

The Season's Greetings from The--

Arkansas Methodist



Official Organ of Arkansas Methodism

LXXIV

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NO. 50

Schedule Announced For Church Participation In Prayer Vigil For January

The Little Rock Conference Board of Evangelism leaders recently released a schedule for churches of the conference which will have responsibility for the continuation of the prayer vigil during the period January 1 through June 30. From January 1 through December 31 the vigil will be conducted by North Arkansas Conference churches.

During the month of January churches of the Little Rock District participate in the vigil. These churches are:

On December 31 to noon, January 2, First Church, Little Rock.
On January 2 to noon January 3, Highland, Little Rock.
On January 3 to noon January 4, Oak Forest, Little Rock.
On January 4 to noon January 5, Paul, Little Rock.
On January 5 to noon January 6, Luke, Little Rock.
On January 6 to noon January 7, Main Street, Little Rock.
On January 7 to noon January 8, Main Circuit.
On January 8 to noon January 9, Little Rock.
On January 9 to noon January 10, First Church, Benton.
On January 10 to noon January 11, Little Rock.
On January 11 to noon January 12, First Church, Benton.
On January 12 to noon January 13, Mark View, Benton.
On January 13 to noon January 14, Hunter Memorial, Little Rock.
On January 14 to noon January 15, Capitol View, Little Rock.
On January 15 to noon January 16, Henderson, Little Rock.
On January 16 to noon January 17, Mark View, Benton.
On January 17 to noon January 18, Markham, Little Rock.
On January 18 to noon January 19, Mt. View.
On January 19 to noon January 20, Blaski Heights, Little Rock.
On January 20 to noon January 21, Little Rock.
On January 21 to noon January 22, Little Rock.
On January 22 to noon January 23, Little Rock.
On January 23 to noon January 24, Little Rock.
On January 24 to noon January 25, Little Rock.
On January 25 to noon January 26, Little Rock.
On January 26 to noon January 27, Little Rock.
On January 27 to noon January 28, Little Rock.
On January 28 to noon January 29, Little Rock.
On January 29 to noon January 30, Little Rock.
On January 30 to noon January 31, Little Rock.

Year-Long Prayer Vigil Begins With New Year

Arkansas Methodism's Year Of Prayer

The Methodists of Arkansas have set for themselves a great and worthy goal—we will spend a whole year in prayer without missing a single moment. Night and day throughout 1956 at least two people will be praying at the altar of some Methodist church every minute. That is quite a great undertaking; one that should be a challenge to all of us. The writer's heart simply thrills with joy when he stops to think about it.

One thing we must always bear in mind and that is the fact that we are not merely trying to set a record in the matter of prayer. The things we pray for are of far more importance than the time we spend in prayer. The lay people of the state will be praying for their pastors and their pastors will be praying for them. All of us will be praying for the church, including every phase of its program. We will pray for a great spiritual awakening within the church. We will pray for world peace and the leaders of the world, both in church and state. We will pray that leaders who are going along with Christian principles may more fully consecrate their lives to Christ and have more definite leadership of the Holy Spirit. We will ask God to convict those nations and leaders who are anti-Christian and in his own way prevent them from carrying out their nefarious ambitions to dominate and enslave the world.

Some one has said that a good beginning is half-victory. This undertaking is of much magnitude that we must get it started right. To this end, we are planning a program that we hope will reach the entire state. The program will be held at First Methodist Church, Little Rock. It will last for one hour—from 11 P. M. to midnight, on December 31. Our own Bishop Paul E. Martin will be the principal speaker. Dr. Thomas A. Carruth, field secretary of the Prayer Life Movement of The Methodist Church, will be with us and will make a brief talk. Special music will be given by the Choir of First Church, under the leadership of Mr. John Summers. The program will be broadcast over KLRA.

This program is in the interest of the entire state. It is not just a First Church affair. This particular church is simply furnishing to the Little Rock Conference Board of Evangelism the place and the equipment for rendering this service. Since our year-round Prayer Vigil is state-wide, we feel sure that the churches of the North Arkansas Conference, led by their own Board of Evangelism, will want to go along with the plan.

We are hoping to have an overflow crowd at First Church for this meeting. We are trusting that the members of the various Methodist churches in and around Little Rock will be present in the service. It is our impression that KLRA reaches the entire state. We are hoping that churches in other parts of the state will set up radios in their sanctuaries and tune in on this program.

Many churches have the custom of observing the Communion of the Lord's Supper just at midnight on New Year's Eve. This program will fit nicely into an arrangement of that nature since it will close promptly at 12 o'clock.

In addition to our prayer vigil there is at least one other thing that is needed to make Arkansas Methodism's Year of Prayer a great success, and that is the organization of prayer groups, or cells in every church. The organization of these groups is very simple. Each group consists of four people, one of whom is designated as chairman of the group. We are now in the process of organizing these groups in the Highland Church. The people are taking to it with much enthusiasm. We hope to have at least a hundred groups when the plan is completed.

First Methodist Church of Little Rock has had these groups going now for some time. The Dec. 3 issue of the Arkansas Gazette quotes the pastor, Dr. Aubrey G. Walton, concerning this matter as follows:

"No other program in all the 12 years that I have been here has met with such unanimous, enthusiastic response as has the prayer group plan now under way."

We can all see how this prayer group plan will fit perfectly into our year of prayer. It is the writer's prayer that every Methodist Church in Arkansas will formulate such a plan. If all of us will do that, this will be a red-letter year in the history of Methodism in our state.

Rev. H. O. Bolin, Little Rock,
Chairman, Little Rock Conference Board of Evangelism

Noon January 29 to noon January 31, Winfield.
30, Mt. Carmel-New Hope. Noon January 31 to midnight January 31, DeValls Bluff.
Noon January 30 to noon January 31, DeValls Bluff.

Special Service In Little Rock To Begin State and Church-wide Program

Arkansas Methodism will begin a year long prayer vigil with a special service at the First Methodist Church, Little Rock, beginning at 11 p.m. New Year's eve. The state prayer program is being sponsored by the Little Rock and North Arkansas Conference Boards of Evangelism, and the Little Rock service will launch the Little Rock Conference's participation in the prayer vigil, January through the month of June. The remainder of the year will be maintained by churches of the North Arkansas Conference.

According to an announcement by the Methodist General Board of Evangelism officials, the Little Rock service together with a similar one at the Mount Vernon Place Methodist Church, Washington, D. C. will officially launch a church-wide prayer vigil, which will be carried out by churches throughout the Methodist connection. A similar vigil has been continued throughout 1955. In addition the Board of Evangelism is sponsoring prayer vigils in each of the 48 state capitols of the nation beginning December 31.

Services To Be Broadcast

Bishop Paul E. Martin will be the preacher for the Little Rock service, scheduled to be broadcast over Little Rock Radio Station KLRA from 11 p.m. until 12 midnight. Dr. Thomas L. Carruth, Nashville, Tenn., staff member of the Methodist General Board of Evangelism who is the director of the Prayer Life Movement in The Methodist Church, will also speak in the service. Others participating in the service include Dr. Aubrey G. Walton, host pastor, and Rev. H. O. Bolin, Little Rock, chairman of the Little Rock Conference Board of Evangelism.

Conference Secretaries of Evangelism, Dr. J. Kenneth Shamblin, Little Rock, and Dr. Paul M. Bumpers, Clarksville, stated that it was their expectation that many congregations throughout the state would meet on New Year's Eve to hear the Little Rock broadcast.

Referring to the state-wide prayer vigil Bishop Martin said that the vigil being undertaken by Arkansas Methodism is a daring venture.

"I sincerely believe that great good can come from it to our local churches, our communities, and even to the world community. And I confidently expect that those who participate whole heartedly will find their personal lives have been enriched in a splendid manner and beyond all expectation," the Bishop said.

The state-wide vigil will be begun at 12 midnight in the chapel of Little Rock's First Church and will continue there for the first 36 hours.

What Gift Do You Have For Christ?

(Matthew 2:1-12)

I—The Story of the Wise Men

THE beautiful story of the visit of the wise men to Bethlehem is found only in the book of Matthew.

This story has no parallel in any other first-century Christian writing. It is not mentioned by Luke, who gives us the story of the visit of the shepherds. It is not mentioned by Mark and John, both of whose Gospels say nothing about the birth of Jesus. This story of the wise men should be thought of as a work of art which the writer presents to the Christ-child as his offering. And what a beautiful work of art it is. As we read it at the Christmas season it expresses to our hearts the truth that men have come from far distances and from many ways to bring their gifts to the Christ-child. The writer of the exegesis of this passage in the Interpreter's Bible expresses it this way: "It also breathes the sense of wonder and thanksgiving that through the birth of this child, and his subsequent life, death, and resurrection, the world has been redeemed." Matthew was so enthralled by this life that as he wrote his story he felt that even nature itself could not be unmoved in the presence of such a stupendous event. So he has the wise men to say, "We have seen his star in the East." And he says himself, "The star which they had seen in the East went before them, till it came to rest over the place where the child was."

The word "magi", of which "wise men" is a translation, was used as a term for Persian priests versed in magic and astrology. They were part of a stream of wisdom-seekers in the ancient Near East. They were men of high rank who advised the kings in important decisions. They were men of wealth and power and learning, the cream of Oriental culture.

The simple details given by Matthew are that the wise men came to Jerusalem seeking Jesus and were told that he had been born in Bethlehem. They made their way to the place in Bethlehem where Jesus was, and they presented to him their gifts of gold, frankincense, and myrrh. These are the simple, fragmentary details given by Matthew about the visit of the wise men to Bethlehem.

Many of our thoughts about this beautiful story are purely legendary, and some of them come to us from Van Dyke's, "The Story of the Other Wise Man." Legend says that there were three wise men, but the story in Matthew merely says that wise men came from the East, without mentioning any number. Legend names them Caspar, Melchior, and Balthazar, but in the story in Matthew they are anonymous. Legend says that Caspar's gift was gold, that Melchior's gift was frankincense, and that Balthazar's gift was myrrh. But the story in Matthew says that they brought gifts of gold, frankincense, and myrrh, which could mean that each of the wise men, however many there were, brought these gifts. These legendary elements that have crept into the story of the visit of the wise men to Bethlehem are as unhistorical

as is the legend about the skulls of the wise men. In the city of Cologne there is a Cathedral which has claimed for centuries that the skulls of the wise men are deposited in its Chapel of the Three Wise Men. According to the legend, the skulls of the wise men were discovered by Queen Helena, mother of Constantine the Great, and were taken to Constantinople and from there to Cologne where they reside in the Chapel of the Three Wise men. It is not surprising that legends have adorned this well-loved and poetic story of the visit of the wise men to Bethlehem.

The gifts that the wise men brought to Jesus have no symbolic significance. The author of the story intended symbolism when he wrote that they brought their gifts of gold, frankincense, an myrrh. These were expensive gifts that any person would be glad to receive. They were appropriate gifts for a king. Though no symbolism was intended by Matthew, it is interesting and permissible to let our imagination play upon these gifts as we seek an answer to the question, "What gift do you have for Christ?"

II—Gold

Gold, brought by Caspar, can represent our gifts of substance, our material gifts.

Gold has value everywhere. It has at times been the backing of the currency system of some nations. The desire for gold and material possessions has caused much of the strife and suffering in our world. The love of money is the root of all kinds of evil. Abraham Lincoln once said of his two quarreling sons that they were a symbol of the whole world. He said: "I have 3 English walnuts and each boy wants two." Gold, our material possessions, can tarnish a man's soul unless it is lovingly dedicated to Christ's service. The glare of gold in a person's eyes will blind him with its brilliance unless he can see a brighter brilliance, the light of Christ. Gold, dedicated to Christ, is a good thing.

What gift do you have for Christ? Do you have any gifts of gold for him? Each of us will receive some gifts for Christmas and will give some gifts. We will remember loved ones and friends in that way. There will be plenty of gifts for us, and we will be busy for a while after Christmas writing thank you notes. A little 10 year old girl received a pin cushion as a Christmas gift from her elderly maiden aunt. A few days after Christmas the aunt received this note from her 10 year old niece: "Dear Auntie: Thank you for your nice present. I have always wanted a pin cushion, but not very much." Yes, we will receive gifts for Christmas.

But what has all of this to do with Christ? Whose birthday is Christmas? It is surprising

that somebody hasn't tried to perpetrate a legend that the wise men exchanged gifts. They did not give gifts to each other. They brought their gifts to Christ. What a wonderful thing it would be if, instead of spending so much money on ourselves, we would bring our gifts to Christ. What a wonderful thing it would be if, instead of spending our gold foolishly, we would dedicate it next Sunday to the Methodist Home Hospital. Then we would be offering our gifts to him, on his birthday.

A legend tells us that parishioners at a church in Mexico brought great quantities of flowers to the altar each Christmas. One day, while hundreds of people carried flowers to the cathedral, a little girl cried because she had none. A priest found her and asked the reason for her tears. "I have no flowers", she cried. The priest told her to pick a weed which grew near the roadside. The little girl wondered that the priest should tell her to pick a weed, but did as she was told. When she placed the weed on the altar, the large green leaves glowed with a soft light and it was the most beautiful flower presented. Since that time, the legend says, the poinsettia plant has been the special flower of Christmas. It is all right to bring a weed to Christ if that is all you have. But all of us have more than weeds. It is an insult to Christ to bring weeds when we can bring flowers. We have gold, some gold, which we ought to consecrate to Christ, like Caspar, the wise man did. What gift do your have for Christ? Have you consecrated your gold to him?

III—Frankincense

Frankincense, brought by Melchior, can represent our inner treasure of thought and influence.

Frankincense was a white, aromatic gum resin exuded in tears often an inch long from trees in Arabia, Abyssinia, and India. The Hebrew people used it in large quantities in worship and for fumigation purposes. It was burned as incense. Frankincense trees built up the great wealth of many ancient traders. It, too, was a very valuable gift that was brought to Christ.

This can represent, because it is a fragrance, our inner treasure of thought and influence. What gift do you have for Christ? Are you giving him your inner treasure of thought and influence? Are your inner treasures, your talents, dedicated to Christ? What a wonderful thing it is when one has the inner treasure of music in his soul and in his voice and in his fingers, to dedicate that treasure to Christ. What a wonderful thing it is, when one has the inner treasure of skilled fingers that can with surgical instruments perform modern miracles even in the heart of man, to dedicate that treasurer to Christ. What a wonderful thing it is, when one has the inner treasure of a voice that can speak clearly and meaningfully, to use that voice for

(Continued on page 3)

By LUTHER L. BOOTH, Winnfield



WHAT GIFT DO YOU HAVE FOR CHRIST?

(Continued from page 2)

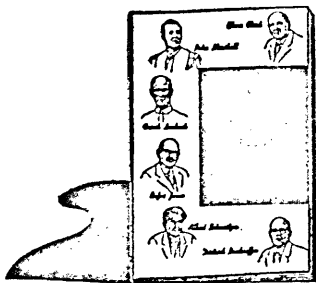
Christ. What a wonderful thing it is, when one has the inner treasure of great influence and position, to use that influence and position for Christ. These inner treasures of thought and influence are misappropriated when used for self. They become fragrant and reverent when dedicated to Christ. What gift do you have for Christ? Have you consecrated your inner treasure of thought and influence to him?

IV—Myrrh

Myrrh, brought by Balthazar, can represent our sorrow and suffering.

Myrrh was an aromatic gum resin obtained from a tree of East Africa and Arabia. Both the bark and wood emit a strong odor. The gum exudes from stems and branches and is at first sticky and clear and yellowish. But later it turns to oily, yellow-brown resin, which drops on the ground. It was an ingredient of Israel's holy anointing oil. It was prized for its perfume. It was used for embalming. Myrrh figured prominently in Jesus' life at the crucial moments of birthday and death. It was brought by the wise men to the infant Jesus. Myrrh, mingled with wine, was offered as relief for pain during his Crucifixion, but he refused it. Myrrh was brought by Nicodemus for embalming his body. Myrrh was used by the women who came to prepare his body for burial.

Myrrh, which can represent sorrow and suffering, was brought as a gift to Christ. What gift do you have for Christ? This bitter gift may be the hardest of all for us to give Christ. We sometimes prefer to keep our sorrows in order that we may enjoy the luxury of bitter protest. Sorrow hardens one person. It melts another. It drives one person from God. It brings another closer to God. Sorrow makes one person bitter. It develops sweetness of spirit in another. Why the difference? Because one man keeps his sorrow selfishly, and the other shares it with his Heavenly Father. Christ said, "Come unto me all ye that labor and are heavy laden, and I will give you rest." "Surely he hath borne our griefs and carried our sorrows." "He was wounded for our transgressions." What a wonder-



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DECEMBER 22, 1955

Life To Publish 164 Page Issue On Christianity

New York (RNS) — Life magazine will publish a 164-page special issue on Dec. 21 devoted to Christianity.

The issue, to contain 45 pages in full color, will conclude the magazine's series on "The World's Great Religions." It will be bound in slightly heavier stock than usual to facilitate library use as a reference source.

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

The special edition will be divided into three sections: Basic, Perennial Christianity, covered in about 30 editorial and picture pages; the Christian revival in the U. S., 78 pages; and Christianity Around the World, 16 pages.

On the cover will be a reproduction in color against a gold background of the Werden Crucifix, an 11th century relic now reposing in Saxony.

The main section on Christianity in the U. S. will include a photo-essay on the Roman Catholic Archdiocese of Chicago; an article on three of the country's most publicized churchmen — Evangelist Billy Graham, Auxiliary Bishop Fulton J. Sheen of New York, and Dr. Norman Vincent Peale; a section illustrating "New Church Architecture" in this country, and an article on great living American theologians.

ful thing it is to be able to bring one's gift of sorrow to God through Christ. What gift do you have for Christ? Have you consecrated your sorrow to him?

V—What Gift Do You Have For Christ?

What gift do you have for Christ? It will be his birthday soon. Wise men of today will bring their gifts to Christ. Will your gift enable him to have a room in the inn or will it keep him in the stable? Will your gift be a weed or a flower? Will your gift be an appropriate one for the king?

Won't you bring him gold, your gifts of substance. Won't you bring him frankincense, your gifts of thought and influence. Won't you bring him myrrh, your gifts of sorrow and suffering.

What can I give him, poor as I am?

If I were a shepherd, I would bring a lamb;

If I were a wise man, I would do my part;

Yet what can I give him—give him my heart.

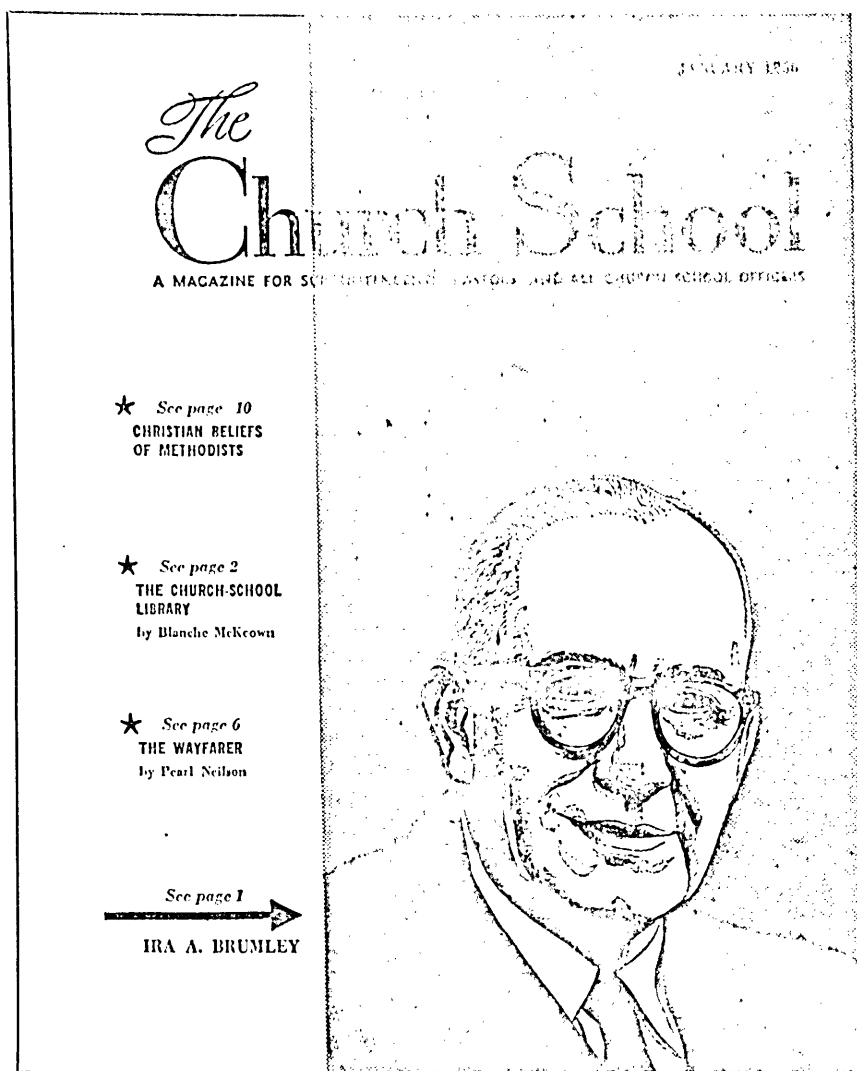
(Christina Rossetti)

Little Rock Plans Christmas Decoration Contest

Little Rock, Ark. (RNS)—"Holy Christmas" will be the theme of the 9th annual Christmas Decoration Contest to begin here Dec. 18 under the auspices of the City Beautiful Commission.

Motto for the contest will be "Let A Star Shine In Every Window At Christmas."

North Arkansas Conference Leader Featured In January "The Church School" Magazine



COVER PAGE OF JANUARY ISSUE

We Salute—

IRA A. BRUMLEY

EARLY in his ministry Ira A. Brumley recognized that a strong church school is essential for every church. Consequently, in his pastorates he emphasized both teaching and preaching. Because of his success in both of these functions of the ministry, he was elected executive secretary of the North Arkansas Conference Board of Education in March, 1932, and has continued to serve in that position for nearly twenty-four years.

In his work as executive secretary he has emphasized (1) the work of the pastor as a Christian educator; (2) the role of laymen as teachers of the Christian faith in the home and in the church; (3) the necessity for thorough training opportunities. He is convinced that such a program is necessary to undergird the total ministry of the church and has led the North Arkansas Conference in the development of a well-rounded program of Christian education.

Born and reared in Arkansas, Ira Brumley graduated from Hendrix College in his native state in June, 1917. The following month he was appointed to his first pastoral charge in the North Arkansas Conference. Three years later he enrolled in Southern Methodist University for his seminary training. During his student days he supplied a Presbyterian pulpit. On completion of his B.D. degree he returned to the North Arkansas Conference, where he served in the pastorate until 1932.

Dr. Brumley has found many ways to serve: as a member of the Board of Managers of the Arkansas Pastors' School since 1928 and for two four-year periods as dean; as a member of the General Board of Education since 1944 and of the executive committee since 1952; as a delegate to the World Conference of Methodism, Oxford, England, in 1951; as a delegate to the Constituting Convention of the National Council of Churches in Cleveland, Ohio, 1950.

In addition to these Dr. Brumley has been elected as a delegate to the Jurisdictional Conference in 1944, 1948, 1952, 1956. He attended the World Conference on Christian Education in Oslo, Norway, in 1936, and in Toronto, Canada, in 1950, and was among the adult visitors to the World Youth Conference in Amsterdam, Holland, in 1939.

At present, Dr. Brumley is a member of the Board of Trustees of both Hendrix College, Conway, Arkansas, and Southern Methodist University, Dallas, Texas, and is active in the work of several Boards and Commissions in the North Arkansas Conference.

To all of these responsibilities Dr. Brumley has brought a fine mind and a deep love for and loyalty to the church and its program. In recognition of his service and scholarship, Hendrix College conferred on him the Doctor of Divinity degree in 1950.

We salute with appreciation Ira A. Brumley: a dedicated, aggressive, and inspired leader in Christian education.

M. EARL CUNNINGHAM

JANUARY, 1956

PAGE ONE OF JANUARY ISSUE

Page Three

Looking Forward To The New Year

METHODISTS of Arkansas and Louisiana have every right to believe that the next twelve months will be a period of spiritual enrichment. Perhaps as never before the program of Methodism in this Area has been centered around the purpose of strengthening individual and church life as that for 1956.

With the stroke of midnight New Year's Eve and the beginning of the new year, prayer vigils will be begun which in Arkansas will be continued throughout the whole of 1956 and in Louisiana through the annual conference session in Shreveport, May-29-June 1. In cooperation with the General Board of Evangelism's plans for prayer vigils in every state capitol at the beginning of the new year, Arkansas's year of prayer will begin at the First Methodist Church in Little Rock, and Louisiana's six month's prayer vigil will have its beginning at the University Methodist Church in Baton Rouge. These prayer vigils will be a blessing to every individual and church that shares in their continuation.

In addition, the period January through Easter, April 1, Methodism will be conducting a church and church school attendance campaign which is intended to encourage regular attendance by all Methodists in church school activities and the church's worship services. Experience in the past has shown that these attendance efforts have a wholesome effect on the total life of every church. Also, many Methodists who otherwise are lax in their attendance obligations are brought to a fuller appreciation of the fellowship found only in the church.

All these matters together with the regular Methodist program add up to a year which should mean much to Methodists in this Area. Let us enter into them with faith that God will richly reward us as we strive to do His will.

Circulation Campaign Just Ahead

THE attention of local church leaders is called to the Area-wide Circulation Campaign of **The Arkansas Methodist** and **The Louisiana Methodist**, scheduled in all three conferences for the period of January 8-15. Materials for the promotion of this annual subscription campaign have been prepared and many of them have already been forwarded to pastors. Final mailings will follow shortly after Christmas. Full use of these materials and an every family canvass of the church membership will result, we believe, in another record list of subscribers to the one source of local and church-wide religious news in this Area, the church paper.

Experience has proved that the plan followed for the past 14 years in Arkansas and the past 4 years in Louisiana is a successful one. It depends on the full cooperation of pastors, District Superintendents, District Directors, and local church leaders. We are confident that each church and its leadership will give fullest cooperation so that this publication can continue its usefulness to Methodism and the Kingdom.

Dr. Brumley Honored

ON page three of this issue will be found reproductions of the cover page and page one of the January issue of **The Church School Magazine**, a nation-wide publication of The Methodist Church.

These two pages are devoted to giving national recognition to Dr. Ira A. Brumley who for the past twenty-four years has been Executive Secretary of the Board of Education of the North Arkansas Conference.

Dr. Brumley's friends in Arkansas have long recognized his tireless, continuous devotion to the cause of Christian Education. They have known, also, that the character of his work has been and is of the very highest order. These friends now rejoice in this well-deserved, wide-spread recognition of the remarkable, distinctive service he has rendered the church.

Fortunately this high tribute comes when Dr. Brumley still has the promise of many more years of efficient, effective service in the work to which he has given so much of his life. For this, also we may be thankful.

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GUEST EDITORIAL

Sunday and Christmas

QUITE often we hear someone speak about the importance of putting Christ back into Christmas. At once this appeals to us and we find ourselves saying, "We are all for it. We are willing to vote for a resolution or to contribute to an advertising campaign that has this for their slogan." I want to suggest to you that, as wonderful as this is, you will have an opportunity to help achieve this goal in a much more effective way this year.

Christmas, as you know, comes on Sunday this year. There will be a great temptation to say: "Well, this is a day in which we will just take it easy, have our tree, let the children play with their toys, and have a nice time as a family." But I want to suggest to you that while you are doing this, you are teaching your children and bearing a witness to others about how you really feel about the Birthday of Christ.

On the other hand, what a wonderful opportunity to call the family together for a council and talk over the plans for the Christmas tree and all the happy family experiences. And in making the plans, lift up the fact that this is the birthday of our Christ, and that we want to make our plans to include Him and His Church. Then make plans so that all the happy family experiences can take place at an hour that will not interfere with all the family being in Church School and the worship services of the Church.

This will mean that as your children from their happy associations and memories of Christmas with the family, they will not only think of:

*"Deck the halls with boughs of holly,
Tis the season to be jolly,
Don we now our gay apparel
Troll the ancient Yuletide carol . . ."*

But they will also have in the center of their love and loyalty such sentiments as are expressed in these words:

*"Angels, from the realms of glory,
Wing your flight o'er all the earth;
Ye who sang creations story,
Now proclaim Messiah's birth:
Come and worship, Come and worship,
Worship Christ, the new-born King."*

—J. Kenneth Shamblin, pastor
Pulaski Heights Methodist Church,
Little Rock

(Printed in December 8 issue of "The Tower" Pulaski Heights Methodist Church publication, and used here by special permission.)

Ford Foundation's Gift To Education

LAST week the Ford Foundation announced a gift of one-half billion dollars to privately owned colleges and universities and to privately owned hospitals. This is the largest single gift for benevolent purposes in history.

The gift to colleges and universities is made with one condition attached: it must be used as endowment for ten years, and the income from the endowment must be used solely to increase the salaries of teachers. After ten years the gift may be used in any way that will best serve the interest of the school. There are no requirements for the matching of the gifts by the schools.

This gift to education by the Ford Foundation is additional evidence of the trend in financial circles of the feeling that privately owned schools in the field of higher education must be preserved. The general constituency of these privately owned schools has not kept pace, in its financial support, with the increased cost of education today. Hence many such schools have found themselves facing rather desperate situations as compared with similar schools supported by the state.

While men of means seem to be ready to increase their support of privately owned schools, Methodists of the Arkansas-Louisiana Area must not be deceived into thinking that the financial problems of our schools are to be solved this way. We must believe in and continue to support our schools if they are to continue to be worthy of gifts from agencies like the Ford Foundation.

WONDERS WHICH GROW

There are some wonders we outgrow; there are other wonders which grow with us. Airplanes belong to the first group; stars, for instance, belong to the second.

When we were children we learned the rhyme:

"Twinkle, twinkle, little star,
How I wonder what you are!
Up above the world so high,
Like a diamond in the sky."



To be sure, I did look up at the stars when I was a lad. But I did not spend much time wondering about the star. A new sled or a new bicycle could take my mind off the stars any time. But as I have grown up, I have discovered that the wonder of the universe has grown up so much faster. The heavens seem immeasurably vaster to me now than when I was a boy.

When I read Dr. Harlow Shapley's estimate of the diameter of the Milky Way at one quintillion, 800 quadrillion miles, I am simply lost in wonder. Yes, there are wonders which grow up with us.

And Christmas, which we celebrate next week, is one of the wonders which grow. I confess that Christmas was the red letter day of the year when I was a child. When the red bells and the green wreaths began to appear in the windows and shops, my temperature started to rise. The excitement, the expectation, the glow continued to mount as the day drew near. The night before Christmas—well, that was the greatest night of the year.

The emotional excitement of Christmas has cooled with maturity, but the wonder of it has deepened and widened. Whereas in my childhood I thought most about the presents to be received and given, now I think beyond the gifts to that tidal wave of good will which sweeps up the coastline of the world. What is the power that lifts the world's heart at Christmastime?

I know, of course, that Christmas is celebrated as the birthday of Jesus. But why is it so different from the birthdays of other great

men? The memories of national heroes, however great, fade with the passing of time.

And then the wonder of Christmas grows still more, as I think that not only does the observance of it become more widespread with time, but also that our time itself (calendar-wise), starts with the First Christmas.

Nineteen centuries have passed since then, but no other date can be seriously considered as important enough to displace the birth of Jesus as the basis for the world's calendar. No other figure in history could fitly apply to himself the words which Jesus is recorded as using when He said: "I am the door."

Christ is the door which divides recorded time into before and after. On Christ the door is the hinge of history. That is the wonder which grows. With the birth of Christ something began whose end is not yet.

And what is it that came into the world with Christ? What was it that justifies Jesus in saying, "I am the door"? It was this: Christ is the door by which God comes so personally to man.

When I try to comprehend the darkness of that pre-Christian world, a personal experience comes to mind. Some years ago when I was a student, a slight operation which I had undergone took a sudden turn for worse. It was after midnight and the doctor could not be reached. The nurse exhausted all her known resources, and sent out for some medicine, only to find that the drug stores were closed. Vividly do I still recall the seemingly interminable experience of those few dark hours. Hungrily my ears listened for the sounds of the city's waking life. Impatiently my eyes kept turning toward the windows to catch the first signs of approaching sunrise. When the prosaic sounds of the milk-wagon betokened the stirring of the city, it seemed heavenly music to me. I always think of that night when I hear the cry in Mendelssohn's Oratorio, "Watchman, will the night soon pass?"

The wise men of the world were looking for some star of hope to guide them through the darkness. The plain people, like the shepherds, were looking for a Savior to deliver them from the drabness and futility of existence. Then Christ came to reveal that "God so loved the world that He gave His only begotten Son" to save it. This is the wonder that grows.

The Layman's Column

By
Charles A. Stuck
Lay Leader
North Arkansas Conference



On A Wide Circuit

W. W. Field

NATIONAL COUNCIL OF LAY LEADERS

Recently in Chicago the General Board of Lay Activities held a meeting of the National Council of Lay Leaders. This group is composed of all the Conference Lay Leaders in the United States and its possessions. Approximately 100 men from all shades of Methodism were there to plan lay activities for next four years. Suggestions were hammered out which will be presented to the General Conference for its consideration when it meets in Minneapolis next April.

One does not work very long with this group of church leaders without finding that Methodism in North America has many differing aspects. There are always the men representing rural Methodism, since we are largely a rural church. But there are also the men from the large centers of population who have much different problems and challenges. There is the brother from Puerto Rico who represents a struggling church with a good deal of opposition to face. There is the brother from the Rio Grande Conference, mostly Mexican, which is so steeped in the traditions of the Roman Church that his laymen still have a difficult time in trying to witness and testify. There are the negro brethren from our own Central Jurisdiction who find a struggle when they try to lead their people into a larger program of lay activities because we must not forget that the negro still is largely an employee instead of an employer, and his time is seldom his own to give to the weekday promotion of lay activities among his people.

It is a joy to report that definite action was taken there to recommend to the General Board of Lay Activities that further steps should be made in the field of Lay Speaking. A pamphlet has been requested which would include suggestions on

- Composition and delivery of lay messages
- Proper mean of holding church services
- Necessary steps to be taken to relate the work of the lay speaker more closely to

THE DILEMMA OF RELIGION IN EDUCATION

If some designing enemy were trying to destroy the moral and spiritual foundation of America, he couldn't do as nearly as effective a job as we are doing to ourselves. We are denying the majority of our children the religious foundation that has made American great. Solution poses the great American dilemma.

The philosophy and morality in which the fathers of the Republic rooted the Declaration of Independence, the Constitution, and the Bill of Rights were those of the Christian religion—which in itself stemmed from the Hebrew faith.

We say that we want to preserve this nation "true to the ideals and faith of the founders." To do this we want to disseminate and teach the Judaeo-Christian principles that have molded our civilization. We want no strange doctrines, dogmas, or "isms" to pollute our way of life.

We say that we want our children to be grounded in the principles, teachings and attitudes that have made our nation great—the Judaeo-Christian religion to be put into daily practice in every sphere of human life: in politics, in industry, in business, in the codes of the professions, in the mores of American society. That means training and teaching our children. The institutions through which the child learns formally are three: the home, the church and the school.

There are, of course, homes in which some religious instruction is given to children by parents and there are homes in which the example of the parents (the best form of instruction!) is building Christian character and

the church he serves.

It is hoped that this booklet will be published sometime in 1956. Meanwhile, any layman who would like to offer suggestions of subjects to be treated in such a booklet is asked to write to me at Jonesboro, Arkansas. This booklet should come right from the fields of work, and from the actual experience of the people who are doing it. Please do not hesitate to write.

Christian foundations. But, for the most part, most parents "leave religion to the church"; they have no time and little knowledge for instruction beyond the level of the Christmas story (plus Santa Claus!); and, too often, the life of the family, whether pleasure-bound or work-tired, does not center in the home.

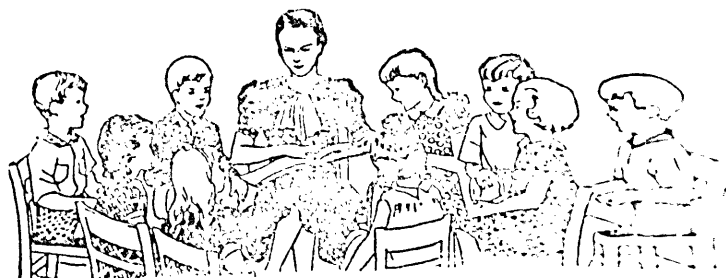
The church seems fortunate if it can interest its children for one hour per week—and almost half the nation's children are not related to any church or church-school for even that long. Church teachers find the counter-influences outside the church too easily negate its one-hour teaching; while many churches find themselves ill-housed and ill-staffed for effective teaching.

The public-supported elementary and secondary schools are usually forbidden by law to give the most rudimentary religious instruction. Because the founding fathers wanted to prevent the establishment of a state church (from which their non-conformist ancestors had suffered), they wrote into the Bill of Rights a measure which has been mis-interpreted to deprive millions of children of any religious instruction or any teaching of spiritual-ethical values.

The loss to America through this divorce of religious principles and motivations from education can never be measured. But from that divorce stems much that plagues America today and will plague it more as new millions of youth are added to the population: greed and ruthlessness in business; cynicism and graft in government; immorality, crime, juvenile and adult delinquency, drunkenness, mental and physical disorders. What a price we pay!

Only the other day, the New York City Board of Education proposed a "guide of spiritual and moral values" that teachers might use in the schools: exemplifying such values as justice, love, kindness, humility; and the recognition of God as Father, Creator, and Lawgiver. Protestant and Catholic leaders gave approval; but the City's Board of Rabbis oppose it as "introducing divisive religious controversy in the classrooms and involving the community in constant tension. . . . Such training belongs to the home, the church, and the synagogue."

The issue is far from settled in New York or elsewhere. Atheists and others may join—and take the matter to the courts. . . . But the alternatives seem to be: (1) church and synagogue bodies must unite in a method of again joining religion to education; (2) the churches must be given the funds, the plants, the time, and the children for religious inculcation; or (3) the moral and religious decline of America will become inescapable.



BABY JESUS AND HIS VISITOR

By Mary C. Odell

ANNE thought she was getting too big for daytime naps. But since Mother thought she still needed the rest, especially since having the whooping cough, Anne tried her best to sleep. Some days her eyes just would not close. Other days she went to sleep soon after climbing into her bed. But most days she lay there pretending, just as she was doing today.

There were some pictures on her walls. Anne would pretend the people in these picture were alive. She would talk to them, and pretend they answered her. It was great fun to go picnicking in the woods with Red Riding Hood; or to play in the sand with the little girl in the blue bathing suit; or to help the little boy in the wide black hat with his rabbits.

Today Anne decided to pretend to visit the baby Jesus and his mother. This baby was in his cradle, and Mary, his mother, was sitting beside it watching her baby. Her dress was so lovely and white, and Anne could see that she loved her baby very much. As she watched, Anne dropped off to sleep. But her visit went right on in a dream like this:

Up the little village street Anne came. The houses looked like square boxes set here and there, with doors and windows. Some of them had stairs going up the outside to the roof, which was quite flat. Anne thought it would be fun to go up there to play.

Soon she saw someone sitting in a shady place in front of one of these houses. It was a lovely lady dressed in a creamy white dress. She was sitting beside a cradle, watching her baby. With one foot she was rocking the cradle slowly back and forth. She was humming a little tune, but she smiled when she saw Anne.

"Do you want to see the baby?" she whispered.

"Oh, yes. If it won't wake him," Anne whispered in reply.

"No. He is asleep. See, I will pull back the cover a bit so you may see his face."

"Oh! Oh," Anne said. "Isn't he pretty! Isn't he sweet! What is his name?"

"His name is Jesus," his mother said. "See him smile in his sleep? He is always a happy baby. I know he must have happy thoughts while he is sleeping too."

Anne watched while Jesus' mother put back the little blue cover. "Would you like to sit here and rock the cradle for a few minutes?" she asked. "I would like to help Joseph do something in the carpenter shop. I will not be gone long."

Anne was so happy to sit there and rock the cradle. She did it very gently. She hummed a tune just as Jesus' mother had done. She watched the baby's tiny hand as it lay on the blue cover. It was soft and pink and dimpled.

By and by Jesus' mother came back. In her hand she carried a round flat cake, which she gave to Anne. It was full of figs and tasted very good.

"You are a good little nurse," said Jesus' mother. "Jesus has not awakened."

"No, He has been asleep all the time. He is such a good baby. I love him," declared Anne.

"So do I," replied Jesus' mother, with a happy far-away smile. "People always will love my Jesus."

"May I come again?" Anne asked. "May I come to see the baby when he is awake?"

"Yes. You may come as often as you like. You may come to see Jesus any time at all."

"Goody-bye, little Jesus," Anne whispered. "Now I must run home and take my nap. I will come to see you often," and she blew a kiss from the tips of her fingers.

And the next thing Anne knew, she was awake. There was the picture of the baby Jesus and his mother in her room. And there were her own mother laying out a clean dress for her.

"What a nice nap you had, dear," her mother said.

"Yes, Mother, And I had the love-

'Twas in the MOON OF WINTER-TIME

'Twas in the moon of winter-time,
When all the birds had fled,
That night Gitchi-Manitou
Sent angel-choirs instead;
Before their light the stars grew dim,
And wondering hunters heard the hymn.

Jesus your king is born,
Jesus is born,
Glory be to God on high.

Within a lodge of broken bark,
The tender Babe was found,
A ragged robe of rabbit skin
Enwrapped His beauty 'round;
But as the hunter braves drew nigh,
The angel song rang loud and high.
The earliest moon of winter-time
Is not so round and fair
As was the ring of glory on
The helpless Infant there.
The chiefs from far before Him knelt
With gifts of fox and beaver-pelt.

—Jean De Brebeuf, 1643

liest dream too, all about the baby Jesus and his mother." — Story World.

A CHILD'S SONG

The stars are loveliest of all
The lovely things on Christmas
Night,
For they are shining just then
As when the dear Lord Jesus came
And oh, it brings Him close
near
To watch the golden stars
clear—
The very stars that shone
Upon Him on His Birthday.

—Lucy A. K. Adece in *How*

CHRISTMAS EVE IS COMING

There are whispers in dark
There are bundles on the
There are smiles on children's
Christmas Eve is at the door

There are secrets, laughter
There is shopping to do
My goodness, don't you think
Is lots and lots of fun!

There's a nice white snow
ground,
There are wreaths in
bright,
For Christmas Eve is coming
With gifts and love and joy

—Story

THE LITTLE ANGELS

By Milly Walton

The little angels trooped
bed
So humbly made within the
ger place,
With starry eyes they gazed
the Child
And shyly kissed his
sweet face.

They tiptoed past the stable
ing cows
Into the sapphire wonder
night
Where one great scintillating
hung low
To glorify the stable with

The little angels spread their
wings
To bear the joyful tidings
earth;
A whisper rippled through the
trees,
Singing the praises of
our's birth.

The lonely shepherds heard
wondrous song
Of "peace on earth, good
men this day,"
And gently caring for the
lamb,
They trudged Judea's
where he lay.

The little angels flew to
pink edge,
Then eagerly retraced the
strewn way
To warm the baby with their
ing wings
And watch beside him in
grant hay. — In *The*
Advocate



THE FIRST CHRISTMAS

AND there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid.

And the angel said unto them, "Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people.

"For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

"And this shall be a sign unto you; Ye shall find the Babe wrapped in swaddling clothes, lying in a manger."

And suddenly there was with the angel a multitude of heavenly host praising God, and saying:

"Glory to God in the highest, and on earth peace, good will toward men."—Luke 2:8-14

NEWS IN BRIEF

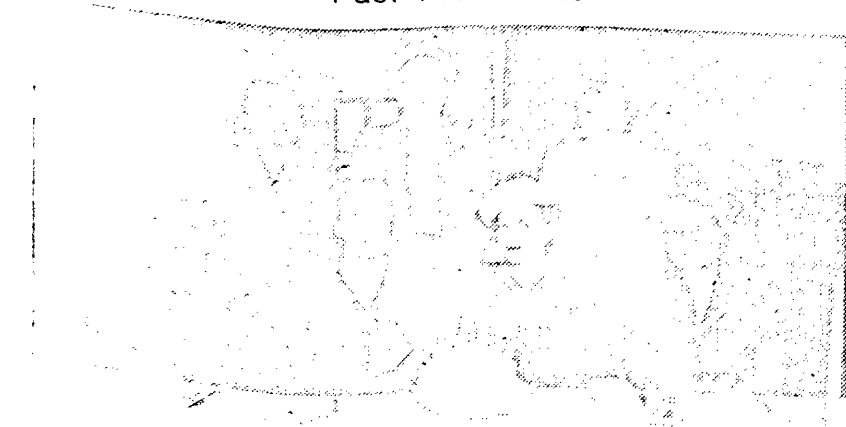
November 25 the women of the Eastern part of the Baton Rouge district held a spiritual life conference at Kentwood with Mrs. J. M. White as the speaker from Shreveport as the guest. The speaker told of her religious life which she conducted with women of like spiritual life. The conference was served by the local church. Mrs. W. V. Walker and Mrs. Carloss furnished the refreshments.

Mrs. J. M. Spicer and Mrs. C. J. White were hostesses for the Baton Rouge Pond Anniversary. Mrs. T. L. Norsworthy was the speaker for the program which consisted of: "This I Believe"; "The Growth of THE METHODIST WOMAN"; and "So Rich A Life". The minutes of the last meeting of the Missionary Society were read. The meeting of the Women's Society of Christian Service. A birthday cake was served. A member lighted a candle for Christ and told the women's Society meant to include the program, a prayer was formed and the singing of "The Tie That Binds" followed.

The Women's Society held its program on December 12 with 15 members present. The program was presented by Mrs. Joe Tibbett, Mrs. Bricker, and Mrs. J. M. White on the theme: "We Live Today."

The women were served after the program with gifts. — Mrs. J. T. White.

North Little Rock First Church Honors Past Presidents



Standing, left to right: Mrs. Dewey Whitfield, Mrs. George Corbet, Mrs. F. W. Russell, Mrs. Joe Scott, Mrs. S. H. Williams. Seated, left to right: Mrs. F. W. Russell, Mrs. Joe Scott, Mrs. S. H. Williams.

The Women's Society of Christian Service of the First Methodist Church, North Little Rock, celebrated its 15th Anniversary at a party combined with its regular meeting December 5. The birthday cake was served and an additional candle for the 15th year was lighted. Mrs. Charles Nelson read the minutes of the charter meeting September 16, 1940. Mrs. Joe Scott, who was president at that time, is serving as president this year. There were six other past presidents: Mesdames F. W. Russell, James L. Thompson, George Corbet, Dewey

White.

Circle No. 1 was hostess to the luncheon followed by the business meeting conducted by Mrs. E. E. McBride, president.

Bethlehem Church, Little Rock District, is now 100% organized, according to Mrs. Joe Simpson, district president.

At the request of the National Christian Council of Nigeria, a team of two leaders in the field of Christian education will visit that country from October 1955 to June 1956. The World Council of Christian Education and Sunday School Association has been asked to coordinate this project which is also supported by the British Conference of Missionary Societies, some of the American Mission boards, the Youth Department of the World Council of Churches and World Youth Projects.

CORRECTION

The Financial Report of the North Arkansas Conference was listed incorrectly in the issue of December 8 as that of the Little Rock Conference. The Editor regrets this error, and wishes to thank Mrs. William Hall, the North Arkansas Conference Treasurer for her fine report.

A missionary was talking to an old Indian high in the Andes Mountains of South America the other day concerning Christianity. And the Indian asked the missionary, "Can Christ help us get our land back?" That is the question that is being asked everywhere and asked of every exponent of an ideology, old or new. The cry of rural people the world over is for land reform — "Can your faith get our land back into our possession? Can it get our soil back into better productivity?" — Dr. Eugene L. Smith.

Christian Education

NORTH ARKANSAS CONFERENCE NOTES

By Ira A. Brumley

Coaching Conference on Methodism

A coaching conference on The Meaning of Methodism was held at Walnut Ridge on December 13, with 32 persons taking part in the coaching conference. The following attended: J. Albert Gatlin; Floyd G. Villines, Jr.; James R. Chandler, Clyde Crozier, Byron McSpadden, Kenneth Renfro, Ray Burrow, George L. McGhee, Miss Iris Bell, James Beal, H. L. Robison, Elmo Thomason, Mrs. D. G. Hindman, Miss Mary Chaffin, Gerald D. Hammett, B. W. Stalleup, Pryor R. Cruce, O. D. Peters, James Clemons, Gaither McKelvey, Arvill C. Brannon, B. Vernon Dennis, Earl Carter, E. J. Holifield, Ethan W. Dodgen, J. Harmon Holt, Raymond A. Dorman, W. L. Diggs, H. M. Sanford, Harold Spence, Ben F. Jordan, Ira A. Brumley.

This was the fourth coaching conference held in the North Arkansas Conference this conference year. A total attendance of one hundred persons has been recorded for these four coaching conferences. This is a record for participation in coaching conferences in one year in our conference. It is probably a record for any conference in Methodism.

Already a large number of certifications have cleared for this conference year. Many other certifications will be cleared during the remaining months of the conference year.

Rev. Aaron Barling has been recently certified for the course on The Christian Mission in a Revolutionary World.

Rev. H. L. Robison has recently been certified for the course on The Christian Mission in a Revolutionary World.

Dr. Roy I. Bagley has recently been certified for the following: Improving the Church School, Church School Administration, New Testament in the Life of Today, and New Testament: Content and Value.

Mrs. Roy I. Bagley has been certified for the following courses: How to Teach in the Church School, and Ways of Teaching.

Training Report

The training program of the North Arkansas Conference is more than a month ahead of the record for last conference year, as more than 1700 course cards have been issued to date, while the report for February 1, last conference year was 1701. The report by districts thus far this year is as follows:

Batesville Dist.	159
Conway Dist.	162
Fayetteville Dist.	249
Forrest City Dist.	102

Whitfield, S. H. Williams, and Paul Powell.

Mrs. Randall Steward read reports from the charter meeting and comparative report from the present day meeting. Several members present gave interesting accounts of happenings in the early years of the society.—Paulette Nelson

Fort Smith Dist.	421
Jonesboro Dist.	294
Paragould District	232
Searcy Dist.	146
Total	1,765

Some half dozen or more schools are yet to be reported in December, which will put us well beyond 1,800 course cards by the end of this month.

The training program already scheduled for the month of January is greater than any year in the history of our conference.

Be sure to get in your calendar the date of March 6-8, for the Children's Workers' Conference, which is to be held at First Methodist Church, Fort Smith, beginning in the early afternoon of March 6, and closing at noon, March 8.

All youth above fifteen years of age and adult workers of youth should remember that the conference youth rally is to held on April 13.

Church School Rally Day Offerings

The following Church School Rally Day offerings have been received since our last report in the Arkansas Methodist, which was made October 27:

Batesville District: Umsted Memorial, Newport, \$17.00; Swifton, \$27.00; Newport, First Church, \$75.00.

Fayetteville District: Sulphur Springs, \$10.00; Goshen, \$5.00; Siloam Springs, \$50.00.

Forrest City District: Lexa, \$10.00; Wynne, \$50.00; Cotton Plant, \$25.00; Hughes, \$25.00; Parkin, \$20.00; Wheatley, \$10.00; Moro, \$10.00; Salem, \$10.00; Hulbert, \$2.00; Gilmore, \$5.00.

Fort Smith District: Mansfield, \$6.00; Scranton, \$5.00; Lowe's Chapel, \$2.00; Vesta, \$3.00; St. John's Van Buren, \$25.00; Grand Avenue, \$20.00; New Blaine, \$2.00.

Jonesboro District: Lepanto, \$25.00; Luxora, \$15.00; Leachville, \$10.00; Weiner, \$10.00; Manila, \$30.00; Caraway, \$5.00; Garden Point, \$10.00; Lake City, \$20.00; Bay, \$10.00; Black Oak, \$5.00.

Paragould District: New Hope, \$6.00; Rector, Fourth Street, \$10.00; Marmaduke, \$5.00; Walnut Ridge, \$50.00.

Searcy District: Harrison, \$75.00. The report by districts is as follows:

Batesville Dist.	\$ 379.07
Conway Dist.	590.96
Fayetteville Dist.	423.45
Forrest City Dist.	610.66
Fort Smith Dist.	1,010.99
Jonesboro Dist.	937.67
Paragould Dist.	491.38
Searcy Dist.	368.11
Total	\$4,812.29

The Fort Smith District has raised more than a thousand dollars which is an all-time high for any district in the North Arkansas Conference. The Paragould and Jonesboro Districts have also passed any previous record for those respective district.

These three districts have made the splendid record they have because of the large number of churches in these districts sending in reports.

The reports at district conference indicate that Church School Rally Day offerings this year will surpass all previous records for the conference.

ANNUAL SIMULTANEOUS

January 8th Through January 15th, 1956

Campaign In Local Church

1. Solicit every Methodist Home for a new subscription or renewal for your church paper during the week of Circulation Campaign.
2. Make a report on Monday, Jan. 16th, to your District Superintendent and to the office of publication in Little Rock, of the results of the Campaign.
3. Any necessary follow-up work may be reported as soon as complete.

Watch Reports Of Campaign

Watch your issue of the paper of January 26th for a full report by Districts and by Charges of the results of the Circulation Campaign as received the week of January 15th through January 21st.

To the Ministers and Members of The Methodist Church in the Arkansas-Louisiana Area:

1956 will be an important year in Methodist history. The General Conference will convene in April the General Conference will convene in April the General Conference will convene in April. The Jurisdictional Conference, which is to be held in Orleans in June, will also be of great interest.

The ARKANSAS METHODIST and THE LOUISIANA METHODIST will cover well both of the program with all of the program of our Church. We have additional reasons for securing a large circulation list during the week of January 8-15.

I wholeheartedly commend to you the periodical Campaign for Subscriptions.

Cordially yours

Paul E. McNeal

NORTH ARKANSAS CONFERENCE



Richard E. Connell

BATESVILLE DISTRICT

R. E. Connell

District Superintendent

Because of the important place the ARKANSAS METHODIST occupies in our Christian program we anticipate nothing less than success in the circulation campaign for our area church periodical. Our Methodist homes cannot afford to be without it.—Richard E. Connell

Subscription Quota..... 997

B. W. Stallcup

District Director

CONWAY DISTRICT

Henry Rickey

District Superintendent

The ARKANSAS METHODIST is one of the most effective Methodist papers, of all the conferences in Methodism. It presents the total program of the Church in readable fashion. It should be in every Methodist home in Arkansas.—Henry A. Rickey

Subscription Quota..... 1410

J. Wm. Watson

District Director



Roy I. Bagley

FAYETTEVILLE DISTRICT

Dr. Roy I. Bagley

District Superintendent

The Methodist Churches of Arkansas are better informed because of the work of the ARKANSAS METHODIST. Its greatest asset to the Methodists of Arkansas lies in the fact that it deals with the problems of Arkansas Methodism. I heartily endorse the ARKANSAS METHODIST as a "Weekly Church Visitor" for our people.—Roy I. Bagley

Subscription Quota..... 1210

Harold Womack

District Director



Otto W. Teague

FORREST CITY DISTRICT

Otto W. Teague

District Superintendent

I am glad to again have the privilege of personally endorsing the ARKANSAS METHODIST. I could hardly conceive the work of the Church being carried on in Arkansas without it.—Otto W. Teague

Subscription Quota..... 1175

Irl Bridenthal

District Director



W. Henry Goodloe

FORT SMITH DISTRICT

Dr. W. Henry Goodloe

District Superintendent

Communication lines are vital in war. We are at war against the forces of evil. The ARKANSAS METHODIST is one of those vital communications media needed by every intelligently active Methodist.—W. Henry Goodloe

Subscription Quota..... 1933

G. B. Ames

District Director



J. Albert Gatlin

PARAGOULD DISTRICT

J. Albert Gatlin

District Superintendent

The ARKANSAS METHODIST is the one agency in Arkansas Methodism that is privileged to visit all of the Methodists of Arkansas every week. The paper should have the opportunity of bringing its message to every Methodist home every week. We will have a greater church when we have reached this goal.—J. Albert Gatlin

Subscription Quota..... 1122

Elmo Thomason

District Director

SEARCY DISTRICT

E. G. Kaetzell

District Superintendent

We of the Searcy District will do our utmost to make our people ARKANSAS METHODIST conscious so that we may have an informed Methodism. We feel that no Methodist home can afford to be without its church paper.—E. G. Kaetzell

Subscription Quota..... 1197

O. D. Peters

District Director



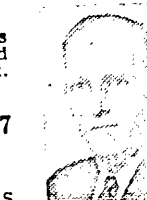
Henry A. Rickey



Otto W. Teague



E. J. Holifield



E. G. Kaetzell



T. T. McNeal



E. Clifton Rule



Kenneth L. Spore

LITTLE ROCK DISTRICT

ARCADELPHIA DISTRICT

T. T. McNeal

District Superintendent

The ARKANSAS METHODIST is not because it is the "Church Paper" information. Its Editorials are unsuited to Methodism.—T. T. McNeal

CAMDEN DISTRICT

Dr. W. Neill Hart

District Superintendent

I have had an opportunity to re-visit that the ARKANSAS METHODIST is not because it is the "Church Paper" information. Its Editorials are unsuited to Methodism.—W. Neill Hart

HOPE DISTRICT

Dr. E. Clifton Rule

District Superintendent

Effective and satisfactory Church program and activities of the body of Christ. It is a must for every Methodist home. It would help the Baptists.—W. Neill Hart

LITTLE ROCK DISTRICT

Dr. F. A. Buddin

District Superintendent

It is always a fortunate thing when the ARKANSAS METHODIST is published to meet that need increasing paper far beyond the small subscription.

MONTICELLO DISTRICT

Kenneth L. Spore

District Superintendent

The ARKANSAS METHODIST is not because it is the "Church Paper" information. Its Editorials are unsuited to Methodism.—Kenneth L. Spore

PINE BLUFF DISTRICT

Dr. Arthur Terry

District Superintendent

When the ARKANSAS METHODIST and church school attendance; in the ARKANSAS METHODIST; inspires that far church when they read of the progress of the state; gives the family information of the best spiritual food a Methodist home can afford to be without its church paper.—Arthur Terry

THE ARKANSAS-LOUISIANA AREA GIVES ONE WEEK

IA AREA UNITES IN

CIRCULATION CAMPAIGN

56. . . . With Goal Of 35,000 Subscribers!

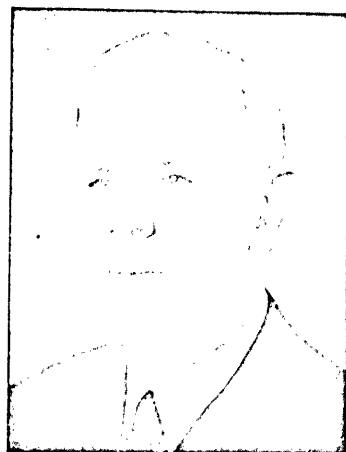
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THE LOUISIANA
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BISHOP PAUL E. MARTIN

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District Director

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helps to enlarge our view of World

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reference papers. It is my firm con-
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out for acquaintance with the
ARKANSAS METHODIST is pub-
lished for people find the value of the
Clifton Rule

Subscription Quota 2494

Ralph Clayton
District Director

have genuine appreciation of the
case with the ARKANSAS
urge subscriptions on the basis
of a study subscribe.—Francis A. Buddin

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A. A. Teeter
District Director

be in every home in the Area.
it can be if all of us will work

Subscription Quota 1464

William Williams
District Director

home it promotes regular church
on the program, work and needs
greater things for their local
of neighboring churches in
ends and affords the family with
and many other reasons, I want
Methodist home in the state.—

LOUISIANA CONFERENCE

ALEXANDRIA DISTRICT

A. W. Townsend, Jr.

District Superintendent

I do hope that we can increase the number of subscriptions in our District to an all time high in January 1956. It is the best paper we ever had. I would like for every family in the Alexandria District to subscribe to THE LOUISIANA METHODIST.—A. W. Townsend, Jr.

BATON ROUGE DISTRICT

Edward W. Harris

District Superintendent

THE LOUISIANA METHODIST can be compared to the right arm that serves the great body of Louisiana Methodism. This Circulation Campaign is our only opportunity to make and keep that arm strong. We dare not neglect this vital organ.—Edward W. Harris

LAFAYETTE DISTRICT

R. R. Branton

District Superintendent

"Where there is no vision the people perish." Without knowledge there can be no vision. THE LOUISIANA METHODIST, with its timely and cryptic editorials, its excellent news coverage and on the spot photographs, provides the necessary knowledge for an adequate vision of the needs and possibilities of our Area. The Lafayette District goal is: "THE LOUISIANA METHODIST in every Methodist home".—R. R. Branton

LAKE CHARLES DISTRICT

Karl Tooke

District Superintendent

THE LOUISIANA METHODIST is no longer on trial. Those churches that consider an informed leadership and membership of utmost importance will consider the circulation campaign as an opportunity for growth.—Karl Tooke

MONROE DISTRICT

James T. Harris

District Superintendent

I certainly hope that the Monroe District will be in the lead again this year on subscriptions to THE LOUISIANA METHODIST. Our Church paper is a rich source of information and inspiration. It would be fine for every Methodist family to receive it.—James T. Harris

NEW ORLEANS DISTRICT

Dr. Virgil D. Morris

District Superintendent

With its special emphasis on the news in Louisiana churches, its pertinent editorial comment, its splendid help for the Sunday School Teacher, its interesting departments for the W.S.C.S., the Laymen, and Christian Education, and its feature stories magnifying the program of The Methodist Church as it seeks to spread the Good News of Christ's Kingdom, THE LOUISIANA METHODIST becomes an indispensable tool for every Methodist worker.—Virgil D. Morris

RUSTON DISTRICT

Dr. Guy M. Hicks

District Superintendent

A Bible—a letter from an absent loved one—and THE LOUISIANA METHODIST! Of all the writings that come my way I believe these are the three I cherish most. Our Louisiana Methodist newspaper is excellent and necessary. It belongs in the home of every Louisiana Methodist preacher and layman and should be read from cover to cover!—Guy M. Hicks

SHREVEPORT DISTRICT

Dr. B. C. Taylor

District Superintendent

I'm sold on THE LOUISIANA METHODIST. It should be a part of our weekly reading fare.—B. C. Taylor

Subscription Quota 1075

W. D. Boddie

District Director

Subscription Quota 2076

Marvin H. Corley

District Director

Subscription Quota 1037

A. W. Coody,

District Director

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A. W. Townsend, Jr.



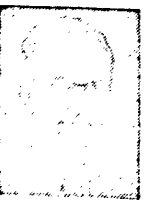
W. Neill Hart



R. R. Branton



Francis A. Buddin



James T. Harris



Arthur Terry



Guy M. Hicks



Edward W. Harris



Karl Tooke



Virgil D. Morris



B. C. Taylor

ITS CHURCH PAPERS . . . JAN. 8 Through JAN. 15, 1956

North Arkansas Conference Treasurer's Report

FOR JUNE 15 TO DECEMBER 10, 1955

	World Service and Conf. Ben.	Bishops Fund	Conference Claims	Dist. Supt's Fund	Gen. Jur. etc. Incl. Wes. Found.	Minim. Salary	World Com-munion	Hosp. Bldg.
BATESVILLE DISTRICT								
BATESVILLE, First	\$1620.00	\$60.00	\$480.00	\$300.00	\$60.00	\$90.00	\$100.00	\$200.00
Central Ave.	607.50	45.00	360.00	225.00	47.46	67.50	8.20	62.50
Asbury	75.00	30.00	50.00	50.00			11.20	
BETHESDA	65.00			30.00			20.10	
Cushman	140.00							
BULL SHOALS		48.00	384.00	100.00		60.00	4.00	
CALICO ROCK	20.00		20.00		3.50	3.00		
CAVE CITY	22.50	4.00	32.00	20.00	2.00			
Sidney	10.75	1.31	12.00				18.00	
PALESTINE					4.00	4.00		
CAVE CITY CIRCUIT	20.00	5.00	38.00	24.00				
CHARLOTTE	10.00	2.00	10.00	8.00				
Cave Creek	20.00		20.00	10.00	5.00	3.00	22.00	
Oak Ridge		4.00	32.00	20.00	6.00	63.00	5.50	
Sharpe	95.00	18.00	162.50	92.50		15.00		
DESHA	85.00	15.00	120.00	75.00				
Salado	5.50		6.00		5.00	5.00	6.00	
Jamestown	67.00	7.00	56.00	35.00	1.00			
EVENING SHADE	13.00	2.00	15.00	11.00				
Ash Flat	15.00	1.00	8.00	5.00	1.50		9.00	
Bear Creek	12.50	1.50	12.00	7.50	2.00	1.00		
Liberty Hill	5.00	1.50	4.50	7.50	3.75	7.50	7.50	
Powell's Chapel	28.75	10.00	80.00	50.00	1.00	38		
MELBOURNE	10.00	.75	6.50	4.13	1.00	1.00	1.38	2.00
FORREST CHAPEL	7.50	1.50	10.50	6.00	2.00	4.00		
Franklin	14.00	4.00	32.00	14.19	1.00	1.80		
Guion	15.00	2.00	19.00	8.00	3.00	1.25		
New Hope	22.00	2.40	19.20	12.00	.75		1.50	
Oxford	9.50	2.00	6.67	2.50			6.85	
Larkin					10.50	18.25		
Wiseman	120.00	15.00	126.75	75.00	2.00	5.00	7.00	
MOOREFIELD	10.00	5.00	25.00	25.00	3.50	5.25		
McLure	29.19	7.00	56.00	35.00				
Concord	100.00	72.00	100.00	100.00	2.00	2.00	17.38	18.00
MOUNTAIN HOME	16.00	3.00	25.00	15.00	6.00	6.00	10.00	50.00
FAIRVIEW	77.69	8.00	62.00	40.00	2.00	2.00		
Gassville	125.00	24.00	192.00	120.00	19.00	24.00		
MOUNTAIN VIEW	10.00	1.50	12.00	7.50	2.50	1.50		
St. James	100.00	24.00	192.00	120.00	10.00	24.00	10.00	
NEWARK	40.00	8.00	64.00	40.00	4.00	8.00	15.25	
Oil Trough	1200.00	60.00	480.00	300.00	62.50	90.00	76.97	275.00
NEWPORT, First	100.00	42.00	168.00	105.00	45.00	51.00	14.00	
Umsted Mem.	75.00	7.00	57.50	36.00	6.00	5.50	12.00	40.00
Weldon		14.00		72.00	12.00	11.00	12.00	35.00
Tupelo	43.75	11.00	48.00	30.00	6.00	5.00		35.00
OAK GROVE	33.76	4.33	40.60	25.00	2.50	3.00		
PLEASANT PLAINS	33.50	5.00	40.00	25.00	2.50	3.00		
Cedar Grove	33.50	5.00	40.00	25.00	2.50	3.00		
Corner Stone	71.00	52.00	66.00	127.00	39.00		7.90	
SALEM	10.00	2.00	16.00	10.00			20.00	
SULPHUR ROCK	54.43		291.20	100.00			6.05	
SWIFTON	87.50	9.80	78.40	49.00	7.50	7.50	5.00	
Alicia		10.00	40.00	25.00				
Strangers Home	300.00	37.00	296.00	185.00	25.00	79.00		
TUCKERMAN	30.00	3.00	24.00	15.00	3.00	3.00		
Hope	19.25	4.00	35.00	22.50	2.00	3.94		
VIOLA	6.00	1.00	8.00	5.00	1.00	1.00		
Wild Cherry	7.50	1.50	12.00	7.50	2.00	1.00		
Corinth	50.00						15.00	
YELLVILLE							440.78	737.50
TOTAL	\$5798.66	704.14	4590.72	2853.42	429.94	736.87		
GOLDEN CROSS: Tupelo \$12.00; Meth. YOUTH: Umsted Mem. \$10.00; Alicia \$5.00; Corinth .50; Yellville \$12.50.								
RACE RELATIONS: Batesville First \$130.35; Bull Shoals \$50.00; Charlotte \$4.00; ADVANCE SPECIALS: Salem \$10.00; Liberty Hill \$39.21; Newark \$10.00; Oil Trough \$10.00; Oak Grove \$10.00; Alicia \$10.00.								
WEEK OF DEDICATION: Tupelo \$12.00; Salem \$36.00; CHURCH EXTENSION SHARES: District \$80.00; Bethesda \$10.00; Cushman \$20.00; Desha \$10.00; Salado \$20.00; Moorefield \$10.00; Concord \$10.00; Mountain View \$10.00; Oak Grove \$30.00.								

CONWAY DISTRICT

	DIST. SUPT.	\$	\$	\$	\$	\$	\$	\$
DISTRICT and CON-NECTIONAL								
ATKINS	23.50	6.00	48.00	30.00	7.50	5.50		
BELLEVIEW	23.50	6.00	48.00	30.00	6.00	4.50	0.55	
Havana	8.00	4.00	10.00	10.00	3.00	3.00		
Corinth	50.00	10.00	50.00	100.00	10.00	10.00		
BETHEL	9.36	3.00	24.00	15.00	3.50	4.50		
Cato	1500.00	70.00	605.00	350.00	22.50	15.00	101.00	
CONWAY, First	100.00	20.00	160.00	160.00	90.00	60.00	27.75	
Wesley	300.00	60.00	240.00	150.00	47.00	51.25		
DANVILLE	150.00	40.00	179.50	100.00	5.02	2.16	4.60	
DARDANELLE	15.00	3.00	24.00	15.00	2.50	1.83		
CENTERVILLE	8.00	1.75	14.00	8.75	2.50	7.00		
Liberty Hall	5.00	2.00	19.00	9.00	2.00	2.00	5.00	
Oak Grove	12.50	3.00	24.00	15.00	5.00	2.20	10.00	
Pisgah	65.00	24.00	75.00	20.00	23.00	3.00		
Dover								
London	45.00	7.50	60.00	38.00		5.00		
BLUFFTON			26.32					
Briggsville	70.00	18.00	144.00	90.00	27.50	13.50		
GREENBRIER	10.00	2.00	16.00	10.00	2.50	1.50		
Centerville	15.00	2.50	20.00	9.35	5.00	2.23		
Republican	780.00	54.00	432.00	270.00	75.00	135.00	335.00	
MORRILTON			5.00		5.00	4.00		
CLEVELAND	25.00	4.00	32.00	20.00	5.00	4.50		
Lanty	15.00	6.00	24.00	15.00	5.00	4.50		
Overcup	25.00	5.00	45.00	25.00	2.50	3.75	2.50	
Solohachia		5.00	20.00	15.23		4.12		
NAYLOR	20.00		20.00					
Oakland	1299.96	62.70	575.46	360.00	150.00	193.50	72.00	600.00
NO. LITTLE ROCK, First	799.98	60.00	525.00	300.00	74.97	150.00	75.00	
Gardner Mem.	25.00	15.00	135.00	75.00	15.00	26.25		
Lakewood	300.00	36.00	288.00	180.00	42.00	45.00	30.00	
Levy	25.00	15.00	147.00	75.00	15.00	17.00	24.25	41.50
Rose City	75.00	33.00	272.00	170.00	62.50	72.00	36.30	150.00
Sylvan Hills	575.00	48.00	384.00	240.00	12.00			
Washington Ave.	50.00	10.00	80.00	50.00	4.00	2.75	3.00	
OPPELO	19.00	2.75	24.00	15.00		21.00	21.00	
PERRY		14.00	112.00	70.00				
Perryville	5.00		5.00	3.00				
Bigelow	7.50	3.00	24.00	15.00	1.00	2.25	2.65	
Houston	43.00	12.00	96.00	60.00	15.00	9.00	7.35	
OLA		2.00	16.00	10.00				
Birta	10.00	1.00	12.00	8.00	1.68	1.20	7.05	
Salem	98.00	12.00	98.00	65.00	12.00	8.00	4.00	33.00
PLUMERVILLE	5.00	1.25	10.00	6.25	1.00	1.50		
Hill Creek	10.00	2.00	16.00	10.00	2.00	2.00		
Malletown	10.00	5.00	11.00	10.00		4.00		
Springfield	65.00	20.00	175.00	100.00	20.00	20.00	300.00	25.00
POTTSVILLE	1500.00	63.00	538.00	315.00	78.00	138.50		
RUSSELLVILLE			125.00			3.00		
SALEM			48.00	28.00				
Mayflower	40.00	6.00						

VILONIA	100.00	16.00	80.00	25.00				5.00
Cypress Valley		2.40	19.20	12.00	2.50	1.80		2.50
Mount Carmel	10.00	2.00	16.00	10.00	3.00	2.00		
WALTREAK	11.37							
TOTAL	\$8958.67	802.05	6151.03	3862.73	958.17	1400.64	650.49	1518.00
GOLDEN CROSS: Danville \$12.00; Washington Ave. \$12.50; METH. YOUTH: District & Conference \$74.75; Atkins \$5.00; Conway First \$10.25; Wesley \$4.71; Danville \$12.00; North L. R. First \$10.00; Washington Ave. \$10.19; Pottsville \$5.00; Russellville \$11.05.								
RACE RELATIONS: Danville \$12.00; Washington Ave. \$12.50; WEEK OF DEDICATION: Danville \$13.00; Washington Ave. \$12.50; ADVANCE SPECIALS: Conference \$937.57; Conway First \$60.00; Wesley \$37.50; Dardanelle \$50.00; Washington Ave. \$205.31.								
CHURCH EXTENSION SHARES: Connectional \$50.00; Atkins \$15.00; Beacon \$20.00; Belleville \$10.00; Havana \$10.00; Bethel \$15.00; Conway First \$220.00; Wesley \$30.00; Danville \$50.00; Dardanelle \$35.00; Centerville \$5.00; Oak Grove \$5.00; Pisgah \$5.00; Greenbrier \$30.00; Solohachia \$10.00; North L. R. First \$250.00; Lakewood \$50.00; Rose City \$50.00; Washington Ave. \$120.00; Ola \$20.72; Plumerville \$30.00; Hill Creek \$10.00; Pottsville \$40.00; Russellville \$200.00; Salem \$15.00; Mayflower \$5.00; Mount Carmel \$2.50; Waltreak \$10.00.								
FAYETTEVILLE DISTRICT								
ALPENA	\$ 31.00	\$ 8.00	\$ 145.00	\$ 42.00	\$ 8.00	\$ 15.00	\$ 3.00	\$ 17.00
Omaha	25.00	3.00	24.00	15.00	8.00	4.00	5.00	
BENTONVILLE	540.00	48.00	192.00	120.00	22.50	36.00	2.00	170.00
COUNCIL GROVE			55.00		5.00	2.00		
Mt. Hebron	13.00	3.00	20.00	12.50	3.50	2.00	1.50	
New Home	42.00	4.00	32.00	20.00		2.00	1.50	
Oakley Chapel	61.00	4.00	40.00	25.00		2.00	1.50	
BERRYVILLE	300.00	40.00	340.00	200.00	42.50	80.00	15.00	
BRIGHTWATER MEM.	50.00	21.00	173.50	104.00	26.25	36.50	7.65	23.00
Avoca	20.00	5.00	40.00	25.00	4.00			
CENTERTON	68.37	36.00	311.00	182.00	46.50	36.00	26.00	63.00
DECATUR	75.00	24.00	204.00	120.00	32.00	36.00	5.00	50.00
ELM SPRINGS	169.00	12.00	96.00	60.00	17.00	9.00	13.66	
Harmon	200.00	16.00	120.00	80.00	20.00	25.50	26.00	
Robinson	6.00	1.60	8.50	5.00	2.00	1.50		
EUREKA SPRINGS	183.00	33.00	361.00	165.00		33.00		

	World Service and Conf. Ben.	Bishops Fund	Conf. Claimants	D. St. Supt's Fund	Gen. Jur. etc. Incl. Wes. Found.	Min. Salary	World Com. munion	Hosp. Bldg.		World Service and Conf. Ben.	Bishops Fund	Conf. Claimants	D. St. Supt's Fund	Gen. Jur. etc. Incl. Wes. Found.	Min. Salary	World Com. munion	Hosp. Bldg.
TURRELL	75.00		123.00	30.00	23.00	12.00			Greenwood \$50.00; Hartford \$30.00; Midland \$10.00; Hayes Chapel \$10.00; Spadra \$10.00; Huntington \$20.00; Lamar \$10.00; Lavaca \$10.00; Barling \$5.00; Central \$1.00; Magazine \$20.00; Mansfield \$25.00; Mulberry \$50.00; Ozark \$70.00; Paris \$100.00; St. Johns \$50.00; Waldron \$30.00; Mt. Pleasant \$3.50.								
VANDALE	150.00	24.00	50.00	75.00	10.00	24.00	21.00		JONESBORO DISTRICT								
Central	45.00	6.00	44.00	25.00	3.00	5.00			DISTRICT	\$	\$	\$	\$	\$	\$	\$	\$ 76.23
Elbs Chapel	25.00	3.25	26.00	16.25	2.00	3.25	5.37		BAY	129.00	23.00	184.00	115.00	19.00	23.00	16.00	100.00
WEST HELENA	20.00	3.00	23.00	12.00	4.00	3.00			Pleasant Valley	30.00	8.00	40.00	30.00	12.00	8.00		
WEST MEMPHIS	50.00	12.00	62.00	62.00	15.00	130.00	100.00		BLACK OAK	140.00	30.00	210.00	150.00	27.50	22.50	10.00	100.00
WHEATLEY	10.00	21.00	163.00	105.00	15.00	21.00	10.00	150.00	BLTHERVILLE, First	3100.00	150.00	1245.00	750.00	197.50	270.00	230.90	25.00
Moro	10.00	10.00	30.00	50.00	9.00	8.00	9.00	60.00	Lake Street	200.00	60.00	240.00	150.00	30.00	60.00	10.00	200.00
Goodwin	5.00	1.00	4.00	3.00	2.00	1.00			Wesley Mem.	50.00	10.50	68.50	60.00				
Salem	20.00	3.00	29.00	12.00	4.00	3.00	3.00		Half Moon	14.56	6.00	68.00	35.00	10.00	9.00	5.58	
WIDENER-ROUND									BONO	80.00	10.00	80.00	50.00	22.50	7.50	12.00	50.00
POND CHARGE	201.47	30.00	270.00	150.00	25.00	52.00			Shady Grove	40.00	10.00	40.00	25.00	22.50	7.50		25.00
WYNNE	450.00	54.00	432.00	270.00	66.00	81.00		600.00	Trinity	30.00	5.00	40.00	25.00	12.50	7.50		20.00
HULBERT	30.00	4.00	31.00	20.00					BROOKLAND	100.00	14.00	62.70	15.00	18.00	19.70	6.20	37.50
TOTAL	\$1050.43	1121.31	8426.10	5703.75	1351.15	1027.13	708.97	2345.16	New Haven	10.00	4.00	20.00	15.00		3.00		10.00
GOLDEN CROSS: Lexa \$10.00; Cotton Plant \$75.00; Marion \$75.00; Marvell \$10.00; Turner \$5.00; West Helena \$20.00; West Memphis \$75.00.									Pine Log			17.00					10.00
METHODIST YOUTH: Sub District \$20.00; Brinkley \$6.16; Clarendon \$15.00; Colt \$2.00; McElroy \$5.00; Wabash \$1.00; Hughes \$30.00; Marianna \$10.00; Wheatley \$10.00; Moro \$10.00; Salem \$2.00; Widener-Round Pond \$20.00.									Pleasant Grove	50.00		53.00	36.00	10.00		3.00	
RACE RELATIONS: Brinkley \$6.25; Cotton Plant \$20.00; Holly Grove \$10.00; Marion \$75.00; Marvell \$10.00; Turner \$1.00; West Memphis \$10.00.									CALVARY	10.00	2.00	19.20	12.00		2.00		10.00
ADVANCE SPECIALS: Brinkley \$7.25; Clarendon \$50.00; Cotton Plant \$100.00; Wabash \$37.50; Hughes \$100.00; Marianna \$200.00; Marion \$250.00; Marvell \$100.00; Turner \$50.00; Parkin \$50.00; West Helena \$125.00; West Memphis \$250.00; Wheatley \$23.00; Moro \$15.00; Goodwin \$2.00; Salem \$3.00; Widener-Round Pond \$100.00.									CARAWAY	37.50	20.00	90.00	50.00	25.00	25.00	16.00	50.00
WEEK OF DEDICATION: Cotton Plant \$20.00; Elaine \$14.75; Marianna \$50.00; Marvell \$25.00; Turner \$5.00.									DYESS	50.00	16.00	76.00	40.00	34.00	24.00	8.12	35.00
CHURCH EXTENSION SHARES: Lexa \$10.00; Rondo \$40.00; LaGrange \$30.00; Clarendon \$30.00; Crawfordville \$100.00; Elaine \$20.00; McElroy \$20.00; Wabash \$20.00; Hughes \$20.00; Marianna \$140.00; Marion \$120.00; Parkin \$50.00; Turrell \$10.00; Gilmore \$10.00; West Helena \$105.00; Wheatley \$50.00; Moro \$20.00; Salem \$10.00; Widener-Round Pond \$100.00.									Whitton	100.00	24.00	192.00	120.00	26.00	18.00	5.00	35.00
									HARRISBURG	400.00	40.00	320.00	200.00	25.00	48.00	27.60	
									Pleasant Valley	75.00	10.00	25.00	25.00	23.00	6.25		15.00
									HICKORY RIDGE	100.00	30.00	125.00	50.00	37.50	18.75	10.00	75.00
									Fisher	150.00		240.00					
									Tilton	25.00	10.00	27.00	40.00			16.00	
									JOINER	250.00	36.00	306.00	180.00	20.00	70.00	30.00	
									JONESBORO, First	2050.00	66.00	523.00	330.00	133.00	99.00	278.30	50.00
									Fisher Street	200.00	23.00	256.00	160.00	17.50	32.00		
									Huntington Ave.	400.00	40.00	320.00	200.00	25.00	50.00	25.00	200.00
									St. Pauls	50.00				15.00		25.45	50.00
									KEISER							22.50	
									Riverside	27.50	6.00	48.00	30.00	11.50	4.50	7.38	
									LAKE CITY	75.00	11.00	83.00	55.00	10.00	8.25	15.00	50.00
									Lakeview	75.00	20.00	80.00	50.00	25.00	10.00	10.00	50.00
									LEACHVILLE				150.00	50.00		30.19	
									LEPANTO	580.00	72.00	576.00	360.00	65.00	90.00	22.00	675.00
									Garden Point	65.00	20.00	80.00	50.00	10.00	15.00	8.60	65.25
									LUXORA	200.00	34.00	272.00	170.00	25.00	34.00	15.00	100.00
									MACEY	100.00	30.00	240.00	150.00	27.50	22.50	10.00	10.00
									MANILA	800.00	84.00	703.50	420.00		42.00	35.00	
									MARKED TREE	1500.00	100.00	800.00	500.00	125.00	150.00	75.00	1050.00
									MONETTE	250.42	36.00	283.00	180.00	43.02	45.00	40.00	50.00
									MT. CARMEL	50.00	8.00	61.00	40.00	12.00	5.00	13.15	100.00
									NETTLETON	107.50	30.00	255.00	150.00	27.50	45.00	15.00	
									OSCEOLA	1000.00	108.00	864.00	270.00	150.00	162.00	135.00	
									ST. JOHN	60.00	17.00	136.00	85.00	24.25	13.00	5.00	50.00
									Delfore		18.00	100.00	90.00	20.00	13.50	5.00	50.00
									Sunnyland	30.00	7.00	23.00	35.00	20.00	4.50	5.00	25.00
									TRUMANN	250.00	33.00	266.00	167.00	50.00	41.00	25.00	
									TYRONZA							20.22	
									WEINER	175.00	33.00	208.00	165.00	46.00	66.25	10.00	
									WEONA	140.00	18.00	153.00	90.00	24.50	22.50	5.00	50.00
									Centerview	140.00	18.00	144.00	90.00	25.00	11.00		
									WILSON	300.00	36.00	288.00	180.00	43.00	72.00	10.00	
									YARBRO	200.00	20.00	245.00	150.00		15.00		
									TOTAL	\$13916.48	1471.50	10926.40	6715.00	1601.77	1722.70	1274.19	3498.98
GOLDEN CROSS: Black Oak \$15.00; Blytheville First \$110.00; Bono \$10.00; Shady Grove \$10.00; Brookland \$5.00; Lepanto \$30.00; St. John \$5.00; Wilson \$50.00.									METHODIST YOUTH: Jonesboro Sub-District \$16.36; Blytheville First \$38.36; Brookland \$2.71; Jonesboro First \$49.70; Fisher Street \$9.00; Huntington Ave. \$15.40; Macey \$23.00; Manila \$33.00; Nettleton \$19.25; Osceola \$12.00; Wilson \$10.00.								
RACE RELATIONS: Bay \$10.00; Black Oak \$5.00; Bono \$5.00; Shady Grove \$5.00; Lepanto \$25.00; Garden Point \$10.00; St. John \$5.00; Wilson \$10.00.									ADVANCE SPECIAL: Jonesboro Sub-District \$23.00; Pleasant Valley \$5.00; Blytheville First \$235.65; Lake Street \$15.00; Half Moon \$5.00; Bono \$15.00; Shady Grove \$15.00; Trinity \$5.00; Caraway \$5.00; Dyess \$5.00; Whitton \$5.00; Hickory Ridge \$25.00; Fisher \$25.00; Jonesboro First \$2159.55; Riverside \$5.00; Lake City \$10.00; Lakeview \$10.00; Lepanto \$25.01; Garden Point \$18.00; Luxora \$25.00; Macey \$10.00; Manila \$30.00; Marked Tree \$100.00; Monette \$25.00; Mt. Carmel \$50.00; Nettleton \$25.00; Osceola \$200.00; St. John \$5.00; Sunnyland \$5.00; Weiner \$25.00; Weona \$7.00; Wilson \$25.00; Yarbrow \$3.00.								
WEEK OF DEDICATION: Bay \$5.00; Black Oak \$5.00; Blytheville First \$100.00; Lake Street \$10.00; Bono \$2.50; Lepanto \$25.00; Garden Point \$10.00; St. John \$5.00; Weiner \$10.00; Wilson \$25.00.									CHURCH EXTENSION SHARES: Bay \$5.00; Pleasant Valley \$15.00; Lunsford \$10.00; Black Oak \$20.00; Blytheville First \$250.00; Lake Street \$45.00; Wesley Mem. \$20.00; Bono \$10.00; Shady Grove \$20.00; Brookland \$10.00; Pine Log \$10.00; Caraway \$10.00; Dell \$30.00; Dyess \$10.00; Whitton \$10.00; Harrisburg \$100.00; Hickory Ridge \$20.00; Fisher \$10.00; Joiner \$70.00; Jonesboro First \$250.00; Fisher Street \$50.00; Huntington Ave. \$100.00; St. Pauls \$20.00; Keiser \$20.00; Riverside \$10.00; Lake City \$10.00; Lakeview \$10.00; Leachville \$70.00; Lepanto \$70.00; Garden Point \$27.00; Luxora \$60.00; Macey \$20.00; Manila \$100.00; Marked Tree \$120.00; Monette \$80.00; Mt. Carmel \$45.00; Nettleton \$60.00; Osceola \$300.00; St. John \$10.00; Delfore \$10.00; Sunnyland \$10.00; Trumann \$30.00; Weiner \$60.00; Centerview \$10.00; Wilson \$50.00; Yarbrow \$10.00.								
									PARAGOULD DISTRICT								
									BEECH GROVE	\$ 57.50	7.50	69.00	37.50	17.50	18.26	10.00	38.00
									Camp Ground	22.50	3.25	26.30	16.25	9.00	2.44	5.00	12.00
									Dean								18.00
									BIGGERS	100.00		144.00	45.00		13.50	7.00	
									Knobel	25.00	5.00	30.00	20.00	5.00		5.00	10.00
									Peach Orchard	25.00	4.00	20.00	10.00	5.00	6.00		
									Reyno	25.00					11.25	4.43	
									BLACK ROCK					25.00		5.00	
									Lynn	33.00	4.50	36.00	22.50	7.50	6.75		11.00
									BOYDSVILLE	30.00	3.25	26.00	16.25	7.50	2.44	4.00	9.34
									Cache Lake	15.00		15.00	15.00	5.00	5.00	3.00	9.60
									French Grove							4.00	
									CORNING	625.00	40.00	355.00	200.00	50.00	95.00	60.00	337.50
									New Home	25.00	4.00	32.00	20.00		3.00		
									GAINESVILLE	17.50	7.00	50.00	27.50		11.00	5.00	5.67
									Scatter Creek	10.00						3.00	
									HARDY							10.00	
									CLOVER BEND	40.00	4.20	12.30	21.00	10.00	5.25	5.00	13.30
									IMBODEN	67.50	10.00	91.00	50.00	7.50	13.00	16.05	22.50
									Smithville	62.50	8.00	63.00	40.00	7.50	6.00	7.60	20.00
									Denton							3.75	
									Eli Lindsey Mem.	50.00	8.00	32.00	20.00	10.00	6.00	2.25	13.50
									(continued next issue)								
RECAPITULATION	World Serv. & Conf. Ben.	Bishops Fund	Conf. Claimants	D. St. Supt's Fund	Gen. Jur. etc. Incl. Wes												

NEWS AND NOTES ABOUT FACTS AND FOLKS

BORN to Rev. and Mrs. Edward B. Hollenback at Davis Hospital in Pine Bluff on December 16, a son, William Paul. Brother Hollenbeck is pastor at Rison.

REV. GUY C. AMES, pastor of the First Methodist Church of Warren, was elected president of the Ministerial Alliance of Warren at a meeting of the Alliance held on Wednesday, December 7.

A CHRISTMAS PARTY for the ministers and families of the Paragould District was held in the First Methodist Church of Paragould on Monday evening, December 20, at 5:00 p. m. A potluck supper was served.

BORN to Mr. and Mrs. Melvin H. Wester of Longview, Texas, on December 7, a son, John Heath. Mrs. Wester is the daughter of Rev. and Mrs. J. M. Harrison of Caraway, Arkansas.

DR. ETHAN DODGEN, pastor of the First Methodist Church of Jonesboro, was elected president of the Jonesboro Ministerial Association at the meeting of the Association on Monday, December 5.

REV. JOHN BAYLISS, pastor of the Siloam Springs Church, was the speaker at the meeting of the Methodist Men's Club of the Bentonville Methodist Church on Tuesday, December 20.

A SPECIAL WATCH NIGHT service has been planned by the Methodist Church of Monette for New Year's Eve. The service will be continuous from 8:00 until 12:00 with communion served at the beginning of each hour.

THE WASHINGTON AVENUE METHODIST CHURCH is portraying the Nativity scene, using life-size characters on the church lawn at 2401 E. Washington, North Little Rock, the evenings of December 21, 22, and 23. Rev. Earle Cravens is pastor of the church.

A CHRISTMAS CANTATA, "The Story of the Angel," was given on the evening of December 18 at the First Methodist Church of Paragould by the senior choir. Mrs. E. E. Castleberry is choir director and Miss Wirta Potter is organist.

AMONG those assisting in the Camden District United Evangelistic Mission was Dr. George Baker, of the faculty of Perkins School of Theology, Southern Methodist University, Dallas. Dr. Baker preached each night at the Lewisville Methodist Church.

THE MEMBERS of the Official Board of First Church, Pine Bluff, have voted to include in the budget financial assistance to Pine Bluff's new churches, St. Luke and Wesley. The aid will amount to \$100 monthly for each of the two churches. Rev. William O. Byrd is pastor.

REV. ALFRED DOSS, pastor of the DeQueen Methodist Church, assisted Rev. Harry Weed, pastor of the Oaklawn Methodist Church in Hot Springs in a revival meeting recently. Mr. Weed reports: "The interest was good and the church was strengthened spiritually. Two were received on profession of faith and one by transfer of church letter."

REV. S. B. WILFORD, pastor of the First Methodist Church, Paragould, was the guest speaker on the evening of December 12 at a Christmas Ladies' Night banquet at Lima, Ohio. This meeting was sponsored by the Lima Management Club which is composed of superintendents, supervisors, foremen of industrial plants located in the city of Lima. Brother Wilford spoke on "Key to Good Human Relations." More than 950 people attended the meeting.

THE RECENT CAMPAIGN at the St. Paul Methodist Church, Little Rock, to raise \$33,000 to be paid during 1956 was successful, according to the pastor, Rev. Charles W. Richards. The last report indicates that a total of over \$34,000 has been subscribed which will enable the

church to pay all financial building obligations by December 23, 1956. Rev. J. Edwin Keith of Little Rock directed the campaign. Joel Griffith and Harry Dace were general chairmen. Ed Lester was chairman of solicitations.

A NEW SERIES of religious dramas will be telecast over the National Broadcasting Company network, beginning with the Christmas Day telecast of the story of The Nativity, "No Room at the Inn", on Sunday, December 25, at 4:00 p. m. E.S.T., according to announcement. Though sponsored, these programs will contain no commercial or institutional messages. Three other telecasts will follow.

REV. A. N. STOREY recently led the membership of the Monette Methodist Church in a successful Building Fund Campaign, according to the pastor, Rev. Ben Jordan. The drive to secure pledges to cover the cost of an educational building ended Sunday, December 11, with \$21,000 in subscriptions. Plans call for a building of masonry construction with brick veneer that will add 3000 square feet of floor space to the present facilities.

A YOUNG INDIAN FAMILY has become missionaries from the United Church of North India, in Bombay, to the city of Nairobi in East Africa. They are sent from the same church from which, years ago, David Livingstone set out for Africa after visiting India. This is the first venture of this group of Churches in sending a missionary to another country. They have undertaken to support this young family spiritually and financially.

MRS. RUTH R. STEPHENS of Fort Smith is the author of the meditation being used on Tuesday, February 21, in *The Upper Room*. Mrs. Stephens based her meditation on Proverbs 17:3, "The refining pot is for silver, and the furnace for gold: but the Lord trieth the hearts." *The Upper Room*, devotional guide under the editorship of Dr. J. Manning Potts, has a world circulation of over three million copies. Mrs. Stephens' meditation, with the others in the January-February issue, is a part of the ministry of 70,000 churches in the United States and Canada. These churches represent every Protestant denomination.

THE FIRST METHODIST CHURCH, Pine Bluff, will have the following Christmas programs. On Christmas Eve at 11:00 p. m. a carol and candle-lighting service will be held for the whole family. A preview of the service will be shown on television, station KATV, Saturday, December 24, from 5:00 to 5:30 p. m. On the church lawn Wednesday through Saturday, December 21-24, during the hours 7:00 to 8:00 p. m. there will be a living tableau of the first Christmas. About 100 of the members of the church will take part in the scenes through the four nights.

A CHRISTMAS worship of carols and candle-lighting was held on December 11 at the Five Oaks Church on the Leonard Circuit. Choirs of the three churches, Five Oaks, Simmons Chapel and Macedonia presented special music and song by an altar of silver, evergreen and poinsettias. Mrs. Harvey Faries and Miss Ruth Ella Dudley were the soloists and Rev. Ella Anderson brought the message. Rev. Lee Anderson made an appeal for a love offering for the Arkansas Methodist Children's Home. A generous offering was received, according to report. Two other like services are planned for the churches for the Christmas season with all gifts and offerings for the Children's Home.

DR. AUBREY S. MOORE, age 72, a leader in the Methodist General Conference for many years, died in an Evanston, Ill., hospital on December 12. He had been ill for several weeks. He had been a member of the Board of Missions and secretary of the General Conference Commission on Entertainment since 1940. He was also chairman of the arrangements committee for the North Central Jurisdictional Conference. A member of the Rock River Conference for 44 years, Dr. Moore had been conference treasurer and

superintendent of the Chicago Home Missionary and Church Extension Society since 1935. Prior to that time he had served a six-year term as Chicago Northern District Superintendent and as pastor of churches in Glen Ellyn, Oak Park, Dixon, and Evanston, Ill.

THE FIFTIETH WEDDING ANNIVERSARY of Mr. and Mrs. Malcolm E. Moore of Moorefield will be celebrated on Tuesday evening, December 27, from 6:00 to 9:00 p. m. with a reception at the home of Mr. and Mrs. Gene Mack Massey. Hosts will be Mr. and Mrs. Marvin Moore, Mr. and Mrs. Wesley Goff and Mr. and Mrs. Massey. Mr. and Mrs. Moore and lifelong residents of Moorefield and have been active in the Methodist Church for over 50 years and are also active in community activities. Mr. Moore is a former ginner and farmer and served on the Independence County Agriculture Adjustment Committee for 17 years. Mr. and Mrs. Moore were married in the home of Mrs. Moore's parents, the late Mr. and Mrs. Young Mack. Mr. and Mrs. Gene Mack Massey now reside in the former Mack home where the reception will be held. No formal invitations have been sent, but all friends are invited to attend, according to announcement.

UNITED CHURCH WOMEN, an arm of the National Council of the Churches of Christ and representing some 10,000,000 American church women in the major Protestant denominations of the country, have pledged themselves to continue a number of social-political activities in the year 1956. These include: work to modify the McCarran-Walter Immigration Act so as to "eliminate such undemocratic practices as inequalities in the quota system, discrimination based on race, and naturalization provisions which create second-class citizens; rejection of proposed censorship of motion pictures; opposition to any form of universal military training in peace time, "including the compulsory reserve system"; ratification by the U.S.A. of the U.N. Genocide Convention; continuation of disarmament talks within the framework of the United Nations; support of the right of self-determination of peoples not now self-governing—"regardless of political expediency." Mrs. Theodore O. Wedel, of Washington, D. C., a leader in the Protestant Episcopal Church, is the new president of United Church Women.

A NEW START

"A New Start" is one of the pictures in "The Pastor" TV series prepared by the Methodist Radio and Film Commission. It is essentially the story of church extension. A family which had moved from the city to a new development is brought face to face with the fact that there is no church or religious atmosphere in which to raise their children. They did something about it and the film tells what. It is black and white, 16 minutes long, and is distributed through the Methodist Publishing House depositories for rental of \$4.

PRAYER LIFE INSTITUTES IN THE LITTLE ROCK CONFERENCE

Rev. H. O. Bolin, chairman of the Board of Evangelism of the Little Rock Conference, announces the following Prayer Life Institutes for the districts of the Little Rock Conference:

Little Rock District, December 30-January 1, First Methodist Church, Little Rock.

Pine Bluff District, January 3, Lakeside Church, Pine Bluff, 7:00 p. m. to 9:00 p. m.

Hope District, January 3, DeQueen, 9:30 a. m. to 12:00 noon; January 4, First Methodist Church, Hope, 7:30 p. m.

Monticello District, January 4, Dermott, 10:00 a. m. to 12:00 noon.

Camden District, January 5, First Methodist Church, Camden, 9:30 a. m. to 12:00 noon; January 6, Jackson Street, Magnolia, 9:30 a. m. to 12:00 noon; January 7, First Methodist Church, El Dorado, 9:30 a. m. to 12:00 noon.

Arkadelphia District, January 5, First Methodist Church, Arkadelphia, 7:30 p. m.; January 6, First Methodist Church, Hot Springs, 7:30 p. m.

Dr. Thomas L. Carruth, field secretary of the Prayer Life Movement of the Methodist Church and staff member of the General Board of Evangelism, will give leadership in the institutes.

70 Methodist Schools Awarded \$25,110,700

Seventy Methodist-related colleges and universities received grants totaling \$25,110,700 as part of the Ford Foundation's \$500,000,000 gift to institutions throughout the nation.

Announced December 12, the foundation's half-billion dollar Christmas present to private colleges, hospitals and medical schools is the greatest single philanthropic act in history.

The vast sum included \$210,000,000 in grants to 615 regionally accredited, privately supported four-year liberal arts and science colleges and universities to help them raise teachers' salaries.

"All the objectives of higher education ultimately depend upon the quality of teaching, and nowhere are the needs of the private colleges more apparent than in the matter of faculty salaries," trustees of the Ford Foundation said.

The faculty salary grants will be in the form of endowments, and only the interest or other income may be used for 10 years. Then the schools may use the principal as they wish.

Methodist schools in the Arkansas-Louisiana Area receiving grants include: Centenary College, Shreveport, \$143,200; Hendrix College, Conway, \$125,900; Dillard University, New Orleans (Central Jurisdiction) \$259,700; and Philander Smith, Little Rock, (Central Jurisdiction) \$143,200. Southern Methodist University at Dallas, Texas, will receive \$899,800.

Methodist Hospitals To Receive Ford Grants

Seventy-two hospitals related to the Methodist Board of Hospitals and Homes will receive \$7,462,700 from the Ford Foundation. This is part of the half-billion-dollar grant to 4,157 privately supported hospitals and colleges announced Dec. 12.

This money is to be used to improve and extend services of these hospitals to the public. The hospitals may spend the money as needed but specifically are barred from using it for operating expenses on services currently being performed.

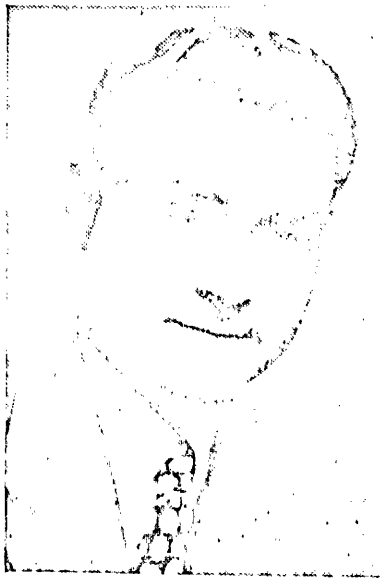
Bishop William T. Watkins, Louisville, Ky., president of the Methodist Board of Hospitals and Homes, and Dr. Karl P. Meister, Chicago, executive secretary, said in a telegram to the foundation:

"On behalf of all hospitals and the millions of people who will receive direct benefits and for Methodist hospitals in particular, accept our sincerest thanks and appreciation for your magnificent financial grants to aid in scientific humanitarian Christian service. . . . We feel confident that those of our hospitals receiving benefits of your generosity will render most acceptable service and give assurance to you of their sincerity of purpose and mission to the sick."

Hospitals affiliated with the Methodist board and grants they are to receive include (Arkansas-Louisiana Area) Crittenden Memorial Hospital, West Memphis, \$20,900; Flint-Goodridge Hospital, Dillard University, New Orleans, (Central Jurisdiction) \$35,000; The Methodist Home-Hospital, New Orleans, \$11,300. The Methodist Hospital at Memphis, in which the North Arkansas Conference shares the ownership with the Memphis and North Mississippi Conferences, was granted \$179,300.

DECEMBER 22, 1955

Goddard Memorial Lectures, Jan. 22-25



Dr. Harold Bosley, pastor of the First Methodist Church of Evanston, Illinois, will bring the Goddard Memorial Lectures at the Goddard Memorial Methodist Church, Ft. Smith, January 22-25.

Dr. Bosley is one of the outstanding ministers of the nation. He has been pastor of First Church at Evanston since 1950. He is well-known as a lecturer and author,

PRAYER LIFE MOVEMENT BILLBOARDS SCHEDULED

The Little Rock and North Arkansas Conferences have concluded arrangements with outdoor advertising firms in Arkansas for the posting of "Year of Prayer for 1956" posters in various sections of the state throughout the year. Arranged in the Little Rock Conference on a district basis and timed to coincide with district responsibility in the prayer vigil, posters will be displayed in the Little Rock Conference during the period January-July 1. Districts, the month and number of billboards to be shown include Lit-

Men's Organization At Lakeside

Lakeside Men's Organization met at Lakeside Methodist Church in Pine Bluff on December 8th. The meal was prepared and served by the men. Dr. Allen W. McClanahan, newly elected president, presided with 73 men present. Judge Carelton Harris spoke to the group on: "Love and Christian Friendship." A layman leaving the Church said: "Thank God we have public servants like Judge Harris, who can deliver a great message that warms the heart and feeds the hungry soul and makes us all desire to be better Christians."

Mr. Leslie Helvie, District Lay Leader, and member of Lakeside has organized two new clubs since conference. The entire club, at Lakeside, will be challenged at the next meeting to go all out in an effort to organize a group in every Methodist Church in the Pine Bluff District now without the "Men's Brotherhood."

The goal for the meeting in January is "100" men in attendance. The group regularly meets on third Thursday of each month.—Reporter.

having written a number of books.

Rev. Alfred A. Knox is pastor of the Goddard Memorial Church where the lectures will be held.

Work At The Sanatorium

I am thinking of the Christmas Season and our patient body in the State Sanatorium. We have a full house of nearly 1200 patients in the Sanatorium. Some of our patients will get to be with their families during the Christmas occasion. Others will stay at the Sanatorium. Quite a few are not able to leave the Sanatorium.

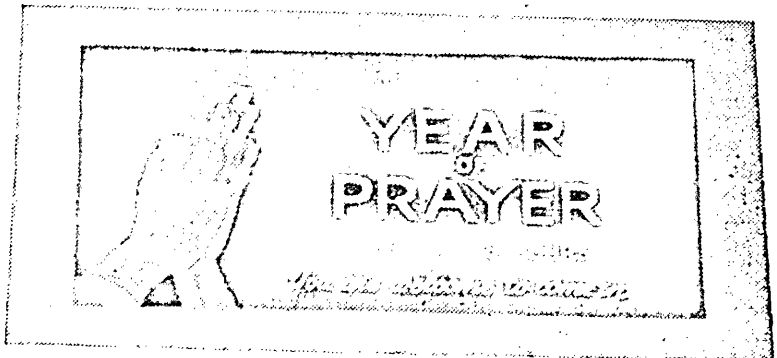
I plan to bring them the Christmas Carols on the floors of the different buildings. A beautiful Christmas Bulletin with my mimeographed message will be given every patient. In connection with these presentations patients in every building who must depend on someone else for gifts will be remembered. Through the generosity of others I am able to do this.

At the Sanatorium we have attractive and appropriate decorations for this great event. Some come and sing Carols.

There are individuals and groups who share in making the Christmas Season meaningful through their gifts and prayers. Deeply do I appreciate the kindness of these thoughtful friends. Let me add this request that you remember us at the Sanatorium in your prayers.—Chaplain Bates Sturdy.

the Rock, January, 6; Monticello, February, 6; Hope, March, 13; Cam-

den, April, 9; Pine Bluff, May, 8; Arkadelphia, June, 7.

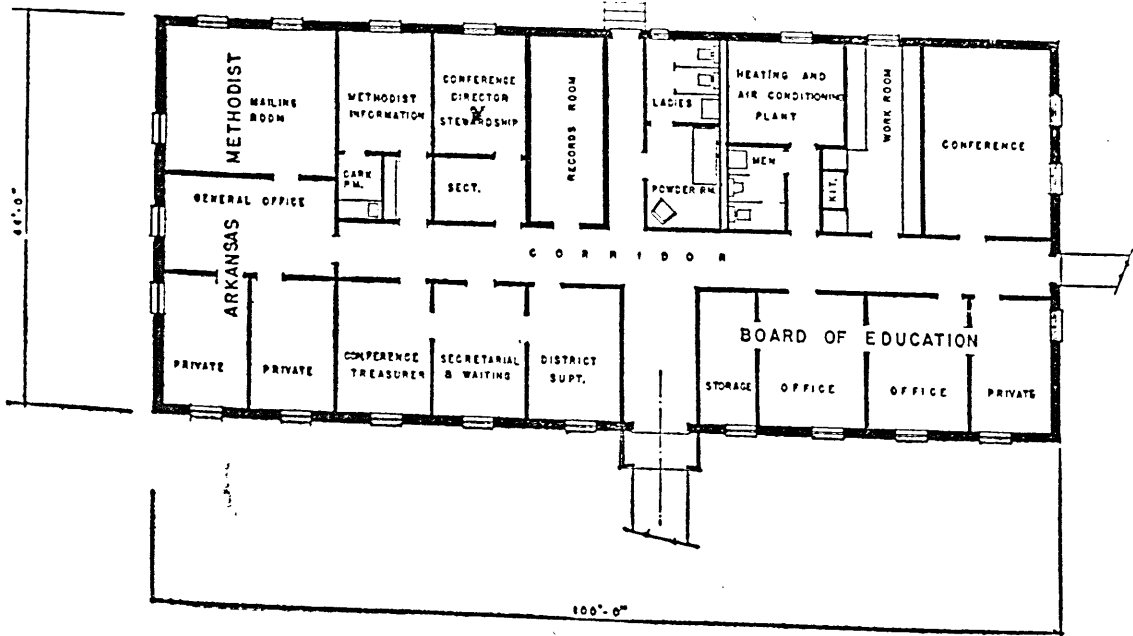


METHODIST BUILDING PLANS REVEALED

Floor plans were recently adopted by the Methodist Headquarters Corporation for the Methodist Headquarters Building in Little Rock, according to H. F. Buhler, Little Rock,

president of the group. To be erected at 18th and Broadway, Little Rock, the building is a joint project of the Little Rock Conference and the Arkansas Methodist, and will house Little Rock Conference agencies and the state publication. Meth-

odist leaders in Little Rock hope to raise approximately \$20,000 toward the cost of the \$100,000 project. Construction is expected to be begun after completion of the financial campaign in Little Rock, according to Mr. Buhler. Bruce R. Anderson is the architect.



THE FLOOR PLAN
SCALE IN FEET

A PROPOSED METHODIST CENTER
LITTLE ROCK, ARKANSAS
BRUCE R. ANDERSON, ARCHITECT

METHODIST YOUTH

WITH THE SUB-DISTRICTS

Mansfield

The Mansfield Sub-District met on December 5 at Logansport for its monthly meeting. The Logansport MYF was host and had charge of the devotional service and the serving of refreshments.

A Sub-District social was planned for December 19, with each church providing some part of the refreshments.

A film on missionary work was shown.

Logansport's new educational building was shown to the group.

At the recreational period Christmas carols were sung as the words were shown on a screen.—Reporter.

Conway-Perry County

The regular meeting of the Conway-Perry County Sub-District was held the second Monday night in December at the First Methodist Church of Morrilton.

A Christmas program was given by the Morrilton Church and special music was provided by the Morrilton High School Glee Club.

A recreation period was held after the business session.

The next meeting will be held the second Monday night in January at the Methodist Church in Perryville.—Louise Maxwell, Reporter.

Harvey Spillman

The Harvey Spillman Sub-District held its regular meeting in St. Francisville on November 28. This was the first meeting to be held at St. Francisville. They joined the Sub-District in January and have added a lot to the Sub-District.

After a Thanksgiving program, given by the St. Francisville MYF, the Sub-District president, Rodney Hindricks, presided over the business meeting.

There were 108 members present and a total of 123 present.

A recreation period was held following the meeting and refreshments were served.

The next meeting will be held in Zachary on January 23. — Reporter.

Joy

The name, J.O.Y., standing for Jesus, Others, Youth, was chosen for the new Sub-District at a meeting held at the Oakdale Methodist Church on Monday, November 28.

A film on the National Convocation of the Methodist Youth, held in August at Purdue University, was shown during the worship period.

Officers and representatives from each Methodist Youth Fellowship were installed by Rev. John F. Kellogg, pastor of the Eurania Methodist Church, assisted by Eloise Mounger and Nancy Kimbrell.

A new method was decided upon for winning the banner that is given at each Sub-District meeting. Each MYF group will keep a record of attendance for two months. At the next meeting the group having the highest attendance score will be awarded the banner.

Perry Dougherty, Sub-District president, presided over the business session.

During the recreation period refreshments were served to the group by the Woman's Society of Christian Service and the Wesleyan Service Guild.—Reporter

The Youthful Accent

By Hoover Rupert

BEGINNING AGAIN

Have you ever had the feeling I used to have during my school days—now getting so far in the distant past that I almost have to recall them second-handedly—that of beginning a new term with a figurative clean slate? We used to get our report cards every six weeks. While I would still be reeling from the results of the previous period of scholastic effort—or lack of effort—and unable to sit down comfortably because of parental reaction to same, school would still be keeping and the process of education continuing at a frightful pace. But, I remember that I would start out each course with a feeling. Now, the past is behind, the marks are nothing to write home about (in fact, I wish I hadn't been required to portage them parentalward), but this is a new day, a fresh start, a clean page, another time around—and you name the rest of the terms. They all suggested that if I buckled down real good, those marks might come up, my father might be able to hold his head up again in church and at Rotary, and my teachers might get the well-earned sleep they were losing over my difficulties and those of my fellow students. (I wasn't the only dull tool in our schoolshed!) So that clean sheet of paper was a real challenge—at least for awhile, and sometimes even for several weeks.

You can tell I have never been a great one for New Year's resolutions. Heard of a man who came to this country and had to learn English after arriving. He knew about the idea of using January 1st as a time to begin over again and resolved to do better. But he was a bit queered up on his terminology and spoke of making up his "New Year's Revolutions". But, really now, he had something there. Resolutions are not going to be much good unless there are some revolutions to go along with them. You can highly resolve all over the place, but if there aren't some ensuing changes the resolutions had better been left unwritten. The idea of resolutions, as I get it, is to bring about a few revolutions in conduct and attitude. I resolve that I won't do this any more, and I will do this other. We overthrow the present regime in life with the idea of replacing it with another better and more effective ruling order.

But sometimes we can get too revolutionary for our own good. We need to keep our goals within the range to our potential abilities to achieve. There are several brothers across the land who are resolving this new year to get themselves elected president of the United States. They need to remember that all but one of them is going to miss out on fulfilling that one. But we can give some of them an A for effort thus far. They are working hard on it.

The Christian life will introduce both resolution and revolution into any life that takes seriously the message of Jesus. Here is a Personality whose acknowledged presence in life can produce transforming

A YOUNG MAN'S PRAYER

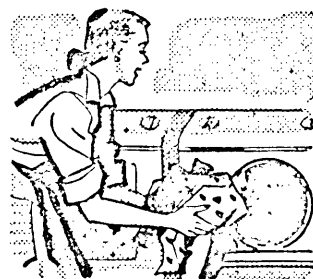
God, make of me a Christian man. Give me the strength to stand for right when other folks have left the fight. Give me the courage of the man who knows that if he will he can. Teach me to see in every face the good, the kind, and not the base. Make me sincere in word and deed. Blot out from me all sham and greed. Help me to guard my troubled soul by constant active

results. One inclusive resolution to know, love and serve God through Christ this coming year, will give life and meaning to all of life—yours and mine.

self-control. Clean up my thoughts, my speech, my play, and keep me pure from day to day. O make of me a Christian man.—Exchange



Housecleaning is easier when you live electrically



1

LAUNDER LOTS—
and easily—
with your washer
and electric dryer

2

HAVE PLENTY
of hot water
from your electric
water heater



3

CLEAN FAST—
and well—
with your versatile
vacuum cleaner



Arkansas

POWER & LIGHT

Company

HELPING BUILD ARKANSAS

The Sunday School Lesson

REV. H. O. BOLIN

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

LESSON FOR JANUARY 1, 1956 THE PERIL OF INSINCERITY

READ THE LESSON FROM YOUR BIBLE:
Luke 11:14-12:3, 54-59

PRINTED PORTION OF LESSON TEXT:
Luke 11:29-44

MEMORY SELECTION:

"He who is not with me is against me, and he who does not gather with me scatters."—Luke 11:23

This is the beginning of a new quarter and also of a year. This is the first lesson in four-lesson UNIT VI: "CORRECTING WRONG SLANTS ON LIFE". We are continuing our study of the life and teachings of Christ as set forth in the Gospel of Luke. This study will continue until April 1, at which time we will have a lesson on his resurrection. We will then take up Luke's account of the early Church as recorded in the Acts of the Apostles. It will be remembered that Luke is the author of this book as well as the gospel which bears his name.

Insincerity has always been a peril to any religion. It is probably the greatest enemy that Christianity has ever faced. Several years ago the writer was conducting a prayer meeting service, and he raised the question, "What is the most prevalent sin among professed Christians?" Some one replied, "The sin of insincerity." At first the answer was a bit surprising, but the more the writer thought about it the more he was convinced that it was true.

In the long ago, the chief trouble with the Pharisees was their insincerity. They made big professions of religion and then did not live up to them. They taught others to make sacrifices that they themselves did not even try to practice. In speaking of this matter Jesus went on to say, "They bind heavy burdens, and hard to bear, and lay them on men's shoulders; but they themselves will not move them with their finger." In brief these Pharisees were just plain out and out hypocrites, and Christ branded them as such.

Sad to say, hypocrisy did not all play out in the early days of the Christian movement. It is still with us. One thing that makes hypocrisy such a peril is the fact that it is sometimes hard for an individual who is cursed with it to detect it in his own life. It is hard for a person to see his own faults. In this connection all of us need the

prayer of the psalmist when he said, "Lord, cleanse thou me from faults."

A Look At The Printed Text

The Pharisees were constantly prodding the Lord to give them signs. They wanted outstanding miracles performed to convince them that he was the promised Messiah. This was really hypocritical on their part, for in this same chapter we have these men accusing Christ of casting out demons by Beelzebub, the prince of the demons. This shows that they had their minds closed. Miracles would not convince them, for they simply attributed his miraculous power to an evil source. Therefore, the more miracles he performed the more they condemned him of being aligned with Satan.

Then our passage goes on to tell us that as the crowds increased he began to teach them, saying, "This generation is an evil generation; it seeks a sign, but no sign shall be given to it except the sign of Jonah. For as Jonah became a sign to the men of Nineveh, so will the Son of man be to his generation."

What was this sign of Jonah? To answer this question we might well take a little look at the prophet. We are told that for three days he was in the body of a "great fish", and he came forth alive. Jesus was to be three days in the bowels of the earth and he too would come forth alive. Still another similarity was the fact that Jonah preached repentance to the people of Nineveh and Christ was preaching repentance to the people of his generation.

The Lord insisted that this was all the sign or miracle that these Pharisees needed, or that would be given to them. How true he was in that statement, for after all the greatest miracle that ever took place was the resurrection of the Lord from the dead.

The Lord then began to condemn these Pharisees for their hardness of heart. The people of Nineveh re-

pent at the preaching of Jonah, but the Pharisees refused to repent at his preaching, and he is much greater than Jonah, therefore, Jonah will rise up in the judgment to condemn them. The queen of the South came from the ends of the earth to witness the glory of Solomon, but the Pharisees treat him with contempt though he is much greater than Solomon, in the judgment to condemn these men.

In his teaching Christ next turns to the idea of light. He often spoke of himself as light. Light helps a person to see. Christ helps people to see God, and also to see manhood at its fullest and best. In the place of these Pharisees seeing God in his fullness and manhood at its best in Christ, they covered that light; covered it with their legalism, bigotry, intolerance, and hypocrisy. None are so blind as those who having eyes refuse to see. These men had deliberately turned their backs upon the light. They loved darkness rather than light because their deeds were evil.

Christ went on to tell them that the eye is the lamp of the body. It is very important to keep the eye sound and healthy, for when the eye is in this condition the whole body is full of light, but on the other hand when it is diseased the whole body is full of darkness. There is something within the soul of man that serves the same purpose to his spiritual life that the eye does to his physical life. The eye of the soul can also be diseased. A man can put out the light of his soul. One of the greatest bits of warning to be found in the entire Bible is here in this 35th verse: "Therefore be careful lest the light in you be darkness." A person can so violate his own conscience and so bury the spark of the Divine that is within him that his whole inward life is one of darkness.

In spite of the fact that Christ was very critical of the Pharisees some of them occasionally, at least outwardly, showed a bit of friendship toward him. The chances are that this demonstration was only a surface matter as was the case with their religion. The Lord knew what was in their hearts. He realized that they had no use either for him or his teachings. They only had him around that they might pick some flaw in his doctrine and thus discredit him before the common people who at the time were following him in large numbers.

So, on this occasion we find a certain Pharisee inviting the Lord to dine with him. The Lord accepted the invitation and sat at the table. We are told that "The Pharisee was astonished to see that he did not first wash before dinner." This does not mean that the Lord was lacking in the matter of sanitation and was in the habit of eating without first washing his face and hands. The washing here referred to ceremonial cleansing. Such, for example, as the sprinkling with water, not to cleanse away filth but to make one ceremonially clean. The Jews even went so far at that time of even sprinkling their utensils for the purpose of making them ceremonially clean.

Since the religion of the Pharisees was wholly an outward matter, they were great sticklers for the law, whether it be moral or ceremonial. They had the outward form of religion though it had not in the least changed their hearts.

The answer that Christ gave to this Pharisee shows that we are right in our interpretation at this

point. The Lord went on to say to him, "Now you Pharisees cleanse the outside of the cup and of the dish, but inside you are full of extortion and wickedness. You fools! Did not he who made the outside make the inside also?"

Thus, the religion of the Pharisees had deteriorated into a mere outward shell. They had the outward form of godliness but inwardly they had denied the power of him who alone could help them to live truly religious lives. Their empty profession thus drove them straight into arms of hypocrisy.

In the last paragraph of our printed text we have Christ pronouncing some woes on the Pharisees. He condemned them for not putting first things first. They were very meticulous with any thing that had to do with the outward form of the law, while they were exceedingly careless about those matters which expressed the inward attitude of the heart. For example, when it came to tithing they were very careful. In their fear that something might be overlooked they even tithed their garden vegetables. But when it came to the weightier matters such as showing justice, love and mercy toward their fellowmen they were wholly lacking.

Mind you, Christ did not condemn these people for tithing, as some seem to think. He simply condemned them for not being at least as careful about justice, love, and mercy as they were about tithing. His words are, "These you ought to have done, without neglecting the others." Those who would try to find a loophole for escaping the responsibility of tithing, will have to find a passage other than this. For here Christ said, "This you ought to have done."

Next we have Christ pronouncing a woe on the Pharisees because they were always trying to advance themselves. In his condemnation he went on to say to them, "For you love the best seats in the synagogues and salutations in the market place." That statement has quite a modern ring, doesn't it? There are still many who are over-anxious to advance themselves without any concern whatever for the desires or the needs of their fellowmen.

The last woe that is pronounced on the Pharisees in our lesson had to do with their lives of deception. Their lives were like hidden graves that individuals pass over without knowing it. At the time Christ spoke these words the touching of a grave or a dead body made one ceremonially unclean. Think of an individual whose life is so full of deception that he is like a hidden grave. This represents an individual whose life is dead; dead in trespasses and sins. Yet outwardly the life is so circumspect that those who come in contact with it do not realize that inwardly it is filled with death.

The Lesson Applied

Our lesson today warns us of the peril of insincerity. This is a greater peril than most people realize. It is hard for a person to sound the depth of his own soul. It is equally hard for a person to see his own faults and properly evaluate his own life. There is always a chance that person might be deceived in himself. God warned "Be not deceived". He would have never given this warning had not people been in danger at this point. There is but one real remedy for this danger and that is a close and constant companionship with Christ. In experiencing this companionship one needs to practice all the means of grace. For example, (Continued on page 16)

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Fresh Frozen
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SUNDAY SCHOOL LESSON

(Continued from page 15)

he needs to make much of the Word of God; he needs to spend much time in prayer, and in addition to that he should have a prayer in his heart as he goes about his daily toil; he needs to remember and keep inviolate the vows he made when he stood before the sacred chancel of the church; he needs to keep burning brightly in his heart a passion for those who have not accepted the Christian way of life and should do all in his power to win them for Christ and the Church; he should always remember the poor and should help them in the time of their need; he should comfort the sorrowing and bring cheer and encouragement to the fearful.

Today, we begin a new year. Our record is unmarred by faults and failures, it is also unmarked by achievements. The record is white but it is blank. It is for each of us to determine how that record will look when 1956 is over. It is our privilege, if we will pay the price, to come down to the finish line of the year with flying colors, or we may fall by the wayside. Our sincerity as Christians will determine our spiritual achievement throughout the year.

SUNDAY SCHOOL LESSON

Confidence In God

Lesson For January 8, 1956

Read the lesson from your Bible:
Luke 12:22-34.

Memory selection: Do not seek what you are to eat and what you are to drink, nor be of anxious mind. For all the nations of the world seek these things; and your Father knows that you need them. Instead, seek his kingdom, and these things shall be yours as well. (Luke 12:29-31)

This is the second lesson of UNIT VI: "CORRECTING WRONG SLANTS ON LIFE." The first lesson had to do with the peril of insincerity and legalism in the Christian life. No one can be a true child of God who is not sincere in his endeavors, and legalism makes for outward form in the matter of religion rather than inward power. The chief trouble with the Pharisees was the fact that they were legalists. This made their religion chiefly an outward matter of form, and since they lacked inward spiritual power, they became insincere; in brief, as Jesus said, they were hypocrites. They professed one thing and lived another.

The curse of legalism and hypocrisy is still with us. It did not all cease during the first Christian century. There are many modern church members who profess one type of life and live another. They do not make a serious effort to practice what they preach. This in turn keeps many others from accepting Christ and joining the church.

This brings us to our lesson for today: "Confidence in God." There is a close kinship between the lack of confidence in God and the matter of insincerity. No one can fully trust God and be an out and out hypocrite. So it is well enough that these two lessons come the one after the other.

According to The Adult Student the aim of this lesson is "To see the folly of worrying about material possessions and to have greater confidence in God and his provi-

dence." This is a very important aim. Practically all people are inclined to worry about material possessions and are tempted to put secondary things first in life.

A Look At The Scriptures

In studying the printed portion of our lesson it will be well to keep in mind the parable of the rich fool which just preceded it. All of the statements the Lord makes here are made in the light of the teaching of this parable.

The case then was as it is now, people were worrying about the material things of life. They were so anxious about the matter of material security that they forgot the spiritual values of life. The Lord warned them against this. "Do not be anxious about your life, what you shall eat, nor about your body, what you shall put on. For the life is more than food, and the body is more than clothing." He then reminded them of the birds and the lilies. The birds do not worry about their food and yet the heavenly Father takes care of them. The lilies do not worry about their beauty and yet Solomon in all of his glory was not arrayed like one of them. People are of far more worth to God than birds and flowers. Why should they imagine that God would make provision for these objects and neglect them?

The Lord was not arguing here that people should sit down and do nothing and expect God to feed and clothe them. He was not arguing against looking ahead and even making provision for a rainy day. He was simply condemning the custom of people becoming so engrossed with the material needs of life that the spiritual side of life was totally neglected.

This was exactly what the rich fool in the parable did. This man was a good farmer, and there was no harm in that. The Lord expects every person to use whatever talents he has given him. They wanted them to take care of his crops, and that was well. The Lord is against wastefulness. You will recall that when he fed the multitudes he had the fragments gathered up that nothing be wasted.

The trouble with the rich farmer was his self-centeredness. In the place of thanking God for his bountiful harvest, he talked with himself, and congratulated himself. Christ once said, "Man cannot live by bread alone;" the material things of life alone. The lower animals can do that. A pig will go under an acorn tree and eat himself full, without one time looking up to see where the acorns came from. He will then go away to wallow in the mud. That is all right for a pig to do that. For after all he is just a pig and he is simply living up to his instinct as a pig. No one will condemn the pig for such procedure. But when a man tries to live that way he becomes something less than a man. He is falling beneath his God-given abilities. The frown of heaven is upon him and the condemnation of the best people of the earth.

It was perfectly all right for this rich farmer to do exactly what he did except for the fact that he made his material possessions the first concern of his life, and he crowded God and others entirely out. There is a place in life for things. So long as we are in physical bodies we will need food to eat, clothes to wear, a shelter above our heads, and a bit of provision for a rainy day but these are secondary matters in

comparison to the spiritual values of life. The kingdom, which has to do with being in right relationship with God and all others, must come first. The order of these possessions should be as Jesus put it when he said "Seek first his kingdom, and these things shall be yours as well."

We are living in an age of great worry, anxiety, and fear. There is more of these evils in the world today, even on a per cent basis, than ever before. People are desperately trying to find their satisfaction in the material things of life, but it can never be found there. Materially speaking, the more people get the more they want. Back when life was more simple than it is now, there were not many necessities and but very few luxuries. The things we look upon as absolute necessities in life have multiplied many fold. High powered advertisers over radio, TV, the newspapers, and magazines have been contributors to this growth of what is termed necessities in life. In many cases, through the use of every conceivable appeal, people have been led to desire things that were not for their good. Such for example, as the increased use of intoxicating liquor and tobacco. We do not see the end yet. There is no way of telling now where all of this will lead.

Materialism has a habit of feeding upon itself. That is, the more material possessions people have the more materialistic they become. The more they try to find satisfaction and security in these possessions, the more unhappy they become. Since our nation leads all the others in the matter of material possessions, it also leads in the feeling of insecurity and unhappiness. On a per cent basis, we are having more nervous breakdowns than any other nation in this age or any other age of the world. This all comes about through the fact that we are seeking happiness and security where they can never be found.

That is exactly what the rich farmer of the parable did. He was rich in this world's goods but poor toward God. He tried to find satisfaction where it could never be found. His soul was crying out for the Bread of Life; the true Bread which came down from heaven and he tried to feed it on grain that one can store in a barn. He felt that he had enough security laid up to last for many years but that very night his starved soul was required of him. He went up before God a pauper. He went out into eternity with no security whatever. The last word he heard from God was, "Fool! This night your soul is required of you; and the things you have prepared, whose will they be?" Then the Lord makes this comment, "So is he who lays up treasure for himself, and is not rich toward God."

Not only in this particular lesson, but in all of his teaching Christ placed his chief emphasis on trust; faith; confidence in God. When he found people in trouble he would say to them, "Have faith in God."

As Jesus saw it, faith in a general sense was not sufficient. The type of God one believes in is very important. Christ taught that God is a loving Father. He is deeply interested in his children and is anxious to help them in every way.

Christ not only emphasized the vital importance of confidence in God, but he laid down certain principles upon which that confidence depends. One of these—faith in the right type of God—has already been mentioned. Another is spiritual

sensitivity. The spiritually sensitive person puts first things first. He recognizes the fact that life is fundamentally spiritual rather than material and physical. He finds his security in God rather than in material things. He may look with some degree of hope on the means of destruction created by his nation as a deterrent to other nations in preventing them for starting war, but his final hope for peace is only in God. He realizes that permanent peace must be built on love and brotherhood, rather than on fear.

Still another principle upon which confidence in God is built is the practice of what we preach. We are always in danger of failing at this point. It is easy to talk but sometimes it is hard to act. One may say with his lips, and also with the profession he makes in joining the church, that he always puts first things first. But his life will tell the true story. Many people make professions of religion, but when it comes to choosing between the spiritual values or the material things they always take the latter.

If one is to build true confidence in God there are certain things that he must always watch. One of these is the matter of insincerity. Some years ago the writer was preaching. A little four-year-old boy was sitting by his mother. He looked up into the preachers face and said to her, "Mother, does he really mean what he is saying or is he just preaching?" One of the great troubles with all of us—both laypeople and preachers—is the disposition to say more than we even try to do.

Another thing that hinders the building of confidence in God is worry. If one will investigate the worries that people have he will discover that 99 per cent of them are about material things. Most of the insecurities that people feel are along the same line. They do not stop to realize that provision should be made for eternity as well as for time. This was the very mistake that the rich farmer made. He was secure for time but he had made no provision for eternity, and his time—though he knew it not—was at an end.

Worry has killed far more people than work. How useless it is! If the thing in mind is something the individual can do something about, he shouldn't worry, he should go do it. He will need all of his energies to accomplish the task and therefore should not waste them on worry. On the other hand, if the thing in mind is something that the individual can do nothing about, he is foolish to worry. There is no sense in the world in worrying about things over which you have no control. After all is said and done, worry only shows a lack of confidence in God. We are told in the Bible "Cast all of your cares on the Lord; for he cares for you." God is trustworthy. You can leave your case fully in his hands.

Still another hindrance to building confidence in God is fear. This is one of the greatest evils of the human race. Christ was forever trying to reassure people who were afraid. A storm was raging on the Lake of Galilee. The disciples were in the midst of it. Christ was coming to them walking on the water. They were frightened within an inch of their lives. His voice sounded clear over the noise of the wind and the waves, "It is I; be not afraid." That same voice is speaking to us today. He longs to calm our fears.

ARKANSAS METHODIST