Little Rock on Thursday afternoon.

The Conferences also authorized the Arkansas Methodist Commission, an incorporated group to name three of its members to serve with three Little Rock Conference representatives in the formation of the new corporation. The Commission was further granted permission to invest \$15,000 in the project.

A group of Methodist leaders in a meeting at Conway during the Pastor's School had requested Bishop Martin to call the special sessions and a special committee had been named to present the matter to the two Conferences. Judge J. G. Moore, Morrilton, representing the Arkansas Methodist; Dr. Roy E. Fawcett, Little Rock, representing the Little Rock Conference Headquarters trustees; Dr. W. Henry Goodloe, Fort Smith, representing the North Arkansas Conference district superintendents, and Dr. Arthur Terry, Pine Bluff, representing the Little Rock Conference trustees, composed the special committee. Judge Moore presented the committee's recommendations to the North Arkansas Conference and Dr. Fawcett led in the presentation to the Little Rock Conference.

The Little Rock Conference at its regular session last June initiated action concerning the Headquarters Building and elected three trustees to represent it in carrying out the project. The Little Rock Conference trustees are Dr. Fawcett, H. F. Buhler, and John Bale, all of Little Rock. When the Arkansas Methodist Commission had under consideration the Little Rock Conference proposal it was learned on legal advice that authorization by the two Arkansas Conferences would be necessary before the Arkansas Methodist could participate in the project.

A tentative site for the Headquarters Building has been secured under option by the Little Rock Conference trustees after consultation with members of the Arkansas Methodist Commission members residing in the Little Rock area. The location is the northeast corner of

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Conference In Missions Workshop

More than 100 Methodist leaders met at the First Methodist Church, Little Rock, last week on Thursday and Friday attending a Joint Meeting of the Little Rock and North Arkansas Conference Boards of Missions. The meeting served as a mid-year session of the two boards and for the most part was of a workshop nature.

The sessions were under the general direction of the chairmen of the two groups, Dr. Aubrey G. Walton, Little Rock, who heads the Little Rock Conference Board of Missions and Rev. Vernon Chalfant, Harrison, who is chairman of the North Arkansas Conference Board.

Those in attendance included members of the two Conference Boards, the 14 district superintendents of the two conferences, and representatives of the two Conference Woman's Society organizations.

Two staff members of the General Board of Missions were on hand to give guidance to the Boards' workshop activities. Dr. H. L. Johns, until recently a pastor in the Louisiana Conference, led the workshop period which was concerned with promotion of the proposed Methodist college in Alaska. Dr. Johns heads up the general promotion of this interest throughout the church. Dr. Earnest Tuck, who has general responsibility for Advance Specials through the Methodist Board of Missions, led workshop discussions on Advance Special giving, World Service promotion, and the Week of Dedication observance.

Dr. Robert E. L. Bearden, Fayetteville, North Arkansas Conference missionary secretary, and Rev. C. Ray Hozendorf, Little Rock Conference missionary secretary, led the workshop in general discussions on the annual local church-wide schools of missions, the district missionary institutes and the work of the local church commission on missions.

North Arkansas Laymen

Hold Retreat On Petit Jean

By Methodist Information

One hundred and eighteen delegates representing the eight districts of the North Arkansas Conference of the Methodist Church registered for the Laymen's Retreat held at Mt. Petit Jean, Oct. 8 and 9.

The Conference-wide meeting was the first of its kind to be held in North Arkansas, and Charles Stuck, Conference Lay Leader, said the session was so successful that the Board of Lay Activities, which met Saturday night, voted unanimously to hold another next year.

"We hope it will become an annual event," Mr. Stuck said.

Bishop Paul E. Martin delivered the closing address of the meeting Sunday morning at the 11 o'clock worship service.

"The work of the Methodist Layman is of the greatest importance to the Church," he told the group. He went on to express his appreciation for the efforts laymen are making throughout the Conference.

The Bishop's message was broadcast over Morrilton Radio Station KVOM, and the congregation at the First Methodist Church in Morrilton listened to the sermon as a part of its service at the church.

Judge J. G. Moore, Morrilton, delivered the opening devotional message of the two-day meeting, Saturday afternoon. The Rev. J. Albert Gatlin, Paragould District Superintendent and a member of the South Central Jurisdiction Board of Lay Activities, also spoke.

Joe Pierce, Searcy, Associate Lay Leader in North Arkansas, spoke on "The Lay Speaking Program." The group then heard Robert P. Lay, Gilliam, La., who is Lay Leader of the Louisiana Conference.

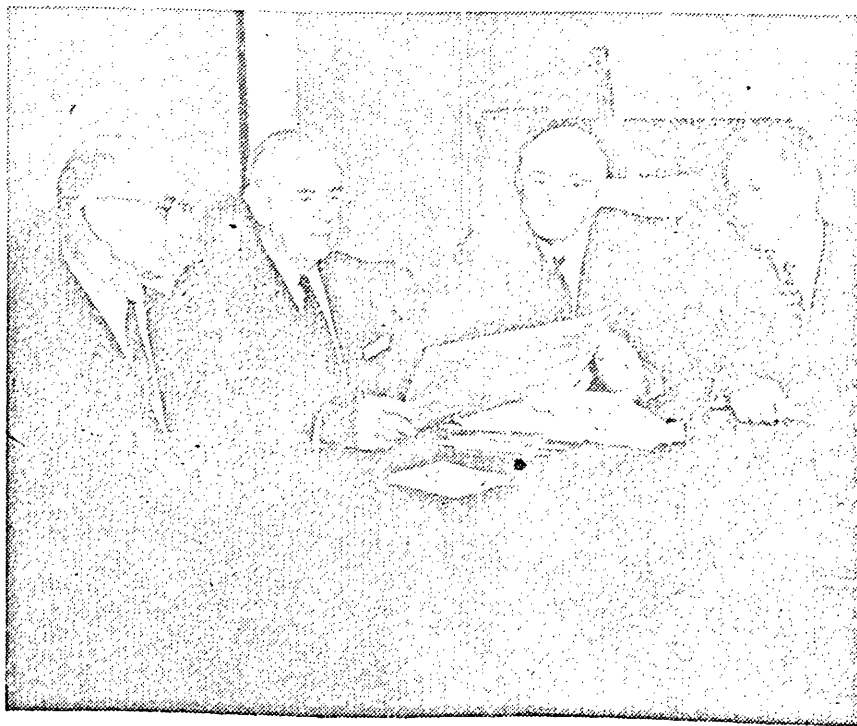
Morning watch was conducted Sunday by Dr. Matt Ellis, Conway, President of Hendrix College.

Dr. W. Henry Goodloe, Fort Smith District Superintendent, spoke on "The Charge Lay Leader," and E. Clay Bumpers, Wabash, led a discussion on "Methodist Men's Clubs."

Bumpers said there are now 64 Men's Clubs in North Arkansas and he hoped the number will soon be doubled.

Mr. Stuck, who is from Jonesboro, presided at the session, and the district superintendents of the eight districts in the Conference, attended.

Among the leaders at the state Missions Workshop held in Little Rock last week, l to r, Rev. Vernon Chalfant, Harrison, Bishop Paul E. Martin, Little Rock, Dr. Earnest Tuck, staff member of the General Board of Missions, New York; and Dr. Aubrey G. Walton, Little Rock. Rev. Mr. Chalfant and Dr. Walton are chairmen of the North Arkansas and Little Rock Conference Boards of Missions, respectively.



AUSTRALIAN CHURCHMEN ASK ABOLITION OF MOTHER'S DAY

Melbourne (RNS) — Abolition of Mother's Day in Australia and its replacement by a National Family Week was called for in a resolution adopted by 41 leading Protestant clergymen attending the biennial conference here of the Australian Council of Christian Education.

One of the signers, Dr. Clifford J. Wright, director of the Methodist young people's department in Victoria state, said the action was taken because Mother's Day is becoming "over commercial and over sentimental."

Sometimes the Point of View Makes All the Difference

AS I walked along the street one dreary winter afternoon, I happened to look up just in time to see two cars collide at an intersection. There was the impact of metal against metal, the sound of breaking glass, shrieks and screams, then all was quiet for a moment.

I rushed to the cars expecting to find mangled masses of flesh in both cars, but to my surprise and delight, no one was injured seriously. As we were busy helping the people from the wreckage, the police arrived.

"Did anyone see the accident?" the policeman asked.

"I did," I was quick to answer, because I felt that I was better qualified to answer than anyone.

"I would like for you to answer a few ques-

Labor could see the part of Capital, it might have no desire to strike. As difficult as it might be, we need to try desperately to see things from the other person's point of view, for it looks different from there; and all of our disputes and misunderstandings leave their marks.

We're reminded of the young man that found a great number of nails driven inside the barn door. He called his father to the barn, showed him the nails, and asked him why they were there.

The father said, "Son, the nails are there because several months ago I decided that each time you did something that broke my heart I would drive a nail there. I did this hoping that some day you would see them, realize how much you have broken my heart, and change your entire life."

It Looks Different From Here

A Sermon By

Rev. Lloyd E. Williams, Maplewood

Scripture: Luke 24:30-31. "... It came to pass, as he sat at meat with them, he took bread, and blessed it, and break, and gave to them, and their eyes were opened, and they knew him; ..."

tions for me, if you don't mind," he said.

"I'll be glad to," I answered.

As he asked the questions we walked over to the curb on the opposite side of the street from where I had been when the accident occurred. I was quite free to give my version of the matter for I was quite certain that the view that I had was the only view.

A man walked up to listen to my account of the accident, and I was startled to hear him say, "Sir, I was standing right here when the crash occurred, I saw every bit of it, and from my side of the street, it didn't look that way at all."

"What do you mean?" I asked.

"I simply mean," he said, "It looked different from here."

Then I came to realize that I had been too much like the drunk that came staggering up to a fellow and asked where he could find the other side of the street.

"It's over there," the fellow said, pointing to the other side of the street.

"That's funny," the drunk replied, "When I was over there, they told me it was over here."

I was so much like that until the whole matter seemed stupid. I had been able to find only one side to the street.

The other fellow and I were both a little bit like the six blind men that went to see the elephant. Having no sight, they had to depend upon the sense of touch, and since each man touched a different part of the elephant, they argued loud and long over what the elephant was like. Each of us had been partly right, but neither of us had been wholly right.

Business Has Two Sides

Though we are seldom able to see it, there are two sides in the business world. The way the matter looks to us depends entirely upon where we stand to look at it.

We are told that at the close of one of the services of the great Evangelist, the late Sam Jones, a woman came to him and was very much upset. "I'll never hear you again as long as I live," she said. "I have been insulted, and, well, you just stroked the fur the wrong way."

"No," said Jones, very calmly, "I didn't stroke the fur the wrong way. I stroked the fur the right way, but the cat was facing the wrong way."

Some time we feel that it would be a wonderful thing if the business world could look at things from the opposite direction. If Capital could see the part of Labor, it might feel much more kindly toward the employees that go out on strike. Then to turn the picture around, if

"Are you serious?" asked the son. "Have there really been that many times?"

"Yes, son, there have been that many times," said the father.

At this the son burst into tears and went to the house crying. The father was so deeply moved at the penitence of the boy until he took his hammer and pulled out each nail. Then he brought the boy to the barn again and showed him that all the nails were gone, saying, "Don't cry any more, son, for the nails have all been pulled out."

"Yes, I know, Father," he said, "But the scars are still there."

This is true in every walk of life. A wrong can never be completely righted. An understanding may be reached, but the scars remain.

Politics Has Two Sides

If we should move to the field of politics and very carefully examine it, we would find that there is more than one side even to politics.

Every aspirant for public office creates a platform and lays it plank by plank before the voters. Each candidate is sold on his own platform. He sees it as a masterpiece that should entice the people to cast their votes in his behalf. To his opponent it does not look that way at all. He stands in a different position, and it looks different from there. He, too, has a platform that has been carefully built. Just like the

other, his too is a masterpiece. How could either man see the masterpiece of the other's platform when he is blinded by the merits of his own? Each man has something good in his platform, but to each candidate the good in his own platform is more important than the good in the platform of his opponent. The value is changed by the place in which each man stands.

Many times, while seeking office, a candidate makes certain promises to the people. We can recall such promises, and then some months after the election we discover that he has not done the thing he promised. We at once brand the man as a liar and swear that we would never vote for the man again, no matter what office he might run for. The truth is, we do not know why the thing has not been done.

If we could go to the side of the man that made the promise and see the matter from his side, we might see that the thing promised was not only possible, but was actually practical at the time the promise was made. Since then things have changed, and now it is not humanly impossible to do it. None of us expect anyone to do the impossible. When we look at it from his side, it looks different, doesn't it?

War And Its Two Sides

As unbelievable as it may seem, there are two sides in war, and where you stand determines how it looks to you. Every time our nation has ever gone to war, we have been entirely in the right and our enemy has been entirely in the wrong.

We have been able to see that war lords and war mongers have led their people into these wars, and we have had to go to war to defend our own homes from aggression. It has not been hard for us to see that the enemy has been cruel and vicious toward us. We find it much more difficult to understand that there are good men, even Christian men, fighting on the side of our enemies, they see the matter as presented to them by the leaders of their country, and that makes it look quite different.

When news came that my wife's brother had been killed in action in World War II, it was a shock to all of us, for we didn't know that he was out of the states. My wife fell across the bed and began crying. I could see hate for the entire Japanese people mounting higher and higher. Before I realized what I was doing I was deciding to volunteer, and the only thing that was prompting it was revenge for Harold's death. I had tried to volunteer for the Chaplaincy previously but did not quite qualify at that time, but now I wanted to volunteer to kill. I wanted to kill because I hated.

When I realized what I was doing, I knew it wasn't good. I went to my wife, put my arms around her, and together we tried to reason the matter out. When we tried to put ourselves in the place of the enemy soldier, we could see that he was only a man doing his job. He was there because he had been sold a bill of goods. He had been made to believe that what he was doing was right. He was so completely sold until he was willing to fight for it. Yes, and even willing to die for it. When we can see it from his side, it looks different, doesn't it?

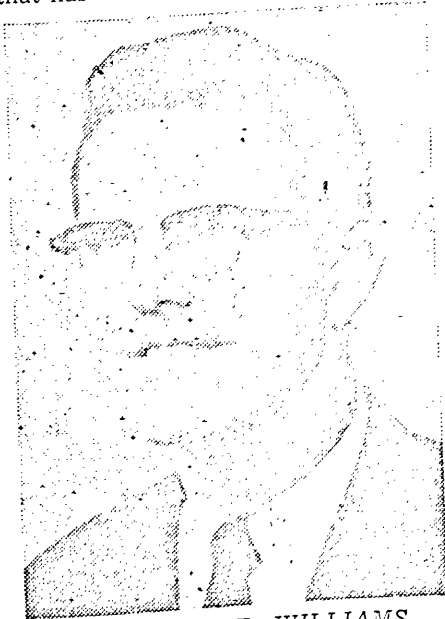
Of course, this does not change our obligation to our country, nor does it change the fact that we have to fight and die to defend our country from the greed of war mad men, but it does help us to understand, in a small way, the behavior of the enemy.

Two Views of Christianity

Did you ever stop to think that there are two sides to Christianity? It is difficult for us to see anything but the side of truth and certainty, because that is the side we are on. We have tried it and proved it. Most of us have been close enough related to Christianity and the church all of our lives that we have never had occasion to even form a doubt. Maybe we did not accept him for many years as our Personal Savior and Lord, but it was only because we wanted to sow a few wild oats, and not because we doubted Christ.

When we move to the other side of the picture, though, we can see how difficult it must be for a person that has known nothing of Christianity to accept it as truth. Try to paint a mental picture of Christ for a pagan and see how far you get. Tell him that Christ was God incarnated in the flesh and see him shake his head in disapproval and say, "But God is eternal, and this man's enemies made him die."

(Continued on page 15)



REV. LOYD E. WILLIAMS
Maplewood, Louisiana



Methodists Are Soon To Build A College In Alaska. Methodists In This Area Will Be Hearing Much About This Educational Development In The Next Few Months. Here Is A First Hand Account Of Developments To Date. Here Is A Convincing Answer To The Question Why Methodists Should Build—

A College For Alaska

By J. Daniel Barron

Being Christian is tricky business. Mrs. Parsonette, for instance, said she prayed for Mrs. Adversary. She said she knelt by her bed and did it—made it absolutely authentic. She said she had nothing against her—no knife or baseball bat, I took it to mean.

Mrs. Parsonette, in short, pictured herself as a perfect Christian in her attitude toward and relation to Mrs. Adversary.

But I saw that when these ladies came to present themselves before the Lord, Satan came also among them. Mrs. Parsonette asked Mrs. Adversary a question, in a voice that showed it was meant for public consumption, that carried barbs and accusations. It was a stoking of the live embers of a smoldering feud.

And Mrs. Adversary answered the question in keeping with its spirit and intent.

Again I saw that being Christian is tricky business.

We may rise from our knees, from prayer for our adversaries, and be led of Satan.

I saw again that prayer for our adversaries, even though utterly sincere, is but half the need. If we do not number self with the adversaries for whom we sincerely pray, our prayers may be more harmful than helpful. Prayers that do not include self may be no more than the voice of pride.

What a jest it would be were God to cleanse Mrs. Adversary and leave Mrs. Parsonette in her filth. Tainted Mrs. Parsonette, by God's grace, makes Mrs. Adversary untainted. That's hocus-pocus Christianity with a vengeance.

In every prayer, then, for our adversaries must be added the deep insights of the Bible: "Create in me a clean heart, O God; and renew a right spirit within me." "Forgive us our trespasses, as we forgive those who trespass against us." "God be merciful to me a sinner."

The tragedy of it all lies in the simple fact we do not really feel the need for such a prayer for self. That simple fact makes being Christian tricky business.

Methodist TV Program Wins Award

Trenton, N. J. (RNS)—A Methodist television program, "The Pastor," was awarded the blue ribbon at the New Jersey State Fair here as the "outstanding program of its type."

Gov. Robert B. Meyner presented the award to the Rev. Royer H. Woodburn of the Methodist Radio and Film Commission. Present at the ceremony was Dr. S. Franklin Mack, executive director of the National Council of Churches' Broadcasting and Film Commission. The latter distributes the dramatic filmed series to nearly 100 TV stations in this country and to the Armed Forces television network.

The weekly 15-minute program dramatizes every-day problems of Americans and indicates solutions offered by the Church. Each program concludes with a brief quotation from the Bible or the singing of an appropriate hymn.

OCTOBER 13, 1955

THE Division of National Missions is founding a college. It is an accredited, four-year, church related, liberal arts college in Alaska at Anchorage.

The exciting Christian education adventure calls for a student body of 300 to 500 for a few years, though master plans provide for 1,000.

The 242.5 acre site for the campus was acquired from the Federal Government for a fee of \$11,640. It lies five miles southeast of downtown Anchorage on a 100 square mile plain between the Chugach mountains and the two arms (Knik and Turnagain) of Cook Inlet from the North Pacific.

The college has been approved since 1948 as an Advance Special which has produced \$200-thousand from 30 annual conferences. These funds have been invested and the proceeds used to aid Alaskan students attend college in the states.

Minimum Needs Outlined

The plan is to start the Alaska Methodist College, now its official name, with one class of 200, and add a class a year till four are enrolled.

The minimum needs for facilities to begin operations of the college call for \$5½-million, \$1-million of which is to be endowment. Anchorage has far over-subscribed its goal of \$500-thousand.

The breakdown, remembering that construction costs in Alaska are twice as high as in the states, is this: Campus road, utilities, landscaping, \$500-thousand; four dormitories, \$1-million and \$200-thousand; chapel, \$200-thousand; library and equipment, \$450-thousand; student union, \$350-thousand; classrooms, \$600-thousand; gymnasium, \$500-thousand; heating plant, \$500-thousand; faculty housing, \$200-thousand; and the endowment, \$1-million.

Plans For Raising Needed Funds

The Methodist Church in the states will attempt to provide \$5-million, in five years, through General Advance Specials (National).

Each bishop, area council, annual conference board of missions and committee on Advance Specials is urged to endorse the college program for Alaska and plan for its presentation to each local church. (These endorsements have been made in each instance in the Arkansas-Louisiana Area.)

Each district superintendent is urged to present the cause to each local church and seek from it and individuals in it Advance Specials for the Alaska Methodist College for a period of five years.

Furthermore, the bishops and their area councils and the annual conference boards of missions and committees on Advance Specials are asked to adopt goals in keeping with the over-all plans for the founding and beginning of the college.

Individuals may become honorary alumni by donating \$500—\$100 a year for five years. Such donations will be counted on the donor's local church goal.

Shares of various denominations will be awarded to churches. Founders Share, for example, is \$1,000 a year for five years, or \$5,000. Shares are low as \$25 a year.

Methodist Vision Commended

"Such an institution of learning," said Sherman Adams, assistant to President Eisenhower, "will provide the youth of Alaska with that type of training and preparation which will qualify them for active participation in shaping the destiny of that Great Country which, in time, will assume its full responsibility as a member of the family of these United States. I commend the members of the Methodist Church for undertaking this crusade."

What Visitors Found

Late in March, The Methodist Church sent 32 district superintendents and six other church officials to take a first-hand look at Alaska, its people, its cities, its needs, its progress, its resources, and the Alaska Methodist College program.

For eight days these 38 Methodist church leaders were in contact with Alaskan community life. They visited its cities, churches, service clubs, military camps, schools, money raising campaign meetings, business institutions, public establishments, and homes.

These churchmen saw towns precisely like other American towns. They met people exactly like other American people. In short, they found people from the states simply had spilled over into the huge peninsula

and there duplicated in form and content the life they had left.

Most members of the mission went to Alaska to see the land of fiction and fancy—a land of perpetual ice and snow, Eskimos and ice-block igloos. Instead they saw the real Alaska—an inviting and habitable land, a land with ideal summers; with winters in the interior and toward the Arctic no more bleak and forbidding than those of the Northern and Northwestern states.

The amazed visitors found cities in the Great Country, which is two and a half times larger than Texas, growing twice as fast as growing cities in the states.

Anchorage Itself

Take Anchorage, the site of the college, for example. It boasts that it is "the fastest growing city under the American flag". Its population stands at 58,000, exclusive of the "more than 50,000" military personnel. Its population increases by as much as 25 per cent annually. Its three banks have \$65-million on deposit. Its public schools have 6,000. It has three airports, one costing \$13-million. It has one \$5-million high school building, a \$7-million hospital, a \$450-thousand civic auditorium, and a \$350-thousand public library. It has two television stations, three radio stations, and two daily newspapers. It is spending \$8-million on its port. Last year its three airports had 255-thousand operations, a record few cities in the world can equal. Last year 30-thousand automobiles were registered there. There are two Methodist churches and 44 churches of other denominations.

Untapped Alaskan Resources

The ministers were overwhelmed to learn of the vast natural resources of Alaska, most of which are undeveloped.

At Ketchikan recently a gigantic \$50-million pulp mill began operating, drawing timber from the 16-million-acre Tongass National Forest. Governor Heintzleman says that forest will maintain five similar mills as well as sawmills and working plants. Alaska has enough timber to pay for itself (\$7½-million to Russia in 1867) 400 times. In fact, its barely touched resources already have paid for it 425 times!

The minerals known to exist—gold, iron pyrite, maganese, magnetite, chrome, copper, tin, nickel, mercury, radio-actives, graphite, lead, zinc—will pay for Alaska 600 times.

The last 50 years Alaska has paid for itself each seven months in gold. The last 20 years it has paid for itself each thirty days in salmon.

Alaska has abundance of coal and some natural gas. Eight major oil companies have 3-million acres of leases and drilling is in its infancy.

There are 10-thousand acres in farm production and 50-thousand available.

Water power from Alaska's hundreds of rivers is unlimited.

The tourist trade is rapidly becoming a major business. In 1952 more than 70-thousand people visited Alaska, half of them spending \$4-million in Anchorage.

Roads over Alaska and from the states are passable most of the time and are being improved steadily.

Conclusions of United States Leaders

The thirty-eight representatives from the states, after eight days of looking at the Great Northland and its golden future, came to these conclusions, among others:

It is pure statesmanship for The Methodist Church to found a liberal arts college in Alaska at the very time the potentially rich and populous state is emerging from a frontier period to an era of more mature and stable development.

The rapidly growing state-to-be desperately needs the Christian leadership which the Christian college alone can supply.

One of the major needs of Alaska is statehood.

The future greatness of Alaska is assured and will be greatly accelerated by becoming a state, free to develop its resources like other states.

Methodism, by virtue of founding the college, is on the lips, in the hearts and minds of the people of Alaska to an astonishing degree.

It is no easy task to provide \$5-million from state-side for a college in Alaska. In fact, it is a raw adventure of faith and courage.

Christianity, Communism and Confession

PRESS reports are making much of the reported confession by Russian Foreign Minister V. M. Molotov who, according to report, made an ideological error in a speech last February 8. To the Western mind the extent of the error does not seem to take on significant proportions, but public confession to error in Russian life is practically tantamount to political suicide, regardless of the graveness of the transgression. In most instances confession is followed by expulsion or liquidation.

This points up one of the major differences between two conflicting interpretations of life, Christianity and Communism. Confession is not evidence of weakness, hopelessness, or the end of usefulness according to the Christian point of view. Confession suggests sincerity of purpose, a willingness to strive for that which is better, a desire to profit by past experience, the readiness to acknowledge specific acts as harmful to others and self. The old saying "It takes a big man to admit his own mistakes" is entirely in keeping with good Christian tradition.

For the Christian confession indicates that he is on the way up, spiritually, but for the communist confession suggests that he is on the way down or out. Without confession the imperfect Christian cannot approach the state of perfection, the goal of every true believer. When a communist confesses to error, he is using a device to belittle himself in the public's mind, usually a preparatory step to anything but perfection in the eyes of the state.

Confession by the Christian is a voluntary matter, a step taken on his own initiative because he feels the need of such acknowledgment. For the communist confession is an involuntary matter, initiated, dictated and formulated by state leaders but expressed through the person to be stripped of political power and standing.

History and human experience will continue to show that Christianity alone meets the real needs of the soul and society.

They Are Now Doers, Not Hearers

MANY explanations have been offered for the upsurge of interest in religion and the church during recent years and no doubt certain of these explanation help to understand why church membership is at an all time high, more people are attending public services of worship, and more individuals are participating in church programs. However, any set of explanations that fails to include the greater acceptance of responsibility in church work by its lay members falls short of telling the whole story.

It hasn't been too many generations ago that policies and programs of churches were decided almost in their entirety by the preachers. Indeed, one of the first great divisions in the Methodist movement came because a minority group wanted lay people in the church to have an equal say with the preachers in working out policies and programs at annual and general conferences. Unable to agree on this point the minority group withdrew and organized the Methodist Protestant Church. It is highly significant that the main point for the division later gained acceptance in the Methodist Episcopal Church and the Methodist Episcopal Church, South, and of course was made a policy of the three uniting branches at the time of unification in 1939.

The great change, however, has been in the local church where lay men and women participation has made possible a greatly expanded program. Lay people now are concerned with a great deal more in church program than "paying the preacher and the church bills." Their interest makes possible expanded programs of missions, church extension, evangelism, Christian education, concern for social issues, recreation, and church institutional work.

We reported in this column two weeks ago that Dr. E. Stanley Jones told Methodist preachers in this state recently that the greatest single factor of change in church life in America during the past generation is the increasing place that lay men and women are taking in local church activities. Methodist lay men and women in Arkansas and Louisiana are to be commended for taking their place along with others in this change. Every church that has a future has laymen who are loyal, active, generous, but most of all committed to the things for which the church is working.



Conferences Favor Headquarters Building

AS a result of special called sessions of the Little Rock and North Arkansas Conferences last week, it now appears that the dream of a Methodist Headquarters Building in Little Rock will become a reality. For several years Methodist leaders have been endeavoring to work out a feasible arrangement for such a building, and action taken by the June session of the Little Rock Conference was the result of a year's exploratory work by a committee set up by that conference's 1954 session. The project as now planned would be a joint program of the Little Rock Conference and the Arkansas Methodist each investing equal amounts with the balance of the cost being financed. The program now awaits only the approval of the Arkansas Methodist Commission which is scheduled to meet on Friday of this week.

We believe that this is one of the great forward steps for Arkansas Methodism, and that what will be done will be a credit to every Methodist church in the state.

Even Airline Employees Object

FOR a business that has such a responsibility to the traveling public as the airline industry, it is almost inconceivable that its employees should have to be the ones who initiate action calling for the nation's airlines to dispense with the serving of alcoholic beverages on airliners but an Airline Stewards and Stewardesses Association executive has called for legislation which would put a stop to alcoholic beverage drinking on airliners.

It is bad enough for the traveling public to face such dangers on the highways and city streets and aboard trains, but the drinking airline passenger is even a greater menace to health and safety. One would think that common sense would dictate a ban on this practice, even by the liquor industry itself, but this is further evidence of the extent to which the beverage alcohol industry will go in increasing its sales. This is an industry that seldom, if ever, practices self-discipline where such action involves a curtailment of profits or a limitation in distribution of their products.

We believe that there are enough citizens who will join the Airline Stewards and Stewardesses Association in this crusade that something can and will be done to put a stop to this practice.

Arkansas Methodist

An Official Publication of
The Arkansas-Louisiana Episcopal Area
PUBLISHED EVERY THURSDAY
Except the Weeks of July 4 and December 25
SUBSCRIPTION PRICE, \$2.00 PER ANNUM
Retired Ministers and Wives of Deceased Ministers of the
Little Rock and North Arkansas Conference
Semi-annually.

Office of Publication, 1136-1137 Donaghey Building
LITTLE ROCK, ARKANSAS

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

OWNED, MANAGED AND PUBLISHED BY
THE METHODIST CHURCHES OF
ARKANSAS AND LOUISIANA
Commissioners:
Little Rock Conference—O. C. Landers, E. Vernon Markham, Charles W. Richards, C. Ray Hozendorf, Arthur Terry, Aubrey G. Walton, Burney Wilson.

Louisiana Conference — R. R. Branton, J. N. Femby, Leonard Cooke, George W. Pomeroy, Virgil D. Morris, Charles W. Price, Harry Squires.
North Arkansas Conference—Joel Cooper, J. G. Moore, R. J. Rice, Robert P. Sessions, J. Frank Warden, J. William Watson, W. M. Womack.

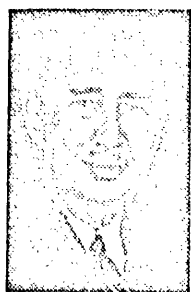
Entered as second-class matter, January 31, 1906, at the Post Office at Little Rock, Ark., under the Act of Congress of March 3, 1879.
When asking for change of address, please include charge key number, former address, new address and name of pastor.

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

ARKANSAS METHODIST

THE UNPREDICTABLE

When we speak of "being prepared for the unexpected," what trains of thought start in our minds? I imagine it sets us thinking about the uncertainties of life—the accidents which can befall, the calamities which can come crashing around the corner, or even the possibility of death, which lurks we know not where.



It would seem wise therefore to quote the old proverb: "Boast not thyself of tomorrow; for thou knowest not what a day may bring forth." But let us put alongside this old proverb the statement of St. Paul to whom almost every unexpected thing did happen. Out of all his experiences, which the world would call tragedies, he could still say, "In all these things we are more than conquerors through Him that loved us."

In the light of these two statements, what can we say about our policy toward the unpredictable?

A person who lives too much in the shadow of impending disaster becomes anemic, just as does a plant which stands too much in the shade.

St. John Irvine once sketched the story of a certain Mr. Timms, a London clerk, who was overshadowed by the fear of losing his job. The thought of what might happen to him if he lost his position became his burden by day and his nightmare by night.

The longing for marriage came to him but he checked it with the thought of what might happen to his loved ones if he should lose his livelihood.

Finally this depressing mood took its toll of his health and he fell into a fatal illness. When at last he learned from the doctor that he was nearing the end, he was overheard saying to himself, "Thank God, I am safe now." Thus was drawn, in exaggerated fashion, the weakening effect of living under the shadow of expecting the worst.

Do we not all know the vital difference between the negative and the

affirmative mind? The negative-minded person approaches every opportunity by way of its obstacles. On the other hand the affirmative-minded man leaps over his hurdles with a will to believe in himself, in his comrades, and in his job. He faces with faith the unknown, as did the aged Abraham who went out at God's bidding, though he knew not whither he went. The same man realizes with St. Paul that "God hath not given us the spirit of fear, but of power and of love and of a sound mind."

Yes, the Hebrew-Christian philosophy of life, as given in the Bible, is to live in expectation of the best.

Yet despite our hopefulness, unpredictable troubles do come. This fact troubled Ecclesiastes some 2,500 years ago. Looking around at his fellow men, he said, "The race is not to the swift, nor the battle to the strong, nor yet riches to men of understanding, nor favor to men of skill—but time and chance happeneth to them all."

Robert Blatchford, British journalist, was once asked to give the secret of his professional success. He answered, "Luck." He explained that in his boyhood a situation arose which caused his mother to change her residence. By what seemed a purely fortuitous circumstance she chose a certain city for her home. By moving to that city Blatchford eventually met the woman who became his wife and a very decisive factor in his life.

Furthermore, when he began to earn his living he went to reside in a boarding house where a newspaper man lived. A chance meeting with the fellow boarder led to the choice of a journalistic career. Thus, in both his marriage and his work, Blatchford felt that his course had been shaped by chance or good luck.

Here Blatchford was exaggerating a half-truth. Lives are not shaped by luck. A worthy life shapes the element of luck. A gambler counts on chance. A good farmer faces the chance of an unpredicted drought but goes on to develop fortitude and resourcefulness.

When critics said that Louis Pasteur discovered the principle of vaccination by chance, he replied, "True, but chance favors the trained mind."

And remember, while we term unpredictable things "good luck" or "bad luck," God does not run His universe by chance. If we could view His side of the picture, we would see His purpose in all things. But if God revealed it all to us in advance, how could we develop faith, hope and love?

The Layman's Column

By
Charles A. Stuck
Lay Leader
North Arkansas Conference



"FOR A GOOD CAUSE"

A lot of good Methodists have fallen victim to the very dangerous idea that as long as we are raising money for a good cause, the means of raising it does not matter. In other words, if money is needed to finance the Youth Program in a town or city, the quickest and easiest means of raising it is to "raffle" off a car, a television set, or a vacation trip. And since the object of raising the money is "a good cause", the manner of raising the money does not especially matter.

Christians are constantly presented with the temptation to fall in line with such a scheme. To be sure, it seems to be a very harmless means of raising necessary funds. The money helps youth to be better citizens. That's very worthy in itself. Why should a person be narrow-minded about this thing? After all, what is so bad about taking a chance like this? After all, all life is a gamble.

All of these reasons seem very valid if one does not think too much about the end results of the whole matter. But raffles; for the best cause; are still a mild form of gambling. Now a raffle in itself will not take anyone to hell. But it will pay to do a bit of thinking on the subject. We do a lot of talking and writing about the sins of our youth. We are horrified at the thought of such cities as Phenix City, Alabama. We say that such things should not exist. What are we doing to prevent such things from happening in our own towns? There are two opposing forces in every community. The issues are not always clearly drawn, but we can see well enough to know the difference, if we try. The forces of God should be represented by the Christian people in a town. The forces of the devil certainly are well represented by the gamblers and by the liquor traffic, either legal or illegal. If we indulge in even the mildest form of gambling, which side are we promoting? It isn't hard to find an answer to that question. Evil never can be varnished and become lovely. Sin can't be chrome-plated into goodness, regardless of how good the cause that is put out in front to cover up. Methodist men and women should have the courage to oppose this sort of thing, and to urge others to do the same.

On A Wide Circuit

W. W. Reid

SCHOOL FOR SINNERS, OR MUSEUM FOR SAINTS?

Someone at a convention of churchmen the other day asked this question: Is the Christian church a "school for sinners"—where the erring and lost of a community are gathered in and rehabilitated spiritually, even morally and socially? Or is the Christian church a "museum for the saints"—where self-satisfied, self-complacent non-evil-doing men gather to congratulate themselves that they are not like other men among whom they live?

Now the question was not original to this particular church convention, nor to this century. It has been with us since the days of the early church, and it probably always will be with us—and should be. Is there not a danger that as a church grows in strength, in tradition, in acceptance of the role of "a leading and stable institution within the community", it is apt to grow "content" ("the museum") and set certain "standards for membership"—mostly unwritten but rather powerful "standards"—that determine who of the community can and will be ministered to in that church. Instead of a "school for sinners" it is likely to become a rather exclusive group of "graduate fellows." Or, to change the figure, it may become a snobbish fraternity in which there is not too much learning but from which come certain irritations to the community.

Perhaps by now you surmise that my own answer is that the church should be "school for sinners", and that it should never let weaken its teaching mission. Of course, we all say the *Prayer of Confession*, and acknowledge that we are sinners on at least two major counts: what we have done, and what we have not done. And it is not for me to judge how sincere is such confession. But when there is little change visible in the weekly-confessor's conduct at the end of some years, one cannot but wonder what the confession meant, and if the lessons of the school "took." And sometimes I wonder if there are not elements in the church service and in pulpit teaching that contribute to building the "saint complex" rather than the conviction of sin and the determination to be less the sinner in daily deeds.

Years ago I had a pastor who told us in no uncertain terms and on many occasions: "I don't care whether or not you were converted forty years ago. What I want to know is were you converted *yesterday* and are you trying to lead a better life *today*." As I recall it, he wasn't popular with our saints. The realization that "last year's converts"—the leaders of our churches today—are still sinners in broad areas of life and that they need new training and new conversion, would probably come as a shock to many individuals and churches.

A careful perusal of John Wesley's diary will convince the reader that the founder of Methodism was in revolt against the "museum" attitude of the established church of his day; and that early Methodism, especially in Great Britain but also in America, grew around his "school for sinners" view. Certainly Wesley's approach to the miners, the farmers, and to city-industrial groups (sometimes mobs) was that of the preacher-teacher convicting men of sin and gathering them into "classes" for instruction. He himself was a master-pedagogue, as was his Master.

I do not want to generalize here. But let me ask you to look at your own church and your community. Is it really a "school for sinners", or a happy "museum", or resting-place, or ego-satisfying center for "the right people," "the saints"? Is it reaching today's American successors of Bristol's workmen, Wales miners, and Ireland's peasant-farmers—or are they sinners outside the church? And would you think that the "Museum-church" might be one reason why so many "peculiar sects" have recently sprung up and thrived among the very peoples to whom John Wesley once gave his major attention?

CHURCH OUSTS MEMBERS FOR 'SUBVERSIVE ACTIVITIES' AGAINST BY-LAWS

Dunn, N. C. (RNS)—Several members of Second Baptist church were voted out of the church by the congregation on the grounds that they engaged in "subversive activities" against its by-laws.

It was believed to be the first time in the history of the North Carolina Baptist State Convention, and possibly the Southern Baptist Convention, that church members have been ousted for reasons other than those of a strictly moral nature.

Benny O. Slaughter, a charter member of the 11-year-old church and former chairman of the board of deacons, said he and the other ousted members were accused of holding "secret" meetings and "trying to tear down the church and run the pastor out of town."

THE PRAYER VIGIL

By Rev. Carl Looney,
Matewan, West Virginia

Arkansas and Louisiana Methodism will each maintain a continuous prayer vigil throughout next year, 1956. Here is a brief glimpse of the spiritual experience that is in store for Methodists of these two states.

Not for a moment do you doubt the leadership of the Holy Spirit in this great Prayer Life Movement across Methodism! In recent months I have seen more accomplished in transforming the life of a cold and indifferent church in waiting before God in a twenty-four hour prayer vigil than I used to see in ten days of preaching and singing. It seems that God has put into our hands a piece of spiritual power-equipment such as we have never dreamed possible for these difficult and challenging days.

It has been our privilege to lead five of these continuous prayer vigils. The first lasted seventy-two hours; the second, seventy-six hours, and the last three twenty-four hours each. They were held in Virginia Avenue Methodist Church, Bluefield, West Virginia; Maybeury Methodist Church, Maybeury, West Virginia; Calvary Methodist Church, Moundsville, West Virginia; Emory & Henry College, Emory, Virginia; and Matewan Methodist Church, Matewan, West Virginia.

The presence of the Holy Spirit was manifest in the hours of waiting before God in power beyond any words of mine to describe. Lives were transformed, and blessings came in ways never before experienced in my ministry. One mother remained in the vigil for thirty-two hours out of the seventy-six. A young Spanish mother walked more than two miles to lead one of the hours. Part of her testimony: "I have stayed up many nights with dead bodies; this is the first night I have stayed up with my living Lord." A high school lad remained with another group through all the hours of the night. He said, "I have never in my life experienced what I did last night." That sacred night at Emory and Henry College will live long and fresh on the pages of my memory. The girls of the college had to go to their own dormitory after midnight, but they organized a vigil of their own, and continued with us in the spirit of the vigil, though they had to meet separately for the few hours until dawn. The memorable prayers that were offered by President Gibson, Dean Armbrister, faculty members, and the wonderful students cannot soon be forgotten by the one who led those services. Three young men surrendered to the call of the ministry, and about sixty confessions and rededications were counted. The spirit of prayer seemed to prevail over the entire campus. I left those wonderful four nights of triumph and victory with the wish that I could share the strength and joys of a twenty-four hour prayer vigil, and preaching mission on the campus of every Methodist College in America.

The mechanics of these vigils are very simple. In a small church we ask one person to be in charge of each hour. He will ask others of his friends or prayer partners to join him. They are instructed to wait before God in meditation, testimony, prayer, song, or whatever the Spirit may lead them to do. In a larger church the young people take one hour; the Board of Stewards another; the Woman's Society another, and on until every group or organization of the church has been called into responsibility. At strategic hours we ask each person or group to share the blessings of the preceding hours. The entire membership of the church is asked to be present for the final hour of sharing. Oh, how the love of God fills our hearts, and showers of spiritual blessings fall as we share of the individual blessings that have been ours across those wonderful hours of the vigil! Sometimes the spiritual tides rise to such heights that many of us will stay for hours and hours and never become sleepy or tired. How a refreshed and victorious mind can boost a tired and sleepy body!

We try always to have these services in

There are more than 3,000 volunteer workers with children in Methodist local church schools in Arkansas and Louisiana. One of the reasons why they effectively do their work is the leadership training opportunities which annual conference Boards of Education make possible. One such opportunity which reached many workers was the Little Rock Conference Children's Workers Camp. The writer of the account of that camp is Mrs. W. F. Bates, Little Rock Conference Director of Children's Work.

By Mrs. W. F. Bates
Little Rock

Camp For Children's Workers

The Little Rock Conference Children's Workers Camp was held in late July and was most successful. There were 131 adult leaders in attendance all or part of the time, and 55 children. The attendance was twice the number which had previously attended. The theme for the conference was the total plan of the church for children which was carried out in many interesting ways. The new filmstrips, *The Children and The Church*, were introduced and formed something of a springboard for the meeting.

The conference began with an original dramatic skit, prepared and presented by the St. Paul Church in Little Rock, under the direction of Mrs. W. A. Rice. The dramatization presented a council of children's workers as they planned for the year. Dr. Roy Fawcett discussed "Room for the Children." Various aspects of the plan of the church for children were later given in many interesting ways, through the use of dramatics, discussion groups, lectures, experimentation by the group and visual aids.

The use of pictures and the use of music, particularly by the Junior Choir were highlights of the conference. Mrs. C. C. Arnold discussed the pictures and V. Earl Copes of Hendrix College gave two sessions on music.

Three one-hour sessions were spent in smaller groups discussing the plan of the church for each department in the Children's Division.

the church, the main sanctuary, or a smaller chapel. The spiritual enlargement that comes to those taking part helps to exalt the place of the church in the individual heart and mind. For instance, after several hours of prayer and leading in one of these great experiences I retired to my room for a little rest. Soon I was awake, alert, and wanted to be back at the chapel. On the way to church I stopped at the home of a very consecrated mother, told her to grab her hat and go with me to church. Just as the steeple and cross of the church came into view I saw a beauty about the church I had never before realized. Just as I was being gripped by a deep and wonderful emotion I said, "Look at the steeple of that church." At once she burst into a glorious shout, and continued giving praise to God as we drove on to the church. I cannot drive by that church now without a desire to take off my hat, and breathe a quiet prayer of thanksgiving for the memory of those glorious days when God was so real, heaven so near, and His people so victorious.

In these vigils of prayer we see quiet people who never before have led in public prayer or given a testimony begin to break loose and share. We see the consecrated people of the church reaching new heights of a richer experience and higher fellowship with Christ. We see young people finding their places of usefulness in the life of the church. We find the overall atmosphere of the church enlarged. Of course, we have some nights of preparation preceding the vigil, and some days of harvest following. Much of the power of the vigil will never be realized unless there is careful planning before and after.

If you want something wonderful to happen to you, brother pastor, and to your congregation, lead your people, and follow God in one of these continuous seasons of prayer. Be willing to begin but let the Spirit lead you about the closing. The grand climax may not be reached before two or three days of waiting before God! "They that wait upon the Lord shall renew their strength."



Mrs. Leslie Thompson, left, and Mrs. Bates discuss happily the success of the Children's Workers' Camp as they prepare to pack their equipment at the close of the session.

Leaders for these groups were: Nursery, Miss Evelyn Briant, Hope; Kindergarten, Mrs. R. D. Newton, Camden; Primary, Mrs. Kenneth Shamblin, Little Rock; Junior, Mrs. Leslie Thompson, Little Rock.

One of the high points of the conference came Tuesday evening when a group from Hope, First Church, gave an original skit on "Making Church Membership Meaningful for Juniors." The skit was prepared under the leadership of Miss Kathleen Broach, Superintendent of the Children's Division. Others participating were Rev. Virgil Keeley and Mrs. McLarty, Junior Superintendent.

An interesting view of "Camping with Juniors" was presented by Mrs. Herbert Monday. The Little Rock Conference is doing some pioneer work in training leaders for Day Camping with Juniors, and there was much interest in this phase of the church's plan for its children.

Miss Polly Lassiter of the Arkadelphia District, led the group in learning several games, and in one of the evening meditations. The conference entertained two guests from the Indian Mission in Oklahoma, Mrs. Ted Ware and Miss Sarah Quetone. The Indian friends taught the group some Indian games, sang two Kiowa songs and shared something of the history of the beginning of the work of the Methodist Church among the western tribes of Oklahoma.

Dr. Fred R. Harrison led the group in worship on Wednesday morning.

The Missionary Education luncheon was held on Wednesday at noon, with Mrs. Eugene Fobrell, Conference Secretary of Children's Work, serving as chairman. Keith Memorial Church in Malvern assisted with the table decorations. On Thursday morning a group, led by Miss Polly Lassiter and Rev. Rufus Sorrells, presented a dramatization giving the plans for Missionary Education of children in a local church for the coming year.

The Conference closed with an evaluation period, and a request that a Conference-wide Laboratory School replace the Children's Camp next year, the Lab School be held at Camp Tanako, and a section on Junior Day Camping be included in the plans.

ARKANSAS METHODIST

Fears Creation Of New Religion And False Dieties If Churches Not Available

MAKES IMPERATIVE CHURCH EXTENSION PLANNING

Montreal, Canada (NC) — Man's need for "a faith to live by" will lead him to the creation of his own religion and the worship of false deities if the church is not available to help him meet the pressures and tensions of modern urban living, a leading church official told a group of city planners today.

Regardless of the excellence of plans or plants these needs will never be adequately met in a community which lacks adequate provision for places of worship, declared the Rev. Joseph W. Merchant, of New York.

In recognition of this fact city planners and church leaders are working together more closely than ever before in blueprinting plans for churches in community development, he reported.

Mr. Merchant, executive director of the Department of Urban Church of the National Council of Churches, addressed the annual convention of the American Society of Planning Officials and the Community Planning Association of Canada at a session this evening at the Hotel Mount Royal.

He characterized the churches as "basic social assets" and said they should be regarded as "an integral part of community life."

"No matter what the conveniences are—be they park systems of surpassing beauty or recreational spaces at every door or the relocation of families from slum squalor into light and airy homes with every sort of modern shopping and community facility in each reach—these by themselves will not assure that the needs of people will be met," he declared.

"It is neighborliness that makes a neighborhood a fine place to live. It is mature and mutual trust among persons whose lives are recognized as interdependent upon each others' that enables a true sense of community to exist."

In most communities, he said, councils of churches are providing the focal point for discussions both between planners and the churches and between the church leaders of different denominations. Major ways in which this is being done, he said, include:

1. Establishment of "mature and broad gauge" church council planning staffs which cooperate with professional city planners in choosing church locations acceptable to religious groups in areas not yet developed. Such staffs, he said, exist in Los Angeles, Detroit and Chicago.

2. Pooling of funds of individual churches through church councils for the purpose of acquiring sites in advance of community development. In such cases no specific denominational allocation is made until something of the characteristics of the population are known.

3. Purchase by one group of land in a new community to be held until mutual discussion of denominational leaders can decide which religious group should use it.

In addition denominational leaders are increasingly seeking to base their extension work on factual surveys, Mr. Merchant reported. He said these involve every aspect of the community from sewerage system to public schools, land use, zoning patterns and population characteristics.

Accept Missionary Candidates Earlier

If you're hoping to be a Methodist missionary, the Board of Missions says you will be able to learn two or three years earlier than heretofore whether you've been accepted as a missionary candidate.

The Board's Joint Committee on Missionary Personnel has adopted a policy whereby prospective missionary candidates can be given tentative acceptance at a much earlier stage in their schooling. The action, which applies to candidates of the Division of World Missions (mostly men), was taken at the Committee's September meeting in New York.

Dr. M. O. Williams, Jr., a secretary of missionary personnel, explained it has been the policy in the past that theological or other graduate students were not officially considered for acceptance as missionaries until the last year of school. That meant that seminarians and graduate students, who comprise the majority of prospective missionaries, did not learn until late in their educational career whether they would be accepted, he added.

A TRIBUTE TO

JOHN ANDRUS PHARR

JOHN ANDRUS PHARR, the first born of a family including four sons and two daughters, was born in New Iberia, Louisiana, June 8, 1870. He received his elementary education in private schools, and he was graduated from Centenary College at Jackson, La., in 1891. In addition, he had the equivalent of two semesters in the School of Engineering at Vanderbilt University in 1892 and 1893. In June 1901, he was happily married to Miss Mary Charlotte Smith of Jackson, La., and to them were born a son and a daughter: John Andrus Pharr, Jr., and Mary Elizabeth Pharr. He died July 24, 1955.

This record of conventional highlights is commonplace, colorless and drab when compared with the life and character of the man as he was known to his associates and friends. His life was one of continuous activity of mind, body and soul. His life story is as a book whose pages are adorned with deeds that reveal capacity and quality expressed in character rather than time. It is not a story made up of episodes and incidents of momentary brilliance, it is rather a steady stream of noble and gracious activities which revealed the virtue, the strength, the elegance, and the unadorned simplicity of a lovely personality, a well-poised mind, and a soul awake to the meaning of grace and beauty.

He grew up in an era when social and economic station were often matters of inheritance rather than personal achievement. He had better than the ordinary cultural and educational opportunities, but he had the will and the wisdom to use his advantages to prepare himself for whatever responsibilities might fall to him, and his position was earned, not bestowed. His resourceful and enterprising father organized

extensive agricultural and industrial enterprises and, upon his demise, the ownership and operation of those interests would fall upon the family. In anticipation of such a contingency, J. N. Pharr & Sons, Ltd. was organized a few months prior to the death of the founders in 1903. John Andrus Pharr was named president, a position which he occupied for twenty-five years. During that period, he faced with courage and determination many financial and industrial problems. He took success and failure in stride and, although he suffered much, he did not yield to morbid and bitter feelings. Even when the days were darkest, he maintained the bearing of a good soldier and kept a buoyant spirit. He showed the mettle of a real man and the spirit of a true Christian.

Despite the extensiveness of his industrial and managerial occupations, he found time and place for the aesthetic and the spiritual—the arts and the graces through which the beauty of the soul finds expression. He loved music and he was a musician by temperament and by training. Best of all, he dedicated his great musical talent to the service of the Lord. For more than fifty years, he was organist for the little church in Morgan City, Louisiana, built by his father in 1878, and in 1916, he gave the little congregation a pipe organ, as an expression of his appreciation of music and as his contribution to the enrichment of their worship.

In his home, he was the embodiment of perfect courtesy and grace, and in his community, his benevolences knew neither great nor small. He shared with the needy and the measure of his unselfish generosity and compassion will not be known until it may be told by the

many whom he helped. Upon the occasion of remodeling his home in 1918, he had a pipe organ built in his living room and, with his organ and his piano, he made living and real the music of the masters and the praise of the Master. To the end of his life, he "counted the day lost" if he did not spend a part of it at his piano.

He is survived by his wife and daughter, by a brother, Henry N. Pharr, by a number of nephews and nieces and other relatives, and by a host of devoted friends who share the sorrow for his going away.

In a monograph upon the career and genius of "Bobby" Burns, the writer said of his burial: "His body was carried through Dumfries amid throngs of people asking, 'Who will be our poet now?'. . . Shortly after the turf had been laid on the mortal vesture of the immortal power, a young lady with an attendant climbed at nightfall over the kirk-yard stile, and strewed the grave with laurel leaves." So I think we may say of the memorial service for John Andrus Pharr, in the little church where he had served so faithfully and so long. Tributes were paid by devoted ministers, and many friends confessed by their presence for his noble life. And there were, as one may well believe, those who, remembering that long and unselfish service and his understanding sympathy and benevolence, were saying in whispered tones of bereavement, "Who will be our organist and our friend now?" Across the years, the sighing winds and the falling leaves of autumn days will sing a mournful requiem over the mound which marks his resting place, and devoted friends will utter fervently those noble words, "Requiescat in pace!"

CHICAGO TEMPLE DEBT-FREE

Chicago, Ill.—(MI)—Methodism's Chicago Temple is free of debt. Mortgage-burning ceremonies were held September 25, signifying the end of the \$3 million debt assumed when the sky-scraper church was built in 1924.

Officially known as the First Methodist Church of Chicago, the temple is a tourist attraction in the heart of the Chicago Loop. It is the fifth church to be erected on that site in the past 116 years.

As a result of the depression it appeared that the congregation would lose its building. However, Methodists throughout the nation raised \$77,000, and credits took this amount as a token of good faith and extended the mortgage.

The present pastor, Dr. Charles R. Goff, has served the church since 1942. During his pastorate an indebtedness of \$1,850,000 has been paid and extensive improvements, which include a new sanctuary, sky chapel, air conditioning and tower parsonage, have been made.

The policy on acceptance, however, did not apply to medical students, who were given tentative acceptance in their senior year of college. The exception was made, Dr. Williams said, so the candidate could qualify for a medical study grant.

Under the new plan, young persons may be accepted tentatively as missionary candidates in their senior year of college or their first year of graduate school or seminary, Dr. Williams said. Final acceptance would be given in the last school year.

"An advantage of the new plan,"

Dr. Williams said, "is that it will give the Board a definite body of approved candidates, who have been through our application process and whom we can guide more definitely. Early acceptance will confront the student with a definite challenge to make a final decision about lifetime mission service at an earlier point."

The new plan will not affect most prospective candidates of the Woman's Division of Christian Service, the Committee was told, as that Division has been following the new World Division policy for some time.

By Dr. W. L. Duren
New Orleans

NEWS AND NOTES ABOUT FACTS AND FOLKS

THE OFFERING for World-wide Communion Sunday at the First Methodist Church, Little Rock, was \$840.00. Dr. Aubrey G. Walton is pastor.

DR. JOE COVINGTON, dean of the Law School at the University of Arkansas, will bring the message on Layman's Day, October 16 at both hours at Central Methodist Church of Fayetteville. Dr. R. E. L. Bearden is pastor.

THE WEST HELENA METHODIST CHURCH launched a campaign on Sunday evening, September 25, for funds to build a new educational building. A goal of \$40,000 was set. Rev. J. Ralph Hillis is pastor.

W. B. HALL of Heth will be the speaker on Laymen's Day, October 16, at the Methodist Church of Hughes. Mr. Hall made a recent trip to West Germany on a ship which carried a cargo of heifers to be given to refugee families.

REV. ALF A. EASON, pastor of the First Methodist Church of Russellville, was the speaker at the annual appreciation dinner for the Church School officers and teachers of the Clarksville Methodist Church on Tuesday evening, October 11.

REV. CURTIS WILLIAMS, pastor at DeWitt, reports that construction was begun on Monday, October 3, on the new educational building for the church. The building is to be a two-story building and will cost \$72,000. Cone and Stowers of Searcy are the contractors.

REV. HENRY W. JINSKE, pastor of the Mountain View Methodist Church, will attend the South Central Jurisdiction Seminar at the United Nations October 17-20. The Seminar is sponsored by the General Board of World Peace of the South Central Jurisdiction.

REV. GEORGE N. IVEY, pastor of the First Methodist Church of Springdale, will be the preacher in evangelistic services at the First Methodist Church of Clarksville beginning on Sunday, October 23. Rev. Paul Bumpers is pastor.

A HOME-COMING for former pastors, their families and former members, will be held at the Evening Shade Methodist Church on Sunday, October 23. A program will be arranged for the morning and a basket lunch will be served at noon. Rev. Charles Cooley is pastor.

THE MOTION PICTURE, "Assignment: Children," will be shown in Fayetteville on October 19, 20 and 21 in celebration of the United Nations tenth anniversary at the request of the League of Women Voters. This picture stars the actor, Danny Kaye, and will be shown at the U-Ark Theater.

THE NEW CHURCH in Searcy at the organizational Quarterly Conference on Wednesday evening, October 5, adopted the name, the Grace Methodist Church. The group also voted to purchase a new parsonage from funds raised within the group. Work has started on the new church building.

BISHOP PAUL E. MARTIN will preach at Gardner Memorial Methodist Church, North Little Rock, on Sunday morning, October 16, and immediately following the service will lay the cornerstone of the new educational building. Rev. Henry Rickey, district superintendent of the Conway District, will assist in the service. Rev. E. B. Williams is pastor.

MRS. T. D. SPRUCE, widow of Rev. T. D. Spruce, long-time member of the Little Rock Conference, died on Wednesday evening, October 5, at the home of her son, T. D. Spruce, Jr., in Camden. Mrs. Spruce is also survived by another son, Loy V. Spruce, Lufkin, Texas, a daughter, Mrs. R. T. Hollingsworth of El Dorado, and three grandchildren.

OPEN HOUSE was held at the Methodist parsonage at Springdale on Sunday afternoon, October 2, between the hours of 2:00 to 6:00.

The Woman's Society of Christian Service was in charge of arrangements. The parsonage was recently purchased by John Tyson and Joe Steele and presented to the church. Rev. George Ivey is pastor.

ASBURY METHODIST CHURCH, Batesville, Rev. C. H. Wilson, pastor, paid the expenses for operations at the Methodist Hospital in Memphis on the eye of Ed Stone, colored man of Batesville. The first operation was performed on August 12 and the second on September 16, with good results. The patient is now able to see light and will later be fitted with glasses.

A GROUND-BREAKING CEREMONY for the new educational building of the Methodist Church of Hughes was held on Sunday, October 9. The first spadeful of dirt was turned by C. L. Burch, chairman of the Building Committee, and Mrs. C. Wallace Martin, Jr., superintendent of the Children's Division. The new building will house the Children's Division of the Sunday School. Rev. Elmus C. Brown is pastor.

THE METHODIST MINISTERS of the Searcy District, with their families, met at Heber Springs on Tuesday, September 27. Rev. E. G. Kaetzell, district superintendent, met with the ministers in the morning. The organization, Ministers' Wives, elected Mrs. William Connell of Clinton, president, and Mrs. Vernon Chalfant of Harrison, secretary-treasurer. The group gathered at the park at noon for a picnic lunch and social hour.

REPRESENTATIVES from the Ministerial Association of Jonesboro, the United Church Women, youth groups of the various churches and other interested persons met on Tuesday, October 11, to plan for the collection of funds by the young people of the city on Halloween for the United Nations International Children's Emergency Fund (UNICEF). This fund is for children of many races, nationalities and religions in Asia, Africa, Latin America and Europe.

BISHOP AND MRS. PAUL E. MARTIN will visit the Fayetteville District on October 28, 29 and 30 and Bishop Martin will officiate at the opening of the new Wesley Hall at the Central Methodist Church on Sunday afternoon, October 30, at 2:30 o'clock. The arrangements are in charge of the Wesley Foundation. The service will be followed by a reception in Wesley Hall. On Sunday morning, October 30, Bishop Martin will dedicate the Wiggins Memorial Methodist Church in Fayetteville.

THE ANNUAL HOME-COMING DAY of the Union Methodist Church, on the Union-Rhodes Chapel Charge, was held on Sunday, October 2. Under the leadership of the present pastor, Rev. Ralph S. Mann, the church has completed an expansion program which has resulted in the adding of four Sunday School rooms to the building. The sanctuary was re-roofed and hardwood floors laid. Only recently the congregation installed new pews and pulpit furniture. The pastor is serving his fourth year on the charge.

THE WILSON METHODIST CHURCH on Sunday, October 3, dedicated and used for the first time a rare antique silver paten, given by Mrs. Marie Wilson Howells in memory of Mrs. Dora Davies Merrell. This paten on which the communion bread is served was made in Dublin by Samuel Walker in 1732. It is said to be a fine example of rare Irish silver. Mr. Walker was one of the most prominent of the Dublin silversmiths of the early part of the 18th century. On the front appears the family crest of Lord Clanricarde, the original owner. Rev. Raymond Dorman is pastor of the Wilson Methodist Church.

HENRY V. WAYLAND of Walnut Ridge died at his home on Friday, October 7, after a long illness. Mr. Wayland, who was agent for the Missouri Pacific Railroad at Walnut Ridge, was a brother of Dr. E. T. Wayland, one of the editors of the *Arkansas Methodist*. He is also

LR Conference Schedules Workshops For Each District

A series of workshops based on the theme, "Making the Gospel Relevant in a New Age," will be held in the six Districts of the Little Rock Conference during the last two weeks of October.

First of the workshops in the series will be conducted for the Pine Bluff District, at the Lakeside Methodist Church, Pine Bluff, October 18. Others are scheduled as follows: Hope District, First Methodist Church, Texarkana, October 19; Monticello District, First Methodist Church, Warren, Oct. 20; Camden District, First Methodist Church, El Dorado, October 25; Arkadelphia District, First Methodist Church, Arkadelphia, October 26; and the Little Rock District, Winfield Methodist Church, Little Rock, October 27.

The workshops are being sponsored by the Little Rock Conference Boards of Social and Economic Relations, Temperance, World Peace, and Missions, and the Secretaries of Christian Social Relations of the Woman's Society of Christian Service.

Each of the workshops will begin at 2:30 in the afternoon with an opening devotional by the host district superintendent. Study periods and discussions will be held and a film, "The Sound of a Stone" will complete the afternoon session. The film is a release of the General Board of Social and Economic Relations and deals with the civil liberties threat. Night sessions will include a discussion period beginning at 7 o'clock, and an address by a special speaker.

Dr. Karl Quimby, staff member of the Board of Missions of the Methodist Church, New York, will be the evening speaker for the first three workshops scheduled for Pine Bluff, Texarkana, and Warren. Dr. G. Lemuel Fenn, pastor of the First Methodist Church, Tulsa, Okla., and a member of the General Board of Temperance of the Methodist Church, will be the special speaker for the last three meetings to be held in El Dorado, Arkadelphia, and Little Rock.

The Rev. David Hankins and the Rev. Robert Scott, both of Little Rock, will conduct a workshop, or discussion period, at each district meeting on World Peace. The workshop on Temperance will be led by the Rev. John Tucker, Magnolia, and the Rev. Charles Baughman, Stamps.

The Rev. J. Ralph Clayton, Benton, Mrs. E. D. Galloway, Hot Springs, and Mrs. George Meyer, Little Rock, will conduct the workshop on Social and Economic Relations; and the Rev. C. Ray Hozendorf, Magnolia will lead the workshop on Missions.

Expected to attend from each church at the district meetings are pastors and associates; the chairman and members of the following local church committees: World Peace, Temperance, Social and Economic Relations; the chairman and members of the local Church Commission on Missions; the Woman's Society president, and the secretaries of the Woman's Society committee on Christian Social Relation, Missionary Education, Children's and Youth Work; and the chairman and adult advisors of the Christian Citizenship and Outreach Areas of the Methodist Youth Fellowship.

BISHOP MARTIN ANNOUNCES CHANGES IN APPOINTMENTS

Bishop Paul E. Martin announces the following changes in appointments: Arkadelphia District, Rev. Bobbie Dale Orr has been appointed to Amity; Batesville District, Rev. Ray Edwards, who has been serving the Evening Shade Charge goes to Moorefield-McHue; Rev. James K. Cooley has been appointed to Evening Shade; Rev. O. R. Moncrief will serve Cave City.

survived by his wife, a daughter, Mrs. Russell Palmer of Ft. Wayne, Indiana; a son, Theodore Wayland of Memphis, and a grandson, Theodore Wayland, Jr., of Memphis, a sister, Mrs. D. C. Wells of DeQuincey, La., a brother, C. C. Wayland of New Orleans, and a sister, Mrs. Lewis Thorne of San Diego, California. Mr. Wayland was a long-time member of the Methodist Church at Walnut Ridge. Funeral services were held on Sunday afternoon by Rev. Elmo Thomasson, pastor of the Methodist Church.

ARKANSAS METHODIST

I Saw

A Travel

Tragedy



By
Rev. R. A. Teeter

that was starkly gruesome. A middle-age stranger stopped his truck on a gravel highway to repair a flat. He stepped out into the road two or three feet. A passing truck hit him and crushed him into instant death. A third truck picked up the body and took it into town where it lay for some time in the hot sun, uncovered and unattended.

Three things appear in this tragedy that are major factors in our highway slaughter. There is the carelessness of the victim. He exposed himself to danger. A little alertness might have kept him alive. And there is the recklessness of the death-dealing truck driver. He passed too close and too fast. And there is the callousness of the public of which we are all a part. We are indifferent to the conditions which cause the tragedies. The general atmosphere seems to be: "Just another victim—a stranger, why worry".

Not every victim is careless, and not every driver who hits some one is reckless. But the "reckless" can not go "wreckless" for long, and the careless are always closer to the undertaker than they think. But public callousness to shocking conditions is inexcusable. The fact is there is no lively public sentiment against these travel tragedies. May be we are not callous towards the individual victim, but we are indifferent to the conditions that make him one. There is not enough vigor in public opinion to make and enforce restraining laws. Most of us hate to see a good citizen fined for traffic violation more than we hate to see a stranger killed by him. And every victim is a stranger to the majority. That is why the issue seems so remote to us most of the time. Without knowing it we are acting like the priest and Levite on the Jericho road,—there's another victim, it's happened a thousand times, why worry, it'll happen again regardless of us. Well, the Good Samaritan was sensitive, not callous, and he did what he could. The state of Washington is going the Good Samaritan one better. Instead of patching up the victims they are restraining the killers. Stern enforcement of the law has reduced the travel tragedies by one half. That's a good crusade. Let's join it.

Shughtown Pastor And Family Honored

The Shughtown Methodist Church honored its pastor and family with a surprise dinner, Sunday, September 25th.

After the regular services of the morning, Sunday School and preaching at the 11:00 o'clock hour by the pastor, Rev. Marvin Thompson, a surprise dinner was spread at the church to which all present were invited.

In the afternoon the group enjoyed congregational singing led by Mrs. Marie Robinson. The Shughtown quartet, composed of Mrs. Albert Wineland, Mrs. Poby Shug, Rural Winn and Tommie Higgins, sang several songs. Mrs. Clyde

Jonesboro District Ministers And Wives In Meeting

The Methodist ministers and wives of the Jonesboro District met at the Yarbo Methodist Church October 4 at 10 o'clock. Rev. E. J. Holifield, District Superintendent presided. After a devotional by Brother Holifield, Rev. J. Albert Gatlin, District Superintendent of the Paragould District, spoke on the 3 R's of the minister's work, Reverence to God; Respect for the church, church leaders and self, Resourcefulness. This was a very timely and interesting message for both ministers and wives. After this talk the wives retired to their meeting, while the ministers held a meeting to plan the work of the coming month.

Mrs. Ben Jordan presided over the business session of the meeting of the ministers' wives. The group decided to give a gift to all new babies born to parsonage homes in the Jonesboro District this year. Each wife is asked to bring a picture of the parsonage, a floor plan and a list of furnishings to the next district meeting to be held at Harrisburg on November 1. The following officers were elected for the year; President, Emma Carter of Nettleton; Vice President, Janelle Diggs of Luxora; Secretary, Carrie Mae Farmer of Lepanto; Reporter, Margaret Dorman of Wilson.

Grace Dodgen of Jonesboro reported on their recent trip to England and showed souvenirs and pictures. This was greatly enjoyed by all. A delicious lunch was served at noon in the community building.—Margaret Dorman, Reporter

Parsonage Family Honored

The women of the Widener-Round Pond Charge honored their pastor, Rev. James T. Clemons and his family with an open house Sunday afternoon, September 25. Members of the Woman's Society of Christian Service, the Methodist Youth Fellowship, the Circuit Riders, and women from Madison and Tuni were among those assisting in the first charge-wide social affair of the year.

Floral arrangements were placed throughout the house. Pink roses were on the beautifully appointed tea table. Among the guests were Rev. and Mrs. Otto Teague. Mr. Teague is District Superintendent of the Forrest City District.

The occasion also provided the membership an opportunity to see the extensive improvements made on the parsonage within recent weeks. Approximately 100 members, most of them attending in family groups, went through the minister's home to see the new floors, remodeled kitchen, television set and table, living room and bedroom suites, and painted woodwork inside and on the front and back porches. At present all expenses for the work and new furniture have been met. Future plans call for a concrete brick pump house to cover a new well, plus the removal of two unsightly sheds from the back lawn.—Reporter

Cook was at the piano. The fellowship was enjoyed by all present.

The Shughtown Methodist Church is always glad to have visitors at our regular services each Sunday. We have preaching at the morning and evening hour each fourth Sunday.—Mrs. Curtis Adams

DECATUR WILL BUILD EDUCATIONAL BUILDING

At the Decatur Quarterly Conference held October 4, it was voted unanimously by the Conference to build an educational building. The plan calls for a large Fellowship Hall, rest rooms, kitchen and seven Sunday school rooms. The estimated cost is \$10,000. The following Building Committee was elected: Carl Talliaferro, Vern Hall, Philander Phillips, Dean Browning, Lloyd Wayt, Earnest Fairless, Leonard Jackson, Henry Grice, Mrs. Tom Edmiston.

Rev. Woodrow Woods, pastor, reports that work on the Decatur Charge is moving along nicely. "The people have been responsive in every way. Attendance in Church

Ministerial Fellowship Makes Layman's Day Plans

The Ministerial Fellowship of the Forrest City District met on September 30 at Ethan Dodgen Youth Camp. After a period of closing up the cabins and stacking the boats for the winter, twenty-five members assembled to review the work of the district thus far this year, and to look at forthcoming programs. Rev. Otto Teague, District Superintendent, presided over the meeting.

During the past year over 469 youth and adults made use of the camp, not counting local church and non-Methodist groups that came for the day or over night. Several improvements have been mentioned for the coming year.

Plans were made to have a Layman's Day observance in every church in the District. Those churches without speakers will have lay leaders from the district assigned to them.

After the meeting the ministers adjourned to the dining hall where the District Parsonettes had prepared a covered dish luncheon.—James T. Clemons, Secretary

SPECIAL SESSIONS GIVE BUILDING AUTHORIZATION

(Continued from page 1)

Broadway and 18th Street in Little Rock and consists of a plot of 140 feet on Broadway and 150 feet on 18th.

Dr. Aubrey G. Walton, chairman of the Arkansas Methodist Commission, has announced that the Commission will meet in Little Rock, Friday, October 14, to consider action on the authorization granted by the two Conferences.

Other action taken by the two Conferences included adoption of resolutions presented by the respective Conference Boards of Social and Economic Relations condemning the proposed operation of a dog racing track at West Memphis and requesting Arkansas Governor Orval Faubus and the Arkansas Racing Commission to deny any group a permit to put the track into operation. Rev. J. Ralph Hillis, West Memphis Methodist pastor, addressed both Conferences concerning the developments of the issue at West Memphis.

Dr. Connor Morehead, Superintendent of the Methodist Children's Home, Dr. Matt L. Ellis, Hendrix College president, and Dr. E. T. Wayland, Editor of the Arkansas Methodist, also spoke in connection

School is the best in several years. A record for attendance was set on October 2 where there were 90 present."

Four new members have been added to the church roll since conference and one baby has been baptized.

Hendrix College News

Hendrix's 1955 Homecoming celebration will be held October 28.

Miss Sybil Blankenship of Warren, a Hendrix senior, has been elected Homecoming queen by the Warrior football squad. She and her court will be honored at the Homecoming football game that night between the Hendrix Warriors and the Henderson Reddies, and will preside at the following reception.

Maid of honor to Queen Sybil will be Rosemary Searcy of Lewisville. The Homecoming court, members of which were chosen by Miss Blankenship, will be Sue Couch of Nashville, Tenn., and Sarah Helms of North Little Rock, senior maids; Sue Pace of Camden and JaRene Rackley of Conway, junior maids, Virginia Henry of Conway and Alicia Horton of Camden, sophomore maids; and Laura Lou Goyne of Dallas, Tex., and Margaret Whistle of Roseland, freshman maids.

Also participating in the festivities will be Robert Jewell of Little Rock, president of the Hendrix Alumni Association.

Armenian to Study at Hendrix

Morris Gazmararian, 22 year old Armenian, has arrived in Conway to study at the college.

Gazmararian, who grew up in Jerusalem and has been studying in London since 1951, made the trip from London by air. Lacking a high school certificate, Gazmararian qualified for entrance into Hendrix by taking a special set of entrance examinations.

Gazmararian's parents live in the Jordan part of Jerusalem, where his father has offices as general manager of Singer Sewing Machine Co. interests in all of Jordan. His mother is a 1922 graduate in nursing from the University of Berlin. They are members of the Armenian Christian Church.

In America on a one year visa, Gazmararian hopes to do four years of college work if the government permits. His plans beyond graduation are not yet definite.

The large amount of unrest in the Jordan area has seriously interfered with Gazmararian's schooling, stopping it entirely from 1948 to 1951. He has been in London since 1951, studying mainly at the Southwest Essex Institute except for three summer vacations in Jerusalem with his parents. He has studied English for about 15 years and speaks it with little difficulty. For about three years as a child he attended a school in Jerusalem taught by Americans.—Mary Lou Nipper, Reporter

with the work of the institutions, all owned by the two Conferences. Dr. H. L. Johns, staff member of the Methodist General Board of Missions also addressed each Conference concerning the Methodist College soon to be founded in Alaska.



THE MAN WHO PICKED UP STONES

By Alwin Thomas

ROBW was a queer one. Or at least that is what we used to think when we were children. He was a tall, pale man with mop of very black hair underneath his old bowler hat. But what made him queer to us was the fact that he always carried his coat slung over his shoulder and walked in his shirt sleeves. And he was always the same—winter and summer, rain, hail, or snow, Robw never wore his coat.

He was a quarryman, and like all quarrymen in those days, he walked two or three miles to and from his work. And because his way home was through our village, we had plenty of opportunities to study him. Every evening about five o'clock, crowds of quarrymen would pass through, all dressed in white linen jackets and corduroy trousers which had been scrubbed white. They walked in bands and sang or chatted merrily as their hobnailed boots clattered on the hard surface of the country road. Some of the luckier ones rode on bicycles, but most of them walked. Robw, however, always walked alone. It was not that he had no friends, but I suppose he liked to walk alone; and I have been wondering what his thoughts were as he walked along, tired and dusty, after a hard day at the quarry.

Another thing that made him queer in our sight was the fact that he would never pass a stone in the road but always stopped to pick it up, placing it securely on the wall before trudging along once again. At the time, we children wondered why he took pains to do such a thing, but now I know that his purpose was to make the road safer for the men who rode bicycles. Although he himself could not afford to buy one, he did what he could to make it safer for his more fortunate companions. Many a time I have seen him coming and looking very tired and weary but always stooping down and lifting the stones from the roadway. I never heard of anyone having an accident on that road, and all his companions knew that the road was quite safe if Robw had passed on before them.

Once, I remember, one of the English daily papers offered a prize of five pounds to the one who could find a little card dropped from a car and send it to its office. It was announced beforehand what district the car would travel every day, and great were the searches made. Our enthusiasm knew no bounds one day when it was announced that the car would be in our district. We searched and we searched, and explored every nook and corner of the roads for miles around; and when we failed to find the card, we wondered who would be the lucky finder.

The following morning, however, much to our surprise, we heard that Robw had found the card. At first we refused to believe the news, but when a full account was published in the paper, we had to admit that it was right. It seems that Robw did not even know that the car was

in the district at all, but coming home that evening, he happened to see a big stone right in the middle of the road, and as usual he picked it up to place it on the wall. And it was then that he had found the card. It was placed underneath the stone, and we must have passed it scores of times during the afternoon. But Robw, whose thoughts were always for the safety of others, at last found the reward and had his picture in the paper. He found the prize, not because he was looking for it, but because he made the road safer for those coming after him.—From *Presbyterian Life*.

A MITTEN BAG

If you have lost a mitten and still have the other one, don't throw it away, because it can be used for many, many things.

First, of course, you must wash it and thoroughly dry it. Around the top, make a drawstring from a piece of yarn, string or ribbon.

Now it is ready for a holder for you marbles, jacks, buttons, shells, crayons, or anything that you want to use it for.

Of course, if you want it fancy, you can embroider your initial on the front or write the words marbles, jacks, etc., by using gaily-colored yarn. This kind of a bag is not only easy to make and attractive too, but lasts much longer than one made out of a piece of cotton cloth.—The United Church Observer.

DUCHESS CAME TO STAY

By Ed Prewitt

Our most recent pet is Duchess, a Muscovy duck that perches on my knee, eats from my hand and follows me about the farm like a pet dog.

About a month ago we found the duck lying on a creek bank, helpless and nearly starved due to having a broken leg. We put her in the car and brought her home with us.

"Trim me a couple of thin wooden splints two inches long," ordered my wife, Mary, as she prepared to set the broken bone. Soon the ends of the bone were joined flush, splints were in place and securely held with adhesive tape. An empty corn crib made an ideal hospital room, with a bed of straw to provide a soft resting place for Duchess while her leg was healing. We took food and water to the crib every day.

In ten days the broken leg, though still weak, had knitted, so Mary removed the tape and splints. We opened the crib so Duchess could have her freedom to go where she liked.

So far, her favorite places have been the kitchen door for food and the pond between meals. But on one occasion, it looked very much as if Duchess had headed for faraway places and different adventures.

Mickey, our dog, while in a playful mood, evidently thought it would be fun to see how fast a duck could travel. When he flushed her, she whirled through the air, circled the farm, soared over the treetops in the

woods, then came in for a graceful landing on the pond.

Since this flight, however, Duchess had added a few pounds to her streamlined figure. She now seems to liked wadding better than flying, so maybe she will stay on with us after all.—Our Dumb Animals

LITTLE SUNSHINE

By James Henry Darlington

He was only a wee little boy
Who did not know much it is true,
But though bashful and coy,
He'd the secret of joy.
Not everyone knows it. Do you?
He'd laugh and he'd sing all the day
Yes, and smile in his sleep in the night.

Just a see him at play
Some went out to their way,
His looks and his words were so bright.

From this little wee lad we learn
To consider our lot always best,
To banish concern
And to happiness turn.
And in loving and serving find rest.

—Selected from Verses by the Way.

PUPPY'S TRICK

By Daisy D. Stephenson

I've got the cutest puppy dog
He's full of funny tricks;
Of course he's apt to chew things up,
And even Mother kicks
When shoes and magazines are chewed,
Or curtains furnish puppy food.
But Susie's maddest of 'em all!
It happened yesterday;
She planted lots of flower seeds
And when she went away
He got to work and dug 'em up!
My funny, frisky little pup.
She won't forgive him yet, although
He thought she'd buried bones, I know!—In Ex.

JUST FOR FUN

The young lover was obviously reeling out a heavy line trying to impress the beautiful young girl at his side. "Those warm lips. And those beautiful eyes! Where did you get those eyes?"

The girl, unimpressed: "They came with my head."

A farmer rushed onto the road where a smashup had just occurred. He saw the driver on the ground, dazed.

Farmer: "What happened?"

Motorist: "Hit a cow."

Fearing that this might have been his cow, the farmer said: "Was it a Jersey cow?"

Motorist: "I didn't see its license."

In a Washington school, a teacher was reviewing the story of the British attack on our national capital in the War of 1812. "With the approach of the British forces," she related, "all congressmen left the city. Of course, they came back later."

"Teacher," interrupted one little boy wise in Washington ways, "did they get mileage both ways?"

ARKANSAS METHODIST



A HAPPY TIME

It's a very special time
When the family eats out.
We like to plan ahead for days
Before it comes about.

We do our chores before we go
To have the evening free,
We also have our school work done,
We do it thoroughly.

So we look forward to this time
As the very finest treat,
When mother, dad, brother and I
Go down town to eat.—A. E. W.



FIFTEENTH ANNIVERSARY OBSERVED

Jackson St., Magnolia

Approximately sixty women of the Jackson St. Methodist Church met Monday night, Sept. 26, for a fellowship supper celebrating the 15th Anniversary of the Woman's Society of Christian Service. Mrs. Leslie Wilson opened the worship program with a prayer. The program was centered around a birthday cake and each officer directed by Mrs. Ogden Whitehead lit a candle and quoted an appropriate verse of scripture. Mrs. E. E. King planned the program.

The guest speaker of the evening was Young Soo Kim, a Korean student at Southern State College, who spoke about the life and culture of Korea. A love offering was taken to go to the Yang Chung Methodist Girl's School in Yechun, Korea.

Mrs. Halmon Wilson, president, presided over a short business session.

Mrs. Edward Baker offered the closing prayer and the group was dismissed by singing "Blest Be The Tie That Binds."

Other guests at the meeting were Mr. and Mrs. Milton B. Talley.

Keith Memorial

The Keith Memorial observed its fifteenth anniversary in a very impressive service Tuesday evening September 27, in the Educational building of the church.

Mrs. Charles Horn, president and life member, presided.

The worship center was a cedar wreath before a white draped altar in front of which was an open Bible and two white tapers. To the left was a table holding the charter and a lovely birthday cake topped with fifteen candles.

After a delicious supper and fellowship hour the group was called to worship by the inspiring words of "A Charge to Keep I Have."

For the devotional the Rev. Irl Lancaster very fittingly chose for his text Psalms 124:12 and for his subject "Pillars of the Church."

Mrs. Nellie Erwin, a life member and a charter member of the society gave a brief history of the women's work in the church. Miss Lillian Van Dusen followed with a history of the WSCS.

Mrs. Pearl Wlay, also a life member and a charter member, spoke on opportunities of Methodist women and how they are meeting that challenge.

Mrs. Horn introduced the guest for the evening, the Rev. Orrie Thompson of Sparkman, Bro. and Mrs. Thompson were at Keith Memorial during the unification period when the transition was made from the Missionary Society to the Woman's Society of Christian Service. In a vivid word picture he carried his listeners back fifteen years to many amusing and happy recollections of other years, closing with a deep challenge to "forget the things that are behind and press forward to those things which are ahead." Mrs. Thompson spoke briefly along the same line. The Thomp-

sons have seen Keith grow in these fifteen years from a church on a five point circuit to a strong station church.

The candles on the cake were lighted by past presidents of the WSCS beginning with Mrs. Thompson who was the last president of the Missionary Society. Mrs. Horn completed the ceremony by lighting, in addition to hers all the candles for those who were absent. Other presidents lighting candles were: Mrs. Clay, Mrs. Vera Tanner, Mrs. Winifred Holmes.

Mrs. Clay presided in a beautiful memorial service for those charter realm of the blessed. As Mrs. Horn called their names, Mrs. Clay placed a white rose in the wreath in memory of Mrs. Ned Means, Mrs. Page, Mrs. Buie, Mrs. Daughtry, and Mrs. Coggins.

Mrs. Lancaster led the prayer of commemoration. After a hymn by the group, Mrs. Fitzhugh gave the benediction.

Lewisville

The Woman's Society of Christian Service of Lewisville observed the organization's fifteenth anniversary Monday, September 26 in Fellowship Hall.

Mrs. Edmund Cargill, president, conducted the business session. The surprise gift went to Miss Etta Hurd. Mrs. S. H. Turner received a birthday gift.

The program was led by Mrs. Dan L. Pilkinton, chairman of the Bessie McKnight Circle. Mrs. George Hodge read the scripture. Rose-colored carnations were presented to three former presidents, Mrs. A. H. Hameiter, Mrs. Joe Coleman and Mrs. J. A. Harrell. All charter members were recognized.

Fifteen officers seated in a semi-circle around a birthday cake told their reasons for being glad they are members of the WSCS as each lighted a candle on the cake.

Mrs. R. H. Cole of Magnolia, Conference Secretary of Promotion was introduced and gave a most inspiring talk on the "Unity of the Woman's Society of Christian Service." She told of the many projects of the church that are supported entirely by this organization. Mrs. Cole received an appreciation gift from the Lewisville WSCS.

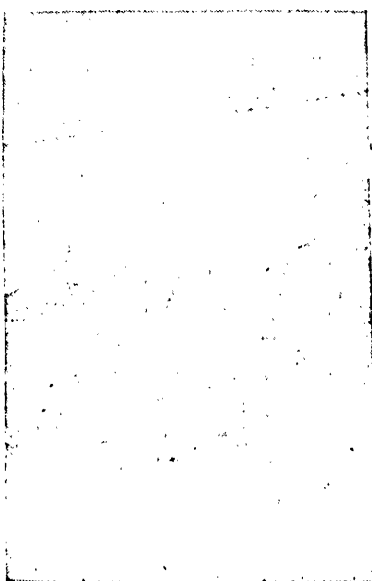
Circle No. 1 served refreshments to 32 members.

Lexa

The Woman's Society of Lexa met September 19 in the home of Mrs. C. T. Treadway for the observance of the fifteenth anniversary. The charter members: Mrs. Paul Muscalino, Mrs. Murphy Brown, Mrs. Robert Burns and Mrs. E. B. Hart, composed the program committee. Mrs. K. L. Bratcher, president, gave the opening prayer. Mrs. Harrison sang a solo.

There were 15 members and visitors present. After Mrs. Muscalino gave the benediction cake and punch were served.

Crossett



Shown cutting the cake at the Crossett Anniversary observance are charter officers: Mrs. Hastings, Mrs. Lessor and Mrs. Lawson.

The Fifteenth anniversary of the Crossett Woman's Society was observed September 19 in the church with 98 women present; twenty of whom were the original 67 charter members.

At the business meeting in the sanctuary the society presented an altar service in memory of all women who were active in women's work in the church since the organization of the church in 1903.

Mrs. John Hefley, Mrs. J. E. Lawson, Mrs. G. R. Lessor, Mrs. D. C. Hastings and Mrs. Leslie Jeffress gave the program. Mrs. L. T. Sandborn is now president.

Hardy

A very lovely event for Hardy was the observance of the Fifteenth Anniversary of the founding of WSCS, at the home of Mrs. Rita McCleskey on September 27, under the leadership of Mrs. Lois Andrews, assisted by Mrs. Mattie Daugherty. Members of the Nellie Dyer Circle and the Edith Martin Circle were present.

A beautiful tribute to charter members, who were deceased, was presented by Mrs. S. C. Bates, in memory of Mrs. Tom Walker, Sr., Mrs. Fannie Turner, Miss Ciddie Phillips, Mrs. Eph Rogers, Mrs. Nellie Worel, Mrs. W. J. Rumsey, Mrs. Cora Johnson, Mrs. Minnie Chapman, Mrs. Dora Ritchie, Mrs. Minnie Coger, Mrs. Anita Maassen, Mrs. Flora Horn, Mrs. Sarah Clayton and Mrs. Jennie Lou Horn. Charter members who were present were Mrs. Mattie Daugherty, Mrs. Mary Snowdie Vance, Mrs. Effie Andrews, Mrs. Mary Vance, Mrs. Carrie Carnes, Mrs. S. C. Bates and Mrs. Ben Daulton. The pastor's wife, Mrs. George McGhehey, was a charter member at Monette, Arkansas, and Mrs. McCleskey was a charter member in Oklahoma City.

The hostess served lime pineapple sherbet with cake and tinted mints.

Bethlehem

The Bethlehem Woman's Society on the Bethlehem Circuit held its regular meeting and fifteenth birthday observance September 9 with twenty members and ten guests present. Mrs. Joe Simpson, district president, and Mrs. E. C. Farabee, district promotion secretary were present.

Mrs. T. L. Baldwin gave the devotional and Mrs. A. B. Tedford the meaning of the emblem.

There were fourteen charter members present, and they were honored by Mrs. Jim Martin.

Mrs. G. S. Glover, the oldest member, was given a corsage by the president, Mrs. Lillian Hays.

Mrs. Barton Lee lighted the large candle in memory of the first president, Mrs. Mable Thompson; Mrs. Luther Powell lighted the other fourteen. A love offering was taken for Korea.

Augusta

The Augusta Society held its fifteenth Anniversary program September 19 with a review of the accomplishments showing progress in prayer, service and giving. The program was presented by Mesdames Jout Haralson, Walter Jimerson, Sr., T. E. Stanley, Jr., T. J. Stacey, E. B. Conner, C. C. Chalfant, F. C. Maguire, R. T. Harville, W. J. Dungan and T. E. Stanley, Sr.

The social hour was in the recreation room with Mrs. Harville and Mrs. Stanley, Sr. as hostesses. Mrs. Mrs. Walter Jimerson, the first president, cut the birthday cake which was decorated with "WSCS, 15th Anniversary." Punch was served by Mrs. Stanley, Jr., the present president. There were 21 charter members present.

Gillett

The Society of Gillett observed the fifteenth anniversary on September 15 with Mrs. C. E. Patton giving the devotional and other talks given by Mrs. W. C. Natho and Mrs. W. L. Trites. Music was furnished by Mrs. R. M. Lowe, and Mrs. Marvin Erstine.

Mrs. Patton called the roll of charter members, and pinned a ribbon badge on those present; the fourteen blue candles on the cake were lighted by the fourteen officers, and Mrs. Patton lighted the gold candle. The cake was presented to Mrs. Stella Coffman, the first president. Mrs. Noah Wheeler, the oldest member, received a corsage.

Mrs. John Furlong, Jr., Miss Jean French and Miss Vida June Moll, the youngest charter members, assisted in serving.

Bald Knob

Mrs. J. B. Lambert entertained Thursday evening September 15 for the celebration of the 15th anniversary of the organization as a Woman's Society.

Among those present were four charter members, Mrs. Bing Moody, Mrs. Ed Williams, Mrs. R. P. Moore and Mrs. Henry Ladd.

The program consisted of a talk on the purpose of the celebration

(Continued on page 14)

Christian Education



NEWS PROMOTION CULTIVATION

Arkansas-Louisiana Area

NORTH ARKANSAS CONFERENCE NOTES

By Ira A. Brumley
Only 2.7 Per Cent

The North Arkansas Conference reported a total church school membership of 67,742 last June. Only 2.7% of this membership belonged to church schools that do not use Methodist literature. There were thirty-six church schools reporting that they did not use Methodist literature. The total membership of these thirty-six church schools is 1875. There are eleven church schools in the Batesville District with a church school membership total of 524, not using Methodist literature. The Conway District had five such church schools with a membership of 531. The Fayetteville District had five such church schools with a membership of 256; the Forrest City District with three such church schools with a membership of 204; the Searcy District with twelve such church schools with membership of 660.

One church school in the Conference had a larger church school membership than all the church schools not using Methodist literature. Two other church schools each had a membership equal to more than two-thirds this total number.

Thirty-two of the thirty-six church schools were served by ministers whose salaries were paid in part by funds from the Sustentation Fund, Board of Missions of the conference or of the General church. These churches were being provided a ministerial leadership by funds from beyond their charges, but did not use the kind of literature through which their churches could be made Methodist churches.

Can the Methodist Church afford to invest its money in churches that refuse to make possible the program which the Methodist Church believes in?

There are a few of these churches that have been established on interdenominational basis where Methodist literature is used part of the time and the literature of other denominations the rest of the time, as a cooperative enterprise. Such situations do exist and perhaps its only fair that literature of all the churches involved should be given consideration. Most of these churches, however, are using literature which is nondenominational in form, but if carefully studied proves to be of a denominational viewpoint that is contrary to the whole Methodist way of life.

There are plenty of reasons why any Methodist Church should use Methodist literature. We will be glad to give these reasons to any one interested in knowing what the reasons are.

It is often said that the church that does not have a church school today will not have a church tomorrow. We doubt that a church that does not use Methodist literature will ever become the powerful factor in our Methodist system that it ought to be.

Church School Rally
Day Response

A large number of church schools

have already reported to our office with reference to Church School Rally Day. We plan to make our first report October 22. If your Church School Rally Day offering has not yet been sent in, you will want to get it in in time for the report which must be made out October 20, which will be almost four weeks after Church School Rally Day Sunday.

Should your church school not have observed Church School Rally Day, we hope you will plan to do so at a very early date.

Remember that the district and conference programs of cultivation depend in a large measure upon Church School Rally Day offerings for their support. Your conference Board of Education can sponsor these district and conference programs only to the extent that you provide financial aid for such a program. Just remember that the Christian Education program of the North Arkansas Conference, which is responsible for assisting in the building of better leadership for almost 70,000 people depends upon your cooperation. One of the greatest needs of our day is a better program of Christian education. What will be your answer to this need?

October Training Program

October is to be an important period in our training work. The following schools are being held in October: Cabot, The Work of the Local Church, John S. Workman; St. John's Methodist Church, Van Buren, Ways of Teaching, Robert Paul Session; Hughes, The Christian Mission in a Revolutionary World, Mrs. Elmus C. Brown; Philadelphia, Guion, Franklin, Wiseman; Oxford, Forrest Chapel, Melbourne, The Work of the Local Church, Mrs. D. G. Hindman; Paris, The Work of the Local Church, W. L. Diggs; Jonesboro, St. Paul's, The Work of the Local Church, E. J. Hollifield; Berryville, Christian Mission in a Revolutionary World, Archie N. Boyd. A number of other schools are being planned, but their applications have not reach our office.

A large number for the churches of North Little Rock will attend the Inter-City Training School in Little Rock, October 9-13.

Fort Smith Training School

The Fort Smith Area Training School is to be held at First Church, Fort Smith, November 6-10, with Fred G. Roebuck as Dean. The following courses are to be offered.

Teaching Children, Mrs. Frances Winter

The Use of the Bible with Children, Mrs. J. H. Monday

Guiding Intermediates, Earl Hughes

Youth and Worship, John Bayliss

The Meaning of Methodism, W. Henry Goodloe

Teaching of the Prophets, J. Wilson Crichlow

This should prove to be one of the best training schools of Fort Smith over a long period, as the members of the faculty are well prepared in their respective field. The Fort Smith churches and other churches within reach of Fort Smith should take advantage of this opportunity for inspiration and im-

LOUISIANA CONFERENCE SHOWS LARGE INCREASE IN ADULT CLASS MEMBERSHIP

Many interesting facts about adults in Methodist church schools have emerged from a recent survey made by Dr. M. Leo Rippey, director of the Department of Christian Education of Adults, General Board of Education.

In general, the survey covers the ten-year period, 1945-54 inclusive. During that period there has been an increase of 700,000 adults in Methodist church schools.

Largest percentage of increase in members of adult classes was noted in the Southwest Texas Conference. The conference reported last year an increase of 113% for the ten-year period and 28,349 persons in its adult classes. The increase for this

period was 14,085.

The Florida Conference of the Southeastern Jurisdiction had an increase of 112% for the ten years with an adult class membership of 42,735 reported in 1954. The total church membership for this conference was 165,903, a 57.6% increase for the decade. For the same period the population of the Florida Conference increased 27.1%.

Two other conferences had large percentages of increase, both in the South Central Jurisdiction. The Louisiana Conference had an increase of 101% with an adult class membership of 27,649 reported for 1954. The church membership showed a gain of 24.16%. The New Mexico Conference reported an increase of 107%, with total membership in adult classes given as 11,278.

The Alaska Mission showed a large percentage of gain over a shorter period of time. The membership of adult Bible classes in this conference jumped from 58 in 1950 to 265 in 1954, an increase of 450%.

Two conferences in the Central Jurisdiction had large increases in the number of persons in adult classes, but for shorter periods of time. Upper Mississippi had an increase of 200% and a membership of 3514, for a nine-year period. The North Carolina Conference showed an increase of 118% for a six-year period. Its adult class members totaled 2730 in 1954.

In the Pacific Japanese Provisional Conference, the membership in adult classes increased from 58 in 1945 to 667 in 1954, an increase of 1059%. Meanwhile the church membership of this conference remained stationary.

The survey revealed that 800 conferences had gains and 22 had losses.

"Many statements have been made concerning the contributions of adult classes to the work of their local churches," said Dr. Rippey. Hence, he included a table showing the results of a sampling of 1133 large adult classes, relating to their contributions to church work.

From this sampling it was discovered that the average contribution per class to World Service from this group was \$41.40; to social service, \$60.19; to support of church school, \$164.76; paid on church debt, \$84.43. The average amount contributed per class for the eleven types of giving surveyed was \$656.11. The total amount contributed by the 1133 classes was \$743,357.55.

Dr. Rippey also made a survey of 450 churches with 238,228 adult members. He discovered that 77% of the church members who were members of adults classes in these churches made pledges to the church budget and 47% of adult church members who were not members of adult classes made pledges. Only 57% of adult church members made pledges to their church budgets. This would seem to prove that one of the best ways to secure a good basis for financial support of the church is to increase the number of adults enrolled in local church schools.

ARKANSAS METHODIST

Reds Push Anti-Religious Propaganda

London (RNS) — Increased atheistic propaganda is being spread in Soviet-annexed Latvia, Estonia and Lithuania, it was indicated by local radio broadcasts in these Baltic countries monitored here.

Hardly a day passes without the broadcast of an anti-religious program or lecture. And radio reviews of the press make it clear that many articles of an atheistic nature are being published by newspapers.

The broadcasts also reveal that the central Communist organization responsible for anti-religious campaigns throughout the Soviet Union has become concerned over the slackness of the atheism drive in the Baltic Republics. As a result, special instructions and manifestos have been issued to stimulate anti-religious activity.

One such manifesto, quoted by the Vilna Radio in Lithuania, complained that collective farmers and workers in that country "are still influenced by religious beliefs."

"It is the duty of Communist Party organizations to improve scientific - atheistic propaganda among the population and to attach greater importance to this propaganda."

"Qualified lectures able to develop a materialist outlook among the people must be selected with the greatest attention and care. Communist Party organizations must concentrate on work with lecturers."

An immediate campaign against the practice of religion among Russian sailors was demanded by Sovetskoy Flot (Soviet Fleet), organ of the Soviet Navy.

"Every Soviet sailor must be permeated with the spirit of militant atheism," it declared.

The paper said that energetic steps must be taken to combat religious sentiments and beliefs among the Soviet high seas fleet as well as among the crews of in-shore ships.

It was announced that an anti-religious drive would get under way in the Soviet Black Sea fleet because propagandists of that unit have "for a long time been slack" in promoting atheism.

During the past three months these propagandists have given only one lecture on "religion — the enemy of science and progress," the paper complained.

"That is not enough," it said. "The whole propaganda apparatus of the Black Sea fleet must be mobilized to depict the struggle the world is waging against fairy tales about saints, gods and the creation of the world."

Stress Religious Training To Prevent Delinquency Among Girls

Des Moines, Ia. (RNS)—Religious training as a means of keeping girls from becoming candidates for a reform school was stressed at a meeting here of prison chaplains and women prison superintendents.

The joint meeting of the Conference of Women Superintendents and the American Correctional Chaplains Association was held in connection with the 85th annual Congress of Correction, sponsored by the American Correctional Association.

Celia K. Gray, superintendent of the Pennsylvania State Industrial Home for Women at Muncy, Pa., said the 34 girls under her charge look forward to religious activities there

ADENAUER NAMED WORLD BROTHERHOOD EUROPEAN CO-CHAIRMAN

New York (RNS) — Chancellor Konrad Adenauer of West Germany has been named a European co-chairman of World Brotherhood.

The announcement was made here by Paul-Henri Spaak, Belgian Foreign Minister and a president of the organization founded at Paris in 1950 to promote amity between races, religions and cultures.

Other co-presidents of the organization are Gen. Carlos P. Romulo, new Philippines Ambassador to Washington, and Dr. Arthur H. Compton of St. Louis, Mo., Nobel Prize-winning physicist. Dr. Everett R. Clinchy of New York is administrative president.

Mr. Spaak also announced plans for a conference of Asian and Western leaders to discuss ways of allaying tensions.

In addition, he said, extension of a human relations research program into methods for providing brotherhood education on a worldwide basis is being planned.

His announcements were made following conferences here with General Romulo, Dr. Compton and Dr. Clinchy.

Mr. Spaak then left for Europe where he will attend a meeting of the organization's European governing board in Paris Oct. 15-16.

The Belgian Foreign Minister stressed the importance of the proposed East-West meeting which he described as a "non-political Bandung conference with Western leaders participating."

"Just at this moment in history," he said, "special efforts are required to forestall the development of misunderstanding and bitterness be-

tween Asians and western people. While there is agreement on the ideals leading to the passing of traditional colonialism there are many political realities and economic problems which call for time, patience and goodwill in the search for right solutions — which may not be the same in every case.

"World Brotherhood, as a private organization with religious motivation, is the only organization which can create links and contribute through frank and unofficial exchange of ideas to a meeting of the minds of people in these crucial areas."

TEST OF "ABSOLUTE PACIFIST" POSITION GOES TO SUPREME COURT

Washington, D. C. (RNS)—A test of the "absolutist pacifist" position has been carried to the U. S. Supreme Court by the Rev. T. Vail Palmer, Jr., 25-year-old Quaker minister in Gonic, N. H.

Mr. Palmer, who for seven years has refused to cooperate in any way with the Selective Service system, is appealing his conviction by a federal court for refusing to report for military service.

In November, 1950, while working on the staff of the Central Committee on Conscientious Objectors in Philadelphia, he was found guilty of refusing to register and sentenced to a year and a day in jail. In August, 1951, before his release from federal prison, he was involuntarily registered by prison officials.

Subsequently, as a theological

Dowling's 'Holy Land USA' Opposed In Florida

West Palm Beach, Fla. (RNS)—Broadway Producer Eddie Dowling's proposal to construct a "Holy Land USA" at state-owned Jonathan Dickinson Park in Martin County has drawn protests from county residents and officials.

County Commissioner E. J. Arnold of Hobe Sound said he could not see how "religious and commercial projects can go together."

Mr. Arnold said he would oppose the exhibit if it is solely for the profit of Mr. Dowling and his associates. Three other commissioners backed his stand.

When he announced the project in 1953, Mr. Dowling said it would be a replica of the Holy Land at the time of Jesus. He said it would cover a mile-square area of land and cost more than \$2,000,000.

student at Oberlin (Ohio) College he was eligible for a ministerial deferment, but declined to apply for it. As a result, he was classified 1-A and ordered to report for induction. After his refusal he was convicted by a federal court.

In his appeal, the young minister contended that the induction order was invalid and that he is being punished for his religious convictions against war that make it impossible for him to cooperate with a draft board.

He argued that to require him to participate in the war-making process by answering Selective Service questionnaires would deprive him of religious freedom as guaranteed by the First Amendment.

Mr. Palmer also told the court that he had already paid the penalty by law for refusing to register.

JAPAN CHRISTIAN UNIVERSITY GETS FIRST EUROPEAN CHURCH GRANT

New York (RNS) — A "token" grant of \$150 to the Japan International Christian University near Tokyo by the Swedish Missionary Council of Stockholm is the first European contribution to the institution.

The donation was announced here by Dr. Stanley I. Stuber, general secretary of the Japan International Christian University Foundation Inc., which channels support for the university from 14 major religious bodies in the U. S. and Canada.

In a message accompanying the contribution, Martin Linden, secre-

tary of the Swedish agency, noted that the amount "is not very large but we are glad to be able to give some little support to the great enterprise in Japan."

Dr. Stuber, who visited Europe this summer to help cultivate interest in the university, said he expects other grants and scholarship aids from similar organizations in England, France and Italy.

The university opened officially in 1953 and now has an enrollment of more than 500 students and a faculty of nearly 80 in its liberal arts college and three graduate institutes.

"with tremendous anticipation."

"They make up their own programs and have a 60-member choir," she said. "They look upon this as part of their recreation program and enjoy having someone come in from the outside to conduct it."

Regular services are held at the institution by Protestant and Roman Catholic chaplains, 12 of whom are "on call at all times and make frequent visits including calls to counsel inmates whose privileges have been taken away," Miss Gray said.

The Rev. Bernard Scarborough, chaplain of the Cleveland (O.) House of Correction for Children, said most Catholic inmates of that

institution have had "very little religious education and so the Catholic program is to prevent juvenile delinquency by getting to the children in parochial schools."

Reports 1,579 American Missionaries In India

New Delhi (RNS) — Of the 2,088 American citizens presently in India, 1,579 are engaged in missionary work, Deputy Home Minister B. N. Datar told the Lower House of parliament.

He said 302 of the non-missionaries are here on business and 207 for study.



EVANGELISTS

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

Conway, Arkansas (Wesley)
October 10-19
Rev. Harold Wilson, Pastor
October 21-30 Open

Alpena, Arkansas
October 31-November 9
Rev. A. E. McIlveene, Pastor

Welch, Oklahoma
November 13-23
Rev. Horace Mudd, Pastor

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

METHODIST YOUTH

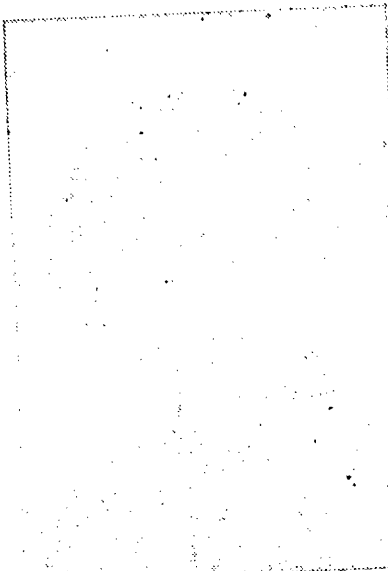
HEADS NEW CENTENARY ART CLUB

Miss Frankie Stephens of Logansport has been chosen president of the Centenary College Art Club, organized under direction of Don Brown, head of the college art department.

Mr. Brown said the club will work to further interest in art on the part of college students, faculty and Shreveport townspeople. Members also will promote regular exhibits of the work of the students and displays from Chicago, New York and other cultural centers of the nation.

Other officers of the new organization are as follows: vice president, Bill Bryant, Shreveport; secretary, Miss Gail Cassidy, Alexandria; publicity chairman, Miss Gail Martin, Shreveport, and members of exhibition committee, Miss Diane Lawton of Shreveport, Miss Danna Holloway of El Dorado, Arkansas, James Young of Minden and George Ogdon of Dubberly.

The club is the first of its kind ever functioning on the Centenary College campus. It boasts an initial



MISS FRANKIE STEPHENS

membership of 51 students, all with an active interest in art, and will meet each Monday afternoon.

WITH THE SUB-DISTRICTS

White River

There were over 100 present at the regular meeting of the White River Sub-District held recently at Calico Rock. This was the largest attendance in his history of the Sub-District, according to Rev. Benjamin Few, sponsor of the Sub-District.

Joanne Farmer, president of the Sub-District, conducted the business meeting and asked for reports on what the various local MYF groups were doing to raise their quota for the MY Fund. She gave an inspirational talk on her trip to Purdue before dismissing the group for the worship service.

At the worship service a devotional meditation was given and a panel discussion was carried out, using the major topics of the Purdue convocation.

After the worship service a TV recreation program was conducted before refreshments were served.—Charles Casteel

Ouachita County

The Ouachita County Sub-District met at Westside Church, Camden, on September 29 with 103 in attendance.

The theme for the evening was Christian Witness. The devotional meditation was given by members of the Westside MYF.

Dr. Neill Hart, district superintendent of the Camden District, spoke on "Preparation for a Happy Christian Home." He stressed Christian witness through the home.

Jennie Sue McGoy, president, presided over the business session. Reports of progress were given from each MYF represented.

Refreshments were served by the women of the host church.—Reporter

Conway-Perry County

The regular meeting of the Conway-Perry County Sub-District was held the first Monday night in October at the Methodist Church at Solgahachia.

The theme of the worship program

was "He Shall Be Like a Tree." Taking part on the program were Edith, Lena and Louise Maxwell, Jenryl, Betty, and Tolbert Harton, and Sandra Bridgman.

After a short business meeting the group enjoyed games and refreshments.—Louise Maxwell, Reporter.

Hammond

The Hammond Sub-District met on Tuesday, September 27, at the First Methodist Church of Hammond. One hundred thirty-one members attended.

Franklin MYF presented the opening worship program. The theme of the program was "What is Worship, Worship and the Church Sacraments. What Worship Does, and Why Worship?"

The president, Kenneth Johnson, presided at the business meeting. An amendment, to be added to the constitution, was brought before the group. The amendment will be voted on at the next meeting. The amendment states that "the Sub-District shall meet at least once every month." At the present time the meetings are held every two months.

Fisher MYF gave an interesting study on "Faith" to close the meeting.

A recreation period was held and refreshments were served by the host church.

Volunteers for the next Sub-District meeting are host church, Wesley Chapel; worship, Springfield, and study, Wesley Chapel.—Reporter

FIFTEENTH ANNIVERSARY OBSERVED

(Continued from page 11) by Mrs. C. L. Haisty and a review of the 15 years as a Woman's Society of Christian Service, including its growth and expansion and plans for the future by Mrs. C. C. Hunnicutt.

A birthday cake was decorated with 15 candles. As each of the candles was lighted, a member gave one of the values of membership.

Following the program, Mrs. Ed

The Youthful Accent

By Hoover Rupert
GET IN THE GAME

Now that the football season is well under way, it is probably in order to recall an unusual happening that occurred in a football game a couple of years ago. Every football follower will remember the Rice-Texas game in 1953. It was in this game that Dick Moegle, star Rice player who later was named All-

American, came off the bench to tackle a Texas back. Moegle had been temporarily relieved of his duties on the field and was having a breather on the bench for a few minutes. Then, a Texas back raced through the Rice line, eluded the secondary, and was in the clear field headed for a sure touchdown. That was too much for Moegle. He dashed on the field, made a crisply clean tackle, and spilled the ball-runner before he scored. Naturally the officials allowed the touchdown for Texas because as a side-lines bench-warmer Moegle was an ineligible tackler. His enthusiasm and emotional desire to keep Texas from scoring overcame his intellectual judgement which told him he could not tackle from the sidelines.

"MY DEDICATION TO THE CHRISTIAN LIFE"

Methodists who are not familiar with the procedure will no doubt be interested in learning of one of the ways Methodist youth are given an opportunity to dedicate themselves to the Christian life.

The Youth Department of the General Board of Education has prepared for distribution to young people a card, "My Dedication to the Christian Life," which may be used by the young person in pledging himself to Christian life of service.

The card begins: "After careful consideration of the meaning of the Christian way of life, I hereby pledge myself to serve God and His Kingdom." Then follow statements, to be checked, of a number of ways in which youth may dedicate themselves to Christian vocations. One of these statements is: "I will select a lifework in accordance with what I discover to be God's will for my life, and use it for Christian service." Cards having this statement checked are sent to the Youth Department for follow-up by the boards and agencies concerned.

"The use of the card should be strictly a matter of individual action, without pressure from any individual, small groups, or the whole group," said the Rev. Harold W. Ewing, director of the Youth Department. "The young people should understand that the card is merely an instrument to help them record any steps they have taken, or may now want to take, in connection with the Christian life, that they do it only if they want to and feel ready to, and that it is a matter between the individual and God."

Many cards are distributed each year at summer institutes and assemblies when dedication-commitment services are held. During 1954 more than 2000 Methodist young people committed themselves to some type of Christian service, according to records in the Youth Department.

In recruiting youth for Christian service, pastors or youth workers who wish to make use of this card should write for "My Dedication to the Christian Life" (2277-C) from Service Department, General Board of Education, Box 871, Nashville 2, Tennessee. Sample copy free, \$1.00 per hundred.

Williams and Mrs. W. C. Whitley, Jr., led the group in games.

Mrs. Lambert served punch with the birthday cake, which was cut by Mrs. Earl Overstreet, chairman of the committee on arrangements.

Mena

The Woman's Society of Mena observed the fifteenth anniversary at their September meeting. Mrs. W. A. Finks was in charge of the program, and ten of the charter members were present.

A birthday cake with 15 candles was served to the members and guests.

Ever since I saw a picture of that tackle and read the story, I have been wanting to comment on it here. Doesn't that give a graphic portrayal of a lot of so-called religion? Much of it is kept on the sidelines and does not consider its use until a crisis comes and then it may well be too late. One can be ineligible too long at times to qualify for eligibility all of a sudden. And religion that is kept on the sidelines is helpless.

If you want a biblical picture of this kind of situation, where religion is of little help at the moment, go back and read Mark's account of Simon Peter's denial of Jesus in the courtyard outside Pilate's palace in Jerusalem on the night before the crucifixion. (14: 66-72) Note particularly what Mark records as being Peter's sideline activity while Jesus was on trial for his life and his way of life. "Peter was below in the court yard—warming himself." What a record of religious bench-warming by a self-appointed substitute who should have been in the game! It was cold out there in the wee hours of that fatal morning. No reason why the bystanders shouldn't meander up to the fire someone had built to ward off the chill. But not Simon Peter at that particular moment. He had no business warming himself on the sidelines while his Lord was on trial and the future of the Christian faith hung in the balance.

Well, I am surely glad that isn't the last word we have on Peter. He denied Jesus, yes. He warmed himself when he might well have been standing beside the Master before Pilate. But we can also remember that he got off the bench and went back into the game where he became eligible to take part in the fray. He stood at Pentecost and preached persuasively. He became a leader of the first century church. He traditionally is reputed to have requested that his sentence of death by crucifixion call for his being placed head downwards on the cross. He felt unworthy to be crucified as had his Lord.

Are you in the game or are you just warming yourself?



ARKANSAS METHODIST

FOUNDATION PUBLISHES UN WEEK LEAFLET

October 24, 1955 is the tenth anniversary of the day the United Nations Charter came into force. In honor of United Nations Day and Week, the Church Peace Union has published the 1955 edition of its 12-page leaflet, "United Nations Week: Projects for Churches, Synagogues, and Other Organizations."

The 1955 leaflet lists a number of projects which church groups, organizations and communities might adapt for their UN Day and Week observances. Most of the projects mentioned have been tested by other U. S. communities. Sources of further program aids—speakers, films, discussion outlines, etc.—are listed. A short bibliography outlines useful reading material on the United Nations and related subjects. Included also in the leaflet are a prayer for the United Nations and World Peace and several biblical references to serve as themes for talks on the UN.

The leaflet is available from the Church Peace Union, 170 East 64th Street, New York 21, N. Y. Single copies are free, 100 copies cost \$1.00, 1000 copies, \$7.50, plus shipping charges.

The Church Peace Union was founded by Andrew Carnegie in 1914 to work through the major religious faiths for a greater measure of world order.

RELIGION AND PUBLIC EDUCATION

What is the right relationship between religion and public education?

In seeking a working answer to this question the Division of the Local Church, General Board of Education, last November set up the office of Church and Public School Relations, with the Rev. Thomas J. Van Loon of the Genesee Conference in charge.

Printed materials will be prepared to interpret basic issues. Courses for leadership schools will be developed, as will national, area, and state conferences seeking solutions to problems in church and public school relations.

In all these activities certain emphases will receive priority. These are:

1. Through study, conferences and personal visitations to become as completely informed as possible about the range and variety of what is now going on in this field and also to become conversant with the general outlines of the legal limitations involved.

2. To establish working relations

with the appropriate departments of the National Council of Churches.

3. To gain the confidence of public school educators and others proposing approaches to this area of work.

4. To stress the stake that we as Protestants, and especially as Methodists have in the public school system and to explore our responsibilities for its maintenance and its strengthening.

5. To recognize that the recent Supreme Court decision in desegregation has implications for the church's relationship to public education. This means co-operation with other appropriate agencies in helping our people face their responsibilities as Christians and as citizens in the light of the tensions and conflicts inherent in these situations.

6. Through visitation, analysis and study seek to ascertain the condition, structure and costs for effective released time programs.

IT LOOKS DIFFERENT FROM HERE

(Continued from page 2)

Tell him that Christ came to prove God's love for the world, and to show that love is stronger than hate, and you will only have him laugh in your face and say, "Then he was a failure because he died a victim of hate."

Tell him that Christ came to give life, and hear him ask, "Then why didn't he save his own?"

Christianity And A True Perspective

It looks different when you see it from the other side. There is little that can convince the unbeliever beside an illustrative life. When we really live Christianity we can show even the pagans the other side of life.

A young missionary going into a

part of the jungles of Africa that he thought no white man had gone to before began to tell about Christ to the Chieftain of the first tribe he met.

"What is he like?" the chieftain asked, and the missionary began to describe the life of Christ.

He had not talked long when the Chieftain stopped him and said, "I knew Him! He died here in our village. Come and I will show you where He is buried."

The missionary followed the Chieftain into the wilderness and presently they came to a mound

under some trees. It marked the well kept burial place of a lone missionary that had been there and had lived among the people many years before.

A life can portray Christ, if the life is carefully planned and carefully lived. Let us be mindful of our lives and guard against mistakes. They may look small to us, but they may not look that way to others, and there are others to be considered. Our carelessness may seem like nothing to us, but it may be a stumblingblock to others.



Does money really grow on trees?

Certainly not for most folks — but for a couple of million people it seems to.

They are people who get their electricity from power plants owned by the federal government. They pay less for electric service than other people do, simply because you and everybody else pay part of their electric bills.

Here's how that happens. First, part of your taxes goes to pay for the government power plants that serve these people. Second, the electric bills these people pay do not include many of the taxes you pay in your electric bills. So your share of taxes has to be increased to pay their share.

Not exactly fair, is it? Yet some people are trying to push the federal government into building and running more unnecessary power plants and power dams — to extend this "special privilege" still farther.

This kind of favoritism is unfair to everybody — especially to you who have to pay for it. That's why we're bringing you these little-known facts.

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OCTOBER 13, 1955

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The Sunday School Lesson

REV. H. O. BOLIN

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LESSON FOR OCTOBER 23, 1955

STRUGGLE IN THE WILDERNESS

READ THE LESSON FROM YOUR BIBLE: Luke 4: 1-13.

MEMORY SELECTION: You shall worship the Lord your God, and him only shall you serve. (Luke 4:8)



We have come to the last of the three lessons on the general theme, "OPPORTUNITIES FOR CHRISTIANS". The first lesson dealt with the all-important matter of how to help youth grow and develop normally. The lesson material dealt with the growth of Christ. The Lord was as truly human as he was divine, and he seems to have had a perfectly normal childhood and youthhood. The memory selection of that particular lesson says of him, "Jesus increased in wisdom and in stature, and in favor with God and man." That is, he grew mentally, physically, socially, and spiritually.

Our next lesson dealt with the baptism of Jesus by John. From this lesson we learned that baptism is very important but not essential to salvation. Comparatively speaking, there is but a mere handful of Protestants who claim that water baptism is essential to salvation. Since it is not essential, there has been altogether too much argument about the mode that should be used in practicing it. The meaning of baptism; the thing that it stands for is far more important than the mode by which it is administered. People have argued so much about the mode that they have almost forgotten the meaning of baptism. Like any sacrament, baptism is an outward and visible sign of an inward and spiritual grace. It may be a sign or symbol of death, burial, and resurrection to a new life in Christ, or it may be a sign or symbol of cleansing.

Long before the coming of Christ the Jews practiced ceremonial cleansing by sprinkling, and they also immersed people. With regards to immersion this seems to have been practiced only on Gentiles who had become proselytes to the Jewish religion. The Jews felt that these proselytes went down into the watery grave of baptism as a Gentile and came up a Jew, religiously speaking.

With regards to the idea that pouring is also a mode of baptism, this is proven by the Bible itself. In speaking of the Holy Spirit coming on the disciples on the day of Pentecost and at other times, in some places the New Testament tells us that the Holy Spirit was poured out on them, and in other places while speaking of the very same event it goes on to say that they were baptized with the Holy Spirit.

There is one thing, however, we always need to keep in mind when we are dealing with baptism, and that is the fact that regardless of the mode used water never really does the work. It is only a sign or symbol of what is done in the heart. Sprinkling or pouring water upon people might symbolize the cleansing from sin, since water is universally used to wash the outside of the body, but it cannot cleanse

an individual from sin, for sin is an inward and not an outward problem. By the same token, plunging a person beneath the water and lifting him out again may symbolize death to the old type of life and resurrection to a new life in Christ, but it cannot actually bring it about. It can only be a picture or a symbol of it. Water baptism by whatever mode is no more real salvation than is a picture of a man the real man himself.

The thing that was new about John's work was not the fact that he baptized. It was rather the fact that he insisted that Jews as well as Gentiles needed to be baptized unto repentance. He warned the Jews that they could not place their hope of salvation merely in the fact that they were the offsprings of Abraham.

This brings us to our lesson for today—"The Struggle in the Wilderness". Let it be remembered that this is our quarterly temperance lesson. The aim of the lesson as set forth in the *Adult Student* ties the lesson material right into the temperance question: "To lead adults, through the study of the temptations of Jesus in the wilderness, to help people who are tempted by intoxicating drinks to resist these highly advertised lures."

A Look At The Scriptures

The lesson material for today deals with the facts that Christ was led of the Holy Spirit into the wilderness to be tempted of Satan. This took place immediately after his baptism. The idea that Jesus himself was the long expected Messiah came upon him gradually. The full realization of this fact took possession of him at the time of his baptism. We recall how the Holy Spirit came upon him in the form of a dove, and how an audible voice was heard saying, "Thou art my beloved Son in whom I am well pleased."

At the time of the birth of Christ there was a feeling of great expectancy among the Jews. Long before this time their prophets had told of the coming of the Messiah and the establishment of a kingdom; the Kingdom of God on earth. Since the Jews, as is the case now, were spread over the world this feeling had even gone out to other people. This is shown in the coming of the Magi at time of the Lord's birth. So, this feeling of the coming of the Messiah was very strong during the preparatory years of Christ's life. As stated above, the fact that Jesus himself was to be this promised Messiah seems to have dawned on him gradually. It reached its full culmination at the time of his baptism.

Jesus knew that along with this idea of the Messiah was the idea of the establishment of a kingdom.

He was led of the Holy Spirit into the wilderness to settle once and for all just what type of kingdom that was to be and what would be the methods used for bringing it in. As he laid plans for the coming of the kingdom three distinct temptations came upon him. It will be noted that in a general sense these three temptations cover all types of temptations that can come to a human being.

The Apostle Paul tells us that there are three enemies of the human soul—the world, the flesh, and the devil. Christ dealt with all of these enemies.

As we study these temptations we will do well to keep constantly in mind this idea of the establishment of a kingdom. If a kingdom was to be established, the people must be won. The world, as is the case now, was filled with hungry people. Christ was tempted to feed the people in a spectacular way. He knew that if he could feed these hungry people they would follow him anywhere. This temptation was very strong with Christ, for he greatly sympathized with these hungry people and longed to help them. Christ overcame this temptation through his great spiritual insight. He knew that the people needed bread; they needed the material necessities of life (and bread here stands for all of these needs) but he also realized that mankind needed something far more than bread; they needed food for the soul. Bread must not be forgotten, but it must never have the first consideration in life. There in the wilderness, Christ settled that fact one and for all time. Let the people have their material necessities but never let them feel that these necessities are all that one needs to live a full life.

The Communists received the very same temptation that Christ received and they fell for it. They contend that these material needs are all the needs that have value in life. They argue that men can live by bread alone. They are taking advantage of a hungry world, and they are trying to win the world with bread. Many of the great thinkers of the world today are saying that the world is so hungry that the masses of the people will follow any man or ism that can feed them. The Communists know this and are capitalizing on it. The first temptation, therefore, had to do with materialism. Christ rejected it and put the spiritual values of life first.

The second temptation had to do with the possession of the kingdoms of the world. The Kingdom of God was to reach to the ends of the earth and to encompass these kingdoms. The Jews of that time believed that all the Gentile kingdoms belonged to Satan; they felt that they were dominated by him. Satan offered to turn them over to Christ if he would worship him. The one thing Christ wants above all others is the kingdoms of the world. He wants to rule in the lives of nations as he does in the hearts of individuals. Satan was offering him a short cut to this goal. Satan's method of conquering the world is that of force, war, destruction. Christ rejected that and declared that he would win with love. All would-be conquerors have fallen to the temptation of Satan at this point. Christ alone, of all the world conquerors, continues to travel the road of love. This has been a slow process. Christ's Spirit and influence have been with the human race for nearly twenty centuries, but still

we are short of the goal set by him. We have, however, made some gain and this gain is seen if one takes the history of the human race over long enough periods of time.

The third temptation had to do with the appeal to the spectacular as a method of proving his claim to Messiahship. He was tempted to perform an act that would lead to his destruction if God the Father did not intervene. He was to jump off of the pinnacle of the temple. The Father would sustain him and thus it would prove to the people that he was the promised Messiah. Christ said that this procedure would be to tempt, or try God. Many people who feel that they are very religious are trying God in this way today. The handling of poisonous snakes is falling to this temptation.

The Lesson Applied

All of these temptations were real to Christ. There was a possibility of his yielding to them otherwise they would have not been temptations at all. Christ overcame all these temptations by sticking close to the heavenly Father and by making use of his Word. It will be noted that he answered all three of the temptations on this occasion by quoting passages from the Scriptures. In Hebrews 4:15 we read, "For we have not a high priest who is unable to sympathize with our weaknesses, but one who in every respect has been tempted as we are, yet without sinning." Christ was both Son of God and son of man. It was as son of man that he was tempted. His temptations were real. He overcame them in the same way that you and I can overcome. He is, therefore, our example as well as our Saviour.

How does this all apply in the matter of temperance? Simply at this point: There is no human on earth who is more sorely tempted than is an alcoholic, neither is there any one who is less helpless in overcoming this temptation in his own strength alone. The very strength of the program of Alcoholics Anonymous is in the discovery of these two facts. This organization plainly teaches that it cannot help an alcoholic until he admits that he cannot save himself from his evil habit. He is also led to see that his habit will finally destroy him. He is then encouraged to put his trust for victory over his habit in One who is stronger than himself. He is informed that this Power will not operate in his life until he confesses his faults, failures, and sins and as far as possible makes amends to any one whom he has wronged. You will note that you have here repentance, confession, restitution, and faith in a Higher Power to overcome the power of evil in one's life. The alcoholic is further taught that he must trust this Power to give him victory day by day. It will be noted that this program is based on both psychology and religion. It has worked in the lives of thousands of people who were perfectly helpless so far as self improvement was concerned.

While here in the flesh, Christ was tempted like all other sons of men. To insist that that isn't true is to argue that he didn't become a man at all. He overcame those temptations, and he did so as a man. This makes him our example as well as our Saviour. He won his victory by using God's Word as the sword of the Spirit and by putting his trust in his Heavenly Father.

ARKANSAS METHODIST