

# Arkansas

Serving One Hundred Thousand Methodists in Arkansas

# Methodist

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The World is His P.

"Go ye into all the world—" — Mark 16:15

VOL. LXX.

LITTLE ROCK, ARKANSAS, MARCH 8, 1951

NO. 10

## Dr. Hutchinson Writing Again

WE know that our readers, as well as the management of the Arkansas Methodist, are truly happy that Dr. Forney Hutchinson is again writing for our paper. We are all deeply grateful, also, that his health is so much improved.

This does not mean that Dr. Hutchinson has altogether recovered his health. It does mean that his health is much improved and that he has promised to send us material as his health permits. We did not attempt to find a substitute for the "Weekly Messages" Brother Hutchinson was writing, when it became necessary for him to discontinue. Now that his health is improved we have assured him that the space he used so interestingly and so effectively is still his as often as he cares to use it.

Our readers will watch for these Weekly Messages again as they did through former years.

## Whatsoever A Nation Soweth

IT is our judgement that America is today reaping the results of winking at lawlessness under the national prohibition amendment. Before that time there was a rather wholesome respect for governmental authority and especially of constitutional law. Gradually, national syndicates of mobsters and gangsters have come to feel that it is altogether possible to operate with little concern for and often in open defiance of state and national government. The recent report of the Senate Crime Investigating Committee reveals how shockingly dangerous this condition has become.

The danger of the development of such a situation was so evident years ago that in the issue of August 26, 1943 we ran an editorial under the caption, "Can a Democracy Enforce Its Laws?" in which we discussed such a possibility. We quote from that editorial:

"Before the repeal of the eighteenth amendment, while bootlegging of liquor was allowed to run rampant throughout the nation, high officials of government justified their support of the repeal movement by saying that the law could not be enforced, hence better to repeal the law and license the sale of liquor.

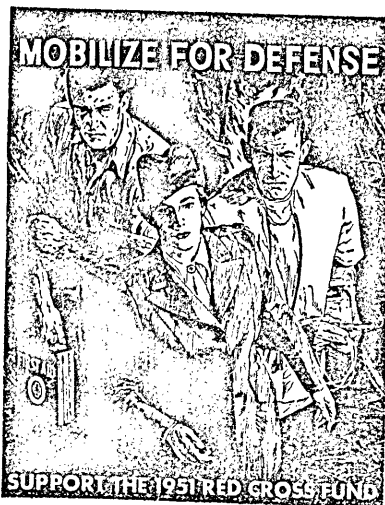
"When any government, and especially a democracy, confesses that it cannot enforce its constitutional laws, it has made a damaging and dangerous confession. While this orgy of bootlegging was allowed to continue, government leaders in high places professed to be helpless to prevent it. The only recourse recommended by these leaders to this organized revolt against constitutional law was to repeal the law. When a gang of criminals draws from the government a confession that organized crime is stronger than organized government we may expect them, in some form to continue to ply their trade."

Today, in the form of highly organized gambling syndicates, this same lawless element is "continuing to ply its trade." Because it has grown so strong financially and is so feared because of its ruthless methods or reprisals, the senate committee states that it could become a threat to national safety in time of crisis. Our nation let the camel get its nose inside the tent when it publicly confessed that it could not enforce the prohibition amendment. Whatsoever a nation soweth, that shall it also reap.

## "The Warm Heart Of A Free People"

GENERAL EISENHOWER says, "The American Red Cross is the warm heart of a free people." There is no organization of its kind that so beautifully and so effectively expresses the spirit of America's concern for others in times of crisis as does the American Red Cross.

The Red Cross, originally organized to care for the wounded in war, now has missions of mercy almost as numerous as the sufferings of humanity. Wherever disaster strikes in force, in war, famine, storm, flood and in its many other forms the Red Cross is the primary agency that moves in to minister to the suffering and to aid in rehabilitation.



The present program of The American Red Cross is so intimately related to our national program, in this time of crisis, that it is difficult sometimes to remember that it is not a government supported agency. However, today as ever, The Red Cross depends largely for its support on an appreciative public that loves it and supports it because of the unselfish service it has rendered to so many people in so many forms of need.

Although supported by public contributions our national government now depends on the American Red Cross for services that are vital in the national crisis we face. The Secretary of Defense has asked the Red Cross to be the official blood procurement agency for the needs of the armed forces and also to coordinate a nation-wide blood program for civil defense. The National Security Resources Board has asked the Red Cross to undertake the training of as many as twenty million persons in first aid. The Red Cross has accepted from this board also the responsibility for recruiting hundreds of thousands of women in home nursing courses and as nurse's aides. These are added responsibilities that will involve a much larger expenditure of funds.

The American Red Cross is now in the midst of its annual campaign for funds with which to carry on its expanded program. The askings are larger because its program is larger. Our contributions should be proportionately larger.

## More On Visitation Evangelism

THE Arkansas Methodist has from time to time lifted up specific programs of evangelism that are unusually deserving of mention because of the nature of the program, the accomplishments of the program and the relation of the program to the total program of Methodism. On page eight of this issue is a brief factual account of the Preaching-Visitation Evangelistic Program conducted in the Pine Bluff District last week. We call the reader's special attention to this program for it serves to illustrate at least three points, all of which are present in a successful evangelistic program.

The preaching-visitation program, where preparations have been made, certainly gets the results in numbers. A program of simple mass evangelism very often is projected which reaches only those already in the fold. Through a program of visitation evangelism the gospel is taken into the home where those whom the church would reach are present. The marvelous thing is the high percentage of people reached who are visited. We are informed that on a church-wide scale results indicate that 38% of the number of prospects visited make commitments, either uniting with the church on profession of faith or by transfer of membership. In the Pine Bluff District last week this average was slightly greater than the 38%. Furthermore, it is quite difficult to imagine a mammoth mass evangelistic program continuing for only five nights, with a nightly attendance of approximately 1400 persons, that resulted in 193 persons making commitments to unite with the church by vows and 142 persons uniting with the church by transfer of membership. 335 persons were won last week in the Pine Bluff District in just that many nights. Experience there and elsewhere has seemed to show conclusively that where proper preparations have been made, results can be expected in direct proportion to the number of prospects visited.

Also, this type of program has a continuing healthy effect on the local church. With all possible due respect to the "general evangelist" there have been many instances where the program he projected was built, in some degree, around his own personality. After his departure to other fields of service there is usually some lag or let-down. The pastor is faced in some degree with the program of assimilating the new converts without benefit of the warmth and enthusiasm generated by the evangelist. This problem varies with different evangelists and the stating of this problem is in no sense to be construed as an indictment against general evangelists or mass evangelism for both the man and the program are an essential part of Methodist program. However, in the preaching-visitation program, most of the commitments are made in the prospect's home where in a quiet way the claims of Christ and His Church are presented and this is done more times than not by laymen who are neighbors, past and future friends of the prospect. This makes the problem of assimilation easier. Furthermore, in the preaching services of the preaching-visitation program, the preacher can direct his messages more directly to the church people who are attending the services, ministering to their needs through the spoken word.

Another interesting fruit of this type of program is the desire it creates in the lay visitors experience for a continued program of evangelistic visiting. Pastors report, almost without

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# Christian Leadership For A Revolutionary World



By EUGENE L. SMITH, Executive Secretary  
Division of Foreign Missions

YOU and I will live out our lives in a time of revolution. Already that revolution during your lifetime has caused Christianity the greatest losses of its two thousand years, both in numbers of adherents and in geographical area.

This revolution is born of two causes: the flaunting of wealth before the anguished, angry eyes of the impoverished masses; and a growing conviction on the part of the masses that they do not need to remain impoverished. The former cause has existed since the dawn of history. The latter is new. Many factors have led to its creation, not the least being the missions of the Christian church. Our preaching of the abundant life and the demonstration of it in Christian missions has helped crack the solid shell of the fatalism which heretofore has paralyzed the power of the masses. A strange assortment of allies has helped destroy that fatalism. Communism, with its Pied-Piper song of pleasant promises, has helped arouse untold millions to a new hope. War has been another strange ally, as modern armies have demonstrated to vast numbers of every race the breath-taking power of machines and the hypnotic allure of western gadgets.

Note that I speak of this revolution and of communism in different ways. They do differ, even though they overlap. The revolution, this vast stirring of the masses, the central fact of the twentieth century, can be the most effective ally Christianity has known. It signals the downfall of the ancient gods, opportunity unprecedented for the gospel. Communism is a current apart from, yet a part of, this larger stream whereby the power—the greedy Politbureau of Moscow—seeks to exploit the whole movement for its own purposes. Communism is the bitter foe of Christianity. The revolution, in part a child of our missionary movement, can yet become an aid of unprecedented power in opening doors closed for long centuries to Christian witness.

Revolutionary and volcanic explosions are much alike. In each, the amount of destruction, the violence in the eruption, is determined by the relationship between two factors: the power in the subterranean upheaval, and the rigidity of the confining crust. As Protestant Christians of the well-to-do class in the United States, you and I have a strange, two-fold relationship to this revolution. Our wealth—for the poorest person among us is incredibly wealthy by the standards of the great mass of people—makes us part of that confining crust. Our Christianity makes us a part of the upheaval. To the degree that any human being influenced the mind of Christ, surely it was his mother, Mary. The song in which she interpreted the meaning of God's sending the Messiah was described by George Bernard Shaw as the most revolutionary song in the history of the western world:

*He hath put down princes from their thrones,  
And hath exalted them of low de-*

*gree.  
The hungry he hath filled with good things;  
And the rich he hath sent empty away.*

In echo we hear the words of Christ himself:

*The Spirit of the Lord is upon me,  
Because he anointed me to preach good tidings to the poor:  
He hath sent me to proclaim release to the captives,  
And recovering of sight to the blind,  
To set at liberty them that are bruised,  
To proclaim the acceptable year of the Lord.*

We face a terrible testing—whether we will be guided by our eco-

sions.

Your missionaries are at work in seven countries in Africa. Through the Advance has come a desperately needed increase in the number of missionaries and in funds. Here is a theological school which surpasses any that I know in the United States in the realistic adaptation of its training program to deal with the actual needs of the people the pastors serve. Here is a medical program ranging from the superbly equipped, well-staffed modern hospital under construction at Wembo Nyama, supplied by funds from your Week of Dedication offering and from the Woman's Division of Christian Service to village dispensaries in thatched huts. Here is an educational program ranging from village schools to normal and Bible

alert to stamp out communism. In the third place, almost any African can find a subsistence standard of living with comparative ease. In the fourth place, the African is naturally deeply religious and thus resistant to the communist philosophy. Finally, there is in Africa a widespread desire to see Christianity work. The Africans have responded to the appeal of the gospel in great numbers. South of the Sahara more than 20 million have embraced the Christian faith. The African truly wants to see Christianity work. As long as he believes it will work, communism will have slight opportunity. I do not believe that Africans in large numbers will become communists unless they feel they are forced into it by the failure of Christianity to function for them.

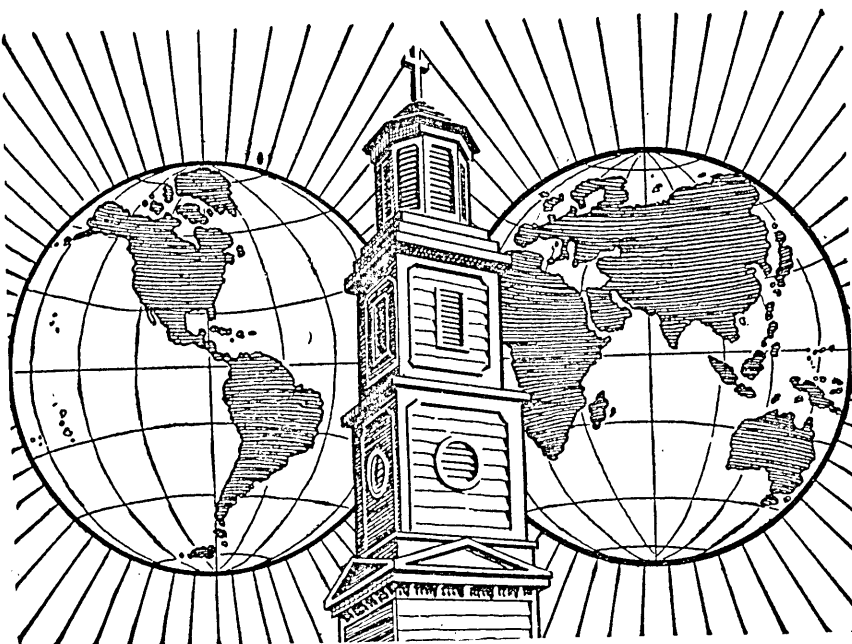
Although Africa knows but little communism, it knows much unrest. The Gold Coast and Nigeria will move soon to self-government. The passionate desire for self-rule accumulates throughout the continent. This unrest reaches even into our missionary work. It is most felt at those places where missionaries have been slowest in giving Africans opportunity for real leadership. The African will not forever be denied his right to self-government. Revolution, if it comes, will not come in obedience to the will of Moscow, but in response to the African will to govern himself. Let not the reactionaries deceive you by calling "communist" the disturbance in Africa. The disturbance reaches far deeper than the influence of communism. Destiny holds a timepiece against our work in that continent. Our task is to help induce in the heart of the African enough of the fruits of the spirit which Paul describes, "joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control," that when the African moves to self-government in his nation he will be ready for his responsibility.

## Reformation Needed In Latin America

Latin America differs vastly from Africa. The conquest of the vast section south of us was perhaps unsurpassed in history for speed, scope and completeness. Only men of heroic mould and passionate purpose could accomplish so much so soon with so little. Their purpose had two sources: the love of gold, and the love of God. Perhaps never has history observed a more spectacular defiance of the ancient truth, "Ye cannot serve God and mammon." Their greed for gold was undisguised, their conviction that they were doing the will of God unquestioned. They came to get rich and to convert the Indians. Two desires were dominant: to bring fame and fortune to themselves, and to bring Christ to the Indians. Perhaps men have never tried more vigorously to serve both God and mammon, and perhaps never has the failure been more complete.

That failure is written into all the life of Latin America. Their greed for gold and lust for power hardened the heart of the Indians they conquered and exploited, while the fascinating ritual of their religion gave a protective covering to

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nomic loyalties to the confining crust, or by our Christian loyalties to the struggling masses. Part of the glory of the Christian missionary movement has been its ability—as far as I know unequalled in history—to span that gap, to use the money of privileged classes for the redemption of the oppressed.

The real threats in this revolution to us as Christians today are two. On the one hand is the danger of atheistic communism, seeking to exploit the new unrest of the world's impoverished millions. On the other hand—and a danger equally great—is our temptation in fighting communism, which pretends to speak for the masses, to blind ourselves to the need of these oppressed masses for justice.

Against that background, let us look at Africa and Latin America.

## The Background of Africa's Unrest

The first contact of Europeans with Africans was in the slave trade, whereby we stole the African from his home and soil. When the Christian conscience helped abolish that vast evil, we substituted imperialism whereby the homes and soil were stolen from the Africans who remained. Today Africa is the largest area in the world ruled by conquerors from another race. The great redeeming factor in the sad, sordid, rapacious relationship between the two races in Africa has been the work of Christian mis-

sions. Your missionaries are at work in seven countries in Africa. Through the Advance has come a desperately needed increase in the number of missionaries and in funds. Here is a theological school which surpasses any that I know in the United States in the realistic adaptation of its training program to deal with the actual needs of the people the pastors serve. Here is a medical program ranging from the superbly equipped, well-staffed modern hospital under construction at Wembo Nyama, supplied by funds from your Week of Dedication offering and from the Woman's Division of Christian Service to village dispensaries in thatched huts. Here is an educational program ranging from village schools to normal and Bible training schools that offer the Africans stepladders of opportunity that several decades ago would have seemed impossible. Here are churches placed on busy city streets and beside rural roads. Here is a church life at some places supported by friendly governments and in others intensely persecuted by Roman Catholic governments, yet with the paradoxical strength of the Christian faith, often the more virile where it is under persecution. Here are African pastors who in native ability, consecration and depth of religious experience humble many of us, and here are countless villages without any pastor at all. Here are agricultural and industrial missions, transforming both the urban and the rural lives of the people. Here are schools closed for lack of missionaries and lack of funds. Almost every school is under the necessity of turning away many who clamor for admittance because of the shortage of facilities. Here is opportunity vast and compelling, far beyond our capacity to grasp with our limitations in personnel and in funds.

Compared to many parts of the world, Africa is relatively free from communism today. Five factors contribute. First, South and Central Africa is surrounded by a moat composed on the north by the Sahara Desert, on the west by the Atlantic Ocean and on the east by the Indian Ocean. In the second place, within that moat the colonial governments have been exceedingly

# Disciplined Dedication

By DR. KENNETH COPELAND

(The following sermon was preached by Dr. Copeland, pastor of Travis Park Methodist Church, San Antonio, Texas, over the Columbia Broadcasting System, on Sunday, February 18, and was one of many preached by 25,000 Methodist pastors to launch the "Week of Dedication." Dr. Copeland was the Conference preacher for the North Arkansas Conference at its meeting in Gardner Memorial Church, North Little Rock, June 14-18 last year.)

IN reading Holy Scripture one is forcefully impressed with the fact that God, through His prophets, frequently called His people to seasons of renewed dedication. For their spiritual complacency He called them to face, the stern realities of evil in their day, to restir the fires of a living faith in Him, and to reconsecrate themselves to His will and way.

The denomination of which I am a minister is being made especially conscious of this call of God in setting aside these days of February 18 to 25 as a WEEK OF DEDICATION. Ministers and laymen throughout the bounds of the Church will be urged to go again to our altars and there give ourselves anew to Christ and dedicate ourselves to the great world outreach of the Church. In this supreme surrender we must give the best within us to the highest above us and the neediest around us and let the altar inspire the acts whereby the Church will launch its greatest spiritual offensive.

In this week we will seek especially for a renewal of our own faith in God, a reconsecration of our hearts to Christ, a rededication of our wills to the Spirit's leadership, and a revival of our concern for world need. Offerings will be taken to help relieve human misery and want. Modern disciples will hear again the commendation of our Lord: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me," (Matthew 25:40) as we seek to bring the Gospel in touch with total human need. The whole sobbing, suffering mass of humanity brings to the Church of Jesus Christ its greatest challenge. Will we allow the forces of sin to continue to victimize the creations of God, or will we here and now pledge our all to go out working for His purpose, witnessing to His love and power, and winning to His great heart every man for whom Christ died?

What one group within the great body of our Christian Church has done in calling its people to a real dedication other groups have done and are doing with equal fervor and consecration. One look at world need stabs us all awake to and makes us aware of unprecedented physical, mental, moral and spiritual hunger. Modern Macedonias are crying from every corner of the world: "Come over and help us." God forbid we should do less than answer this urgent call. It is most important, therefore, that Christians everywhere set aside special periods for DISCIPLINED DEDICATION.

Two verses of Scripture, widely separated in the order of their appearance in our Bible, but closely connected in the thoughts they convey, give us a most significant background for any consideration of a DISCIPLINED DEDICATION. The first is found in the 14th verse of the 7th chapter of II Chronicles, and reads, "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land." The other records the words of Jesus spoken in the Upper Room on the night of His betrayal, and a part of His High Priestly Prayer, in which He says, as John reports in his 17th chapter and 19th verse, "And for their sakes I sanctify myself, that they also might be sanctified through the truth." Both of these vital verses at once announce the principle and set the pattern for our dedication.

For one thing they remind us that dedication is possible only as we make, first of all, a SINCERE SELF-EXAMINATION. O, we shrink from this painful task, partly because it is so much easier, and perhaps more pleasant, to turn

the spotlight on the sins of others than it is on our own, and partly because we know that if we make such a self-examination we will discover within us sins that shame us. This accounts, at least in some measure, for the all-too-common practice of passing judgement on others. It is so difficult for some of us to accept blame for the curse of evil or responsibility for its cure. When things go wrong in world affairs, in the Church, in marriage, or in personal and social life we hasten to say, "They have failed." We shall make very little progress in moving from the problem to the solution until we change our indictments from the third person to the first person and humbly confess, "We have failed!"

We may stand with Isaiah in the temple be-



DR. KENNETH COPELAND

holding the transforming glories of God, or with the humble Publican in the hour of prayer, or sit with the Prodigal son in sin's filthy hogpen, or hang with the thief on the cross, but we will never go down to our house justified until we cry out in simple humility, "God, be merciful to me a sinner!"

Let us look deep into our own souls. Surely we will find there sins that need to be cleansed. Ah yes, we have tried to forget them, but we know all too well that sins can never really be forgotten until they have been forgiven. They will be remembered until removed by the love and power of Christ in redeeming grace. Let us, therefore, with contrite and repentant hearts, confess our sins, knowing that as we do, "He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (I John 1:9) Then it is we can begin to experience again the creation of a clean heart and a right spirit within us. Then we shall be able to help cast out the mote from our brother's eye after the beam has been cast out of our own.

It is likely that such a self-examination will reveal within some of us old grudges that have not yet healed. Perhaps we need to be reminded that grudges will grow as long as they are fed on suspicion, hate, bitterness, and self-pity. Feed them on love instead and they will change from grudges to graces and you will experience again the power of overcoming through Christ.

A self-examination cannot fail to reveal a great amount of grief and sorrow. All about us are those on whom war has left its mark and those whose hearts have been hurt with indescribable sorrow. Perhaps no one of us is exempt from this experience of suffering. The dedicated person, however, learns his sorrows cannot be drowned but can be dedicated. He knows they need not be sustained but surrendered to the One who faithfully "bore our griefs, and carried our sorrows."

Yes, a DISCIPLINED DEDICATION must begin with a sincere self-examination. Let us fall on our faces before God and there confess our sins, give up our grudges, and surrender our sorrows, and, lest we begin to sink, like Peter

let us cry out, "Lord, save me." (Matthew 14:30).

Such a dedication, however, is more than a rigid self-examination. It involves also a CONSCIENTIOUS CHRISTIAN CONCERN for others. As a Christian I must look at this tormented, terrified living humanity through the eyes of our Lord. I must see them as persons for whom Christ died. Every hot, scalding tear they shed must sting my own eyes. Every sick and starving child, every disillusioned youth, every lonely man and woman must be my personal concern. I must see them as sheep without a shepherd and hear again the stern words of Jesus: "Feed my sheep!" (John 21:16). I must bring to them the good news of the "Good Shepherd who giveth His life for His sheep," (John 10:11), and then and there give to Jesus my own small loaves and fishes to be blessed and broken by Him and in turn to be used to feed the hungry multitudes. It seems to me the highest form of love is not only to have a sympathetic feeling for sorrowing humanity but to suffer with them.

No amount of rationalizing could ever justify my going by on the other side while a wounded man, loved of God, lies in the ditch dying. No amount of quibbling about charity beginning at home could ever excuse me from sharing my plenty with the wants of the millions of starving, freezing, despairing peoples of the world, both at home and abroad. This truth is driven home to my heart especially when I recall Jesus made it quite clear that in helping others in His name we thereby give a thirsty Christ drink, a hungry Christ food, an imprisoned Christ a visit, and a naked Christ clothes.

Such a Christian Concern for others will send us out as fishers of men. We will seek them until we have found them for Christ and His Church. We will go into the highways and hedges, we will search for them in the byways and detours of life, we will scale the mountain heights and descend the valley's depths looking for the sheep that are lost.

Such concern will also make us keepers of men. The ancient question of Cain will call from the dedicated Christian a hearty answer: "I am my brother's Keeper!" Even when my enemy hungers I must feed him, when he is thirsty I must give him drink.

But, best of all, such concern will enable me to be my brother's brother. In Christ we find a brotherhood never experienced outside of Him. Across the man-made barriers that separate us we construct bridges that unite us, and when we get close enough to Christ to touch the Cross we are close enough to touch our brothers. Our petty differences become small in the light of His love and in the purity of His purpose and power, and we at once join hands and hearts with all the household of God stretching all the way back to Calvary.

Finally, DISCIPLINED DEDICATION involves not only a sincere self-examination and a conscientious Christian concern but a COMPLETE COMMITMENT. Now, of course, such a commitment means an acceptance of Christ's way of life. One could scarcely believe he is a follower of Christ who willfully rejects His way of life. Such a house divided against itself could not stand. But, commitment means more than that; it means a commitment to His Spirit of Living. One could know much about His ethics without having caught His Spirit. We could have a clear picture of what He wants us to be but have no power to become. Only those who "receive Him" have the "power to become." (John 1:12). When we commit our lives to Him we are not content to seclude ourselves in houses separated from life. We will come and see where He abides and where He walks and there walk with Him. We will find Him in the road of life where men suffer and die, where their blood runs red, where their hearts are heavy, where their sins are many, and where their longing for forgiveness and peace is intense. There we will take our place by His side. There we will be identified with Him and, through Him, with His people.

This means of course that not only do we  
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## A WEEKLY MESSAGE

By FORNEY HUTCHINSON

### THE CRIPPLED LOCUST

Suffering with arthritis recently, and needing some fresh air, I was walking around the block on which we live here in Tulsa. As I approached the end of my walk, a neighbor came driving in to his home. Just as I looked up to greet him, I stepped on a broken place in the concrete sidewalk. It turned my heel and threw me to the ground. I caught myself on the elbow and knee, already weakened by arthritis, and injured both, at least to some extent.

Making my way home as best I could, I saw a neighbor lad on his knees, giving something a careful examination. He looked up as I approached, and said, "Brother Hutchinson, come over here. I want to show you something." He was prodding a crippled locust and said, "This locust used to fly all around here, but now his wing is broken and he won't try any more. He just crawls around and somebody is going to step on him and mash his life out."

I stopped and looked at the crippled locust for a moment, and went on my way, thinking about myself. I was in a state somewhat akin to that locust. I used to walk freely and frequently, but now, because I couldn't do as I once did, I was on the verge of giving up entirely.

I went home and preached a sermon to myself, using the crippled locust as a text and illustration. I was sure that locust was making a big mistake in giving up. It would be best for him and all concerned to keep doing his best to fly. I was sure then, and am sure now, that the same philosophy of life would be good for one with an arthritic knee, as well as a broken wing.

We are not expected to do as we once did, only the best we can under the circumstances which surround us now. By so doing I believe we will not only win our own approval, but that of our Heavenly Father as well.

If any of my readers has a "broken pinion," and cannot fly as he once did, let him go on and do the best he can with what he has. Let's not forget the lesson of the "Crippled Locust," and always do our best.

### MORE ON VISITATION EVANGELISM

(Continued from page 1)

exception, that laymen participating in such a program desire some form of a permanent program of visiting for commitments. For this purpose many pastors have organized Fisherman's Clubs modeled on the scriptural version of the

## NEWS AND NOTES ABOUT FACTS AND FOLKS

REV. R. E. L. BEARDEN, pastor of Goddard Memorial Church, Ft. Smith, will be one of the speakers during Religious Emphasis Week at the University of Arkansas, Fayetteville, March 19-22.

P. K. MERRILL, District Lay Leader of the Conway District, reports according to the bulletin of the First Methodist Church, Russellville, that eighty-four men of the Conway District spoke in seventy-two churches on Laymen's Day, February 25.

DR. LELAND CLEGG, district superintendent of the Oklahoma City District, West Oklahoma Conference, has been made chairman of the State-wide campaign to finish raising \$500,000 for the Gold Star Memorial building at Oklahoma City University. The city will raise \$300,000.

REV. JOHN McCORMACK, pastor of the First Methodist Church, Jonesboro, was the guest speaker at the monthly Helena District Men's Brotherhood Thursday evening, March 1, at Marianna. More than 200 men were present for the occasion. A barbecue supper was served by the Marianna men.

DR. J. A. WADE, pastor of Fountain Lake Methodist Church, Hot Springs, dedicated the newly-completed home of Mr. and Mrs. Ewel Johnson on Mountain Valley road on last Thursday evening. After the dedicatory services a delicious evening meal was served and an hour of delightful fellowship followed.

DR. CONNOR MOREHEAD, District Superintendent, Camden District, and Dr. L. E. Drewrey, Camden, attended last week the annual meeting of the National Association of Methodist Hospitals and Homes in Chicago. Dr. Morehead is chairman of the Board of Trustees of the Methodist Children's Home of Arkansas, and Dr. Drewrey is a Trustee of that institution.

CAPACITY congregations heard the Hendrix Chapel Choir in two services in Greater Little Rock, Sunday, March 4. At 5:00 o'clock the Choir gave a special service of music at the Vesper Service at the First Methodist Church, North Little Rock, and at 7:30 p. m. the Choir appeared in a similar service at the Scott Street Methodist Church, Little Rock.

REV. SAM M. YANCEY, retired member of the North Arkansas Conference, served the last half of the biennial session of the Arkansas General Assembly as Chaplain of the House of Representatives. Rev. and Mrs. Yancey live in Fayetteville. Brother Yancey was the guest preacher at the Capitol View Methodist Church, Sunday evening, March 4.

THE American Tract Society, in a plan to distribute some 5,000,000 copies of Christian leaflets, tracts, and booklets in Japan during the next two years, has shipped \$10,000 worth of printing machinery to Karuizawa, near Tokyo, for the establishment of the Society's printery there. Manuscripts will be prepared by Japanese nationals and will be written from the Oriental point of view, then made available to missionaries and evangelical leaders of the nation.

REV. RAY EDWARDS, pastor of St. John Circuit, writes regarding the opening of the Floodway Methodist Church near Manila: "We had the first service Sunday, February 25, the first service to be held in the church in two years. There were thirty-seven in the service. I preached at 10:00 o'clock and then went on to Riverside to preach at 11:00 o'clock. We need your prayers as well as more local preachers to fill our pulpits."

DR. B. F. JACKSON, JR., will become head of the Department of Religious Education at Scarritt College, Nashville, Tenn., on September

fisherman disciples who visited two by two under Jesus's direction. Such a continuing program, when developed in the local church, is highly desirable as a means of reaching more people through the use of more people.

1, according to an announcement by Dr. Hugh C. Stuntz, president. He is at present associate professor and head of the Department of Religious Education at Southwestern University, Georgetown, Texas. Dr. Jackson will succeed Dr. R. Glenn Massengale, who leaves June 1 to assume the duties of dean of men and head of the Department of Philosophy and Religion at Huntingdon College.

DOUGLAS ROBINSON PICKETT, son of Bishop and Mrs. J. Waskom Pickett, of Delhi, India, has been named a short-term missionary of the Board of Missions and Church Extension, Methodist Church, and is now en route to India for service. He will be stationed at Khatauli, near Delhi, in charge of the Boys' Hostel of a school recently taken over by Methodists from the Church Missionary Society (Anglican). Mr. Pickett is a second generation Methodist missionary on his father's side; a third generation on his mother's side—his grandfather being the late Bishop John W. Robinson. He is a graduate of Ohio Wesleyan University, class of 1950.

REV. W. P. KING, officially retired but still active Methodist minister of Nashville, Tennessee, celebrated his 80th birthday on February 26 when he received greetings from all sections of the country. Ordained in 1898, Dr. King held pastorates in the North Georgia Conference until 1928 when he became editor of *The Christian Advocate*, then the official organ of the M. E. Church, South, published at Nashville. He held that post until church union in 1939. He is the author of several books and still contributes to Methodist and other church publications. One of his most popular books is "The Search for Happiness."

MINISTERS of the eastern section of the Ft. Smith District of Methodist churches met for a fellowship breakfast Tuesday in Ozark with Dr. W. Henry Goodloe, district superintendent in charge, and organized the Arkansas Valley Breakfast Conference. Rev. Earle Cravens of Paris was named chairman, and Rev. Leonard Byers, secretary. The breakfast conference will meet the fourth Monday with the next meeting to be held in Clarksville. The following ministers make up the conference: C. Norman Guice, O. M. Campbell, T. L. Dickerson, Leonard Byers, D. G. Hindman, C. L. Martin, Carl Adams, Paul Kelly, Jim Meadows, Fred Thompson and Earle Cravens.

THE Home Missions Council of North America recently scored radio stations in Alaska for permitting hard liquor advertisements to enter homes via the air. Fearing that such advertising in Alaska and in Hawaii would ultimately end in permitting it on the airwaves throughout the United States proper, the Council said that "this type of advertising is not in keeping with good taste and can only help to demoralize further a people who are sadly afflicted by widespread drinking." According to the chairman of the Council's Alaska Committee, Dr. Earl R. Brown, in the city of Ketchikan alone, with a population of 6,000, there is spent in a year \$5,000,000 for liquor, and only \$135,000 for education.

AMONG America's leading poets (as distinguished from hymn-writers), only nine have found their way into the principal hymnals of the Protestant churches, and these by a very limited number of compositions, it is disclosed by Prof. Alfred E. Haas, of Drew Theological Seminary. Prof. Haas gives the results of his studies in this field in an article in the January issue of *The Hymn*, official bulletin of the Hymn Society of America. The Quaker poet Whittier is "the poet laureate of American hymnists" with as many as nine hymns in the Methodist hymnal, and seven and eight in others. "We may not climb the Heavenly Steeps" is the favorite from his pen. Richard Watson Gilder and Katharine Lee Bates have three hymns each in the Methodist Hymnal; Mary Lathbury three in the Evangelical and Reformed book. Other poets in the study include William Cullen Bryant, Oliver Wendell Holmes, Henry W. Longfellow, James Russell Lowell, and Sidney Lanier.

# CURRENT NEWS IN THE RELIGIOUS WORLD

Selected from Religious News Service Releases

## Religious Groups Exempted From Wage Freeze

Religious, educational and charitable institutions which are tax-exempt under federal law will be exempted from the present nationwide "wage freeze," the Wage Stabilization Board has ruled. The exemption means that religious groups can raise the salaries of their ministers, parish workers and other employees, without consulting the Wage Stabilization Board for approval. In addition to affecting churches the exemption applies to hospitals, schools, colleges and other religious-affiliated organizations. Wage Board chairman, Cyrus S. Ching, in making the announcement, said that members of the board had unanimously approved regulation No. 7 embodying the exemption. The action received the blessing of Economic Stabilization officials. Mr. Ching said that the exemption does not extend to employees of a business enterprise owned and operated by a religious, charitable or educational organization, nor to any institution which does not qualify for tax exemption under Sections 101 (5) and (6) of the Internal Revenue Code.

## Church College Gives Up State-Supported School

A Presbyterian college at Clarks-ville, Ark., has surrendered its school of pharmacy because an annual appropriation of \$50,000 received from the state has been ruled unconstitutional by the Arkansas Supreme Court. The court held that the College of the Ozarks is a church-supported school and hence could not receive state aid. Shortly after the ruling a bill was introduced in the state Senate to establish a school of pharmacy at the University of Arkansas, Fayetteville. Dr. Fred Walker, president of the college, had asked the university to take over the pharmacy school. The college was commended by members of the legislature "for starting the school of pharmacy on a shoe string when no other college, including the university, would touch it with a ten-foot pole."

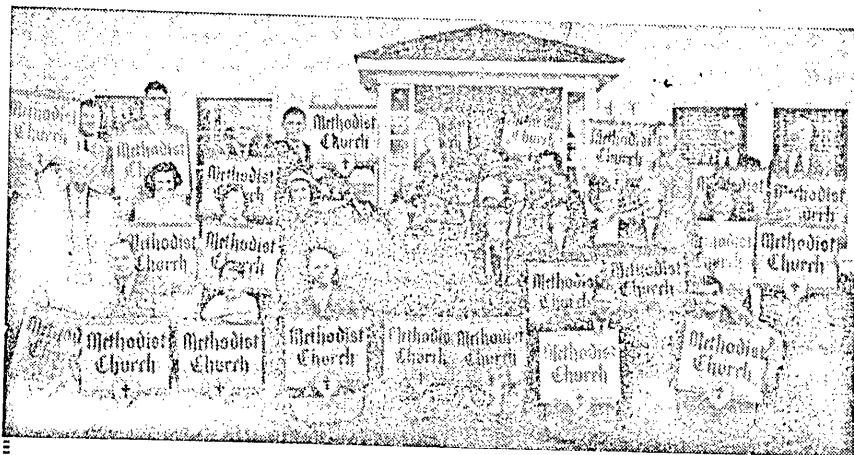
## Jones Sees Religion, Science Thinking Alike

Dr. E. Stanley Jones, noted evangelist, told an overflow audience at the Tokyo Union church that the "Christian religion and modern science are following parallel lines of thinking concerning the way man should live today." Quoting from authorities in the field of psychology, medicine, sociology, economics and political science, he said that the writings of these leaders echo the Christian message. Dr. Jones said that doctors at the Mayo Clinic had told him recently that a large percentage of their cases had roots in mental problems and could not be cured with the instruments of science. The evangelist is in Tokyo for a three months' tour of Japan at the invitation of the United Church of Christ. He will visit 30 cities in the four main islands.

## Says Revivalists Are Converting Church Members

A 67-year-old evangelist who claims to have preached face-to-face to more people than any other

## TWO FLORIDA DISTRICTS ERECT SIGNS



**TO POINT THE WAY TO THEIR CHURCHES:** Proudly displaying road markers presented by District Superintendent Bruce Gannaway are ministers and their wives of the Sarasota District (Florida Conference). Mr. Gannaway (FRONT ROW, SECOND FROM RIGHT) conceived the idea as good public relations. The occasion of the picture: a district picnic, hostessed by Mrs. Gannaway (center of entrance, in white blouse).

Winter vacationists touring Florida this year may have had some of the usual misgivings about right roads and correct turns "at the second stop sign after this one," but in at least part of the sunny state there should have been no doubt in their minds as to the locations of local Methodist churches. These sections of Florida, to be specific, are those included in the Sarasota and Marianna Districts, where, thanks to the initiative of two District Superintendents, each Methodist church has its own distinctive road marker indicating the direction to the local sanctuary.

The guiding geniuses behind this fine public relations job were District Superintendents Bruce F. Gannaway, of the Sarasota District, and W. L. Walton, of the Marianna District, whose territories have the distinction of being the first in Methodism to be so widely publicized.

To Mr. Gannaway goes the honor of being the first of the two to hit on the idea. All sixty of the churches in his district are now marked with signs which he, personally, presented to them.

Mr. Walton, with a district somewhat larger, conceived the idea almost simultaneously and now the Marianna District has 206 of the markers. These were purchased by the local churches—the congregations, the men's clubs, the Woman's Society of Christian Service, and the Methodist Youth Fellowships taking part—under the direction of the District Superintendent.

In encouraging this program, these two men are responsible for a big forward step in church promotion in a section of the country where road signs count for so much. Not only is it worthwhile that passers-by be directed on Sunday to the nearest Methodist church, but the distinctive sign, generally used, is valuable as an everyday reminder to those touring the highways that The Methodist Church is strong and united.

The use of road markers for Methodist churches is "catching on" not only throughout Florida but in other sections of the nation.

The signs, supplied by The Methodist Publishing House (1,800 of them are reported to have been sold), are black and yellow—the color scheme of all standard roadmarkers—with space provided for the address of the church and an arrow pointing in the right direction.

man alive says that the wave of revivalism sweeping the country "is unlike anything in the past." Ninety-five per cent of the decisions for Christ, Dr. Bob Jones said in New York "are being made by church members who have never been converted. Dr. Jones, ordained a Southern Methodist minister at 15 and the founder of Bob Jones University in Greenville, S. C., advised today's younger evangelists against expecting their campaigns to snowball into "a great ingathering of members." He also advised "religious modernists" to adopt old-fashioned tactics if they expect to get any converts at all, or to keep the members they have.

## Methodists Expand Hospital, Home Facilities

Christianity "with its sleeves roll-

ed up" was stressed in Chicago to the annual meeting of the National Association of Methodist Hospitals and Homes attended by 500 delegates. This emphasis was made by the Rev. Dr. Karl P. Meister, Chicago, executive secretary of the Methodist Board of Hospitals and Homes. "The nation's emergency will require more service by every agency," he said. "It will also create difficulties such as shortage of equipment, lack of trained personnel and increased cost of operation. Each of these new presents a challenge which our church cannot overlook." Bishop William T. Watkins, Louisville, Ky., president of the Board, in a keynote address, declared that "never before have our institutions rendered so great a service to so many people." The Board revealed that its 190 hospitals, homes

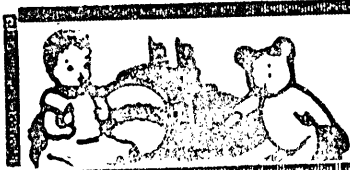
for the aged and orphanages served 1,183,136 persons last year. More than five million dollars worth of service was provided to needy persons in the 12-month period. Dr. Meister indicated that Methodism's philanthropic institutions plan to spend \$29,577,947 for new buildings in the next year. More than 21 millions were spent last year for new buildings or additions. During the meeting five persons were named to the Methodist Hall of Fame in Philanthropy. Established three years ago by the Board of Hospitals and Homes, the citations were set up to recognize outstanding donors of time, talent, and money to Methodist philanthropic. Those honored were: Mrs. Alden B. Swift, Chicago, for her benefactions and service on the board of trustees of Lake Bluff, Ill., Orphanage; Mrs. W. W. Fondren, Houston, Texas, for gifts to the Methodist Hospital in Houston and the Methodist Home for Children in Waco, Texas; Miss Eunice C. Smith, Alton, Ill., and Mrs. Ellen Hatch, Springfield, Ill., sisters, for their gift of Alton Memorial Hospital in memory of their parents, the late William Eliot Smith and Alice Cole Smith; Edwin Lee Jones, Charlotte, N. C., for his work on the board of the Methodist Home for the Aged.

## Diffendorfer Memorial Service Held In Tokyo

Leaders of the National Christian Council and the Japan International Christian University joined in a memorial service in Tokyo, Japan, for Dr. Ralph E. Diffendorfer, retired Methodist foreign missions executive, who died in New York on Jan. 31. Dr. Diffendorfer was a leading figure in the Japan International Christian University Foundation from its beginning. He served as its first president, and shortly before his death became executive vice-president. The memorial service was conducted by the Rev. Michio Kozaki, moderator of the United Church of Christ in Japan, with Bishop Yoshimune Abe, chairman of the National Christian Council, reading a tribute to Dr. Diffendorfer.

## Civilian Defense Administrator Names Religious Advisory Committee

Federal Civilian Defense Administrator Millard Caldwell has announced the appointment of a religious advisory committee. Named to membership were Dr. Roswell P. Barnes, of the National Council of F. Tanner of the National Catholic Churches, the Very Rev. Msgr. Paul Welfare Conference, Dr. Norman Salit, of the Synagogue Council of America, Dr. Joseph M. Dawson of the Southern Baptist Joint Committee on Public Affairs, and the Rev. Oswald C. J. Hoffman of the Lutheran Church-Missouri Synod. The committee held its initial conference with Administrator Caldwell in Washington in the national office of the Civilian Defense Administration and discussed the problem of maintaining a spirit of "firm resolution and spiritual composure" among the civilian populace during these critical periods. Mr. Caldwell said that religious groups can do much to prevent panic and lend spiritual assistance in the event of atomic attack.



# THE CHILDREN'S PAGE

ANNIE WINDBURN, Editor



## IN STORYLAND

### THE STORY OF THE CREEK

The creek lay cold and quiet all winter long. Up in the hilltop it was covered with ice and snow. So it was no wonder that it became excited when it first felt the soft spring rain and warm sunshine.

Then one warm, sunny afternoon it discovered it was free. The icy fingers of winter no longer held tightly but let go and it was free! In great excitement the creek rushed and tumbled, it pushed and roared over rocks and stones and chunks of ice. Without stopping at the foot of the hill it rushed madly over the broad stone dam, under the bridge, spilling water over the low bank, but going onward until at last the creek joined the great Niagara, and foaming, churning and roaring pitched over the Falls. It was free at last. It was excited, noisy and happy.

People watched the water rush down the hillside. Cars parked on the bridge so people could watch the foaming, rushing water spill over the dam. Some stood on top of the high bank that bordered one side of the creek and watched it overflow on the lowlands on the other bank, and, of course, hundreds of people went every day to look at the great rush of water go over the Falls. My, the little creek was happy. It looked back over itself to the spring from which the water came. It thought perhaps it would like always to do what it was doing now.

But as days and weeks and months passed, the sun grew hotter and less and less cooling rain fell from the sky, and the creek began to feel tired and perhaps even a little bit lazy. It didn't even care if it ever went to Niagara Falls again. In fact it was very nice to flow slowly along and enjoy the bright blue sky all day, and the dazzling, twinkling stars all night. It made the creek happy when the big willows on the lowlands stretched out their toes to cool them in the water, and to know that all along the muddy bank hundreds of families of fish were enjoying the cool water. And then just above the dam were dozens of happy bare-footed-children splashing and playing in the water. As it watched these things, it thought that it might always enjoy trickling over rocks and stones to help trees, fish, and children to grow strong and sturdy.

However, one day the creek felt chilly, and as it looked up it saw trees dressed in red, gold, orange and yellow leaves. It thought it had never seen anything so beautiful. The creek hadn't intended to say so out loud, but somehow the trees must have heard him, and they shook their branches and hundreds of brightly colored leaves left their tree homes, and dancing and twirling about came to rest on the top of the water. All autumn they skimmed along the water until the trees had no more leaves to send down, and the little creek was sad—but not for long.

Early one morning, very early indeed, hundreds of red-winged black-birds stopped on their way south to bathe in the water and to rest on the rocks and stones that lay along the bank. The birds were so happy to find such a friendly creek that they whispered, chattered and flapped their wings in thanks and happiness. The little yellow warblers came to bid him good-bye, and so did the brightly-colored bluebirds.

The little creek was indeed happy, and it thought that perhaps after all it would always like to be the playground and resting place for tired, happy birds.

One day as the creek was thinking about this, it felt something touch the top of the water and it tickled. Looking up it saw soft, white, feathery snowflakes—hundreds, thousands, perhaps even millions or billions of them. They danced and twirled about, but got lost in the cold water of the little creek, while all about everything lay very white and still.

Days grew colder and colder, shorter and shorter, while the nights were very cold and very long. One night it was so cold the water on top of the little creek froze. Every day and every night the ice grew thicker and thicker. The little creek away down below lay very still and



### FATHER, WE THANK THEE

*We thank Thee, Heavenly Father,  
For all Thy loving care,  
For beauty of the earth  
About us everywhere.*

*We pray Thee for Thy children  
Wherever they may be,  
And as we love each other  
We show our love to Thee.*

*Help us to have a happy world  
Where children all may stay  
In peace and love together  
We ask Thee, as we pray.—A.E.W.*

looked up, and then it saw children in woolly snowsuits, caps and mittens, with skates on their feet. They went skimming back and forth. The little creek kept very still and listened. It could hear their merry calls and laughter. It saw their rosy cheeks, and somehow felt very happy and thought perhaps it could never be happier than now when children were playing about and it could watch them from below.

The winter was long and the little creek had much time for thinking. It knew that it wouldn't always be winter but some day it would again be spring. As it thought about spring it laughed and almost cracked the ice above where the children were playing. The creek became excited as it thought about springtime and freedom.—The United Church Observer

### THE BOY AND THE RAINDROP

*Oh! where do you come from  
You little drops of rain.  
Pitter-patter, pitter-patter,  
Down the window-pane?*

*Tell me, little raindrops  
Is that the way you play,  
Pitter-patter, pitter-patter,  
All the rainy day?*

## IN THE WORLD OF BOYS AND GIRLS

### THE PIGGY

There was a little piggy and he lived in a sty.  
*Arch made with finger-tips.  
With one little nose,  
L.H. clenched, thumb put behind first finger.  
And two little eyes,  
Thumb and first fingers of both hands.  
And one little curly-wurly tail.  
L.H. lightly clenched, first finger of R.H. pushed through and wiggled.*

—Child Education

### MY DOG

By E. T. Megow

*I've got a dog, a mangy dog  
That's what my folks all say,  
But, my, it makes me awful sore  
To have them talk that way.*

*Why can't they see he's just as smart  
As any dog can be?  
And aren't his friendly ways worth more  
Than any pedigree?*

*What if his hair is sort of thin  
And lets his ribs show through?  
And 'cause he's only got one eye  
The other seems more blue.*

*Oh, you can have your brindl: pups  
And collies and the rest,  
Of all the dogs in this whole town  
I like my stray dog best.*

—Our Dumb Animals

## JUST FOR FUN

We were discussing oceans, rivers and lakes when one child said, "There are so many rivers running into the oceans, I should think the oceans would run over the land."

Another boy spoke up, "Oh, no. Oceans never run over. They have sponges growing at the bottom and they soak up all the extra water."

—Evelyn Clark, Instructor

Early one day a lady phoned the owner of a local glass store and told him her boy had just broken a window. She was very excited and she wanted him to come and fix it right away. "Do you know about how big the glass is?" he asked her.

"Yes I do," she replied. "It is 2 Ladies' Home Journals wide and one Saturday Evening Post high." —Frank E. Rose, Saturday Evening Post

*I sit here at the window;  
I've nothing else to do;  
Oh, how I'd like to play  
This rainy day with you!*

*The little raindrops cannot speak,  
But "pitter-patter, pat,"  
Means, "We can play on this side,  
But you must play on that!"*

—Holmes Second Reader





# AMBASSADORS

By JOHN Q SCHISLER, Executive Secretary, Board of  
Education, Division of the Local Church



SOME weeks ago, the President of the United States appointed a new ambassador, Mr. Walter S. Gifford, to the Court of St. James. In many respects this is the most important ambassadorship in the world. The power of our nation, our friendship with Britain, and the momentous decisions which must be made by these governments make it so. Any man might well be overwhelmed upon accepting such a tremendous responsibility.

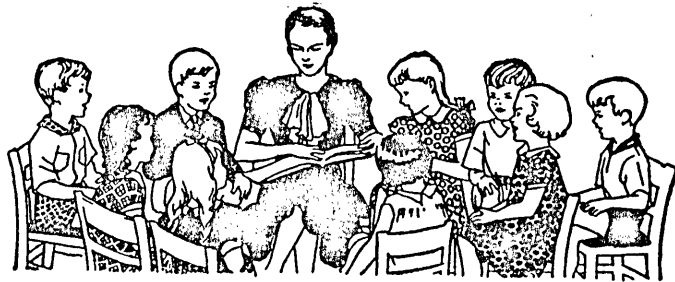
An ambassador carries on negotiations. It is his business to maintain friendly relations, mutual understanding and a free exchange between his country and the one to which he has been assigned.

Let me tell you about other ambassadors who hold portfolios more important than the one which is held by Mr. Gifford. I refer to those who have been chosen as ambassadors of the Kingdom of Heaven to the classes and groups in the church schools all over our country. There is no comparison between the Kingdom of Heaven and any nation on earth. Before any nation was, the Kingdom of Heaven existed in the mind of God. It stands exalted above all the nations which have ever been or shall ever be.

You who teach in the church school have been given the high

privilege of being ambassadors of the Kingdom of Heaven to a class or to some group in your church. It is your exalted duty and opportunity to carry on negotiations between your class and the Kingdom of Heaven, sometimes between an

the Japanese surrendered. Not long ago, when he had recaptured Seoul, and delivered it again to Syngman Rhee, he closed his address by calling upon the assembled soldiers and civilians to join him as he led them in the Lord's Prayer. Nothing would



individual member of your class and the King of Kings.

Giving thought to this, a teacher may well say, "How can I be thought of as an ambassador of God's Kingdom? The little group to whom I am sent is very insignificant—just a Sunday school class of boys and girls."

There is the human way and there is the divine way to look at this. To look at it in the human way, let me mention a man who is much in the public mind today, General Douglas MacArthur. You recall those now famous words of religion which he spoke on the battleship, "Missouri," on the day when

so greatly impress the oriental mind as for this general of successful armies openly to proclaim his adherence to the Christian faith. The fact that this layman did not call a priest to his side to say the Lord's Prayer, but led it himself, as Protestants believe a layman may, was not lost upon the sensitive spirits of millions of orientals.

Back yonder somewhere, some ambassador established a relationship between the boy, Douglas MacArthur, and the Kingdom of Heaven and it has not been broken. One need not approve all that MacArthur does in order to believe him to be a sincere Christian according

to his lights. You and I would thrill with great pride if we had been Sunday school teachers of the boy, Douglas MacArthur.

There is the divine way to look at this ambassadorship. Your class is perhaps made up of John, Susie, Mary, Joe and other very ordinary boys and girls. There is not a Douglas MacArthur among them or among the members of all the classes you have ever taught. But as we all shall some day stand in the presence of the Almighty, the pomp and glory of position fades away. We are equals before Him. One is as dear to the heart of the Eternal as another. So your ordinary boys and girls are as significant in the language of Heaven as any other persons who have ever lived.

I firmly believe when we shall have passed through all the experiences we call life and shall have put on a spiritual body and look back on the days of our years here on earth, we shall see significance in things that now seem insignificant and little or no significance in things that seem very important now. Then we shall realize that our talents were intrusted to us solely for use in His service. Then we shall really understand what Jesus meant when he said: "Inasmuch as you have done it unto the least of these my brethren, you have done it unto me."

## CHRISTIAN LEADERSHIP FOR A REVOLUTIONARY WORLD

(Continued from page 2)

the pagan beliefs the Indian cherished. As the Indian retreated farther and farther up the lofty mountains to escape from the conqueror, so he retreated deeper and deeper within his own soul, until he became almost inaccessible both economically and spiritually. The Christ of popular Christianity in Latin America is not at all the Son of God who walked by Galilee. As Dr. Mackay makes so clear in his classic "The Other Spanish Christ" their Christ is known only in two forms: that of the little babe, and that of the sadistically distorted, dying figure on the Cross.

In that two-fold picture is the parable of the life of many in Latin America. They know the bright dreams of childhood, and they knew also the bitter exploitation and ruthless oppression supremely symbolized in the anguished figure on the Cross. The real center of their faith is not this Christ, their picture of defeat and death, but the Virgin Mother. As the statues of Christ are grotesque in pain, the statues of the Virgin Mother are full of life, love and allure. She symbolizes life as Christ does death. She is the center of their devotion, the focus of their hope. So the ancient fertility cult lives on, protected and preserved by the elaborate ritual of Iberian Catholicism. So Lent is introduced throughout all of Latin America by three days of festival that becomes often debauch. So Father Considine, of the Maryknoll group, cites figures for illegitimacy that run as high as sixty per cent of all births in Venezuela, Panama and Paraguay. Two out of three Latin Americans are physically

undernourished, many to the point of near starvation. Three out of four are illiterate in some countries, fifty to sixty per cent in others. Probably one out of every two suffers from preventable physical disease. The intense concentration of wealth in the hands of the few and the abject poverty of the many is cause of vast unrest.

So the President of the Republic of Panama said to me, "The greatest weakness of my people is moral," and the head of a large nitrate company in Chile said, "The central tragedy of my people is lack of honesty, dependability and loyalty." Almost I responded to him, "What else can you expect?"

The tragedy of Latin America is that it has never known a Reformation. Roman Catholicism there has vast wealth and tremendous power—although that power is on the wane, as the recent elections in Brazil demonstrated so strikingly. And Latin-American Catholicism has hardly been characterized by the austerity, integrity and passion for service which alone could keep it from corruption with the temptation of so much money and power.

No truth is needed in Latin America more than the central insight of the Reformation—the priesthood of all believers. What can that doctrine do for our neighbors to the south? Listen to a missionary tell of the change between Indians who twenty years ago got down on their knees to sell eggs, for fear of offending the white buyer, but who now stand to talk face-to-face. Protestantism has taught them independent self-respect. Listen to the president of the Republic of Panama tell me that he wished we would extend our work, because of the vital moral contribution which Methodism makes. Listen to the businessman

I quoted above describe what he calls the "indispensable" contribution of Methodist schools to the moral fiber of students.

The sociological impact of Protestantism in these southern nations has been to give great impetus to the creation of that middle class which is their sole hope for real democracy. What shall I say to you, then, of that Methodist work which has done so much to create a new democracy among our neighbors? Here are self-supporting schools, several the finest in their countries. Here are great institutional churches serving slum areas, and self-supporting schools drawing from the upper classes. Here are agricultural programs of marked impact upon the economy of the nations they serve. Here are missionaries who in ability, influence and achievement are easily the equal of any in their nation. Here are splendidly trained national pastors serving for a salary of fifty dollars a month. Here are churches of 500 members, whose men's clubs sometimes support two or three missionary chapels for which the men do the building, preaching, pastoral work. Here is a church in Brazil that has doubled in membership in twenty years. Here is a movement rigorously persecuted by the Roman Catholic hierarchy and often loyally supported by Roman Catholic people. Here are opportunities untold, too often unexplored for lack of personnel and funds.

The revolutions we read of to the south are not of the kind we have seen in China. These are but upheavals, bubbles on the surface. The source of real revolution there is in the smoldering, centuries-old resentment in the heart of the conquered but unconquerable Indian. His misery makes him fertile ground

for communism.

The Africans desire Christianity and passionately hope to have it work, the Latin American Indian thinks he has it, and knows that it has not worked. Who can say where the challenge or the need is greater?

### The Christian's Ability to Lead A Revolution

Let me say a word, finally, about our ability as Christians to give leadership to a world in revolution. That ability hinges upon three things. The first is our use of our wealth. Did you hear the eloquent words of Pakistan's Prime Minister Liaquat Ali Khan last May in the United States? He said:

"I suddenly see the United States of America as an island—a fabulously prosperous island, where God has showered His plenty—but nevertheless an island. And round this island I see the unhealthy sea of misery, poverty and squalor in which millions of human beings are trying to keep their heads above water. At such moments I fear for this great nation as one fears for a dear friend."

Recently Time magazine reported a survey by the Commerce Department revealing that last year we, in the United States, spent about twenty times as much on clothing accessories and jewelry as on religion and welfare; about two-and-a-half times as much on drink as on medical care; and three times as much on tobacco as on private education and research. That is more ominous news than any we have read from Korea!

Toynbee's "Study of History" eloquently demonstrates that only those civilizations grow which live dangerously. Evidence accumulates

(Continued on page 8)

## Pine Bluff District In Evangelism Program

**T**HE Pine Bluff District, Rev. J. L. Dedman, district superintendent, engaged in a Visitation-Preaching Evangelistic Program February 25-March 1. The program was under the general direction of Rev. Cecil R. Culver, pastor of Winfield Methodist Church, Little Rock, and Little Rock Conference Director of Evangelism.

The program as developed followed the same pattern of the Philadelphia program of preaching services and visiting in the homes of prospects at the same time. Two visiting ministers were assigned to each pastoral charge participating in the program, one minister to direct the visitation program and one minister to preach at evangelistic worship services held in the church for the church membership. The visiting ministers and pastors of nine Pine Bluff District churches met each morning at 10:30 at the First Methodist Church, Pine Bluff, where reports of the previous evening's work were given. The ministerial group then participated in a worship service at which time Rev. T. T. McNeil, District Superintendent, Monticello District, delivered helpful messages. Following the luncheon meal at the church, the ministers received additional instruction on visitation techniques from Rev. J. Ralph Clayton, pastor of the McGhee Methodist Church. Rev. Bryan Stephens, pastor of the Sheridan Methodist Church, served as secretary for the group and assisted in compiling the reports. Rev. Virgil D. Kelley, pastor of the First Methodist Church, Stuttgart, is the Pine Bluff Director of Evangelism.

Immediate results of the campaign showed that during the five nights of visitation and evangelistic services a total of 193 persons made decisions for Christ and church membership for the first time, and 142 persons made decisions for the transfer of their membership to a local church to become active members. Many of the pastors reported that other persons would be making decisions in the near future as

a result of the preaching-visitation program. Most of the pastors also stated that laymen who had participated in the program as visitors, desired that a permanent plan of visitation be worked out in their local church program. Each of the seventeen charges participating in the program had at least one person making a first commitment and the total for one charge, Gillette, Rev. Everett Vinson, pastor, had 47 first decisions. The First Methodist Church, Pine Bluff, Rev. Kenneth L. Spore, pastor, had 40 persons making first commitments and 46 persons expressing desire to transfer their membership to that church. The total commitments for the district was 335, including first commitments and transfers of membership.

The assignments of the various ministers as preachers and visitation instructors were as follows: (first name given is the guest preacher and second name is the visitation instructor) Carthage, W. T. Bone and O. C. Birdwell; DeWitt, C. L. Holmes and R. O. Beck; Englewood, Cagle Fair and Rufus Sorrells; Gillette, W. D. Golden and Louis Averitt; Good Faith, Clinton Atchley and Eldred Blakeley; Grady, M. E. Scott and Claude O. Hall; Humphrey, Braska Savage and Joe Robinson; Pine Bluff, First Church, Francis A. Buddin and Fred Harrison; Pine Bluff, Hawley Memorial, Kirvin Hale and Clem Baker; Pine Bluff, Lakeside, H. O. Bolin and Cecil R. Culver; Rison, George Warren and Robert Riggin; Sheridan, William L. Arnold and C. Everett Patton; Stuttgart, First Church, T. T. McNeill and Fred Schwendimann; Stuttgart, Grand Avenue, Arthur Terry and J. Edward Dunlap; Swan Lake, M. E. Scott and Claud O. Hall; Whitehall, J. L. Hoover and Fred Arnold.

Among other districts in Arkansas Methodism which have engaged in similar programs recently is the Paragould District, Rev. A. N. Storey, District Superintendent. The Arkansas Methodist will have a short article in next week's issue concerning the work in that district.

## CHRISTIAN LEADERSHIP FOR A REVOLUTIONARY WORLD

(Continued from page 7)

that in these days of the gravest crisis our nation has known, we have decided to live comfortably rather than creatively. The Greek derivative of our word "idiot" was used in fifth-century Athens to describe the person of superior possessions, whether personal or material, who used them for himself instead of for the common good. The United States government does not make any coin small enough to indicate the daily contribution of a Methodist to help share the wealth of this fabulous island through the channels of his church to people of other lands. We are closer than most of us have the courage to admit to the day when God may yet write over the story of America's decline, the verdict, "idiot".

Christian leadership in a revolutionary world necessitates first of all a revolution in our use of our wealth. It necessitates, second, our identification with the struggling masses of mankind. Unfortunately, the prevalent psychological patterns of identification run just the other direction. In our desire for success, for security, we are under compul-

sion to identify ourselves with the wealthy, the powerful. We are drawn toward the glamorous figures of the famous as moths to the candle. This pattern is the refuge of the fearful, the sanctuary of the anxious. The Christian pattern is the exact opposite. Christ was born in a manger, nourished in poverty. God identified himself with the poor, the oppressed. The Christian's identification of himself with others is not done in weakness, but in strength; not in fear, but in abounding faith. He seeks not the company of the powerful for his own protection, but the service of the poor because of his overflowing love. What does the manger mean to you at Christmas? You know it as a symbol. Do you dare make it your goal? Christ did. Will you? Only as you do, can you give Christian leadership to this revolutionary world.

Lastly, we can guide creatively the revolutions of this world only as we let God revolutionize us. Have you let God change your life enough that you can understand the importance of letting other lives be changed? I have heard church members say that all of our missionary money in China was lost. Do you think so? Have you sensed that disturbing joy of the presence

## COMMISSION TO STUDY MINISTRY MEETS

Bishop William C. Martin, Dallas-Ft. Worth Area, chairman of the Commission to Study the Ministry, announced that the nine-man group, which met in Evanston, Ill., Jan., 11-12, is preparing a general interpretation of the Methodist ministry for submission to the 1952 General Conference. The statement, which is to contain both historical and contemporary viewpoints, is expected to be ready for General Conference delegates by February, 1952, for study in advance of the San Francisco session.

The commission is also working on other matters concerning the ministry, including the question of the use of tobacco by the clergy (Methodist ministers being admitted to an annual conference are asked to promise to abstain from the use of tobacco) and the question of administration of the sacrament of the Lord's Supper by unordained pastors.

In addition to Bishop Martin, commission members attending the meeting were: Bishop Clare Purcell, Birmingham; Bishop Gerald Kennedy, Portland, Ore.; Dr. Kenneth Pope, Houston, Tex.; Dr. W. T. Jones, Indianapolis; Dr. Lester Rumble, Atlanta; Dr. Adrain B. Foote, Endicott, N. Y.; Dr. George G. Roseberry, Portland, Ore.; and Dr. J. Richard Spann, Nashville. Dr. Julius S. Scott of Marshall, Texas, was unable to attend.

of God enough to know that every cent we have sent to China was well used if only one person might find that joy? Have you felt the eternal life of God flow into your heart enough to know that the numbers of Chinese who have found that life, eternally, repay our investment a million times over? John Masfield describes the experience which is the key to the only true leadership in this world:

*I did not think, I did not strive.  
The deep peace burnt my me alive;  
The bolted door had broken in,  
I knew that I had done with sin.  
I knew that Christ had given me birth*

*To brother all the souls on earth,  
And every bird and every beast  
Should share the crumbs broke at the feast.*

Do you know what he meant?

Christian leaders for a revolutionary world? You? I? There is no leadership for revolting masses except as there is identification with those masses. Whose company do you prefer? Christian leadership for peasants in revolution. Can that mean you—or me? If we are willing to suffer enough, to surrender enough, then, by the Grace of God—Yes!

## ADVANCE AIDS NEW CHURCHES IN URUGUAY

Last year the Central Methodist Church of Montevideo, Uruguay, was able to expand its educational facilities with \$25,000 contributed by the local people. The membership has increased by 10 per cent, and the church continues to give 10 per cent of its income to smaller congregations.

This is an example of the type of growth which led to the division of the Uruguay district of Methodism into two districts, says Bishop Sante Uberto Berbieri, superinten-

## WILSON STUDIES "WE SEEK HIM TOGETHER"

(Continued from page 11)

Mrs. Elslander served refreshments. At the next meeting which was held at the church, Mrs. Hudson Wren opened the meeting with prayer, and Mrs. John Echols had charge of the devotional, using the picture "The Praying Hands" as the basis of her talk on worship. Rev. Mr. Kidd, visiting speaker, explained in detail the painting of Leonard De Vinci's "The Last Supper".

During the meeting of the next session, the group who privileged to see the Religious Film, "The Next Voice You Hear." The final meeting was held at the church with Mrs. John Echols giving as her devotional reading from the book "Power of Prayer", by Fosdick. Mrs. Roy Stobaugh gave the "History of Songs." Mrs. Elstner Beale talked on "Children's Early Concepts of God." Mrs. Forrest Mullins gave the article from the *Readers Digest*, "What Prayer Can Do." The study course as closed by Mrs. Wren summarizing the entire study.—Reporter

## BEECH GROVE SOCIETY MEETS

The Woman's Society of Beech Grove held an evening meeting at the home of Mrs. Myrtle Williams. Mrs. Tyler Williams, president, presided during the business session and led the opening prayer.

Group singing was led by Mrs. Ellis Boyd. Those taking part on the program were: Mrs. Troy Smith, Mrs. Marlyn Breckenridge, Mrs. Mayo Stallcup, and Mrs. B. B. Hammond, who gave some interesting talks on the needs of Indian people. Mrs. Arthur Wineland and Mrs. W. C. Smith gave a summary of the things that the society could do for the Indian people.

A poem was read by Mrs. Artie Scobey. The roll call was answered by each member making suggestions on how to make the society grow. Mrs. B. B. Hammond and Mrs. Troy Smith were elected as delegates to the Annual Conference which is to meet in Searcy.

During the social hour refreshments were served by the hostess.—Reporter.

dent of the work.

A new parsonage, also supported locally, has been built at Emmanuel Church at a cost of \$30,000. The congregation of 134 members worked a long time to raise the money. Sarandy Church, one of the newest, has begun work on its sanctuary. It is located in the interior in the center of a very progressive little town. The Pittsburgh Conference plans to send aid in the form of Advance Specials to help this congregation. A donation from the Kentucky Conference enabled the Trinidad Church to remodel its interior. If the \$20,000 special from the Pittsburgh Conference arrives in time, a sanctuary will be built this year for the Augada Church. At least two new circuits will be organized during the new year and one new pastor and a new deaconess will join the ministerial staff.

The darkest hour in any man's life is when he sits down to plan how he can get money without earning it.—Ex.

I have lived to thank God that not all of my prayers have been answered.—Jean Ingelow.



# Shepherds' Children Attend Mission School

Willard P. Bass, superintendent of Navajo Methodist Missions School, Farmington, N. M., was one of the speakers at the Woman's Society of Christian Service annual meeting which was held at Asbury Church, Little Rock, October 17, 18, and 19 of last year.

**L**EADERS of the Navajo Methodist Missions School, Farmington, New Mexico, recently gathered in 74 children of shepherds from the northeast corner of Navajoland for summer school. Attending school for the first time in their lives, the Indian children learned the rudiments of the three "R's" in the recently concluded month-long session.

Three-fifths of all Navajo children were not in school last year. There are no school facilities for these reservation children. Illiteracy is about 80%. Children remain at home, many of them herding sheep.

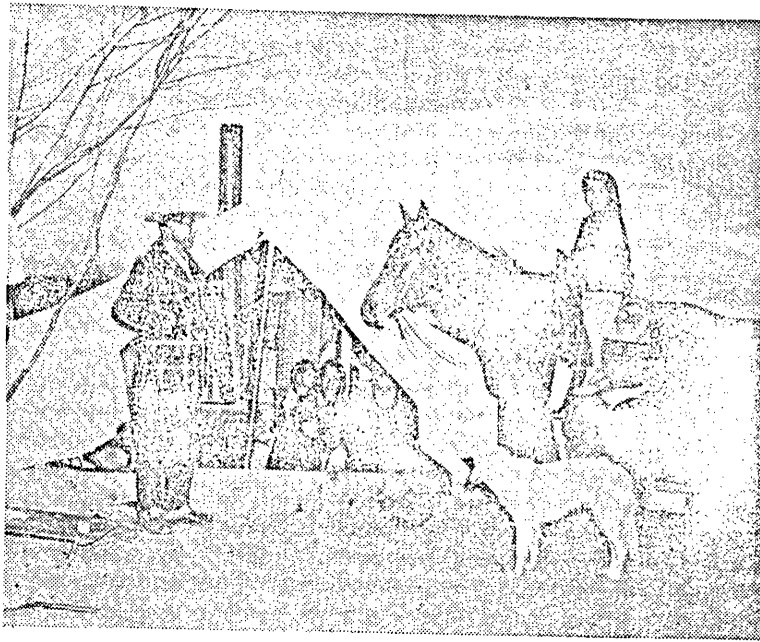
A number of the youngsters attending the Shepherds' School were 12 and 13 years old. Even these older ones had never had an op-

portunity to attend school. The Navajos herd sheep on eroded and over-grazed land, hauling water for miles to irrigate their small plots of corn, squash, or melon. Navajo is still their only language.

At the mission school the Navajo children were taught to read and sing in English and in Navajo. They learned numbers, health, writing, and other primary subjects. They also learned handicrafts. Boys did woodwork while girls sewed on colorful scarfs and dresses.

For children accustomed to the primitive conditions of year-round life in tent and hogan, the Methodist mission school represented an entirely different way of living. The grass of the campus and the pavements of the town were sources of wonder to them. Daily they waited for the school station wagon to pick them up at trading post or roadside.

The regular staff and volunteers from over the country offered this educational opportunity to children who otherwise would never get to school. Games and a picnic ex-



A tent home on the Navajo reservation, typical of environment of shepherds' children.

cursion to the San Juan mountains of Colorado were part of the recreation experience of the children.

William P. Bass is superintendent of the Navajo Methodist Mission School which is supported by the Woman's Division of Christian Service. The Shepherds' School was

held last summer for the first time in many years. This summer's session was the longest extension program ever conducted by the School.

Children are given religious instruction as well as academic lessons. Teachers told them of the Good Shepherd and His love.

## The Church At Work In The Sanatorium

By REV. BATES STURDY, State Sanatorium

**I** thought it would be in order to make a report of our work in the State Sanatorium at the end of the first month of my chaplaincy. This is to give you some idea of the opportunity one has in this great institution, touching and helping suffering and needy people. And, too, I would like to share some of the joys I have in giving all of my time and effort in ministry to the sick.

Miss Virginia Guffey, the worker here for the past three and a half years, did much through her fine spirit of co-operation to help me get started. She is loved and appreciated by patients and workers in the Sanatorium.

There has been a most gracious response to my coming to the Sanatorium by both the staff and patients. This is very encouraging. There is no community of people anywhere that is more responsive to one's ministry than the patients in the Sanatorium. It is a constant source of joy and encouragement.

Here is a brief summary of the work thus far. It was my privilege through co-operation of the proper persons to begin a service for the employees. This service is held each week in the Commons Building on Thursday evening at 7:30 p. m. Attendance has grown since it started. Then a Sunday morning worship service is held each Sunday morning in the Masonic Building for the children. This is the Children's Church hour. On the evenings of the first and third Sundays a Vesper Service is held for patients with exercise in the Commons Building. Every Wednesday evening a service for men patients is held in the Brown Shibley dining hall at six o'clock. Services are held through the week on the floors of Nyberg, one service for men and another for women patients. Through the kindness of the supervisors and nurses these services are made possible. Also,

services are held on the verandas of Kie Oldham for both men and women patients. Every Sunday morning from eight to nine o'clock I have a Sunday School Class of women patients. This class has a fine spirit and maintains a great standard of attendance and togetherness. I plan to have services with patients in the Stewart Building. One of the great joys that has been very precious to me since my coming is that I have had the privilege of leading sixteen patients to accept Christ as their personal Saviour. They will join the church of their choice. There are so many who do not know the Lord Jesus as personal Saviour that one has a desire to do all he can to reach men and women for the Master. Many of the patients are Christians and members of churches. They like to feel the warm love and care of their churches and pastors back home.

Use of some of the Sunshine Fund is made to purchase New Bibles to use in the work with the children. Then a large number of New Testaments and portions of the Gospel of John have been ordered for distribution among the patients which will be paid for out of this fund. I am planning on ordering more New Testaments, Scripture portions and start a Gospel Tract distribution work through this Fund, too.

This report is made that the Lord may be honored, and that you may put this work on your prayer list. I appreciate the privilege of doing the very thing that is so much a part of my heart and life.

Kindness is not a passive acceptance of wrong and stupidity; it is paying hate with love, and greed with the joy of giving; it is turning fear into caution, resistance into co-operation, ignorance, intelligence, irritation into benediction.—Origin unknown.

## THE FOREIGN MISSION SPECIAL

By Richard E. Hanson

Associate Secretary, Division of Foreign Affairs

When your church picks out a Special Advance Foreign Mission Project, presents it vividly and forcefully to the whole constituency, raises the money and sends it to the Division of Foreign Missions, you are starting a creative process which may be the most significant force of our generation. Here are some of the things you will be doing:

**Joining a co-operative enterprise.** In making a special gift to Foreign Missions you are working with a young growing national church in some other country to carry out a particular piece of Christian work there. The Division of Foreign Missions is your agent to strengthen the hands of Methodist churches in thirty-eight different countries in their work of preaching the gospel, building the church, and ministering in the name of Christ to the needs of the people of the world.

**Doing a job that couldn't be done without you.** Only the power of God, which is the gospel, can save the world. But how shall they hear without a preacher? And how shall they preach except they be sent? Your special gifts send new missionaries into all the world and raise up native evangelists in every land. Your special gifts will build schools, hospitals and churches which will not be built unless you build them.

Christians of the younger churches in other lands give generously in proportion to their income. But the newer Christian communities are small and even by doing their best they cannot carry the full burden of a strong Christian Advance in their countries. The world will never become Christian unless you make it so.

**Carrying out a carefully planned program.** Your special project is

chosen from a carefully planned program of Advance. As soon as possible after the war, a thorough survey and study of all Methodist mission fields was made. On the basis of this survey the most urgent needs and promising opportunities in each field were listed and described and published in a volume entitled "Look," the report of the executive secretary of the Division of Foreign Missions for 1947. This program was approved by the Division at its annual meeting and submitted to the General Commission on World Service and Finance as basic material for its consideration in preparing its recommendations to the General Conference of 1948.

When the Advance Program was set up by General Conference and the Advance Committee constituted the whole program published in "Look" was approved by that committee as the Foreign Missions Advance Program of the Methodist Church. (Copies of "Look" may be ordered from the Advance Department, Division of Foreign Missions, 150 Fifth Avenue, New York 11, New York.)

## "GENEVA PSALTER" 400th ANNIVERSARY

The year 1951 marks the 400th anniversary of the 1551 edition of the French Psalter, popularly known as the "Geneva Psalter" because it was published in that city. A number of tunes first included in this edition, were composed or adopted by the noted Louis Bourgeois, and have survived in hymnals until today. These tunes were first brought to America by the Huguenot expeditions to Florida and South Carolina in 1564 and 1565. In commemoration of the Psalter, the Hymn Society of America has issued a small collection of Louis Bourgeois tunes together with hymn texts that date from 340 A. D. to 1900 or later. The Rev. George Litch Knight is the compiler of this collection.

Of all human weakness, fear is the hardest to overcome.—Ex.

Contributing Editors:  
Roy E. Fawcett  
Mrs. W. F. Bates

# CHRISTIAN EDUCATION

Contributing Editor:  
Ira A. Brumley  
Mrs. Ira A. Brumley

## NORTH ARKANSAS CONFERENCE NOTES

By Ira A. Brumley

### State Coaching Conference

The Little Rock and North Arkansas Conferences shared together in a Coaching Conference on the Hendrix Campus, February 27 to March 1, the Conference being led by Dr. Edward Staples, Director of Christian Family Life, General Board of Education. A total of 35 persons shared in the Coaching Conference, together with the leadership of the groups composed of Dr. Staples, Dr. Neal Hart, and Miss Ethel Ristine.

Three units of work were presented as follows: Christian Home-making, led by Dr. Hart; Preparation for Marriage, led by Dr. Staples; Home and Church Working Together for Children, led by Miss Ristine.

A splendid type of work was carried on in each group and it is expected that these persons who participated in the program will be completing their course plans for certification at an early date.

The program of The Advance for Christ and His Church will be centered next fall in the emphasis on OUR MISSION IN THE HOME. It is expected that many of our summer and fall training programs, and even some of the spring training schools, will give a large place to these courses on The Christian Home.

The two Conference Boards of Education, assisted by the General Board of Education, made possible this special training opportunity for our workers.

Rev. Roy Fawcett, Executive Secretary of the Little Rock Conference, helped us in setting up and developing this program.

### Fayetteville District Training School

The Fayetteville District Training School is to be held at Springdale, March 12-16, with the following courses being offered:

Christian Home-Making, Mrs. R. E. Smith, Shreveport, Louisiana.

Teaching Children, Mrs. W. F. Bates, Little Rock.

Acts of the Apostles, Rev. James S. Upton, Conway.

Choosing a Vocation, Rev. Robert Bearden, Jr., Fort Smith.

Christian Vocation, Mrs. Johnnie McClure, Russellville.

### National Convocation of Methodist Youth

The North Arkansas Conference now has a quota of 58 for the National Convocation of Methodist Youth to be held on the Purdue University Campus, Lafayette, Indiana, August 27-31, 1951. Five of these are to be adults and the other 53 young people between the ages of 16 and 24.

The Conference quota has been distributed to the various districts of the Conference, with the districts having the following quotas: Batesville, 6; Conway, 8; Fayetteville, 6; Forrest City, 6; Ft. Smith, 9; Jonesboro, 8; Paragould, 7; Searcy, 6. This leaves two at large. One of these has been assigned to the registrar and the other is being held for the Conference Youth President, to be elected in June.

The districts are asked to secure

## MOVIES THEN BOOKS

Evanston, Ill. — A Northwestern University professor of education, Dr. Paul Witty, has developed a new teaching method to improve the reading abilities of children. The new technique is designed to let youngsters first see classroom movies and then read books using identical text material.

Eight books have been written by Professor Witty to accompany eight sound motion pictures issued by Encyclopedia Britannica Films. Each book contains printed matter identical to the sound narration in the accompanying film and photographs taken from the film.

Children, ranging from the second through the fourth grade in school, first watch a film, then read the corresponding book, associating words with illustrations. The series enables youngsters to learn the spoken words of the film narration before progressing to reading the printed words.

The book-film series, entitled "It's Fun To Find Out," is designed to associate printed words with actual experience. The books and films deal with such subjects as the mailman, fire station, food store, fair, and domestic animals. Memory tests are used to measure reading progress.

their number and send them to the Conference office by March 25. Registrations have already begun to reach the office.

Should your church be interested in sending a delegate to the National Convocation you should contact your District Director of Youth Work. Some of the districts have already assigned quotas to the sub-districts.

Persons desiring further information about the National Convocation should write the District Director or to our office.

It is our hope that we may have a special train from Little Rock to West Lafayette and return. It is expected that the round-trip fare will be not more than \$35.00. The registration fee is \$5.50, which includes insurance. The cost of room and board while at Purdue will be \$17.00. These facts about cost will give you some idea as to the cost of the Convocation.

It is our hope that local churches will choose with the utmost care persons as delegates so that they may return to their local churches and their sub-districts capable of rendering a large service in the youth program.

Please get registrations in, having cleared with your District Director, by March 25.

### McRae Training School

A one-unit training school was conducted at McRae the past week, using the First Series Course on The Church and Its Work. The school was taught by Ira A. Brumley. There was an enrollment of 24 in the school.

### Damascus School

A training school was held at Damascus March 5-8, in which the First Series course on The Life of Paul was taught by Ira A. Brumley.

### Paragould Area School

A three-unit First Series Training School has been planned for the

## HENDRIX COLLEGE NEWS

For their outstanding leadership, character, personality, and scholarship, six men recently received invitations to Blue Key National Honor Fraternity, according to Jim Clemons of Wynne, president of the fraternity.

The six men are Jim Abraham of Lonoke, David Crouch of Lexa, Al Jordan of Sheridan, George Mitchell of Sheridan, Wade Scott of North Little Rock, and John Stuckey of Stuttgart.

An induction ceremony will be held soon, Clemons said.

### Methodists Hold Coaching Conference

Approximately 40 Methodist laymen and ministers from throughout the state attended a coaching conference for training school leaders at Hendrix February 27 to March 1.

Leaders of the conference was Dr. Edward Staples of the Methodist General Board of Education in Nashville, Tenn., assisted by Miss Ethel Ristine, also of the general board, and Dr. W. Neill Hart, pastor at Camden.

Enrolled in the school were men and women who will become leaders of church and district training schools throughout the state. Emphasis was placed on training for courses in building a Christian home. The conference was under the direction of Dr. Ira A. Brumley of Conway, executive secretary of the North Arkansas Conference Board of Christian Education, and Rev. Roy Fawcett, of Little Rock, who holds the same position in the Little Rock Conference.

### Spring Speech Paroduction Is Given

Dates for the speech department's major spring production, "Mrs. January and Mr. Ex-," are March 8, 9, and 10, according to Miss Geneva Eppes, assistant professor of speech. The play is a comedy by Zoe Akins.

Dixie Lea Childs of Brinkley and Patton Condren of Muldrow, Okla., have the lead roles in the comedy. Four additional major roles in the play are filled by Pat McKee of Little Rock, Wesley Freemyer of Little Rock, Patsy Bennett of North Little Rock, and Allen Markham of Conway.

Other members of the cast are Crosby Key of Conway, Travis Williams of Jonesboro, Richard Hudson of Springdale, Martin Rex of Fort Smith, Mary Buthman of Conway, Glen Irby of Conway, Morris Henry of Forth Smith, Sue Huffaker of Beebe, and Dot Christopher of Conway.

### Choir Plans Second Spring Trip

The Chapel Choir under the direction of V. Earle Copes of the music department is planning a several-day tour of eastern Arkansas in April. The Choir will appear in Pine Bluff among other cities, Mr. Copes said.

Sunday, March 4, the Choir presented two programs of religious music in Greater Little Rock. The

churches of Greene County, to be held in Paragould, March 13-15, with the following courses being offered:

Teaching Children

The Methodist Youth Fellowship

The Church and Its Work.

Choir, 28 outstanding vocalists selected from the Hendrix Choristers, campus choral group, appeared at the First Methodist Church, North Little Rock, and at the Scott Street Methodist Church, Little Rock.

The program presented was similar to the one the Choir presented on a three-day tour recently made to Russellville, Clarksville, Fort Smith, Van Buren, and Fayetteville.

Featured on the program were Ann Tennyson of Smackover and Mary Jo Eaton of Blytheville. Jo Lee Fleming of Conway was the Choir accompanist.

Arrangements for the concerts were made in cooperation with Dr. J. W. Workman, pastor of the First Methodist Church, North Little Rock, and Rev. Rufus Sorrells, pastor of the Scott Street Methodist Church, Little Rock.

### Additional Student Teachers

Omitted from the list of student teachers last week were Charles D. Carrens of Pitman and L. C. Franks of Conway. Carrens teaches mathematics in the Conway High School, and Franks is teaching physical education in the same school.—Cynthia Brown.

## MISSIONARIES AND NATIONALS IN SUMMER ASSEMBLIES

Nashville, Tenn.—Last summer 79 missionaries and nationals attended approximately 400 Methodist youth assemblies, camps and institutes. Miss May L. Titus, assistant for youth work in the Joint Department of Missionary Education, reports that approximately the same number of nationals and missionaries will serve in this capacity again this summer.

The Youth Department of the General Board of Education cooperates with the Board of Missions and Church Extension in arranging for missionaries and nationals to visit summer youth assemblies. This phase of the missionary education of youth is sponsored by the Joint Department of Missionary Education with head quarters here.

The missionary or national serves as a resource person in classes of missions and world friendship as well as in other classes in which he has special interest or knowledge. He speaks at one of the assemblies or gives a three-to-five minute sketch of his country at each assembly. He may be asked to speak at a world friendship dinner or sacrificial meal. In many other informal ways he helps to make friends for the missionary enterprise of the church.

Since the number of available nationals and missionaries is limited, deans of summer youth assemblies, camps and institutes are urged to make their requests at the earliest possible moment. Blanks for making such requests may be secured from the Youth Department, Box 871, Nashville, Tennessee.

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WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

WESLEYAN GUILDS HOLD JOINT SESSION

One hundred twenty-five women representing Wesleyan Service Guilds of Paragould and Jonesboro Districts attended a Guild meeting held Sunday, February 11, at the First Methodist Church of Jonesboro, and heard an excellent discussion of the Guild program and Guild work by the conference secretary, Miss Gertie Stiles of Fort Smith.

Registration was held from 10 to 10:45 a. m. at the hostess church after which members from the twenty-three Guilds that comprise the two districts, attended the morning worship service at the First Methodist Church in a body. The pastor, Rev. John McCormack, delivered the key-note message on "World Brotherhood."

At 12:45, a luncheon was served by members of the hostess Guild in the church fellowship hall. For the luncheon, the E-shape table was artistically decorated in the Valentine motif carried out through a big Valentine heart of styrofoam covered with red carnations and pierced by a golden arrow that centered the speakers' table, and large paper Valentine hearts that centered each of the arms of the "E". From the central decorations of each table red and pink ribbons extended to miniature pink quivers that held decorative arrows. Floor baskets of white gladioli stood on either side of the piano. Beside each place was a white napkin topped by a red heart.

During the luncheon Brother McCormack sang a solo, accompanied at the piano by Mrs. Fred D. Troutt, and a piano solo was played by Mrs. Bill Hendrix of Jonesboro. Mrs. Charles C. Witherspoon, president of the hostess Guild, presided during the luncheon program, welcoming the visitors and introducing the Jonesboro District Secretary, Mrs. Delbert Hooker, of Leachville. Mrs. Hooker introduced special guests before introducing Mrs. Kenneth Pettit of Corning, Secretary of the Paragould District, who in turn introduced presidents of Guilds of her district. Mrs. Hooker then introduced her Guild presidents, after which she introduced Miss Stiles.

The Guild Hymn was sung by the group before Mrs. W. Henry Goodloe of Fort Smith, W. S. C. S. Conference chairman of Missionary Education, gave an inspiring talk on different missionary projects underway by the W. S. C. S. and W. S. G. The program was closed by repeating the Guild benediction. Separate business meetings of the two districts followed.—Mrs. Delbert Hooker.

W. S. C. S. TO HOLD INSTITUTE

The Little Rock Conference Woman's Society of Christian Service will hold an Institute at Camp Aldersgate on July 24, 25, and 26th. The studies for 1951-52 will be presented and Workshops for Program Planning, Promotion, and Finance will be given. Every woman in the Conference is urged to put these dates down as important ones.

Debts created by reckless spending are the secret foes of thrift.—Ex.

GOD'S PURPOSE

(I Timothy 2:4)

Louis M. Waterman

From blush of dawn to smile of stars,  
From creeping snail to whirling Mars,  
God's perfect purpose reigns;  
And nought is exiled from God's plan  
Save but the waywardness of man,  
Who independence feigns!

To clear man's way back home to start  
A spear is thrust through Jesus' heart  
On scarlet Calvary!  
Can man be less than total loss  
To gaze unmoved upon His cross,  
Nor bow submissive knee?

Surrender shining sun and stars!  
Yea, ought that from God's purpose bars  
The place to you belongs—  
Where new-born stature you obtain,  
Contribute to immortal gain,  
And join God's endless songs!

FINANCIAL STATEMENT, LITTLE ROCK CONFERENCE  
W. S. C. S., THIRD QUARTER, 1950-51

Balance Brought Forward	\$ 2,000.84	Other DISBURSEMENTS:	
RECEIPTS:		Administrative Expense	225.80
W. S. C. S.		Printing & Mimeo-	
Undirected Pledge	\$ 9,825.89	graphing	90.82
Projects	478.42	Annual Meeting	49.50
W. S. G.		REFUNDS:	
Undirected Pledge	1,213.77	(Little Rock Methodist	
Projects	223.70	Council	83.70
Lenten Offering	5.00	(District Cultivation,	
Wanda Stahley	633.82	W. S. C. S.	233.49
Orlene McKimney	376.95	(District Cultivation,	
State Sanatorium	197.60	W. S. G.	53.23
Special Memberships:		Little Rock Methodist	
W. S. C. S.		Council (Negro Worker)	75.00
Hon. Baby (10)	50.00	E. T. W. Fund	225.09
Hon. Youth (1)	15.00	Alcohol Education	49.43
Adult Life (31)	775.00	Student Loan Fund:	
Memorial (1)	50.00	W. S. C. S.	163.02
W. S. G.		W. S. G.	15.00
Hon. Baby (1)	5.00	Rent on Safety Box	12.00
Adult Life (1)	25.00	Adding Machine for	
In Remembrance Gifts	22.00	Conference Treasurer	167.48
Little Rock Methodist		Sarah Jackson (Children	
Council	352.70	& Youth Meeting)	25.00
Conference Rural Work	134.25	Insurance on car for	
Total Credit on Pledge,		Camden Rural Worker	44.00
W. S. C. S.	\$12,916.63	Conference Delegate to	
Total Credit on Pledge,		Cleveland	130.00
W. S. G.	1,467.47	To apply on increase in	
Total Credit on Pledge	14,384.10	Miss Guffey's salary	50.00
Youth Fund	372.12	Dues Council of Church	
Children's Service Fund	31.47	Women	25.00
Total on Appropriations	14,787.69	Little White House Conf.	15.00
W. S. C. S.		Other Disbursements	22.73
Cash for Supplies	723.96	Total Disbursements	\$17,871.63
Dist. Cultivation Fund	233.49	Bank Balance Feb. 14, 1951—	\$2,300.07
Week of Prayer	1,605.72	MRS. C. I. PARSONS	
Student Loan	163.02	Conference Treasurer	
W. S. G.		SPECIAL MEMBERSHIPS:	
Cash for Supplies	157.70	ARCADEPHIA DISTRICT: Hon. Baby:	
Dist. Cultivation Fund	53.23	Sharon Kay Cullins, Malvern W. S. G.	
Week of Prayer	179.52	CAMDEN DISTRICT: Hon. Baby: Cindy	
Student Loan	15.00	Jean Gladney, Magnolia; Rebecca	
Alcohol Education	49.43	Jane Alspaugh, Gregory Sibley, Smack-	
E. T. W. Special	177.75	over; Philip Rowell Davis, Mt. Holly. Hon.	
Other Receipts	18.35	Youth: Wilbur Pinkney Davis, Magnolia.	
Other Receipts, W. S. G.	6.00	Adult Life: Mrs. Alfred I. Doss, Mrs. M. J.	
Total Receipts from Districts:		Gossett, Stephens; Mrs. Francille Colquitt,	
W. S. C. S.	16,291.94	Waldo; Mrs. A. B. Sellers, Mrs. J. D.	
W. S. G.	1,878.92	Montgomery, Miss Maude Womble, Mrs.	
Total Receipts	18,170.86	W. B. Smith, El Dorado; Mrs. M. B. Hunt,	
Add Balance—Total Cash		Mrs. Olin Dudley, Camden; Mrs. Paul	
to account for	20,171.70	Trammell, Magnolia; Mrs. W. A. Taylor,	
C.S.R. and L.C.A.		Junction City; Mrs. J. A. Myers, Cullen-	
reported—\$10,801.83		dale.	
DISBURSEMENTS:		HOPE DISTRICT: Adult Life: Mrs.	
To Division:		Don Smith, Hope; Mrs. Gwendolyn Branch	
W. S. C. S.		Gaines, Nashville; Mrs. Martin Yager,	
Undirected Pledge to		Mrs. M. V. Selt, Mrs. B. N. Wallace, Mrs.	
Missions	8,045.30	Hubert Shull, First Church, Texarkana;	
Projects	2,533.63	Mrs. Sallie Hutchinson, Nashville; Mrs.	
Special Memberships	890.00	S. T. White, Sr., Prescott; Miss Bertha	
W. S. G.		Golden, Mena W. S. G. Memorial: Mrs.	
Undirected Pledge to		T. R. Billingsley, Hope; Mrs. Ruth Walker,	
Missions	1,128.81	Cullendale; Mrs. J. B. Pickering, El Dor-	
Projects	223.70	ado.	
Special Memberships	30.00	LITTLE ROCK DISTRICT: Hon. Baby:	
Conference Work (State		Donna Ann Floyd, Karen Holland, Mar-	
Sanatorium)	150.00	garet Katherine Russ, Benton; Linda Marie	
In Remembrance Gifts	22.00	Pinckney, David Mark Cathey, 23th St.	
Total Credit on Pledge:		Adult Life: Mrs. W. O. Beck, Winfield;	
W. S. C. S.	11,640.93	Mrs. Mary Meyer, Geyer Springs; Mrs.	
W. S. G.	1,382.51	Richard C. Butler, Mrs. J. I. Booe, First	
Total Credit on Pledge	13,023.44	Church, Little Rock; Mrs. John W. Vanda-	
Youth Fund	372.12	ment, 23th Street.	
Children's Service Fund	31.47	MONTICELLO DISTRICT: Hon. Baby:	
Total on Appropriations	13,427.03	Jane Ann Rodgers, Dermott. Adult Life:	
Week of Prayer	1,788.24	Mrs. A. E. Pryor, Dermott.	
Foreign Supplies	147.09	PINE BLUFF DISTRICT: Adult Life:	
Home Supplies	757.16	Mrs. E. A. Carl Lee, Sr., Mrs. J. W.	
Total to Division	16,116.43	Lipscomb, England; Mrs. Roberta Coff,	

FT. SMITH DISTRICT EXECUTIVE MEETING

The Ft. Smith District Woman's Society Executive Committee met in the home of Mrs. W. H. Lewis, for a luncheon meeting in January, with Mrs. J. J. Clark as co-hostess.

Mrs. Monroe Scott, district president, opened the meeting with a very impressive devotional based on the scripture taken from Luke, 14th chapter.

It was with regrets that the committee accepted the resignation of Mrs. Scott as district president. The name suggested by the personal committee was Mrs. T. C. Chambliss, and she was unanimously elected as president of the Ft. Smith District.

Mrs. J. J. Clark was appointed on the Research Committee to fill the vacancy created by the resignation of Mrs. J. F. Fraser. The members attending were: Mrs. Monroe Scott, Mrs. W. Henry Goodloe, Mrs. E. E. Sexton, Mrs. Alfred McElroy, Mrs. Ruth Allen, Mrs. W. E. Smith, Mrs. W. J. Spicer, Mrs. Dwight Hawk, Mrs. Alex Mitchell, Mrs. J. J. Clark, Mrs. J. B. Chancey, Mrs. T. L. Hunt, Miss Marcelle Phillips and Mrs. W. H. Lewis. Each gave a brief report of her work.

The Annual Conference to be held at Searcy March 6-8 was stressed and all were urged to attend. Mrs. Goodloe told of the School of Missions to be held at Hendrix on July 23-27.

Mrs. Calville, district Promotion Secretary, announced that two new societies had been organized in the district. They are Scranton and Prairie View. The meeting was closed with prayer led by Mrs. Smith.—Reporter.

FORDYCE W. S. C. S. RESPONDS TO CALL FOR KOREA

Some members of the W. S. C. S., Fordyce, responded to calls in the Arkansas Methodist from Ray D. Seals, Chaplain Captain in Korea, for clothing and bedding for the poor of that country. Six boxes of necessary items were sent, and receipt has been acknowledged by Chaplain Seals and Chaplain Powers. Appreciation of same was expressed thus:

"Victimized by war, their land is a playground for killing. Because of their plight these precious items not only assist the poorest of the poor, but they also become goodwill ambassadors of kindness whereby the people are most disposed to love and cherish our friendship. All this is made possible by people like yourselves."

"I was naked and ye clothed me."

WILSON STUDIES "WE SEEK HIM TOGETHER"

The Woman's Society of Wilson held its regular monthly meeting in the home of Mrs. James Elslander. The devotional was given by Mrs. Alma Hernden, and the business session was presided over by the president.

Mrs. Hudson Wren introduced the new study course, which she was to conduct, "We Seek Him Together". Members of the group gave personal experiences of worship and what it meant to them individually. Following the program (Continued on page 8)



# CURRENT NEWS IN ARKANSAS METHODISM

## WEEK OF DEDICATION AND LAYMAN'S DAY AT GRAVETTE

Eleven laymen participated in the Week of Dedication and Layman's Day Program in the Gravette Methodist Church at the morning hour, February 25.

J. E. Potter led the congregation in prayer and Charles W. Burtch led in the responsive reading.

A symposium of six laymen addressed the congregation on various phases of the theme "When a Layman Worships." They are: Elmer Nease, Clifford Fry, Dwight Bickford, M. C. Talley, Haskel Jackson, and Charles Ferrel.

A quartette of laymen also rendered special music. They are Frank Hidy, W. A. Fisher, J. W. Murphy, and J. E. Potter.

Each man did well and the program demonstrated that our laymen everywhere have great spiritual resources and potential leadership for the church.—H. W. Jinske, Pastor

## JONES' MEMORIAL CHURCH HARTFORD

The church at Hartford observed Week of Dedication with very fruitful results. We began on Sunday, February 18, and continued through Friday night. We had seven dedication services; two on Sunday for the church, also special dedication services for each organization of the church throughout the week. Those participating were: M. Y. F., Board of Stewards, Board of Education, W. S. C. S. On Wednesday we had a "Fellowship of Prayer" service closing with a special dedication service. There were seven laymen helping in these services. Our Week of Dedication offering was \$44.00. This was a great means of inspiration for those who attended each service. Everyone felt that he or she had taken another step in spiritual growth.

We had a great day on Layman's Day. Bob Kuykendall of Ft. Smith was our lay speaker at the morning worship hour. In the evening beginning at 6:30 we observed "Family Night" with a Fellowship Supper, singing, fun, and another Layman's message. Henry Ward, school superintendent, Hartford, spoke on "The Bible As a Stabilizing Power in Our World Today." We had a good group of 75 present.

We are making plans for our Visitation-Evangelistic Program. We will begin on March 26th with our Visitation with the layman of our church doing the visiting with the leadership of some visiting ministers. On April 2-11 we will be having our evangelistic services with Rev. Harman Holt, pastor Griffin Memorial, Paragould, doing the preaching.

Many other plans are made for future successes in our church at Hartford. Programs of building improvements, spiritual growth are planned for completing. Through our working, and praying we feel certain that our church at Hartford will Advance for Christ in the months ahead. We know that with God's help we can do no other.—Aaron Barling, Pastor

## NAMED RESERVE DELEGATE

REV. E. D. GALLOWAY, District Superintendent, Hope District, has been named an alternate delegate to the Ecumenical Methodist Conference in Oxford, England, next summer, to succeed Dr. Connor Morehead who had been named earlier. Bishop Martin made this announcement last week when it was learned that Dr. Morehead would be unable to attend the conference. Mrs. Galloway will accompany Brother Galloway on the trip.

The conference meets every four years and is composed of all the various branches of Methodism throughout the world. It met in 1947 in Springfield, Mass. Five delegates from Arkansas will attend the Oxford conference and several other ministers are planning to attend as observers.



REV. E. D. GALLOWAY

## BENTON COUNTY YOUNG ADULT FELLOWSHIP

The Benton County Young Adult Fellowship met March 1 in the Gravette Methodist Church. Dwight Bickford, president of the Gravette Y. A. F., presided. Rev. Brady Cook led the singing with Mrs. Clarence Teeter at the piano. Miss Irene Cook, accompanied by Miss Hazel Johnson, sang "The Lord's Prayer."

Rev. H. W. Jinske spoke on the theme "Dreaming With Young Adults." In the absence of the Benton County Y. A. F. president, Mr. Bickford, vice-president, presided over the business session.

Congratulations to Decatur for having a fine delegation. We hope they will stay with us.

Mrs. Dorothy Hicks of Gravette directed the group in recreation. Refreshments were served by Mrs. Bickford, Mrs. Jack Davidson, Miss Leda White and Mrs. H. W. Jinske.—H. W. Jinske, Reporter

## MINISTERS' WIVES OF PINE BLUFF DISTRICT

The Ministers' Wives of the Pine Bluff District met in the home of Mrs. Otto Teague with the Pine Bluff ladies as co-hostesses.

Mrs. J. L. Dedman opened the meeting with a welcome to those present. Mrs. O. E. Holmes had as her guest her sister-in-law, Mrs. Holmes, from Memphis.

The following officers were elected: President, Mrs. C. W. Richards of England; Vice-president, Mrs. O. E. Holmes of Dermott; Secretary, Mrs. B. F. Fitzhugh of Pine Bluff and Reporter, Mrs. K. L. Spore of Pine Bluff.

The Ministers' Wives Fellowship was organized three years ago in the district parsonage. The membership includes the wives of all ministers, active and retired, and the widows of ministers.—Mrs. K. L. Spore, Reporter

Some parents bring up their children on thunder and lightning, but thunder and lightning never yet made anything grow. Rain or sunshine cause growth—quiet penetrating forces that develop life.—Information.

## TWENTY NEW CHURCHES FOR PERU METHODISTS

The cornerstone has been laid for a new church at Lomao del Palomar, Peru, to be financed by Peruvians. They already have some \$15,000 toward the \$50,000 project.

"It is a marvelous project of faith," says Bishop Sante Uberto Barbieri, superintendent of the River Plate and Bolivia area. "The congregation does not yet have its Quarterly Conference, but they are building a church. A real estate company is building the sanctuary and the parsonage, and the church will pay for the project in monthly installments. This is a new thing for a real estate company to do here."

Bishop Barbieri says at least five other congregations have plans for church buildings.

"Before the quadrennium is over," he continued, "we want to build some twenty new churches, and among them there will be some which Methodists in North America will have helped to build."

Church building funds are being sent to South America through the program of Advance for Christ and His Church to areas where the necessary funds cannot be raised locally.

## STUDYING HAWAII NEEDS

Surveying the needs of Methodism in the outpost missions of Hawaii are three Methodist officials. They are Dr. Earl R. Brown, executive secretary of the Division of Home Missions and Church Extension; Mrs. A. C. Johnson, chairman of the Department of Work in Home Fields of the Woman's Division of Christian Service; and Miss Marjorie Minkler, secretary of the Bureau of Town and Country Work of the W. D. C. S.

The annual meeting of the Hawaii Provisional Conference convened February 6-11. Dr. Brown was also present for the annual Methodist Fellowship Banquet. En route Dr. Brown addressed church groups in San Francisco. He appeared on a community wide church night program at First Methodist Church, Santa Monica, California, February 21 on his return.

Rural work on Hawaii is being explored by the home missions officials with a view to expanding the co-operative program of the Home Division and the W. D. C. S.

## NEW CHURCH RISES IN BRAZIL

Another Methodist church has been completed in Brazil, financed partly by the Advance for Christ and His Church. "Igreja Metodista" in Volta Redonda was dedicated December 14, 1950, by Bishop Cesar Dacorso. Gifts for the project have been donated by the North Texas Conference, Pittsburg Conference, and North Indiana Conference.

The Rev. Robert Whitfield Wisdom, missionary from Pittsburgh, Pa., is pastor of the church and president of Volta Redonda School. He and his family expect to arrive in February for a year's furlough.

Mr. Wisdom says, "You should see our church. People went out of their way to see the men working on the facade. Our contractor is an extraordinary one. A year ago he was in the gutter. Just recently the biggest hardware merchant in Volta Redonda said to me in front of the contractor: 'A year ago I wouldn't give this man a cruzeiro, but today he can have anything he wants from my store.'"

There are three kinds of ignorance: to know nothing at all; to know vaguely the things one knows; to know things but not the things one should know.—Duclos, quoted in Le Digeste Francais, Montreal. (Quote translation)

Happiness is a hard thing because it is achieved only by making others happy.—Steward Cloete, Third Way. (Houghton Mifflin)

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Paul E. Martin, Bishop  
Rev. Floyd G. Villines, President  
Mr. Lester Hutchins, Vice-President  
Rev. N. Lee Cate, Secretary  
Rev. J. Albert Gatlin, Executive Secretary

### LAY ACTIVITIES IN VAN BUREN AND SCOTT COUNTIES

Two splendid meetings of lay groups were enjoyed the evenings of February 21 and February 23. At Clinton a new Methodist Brotherhood was organized including Clinton and a group of the rural churches in adjacent territory. Lester Hutchins of Damascus was elected President, Carl Whillock of Clinton, Vice-President, Grayson Lewis of Clinton, Secretary-Treasurer. A representative from each church in Van Buren County will be selected to serve on a County-Wide Council. This council will be responsible for the promoting of the total program of work over the county. Sid Walker, Clinton, presided over the meeting, giving splendid guidance to the evening's affairs. Dr. Matt L. Ellis, Conference Lay Leader, brought an inspiring message related to the qualities of character necessary to Christian living. The attendance was most encouraging. As usual the women of the church served a most bountiful and delicious meal. Rev. Verlia Harris, pastor at Clinton, Joe S. Pierce, District Lay Leader, Searcy, Howard Johnson, Clinton, and Lester Hutchins, Damascus, were in charge of the general arrangements. Rev. Earl Hughes, pastor of Damascus charge, and Rev. Frank Jones, pastor of Scotland Charge, were present with a number of their laymen. Rev. Coy E. Whitten, District Superintendent, was present and spoke giving his support to the program.

On Friday, February 23, the laymen of Waldron Methodist Church in Scott County met in charter session for their Brotherhood. After a sumptuous meal prepared by the gracious ladies of the church the laymen with their families and other visitors met in the sanctuary for the program. Rev. Elmo Thomason presided and introduced Dr. Matt L. Ellis who delivered the Charter address on "The Christian use of Time." In an unusual and splendid fashion he led the group into a deeper evaluation of this important

factor of life. Eugene Mitchell, president of the Brotherhood, received the charter for his group.

Interest of the lay activities of the church is at a high point in many sections of our conference. More and more laymen are seeing to the needs of their own local church and carrying out the mission to serve in part time churches in their territory. The great Christian movement will catch on and move rapidly around the earth as the laymen realize, visualize, and capitalize upon their opportunities and resources.

#### Visitation and Preaching Evangelism In The Paragould District

A splendid experience of this week was that of working with the pastors and laymen of the Paragould District in a Pastor-Laymen Visitation Campaign in the Central and Western part of the District from Monday through Wednesday. Breakfast was served to the pastors at the Walnut Ridge Church by the loyal women of the Church. The breakfast sessions were given over to planning and reporting phases of the campaign followed by a chart lecture by the Rev. John Bayliss, District Director of Evangelism. It was the writer's privilege to work with Rev. T. B. Parmenter of the Maynard Charge, assisted by Rev. Marvin Thompson, Rev. Sherman Ragsdale, and the Rev. Dave Smitherman. The evening meal was prepared and served by the fine women of the Maynard Church. It was also the writer's deep joy and privilege to preach for the pastors in their morning worship services. The program was under the general direction of Rev. A. N. Storey, the district superintendent, who is directing the affairs of his District in a most splendid way. He is supported by a devoted group of pastors and laymen. The results of this week's work will be lasting in the lives of the preachers and laymen who took part.—J. Albert Gatlin

### An Early Evangelist: George Whitfield

By EMILY J. REID

GEORGE WHITFIELD, English clergyman, ceased his notable ministry 180 years ago. His career covered England and the American colonies. Three times he crossed the Atlantic and his services entitles him to be called America's first great evangelist and one of the most popular preachers ever to minister to the colonies. In an age which holds sin to be due to defective glands—or something else, it is well to look back on the man who swayed men and women and led them to repent of their sins.

Whitfield was ordained at the age of 21 and lived and died a minister in the Established Church. But he was an unusual type of clergyman. Shortly after his ordination he decided to be a missionary to the Indians in the new world. Arriving at Savannah, Ga., in 1728, he soon found the Indians an unpromising field and turned to orphanages for the colonists. This interest he held to the end of his life.

Whitfield is described as a man of commanding presence and possessing a powerful voice; speaking, he could be heard a mile; singing he could be heard two miles. He was indeed a Caruso among preachers. His oratory, too, was unsurpassed; it was said that by his inflection on the word Mesopotamia he could make his hearers shout for joy or weep in sorrow.

Whitfield's association with the Wesleys in the Holy Club at Oxford doubtless enabled him to cooperate with John Wesley in the religious movement known as Methodism. They were moved by the same zeal and devotion in saving the people, especially the masses of the unchurched. They supplemented each other in their work.

Returning to England, after a successful stay in the Southern colonies, Whitfield found himself without a pulpit; he was excluded by the narrow-minded clergy of his church. Not to be curbed in his ministry, Whitfield turned to open air preaching, an innovation soon adopted by Wesley and which swept England and, of course, the American colonies. Whitfield's first open air sermon was preached at Kingswood, near Bristol. Standing on a knoll he preached to 200 men right out of the coal mines. His congregations soon numbered 20,000 or more.

Success in Britain did not hold Whitfield; he returned to the colonies. Three times he crossed the

Atlantic to minister to them. He attracted the learned as well as the unlearned. In the Quaker city of Philadelphia he had a notable success. Here he came under the observation of the city's most distinguished citizen, Benjamin Franklin. Later he became one of the founders of the University of Pennsylvania and a statue of him stands on its campus today.

Franklin, in his Autobiography, relates how he devised a measure to compute the voice of Whitfield, he found that 30,000 persons could hear him at one time. Franklin gives a humorous account of how he fell under the spell of the orator's voice. Whitfield had solicited a contribution for his orphanage—which Franklin had declined to give. Later he went to hear Whitfield, but resolved he would not give to the collection, though he had in his pocket a few pennies, four silver dollars and five pistoles in gold. As the sermon progressed, Franklin decided he would give the coppers only. Another stroke of oratory and he became ashamed of his lack of generosity and decided to add the dollars. "But," said Franklin, "he finished so admirably that I emptied my pocket wholly into the collector's dish, gold and all."

Only John Wesley excelled Whitfield in his long hours of preaching. He frequently preached 40 to 60 hours a week. Evangelism was his main theme, though his interest in his "orphan-house" in Georgia continued to the end of his life and in his will he bequeathed it to Lady Huntingdon to be administered by her.

Whitfield's last sermon was preached at Exeter, N. H. The close is described by a friend:

"Carried away by his emotions he (W) preached two hours. It was the last of that series of mighty sermons which had been ringing like trumpet-blasts for thirty years over England and America. At Newburyport the people gathered about the house as he was attempting to go to his room. Exhausted, he paused on the stair and gave them one last message. His voice, never perhaps surpassed in its music and pathos, flowed on till the candle which he held in his hand burned away and went out in the socket. The next morning he was not—for God had taken him."

This was the fitting close of the life of the great evangelist who stands so close to the Wesleys in his zeal and love of humanity.

### DISCIPLINED DEDICATION

(Continued from page 3)

accept the program of the Kingdom of God, but first of all the Person at the center of the Kingdom, even Jesus Christ our Lord. It is He who forgives our sins. It is He who redeems us. It is He who gives His all for us. It is He who walks with us by the way, even unto the end of the world. It is He who has gone to prepare a place for us. It is He who will come again and receive us unto Himself. It is He who told us of immortality and promised that He is the resurrection and the life. Our commitment is to Him, and through Him to the salvation of all the sons of earth.

If we love Him supremely we will love our brothers and our enemies. If we love Him we will feed His sheep. If we love Him we will keep His commandments. If we love Him we will seek to win others to Him.

O Christ, we take Thy yoke upon us. We

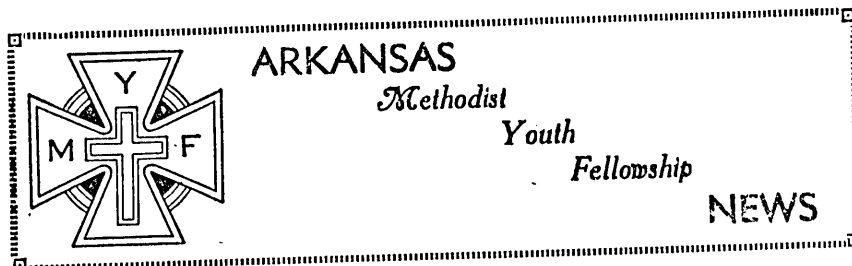
bind ourselves with willing bonds to our Heavenly Father, through Thee. We are no longer ours, but Thine. Put us to what Thou wilt, rank us with whom Thou wilt. Put us to doing, put us to suffering. Let us be employed for Thee or laid aside for Thee, exalted for Thee or brought low for Thee. Let us be full, let us be empty; let us have all things, let us have nothing. Freely and heartily we yield all things to Thy pleasure and disposal.

And now, O glorious and blessed God, Father, Son, and Holy Spirit, Thou art ours, and we are Thine. And may the DISCIPLINED DEDICATION we make to Thee on earth be ratified in Heaven, through Jesus Christ our Lord! Amen!

Enthusiasm is the most convincing orator; it is like the infallible law of nature. The simplest man, fired with enthusiasm is more persuasive than the most eloquent man without it. —Franklin Field, hm, Franklin Life Ins. Co.

### MADRAS CHILDREN NEED FOOD

The need for grain for the hungry of India, and the proposal in the U. S. Congress to send 2,000,000 tons of surplus wheat to that stricken country, has become a very real matter to the women who run the Tambaram Child Welfare Center and the Haxey Maternity Ward outside Madras, South India, the center of the present famine area. For fifteen years women connected with the faculty of Madras Christian University have had these centers for the aid of Indian mothers and children. Rice, dried vegetables and powdered milk have been furnished free of cost. Now, as the need increases and more people come to them for assistance, rationing and shortages of food come also. Mrs. Agnes S. Martin, wife of a college professor and treasurer of the Center, says that most of the people cared for at the institution are from the families of local stone-cutters whose daily wages range from 14 to 17 cents. She has appealed to CARE and to Christian missions to help provide food.



## LITTLE ROCK CONFERENCE NEWS

By Emogene Dunlap

### Last Minute Reminder of Evangelism Rallies

In case you've forgotten when and where your evangelism rally is to be, please note the following schedule

Little Rock-Pine Bluff Districts at First Church, Pine Bluff, Thursday, March 8 at 5:30 p. m.

Camden-Monticello Districts at First Church, Fordyce, Friday, March 9 at 5:30 p. m.

Arkadelphia-Hope Districts at First Church, Arkadelphia, Saturday, March 10 at 5:30 p. m.

Youth leaders, adult workers with youth, pastors, secretaries of youth work in the WSCS should make it a point to be in the meeting for their particular district if it is possible. Each person should bring a picnic supper and money to purchase soft drinks at the church.

### Register Now For National Convocation

All youth and adult workers with youth in the Little Rock Conference who are interested in attending the National Convocation of Methodist Youth at Purdue University, Lafayette, Indiana, August 27-31, should register now in order to be included in the conference quota of 33 youth and 5 adults. Write to your district director of youth work or to Emogene Dunlap for a registration blank.

Transportation to and from the Convocation is being arranged and it will in all probability be via a special train, at a cost of \$32.34 a round trip. Total expenses at Purdue will be \$22.50 which includes room, board and registration fee.

Around 5000 youth and their adult leaders are planning to be at the meeting which takes place every four years in the Methodist Church. It is a real opportunity for an individual to attend this meeting. You should contact your district director of youth work immediately to secure a registration blank.

### Little Rock Conference Summer Camp Schedule

As dates have been reported to the Board of Education of the Little Rock Conference, the summer schedule for the camping season is as follows:

June 4-9, Work Camp at Little Rock Conference Camp

June 11-16, Senior Work Camp at Little Rock Conference Camp

June 16-18, Training Workshop for District, Sub-District and Conference officers at Little Rock Conference Camp

June 18-22, Arkadelphia-Hope Districts Christian Adventure Camp at Little Rock Conference Camp

June 25-29, Pine Bluff District Christian Adventure Camp at Little Rock Conference Camp

June 25-29, Little Rock District Christian Adventure Camp at Camp Aldersgate

July 2-6, Little Rock District Junior Camp at Camp Aldersgate

July 9-14, Fellowship Team Training Camp at Camp Aldersgate

July 10-12, Children's Workers Conference at Little Rock Conference Camp

July 16-27, South-central Jurisdiction Leadership Training School at Mount Sequoyah

July 30-August 3, Arkansas Pastors' School at Hendrix College, Conway

July 30-August 3, World Friendship Workshop at Camp Aldersgate

August 8-17, Southcentral Jurisdiction Youth Workshop at Mount Sequoyah

August 10-12, Young Adult Conference at Little Rock Conference Camp

August 20-24, Older Youth Camp at Little Rock Conference Camp

August 27-31, National Convocation of Methodist Youth, Purdue University, Lafayette, Indiana

### ELOISE BUTLER SUB-DISTRICT

On February 19 the young people of the Pocahontas Methodist Church were hosts to the Eloise Butler Sub-District. Nine churches were represented in the 110 people who attended. Sedgwick had the largest number with 25 in attendance.

The president, Eugene Brand, presided over the meeting. Miss Anna Beth Callahan from Black Rock, read the minutes of the last mass meeting and the council meeting. She reported that perhaps an impressive film will be shown at our Easter service in March.

A Fellowship Team from Hendrix College was with us to further explain the meaning of an organized M. Y. F. The group was divided into study groups, each division being one of the four commissions of our organization.

Miss Regina Watson led the study on making worship periods more effective. The Community Service Division was led by one of our young ministers, Travis Williams. Miss Lola Featherston explained just how important the Commission on Missions really is. Miss Louis Fincher put something into our recreation that we had not been enjoying before.

Rev. James Upton, Conference Director of Youth Work and counselor for the fellowship team, directed a study group for the adult workers with youth.

Rev. George Wayne Martin, a young minister, spoke to us during our worship session. Every young person attending was made to ponder deeply the question "Where shall we go?"

The visit of these five young people and their counselor meant much to our group. — Jean Arnold, Reporter.

### BUFFALO ISLAND M. Y. F. SUB-DISTRICT

The Buffalo Island Methodist Youth Fellowship Sub-District met at the Monette Methodist Church on February 19.

The host church presented an inspirational program with guest speaker, Rev. Billy Odom, speaking on The Advance for Christ.

Patsy Metcalf sang, "I Walked

### UNION COUNTY SUB-DISTRICT

The meeting of Union County Sub-District was held February 12 with Parkers Chapel as host church.

Glenn Coctrell led an inspiring program. Rev. Robert W. Core, pastor at Parker's Chapel, preached an inspiring sermon on "The Inside Track". Paul Wike talked on the use of the Methodist Youth Fund at home and abroad.

Morris McKinnon, president, presided over the business meeting. Mrs. Edward Harris, Sub-District counselor, gave a brief summary of the study "The Near East" which all the churches had studied. Mrs. Harris also gave a "surprise" message from Miss Emogene Dunlap, Conference Youth Director, telling of a joint district meeting at Fordyce. This meeting will be a vesper singing meeting between the Camden and Monticello District. Howard Childs, Little Rock Conference youth president, and a former Union County-Sub-District president, will preside over the meeting.

The banners were awarded to Dumas Memorial Seniors and Pleasant Grove Intermediates. — Albert Sanders, Reporter.

### PAUL E. MARTIN SUB-DISTRICT

It was announced at the regular monthly meeting of the Paul E. Martin Sub-District meeting at the Goddard Memorial Church in Ft. Smith on February 20 that John Baker, president of the Sub-District, had enlisted in the Air Force. Carolyn Dooley, vice-president, was elevated to the presidency. The group gave Mr. Baker a standing vote of appreciation for his splendid service.

The choir from the Lincoln High School, colored, sang a very inspirational group of songs.

Midland Heights received the award for the largest representation with a total of twenty-six. They also volunteered to be host to the Sub-District meeting on March 19.

Games were played and refreshments served in the dining room of the church. — Wally Wernth, Publicity Chairman.

the Path That Jesus Walked."

Rev. Thurston Masters, youth director, was present for the meeting.

The business meeting was presided over by Audrey McKisson.

Rosalie Gorham was elected reporter to take the place of Lura Wheeler, who is now in school at the University of Arkansas.

A recreational period was held. — Rosalie Gorham, Reporter.

### THE VALUE OF CONCERN

Why not subscribe to **Concern**, the newspaper for Methodist youth? It is published by the National Conference of Methodist Youth every two weeks.

**Concern** will bring you news of what other Methodist youth and students are doing, of world-wide Christendom, of importance to youth today, and of coming youth events. **Concern** from a feature standpoint will bring you views of the news of the day in editorials and feature columns, of what youth are doing to change the news and of people and events through pictures and cartoons.

If you subscribe to **Concern**, you will find cues to you and your youth group for approaching issues in the spirit of Christ, for practical community service projects, for recreation ideas, for worship and special observances and for new materials and helps.

"Be concerned and subscribe to **Concern**." — Bargar Meacham.

### GALLOWAY-TOLLESON SUB-DISTRICT

The young people of the Galloway-Tolleson Sub-District met at the Methodist Church in Holly Grove on Monday, February 19. There were some sixty youth and adult counselors present from the following churches: Brinkley, Clarendon, Cotton Plant, and Holly Grove. Brinkley had the largest number present with twenty-one.

The program was in charge of the Holly Grove M. Y. F., presenting an interesting and helpful worship service on the four commissions of the M. Y. F., closing with a dedication service led by Rev. Jesse L. Johnson of Brinkley. The youth were invited to make a new dedication of self, their service, and their material substance to the Christian Way through the Methodist Youth program of the church.

Following the business meeting, led by J. T. Richardson, president, of Holly Grove, the group adjourned to the fellowship room for recreation and refreshments. In closing the group was joined together in a large friendship circle for the benediction. — Dean Stallings, Reporter.

### AUSTIN SUB-DISTRICT

The youth of the Austin Circuit met February 14, at Mount Zion Methodist Church for their second Sub-District meeting.

The program outline was by Con- (Continued on page 15)

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## TRIBUTE TO JOHN M. STINSON

John McCollum Stinson, aged 81, member of one of Camden's oldest families, and pioneer Arkansas jeweler, died suddenly in the Camden Hospital Wednesday afternoon, February 7, after a heart attack. Mr. Stinson, son of Virginia and George Stinson, was born on Dec. 22, 1869, on the present home site and has lived in Camden ever since. He entered the jewelry business with his father when he was 19 after studying at Poughkeepsie Business College and had been in the jewelry business here for 62 years.

He was the grandson of Peter McCollum, one of Camden's first citizens, who was prominent in pioneer business life of Camden and Ouachita county.

Mr. Stinson was a Mason, a charter member of the Camden Rotary club, a steward and trustee of the First Methodist Church, a member of the Chamber of Commerce, and a member of the Camden Elks and took part in all civic, business and religious affairs of Camden. He also served as secretary of the Arkansas Funeral Directors Association several years ago.

He is survived by his wife, an active worker in Methodist Church work and civic clubs; three daughters, Mrs. H. V. Prochnow of Evans-ton, Ill., Mrs. J. E. Aldrich of Chicago, Ill., Mrs. Howard Haynes of Santa Ana, Cal.; two sons, John of the local jewelry firm, and George Stinson, member of a large Wall Street law firm in New York City, founded by the late Elihu Root. Just this past year George was taken in as a full member of this firm.

Mr. Stinson was a retiring and modest business man who never asked for honors or sought the lime-light, but always wanted to do his part in civic and religious affairs. His greatest reward in life came from rearing a family that is so well known and has played such a big part in the life of his country. He was known by countless hundreds of people who had done business with him and who had treasured his friendship.

His friends in discussing this quiet unassuming man lauded him for his loyalty and devotion to Camden and its people, and he was always to be depended upon. His punctual habits were known to all.

As one friend put it, "Camden has lost a God-fearing man who was always to be counted upon to do right. We will miss him. He has lived a rich and fruitful life."

Funeral services were held at 2 p. m. Friday in the First Methodist Church by Rev. W. Neill Hart, Rev. Connor Morehead, both of Camden, and Rev. Kenneth R. Spore of Pine Bluff, former local pastor.

It is our individual performances, no matter how humble, our place in life may be, that will in the long run determine how well ordered the world may become.—Paul C. Packer, Think.

## AUSTIN SUB-DISTRICT

(Continued from page 14)

cord M. Y. F. and was based on the "Date Nite" idea.

The meeting began at seven o'clock with recreation led by Mt. Tabor youth. Following the recreation, refreshments were served by Mt. Zion. The film, "Boundary Lines" was shown. The worship service service conducted by the Mt. Zion youth concluded our program.

We ask every youth from Mt. Zion, Mt. Tabor, South Bend, and Concord to come to our next meeting at Union School House, March 14. The program will be conducted by a fellowship team.

The meeting was dismissed with the M. Y. F. benediction.—Reporter.

## SUNDAY SCHOOL LESSON

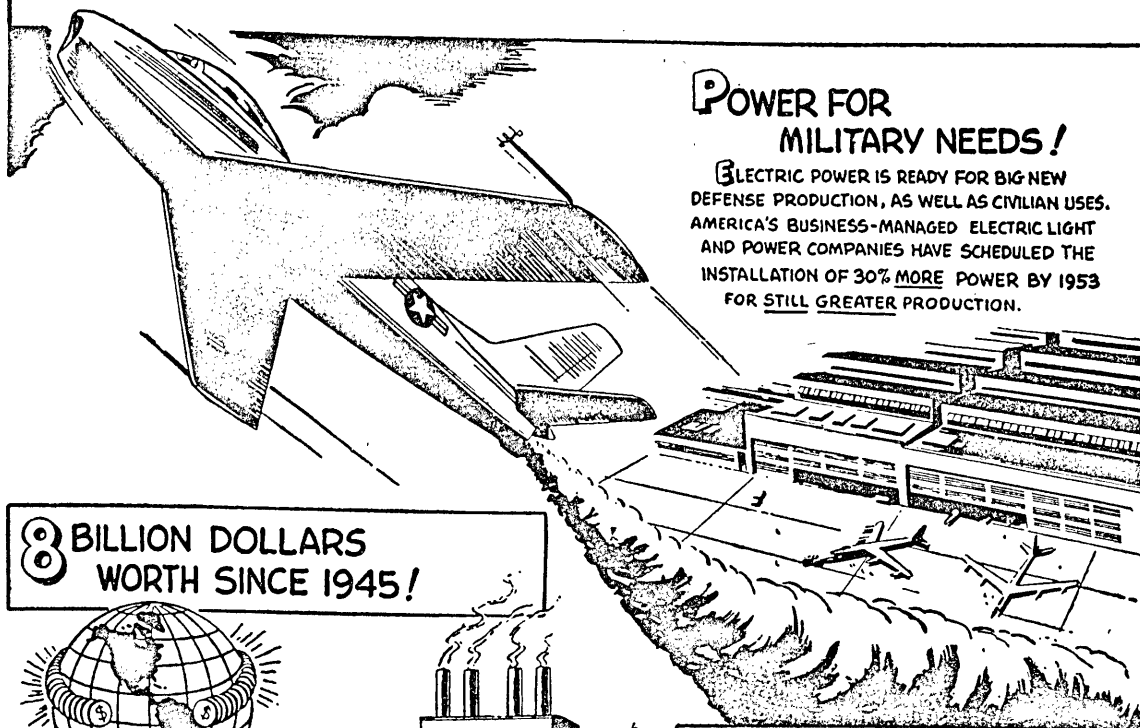
(Continued from page 16)

enabled him to face death with perfect calmness and assurance.

He is our example as well as our Saviour. When we face the ordeal of death, assurance will come to us just to the extent that we are able to believe in God as an all-powerful, all-loving heavenly Father and completely surrender ourselves into his care and keeping.

He who knows nothing is confident in everything.—Proverb.

# How America Prepares—with Electric Power



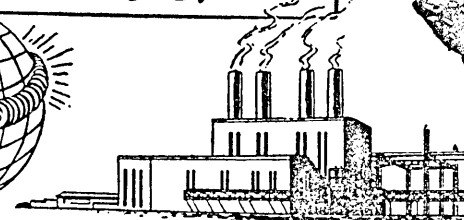
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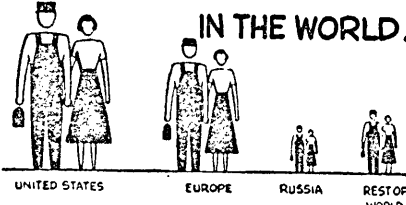


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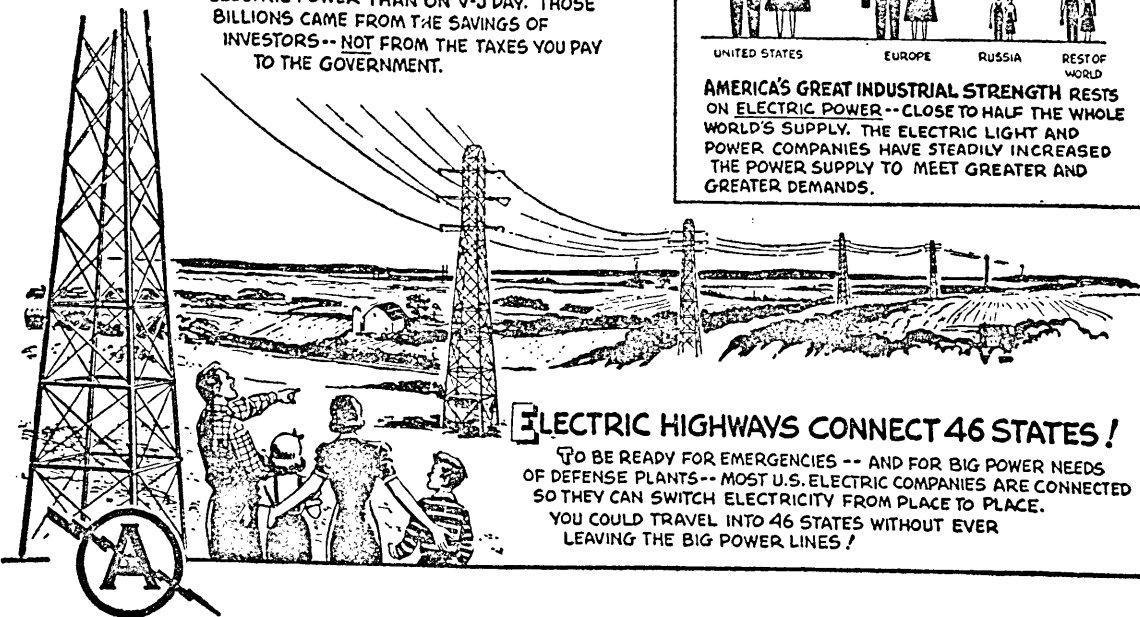


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## The Sunday School Lesson

By REV. H. O. BOLIN

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



### HOW DID JESUS FACE DEATH?

LESSON FOR MARCH 18, 1951

READ THE ENTIRE LESSON FROM YOUR BIBLE:  
Mark 14.

GOLDEN TEXT: "Not what I will, but what thou wilt." (Mark 14:36)

#### A Look At The Scripture The Plot to Kill Jesus

The first event of the lesson took place on Tuesday evening of Passion Week. It was a plot on the part of the chief priests and scribes to arrest Jesus and have him put to death. About a month before this time Christ raised Lazarus from the dead. This event so greatly enhanced his popularity that the chief priests and Pharisees called a meeting of the Sanhedrin (the Jewish court of 70) and this organization decreed that Christ must be put to death. We read in John 11:53, "So from that day on they took counsel how to put him to death." So, the plot recorded in our lesson was simply a continuation of the one made earlier in the ministry of Christ. The leaders of the Jews would have destroyed Christ much earlier had it not been for their fear of the people. Jesus was very popular with them.

#### The Anointing at Bethany

This event took place on Saturday evening just prior to the beginning of Passion Week which began with the triumphal entry of Christ into Jerusalem the next day. It is placed in this order both by Matthew and Mark. Their object seems to have been to connect it with the plot of the scribes and chief priests to destroy Jesus and Judas' bargain to betray him. The early part of the twelfth chapter of John puts the event in the order in which it took place. Mark does not name the woman who anointed Christ but John tells us that it was Mary, the sister of Martha and Lazarus. Mark tells us that this event took place in the house of Simon the leper. Simon was the father of the two sisters and Lazarus. He had once been afflicted with leprosy but no doubt had been healed by Christ, otherwise he would not have been mixing and mingling with other people.

Mary anointed Christ while he sat at the table. She used nard which was a very precious and expensive ointment, or perfume. The nard was in a very expensive container—an alabaster box. In anointing Jesus Mary broke the box. Only the rich in those days were anointed with such expensive material. The custom was to break the container of the ointment and place it in the coffin along with the body. Mark speaks of some complaining about the waste. John tells us that it was Judas who thus complained. Jesus defended Mary. He said the poor would always be on hand, but pretty soon he was to be taken away.

Mary greatly loved Christ. She was deeply spiritual and seemed to understand the Master even better than his apostles. Then, too, Christ had done much for her. In addition to the help he had rendered her

through his teachings, he had healed her father of the leprosy and raised her brother from the dead. She felt that nothing was too good for Christ. The cost of the perfume is given in John, and in our money amounts to \$50. These friends of Christ must have been wealthy. No poor families, even in our day, have \$50 bottles of perfume sitting around.

#### The Treachery of Judas

The remaining events of the lesson took place on Thursday of Passion Week, April 6, 3. D. 30. For several months the enemies of Christ had sought to destroy him but Christ was very popular with the people and his enemies feared them. They therefore, proposed to arrest him at a time when the people would not be on hand. In order to do this it was necessary to secure the services of some one who knew the habits of Christ. Judas bargained with the Lord's enemies to betray him to them. The amount they were to pay him was thirty pieces of silver, which is \$20 in our money, and according to Exodus 21:32 was the price of a slave. Since Judas took the death of Christ so hard, some think that he felt Jesus would deliver himself from these enemies as he did once at Nazareth, he would have the \$20 and no one would be the worse off. Others think that Judas felt that Christ was to be a material ruler and was a little timid in proclaiming himself. He thought the betrayal would bring the matter to a head, Christ would proclaim himself King or Messiah and all would have a happy ending. No one knows just what Judas' motive was. The chances are he had more than one. Covetousness at least had something to do with it. God felt that it was a dastardly deed. In Matthew 26:24, Jesus said it would have been better if Judas had never been born.

#### The Last Supper

On Thursday evening Christ took the Passover Supper with his apostles in the Upper Room. This Upper Room, that we hear so much about in the Bible because of the many events that took place there, was in the home of John Mark's mother in the southeastern part of Jerusalem just inside the walls. For fourteen centuries the Jews had faithfully kept this annual Passover occasion. It was instituted to commemorate the culminating event in the deliverance from Egypt. There are two parts to the Passover feast: first, the eating of the roast lamb with bitter herbs; second, the eating of the broken bread and drinking of the cup of blessing. It was this latter part of the Passover meal that Jesus transformed into what is now the Lord's Supper. The Passover was a memorial feast just as the Lord's Supper. For fourteen

centuries the Passover had been pointing forward to the coming of the Paschal Lamb. Jesus at the Passover, substituted in its place his own Supper and was then slain as the Paschal Lamb. Jesus died on the cross at the very hour that the paschal lambs were being slain in the Temple. The Passover pointed back to the deliverance from Egyptian bondage and forward to the coming of the Lamb of God. The Lord's Supper points back to the death of Christ as a means for our deliverance from sin, and forward to his coming in glory. Christ and the apostles closed the meeting in the Upper Room by singing the second half of the Hallel (Ps. 115-118). This was always done in connection with the Passover feast. Judas remained with the group throughout the first part of the Passover meal. Jesus gave him the sop and he went out before that part of the Passover which was transformed into the Lord's Supper.

#### The Agony in Gethsemane

Somewhere about eight or nine o'clock in the evening Christ and his apostles left the Upper Room and went to the Mount of Olives. Judas had already gone away to betray him. On the way to the Mount of Olives, Christ warned the apostles of the fact that they would forsake him. With much emphasis Peter declared he would be loyal at any cost. Jesus predicted that that very night before the cock crowed twice he would deny him three times. On reaching the Mount of Olives they went to the Garden of Gethsemane which was near the western slope of the mount. He left eight of the men at the outer borders of the garden and continued some distance farther with Peter, James and John.

In this garden Christ experienced the most trying moments of his life. One of the chief things that impresses a student of the life of Christ is his calmness, poise and balance under all circumstances. Nothing seemed to be able to throw him off balance. But his experience in this garden is an exception to that. He was deeply troubled and greatly agitated. Luke tells us that he sweat blood.

The question naturally arises, why was Christ so agitated on this occasion? Was it his fear of physical death? On numerous occasions he had faced death before and was not thus affected. Then, too, he has inspired hundreds of others who have gone to deaths of great torture with song of praise and victory upon their lips. Could he who had such fear of death so inspire others? We think of Christ as being stronger than all others, but if he were so agitated at the fear of death, then he was not stronger, at least at that point, than many others. No, it was not the fear of death that so agitated Christ. As a matter of fact, after his experience in Gethsemane he was the calmest man at his own trial and crucifixion. He was so perfectly poised and balanced under these trying circumstances that Pilate marveled at him.

There were some two or three things that entered into this agony of Christ, that we may note, and the chances are there are others that reach such depths of mystery that no human mind can fathom them. One thing that agitated Christ was the fact that at first he was not absolutely sure of the Father's will for him. It is a fact that from time to time he had spoken of dying on the cross, but as he came face to face with the experience he wanted

ed to make doubly sure that it was the Father's will. This thing was of tremendous importance. It would be the greatest single act of his life. Death for a good cause is the most important act of any person's life. This was pre-eminently true of Christ. He had just instituted the Communion of the Lord's Supper. He had lived among men for thirty-three years. For the good of others, he wanted to be remembered. He had been a great teacher. No man had ever spoken like him. Surely it was important that men remember his words. He had become even more popular through his miracles. Certainly he would want people to remember his works. But those are not the chief items. The one thing above all others he wants people to remember is his death. "This is my body which was broken for you. This is my blood of the new covenant which was poured out for you." As he faced this event that would mean so much to people of all generations he wanted to be absolutely sure that it was God's will. When, through prayer he became certain of that, his calmness returned.

Another thing that proved a source of agony to Christ was unrequited love. Love is the greatest force on earth. The chief attribute of God is love. Christ is the world's greatest lover. The deeper the love the greater the sting when that love is returned with hate. More than any one else in all the history of the human race Christ was misunderstood and hated. It is a crushing blow to be hated by those whom you love. Christ died of a broken heart. We learn from science that when people thus die both water and blood accumulate in the region of the heart. John tells us that when the soldier thrust his spear into the heart of Christ that there came out both water and blood.

Probably the greatest source of Christ's agony was the fact that he was dying as the Lamb of God for the sin of the world. In some way Christ was our sin-bearer. "He was wounded for our transgressions." "He bore the iniquity of us all." There are various theories concerning the atonement, but all admit that the death of Christ has something to do with our salvation. Paul said that "He who knew no sin became sin for us." Peter said, "He bore our sins in his body on the tree." On and on one could go heaping up illustrations. Christ was sinless. His absolute sinlessness made it all the more distasteful to him. The solidarity of the human race made it possible for an individual to become the "Son of man" and as such—plus the fact he was also "Son of God"—die for all.

#### Facing Death With Complete Assurance

The theme of our lesson raises the question, "HOW DID JESUS FACE DEATH?" He faced it with complete assurance. This assurance was based primarily upon three items—undaunted faith in the Father; complete surrender to the Father; and perfect confidence in the Father's love and power. When Christ became certain of the Father's will, as in life so now in death, he surrendered himself completely into his hands. He had perfect confidence in the Father. He knew that he was too wise to make a mistake; too good to do wrong; too loving to forsake those who trust him; and too powerful to be overcome by any adverse circumstances of life. Christ's attitude toward the Father

(Continued on page 15)