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CONFERENCE PLANS PROCEEDING

While the trend continues to be toward a shorter, streamlined General Conference, more centered on accomplishing its business and less on promotional and educational features than before unification, the Commission on Entertainment has planned a number of inspirational nights for the coming Minneapolis session.

On change will be in the Episcopal Address. The Council of Bishops hopes that its message to the church can be condensed to one hour. It has often required more than twice this time for delivery.

The custom of assigning an evening to each general agency is being abandoned, at least for this session. The general areas in which the church gives service are not to be neglected. The approach, as with the exhibits at the conference will be more unified and from the direction of subject rather than a series of exploitations of the several agencies.

Another time economy is the decision made by the Commission to choose one of the visitors from other church bodies to be spokesman for all the fraternal delegates. The others will be given the opportunity to have their messages of a given length published in the Daily Christian Advocate.

Tentative Program Approved

Dr. J. Wesley Hole, of Los Angeles, chairman of the Commission, and Dr. Paul V. Galloway of Tulsa, who heads the committee on program, received the approval of the Commission for the following tentative program at a meeting held in the General Conference City October 11-12. The entire program and particularly the orders of the day are, of course subject to the confirmation of the General Conference.

It is expected that many of the evenings of the General Conference will be required for legislative sessions.

The Board of Evangelism is again planning afternoon evangelistic services for visitors to the Conference. Numerous choirs from Methodist churches and institutions are planning to participate in general and auxiliary meetings.

Reserved Seats

Arrangements to reserve seats for the wives and husbands of delegates, officials related to general agencies and reserved delegates and other visitors are in the hands of the Rev. Dr. W. L. Robinson, Columbus, Miss., a member of the Commission. Applications for tickets should be sent to him.

Clergy Stories On TV Series

Dramatic events in the careers of three Methodist ministers are soon to be enacted by famous actors in the new Friday evening T-V pro-

Conference Workshops Concluded This Week



L. to r.: Rev. C. Ray Hozendorf, Rev. David Hankins, Dr. Karl Quimby, Rev. John L. Tucker, Mrs. George Meyer, Rev. J. Ralph Clayton.

NA Conference Evangelism Program Begins This Week

Fifty-one charges in two North Arkansas Conference Districts are engaged this week in a preaching-visitation evangelism program which will conclude with Friday night services. Pastors of the Fayetteville and Searcy Districts are assisting pastors and pastoral charges of the Fort Smith and Batesville Districts in a program which began last Sunday.

The week of services is the first half of a schedule which calls for the Fort Smith and Batesville Districts to assist the Fayetteville and Searcy Districts in a similar program beginning Sunday, November 13. The other four districts will engage in an identical program during the period February 19-March 9 of next year. The Conference Board of Evangelism is sponsoring the work which is intended to help churches of the conference reach a goal of a net increase of 3% in church membership for the year, a goal which the conference set for itself at the June, 1955, session. Rev. John Bayliss, Siloam Springs is chairman of the conference Board and Rev. Paul M. Bumpers, Clarksville, is the conference director of evangelism.

Visiting pastors are directing local church schools of evangelism at an

gram, *Crossroads*.

This series, sponsored by Chevrolet and carried on the ABC-TV network, aims to set forth dramatically the contributions made by clergymen of all faiths to the moral, civic and religious betterment of the communities in which they live.

early evening session, and while laymen of the churches are visiting in homes of prospects for church membership the visiting pastor will preach in evangelistic services at the church.

Both district and visiting pastors attended district schools of evangelism on Monday and Wednesday of this week at which time reports of results were given and additional instruction received. The final district report and instruction period for the pastors will be on Friday. The Fort Smith District meetings are being held at St. Paul's Methodist Church, Fort Smith. Two District headquarters have been set up in the Batesville District with half of the district meeting in Mountain Home and the other half at First Church, Batesville. The whole district will meet together for its closing session in Batesville on Friday.

A complete report of the week's work will be given in next week's issue.

Drinking Must Be Deglamorized

Minneapolis, Minn. (RNS) — Drinking must be deglamorized if alcoholism is to be prevented and alcoholics rehabilitated, a national authority on the problem told some 200 clergymen here.

Dr. Andrew C. Ivy, University of Illinois physiologist and chairman of the National Committee for the Prevention of Alcoholism, said 300 million dollars is spent annually to promote drinking.

Speaking at a seminar sponsored by the Citizens' Commission on Alcoholism, Inc., Dr. Ivy said this amount for "booze education" reveals a perverted sense of values.

The missionary enterprise has now become central in the life of the church, according to Dr. Karl Quimby, staff member of the General Board of Missions, who was a member of a team which served as leaders in workshops sponsored by five agencies of the Little Rock Conference held in the 6 districts of the conference during the past two weeks. Dr. Quimby addressed the first three of the workshops. "Missions is not a question of home missions or foreign missions now but rather the redemptive task of the church as a whole," Dr. Quimby pointed out. He emphasized that the interests of peace, missions, economic relations, temperance, etc., are not sufficient unto themselves, but it takes the whole work of the church to cleanse and purify society. The task is so overwhelming that it cannot be done by any one part, interest or segment of the church. He concluded by quoting John McKay "The end of Christian revelation is the beginning of the Christian Church. The end of the Christian Church is its missionary program; and the end of the missionary program is the missionary church around the world."

Using as a theme "Making The Gospel Relevant in A New Age" the workshops brought together local church representatives of various agencies involved to help in stimulating interest and activities on a local church level of the various interests presented. Each workshop began with afternoon sessions and concluded with a major address each evening by out of state Methodist leaders.

The workshops were sponsored by the Conference Boards of Social and Economic Relations, Temperance, World Peace and Missions, and the Department of Social Relations of the Woman's Society. During the afternoon sessions devotionals were conducted by the host district superintendent, each group held separate discussions and planning sessions, and the afternoon session was concluded with the showing of films "Workshop for Peace" and "The Sound of A Stone."

The evening sessions featured a panel discussion of five of the sponsoring group leaders together with a question and answer period for the entire group. During the first week Dr. Quimby was the featured speaker for the evening concluding sessions, and this week the featured speaker has been Dr. G. Lemuel Fenn, pastor of the First Methodist Church, Tulsa, and member of the General Board of Temperance.

Rev. David Hankins and Rev. Robert Scott, both of Little Rock, led the World Peace Board discussion; Rev. John Tucker, Magnolia and Rev. Charles Baughman, (Continued on page 9)

A Reformation Day Message

By the Very Reverend James A. Pike, J.S.D., D.D.

Dean of the Cathedral of St. John the Divine, New York City

THE Reformation, which is commemorated this week, was not the occasion of the invention of a new religion. It was a time when, by the leading of the Holy Ghost, prophetic voices underlined for their time great original Christian convictions which are the wellspring of our Christian life. We can never hear these convictions repeated often enough. They are good news for men of our age no less than they have been for the men of every age, and it is for the proclamation of this good news—and for the living of it together—that the Church exists—today as of yore.

They say that most public speeches consist of "viewing with alarm" and "pointing with pride." And it so happens that these are two ways of making evident the power of the Gospel. We can show what is wrong with man, and with society in general, when it doesn't have the Gospel. And since there is plenty that is wrong with us and with our common life—and because we haven't put first things first, this approach is a valid one and a true one. But in our quite proper concern for what is wrong we sometimes forget how much is right, how much of order and decency and love is constantly being displayed in our common life. And the recognition of this is also an avenue to understanding the Gospel. And this is the approach I wish to use in this brief message.

Let us count our blessings. Most of us are living our lives in peace and freedom, enjoying the fruits of our endeavors, sustained by a variety of voluntary associations with each other which provide livelihood, recreation, health. Not only is the ordinary course of wholesome living made possible, but the emergencies of life are generally met—again through voluntary agencies of our own making. We all too readily take these things for granted: we overlook the glory and wonder of the day-to-day plain goodness shown in individual lives, in family life, in our community life.

It has often been pointed out that this sort of thing isn't news: if a man leaves his wife and runs off with someone else, it's news; but when a man night after night returns from his day's labor to his home and family, it isn't news. When a man is attacked on the street by a thug, it's news; but the much more common experience—that we walk the streets in assurance and safety, often without a policeman in sight—isn't news. And yet, taking history as a whole, and the world as a whole today, these good things are news. Generally men have had freedom or order, but not both in abundance. Our having them both is no accident. What has enabled our people, by and large, to live co-operatively together with a minimum of force from above? Ethics, some will say. Surely; but I ask this question, where do the ethics come from and why have so many wanted to keep the ethics? It's something deeper than ethics; it's the very root of the ethics. It's a set of convictions about things: it is nothing else than "the faith once for all delivered to the saints."

Most important are three of these convictions:

First, God has made us in His own image—as co-sharers in His creative, ordering work. And thus He expects great things of us. The fact of His judgment of us—strange as it may sound to say so—is part of the good news. That God judges us means we are important to Him: we matter in the eternal scheme of things. This is the basis of human dignity and the wellspring of integrity. When there is a policeman in every heart, we don't need one on every block. There are only two ways to keep a lot of peo-

ple working together—either they are whipped together from the outside or they are held together from the inside. The latter has been our way. I believe it was William Penn who commented, "To avoid tyrants, obey God." Of the Puritan forefathers it has been said, "They feared God so much, they feared nothing else."

Especially did the Reformation highlight a man's direct responsibility to God for the conduct of his life—a theme our Bibles stress over and over again.

Second, God not only judges us; He redeems and heals us. He accepts us when we are unacceptable; He meets us as we are. In His Son Jesus Christ He has entered our estate, shared our hurts—for our salvation. And men's grateful response ever since has been to do this very thing for others. This is why with the Christian era came concern for the outcast, the sick and the weak, the wrong and wronged of the world. All our social service institutions rest historically and logically on this concern of which God Himself is the Author, this concern which He has revealed in Jesus.

Especially did the Reformation highlight the fact that man's standing with God is God's gift not man's earning—and emphasize what has always been the dynamic of Christian ethics: we should be good to each other because God is so good to us.

Third, God wants us to work out our salvation together. It is He who has set us in families and communities, and our growth in interrelatedness, our involvement with each other, is part of the grand purpose of creation. Not isolated, self-sufficient "rugged individualists," but mutually dependent men, each contributing according to his gifts, are the fulfillment of God's purpose. He is known as Holy Spirit—holy "esprit de corps" if you wish—speaking and working through the fellowship of men. So all that interlaces our lives for good is of God.

Especially did our reforming fathers stress the corporate responsibility of men for their common life and assure us of the inspiration of the Holy Spirit in the work of the fellowship.

In short, the blessings of sound community life rest on a view of what man is meant to be which in turn rests on what God is and does. He is Creator and Judge; as made in His image we are meant—without force, but freely—to rise to the dignity of creative responsibility. He is Redeemer and Healer; as made in His image we are meant to redeem and heal those in need around us. He is Inspirer and Ground of Community; as made in His image we are meant to be builders of a community among men.

So, Father, Son and Holy Spirit—one God—is the Source of our blessings of free, constructive ordered life in community. And this faith in what He is and does with us and through us is "the faith once for all delivered to the saints."

Now some of you are doubtless thinking at this point there are a lot of good men who don't hold this faith, a lot of good men that don't go to church. That's right, there are. But these men are living off the income of a Christian endowment without contributing to the capital. They are good because their grandfathers feared God. And in many aspects of our society we are seeing the demonstration of Elton Trueblood's fine definition: Ethics is cut-flower religion. Cut-flowers look fine for a while, but when too long cut from their roots, they wither.

There was a time in recent decades when it looked as though these roots would die—from the inattention of men preoccupied with the cut-flowers. But we can rejoice that it is

now evident that the tide has turned. More men and women in this land are part of the Christian cause today than at any time in our history, and more than ever before gather together eagerly to hear the good news which is our health and the salvation of our common life. One of the signs of the times was the landmark statement of President Pusey of Harvard a couple of years ago repudiating the negative attitude of his predecessors toward supernatural religion and calling for "fresh and convincing . . . leadership in religious knowledge, and even more in religious experience"—which he set above "industrial might" and "more research facilities" as the important thing for our time.

If the Churches which share in the heritage of the Reformation are to take full advantage of this turning of the tide, it is not sufficient that they speak the Gospel of judgment and grace to those outside; they must look at their own life and work critically and seek the grace of regeneration for the Church itself. Such self-criticism and renewal should be the constant hallmark of any Church which regards itself as "Protestant." Martin Luther did a crucially important thing when he brought to the fore again the doctrine of justification by grace through faith which had become submerged by the medieval system of "merits"; but even more basic than this was the fact that he transcended the situation that the Church was in, looked critically at it, and was a means of judgment upon it. Out of this more fundamental thing came the particular reforms; it, rather than any special doctrine is "the Protestant principle," to use Paul Tillich's phrase. Thus a Church is not truly Protestant simply because it has had a reformation, or arose out of the Reformation: a Church is truly Protestant when it recognizes that it always needs reformation: to be Protestant is to see the Church as under judgment—and this means the Church today as well as the Church of the 16th century.

Thus the annual celebration of the Reformation should be an occasion not so much for rehearsing the failings of the pre-Reformation western Church, as for facing honestly the failings of our Churches today. Especially is it important that we do so now, because with the renewed interest in religion today and the opportunity the Lord has given us to reap a great harvest for Him, we need to be as sound and as effective as we can be.

So, as we open ourselves to God's judgment to purge the Church and to His grace to renew its life, let us look confidently toward the future. As we do, let us remember in reverence and awe our forebears in the Faith: the first Christians, who, with much less tangible evidence for it than we have, nevertheless had utter confidence in the power of the Gospel; the reformers of all ages who in their times reaffirmed the Gospel; and all the saints, known and unknown, who have lived it out.

"Seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith. . ." (Heb. 12:1).

New Television Series For 1956

Methodists who have been asking what the church is doing about television will have an answer in January.

The first month of 1956 will mark the beginning of a new dramatic series of TV programs, *THE WAY*, produced for The Methodist Church by the Radio and Film Commission.

What is *THE WAY*? It is a series of 13 half-hour dramatic programs based on the power of Christian love at work in everyday situations and its adequacy for every circumstance. The redemptive power of this love, as expressed in forgiveness, unselfish concern for others, brotherliness, parental affection, immersion in the service of others and similar qualities, is related to day by day problems which are being faced by some family every hour in communities throughout America today.

What does the release of *THE WAY* mean to not only The Methodist, but The Christian Church? This series of 13 programs is a major step in the expansion of mass evangelism through television, the most effective means of communication yet discovered. The programs on the air, plus local tie-in, use, and followup, will be the greatest potential in evangelism ever attempted by our church.

According to the Federal Communications Commission, seven out of every 10 families in the United States now own a TV set. By next year, as estimated 90 per cent of the nation's homes can be reached by this medium.

One program in the series has as large a potential audience as an average minister speaks to in churches in his lifetime. What an opportunity this offers for reaching those families who have not made Christ a part of their lives nor learned to apply Christian teachings to their everyday living!

Produced in Hollywood, *THE WAY* will be released to local stations all over the nation for showing on public service time. The series will be made available through the Broadcasting and Film Commission of the National Council of Churches and no commercial sponsorship will be accepted.

To enable local Methodist churches to derive the maximum value from the series showings, a kit of materials will be provided for tie-ins with sermons, Sunday school work, viewing and discussion groups, and other phases of the local church program.

Contributions to the TV Ministry Fund from Methodists all over the country help to make the production of the series possible. However, there is more that church members can do than give money. To be effective, the series must be seen and heard by the largest possible audience.

How can Methodists help get *THE WAY* on the air? By working through their local Council of Churches or Ministerial Association.

How can they help build audiences for the series? Telephone committees, bulletin board and window displays, word-of-mouth promotion, and all other possible means should be used. Materials are



Scene from *OUR FATHER'S WORLD*, one of the programs in *The Way*, the new series of dramatic half-hour television programs being produced by the Radio and Film Commission for The Methodist Church.

being prepared now to assist in this project.

To acquaint laymen and ministers with the series, a pilot film, *GIVE US TOMORROW*, is being shown at conference-wide meetings and pastors' schools. The program has received already enthusiastic acclaim.

This film is available now also to a very limited number of local churches where it is desired to receive an offering for the World Service Special Methodist TV Fund. Application for use should be made to Radio and Film Commission, attention Royer H. Woodburn, 1525 McGavock St., Nashville, Tennessee.

Every Methodist can participate in this type of evangelism by giving generously and early to the TV Fund, by helping build a large viewing audience in his community, and by using the programs as a basis for followup to win others to Christ and the Church.

Contributions may be made through the local church which will channel it through the conference treasurer, or to Thomas B. Lugg, Treasurer, 740 Rush St., Chicago 11, Illinois, designated for the TV Fund.

Methodists Report Gain In Relief Contributions

New York (RNS) — Contributions to the Methodist Committee for Overseas Relief during the 1954-55 fiscal year totaled \$1,308,033, an increase of \$377,347 over the previous year. It was the greatest amount received in seven years.

Lena Knapp, committee treasurer who made the report, said the previous high in donations for relief aid was during a three-year period from 1945-48 when receipts averaged slightly over \$1,500,000 annually.

The committee gets 50 per cent of Fellowship of Suffering and Service offerings and percentages of the Week of Dedication and Advance collections taken up annually.

Reformation Season Spurs Luther Film

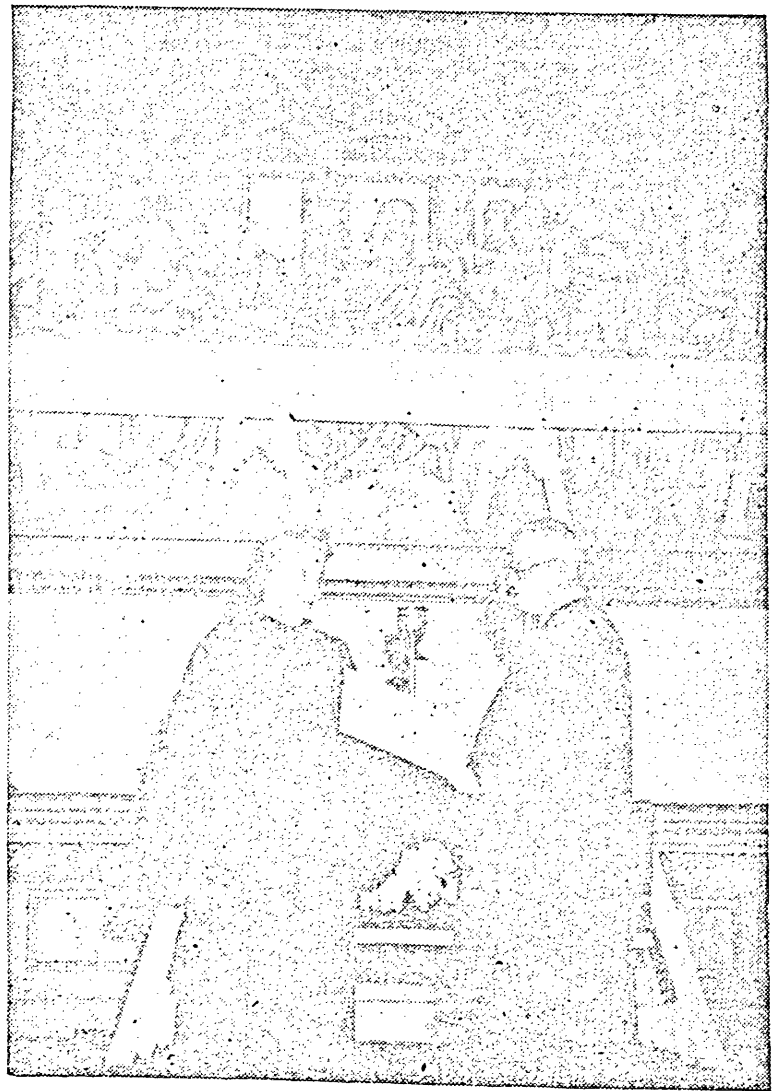
New York — Special Reformation Week rallies for church members and the public in general, featuring the widely-acclaimed "Martin Luther" motion picture, are being planned by numerous churches throughout the country, Robert E. A. Lee, executive secretary of Lutheran Church Productions, Inc., sponsors of the picture, said recently.

"We have been informed that the 'Martin Luther' film will be the highlight of Reformation Week services in more than 200 cities," he stated. "And the number is growing daily as we are receiving requests that the 16-mm. prints of this film be shipped in time for Reformation Week."

Permanent ownership for churches, schools, religious organizations and others, of 16-mm. prints of the "Martin Luther" film, which was seen by more than 20,000,000 Americans during two years of theatrical showings was made available last month by Lutheran Church Productions.

Mrs. Lee also announced that more than 900 prints of the film have been ordered by churches since it was made available for permanent ownership. The 16-mm. prints are being sold by most film dealers and religious publishing houses for \$150 each.

Receives Upper Room Citation For 1955



Dr. Margaret T. Applegarth, chairman of the World Day of Prayer for nine years, author of 30 books, and widely known before denominational and interdenominational groups, was recently awarded the UPPER ROOM citation for 1955 in the 7th annual presentation of this recognition for an American Christian who has given outstanding leadership in the field of world Christian fellowship. The above picture shows Dr. J. Manning Potts, editor, presenting the citation in the Upper Room Chapel.

You Too Can Have A Part

THE chances are that among the callers you will have on Halloween evening will be a small child with a coin container who will be soliciting contributions for the United Nations International Children's Emergency Fund. He or she should be a welcomed visitor at your house as this youngster is giving you and your neighbors an opportunity to share in the support of one of the greatest humanitarian ventures of all times. This program is concerned with providing emergency relief to children who are actually in need of milk and food, relief which is administered without regard for geographical or racial boundaries.

One of the truly great agencies of United Nations is UNICEF. Its entire support comes from voluntary gifts and the amount of good accomplished is something that cannot be recorded in reports and testimonies. You too can have a part in supporting this work.

A United Approach

METHODIST people are the "meetingest" folk to be found anywhere. Church leaders on a conference, district or local church level are constantly confronted with a crowded schedule of meetings of various sorts. It is not at all uncommon for necessary meetings that are not scheduled on the conference calendar to be postponed for several weeks because those who should be present have to fit the meeting into a schedule that is already crowded.

Little Rock Conference leaders concluded this week a series of workshop meetings which might well become an example for other conferences to follow. Those promoting the series were impressed that more of this sort of thing should be done as a means of reducing the number of meetings, increasing the efficiency of Methodist program, and presenting more or less a sense of relatedness among the various branches of program.

Four of the major interests of the Little Rock Conference were lifted up together in a series of district workshops held throughout the conference. Boards of World Peace, Temperance, Social and Economic Relations, and Missions, with the assistance of the Conference Woman's Society Christian Social Relations, projected the workshop series for the benefit of local church leaders in each district. This united approach with four related interests has much to be said in its behalf.

Three of these interests deal with the field of human and social relations. Indeed, there has been some discussion that Boards of World Peace, Temperance, and Social and Economic Relations might well merge their organizations since they all deal with major social and moral questions. In the Little Rock Conference these three groups together with the Woman's Society Department of Christian Social Relations have formed a Christian Social Relations Council, and these four groups now do some planning together. This series of workshops is one of the results of cooperative planning.

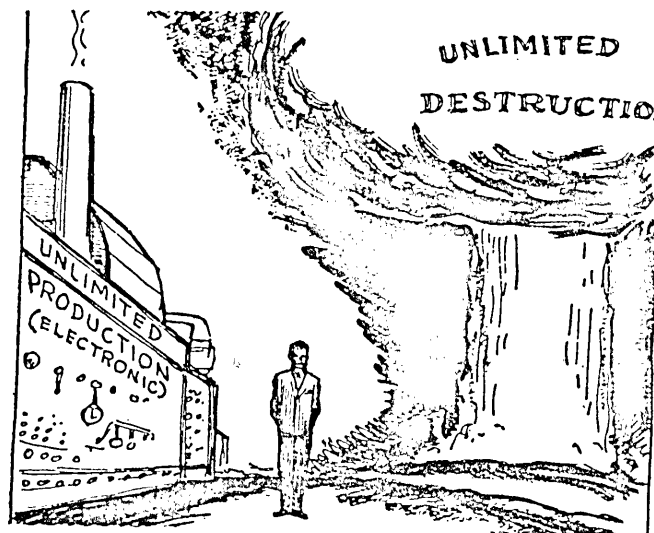
A value of such a united approach is the total impact which this means affords. Methodist boards, all intent on doing the best job possible, sometimes mistakenly leave the impression that their own concern is more important than that of other boards. When the approach is made together Methodist people come nearer getting the impression that all interests are important, no one to the exclusion of any other.

To Race Or Not To Race

WITH apologies to Shakespeare for the caption of this article, we would like to have a word about the muddled racing situation as it appears to exist at present in Arkansas.

First, we feel that opponents of dog-track racing in Arkansas are indebted to Governor Faubus for the clear, positive stand he has taken on the question. His statement seems to have settled the West Memphis question unless a court action orders the franchise. Since they had been warned of the uncertainty of a franchise, financiers of the track deserve no sympathy.

Racing at Hot Springs also seems to be in a rather unsettled



situation. It looks like a wonderful time for an initiated act which would prohibit parimutuel betting which in turn would end all such racing, horse, dog, etc. At no former time has it been made clearer to citizens of Arkansas that outside interests are willing to go to any length to exploit our people for financial gain. Arkansas should resent being made a guinea pig for use by a group of professional gamblers. It should not only resent it, it should stop it.

Churches Versus Liquor Outlets

TEMPERANCE leaders have announced that, at the present time, there are more outlets for the sale of alcoholic drinks in America than there are churches of all denominations.

While the temperance forces use this fact to awaken and challenge the church to a more aggressive, determined effort to destroy the liquor traffic, the liquor forces boastfully say that this statement is tantamount to a confession that liquor is winning the fight against the churches.

There can be no doubt, as a result of the repeal of the 18th amendment, that liquor forces have had a field day in our American life. In wet propaganda, leading to the repeal of the 18th amendment, we were told that the "saloon," as we knew it, would never come back. Liquor forces agreed because it was the degrading evils of the old saloon that made the 18th amendment possible.

Nevertheless, the fact remains that the old saloon, branded as the localized distributing center for alcoholic drinks, never was so dangerous or hurtful to our American life as the decentralized distribution of alcoholic drinks today by restaurants, hotels, drug stores, filling stations, ball parks and grocery stores, to mention a few of the new outlets for the sale of alcoholic drinks. When the 18th amendment was killed, liquor came back in the most dangerous, destructive form with which it has ever cursed the life of our nation.

Because of these numerous new outlets for the sale of alcoholic drinks, it may be true that there are more such plague spots in America than there are churches. Nevertheless, let no one get the notion that the church is about to surrender the future of our nation into the hands of such a conscienceless crowd. It should be remembered that today the Christian church in America is stronger numerically, financially and spiritually than ever before. It has physical equipment without parallel in world history. It has the best trained leadership in the pulpit and pew that the church has ever known.

The determining factor in this fight of the church against the liquor traffic is not found in the number of liquor outlets. It will be in evidence if and when the Christian church determines to deliver the powers now at its command in this fight against liquor. The Christian church awakened and determined can destroy the liquor traffic anytime it wills it. May God hasten the coming of that time.

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THE BEST SELLER

Last week was known as National Bible Week. No noisy demonstration greeted it. To many it was just another week. Hollywood producers did not compete for the exclusive rights to our best seller.



Once in a great while a book may sell a million copies. Certain plays and actors can pack our theaters for a time. And ministers are often advised to copy the methods of the stage if they would draw crowds. Yet even phenomenal dramatic successes can only keep going a few years, while the drama of a Samaritan on the Jericho Road drew its listeners nineteen centuries ago and will be drawing the crowds nineteen hundred years hence.

Yes, the Bible is the book that follows us in time and place. When the Psalmist considered the universal reach of God's care, he sang: "If I take the wings of the morning and dwell in the uttermost parts of the sea, even there shall Thy hand lead me and Thy right hand

shall hold me."

So amazingly did the writers of our sacred Scripture capture the Spirit of God, that the Bible has come to reach almost every portion of the globe. It is estimated that nine-tenths of the people of the world can now hear the Bible in their own tongue.

Why does the Book of Books keep its persistent and almost universal appeal? Perhaps the most inclusive answer is the brief one given by Coleridge when he said, "The Bible finds us." Give it time and the Bible overtakes even those who run away from it.

The Bible follows us because it finds and answers the deepest hungers of our natures. However full of food our bodies may be, and however full of activities our lives may be, in our sanest moments we experience hungers which surface living does not satisfy.

Daily living is a drain on our strength. Its problems put a strain on our spirits. We must have intake as well as outgo. And that needed nourish-

ment is not to be found in speeded sensations and spiced pleasures, but rather in radiant ideals and godly lives. Nowhere are these given us with such power and profusion as in the Bible. It sets before us the very bread of life.

One of our abiding hungers which must be fed is the hunger for faith. We want to see what is ahead. We crave to know where we are going, and we want the power to keep going. Back in the depression of the 1930's a young man said to me: "The earliest memories I can recall are those of cutting out war pictures as a kid in World War I. Then I was sent to school in the jazz era of the 1920's and graduated from Harvard in 1929. That fall we were thrown into a depression. I have never lived through what you would call normal times. What I need is something to believe in, something to hold to." Well, he found it through the Bible. And I have watched him develop into a fine churchman and community leader.

We understand the mood of homesick, young John Henry Newman when he wrote, "Lead kindly light, amid the encircling gloom . . . The night is dark and I am far from home." That hymn has become one of the world's favorites because it voices a universal longing. We are haunted by the feeling that we are far from the true home of our souls, far from the goal God meant for us.

In that hymn Newman said, "One step is enough for me." And here the Bible helps. It throws light on the next step of duty. In my pastoral visits, how often I have seen well-thumbed Bible with many passages underscored in red. Uncounted good folk have found the Bible "a lamp unto their feet" for daily living.

Also, as the Psalmist said, the Word is a light unto my path. It gives guidance for the long road as well as the next step. The Bible which grandfather kept beside his bed is the book on which the President of the United States takes his oath of office.

I think it was William McKinley who tapped his chair in the White House and said, "No one will ever sit in this chair who does not believe in God." We might add that no President will ever be a safe guide for the nation without his Bible.

The Layman's Column

By
Charles A. Stuck
Lay Leader
North Arkansas Conference



"ALL THESE THINGS"

"Things" have been attractive to men for ages. Good clothes . . . good food . . . fast horses (or automobiles) . . . fine houses . . . the list could go on and on before it would cover all the "things" we would like to have. The sad part of our desire for these things is that when we get some of them, we still want more. It continues to lead us through all the worries and fears of dissatisfaction over what we can or can't do. If we continue to think about these things alone, we end up in a state of total unhappiness and self-pity.

Jesus had something to say about "things". In the first place, He never did say that ownership of them was of itself wrong. The wrong part of it, Jesus said, was to want earthly things more than godly things. On several occasions He remarked that the use of possessions was the important matter. In the Sermon on The Mount, Jesus told his followers how to seek the right relationship between things of the earth and things of the spirit. He told the people who were hankering to get rich that they could be rich if they followed His plan.

The plan was simple. "Seek ye FIRST the kingdom of God and His righteousness: and all these things shall be added unto you." Jesus gave business men a very simple formula for success and happiness in business life. First, run our desires and impulses through the purging waters of God's righteousness. Lay our hearts before Him and accept His laws and His guidance. Let self-concern dissolve into Christ-concern. Put the Cross above the dollar sign. Make concern for God's righteousness above all things, even our own ideas of goodness or service.

The centuries have not changed this plan a bit. The formula is still very simple. It is also very hard to carry out. Being a Christian business man is no golden stairway. The real value, though, lies in the results of following this formula. For the results are not to be measured in the amount of "things" that the Christian will receive after he has carried out the first part of the contract. The real results will be in the attitudes that the Christian has found out, once he puts God's righteousness first. The proper use

On A Wide Circuit

W. W. Reid

THE BIBLE AND OUR CIVILIZATION

The library that is the "Holy Bible" is the very heart of the best in the civilization in which we live—the civilization we are "going all out" to preserve in the face of opposing ideologies. Were the discoveries and teachings of the Bible removed from our daily living—or proven to be false—our whole civilization would collapse.

The Bible is the record, through many centuries, of man's search for God, and of God's search and love for man. As men searched the earth and heavens, as they searched their own lives and hearts, as they searched history and saw the workings of God through history, and as they heard the message sent through Jesus Christ, men began more and more to understand their God, the relation of God to man, and of man to man. From these searchings, faithfully recorded, has grown recognition of moral and spiritual laws that undergird the physical laws, and also the rules civilized man makes for himself.

The Bible, and especially the ancient Ten Commandments, are the cornerstone of man-written laws. No law that is in opposition to the spirit of the Ten Commandments will long remain unchallenged on a nation's statute books: and every law has as its plumb-line the Great Commandments of Jesus. The great jurists are conversant with the Jewish-Christian search for justice.

The Bible is a book of history. Much of that history is a record of wars, and enslavement, and persecution. But through it all the historian sees the hand of God, larger and more righteous-dealing than all the designs of man; and he sees purpose and plan in all history—mankind moving onward and upward to some God-designed goal. Remarkable, is it not, that

of these things will be a great blessing to the world if the Christian has already brought his thinking into focus with God's purposes for him. What a wonderful blessing our country could bring to the whole world if we consecrated our great accumulation of "things" to the glory of God and to His righteousness!

after many centuries of post-Bible humanistic writing of history, the great historians and interpreters are again seeing "the hand of God in history"—and they are not despairing for man.

The Bible is still the world's greatest book of literature, especially of poetry. It was the inspiration of much that is best in Shakespeare, and Milton, and Tennyson, and Browning, and many another great poet. "The Lord is my Shepherd" is the opening line of the simplest and greatest poem in all literature. The "Beatitudes" present a philosophy which has set a pattern for all social thinking—and to the heights of which we have not yet been able to rise. Paul's essay on "Love", written to friends in Corinth, has never been surpassed in the centuries since for understanding and beauty.

We live in an age when men worship Science. And the Bible is not a book of the science of gadgets. But the Bible is the one book that can teach the scientist the proper relation of man to man—and the proper use of gadgets for the benefit of man. And it is in this field of human relations that science is today woefully lost and rudderless. The scientist, as well as the statesman and the lawmaker, needs the Bible to guide him in relating his wondrous new-found discoveries (all God-given) to mankind's well-being.

The Holy Bible is, indeed, the fount of all that seems worth while in our civilization. It is the fount of all that has been taught us—and that we must teach our children if our way of life is to be preserved and bettered by them. But, alas, in most of our American schools we may not teach the Bible nor its truths—not even as great literature. Because we have certain "divisions" in our Christianity, and because our forefathers legislated that there be no church "established" by the government, we have gone far beyond their urging and are withholding from our children the great lessons, the eternal verities, and the motivations that come only from the Bible. This is little short of suicide for our civilization, if we do not find a sensible road out of the dilemma!

"Be glad of life because it gives you the chance to love and to work, and to play and to look up at the stars; be satisfied with your possessions, but not content with yourself until you have made the best of them; despise nothing in the world except falsehood and meanness; and fear nothing except cowardice; be governed by your admirations rather than by your disgusts; covet nothing that is your neighbor's except his kindness of heart and gentleness of manner; think seldom of your enemies, often of your friends."—Van Dyke.

Two National Meetings Ahead

Church And Social Welfare Conference November 1-4

New York (NC) — Social welfare is big business and "involves—either as giver or receiver—almost the entire population of the nation," a leader in that field declared on the eve of the National Conference on the Church and Social Welfare.

Dr. Leonard W. Mayo, chairman of the conference, to be held in Cleveland Nov. 1-4, estimated "close to \$17 billion was spent in 1950 and the annual expenditure is still rapidly increasing."

"Social service is not just for the indigent but for all who face problems in human relationships," he pointed out. "Pastoral care, personal development through church life, family life, nurture of children, and the happiness of the aging, are all concerns of the church. To these the churches must give their thoughts and skills. Of the many thousands of health and welfare agencies of the country, more than 2,700 are known to be related to Protestant denominations."

To the Cleveland conference, first of its kind in U. S. history, will come 2,000 official delegates allocated to the 31 participating Protestant and Orthodox denominations and to state and local councils of churches.

New CROP Director Named

John J. P. Kincaid, Methodist pastor of Browns Summit, North Carolina, was elected director of the Christian Rural Overseas Program in the Mid-South when the Mid-South CROP Committee met in Memphis late in September. The appointment was announced by Dr. Marion E. Mansell, of the National Mission and Christian Education interboard commission of the Presbyterian Church USA, who heads the interdenominational relief collection committee.

Mr. Kincaid assumed the post on October 1, his new duties being confirmed by the Methodist Church. He is moving to Memphis from where the CROP campaigns in Tennessee, Arkansas, Mississippi and Louisiana are directed. The new CROP director served as a CROP district supervisor in the North Carolina campaign in 1954 and 1955.

The Christian Rural Overseas Program in the Mid-South is sponsored by Protestant denominations, farm organizations, citizens groups, youth associations and service clubs. The organization seeks donations of rice, soy beans, corn and cotton which are shipped in bulk to overseas emergency areas such as Korea, Hong Kong, India, the Near East and Europe for hungry and destitute people. Distribution is undertaken through Church World Service and by native church agencies without question as to recipients' color, creed or religion.

To meet most urgent needs overseas, CROP must raise nationally a million and a half dollars' worth of commodities this year. CROP is organized in 15 states in addition to the area under the direction of Mr. Kincaid. Through CROP, the people of America have sent an estimated \$20 million worth of food and fiber overseas since 1947. This includes

Religion And Public Education Conference, November 6-8

New York (NC) — A two-way inquiry — how churches can best carry out their concern for children in the public schools, and what the churches should expect of the schools — is to get full-dress study. The occasion is the first National Conference on Religion and Public Education, to be held in St. Louis, Nov. 6-8.

The study conference will be attended by some 250 invited delegates from Protestant denominational boards and councils of churches related to the National Council of Churches' Division of Christian Education. Also on hand will be observers from denominations and faith groups not members of the National Council, and from professional education organizations also interested in these problems.

The conference is sponsored by the National Council's Committee on Religion and Public Education, with the cooperation of the Department of Religious Liberty. Chairman is Jordan L. Larson, superintendent of schools, Mt. Vernon, N. Y. The meeting coincides with the observance of National Education Week.

As a study conference, the meeting will speak only for itself, but is expected to make recommendations to denominational boards and councils of churches. The delegates will consider such questions as:

What is the duty of the Christian toward public schools? Can the church help public schools? Through what channels can churches best express their concerns? How do churches think public schools should deal with the religious aspect of the nation's heritage?



JOHN J. P. KINCAID

surplus food released by the government for which CROP paid handling costs.

I would not give much for your religion unless it can be seen. Lamps do not talk, but they do shine. A lighthouse sounds no drums, it beats no gongs; and yet, far over the water its friendly spark is seen by the mariner. So let your actions shine out your religion. Let the main sermon of your life be illustrated by your conduct, and it shall not fail to be illustrious.—C. H. Spurgeon

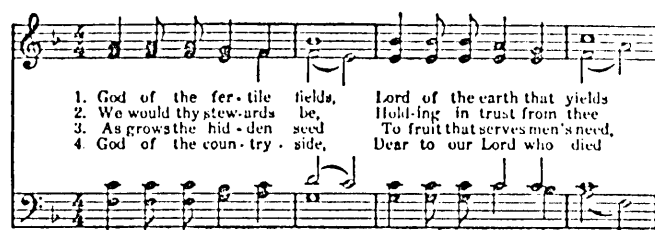
New Rural Hymn

God of the Fertile Fields

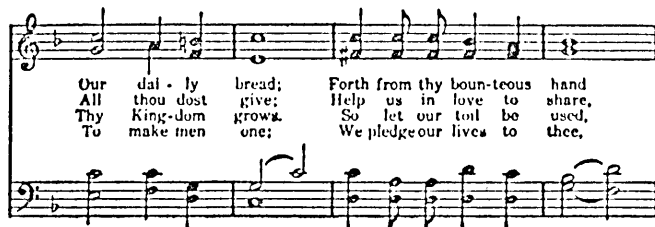
KIRBY BEDON G. & A. G. G. E. 4

Georgia Harkness, 1955

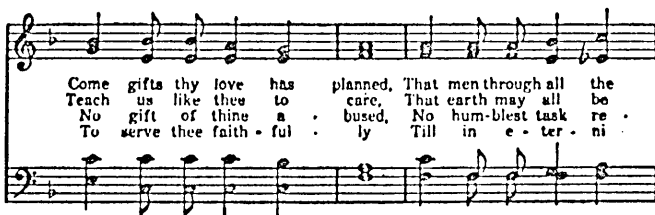
Edward Bennett, 1834-1923



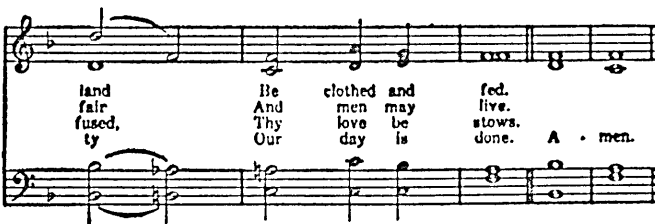
1. God of the fer-tile fields, Lord of the earth that yields
2. We would thy stew-ards be, Hold-ing in trust from thee
3. As grows the hid-den seed, To fruit that serves men's need,
4. God of the coun-try side, Dear to our Lord who died



Our dai-ly bread; Forth from thy boun-teous hand
All thou dost give; Help us in love to share,
Thy King-dom grows. So let our toil be used,
To make men one; We pledge our lives to thee,



Come gifts thy love has planned, That men through all the
Teach us like thee to care, That earth may all be
No gift of thine a care, No hum-blest task re-
To serve thee faith-ful-ly Till in e-ter-ni-



land fair fused, lie clothed and fed, live.
And Thy Our men may be done. A-men.

Copyright 1955 by the Hymn Society of America

Miss Harkness' hymn "God of the Fertile Fields" was first choice of the Hymn Society of America in its search for "new rural hymns", as requested by Methodism's Department of Town and Country Work. In all 14 new hymns were published—15 cents per copy of leaflet containing them all—Hymn Society of America, 297 Fourth Avenue, New York 10, N. Y.

Two-Way Exchange Of U. S. and Russian Church Leaders Forecast

A decision by the General Board of the National Council of Churches may result in a visit by Russian church leaders to the U. S. within the next few months. Meeting in Pittsburgh, Pa., Oct. 5-6, the board voted to invite representatives from the churches in Russia to be its guests, prior to a planned visit by U. S. church leaders to the Soviet. The board further instructed Council officers to make inquiries of the U. S. State Department concerning ways of enabling the Russians to come here. Council President Dr. Eugene Carson Blake, presiding at the board meeting, reported receiving word from Russian Orthodox Church leaders that a U. S. church deputation would be welcome in Moscow. The Russian churchmen also expressed interest in visiting the U. S. The result, it now appears, is that there will be a two-way visitation early next year — with the Russian deputation to include not only Orthodox members but representatives of other churches in Russia. A U. S. deputation to Russia has yet to be named.

TEMPERANCE FILM NEARS COMPLETION

Shooting was completed in Hollywood this week on a new motion picture in the temperance field which is scheduled for release early next year.

Termed a "completely different temperance picture" the new film will demonstrate the pressures alcohol advertising and social custom place on youth today.

According to Dr. Caradine R. Hooton, executive secretary of the General Board of Temperance, the picture "will show youth that drinking pressures can be met with positive, constructive action." The film is being produced by the Methodist Radio and Film Commission for the temperance board.

A print of the picture is to go free to every district across the church which participated in the unique financial campaign. More than \$100,000 was raised for the film through small "group meetings" and donations by interested individuals. District Secretaries and Conference Boards of Temperance were responsible for the campaign.

The new motion picture is only the first of many badly needed new audio-visual aids in the temperance field, Dr. Hooton said.

ARKANSAS METHODIST

Methodist Bishop Dedicates Jungle Church for Headhunting Tribe

Singapore (RNS) — Methodist Bishop Raymond L. Archer of Singapore returned here from the island of Borneo where he went deep into the jungle to dedicate a church built by a headhunting tribe because their aged chief wanted "to die a Christian."

Bishop Archer was accompanied into the jungle by another American clergyman, the Rev. Burr Baughman, who translated his English sermon into Iban, the tribe's dialect, and into Chinese, for the benefit of 400 natives seated in the church and 200 children squatted on its dirt floor.

Mr. Baughman is the senior Methodist missionary at Sibuan, Sarawak, at the head of the Rajang River delta. It was to this mission that Chief Ujang, patriarch of Iban chieftains, brought 20 headmen of the tribe about two years ago from his village of Bawang Assan, some 100 miles further up the river in the jungle.

Rotary Club Defends Minister Cited For Contempt

Gloucester City, N. J. (RNS)—The local Rotary Club adopted a resolution defending the Rev. Loriot Bozorth Jr. of First Baptist church here who earlier was cited for contempt by Superior Court Judge Frank Lloyd.

The contempt action was based upon a letter Mr. Bozorth wrote to the Gloucester City News which was printed in the weekly. The letter criticized the judge for having ordered a referendum Nov. 3 on a proposal by tavern owners that liquor sales be permitted between p. m. and midnight on Sundays.

Prior to the judge's order, the Gloucester City Council had rejected a petition for such a referendum.

The Rotary Club resolution supported the minister's "right to express himself freely through the means of the press."

"Rotarians feel," it said "that any man who has attended a public meeting has a right to express his views on a public issue acted on at the meeting and about the public official involved. Any attempt to deny him this right is an infringement of human rights opposed to our American way of life."

Minister, Hoisted By Derrick, Puts Cross On Steeple

Birmingham, Ala. (RNS) — A young minister literally went heavenward to place a cross atop the new steeple at Trinity Episcopal church here.

The Rev. William R. Hill, rector of the church and a former Air Force pilot, was wafted skyward with the aid of a derrick for his self-assigned mission.

Wearing his clerical collar, he sat in a small, wooden chair and was hoisted aloft by the derrick. In mid-air, he seized the aluminum cross lifted on a second line and placed it in position on the steeple.

While a small group of parishioners watched uneasily from the churchyard, the rector calmly pulled a handkerchief from his pocket and polished the seven-foot cross with steady hands.

"That's one thing they didn't teach me at the seminary," he said later.

Rector at Trinity for two years, Mr. Hill served four years as a pilot instructor in the Air Force.

The chief said his people had been watching the work of Christian missionaries among other tribes in the forests and noted that it had made these once-bitter enemies of his people friendly and peaceful.

They also had noted, he said, that Chinese immigrating into the area from southern China brought along with them their own Methodist preachers and these people, too, seemed to have something the Ibans lacked.

"Now we have decided that our people need and must have this Jesus religion," Chief Ujang said. "Come soon, because I fear I will die before I can become a Christian."

General Tells Laymen Revival Not Genuine

Washington, D. C. (RNS)—Americans must not be deceived by "reports of increased church attendance" into thinking a deep and genuine religious revival is under way, Lt. Gen. W. K. Harrison, commander of the U. S. Army's Caribbean Command, said here.

He addressed the 18th annual convention of the Christian Businessmen's Committee International here.

General Harrison, former chairman of the United Nations Truce Team in Korea, is president of the Officers Christian Union, an organization of more than 1,000 military leaders who try, as laymen, to encourage the spread of the Gospel.

Speaking of America's spiritual life, Gen. Harrison asked the delegates to answer for themselves the question "Just how real and effective is this alleged religious trend?"

"I think," he said, "that the answer is to be discovered in the type of prayers which the people are frequently called upon by various spokesmen to offer up to God.

"There are prayers for peace, disarmament, safety, rain and many others. The one objective is to gain something for ourselves.

"There seems to be little concern at all for the glory of God, for the achievement of His will and the coming of the Kingdom of God.

"Men do not appear to feel any real obligation to God."

General Harrison observed that too many Americans are like the soldier in the foxhole who ordinarily profanes God's name a hundred times a day, yet in time of trouble calls upon a God who really is unknown to him.

He urged Americans to "repent and believe," warning "there is no hope that apart from God, men can solve their social and moral problems."

Declaring that man has been un-

Methodists Get Plea For Evangelistic Fervor

Stillwater, Okla. (RNS)—A call for a return to "the evangelistic fervor of First Century Christians" was issued by an Oklahoma City clergyman to 300 Methodist secretaries of evangelism who met here.

The Rev. Earl N. Dorff said many churches today are "so dull, so docile, so dead that the undertaker needs to be called." He is chairman of the Oklahoma Methodist Conference board of evangelism.

The Methodist leaders from over the country convened here to plan

Report 141,733 More Liquor

Places Than Houses of Worship

Washington, D. C. (RNS)—There are now 141,733 more bars, cocktail lounges and liquor stores in the United States than churches, synagogues and temples of all religious groups, the Methodist Board of Temperance reported here.

Church building, despite its record level, is "running a losing race with saloon building," the board said.

It called attention to a report by the Internal Revenue Service that as of June 30 there were 277,466 retail liquor and 164,323 retail beer dealers holding federal licenses, a total of 441,789 establishments dispensing alcoholic beverages.

On the other hand the number of houses of worship in the country totals 300,056, the board said.

able to overcome "the greatest of all evils—war," the general added: "There is no way of eliminating wars from human society unless man repents and allows God to do it for him."

Religious Census In 1957 Up to Budget Bureau

Washington, D. C. (RNS)—Whether or not a census of religious bodies will be taken in 1957 rests with the Bureau of the Budget here.

The Bureau of the Census and its parent body, the Department of Commerce, are prepared to ask Congress for \$1,250,000 to conduct such a census. But the Bureau of

UCLA Football Team Has "Religious Coro"

Stanford, Cal. (RNS)—The University of California at Los Angeles (UCLA) football team, rated one of the nation's best, has a "religious fullback" Bob Davenport.

The team, which played Stanford University here is a bulwark of the "Campus Crusade for Christ" movement which now has chapters at 62 colleges.

Coach Red Sanders says the Crusade has helped his team "beyond measure." The selfless attitude it inspires contributes greatly to teamwork and morale, he said.

The "Campus Crusade for Christ" is non-denominational. It was founded by Bill Bright, a Los Angeles oil man who felt there was not enough religious concentration on college students. Mr. Bright purposely sought to enlist athletes because of their natural place of respect in the eyes of young people.

Donn Meomaw, All-American center who never was penalized during his three years on the varsity team, was a Crusade leader and is now studying at Princeton Theological Seminary.

an evangelism program for the coming year.

Mr. Dorff told the delegates that "evangelism is more than a mission or a method, it involves a contagious, conquering mood, and the kindling of religious fire in every church."

At one of the sessions the secretaries discussed materials to be used in a national church attendance campaign scheduled for January to Easter, 1956.

The meeting was sponsored by the Methodist Board of Evangelism.

WORSHIPPERS PRESENT ADMISSION TICKETS

Syracuse, N. Y. (RNS)—Worshippers at Centenary Methodist church here present admission tickets each Sunday. The Rev. Elwood V. McFarland, pastor, said the novel idea has increased attendance at services.

"The tickets are made up each week and for the first of each month with the record of each new letter."

When the worshipper enters the church he deposits the ticket on which he has written his name and address in a box.

After each Sunday morning service Mr. McFarland takes the tickets to his office where he and the church secretary keep an individual record for every family.

If anyone forgets his ticket he can still attend service.

Mr. McFarland said the plan enabled the church to keep track of the church attendance habits of members and others in the district and area and has helped its evangelism program.

the Budget must first decide to include such an appropriation in the budget for 1957. The first of the lower estimates to Congress is next January.

Dr. Robert W. Burgess, director of the Census Bureau, said he did not "too optimistically" expect it for an appropriation because of the emphasis by government leaders on economy and a balanced budget for the fiscal year that begins July 1, 1956.

Representatives of the National Council of Churches, National Catholic Welfare Conference and International Jewish Congress met recently with Dr. Burgess. They reported that a census of the religious population indicated that a census would produce a valuable picture.

The 1956 census of the population was taken in 1954. A census of the religious population was taken in 1957. A census of the religious population was taken in 1957. A census of the religious population was taken in 1957.

Dr. Burgess said the 1957 census was the only one ever conducted in a thorough manner. He pointed out that the 1957 census was taken with limited funds and personnel.

If a 1957 census was conducted it would be a census of religious bodies and not of individuals. Information will be obtained through reports with local churches.

Cross Erected At Fairgrounds Entrance

Oklahoma City (RNS)—Groups attending the annual Oklahoma State Fair this year were greeted at the fairgrounds entrance by a 22-foot concrete cross.

It was presented to the State Fair and dedicated by the Oklahoma City Council of Churches with the Rev. W. McFarlin Stone, council president, making the presentation address.

The council's member churches shared in providing the magnificent broadcast from the cross during fair week.

L. A. Macklinburg, state fair president who accepted the gift, said that the cross would be retained as "a religious reminder" to people attending the annual agricultural exposition in the years to come.

NEWS AND NOTES ABOUT FACTS AND FOLKS

REV. A. E. McILVEENE, pastor of the Alpena-Omaha Charge, is in the hospital at Harrison after suffering a heart attack on October 20.

DAVID WELLS, layman of Hampton and a member of the Hampton school system, was the Layman's Day speaker at the First Methodist Church of Fordyce.

CHARLES E. STUCK, lay leader of the North Arkansas Conference, was the Layman's Day speaker at the First Methodist Church of Marked Tree. Rev. Herchelle J. Couchman is pastor.

GRAND AVENUE METHODIST CHURCH, Stuttgart, has just completed laying new carpeting for the entire sanctuary of the church. Rev. H. M. Lewis is pastor.

BRADFORD GOVAN of Osceola brought the Layman's Day message at the Melbourne Methodist Church on Sunday, October 16. Rev. D. G. Hindman is pastor at Melbourne.

JUDGE CLARENCE RITCHIE, county judge of Lonoke County, was the speaker at Asbury Methodist Church, Little Rock, on Sunday morning, October 23. Rev. J. C. English is pastor.

OPEN HOUSE was held at the Methodist parsonage at Brinkley on Sunday, October 9, from 2:00 until 5:00 p. m. The interior of the parsonage has recently been redecorated. Rev. Clarence Wilcox is pastor of the church.

SYMPATHY is extended to Mrs. Fred R. Harrison, wife of Dr. Fred R. Harrison, pastor of Winfield Church, Little Rock, in the death of her mother, Mrs. J. C. Young of Jonesboro, on Tuesday, October 18.

DR. RICHARD STAAR, professor of American Studies at Harding College, Searcy, spoke on "The United Nations and World Peace" at the evening service of the First Methodist Church of Searcy on Sunday, October 23. Rev. Alvin Murray is pastor.

REV. W. O. SCROGGIN, JR., pastor of the First Methodist Church at Osceola, was the speaker at the annual banquet for Church School workers of the First Methodist Church of Marked Tree which was held on Thursday evening, October 20.

THE MERCHANTS of Elm Springs and Harmon are sponsoring a church service over KVRB, Springdale, directed by Rev. Virgil Hainsey, pastor of the charge. The music is furnished by the combined choirs of Elm Springs and Harmon churches, and is directed by Mrs. E. B. Crain.

REV. E. J. REAVES, retired supply pastor who served in the North Arkansas Conference, writes that he is now living at 2100 Edgemere Way, El Paso, Texas. He states, "We will be happy to hear from any who may find time to write and shall continue to pray for the preachers and the work of the Kingdom in the Arkansas conferences."

CONVICTION that the 20th century will be the one in which "man abolished war, established economic justice and realized racial brotherhood" was voiced by Bishop G. Bromley Oxnam of Washington, D. C., in an address to Methodist youth. "You may call me naive, unrealistic, ingenuous, if you will, but I dare to affirm this belief," he added.

R. H. SHADDOCK, superintendent of public schools of Fairview, Camden, spoke at the Jackson Street Methodist Church, Magnolia, on Sunday, October 16. Mr. Shaddock is chairman of the Official Board of Fairview Methodist Church and is charge lay leader. He is past lay leader of the Camden District. Rev. J. L. Tucker is pastor of Jackson Street Methodist Church.

THE WOMAN'S DIVISION OF CHRISTIAN SERVICE, a part of the Board of Missions of the Methodist Church, will open missionary work in a twenty-eighth foreign country, Bolivia,

in 1956. The Board's Division of World Missions has been serving in Bolivia for more than 50 years. The first missionaries of the WDMS will be sent to Bolivia in 1956, and will probably engage in educational work among women and girls, and in a nursing service.

MORE than \$10,000 worth of equipment has been purchased for a new studio building in Tokyo, Japan, for the "Christian Audio-Visual Center." This includes professional quality tape recorder, record players, an air-conditioning unit and other related equipment. When this is installed it will give the Center one of the best recording studio setups in Japan. This equipment will be available to various Christian groups for recording radio broadcasts and other related work.

THE PEACE COMMISSION of Gardner Memorial Methodist Church, North Little Rock, sponsored a joint meeting of the two Wesleyan Service Guilds, the Woman's Society of Christian Service and the Methodist Men at a dinner meeting on Tuesday, October 18, at 6:45 p. m. in observance of United Nations Day. Bill Hadley, news director of KATV, Little Rock, was the speaker. Mr. Hadley was introduced by E. H. Herrod. The meeting was presided over by G. W. Shaw, chairman of the Peace Commission of Gardner Church.

MR. AND MRS. W. J. BEARD of Paragould celebrated their Golden Wedding anniversary at their home in Paragould on Sunday afternoon, October 16. Both have been active members of the First Methodist Church in Paragould for many years. Mr. Beard is a charter member of the Men's Bible Class, established originally as the Baraca Class, 40 years ago. Mrs. Beard taught a Sunday School class for a number of years. A large number of friends and relatives greeted them at their home during the hours of the reception.

MILLER WILLIAMS, graduate of Arkansas State College and the University of Arkansas, has been added to the faculty of Millsaps College, Jackson, Miss., for the 1955-56 session. He will serve as instructor of biology, working with Dr. William Brett, who is chairman of the Department of Biology. Mr. Williams received his Bachelor of Science degree from Arkansas State College and his Master of Science degree from the University of Arkansas. He attended Hendrix College and did graduate work at Louisiana State University. He is the son of Rev. E. B. Williams, pastor of Gardner Memorial Methodist Church, North Little Rock, and Mrs. Williams.

THE YOUTH CHOIR of the Bentonville Methodist Church held a picnic and wiener roast recently at the home of Mr. and Mrs. Marion Brock, with Mr. and Mrs. Fred Butcher and Mrs. Ted Stock assisting. This choir was organized in late August with 32 members from the third to sixth grades in school and three accompanists, Margaret Holderby, Nancy Ellen Fields and Virginia Price. Mrs. Myra Hayes is the director. Their first appearance was on Sunday morning, October 9, at the 11:00 o'clock service. Miss Holderby was at the organ and Miss Fields at the piano.

THE MEN of the Prescott Methodist Church met on October 10 and organized a Methodist Men's Club and elected the following officers: William J. Oates, president; J. Ed Smith, vice-president; Harold Smith, secretary; Bill Teeter, treasurer; Freeman Ligon, reporter, and Carroll Bratton, program chairman. Preceding the election, Luther Miller, past president of the Hope District Men's Club, spoke on the merits of such an organization. Rev. H. D. Ginter, pastor of the Fairview Methodist Church of Texarkana, attended the meeting. The next meeting will be held on November 14 in preparation for the receipt of a charter.

REV. WILLIAM FRANK FORE, Los Angeles, Cal., has been elected secretary of the De-

partment of Visual Education, the Board of Missions of the Methodist Church, to succeed the Rev. H. G. Conger, Summit, N. J., who will retire next summer after 38 years' service with the Board. Mr. Fore was elected at the September meeting of the Board's executive committee. He will begin work on a part-time basis January 1, and will assume his full duties on June 1. As secretary of visual education, Mr. Fore will have charge of promoting the missionary program of the Methodist Church through motion pictures, film strips, displays and other audio-visual materials. He is a member of the staff of the Joint Section of Education and Cultivation, the general promotional agency of the Board of Missions.

PEACE LECTURES, NOVEMBER 13-17

Dr. Albert P. Shirkey will be the speaker for the Peace Lectures, to be held at the First Methodist Church of Magnolia, November 13-17. Dr. Shirkey is the pastor of the Mount Vernon Place Methodist Church, Washington, D. C.

DR. CHAPPELL TO BE AT WINFIELD CHURCH

Dr. Clovis G. Chappell, noted Methodist minister, author and lecturer, will be at Winfield Methodist Church, Little Rock, October 30 through November 4. He will preach daily at 10:30 a. m. and 7:30 p. m.

NEW RECORD TOUCHES WIDESPREAD PROBLEM

An effective program for an evening service, for youth, men's or women's group would be the presentation of a newly released long-playing record **HOW TO FACE THE FUTURE UN-AFRAID**, to be followed by a discussion period.

Among participants are Methodists, Bishop G. Bromley Oxnam and Ralph W. Sockman and Methodist trained Lowell Thomas and Norman Vincent Peale. The record has an original musical background sung by the famous Westminster choir.

It may be obtained as a mail order item for \$4.98 from SRC Records, P.O. Box 153, Madison Square Station, New York 10, N. Y.

FORMAL OPENING OF SHAMBLIN CHAPEL

The formal opening of the chapel of the Pulaski Heights Methodist Church, Little Rock, was held on Sunday, October 23, with capacity crowds attending the five services which were held at 4:00, 5:00, 6:00, 6:30 and 7:30 p. m.

Dr. Kenneth Shamblin, who has been pastor since 1948, and for whom the chapel was named spoke at the first service; Rev. James R. Shelton, associate pastor, spoke at the second service; the two pastors had charge of the third and fourth services, and Bishop Paul E. Martin spoke at the fifth service. Dr. F. A. Buddin, district superintendent of the Little Rock District, assisted in the last service.

The formal opening of the chapel marked the completion of the building program at Pulaski Heights Church which has been in various stages of development since 1949.

INCREASE IN PRICE OF METHODIST HYMNAL

A price increase on The Methodist Hymnal to \$1.95 a copy on orders of five or more is announced by The Methodist Publishing House, to become effective January 15, 1956.

In making this announcement the Publishing House calls attention to the fact that orders for five or more Hymnals received on or before January 15 will be filled at the old price of \$1.65 a copy.

Hymnals may be ordered through any regional house of the Publishing House or purchased at any Cokesbury Book Store.

The price increase has become necessary because of rising printing costs. The cost of labor has increased steadily during recent years, as has the cost of printing and bindery supplies such as paper, inks, and type metal.

The Methodist Hymnal, an official publication of the Methodist Church, is published by the House under the direction of the General Conference.

Paris Men Serve Banquet For Ladies

"Service with a smile." That was the slogan of the men of the First Methodist Church, Paris, when they served a banquet in the church dining hall for more than a hundred ladies of the church.

It will be an evening long remembered by the ladies who just sat and ordered. Signaling with uplifted hand, their every wish was granted by men in white aprons, flowered aprons and ruffled aprons as they passed to and fro with trays of good eats.

Chef Fox was ably assisted by the pastor, Rev. G. B. Ames and thirteen other men of the church. The ladies arrived a few minutes before 7:00 p. m. and were seated in the reception room while the "cooks" were putting finishing touches on the tables.

M. T. Soule, master of ceremonies, presented a number of musicians and other talented entertainers who gave an interesting program. Following the musical program, Mrs. G. B. Ames directed a program of games. With the sumptuous dinner, so efficiently and courteously served and the excellent program everyone had a "big time."

At the close of the meal the ladies sang, "We thank you dear men." Mrs. L. D. Harris gave the invocation and the pastor, Brother Ames, gave the benediction.—Mrs. J. W. Pendleton, Reporter

November To Be Proclaimed 'Go To Church' Month

New York (RNS)—November will be proclaimed "Go to Church Month" by governors and mayors in many states as a tie-in with the annual Religion in American Life campaign.

Theme of this year's campaign is family worship.

Ten Years of Progress At Hendrix College

The past ten years of Hendrix College history have been notable for "contributions by a host of friends," President Matt L. Ellis told Hendrix trustees at their annual fall meeting Oct. 18 on the campus. President Ellis succeeded Dr. John Hugh Reynolds ten years ago this past summer.

During the ten year period, Dr. Ellis said, the college's general endowment has increased from about \$700,000 to more than \$2,000,000, and plant assets have been increased from about \$850,000 to nearly \$1,800,000. Most of the increases have come from the Million Dollar Campaign completed in 1947 and the \$600,000 campaign completed last year.

Increases in the plant during the past ten years include Georgia Hulen Hall, valued at \$338,000, a combined dining hall and student center; and the Chapel-Auditorium, valued at \$328,000. A \$300,000 men's dormitory is now under construction, with completion due early in 1956.

Trustees attending the meeting were Dr. Robert E. L. Bearden of Fayetteville; Dr. A. W. Martin, Dallas, Tex.; Dr. Ethan W. Dodgen of Jonesboro; Noble Gill of Dell; Dr. Fred G. Roebuck of Fort Smith; Dr. E. C. Rule of Hope; Dr. Fred R. Harrison of Little Rock; Wallace Townsend of Little Rock; R. T. Steel of Conway, Ed McCuiston of Little Rock; Albert Graves of Hope; Mrs. Lillian D. McDermott of Little Rock; George Pike of DeWitt; Dr. H. F. Buhler of Little Rock; H. F. Trotter of Pine Bluff; R. Percy Goynne of Dallas, Tex.; Dr. Connor Morehead of Little Rock; Dr. Marshall T. Steel of Dallas, Tex.; Alton B. Raney of Little Rock; Harvey Couch, Jr., of Little Rock; Dr. E. J. Munn of El Dorado; Bishop Paul E. Martin of



ABOVE, Upper: Dr. John O. Gross, head of the Division of Educational Institutions of the Methodist Church; predicted an important future for the church-related college in an address at the college Oct. 18. Left to right in the picture are President Matt L. Ellis, Alton B. Raney, and Mrs. Lillian D. McDermott of Little Rock.

ABOVE, Lower: Dr. Gross met with the Hendrix Board. Here he discusses the report to the Board by President Matt L. Ellis (far right), Bishop Paul E. Martin of Little Rock (far left), and Alton B. Raney, president of the trustees.

Little Rock; and Dr. Ira A. Brumley of Conway.

Others attending the Board meeting included President Matt L. Ellis; E. W. Martin, Hendrix treasurer; J. P. Bumpers, business manager; Dr. W. C. Buthman, dean; and Paul Faris of the Hendrix English faculty, who is secretary of the Board.

At a dinner meeting attended by Board members and other invited guests Dr. John O. Gross, Methodist educational leader of Nashville, Tenn., declared that church colleges are due to play an increasingly important part in American society in the years ahead.

Dr. Gross, a former Methodist

minister and twice a college president, is now head of the Methodist Church's Division of Educational Institutions.

The Methodist Church at its last quadrennial conference, Dr. Gross said, voted that Methodists should set a goal of fifty cents per member per year for operation of Methodist colleges. A number of annual conferences have already doubled that goal, he said. Unfortunately, he said, the two of Arkansas have not yet reached it. However, he paid tribute to the very real interest which Arkansas Methodism has paid to Hendrix.

Rev. John W. Cline

China viewed Americans with suspicion and often with outright contempt in the 1890s when Rev. John W. Cline and Mrs. Cline arrived in Shanghai to assume duties as missionaries for the Methodist Church.

But they were to witness a vast change in relations between the two countries.

They were to have roles in education which proved to the Chinese that Americans were sincerely interested in their welfare.

Missionary endeavors, supported by American denominations, speeded international friendship. They forged ties which strengthened diplomacy.

Dr. Cline advanced from a professorship to the presidency of the Anglo-Chinese college in Shanghai. From 1911 until poor health forced him to resign in 1922 he was president of Soochow University.

After a stay of two years in the states he went back to China. He was there when the Japanese invaded, and for several months they kept him in a concentration camp.

He faced dangers with Christian security and bore misfortune with fortitude. He gave his best to the faith.

He was a beloved representative of the Little Rock Methodist Conference and a distinguished Arkansan, born in the little community of Collegeville, Saline County, and educated for the most part in Arkansas schools. His life, which has ended in the 87th year, furnishes inspiration to all who knew what he accomplished.

The seeds that Dr. Cline planted during 40 years in China, and the work of other American missionaries have not been in vain. They penetrated where communism offers only a spiritual vacuum.—Editorial in ARKANSAS DEMOCRAT, Oct. 21.



DR. JOHN W. CLINE

CONFERENCE WORKSHOPS CONCLUDED THIS WEEK

(Continued from page 1)

Stamps, led the discussion on Temperance; Rev. J. Ralph Clayton, Benton, and Mrs. E. D. Galloway, Hot Springs, led the Social and Economic Relations discussion; Rev. C. Ray Hozendorf, Magnolia, led the Missions discussion; and Mrs. George Meyer, Little Rock, worked with both the Peace and Social and Economic Relations groups. Mrs. Earl Cotton, Little Rock, served as a resource person with the Peace group in the Arkadelphia and Little Rock District.

General Hugh Cort, Little Rock, addressed the Monticello District meeting at Warren on the work of the United Nations organization.

The schedule carried out was as follows: Pine Bluff District, Lakeside, Pine Bluff, October 18; Hope

District, First Church, Texarkana, October 19; Monticello District, Warren, October 20; Camden District, First Church, El Dorado, October 25; Arkadelphia District, First Church, Arkadelphia, October 26; and Little Rock District, Winfield, Little Rock, October 27.

New Old North Church Steeple Dedicated

Boston (RNS)—The Rt. Rev. Norman B. Nash, Episcopal Bishop of Massachusetts, presided at a service of thanksgiving in famed Old North church here marking the dedication of a new steeple. It replaces one toppled over by Hurricane Carol in August, 1954.

Built into the new steeple is the window in which lanterns were hung on April 18, 1775, to warn Paul Revere of the approach of the British. The window and some other woodwork of the old steeple were salvaged from the hurricane.



SHEEP IN GREEN PASTURES

By Margaret Wilson

IN the country where Jesus lived as a boy there must have been rugged, rocky hillsides, because the shepherds, we are told, had to cross the stony hills to take their sheep to green pastures.

Sheep are the very first animals mentioned by name in the Bible, and it is believed that they are the very first animals that man ever had around his home. They were sometimes as many as 1,000 sheep. They used sheep for food, just as we do, and used the skin for clothing, just as we do in our sheep-lined coats, only the first people used skins just as they were. They didn't make them into coats that look like our coats. It was much later that man learned to spin and weave the wool of the sheep into cloth for clothing.

The large herds of sheep probably helped to destroy the forests of the Holy Land. In some ways this would be helpful to the shepherds, because in those forests lived the wolves that hunted by night and destroyed many a herd of sheep. But they also destroyed the wood, and that was of great value.

Goats too, were owned by most people in Jesus' time. A man could tell his wealth by the number of sheep or goats he owned.

They used these animals for food, and goats also gave them a plentiful supply of milk. Goats' hair was used for clothing and for curtains, and the skin was used for clothing, just as the sheep's skin was used. They also sewed up the skin of the goat in order to make bottles for carrying their water. They had to carry all their water from the big well in the center of the little town, village, or in a central place in the country.

Every family had goats. The children would drive their herd over the rough, stony hillsides in their bare feet in order to see that their goats got sweet, juicy grass to eat and cool water to drink. The goats loved the rocky hillsides and the young shrubs and trees, and the herdsmen considered the goats of more value to them than the forests.

The Bible makes no mention whatever of our common cat. It seems strange too, because the early Egyptians considered cats almost sacred. Cats were great pets of the Egyptians, and whenever one of their cats died it was buried with great honors. Yet the Bible doesn't say anything about them.

All through the Bible, too, we read about horses, but they seemed to use horses in connection with war. They used the little mule and ox for working in the field or for carrying loads over the stony roads and hillsides.

We don't use these animals as much as the Mexicans do. They hardly ever use horses, but you see the little, sure-footed mules carrying everything on their strong backs. Sometimes the loads are so large that from a distance you cannot see

the little animals.

And so it is that many of the animals we have and use and love today are the same as they had when Jesus lived upon this earth. Others that we don't use but our Mexican friends use are exactly the same as Jesus knew about and talked about when He was ministering to the people around Palestine.—The United Church Observer

The minister was trying to get an appropriation of \$200 for a new chandelier. One old fellow on the board refused to consent. "Just why, Henry, do you persist in your disapproval?" asked the pastor. "For two reasons," said Henry. "First \$200 is too much money, and second, I don't believe there's anyone in our whole congregation that can play a chandelier."—Northwestern Bell, Bell Telephone Co.

Uncle Bill threw aside a letter he was reading and uttered an exclamation of disgust. "Mercy!" he

THE WIND

By Maud Murnham

The wind came out for a frolic one day.
He first swept the clouds all out of the way;
The weathervane turned wherever he blew,
The trees bowed low, the leaves danced, too;
The wind blew a gale for the ships at sea,
The wind tried to snatch my hat from me;
He really did get my Japanese kite,
And it sailed and sailed till it sailed out of sight;
The wind whispered low, down my chimney flue,
And every word that he said—
"Oo-oo-oo!"

—Child Education Magazine

cried, "why can't people be more explicit?"

"What's the matter now, pa?" asked Flo.

"This letter from home," Uncle Bill answered, "says father fell out of an apple tree and broke a limb."

THE MAPLE TREE'S VISITOR

"Whew-whew-whew," whistled the wind.

"Winter is coming," sighed the birch. "We will be so lonesome. The birds have all flown away."

"The flowers have all gone, too," sighed the elm, "and now our leaves are going. Soon we shall be all alone."

"My acorns have all fallen," moaned the oak tree. "No birds, no flowers. How lonesome we shall be."

"Never mind," said the maple, if we have no leaves we shall have some visitors. Even if the robins and the bluebirds have gone, we will have someone, I am sure. And if we have no leaves we shall have icicles shining in the sun."

Just then a little squirrel ran up the trunk of the maple tree.

"Please may I have my home in this nice deep hole?" he asked.

"Certainly," answered the maple; "stay all winter if you wish."

So the squirrel ran up and down the trunk of the tree dropping in the nuts he found on the ground until at last he had his winter's supply. Then he curled himself up comfortably in the warmest corner.

"I told you we would have company," said the maple. "Now I shall have someone to talk to all winter."

All through the winter the maple tree watched over the little squirrel and rattled her branches, which was her way of talking to him.

"You see," she said to the other trees, "what one expects to have comes to pass. Next year if you expect company to spend the winter, I am sure someone will come."—Exchange.

JUST FOR FUN

During a city water shortage, a mother looked out of the window to see her two boys in a battle with their water pistols.

"Don't do that, boys," she called. "Remember, water is scarce."

"Don't worry, Mother," one of them shouted back. "We're not using water — we're using ink."

A 1st grade teacher asked her class why the ugly old troll wouldn't let the three billy goats cross the bridge.

One 6-year-old offered this modern explanation: "You have to pay money to cross a troll bridge."—Nation's Schools.

The inspector had gone along the row of passengers examining tickets, and as he came to a woman sitting at the end, she looked up with a smile.

"I'm so sorry, inspector. I'm afraid my little dog has eaten my ticket."

"That's a pity," replied the official. "I suggest you buy him a second helping now." — Tit-Bits, London.



TRICK OR TREAT

We have such fun on Halloween,
It's a very special day,
And we've learned how to celebrate
In a new and different way.

Instead of asking for ourselves
In playing Trick or Treat,
We ask for gifts for UNICEF
Of each one that we greet.

The boys and girls of other lands
Will learn that as we send
These gifts of ours across the sea
We want to their friend.—A.E.W.



MANY SOCIETIES LIGHT BIRTHDAY CANDLES

Denham Springs

The home of Mrs. J. O. Burnett formed the setting of an informal tea and birthday party held on the 15th anniversary of the Woman's Society of Christian Service of the First Methodist Church in Denham Springs.

Receiving guests was Mrs. L. W. Rainey, president. Presiding at the guest register was Mrs. T. Waldo Morgan.

The worship service of gratitude and appreciation was led by the Reverend Fred Schwendimann, pastor. The names Mrs. Mary Caldwell, Mrs. Vedic Brown and Mrs. Vista Ward Cain, deceased charter members, were called, and the candle of memory on the birthday cake was lighted by Mrs. Gertrude Scivicque. Sixteen charter members are living.

At the close of the reading of the names, Mrs. S. E. Mixon lighted the candle of the present on the birthday cake. Miss Eleanor Burnett lighted the candle of the future.

The group then entered into a litany of appreciation and recognition, closing with the singing of "Blest Be the Tie" and the repeating of the union benediction.

Mrs. Carrie Wooten presided at the tea service, and Mrs. Ollie Jackson presided at the coffee service for the fellowship period, during which "Happy Birthday" was sung. —Mrs. W. A. Hall, Reporter.

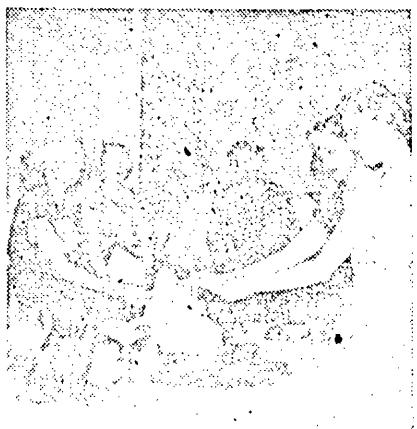
Wilmot

Fifteen members of the Wilmot Society attended the services in the church on the evening of Sept. 29 to observe the fifteenth anniversary of the organization. Mrs. Norman Kirkwood, president, had charge of the program. Mrs. Buddy Janes outlined the purpose of the meeting. Mrs. Lonnie Englerth opened the devotional and Mrs. T. M. Hayden, the organist, had the members join in singing "Jesus Calls Us."

Mrs. John Miles gave the history and rich heritage of the organization. Mrs. A. B. Cone made a report of the financial condition of the District Conference and the local society. The charter was read, showing twenty-six charter members, and five of these members were present. The litany of the Society was used for the closing service. Four past presidents lighted the birthday candles. Mrs. Lonnie Englerth and Mrs. T. M. Hayden served the refreshments. — D. T. Henderson, Reporter.

Bentonville

Bentonville Woman's Society celebrated the 15th birthday of the organization with a luncheon and program Thursday, Oct. 6. Mrs. Jessie Gilstrap and Mrs. H. L. Gilbert sang a song written especially for the occasion by Mrs. Gilstrap. The large Birthday Cake was baked by Mrs. Paul Gilliam, Mrs. John Massie and Mrs. Nelle Pickens. Mrs. Elliott Berry reviewed the history of the women's organizations while the cake was cut and served. The first president of the Foreign Missionary Society was Mrs. T. M. Wyatt and the



L. to r.: Mrs. Gertrude Scivicque lights the Candle of Memory, Mrs. S. E. Mixon lights the Candle of the Present, and Miss Eleanor Burnett lights the Candle of the Future.

president of the Home Missions Society was Mrs. Maud Hamilton, about 1900. In 1938 the two Methodist Churches of Bentonville united when Mrs. J. R. Craig and Mrs. Bessie Andrew were presidents. About seventy-five attended the luncheon, twenty-three of whom were charter members. Mrs. Andrew led the program on Indian Americans.

Murfreesboro

The Murfreesboro Woman's Society has concluded its study on the Indian Americans, given in four sessions, with Mrs. R. B. Carroll, as study leader. One of the highlights of the study was a supper with the menu planned from foods native to the early American Indians, including fish and fowl, maize, assorted fruits, beans, potatoes, hoecakes and wild grape dumplings. Attendance and interest were gratifying and the knowledge received concerning the contribution the Indians have made to us in music, art, recreation, sports, athletics, etc., has heightened our appreciation of our friends, the Indian American.

On Sept. 5th, the Society observed its 15th Anniversary at an evening service at the church with Mrs. Charles Darnall leading the program. Several of the charter members entered into the discussion of the growth and past history of the local society. The pastor's wife, Mrs. Omma Daniel, furnished the huge birthday cake. Each officer lighted a candle on the cake, quoting appropriate scripture verses as she did so.

After prayer by one of our oldest members, Mrs. T. F. Alford, the cake was cut and served with punch to the members present.

First Church, Stuttgart

The Fifteenth Birthday was observed by the First Church, Stuttgart, with Mrs. Bill Hampton in charge of the program assisted by Mrs. G. C. Knoll, Mrs. Frank Brummett, Mary Townsend, Mrs. Troy Trice and Mrs. Paul Daniels.

The charter meeting was re-enacted by Mrs. Fred Mahle and Mrs. Bob Wilbanks. Music was given by a

quartet composed of Mrs. R. W. Bonner, Mrs. Beryl Tractow, Mrs. Olin Krisell and Mrs. Arley Robbins accompanied by Mrs. Ralph Wilson.

Candles were lighted by the following past presidents: Mrs. Mahle, Mrs. Roy Pullig, Mrs. Grady Greene for Mrs. L. C. McNutt, Mrs. Leslie Anderson, Mrs. M. T. McCollum, Mrs. W. H. Clark, Mrs. Willbanks, Mrs. Mark Townsend, Mrs. Frank Wittenauer and Mrs. Earl Rhodes.

Hospitality Committee was Mrs. B. J. John, Mrs. R. E. Holt, Mrs. Frank Freudenberg, Mrs. Guy Rowland and Mrs. Leo Smith.

Oak Grove, La.

The Society of Oak Grove observed its fifteenth anniversary with a night service at the church September 14 with Mrs. E. L. Crowley, president, presiding. Mrs. J. D. Ormand, soloist and Miss Carolyn Crowley, pianist.

Mrs. G. D. Tye was program leader, and they used a large map of Korea and a white cross placed in front of the map. Mrs. R. F. Taylor gave the history of the society.

A white birthday cake with pink and blue decorations and 15 pink candles was in front of the pulpit with a sign hanging from the pulpit bearing the inscription "15th Anniversary" and pink crepe paper streamers going from the cake to the stand. On the table beside the cake were gift wrapped packages containing money given as a love offering for the Yang Chung Girls' School in Korea. Mrs. Crowley cut the cake and Mrs. Tye and Mrs. E. B. White assisted in serving.

Rodessa

On September 26 the Rodessa Woman's Society observed its fifteenth anniversary with a program-party honoring charter members. Mrs. J. M. Moore, first president, arranged the program; Mrs. M. F. Smith, president, welcomed the guests.

Mrs. Marvin Hockenhill read the scripture, and Mrs. Moore read the minutes of the charter meeting and the names of the 18 charter members, four of whom were present.

Mrs. W. C. McDonald, district promotion secretary, spoke on "A Four Dimensional Experience."

The program closed with a memorial services in which candles were lighted from the "Light of Christ" for the four members who have died. Mrs. Bryant led in the closing prayer.

The president was assisted by Mrs. A. E. Elder and the Fellowship Committee in decorating the social hall for the fellowship hour that followed.

Carr Memorial, Pine Bluff

Sixty members and guests of Carr Memorial attended the birthday celebration on October 10 with Mrs. Waple Langston, program leader presenting the following: Mrs. W. M. Eighme, last president of the missionary society; Mrs. S. Y. Stuart, charter member; and Rev. Cagle Fair, pastor.

Seventeen of the charter members were present, and corsages were given to the past presidents: Mrs. C. M. Gibbs, Mrs. Stuart, Mrs. Wal-

FAITHFUL MEMBER HONORED



MRS. W. J. HELMKE

On September 27 Circle One of the Woman's Society of Second Church, New Orleans, met at the church for its regular meeting. Mrs. Anatole Hayden presented the program and Mrs. C. F. Gracie and Miss Emma Oser, assisted by a newly organized circle, were the hostesses.

During the refreshment period Mrs. Evelyn Miller, chairman of the new circle announced that the circle has chosen for its name the "Louise Mary Helmke Circle" in honor of Mrs. W. J. Helmke, and she pinned an orchid on Mrs. Helmke.

Mrs. Helmke has been a member of the Second Methodist Church all her life, being baptized there when an infant. Through the years she has served the church in many capacities. She has been a member of the Missionary society 49 years and missed only three meetings during those years until she became ill in July, 1955.

She continues to be active in the church, teaching the Golden Age Class and helping in the Woman's Society. She is their representative in the Methodist Home Hospital Auxiliary.

ter Conyers, Mrs. Victor Huselton and Mrs. Ross Helvie.

Lake Street, Blytheville

The fifteenth anniversary of Lake Street society was observed with nineteen members and one new member present. Mrs. George Shanks presided at the business session and Mrs. C. T. Shamlin gave the history of the society.

Those on the program were Mrs. Joe Thomas, Mrs. C. M. Baxter, Mrs. Shanks, and Mrs. Mitchell Sanford.

Dumas

Mrs. Will Evans Leek led the program at the Dumas church on October 3 in observing the fifteenth anniversary. A large cake with 15 candles served as the worship center, and the officers lighted the candles as Bible verses were read; events of the past were reviewed and plans were made for the future.

Christian Education



NEWS PROMOTION CULTIVATION

Arkansas-Louisiana Area

NORTH ARKANSAS CONFERENCE NOTES

By Ira A. Brumley

Church School Rally Day Offerings

We are giving our first report on Church School Rally Day offerings. The following is the report to date by districts:

Batesville District: Batesville, First Church, \$100.00; Salem, \$20.00; Desha, \$2.00; Asbury, \$9.50; Sulphur Rock, \$5.00; Yellville, \$15.00; Mountain View, \$10.00; Guion, \$1.00; Wiseman, \$4.00; Oak Grove, \$4.00; Bethesda, \$2.50; Newark, \$5.00; Concord, \$3.00; Oxford, \$2.02; Moorefield, \$20.00; Charlotte, \$4.00; Bull Shoals, \$6.55; Evening Shade, \$6.00.

Conway District: Sylvan Hills, \$7.13; Vilonia, \$10.00; Solgohachia, \$5.00; Danville, \$17.00; Ola, \$7.51; Dover, \$5.00; Lanty, \$3.53; Conway, First Church, \$200.00; Plummerville, \$12.00; Bethel, \$7.00; Cleveland, \$2.00; Plainview, \$4.97; Dardanelle, \$20.00.

Fayetteville District: Decatur, \$5.00; Gravette, \$10.00; Brightwater, \$5.00; Green Forest, \$15.00; Fayetteville, Central Church, \$200.00; Gentry, \$20.00; Alpena, \$3.00; Farmington, \$5.00.

Forrest City District: West Helena, \$25.00; Vannsdale, \$10.00; Elaine, \$15.00; McClelland, \$5.00; Crawfordville, \$17.65; Widener, \$5.00; Round Pond, \$11.62; Mellwood, \$10.32; Aubrey, \$6.07.

Fort Smith District: Mt. Zion, \$3.00; Hartford, \$20.00; Spadra, \$5.00; Dyer, \$2.00; St. Paul's, \$50.00; Kibler, \$5.00; Paris, \$50.00; Booneville, \$50.00; Coal Hill, \$2.86; Waldron, \$10.00; Charleston, \$15.00; Hartman, \$10.00; Huntington, \$12.27; Clarks-ville, First Church, \$100.00; Alix, \$2.00; Mulberry, \$16.00; Midland Heights, \$25.00; Lamar, \$10.00.

Jonesboro District: Turrell, \$5.00; Bono, \$2.50; Marked Tree, \$75.00; Blytheville, First Church, \$150.00; Jasper, \$5.00; Tyronza, \$11.67; Hickory Ridge, \$10.00; Nettleton, \$15.00; Jonesboro, St. Paul's, \$10.00; Lake View, \$10.00; Lake City, \$14.00; Keiser, \$4.64; Jonesboro, First Church, \$250.00; Trumann, \$30.00; Tilton, \$5.00; Macey, \$10.00; Brookland, \$5.00.

Paragould District: Clover Bend, \$5.00; Mars Hill, \$5.00; Scatter Creek, \$2.00; Pocahontas, \$40.00; Mammoth Spring, \$6.00; Ravenden, \$5.00; Imboden, \$10.00; Eli Lindsey, \$2.00; Smithville, \$10.38; Stanford, \$5.00; Ravenden Springs, \$5.00; Hoxie, \$10.00; Gainesville, \$3.00; Reyno, \$2.00; Piggott, \$35.00; Rector, First Church, \$30.00; Knobel, \$5.00; Cummin's Chapel, \$5.00; Camp Ground, \$3.00; Dean, \$3.00; Beech Grove, \$6.00; Biggers, \$5.00; Hardy, \$8.00; St. Francis, \$5.00; Wright's Chapel, \$8.00; Langley's Chapel, \$7.00; Black Rock, \$5.00.

Searcy District: Kensett, \$8.11; Quitman, \$10.00; Searcy, First Church, \$100.00; Cabot, \$20.00; Beebe, \$20.00; Leslie, \$5.00; Bald Knob, \$20.00; Russell, \$5.00; Jacksonville, \$21.00; Center Hill, \$2.00; Smyrna, \$2.00; Heber Springs, \$30.00; Mc-

Crory, \$25.00.

The reports to date list a number of churches that did not observe Church School Rally Day last year. A number of those that did observe Church School Rally Day last year have increased their offering this year.

Should any church school that has not yet observed Church School Rally Day need programs, please write us, as we still have additional copies.

Training in Melbourne Area

Seven training schools have been planned for the Melbourne Church and the Melbourne Parish. The first two of these schools: Guion, Philadelphia, have already been held and reported to our office. While these will be small schools, a large number of people will be reached in the total number of schools.

The success of the training program of the North Arkansas Conference has been due to the large number of small area training schools held each year.

Monette is planning for a one-unit training school, November 6-27, using the course on The Christian Mission in a Revolutionary World, to be taught by the pastor, Rev. Benjie F. Jordan.

A one-unit training school is to be held at Marion, October 30-December 4. The course on The Christian Mission in a Revolutionary World is to be taught by the pastor, Rev. I. L. Claud.

Mrs. Harold Womack of Rogers is to offer the course on The Christian Mission in a Revolutionary World in a one-unit training school at Pea Ridge, November 1-9.

Rev. Worth W. Gibson of Gentry has been certified for the First and Second Series courses on The Methodist Youth Fellowship.

Rev. William Stewart, Jr., of Dardanelle, has been certified for the First and Second Series courses on The Work of the Local Church.

Coaching Conference on Methodism

Invitations have gone out to 38 people inviting them to work toward certification on the course. The Meaning of Methodism. Plans are being worked out for a coaching conference on this course to be held at Walnut Ridge, beginning at 9:00 a.m., December 13.

The North Arkansas Conference is to be represented at the National Conference on Christian Education, Cincinnati, Ohio, November 8-13, by the following persons: E. B. Williams, Jim Wiseman, Pryor Reed Cruce, James S. Upton, Ira A. Brumley and Mrs. Brumley.

Paris School

Rev. W. L. Diggs reports that in the Paris training school, using the course on The Work of the Local Church, there were 57 enrolled with 36 course cards issued. Rev. G. B.

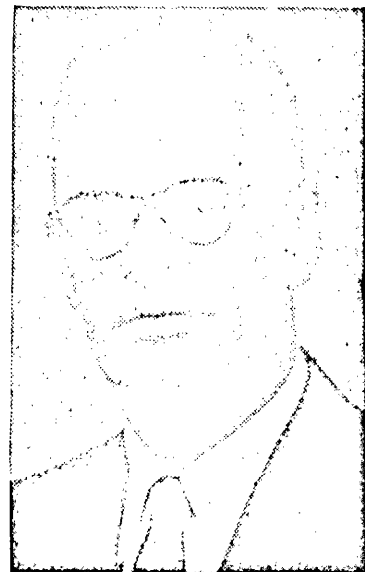
RURAL WORK SPECIALIST NAMED TO GENERAL BOARD

Nashville, Tenn. — A specialist in rural church work, the Rev. Glenn S. Gothard of Kempton, Ill., has been named to the national staff of the Methodist Board of Education.

His election by the board was announced by Dr. John Q. Schisler, executive secretary of the Division of the Local Church.

Gothard succeeds the late Rev. Luke G. Beauchamp in the Department of General Church School Work, headed by the Rev. Walter Towner.

He will work with rural church schools in the general area of evangelism, race relations and alcohol education, and head the division's counseling service on design and equipment of church-school buildings.



REV. GLENN S. GOTHARD

CHRISTIAN EDUCATION WEEK AT FIRST CHURCH, CROWLEY

Installation of officers and teachers of the First Methodist Church, Crowley, was held on Sunday, September 25. At the close of the installation service the officers and teachers knelt at the altar for a service of dedication. This brought the entire congregation together with the teachers and officers.

On Monday night, September 26, Parent-Teacher Night was held when parents, teachers and children gathered at the church for a short devotional service. The teachers went to their departments while the parents visited with them. The parents were then brought together for suggestions as to how to have a better Church School.

Wednesday night was Christian Education prayer meeting night at which time the general superintendent and division superintendents had charge of the service, again bringing before the congregation the purpose and plans of the Church School.

Thursday night was the highlight

Ames is pastor at Paris.

Planning Conference On Wesley Foundation Work

The Inter-Conference Committee of the North Arkansas and Little Rock Conferences met for a study of our Wesley Foundation work, Monday, October 17. Meeting with the committee were representatives of six out of the seven centers where student work is being carried on in cooperation with the Conference Boards of Education: Monticello, Arkadelphia, Fayetteville, Russellville, Jonesboro and Conway. Bishop Martin was with us in the meeting. Splendid reports were made by the representatives of the various centers. Plans are being made to strengthen the student program in the two conferences.

of the week with an appreciation supper for teachers, officers and counselors. Rev. W. D. Boddie, pastor of the David Haas Memorial Methodist Church, Bunkie, was the guest speaker, speaking on Evangelism in the Church School.

Sunday, October 2, was Promotion and Rally Day. Parents attended this service who had never before attended. — Reporter.

COOPERATIVE TRAINING SCHOOL AT MAGNOLIA

A Cooperative Christian Workers Training School was conducted at First Methodist Church, Magnolia, Monday through Wednesday, October 10, 11, and 12, in cooperation with Jackson Street Church and the churches of surrounding communities. Courses were offered in the field of Kindergarten, Primary, Junior, Intermediates, Senior and Adult Work. Parents of children and youth of these age groups, as well as teachers and officers in the adult classes, attended the Training School and a splendid staff of instructors was secured. One hundred eighty-six persons took advantage of one or more sessions from 16 different churches in the area. The average attendance was 160 and 123 credits were awarded. There were people at the Training School from the Village Circuit, Columbia Circuit, Taylor Circuit, Waldo and Willisville, Stamps, Stephens, Marysville, Jackson Street Church and First Church.

The courses and instructors were: "Teaching Kindergarten Children," Mrs. W. Darwin Andrus, Houston, Texas.

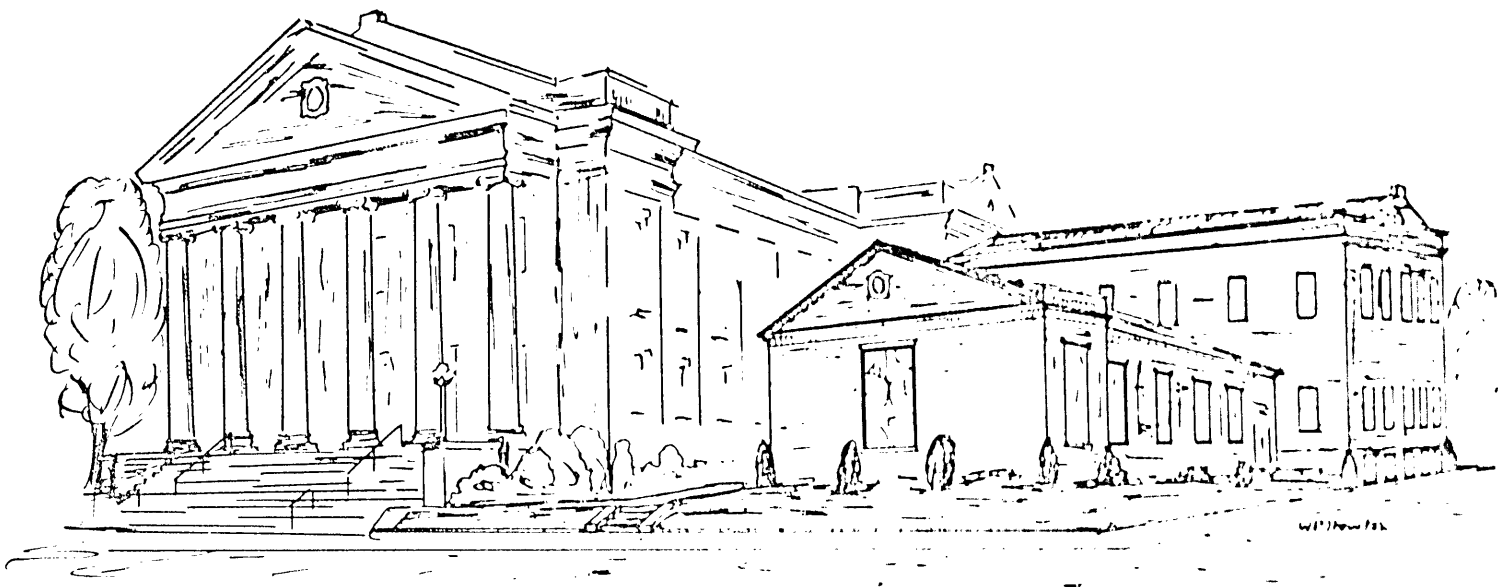
"Teaching Primary Children," Miss Anna Rose Miller, Fort Smith.

"Teaching Juniors," Rev. William A. Stewart, Dardanelle.

"Teaching Intermediates," Rev. W. Darwin Andrus, Houston, Texas.

"Teaching Seniors," Miss Sue Osment, Conway.

"Adult Classes at Work," Rev. Clem N. Baker, Pine Bluff.



First Church Pine Bluff In Expansion Program

FIRST Methodist Church, Pine Bluff, has answered its "\$168,000 Question." That is the amount the church set as a goal in the financial campaign during September. The figure includes plans for additional educational facilities which will cost \$98,000.00, a chapel seating approximately 150 persons, complete repairs and renovation of the old educational building and sanctuary, and funds for a new parsonage. The total cost for all these needs posed "The \$168,000 Question."

After intensive planning and preparation, the church held its "Fall Round-up Dinners" during September 26-October 1, during which every family of the church was invited to "the South Pasture" — the church social hall which had been converted into a real western corral by clever decorations by the young people and their leaders. A "chuck-wagon" with bar-b-q beef and beans and all the trimmings was the center of attention, and the theme of the meetings was carried out through the campfire singing etc. Real horses were available on the church lawn for the youngsters to ride. Part of the round-up festivities was to get the people better acquainted with each other and with the Expansion Program needs.

Evidently this was successful, because when over 100 visitors made calls on the homes of the membership on Friday night and again early Sunday morning the response was wonderful. Some pledges are still coming in and the total is now more than \$175,000.00 based on the goal of \$168,000.00.

The campaign and the round-up was directed by "a city dude"—the pastor of First Church, Rev. William O. Byrd.

It is planned to begin construction on the education building and chapel by February 1, 1956 and the total construction should be finished by the end of that year.

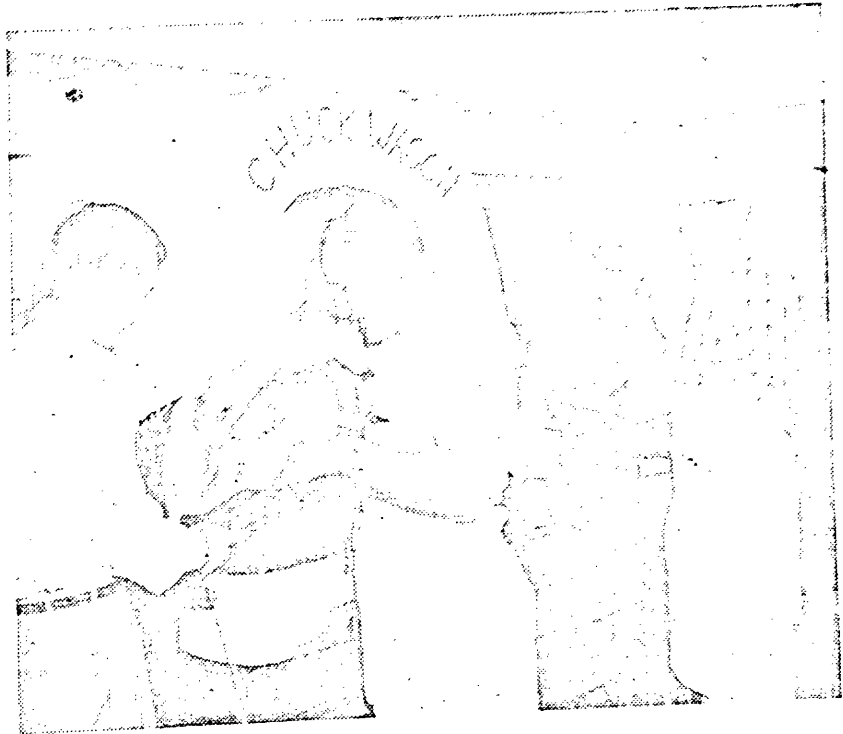
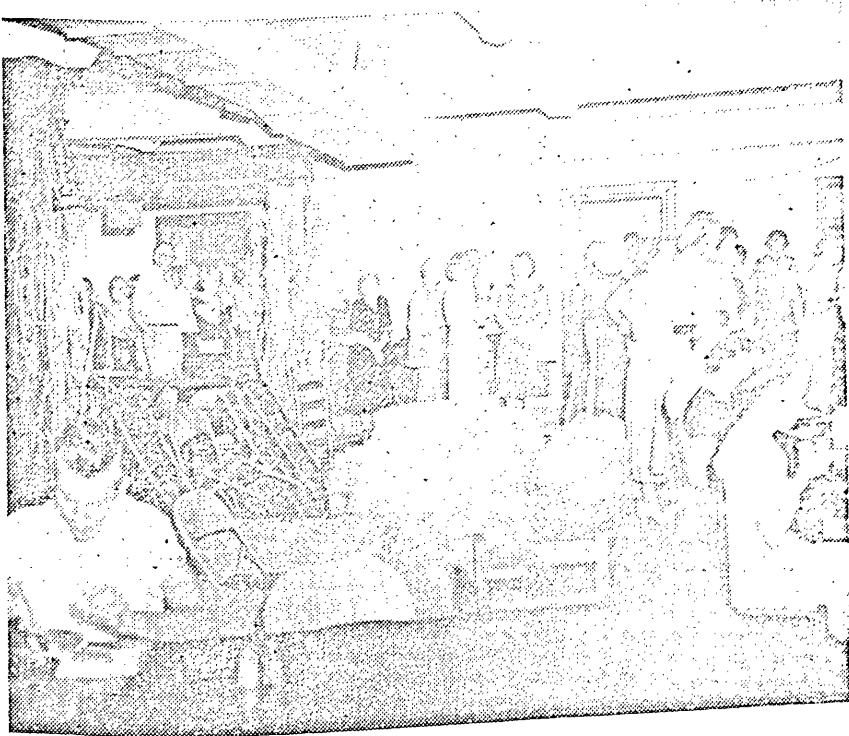
A. B. Coen is chairman of the church's official board and Carl Welch is chairman of the expansion program's planning committee.

It is expected that the new educational building will cost approximately \$98,000, the chapel \$25,000, sanctuary renovation \$12,000, repair of existing building \$7,000, air conditioning for entire plant \$11,000, and a new parsonage, \$15,000. The congregation will sell the present parsonage and build or buy at a different location.

ABOVE: Artist's conception of the addition to be made to the church plant at the First Methodist Church, Pine Bluff. The proposed construction is in heavy lines and the present building in light lines. Construction is expected to begin early next year and is expected to be completed within the year.

BELOW, LEFT: A small part of the crowd of First Church members who gathered for the "Round-Up" beginning on September 30 when membership was informed of the expansion program plans and details. Young people arranged for the corral setting.

BELOW, RIGHT: Bar-b-q was served on tin plates from the chuck wagon service set up for the "Round-Up". The men served the plates and the women served the coffee and cakes. Several such dinners were held during the period September 26-October 1 to which all families of First Church were invited.



METHODIST YOUTH

Intermediates Publish Newspaper

The Intermediates of the MYF of Gentilly Methodist Church in New Orleans have undertaken the task of issuing a monthly newspaper that they are calling "The Gentilly Methodist." George Ferguson, a member of the group, is the editor. All the other members are reporters. They contact the heads of each department of the church in an effort to print the accomplishments and coming events of the whole church.

Mr. John Eagan, Counselor of the group, is working with them and the first issue has already been distributed to the entire membership. Future issues will be mailed to every member. It is the determination of this group of young people, that a well-informed congregation is the church's greatest asset. — M. O. Reeks, Reporter.

JACKSON STREET SENIORS ELECT OFFICERS

The Seniors of the Jackson Street Methodist Church, Magnolia, have elected new officers, both in their Sunday School class and in the Methodist Youth Fellowship.

In the Sunday School they are: Bobby Wilson, president; Bonnie Baker, vice-president; Becky Mixon, secretary and treasurer, and Peggy Cupp, reporter. The MYF officers are: President, Jackie Hinson; vice-president, Anita Chambers; secretary, Mary Annis Reeves; treasurer, Frances Snider; reporter, Pat Keith; Witness and Faith chairman, Ila Jane Albright; Outreach and Citizenship chairman, Jane Utley; Fellowship chairmen, J. C. Gunnels. Advisors are Mr. and Mrs. Arvin Wilson.

MONROE DISTRICT PLANS CAREER CLINIC

The Monroe District Council held its first meeting on the morning of September the 24th at the First Methodist Church of Monroe. Three important meetings were planned. One was a Christian Career Clinic to be held on Friday and Saturday, the 10th and 11th of February. Two district rallies were planned, one to be held Friday, Nov. 25th, at 4 o'clock, in Winnsboro. Everyone is requested to bring a picnic lunch. The other rally was planned for Friday, April 6th. Dates and places of these three will be announced later.

Eleven young people and three sponsors attended the council meeting. The next Council meeting will be held on October 29th, at 12 o'clock at the First Methodist Church of Bastrop. Everyone who attends is asked to bring a sack lunch. — Anne Shirley, Publicity Chairman.

Bible Distribution Increasing In Germany

Stuttgart, Germany (RNS) — A total of 1,800,000 Bibles and Scripture portions were distributed in Germany during 1954 by German Evangelical Bible Societies.

The report was issued here by the Association of Evangelical Bible

Wesley Foundation Sponsors Outing

The SLI Wesley Foundation in Lafayette sponsored its annual shrimp boil at Girard Park, Thursday, October 13, at 6:00 p.m., with 127 in attendance. Representatives from the Westminster Fellowship and the Canterbury Club were special guests of the Methodist group.

After the shrimp boil, group singing was led by Marilyn Hoff, Covington, and Dick Parish, Jonesville. John Denison, Iowa, presided at an informal business meeting, during which a wedding gift was presented to Ann LeMaire, New Iberia, and Alwin Morgan, Pecan Island, two Wesley Foundation members, who are to be married October 22.

A vesper service was led by Jean Duhon, Lafayette, and Mill Holloway, Shreveport. Rev. R. R. Branton, district superintendent of the Lafayette District, spoke on "The Lord's Prayer." In charge of arrangements for the evening were Philip Miller, Iowa; Ada May Whittington, Hathaway; Mary Julia Cole, Ebenezer; and June Tillman, Franklin.

Other special guests for the occasion were Rev. and Mrs. Fred S. Flurry; Mr. and Mrs. Jerry Fuller; Rev. O. C. Edwards, minister to Episcopal students, SLI; Dr. and Mrs. Ben Kaplan; and Rev. Ira Robinson, minister of education at First Methodist Church, Lafayette. — Reporter.

WITH THE SUB-DISTRICTS

Tangi-Helena

The Tangi-Helena Sub-District held a special meeting of the council on Sunday afternoon, October 9, at the Greensburg Methodist Church to discuss the Fall Action Project.

Rev. Calvin O. Lapuyade, pastor of the St. Helena Charge, gave a report on the Fall Action Project. The project is "Toward a Christian World Community". It was decided that the project would be held on November 5 at the Bluff Creek campgrounds from 10:00 a.m. until 3:30 p.m. Each one is to bring his lunch and Bluff Creek will provide cold drinks and coffee which will be for sale.

The schedule for the day will be 9:30-10:00 registration; 10:00-10:45 worship and introduction of speakers; 10:45-11:45 interests groups (Overseas Relief and Missions); 11:45-12:00 free time; 12:00-12:45 lunch; 12:45-1:30 recreation; 1:30-1:45 free time; 1:45-2:45 interest groups (Overseas Relief and Missions); 2:45-3:15 evaluation and closing worship program.—Georgia Garner, Reporter.

Societies in Germany.

Bible distribution in 1953 totaled 1,200,000. In 1952, it was 800,000.

There are 32 Bible Societies in Germany. Largest of them is the Privilegierte Wuertembergische Bibelanstalt which has circulated more than 37 million Bibles and portions since its founding in 1812.

The Youthful Accent

By Hoover Rupert

YOUTH EN MASSE

One of the arguments that goes on periodically concerns the comparative value of mass gatherings of youth. There are those who think such efforts are much ado about comparatively little of enduring value in the life of a young person. The concentrated effort among smaller groups of youth is held to be of sounder educational practice. Personally, I don't think it is "either or." I feel there is a place for both the small group approach and the mass approach to youth.

These thoughts are prompted by the current rash of rallies being held in the districts of Michigan, where hundreds of youth are coming together in a central place for an afternoon and-or evening of fellowship, worship and inspiration. How much good is being done? Is it worth the ammunition? And the gasoline? And the blood, sweat and tears of planners, drivers, recreationers singers, speakers, discussioners and what-have-you-ers? Sometimes, the answer is a resounding no! But, hardly has such a rally been held that hasn't been worth its salt — to some one individual, at least, or some one local MYF group. And in most instances, many scores of lives have been influenced for God and for good through such an effort.

It was my privilege to share in what, according to all reports and records obtainable, was the largest Annual Conference Youth Rally Methodism has seen, at least since the Uniting Conference in 1939. The estimated attendance at the recent rally of the Western North Carolina Conference MYF was over 6000. It was held in connection with the sessions of that annual conference in Charlotte, N. C., in the newly completed Coliseum, the civic auditorium for that metropolis. Indeed, it was the first public gathering held in that miracle of modern engineering, excepting only the dedication ceremonies in September. And I am here to report it was one of life's most thrilling experiences. The WNC youth days at Annual Conference have run in the thousands of attendants for several years, taxing the capacities of the various civic auditoriums available at the seat of the conference. So this was no "flash in the pan" type of souped-up rally. Granted, it was the biggest yet by far. Yet, the leaders of that conference report a continuing influence of these annual get-togethers, and feel that in conjunction with the rest of a very full program of Christian Education of Youth in that section of Methodism, the mass conference-wide rally has an important place. It provides a type of experience not obtainable through other program events.

All of which is to say that your MYF group should be participating in the Fall rallies on district and conference basis currently being held. Here is encouragement for the small group that there are lots more just like them. Here is fellowship with like-minded Methodist youth from several adjacent counties. Here is inspiration of music, worship, and the spoken word, not always available on the local level. Your church owes it to your youth to make possible their participation in such events.

MINISTERIAL CLUB SPONSORS RETREAT

About 50 Centenary College students participated in the week-end retreat sponsored last weekend by Kappa Chi, the ministerial club at the college.

The retreat was held at the Methodist camp at Caney Lake with the Rev. Douglas McGuire, pastor of the Park Avenue Methodist Church of Shreveport, as speaker.

The Rev. Jim McLean, pastor of the Barksdale Methodist Church of Bossier City, was in charge of planned recreation. The Rev. Lothar Kleinhans, pastor of St. Paul's Lutheran Church of Shreveport, and Dr. Webb Pomeroy, associate professor of Bible and director of the Methodist Student Movement at Centenary, were in charge of the night meditation programs.

Brother McGuire's topic for the Friday night meeting was, "Are You Worth It?" and his Saturday morning subject was, "We Are Debtors." He spoke on the topic, "If I say No," at the Saturday evening meeting and on, "Thou Art The Lamb" at the Sunday morning session.

The Rev. William P. Fraser, head of the Bible department at Centenary, was in charge of the Communion service Sunday morning.

Discussion groups, assemblies, group singing and planned recreation programs were included in the three-day event. Eddie Morgan of Crowley is president of the ministerial organization.

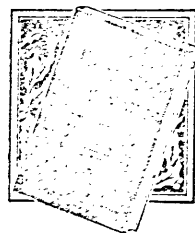
DELTON PICKERING HEADS INTER-FAITH COUNCIL

Delton Pickering of New Orleans has been elected president of the Inter-Faith Council at Centenary College for the academic year.

The Council is composed of representatives from all the denominational groups on the campus. Its chief function is to assist with arrangements for the observance of Religious Emphasis Week each year.

Other officers chosen to head the group are Eddie Morgan of Crowley, chosen vice president, and Miss Penny Todd of Shreveport, elected to serve as secretary and treasurer. Miss Emily Learner of Baton Rouge was named chairman of the Religious Emphasis Week committee.

The council holds called meetings in the chapel on the campus when necessary. The Rev. William P. Fraser, head of the department of Bible at Centenary, is faculty advisor.



PICTURES from The Upper Room

Beautiful full-color religious pictures which have appeared on the covers of The Upper Room, reproduced in a lovely book. Opposite each picture is the interpretation. Published just in time for Christmas, this book will make a much appreciated gift. Price, postpaid, 50 cents each, \$5 per dozen. Order from

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ARKANSAS METHODIST

Methodist CHILDREN'S Home

REPORT FOR SEPTEMBER

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

Chidester Methodist Church, Rev. Gerald Fincher, pastor—canned goods
Stamps Methodist Church—Rev. Charles W. Baughman, pastor—canned goods
Rev. W. S. Cazort, El Dorado—bringing canned goods from Village to The Methodist Children's Home
Village Methodist Church, Rev. E. T. McAfee, pastor—canned goods
Rev. John Miles, pastor, Miller's Chapel—canned goods
Mt. Carmel W. S. C. S.—canned goods
Mt. Carmel canned goods brought to the Home by Mrs. Howard Mann
R. W. Grinnett and H. K. Grinnett—fresh fish
Kingsland and New Edinburg Churches, Rev. Edgar Outlaw, Jr., Pastor—canned goods
Shorewood Hills Methodist Church, Rev. Howard Cox, pastor—canned goods and groceries
Holly Springs Church, Rev. James Ford, pastor—canned goods and groceries
Strong-Huttig-Bolding, Rev. Elbert D. Jean, pastor—truck load of canned goods
Magnolia and Emerson Circuits, Rev. C. B. Harris, pastor—truck load of canned goods and clothing
Mrs. L. M. Carmichael—tickets for the Shrine Circus
Mrs. Mildred Berry—assorted gifts
William Hubbard Designing Service, Little Rock—tickets for Shrine Circus
Dr. William A. Clark, Little Rock—tickets for Shrine Circus
Oak Forest Drug Store, Little Rock—tickets for Shrine Circus
Bethel Methodist Church, pastor Ernest Nipper—canned goods. The MYF made special effort for this service of canned goods from Bethel Methodist Church
Drs. Alstadt, Little Rock—tickets for Shrine Circus
Bruce R. Anderson, Little Rock—tickets for Shrine Circus
Oak Forest Drug Store, Little Rock—tickets for The American Variety Show
Bruce Anderson, Little Rock—tickets for The American Variety Show
J. Vance Clayton, Little Rock—tickets for The American Variety Show
G. A. Denham, Little Rock—tickets for The American Variety Show
Dr. Alstadt, Little Rock—tickets for The American Variety Show
North Little Rock Realty Co., N. Little Rock—tickets for The American Variety Show
Norfolk Methodist Church, Rev. Myron C. Pearce, Pastor—canned goods
Mabelvale Methodist Church, Rev. Chas. Ramsey, pastor—canned goods
Arkansas School Service, Inc., Little Rock—tickets for the Shrine Circus.

CASH DONATIONS
Mrs. Mary McDaniel Wheeler, Camden First Methodist Church \$100.00
Hunter Memorial Methodist Church, Little Rock 25.00
Mountain Home Church, Star City Charge 5.00
Yancey S. S. Class, Marianna Methodist Church 10.00
North Arkansas Conference 145.00
Marion Methodist Church 10.45
Wm. E. Silliman, Camden First Methodist Church 100.00
Emmett Parham, Benton First Methodist Church 28.00
Willing Workers Class, Central Meth. Church, Rogers 10.00
Mr. and Mrs. R. E. Cunningham, Prairie View Meth. Church 10.00
W. W. Scott, Camden First Methodist Church 10.00
Young Adult Class, Washington Ave. Meth. Church, N. L. R. 10.00
Lexa-Telford Bible Class, Fordyce Methodist Church 10.00
Rebecca S. S. Class, Vantrease Methodist Church, El Dorado 5.00
Harmony Class, First Methodist Church, Little Rock 10.00
Frost Bible Class, First Methodist Church, Texarkana 10.00
Young Adult Class, Rector First Methodist Church 10.00
Dr. and Mrs. H. G. Alvarez, Greenwood Methodist Church 10.00
Cabot W. S. C. S. 10.00
Brewster Bible Class, Wynne Methodist Church 10.00
Primary and Intermediate Departments, Stamps Meth. Church 6.40
Class of the Open Door, Sheridan Methodist Church 5.00
Mr. and Mrs. Everett Foster, El Dorado First Meth. Ch. 10.00
Lodges oCnner Meth. Church 10.00
Susannah Wesley Bible Class, Texarkana First Meth. Ch. 5.00

Advance S. S. Class, First Methodist Church, El Dorado 30.00
Dierks Vacation Bible School 12.40
Mrs. G. M. Callan's Class, Dardanelle 5.00
R. R. Brown, El Dorado First Methodist Church 500.00
O. C. Bailey, El Dorado First Methodist Church 500.00
A friend 500.00
Rev. C. B. Harris, Emerson Ct., Camden District 50.00
Mr. and Mrs. Chas. V. Ross, Cabot Methodist Church 10.00
Evelyn Whitcomb Class, Asbury Meth. Church, L. R. 10.00
Irene Hunt S. S. Class, St. Paul's Methodist Church, Fort Smith 10.00
Second Mile Class, Jonesboro Methodist Church 30.00
Progressive S. S. Class, El Dorado First Methodist Church 10.00
The Couples Class, El Dorado First Methodist Church 20.00
Jett B. Graves S. S. Class, Hope First Methodist Church 10.00
Good Fellowship Class, Central Avenue Methodist Church 10.00
Wesleyan Service Guild, Prairie Grove Methodist Church 10.00
Truth Seekers Class, Helena First Methodist Church 10.00
Homemakers Class, Paragould First Methodist Church 50.00
Fellowship Class, Henderson Methodist Church 10.00
Bridgers Class, First Methodist Church, Little Rock 10.00
Little Rock Conference 325.00
Wesleyan Service Guild, Perryville Methodist Church 10.00
Bald Knob Methodist Church Vacation School 4.67
Bradford Methodist Church Vacation School 3.26
Messrs. James and Dan Reynolds, First Methodist Church, Camden 500.00
George E. Bowers, Camden First Methodist Church 50.00
Mrs. Vera Reynolds, El Dorado First Methodist Church 25.00
Mrs. Wilkin, Brinkley Meth. Ch. 10.00
Mrs. Lillie Lewis, Rt. No. 3, Emerson, Arkansas 2.00
Bethel Class, First Methodist Church, Little Rock 50.45
Wesley-Berean S. S. Class, El Dorado First Meth. Ch. 10.00
Hanks-Wesley S. S. Class, Helena First Methodist Church 10.00
The Ethers Class, Sloom Springs Methodist Church 10.00
Miss Ada Norton and Irma Doss, Emerson 3.00
Open Door Class, El Dorado First Methodist Church 10.00
Young Couples Class, Camden First Methodist Church 20.00
Hanks-Wesley Bible Class, Helena First Methodist Church 10.00
W. H. Sturgis, First Methodist Church, Texarkana 250.00
Rondo Methodist Church Bible School 10.20
Gillett Methodist Church 10.00
Wesleyan Service Guild, Prairie Grove Methodist Church 10.00
Bible Workers Class, Trumann

Methodist Church 21.00
Gleaners S. S. Class, First Methodist Church, El Dorado 10.00
Beebe Methodist Church, W. S. C. S. 30.00
Miss Rena Hutchinson, Camden First Methodist Church 10.00
Mrs. James Downes, Tyronza Methodist Church 10.00
Friendship Class, Mena Methodist Church 10.00
The Dorcas S. S. Class, Gurdon Methodist Church 10.00
R. W. Batt, Camden First Methodist Church 10.00
Gibson Bible Class, Russellville Methodist Church 6.00
Yancey S. S. Class, Marianna Methodist Church 10.00
Miscellaneous Collections 385.13
Total \$4,218.60

MEMORIALS

IN MEMORY OF:

Thomas W. Eastham by Burt Pickens, Jr., Memorial Methodist Church
Thomas W. Eastham by Mr. and Mrs. W. I. Fish
J. E. Harris by Priscilla S. S. Class, Mulvern Methodist Church
T. W. Eastham by Mrs. C. C. Price
T. W. Eastham by Bessie Duncan and Sadie Moore
W. C. Bethea by W. S. C. S. of Carr Memorial Methodist Church
Mrs. L. B. Crenshaw by Dr. and Mrs. Connor Morehead
Herbert Wilson Sturdivant by W. S. G. of First Methodist Church, Pine Bluff
Miss Blanche Jackson by Mrs. C. H. Coker
Charles A. Chalfant by Wesley Fellowship Class, Carr Memorial Meth. Church
Dr. S. C. Johnson by Hebron Methodist Church Sunday School
L. J. Atkinson by Mr. and Mrs. U. C. Hogrefe
Percy Gordon by Wesley Service Guild of First Methodist Church, Pine Bluff
Mrs. Carrie Guthrie by Mr. and Mrs. H. W. Norsworthy
T. W. Eastham by Mr. and Mrs. H. W. Norsworthy
Mrs. O. J. Matthews by Chaplain and Mrs. Gilbert Hyde
Harry S. Hinson by Mr. and Mrs. Louis B. Jones
Vincent Lee Robinson by Circle No. 2, W. S. C. S. Wynne Methodist Church
Lee Robinson by Mr. and Mrs. H. D. Cleaver

Harry Goss by Mr. and Mrs. R. E. Curtis
Harry Hinson by MYF—First Methodist Church, Forrest City
Mrs. Maude McAndrews by Madison Methodist Church W. S. C. S.
Alfred Maddox by W. S. C. S. of West Memphis Methodist Church
Mrs. D. W. Moffatt by "The Bateman-Moore Family"
Harry S. Vinson by Mr. and Mrs. Virgil Vandiver
Louis Bruton by Ray and Betty Linebarger
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The Sunday School Lesson

REV. H. O. BOLIN

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LESSON FOR OCTOBER 30, 1955

JESUS, FRIEND OF MAN

READ THE LESSON FROM YOUR BIBLE: Luke 5:12-15, 27-32.

MEMORY SELECTION: *They who are well have no need of a physician, but those who are sick; I have not come to call the righteous, but sinner to repentance.* (Luke 5:31-32)

This is the second lesson on the general theme "BRINGING NEW LIFE TO MEN." The theme of the first lesson was "The Mission of the Master." The material for that lesson was taken from the account of the Lord's visit to Nazareth at the beginning of his active ministry. In fact some of the scholars tell us that this sermon at Nazareth was the first the Lord ever preached.

Luke tells us that after the Lord arrived at Nazareth the sabbath day came around. Jesus had the church going habit and so he went to church on this occasion. The caretaker of the synagogue asked him to bring the message. He delivered to him the Book of Isaiah and the Lord selected as his text a passage which had to do with the coming of the Messiah and the things he would do when he arrived. For example, the passage went on to tell how the Messiah would preach good news to the poor; would proclaim release to the blind; and would set at liberty the oppressed. Jesus proceeded to declare that this passage was fulfilled in himself; in brief, he claimed to be the long expected Messiah. This made his old-time friends very angry and they attempted to kill him. He escaped out of their hands and left the community never to return again.

The theme of last Sunday's lesson was well chosen — "The Mission of the Master." The passage he used for a text declared just what his mission was. The aim of the lesson was to lead people of this age of the world to have a greater concern for the poor; the handicapped, and the neglected.

This brings us to our lesson for today — "Jesus, Friend of Man." There is no other friend on earth comparable to him. He not only was the friend of the people of the first Christian century, he is our friend today. One of the fine things about the Lord is the fact that he is the contemporary of every generation. Other great teachers and leaders passed on and left only their influence behind. Jesus went away physically only to return spiritually, and he is just as much with us today as he was with the people of that distant generation.

The aim of this particular lesson is simply stated as follows: "To help us understand more fully the fact that Jesus came to save sinners; to develop appreciation of what this means in terms of one's relationships with others."

There are two events recorded in our lesson; the first of which is not printed in the lesson text. It has to do with the healing of a leper. We are told that while the Lord was in a certain place "There came a man

full of leprosy; and when he saw Jesus he fell on his face and besought him, 'Lord, if you will, you can make me clean.'" We are told that Jesus touched him and healed him and charged not to tell any one about it, but he went out and published the matter everywhere. Jesus was anxious that these healings be kept quiet for he did not want to become known primarily as a healer of men's bodies. His chief mission was to sick souls.

The first man mentioned in our lesson was sick both spiritually and physically, while the second was sick only spiritually. Leprosy is the most loathsome of all the diseases that can come to the human body. It usually has a small beginning, but if not healed in its early stages it finally spreads to all parts of the body. In its advanced stages various extremities of the body die and drop off while the individual is still alive.

To make bad matters worse the people of that day felt that leprosy was contagious. This led them to drive lepers from their homes. They were forced to live apart. They never went near to other people, and when others came near to them they would cry out "Unclean! Unclean!"

Words will not describe the awfulness of this disease. This was especially true at that distant time, since they had no adequate remedy for it. It was purely and simply a living death. Think of individuals as very sick and yet being driven out from their homes and loved ones and forced to exist without even the bare necessities of life. No one will ever know just how much these poor unfortunate people suffered. No one would come near them. No one would dare to touch them. It took a lot of courage for Christ to touch this particular leper on this occasion. There was healing in that touch. Power went out from the Lord and the poor man was healed. It is true that he did not keep quiet about the matter as the Lord told him to do, but who could keep quiet after such a thing as had happened to him? The Lord surely did not condemn him for his failure at this point.

Another thing that made leprosy hard to bear was the fact that it was looked upon as a symbol of sin. It was thought to be an affliction sent upon individuals by the Lord himself as a punishment for their sins. It is bad enough to suffer when one has the care of his loved ones and feels that he has the blessings of God upon him, but the lepers of that day had neither of these consoling factors. These people were thought to be unclean both physically and spiritually.

It is a fact that leprosy, more

than any other disease, serves as a symbol of sin. For example, it begins small and grows big, and sin, unhindered, does the same thing. Leprosy makes one dangerous to others even including his loved ones, and so does sin. Leprosy leads to separation from others, and so does sin. Sin in its most violent form known as crime leads to the incarceration of the sinner. Leprosy at that time, and even in its final stages today, had no cure except the power of God. The same is true with sin. God alone can forgive sins.

The fact that Jesus had compassion on this poor man, and even went to the extent of touching him proves the truth of our theme — "Jesus, Friend of Man." He is the Friend who sticks closer than a brother. All may forsake one; even including his parents, but then the Lord will take him up. He is the One who comes in when every one else goes out. He knows all about our faults and failures and loves us in spite of them. He touched the untouchable. He stood by the poor leper in his hour of need and spoke the word that brought him back to health. He sent him to the priest in order that the fact of his healing might be verified and that he might be restored to fellowship with his loved ones and his friends.

Sins of The Spirit

The leper had both sins of the flesh and spirit, while Levi whom we call Matthew had sins of the spirit. He was greedy. This was proven by the fact that he was willing to sell his standing among his people in order to make money. In those days Judah paid tribute money or taxes to Rome. In the place of the Romans collecting the taxes themselves they did what was known as farming them out. That is certain individuals, usually Jews, paid the Roman Government a certain amount of money for the privilege of collecting taxes in various parts of Judah. No limit was placed by the Roman Government on the amount of taxes that these fifth column Jews could force their fellow countrymen to pay. Some of them became very wealthy by oppressing their own people. These tax collectors were greatly hated by the people. In our lesson for today we have one man—the leper—who was feared by the people, and another—Matthew Levi—who was hated by them. Both of these men were lost and Jesus was their friend. He came to seek and to save the lost.

Some times we wonder at the ready response made by Matthew to the invitation of Jesus to follow him. This seems to have been one of the most rapid conversions ever experienced in all the history of the Christian religion. But the big chances are that Matthew had already heard Jesus on more than one occasion. He had already been favorably impressed with him, and not only so, he had already become sick and tired of his own way of life. He was ripe and ready to make a change. We had the same situation when Christ called Andrew and Peter, James and John when they were fishing. We are told that they left their nets immediately and followed the Lord. But this was not a sudden change on their part. They had already had several contacts with the Lord, had heard him preach, and had at least become partially convinced that he was the promised Messiah. When the call came they were ready to follow him. Without doubt, the

same was true concerning Matthew.

The first thing Matthew did after his conversion was to make a great feast, invite in all of his friends, and have Christ as the honor Guest. The friends of Matthew would naturally be men of his own type. The fact that the Lord went to be a guest on such an occasion greatly angered the Pharisees and scribes. They harshly criticized the Lord for this. He replied to them in the words of our Memory Selection: "They that are whole need not a physician; but they that are sick. I came not to call the righteous, but sinners to repentance." Christ was carrying out his mission. He was and is the Friend of men. He realized that he could do his best work with those who need him most, and were conscious of that need. The scribes and Pharisees also needed him, but they were not conscious of the need. They even came to hate him because he frankly told them that they too needed salvation.

The Lesson Applied

In speaking to his disciples the Lord once said, "As the Father has sent me, even so send I you." He was sent to seek and save the lost. We are also sent on this great mission. It is true that we cannot save people, but we can bring them into contact with Christ. There is a paradox that carries a wonderful truth: "Christ alone can save the world, but He can't save the world alone." No mere human can forgive another's sins. Christ alone can do that. But the fact remains that people hardly ever come to Christ without the help and encouragement of others.

All around us there are people, both in the church and out of it, who need our help. Joining the church alone doesn't make one a true follower of Christ. The visible church is divided into many branches or denominations. One could join all of these and be baptized by every mode of baptism and still not be a Christian. There are many people today who are looking to some branch of the church to save them. The writer believes in labor unions, but joining some union alone doesn't make a man a laboring man. He needs to be that before he ever joins. By the same token, the joining of some branch of the church will never make a person a Christian. He ought to be that before he joins.

Some times a mere branch of the church will claim to be the whole church to the exclusion of all others. This is a rather dangerous attitude, for the chief stock in trade of a group like this is the fact that they relegate all who do not agree with them to perdition. This in turn leads people to believe that the belonging to this group will save them. The real truth about the matter is the belonging to no group will save a person. Christ alone can save, and any branch of the church that preaches salvation through the forsaking of sins, accepting Christ as Saviour, and following him as an example of righteous living, is right. Any person who has done that is a Christian, and that regardless of the religious group with which he may be affiliated, and any one who hasn't done it is not a Christian and there is no group on earth that he can join that will make him one. There is no near cut to a righteous life on earth and heaven in the end. People cannot be saved in their sins, if saved at all, they must be saved from them.