

Arkansas Methodist

"SERVING TWO H. AND METHODISTS IN ARKANSAS"
Official Publication of Arkansas Methodism

VOL. LXXII.

LITTLE ROCK, ARKANSAS, MARCH 19, 1953

NO. 12

Law Against Gambling Can Now Be Enforced

IN a recent decision by the Supreme Court of the United States, the national law, which requires those promoting gambling to register and buy a \$50.00 tax stamp, was declared to be constitutional. This law also requires those buying these tax stamps to give their names and places of business.

Under such a national law it is very likely that those who are in the gambling business will buy the tax stamp. The law requiring the purchase of the stamp and requiring the applicant to give name and place where gambling is to be conducted also makes this information available to anyone concerned.

This means that law enforcement officers may now know the names and places of operation of practically all who run gambling places of size. With this information easily available, it would appear that the law against gambling can now be enforced where there is the will to do so. It is to be hoped that law enforcement officers will take advantage of this rather unusual law and move in on any gamblers who try to do business under such provisions.

The "Straight And Narrow" Grows Narrower

WITH the memory of the privations and horrors of war fresh in mind, our nation has walked the "straight and narrow" way in its international relationships since World War II. At the close of the war, to demonstrate our will for peace, we wrecked the greatest, strongest military machine the world had ever known.

When we discovered that our former ally, Russia, was a growing menace to world peace, our decision to rearm was pure a defensive measure.

In recent years, together with our present allies, we have suffered one indignity after another that has reflected on our national honor and in former years would almost certainly have meant war or sincere apology and reparations. Our response to these wanton indignities has usually been a "vigorous protest" that has been either ignored or rejected.

The recent shooting down, by communist fliers, of American and British planes in Germany, over territory controlled by America and Britain, indicates that, for us, the "straight and narrow" way we have been following must be straighter and narrower if we are to avoid open conflict with communism.

Just how long this uneasy balance between a cold and hot war can be maintained remains to be seen. Almost anything short of the loss of liberty or national honor would be preferable to all out war in the atomic age. Furthermore, we may rest assured that we will not have a war unless Russia wills it. If Russia decides to use force in her plans for world conquest, our only alternative would be to surrender or fight. No American would be in doubt as to our decision under such circumstances.

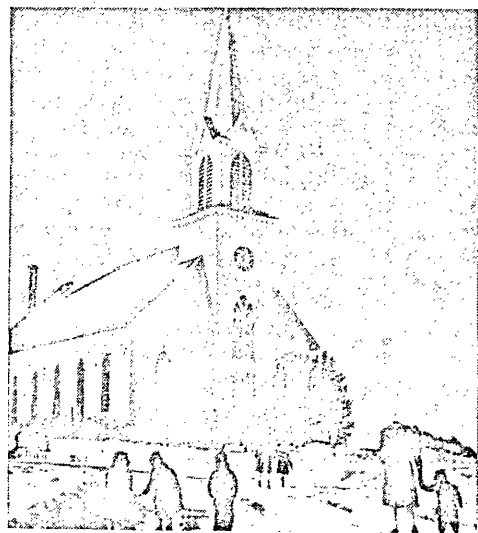
Perhaps this recent show of force on the part of communism is an effort to cover up a sense of uneasiness within Russia attending the change of leadership there. This is the opinion of some although no one outside the Iron Curtain professes to really know. Let us hope and pray that these incidents, so dangerous to world peace, are at an end. Otherwise, the present critical situation might get out of hand.

Methodism's Rural Churches

IT IS OUR PLAN, at this time, to run a series of articles in this column discussing Methodism's obligation and opportunities in the rural areas of our church. This is a matter of vital interest and, fortunately, of growing concern in The Methodist Church.

Methodism had its origin in an evangelistic appeal to the "common people"—the masses of England. It was the unusual response it had from that class of people, in the beginning, that laid the foundation for the further growth of the movement that ultimately resulted in the great world-wide organization, The Methodist Church.

In the early years of our national life, the strength of Methodism, as of practically all churches in America, was in the rural areas. Because of the character of gospel it preached, and because of a church polity especially adapted to



work in rural territory, Methodism remained strong in the open country while some other churches were retreating to urban centers.

As a result of its progressive strength in rural work in years past, The Methodist Church has had a rapid growth in larger towns and cities as the result of the trend of population from rural areas to urban centers during the last fifty years. It has now outgrown, even in population centers, those churches that early retreated from the open country to the larger town and cities.

Because of changed conditions in rural churches in recent years, Methodism, under present conditions, has reached or is approaching the point of "diminishing returns" in its rural work. Any weakening of our rural churches is a threat, not only to the continued progress of Methodism in the open country, but it also endangers the future of Methodism in population centers.

There is still an urgent need in rural areas for the character of gospel The Methodist Church preaches. It is still true also that the polity of The Methodist Church better fits it to successfully serve rural territory than that of any other church. If this be true, it emphasizes our opportunities and magnifies our responsibilities for people in rural areas.

Waiting And Working

WITH the change in leaderships in Russia necessitated by the death of Premier Stalin the free areas of the world are in the position of waiting hopefully, praying that the world will have a lessening of the international tension that has plagued relationships between nations. Especially hopeful are the remarks made last Sunday by Russia's new Premier, Malenkov, that there are no problems confronting the East and West that cannot be settled by peaceful means. If he means by that statement that these matters can be settled peacefully only on communist terms then there are obviously little grounds for optimism. If, however, he means that by a lessening of demands by all parties concerned such agreements can be reached, then some optimism is warranted. Past experiences have meant only the former. This new administration in a bid for more time to get its affairs in order could possibly mean the latter.

In the meantime a war-weary world, tired of tension and heavy burdens of armaments, longs for relief. The forces of Christianity must never relax in pressing for the realization of the dream of peace among men. It is not a question of peace at any price for such a peace would be without adequate foundation. It is a matter of an interpretation of life that both sustains the soul in a tension-ridden world and keeps alive the hope that men can learn to live together in peace.

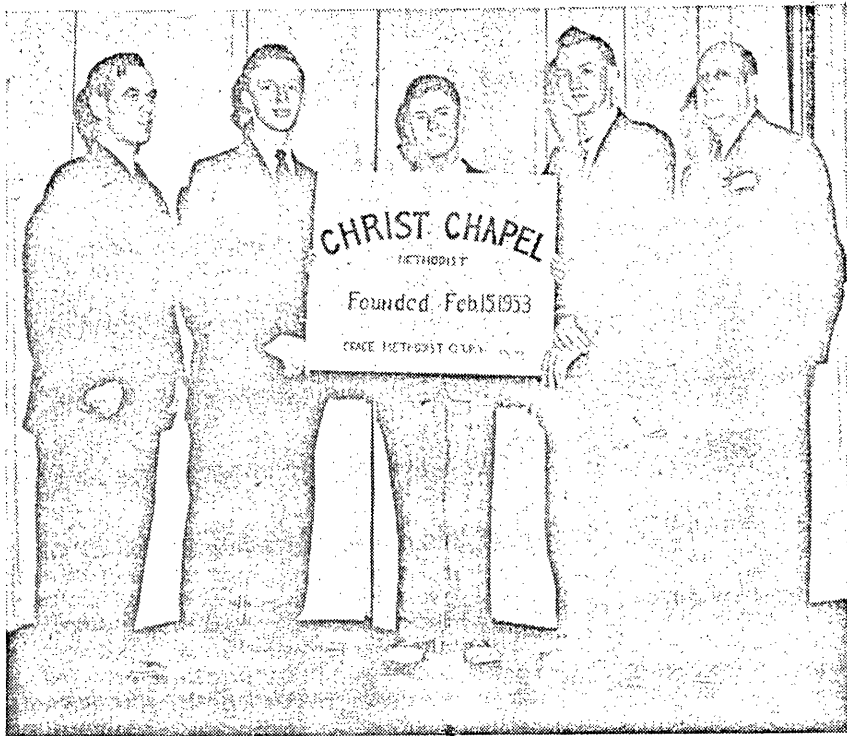
Eternally Meaningful

ALL AMERICA loves a parade. Because of this innate obsession to see pass in review that which symbolizes something significant, people will stand for long periods of time in order to have a good view of a parade. It has been a dull season which does not bring at least a few parades which afford a view of a prominent person seldom seen by the larger numbers of people.

Then, too, we read with interest descriptions of parades and processions in other countries of the world. Hardly a day passes but what the newspapers have something to say about the coronation ceremonies for the new Queen of England and how millions of people will see the coronation procession, from Buckingham Palace to Westminster Abbey where the new Queen will be formally installed as the ruler of the British Commonwealth.

Nearly two thousand years ago there was a procession that made its way into the city of Jerusalem. By all comparisons with other parades it was only a minor affair. No elaborate preparations had been made to insure that great crowds would see the procession. While the scriptural accounts do describe some of the arrangements that were made such as securing an animal for the central figure in the parade to ride, we are not impressed that an extensive amount of organizational work was done in connection with the affair. The principal figures in the parade were not in the accepted sense of the times prominent persons whose very presence would have insured great throngs to witness the affair. In two of the Gospel accounts of the triumphant entry of the Nazarene into Jerusalem mention is made that not all of the people who witnessed the procession were sympathetic with the whole idea. More significant, perhaps, is the fact that by and large the same people who were acclaiming the central figure in the parade shortly afterwards were demanding his death. Many of them

(Continued on page 4)



A Virginia Church Leads Out In Church
Extension Work By Organizing

By GEORGE REAMEY
Editor, Virginia Advocate

Three New Churches At One Time

How One Church In Another State
Brought Three New Churches Into
Being And Supplied Leadership For
Them.

CHURCH EXTENSION, the organizing of new congregations and the erecting of new sanctuaries of worship to care for the growing and changing populations, is a primary goal of the Methodists of the Richmond Area which comprises most of Virginia and Eastern North Carolina. Bishop Paul N. Garber, resident bishop, has set the goal as having a new Methodist church in every place in the Richmond Area where Methodism should be represented by a congregation and a sanctuary of worship.

One of the first results of the church extension program has been the extraordinary achievement by Grace Methodist Church, Newport News, Va., under the leadership of the pastor, the Reverend A. Purnell Bailey.

This Methodist church in the Tidewater Area of Virginia recently started within a period of two weeks three new Methodist congregations, all of them established within six miles of the mother church.

The three new chapels are Christ Chapel, Grace Chapel, and Bethany Chapel. The first two congregations had their first service on February 15, 1953, and Bethany Chapel had its initial meeting on February 22, 1953.

Not only did Grace Church sponsor the three new congregations, but the pastors supplying the chapels came from Grace Church also! The associate pastor of Grace Church, Chaplain Harry N. Bailey, will supply the work at Grace Chapel, and his salary will be paid by the mother church. The other two appointments by Bishop Garber are as follows: Edward P. Hornlein, Jr. to Christ Chapel and John A. Rierison to Bethany Chapel. These two young men are two of the 10 who have gone into the Methodist ministry from Grace Church, seven having volunteered during the past three years.

TOP LEFT (l to r): Rev. A. Purnell Bailey, pastor of Grace Church, Edward P. Hornlein, Jr., recently appointed by Bishop Garber to supply Christ Chapel, David Jarvis, II, organist for the chapel, Eugene Wolfley, ministerial candidate from Grace Church, and Dr. R. Orman Bryant, District Superintendent of the Portsmouth-Newport News District.

TOP RIGHT (l to r): Rev. John A. Rierison, Jr., recently appointed by Bishop Garber to supply Bethany Chapel, Mrs. Rierison, Alfred L. Eastman and Mrs. Eastman, in whose home the congregation meets regularly, and Rev. A. Purnell Bailey.

Upon making the appointments to the three new chapels Bishop Garber said: "Seldom does a bishop have the opportunity to make three new appointments within two weeks to three new churches sponsored and organized within the short period of 14 days by a single congregation. Unless I am mistaken this has never happened before in our Methodism. I pay tribute to the district superintendent, the pastor and loyal laymen of Grace Church for their vision and for their determination to start new Methodist churches to care for this rapidly growing section of Virginia. I truly feel that Grace Church is following in the great tradition of John Wesley, Francis Asbury and other farsighted pioneers of Methodism."

Dr. R. Orman Bryant, superintendent of the Portsmouth-Newport News District, under whose supervision the congregations were begun, commended the vision and foresight of Grace Church in the work of church extension. He pointed out that Grace Church, while starting these three new congregations, had also launched upon a building program and in addition on the Sunday when the first two congregations were or-

ganized made a free-will offering of \$1800 for church extension in other parts of the Virginia Conference. Dr. Bryant declared that participation in the organizing of these three new congregations within a period of two weeks was the most inspiring event in his entire ministry.

The pastor of Grace Church, the Reverend A. Purnell Bailey, said: "Our church is only an average one, the membership being only 967. What we have done any church can do in a growing area. I believe the future of Methodist church extension, to be most effective, must stem from the desire of local churches to make missions a reality at home, especially in growing areas. It is encouraging spiritually to see our church do this at the very time when it will be building a new sanctuary itself. We hope many of our sister churches in Methodism will share its resources and its people in the same type of venture. We must go to the people . . . wherever they may be, at home or abroad."

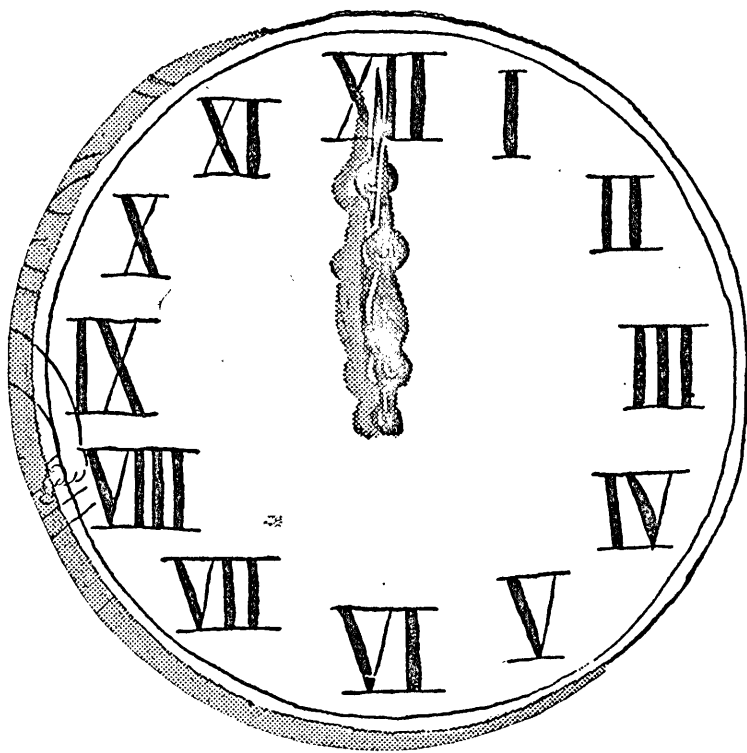
The pastor of Grace Church, the Reverend Mr. Bailey, has served Grace Church since 1950. During World War II he was a chaplain in the Pacific Area. He entered Japan the first day of the Occupation and served with the Army of Occupation in Japan for fifteen months. While in Japan he accompanied Tojo to the hospital after the Japanese premier's attempted suicide. He was the first Christian minister to broadcast a continuous, daily devotional service over the Japanese radio network. Mr. Bailey now conducts a devotional program called "Daily Bread" over radio stations from Virginia to Alabama and has a daily newspaper feature called "Bread of Life" syndicated by General Features. Mr. Bailey received the B.A. degree from Randolph-Macon College and the B.D. degree from Duke University.

WHAT CAN BE DONE BY ONE CHURCH CAN BE DONE BY OTHERS

Yesterday Ended Last Night

By REV. JACK H. MIDYETT

Pastor First Methodist Church, Bastrop



TEXT: *This is the day which the Lord hath made; we will rejoice and be glad in it.*
—Psalm 118

ONE of the secrets of successful living is to be able to say: "Yesterday ended last night." Mr. Curtis, of the Curtis Publishing Company, used to say this. And, I am told that people were always impressed with his quiet and serene attitude toward life. "Yesterday" always "ended last night" with Mr. Curtis. That is why each day shone with such freshness to him, following him through a long career.

Some people can't say that "Yesterday ended last night." As George Matthew Adams says: "You can almost tell by the look, or the walk, of some people that they are carrying yesterday around with them today! Definiteness and decision are both lacking, as though invisible hands pulled at them, whispering:

"You forgot to finish something yesterday!" "You were hurt yesterday." "You were unhappy yesterday." "You lost something yesterday." Some of us can't say: "Yesterday ended last night."

You Can't Go Back To Yesterday

One thing about it is that no matter if you were happy or unhappy yesterday, you can't go back to this day which is gone. Some of you saw in a recent issue of the *Shreveport Times* that Jack Midyett had died. Some of my friends thought for a moment, when they first saw it, that I was dead. This man was an uncle of mine, the man for whom I was named. In our family he was always "Big Jack" and I was "Little Jack." I always idolized "Big Jack." He stayed in my home for awhile and went to high school. I was, of course, in grammar school. I used to think that he could practically "hang out the moon."

He did something for me once that I will never forget. He gave me his old bicycle. It was the only bicycle I ever had. But, I was prouder of that bicycle than anything I have ever received since. He really rated with me. He became "Big Jack" to me in more ways than one. Those were carefree and happy days. But now they are gone, and he is gone.

When I received the phone call telling of his death, the poem of Elizabeth Allen came to my mind:

Backward, turn backward, O Time, in your flight,
Make me a child again just for tonight
Backward, flow backward, O tide of the years!
I am so weary of toil and of tears—
Toil without recompense, tears all in vain—
Take them and give me my childhood again!

But, you can't go back to yesterday! I had to say again: "Yesterday ended last night!" You can't live in the past.

And another thing: you can't carry yesterday around with you today. You might try it, but the burden will get heavier and heavier,

until we can carry it no longer. Many things have happened to us yesterday which we ought not try to carry today.

Someone tells this story: He was very, very old, the farmer with whom I fell to talking, but his eyes still sparkled with an inward happiness. Finally I said, "I wish you'd tell me how you've kept the twinkle in your eyes." At once he replied, "I make the most of all that comes and the least of all that goes." This old farmer had learned that "Yesterday ended last night." Maybe you have lost the twinkle in your eyes because you are trying to carry yesterday around with you today.

Today Is The Only Day We Have

After all is said and done, today is the only day we have. Yesterday is ended and tomorrow hasn't come. Too many of us grieve over the lost opportunities of yesterday or worry about the possible difficulties of tomorrow and never get around to living for today. Speaking of tomorrow, reminds me of a minister of whom it is said has a humorous lecture entitled, "Beefsteak and No Teeth." This minister was driving with his father one day at noon, the son suggested a good beefsteak. The father replied, "Beefsteak would be good but I've waited so long I have no teeth to eat it." So many of us put off the things we really plan to do until tomorrow, and "tomorrow never comes." Or, we fail to remember that "yesterday ended last night."

The Bible has a lot to say about this. Last week I turned to the 118th Psalm and read these words which are worth pondering over:

*This is the day which the Lord hath made;
We will rejoice and be glad in it.*

If we are ever going to experience the happiness of living, we must begin today. Today is the only time we have. Yesterday is past and tomorrow is but a promise. Certainly we cannot observe the life of Jesus carefully at all and not recognize the fact that while he appreciated the past and looked to the future, he lived in the present. This day was, for him, the important day.

Listen to his prayer, "Give us this day our daily bread." He did not ask for enough bread for the years to come, but bread only for this day. Or, if a man were anxious about the past or the future, Jesus said: "Sufficient unto the day is the evil thereof." Christ is saying that if a man is going to live at all, he has to live today.

A young minister came by to see me the other day. He had been out in West Texas and was on his way to Vanderbilt University. He told me about hearing a colored preacher. He said the colored preacher, with all the rhythm of his spirit, said "The Lord don't want no 'hasm beens' . . . 'The Lord don't want no 'gwiner bes' . . . 'The Lord wants some 'ism nows' . . . 'This is the day which the Lord hath made; We will rejoice and be glad in it.'"

We Can Rejoice And Be Glad In This Day

Someone is saying: "I can't rejoice and be glad today. You see, I had a sorrow yesterday. Trouble has been my lot yesterday. It is still with me today." As Frederick M. Meek, the minister of Old South Church in Boston, has said: "I could go up and down the aisles of this church today and speak to nearly every one of you individually about a burden you carry, describing a crisis you face, speaking of trouble in which you are."

There is a minister who in retrospect went over the affairs of his congregation in his mind's eye, and he put the record down in writing.

There was the family whose boy had thrown away his life in dissipation,

a man whose sickness had just been diagnosed as an incurable disease,

a wife whose husband had left her,

a husband whose wife was well on the way toward becoming an alcoholic,

a man and a woman trying to reconcile domestic dispute and difference,

a girl whose engagement had just been broken,

a man seeking to hide his dishonesty from the community,

a person whose well-groomed body hid a broken heart,

an elderly lonely woman who in giving her life to fulfilling family responsibility had turned her back upon the possibility of having her own home and children,

a man just out of the hospital with thanksgiving on his lips,

another man waiting to go on the morrow for an operation in which the chances were ten to one against him,

a family of a boy and the family of a girl who had both been killed in an automobile accident,

a father who had just lost his job,

a man fighting to break the hold of a devastating habit,

And so on the list went interminably, until it seemed that none had escaped.

These people are asking, "How can I say: 'This is the day which the Lord hath made; We will rejoice and be glad in it'?" Well, the only way we can say this is to remember that God made all the days. If this is true, there is no such thing as good days and bad days, for they are all God's days. He made this day and filled it with all its divine possibilities. Is it not true that God uses the sorrows of life as well as the joys?

While we are not saying that everything that comes to us in life come directly from God—it does not always; it comes sometimes from our stupidity and folly and the sin of our fellowmen—nevertheless, the day comes from God and in that sense it is good, and in that sense everything

(Continued on page 5)

NEWS AND NOTES ABOUT FACTS AND FOLKS

REV. J. T. BYRD, pastor at Harrisburg, will be guest preacher in evangelistic services at the Nettleton Methodist Church, May 17-24. Rev. Clyde E. Crozier is pastor at Nettleton.

THE SUNDAY SCHOOL CLASS of the Mountain View Methodist Church which is taught by C. G. Rosa, has given the church a picture, entitled "The Lord is My Shepherd."

REV. ARCHIE BOYD, new pastor at the Berryville Methodist Church, was the speaker at the meeting of the Methodist Men of the church on Monday evening, March 16.

THE METHODIST MEN'S CLUB of the First Methodist Church, Fort Smith, will observe Father and Son Night at its meeting on Friday, March 27.

REV. W. A. STEWART, pastor at Lepanto, will do the preaching in a week of Pulpit Evangelism at the Methodist Church of Manila, Rev. N. Lee Cate, pastor, beginning on Sunday, March 22.

A FELLOWSHIP TEAM, composed of six ministerial students from Hendrix College, were in charge of all services at the First Methodist Church, Morrilton, on Sunday, March 8. Rev. Herschelle J. Couchman is pastor.

REV. N. LEE CATE, our pastor at Manila, was the Methodist representative for Religious Emphasis Week on the campus of Arkansas State College at Jonesboro for the week beginning March 9.

A CITY-WIDE RELIGIOUS CENSUS, under the sponsorship of the Ministerial Alliance, was held in Little Rock on Sunday afternoon, March 15, with all the major denominations of the city taking part.

TWO MEMBERS of the Damascus Methodist Church Sunday School, Mrs. Freda Nicholson and Lane Hall, were awarded on Sunday, March 8, pins for having perfect attendance at Sunday School for six years.

REV. PAUL M. BUMPERS, pastor of the First Methodist Church, Clarksville, was one of several resource persons, counselors and speakers for Religious Emphasis Week from March 9-12 at the University of Arkansas.

HENRY HUDSON, former instructor and coach at Arkansas Tech, now associated with the Veterans' Administration, was the speaker at the meeting of the Methodist Men of the Russellville Methodist Church on Wednesday evening, March 18.

REV. ALFRED KNOX, pastor of Goddard Memorial Methodist Church, Fort Smith, will be guest preacher in a week of services following Easter Sunday, at the First Methodist Church, Van Buren. The pastor, Rev. J. H. Hoggard, will preach during Holy Week.

THE ANNUAL SPRING WORKDAY at Shore Lake Camp in the Fort Smith District was held on Tuesday, March 17. It is the custom of all the preachers of the district to come together on this day and work on the camp, assisted by laymen.

BUDDY LACKEY, layman of the Mountain View Methodist Church, brought the message at the evening service of the church on Sunday, March 8. Mr. Lackey spoke on his recent trip to Cuba and the work of The Methodist Church in Cuba.

REV. J. EDWIN KEITH, one of the associate pastors of the First Methodist Church, Little Rock, will direct the Building Fund Campaign for the Huntington Avenue Methodist Church. The first meeting with the steering committee was held on Monday, March 16. Rev. Elmus C. Brown is pastor.

THE CHANCEL CHOIR of the First Methodist Church, Fort Smith, will sing "The Crucifixion" by Stainer on Palm Sunday, March 29, at 7:30 under the direction of the Minister of Music, Slater Mounts. The Chapel Choir will sing "The Risen King" by Schneckner on Easter Sunday evening.

REV. CURTIS WILLIAMS, pastor of the Carlisle Methodist Church, is the guest preacher in a series of evangelistic services at the Hamburg Methodist Church. The services began on Sunday evening, March 15, and will run through Friday, March 20. Rev. M. W. Miller is pastor at Hamburg.

DR. W. CLARK ELLZEY, of the faculty of Stephens College, Columbia, Mo., preached at both morning and evening service of the First Methodist Church, Jonesboro, on Sunday, March 15. Dr. Ellzey also taught in the Training School which was held from Sunday, March 15, through Thursday, March 19.

REV. JAMES S. UPTON, of Hendrix College, and five college students made up a Fellowship Team that conducted a Workshop at the Methodist Church in Hamburg over last weekend. The program consisted of Methods, Discussion of Youth Problems, Group Singing, Recreation and Worship.

A CHURCH-WIDE study of Missions is being held at the First Methodist Church, Fordyce, in four sessions, the pastor, Rev. Louis W. Averitt, teaching the book, "Along the African Path," by Dorothy McConnell. The first session was held on Wednesday, March 11, and the succeeding sessions will be held on March 25, April 8 and April 15.

JOHN ROBERT EWBANK, son of Rev. and Mrs. J. R. Ewbank, teachers in Philander Smith College, Little Rock, has been licensed to preach by the Ad Interim Committee of the Little Rock District of The Methodist Church. Dr. Francis A. Buddin, district superintendent, presided. John Robert Ewbank is a member of the Scott Street Methodist Church, Little Rock.

JOE TAYLOR, member of the Russellville Methodist Church, at a called session of the Quarterly Conference on Sunday, March 8, was recommended for license to preach. On Monday afternoon Mr. Taylor appeared before the District Committee on Ministerial Qualifications and after examination was unanimously licensed to preach. He has entered Perkins School of Theology at Southern Methodist University.

DR. IRA A. BRUMLEY, executive secretary of the Board of Education of the North Arkansas Conference, was the speaker at the morning service at Overcup Church on Morrilton Circuit Number One on Sunday, March 8. In the afternoon at 2:30 he met with the Church School workers from Lanty, Solgohachia and Overcup at the Solgohachia Church for a conference on Church School literature. Rev. Will Yarbrough is the pastor of Morrilton Circuit One.

MISS BETTY LETZIG, who spent several years in working with districts in the Woman's Society of Christian Service in Arkansas, both in the Batesville and the Fayetteville District, will become Director of Youth Work at Boston Avenue Methodist Church, Tulsa. Dr. Paul V. Galloway, pastor. Miss Letzig succeeds Miss Suella Anderson, who is now Mrs. Howard Laravae. She is a graduate of Scarritt College for Christian Workers. Along with her work of directing the programs and activities of the young people in the church, she will be wedding hostess to direct weddings and rehearsals.

THE LAYMAN of The Methodist Church may now take home correspondence courses in the Christian religion. The Rev. M. Earl Cunningham, director of the Methodist Board of Education's leadership training department (P. O. Box 871, Nashville, Tenn.), announces that more than thirty courses are available by correspondence at nominal cost, and with or without review and written comments by instructors.

Courses are: "What It Means to Be A Christian," "The Life of Jesus," "How to Teach in the Church School," "The Educational Work of the Small Church." New courses will be added each year. Certificates will be granted.

SYMPATHY goes out to the family of John Werner Trieschmann who passed away in a Little Rock hospital on Monday, March 9. Mr. Trieschmann, a resident of Little Rock for the past thirty-five years, was a member of the First Methodist Church and a member of the Official Board. He was a steward in The Methodist Church for forty years. Surviving are his wife, a son, Rev. Robert W. Trieschmann, student at Perkins School of Theology, Dallas; two daughters, Mrs. J. E. Pierson of Natchitoches, La., and Mrs. R. L. Henry, Jr., of Little Rock; a brother, Adam Trieschmann of Chicago; two sisters, Mrs. Frank Cunningham of Australia and Mrs. Luther Moffatt of Little Rock and eleven grandchildren.

ETERNALLY MEANINGFUL

(Continued from page 1)

were on the bandwagon because they thought they saw in this man Jesus the Hope of deliverance from oppression and the setting up of a military and material kingdom that would again put the Jewish people in a strong position among the affairs of men. When they saw that he could not do this for them they were quick to get off the bandwagon. Even his own disciples deserted him.

Yet this parade will forever be remembered as one of the great historical processions. What made that first Palm Sunday great was the first Easter Sunday that followed, for without Easter, the triumphal entry of Jesus would have been but another misguided self-styled deliverer riding to his doom.

DISTRICT YOUTH HAVE EVANGELISTIC RALLY

More than 400 young people of the Camden district joined in a period of prayer and rededication Saturday night, March 7, in support of the United Evangelistic Mission held March 6-15 in the district.

Speaker for the occasion was Dr. Fred G. Roebuck, pastor of First church, Ft. Smith, and former member of the Little Rock Conference. Dr. Roebuck was chosen to address the Methodist youth because of his reputation as an experienced worker with young people, one who has always been interested in and able to guide them.

The service was held at First church, Magnolia.

Assisting Dr. Roebuck were the Rev. Charles Baughmann, district youth director; the Rev. Charles Cook, district youth president; and the Rev. Kenneth Shamblin.

The Rev. Elmer Thomas is pastor of the Magnolia church.

Arkansas Methodist

An Official Publication of
The Arkansas-Louisiana Episcopal Area
PUBLISHED EVERY THURSDAY
Except the Weeks of July 4 and December 25
SUBSCRIPTION PRICE, \$2.00 PER ANNUM
Retired Ministers and Wives of Deceased Ministers of the
Little Rock and North Arkansas Conferences
Complimentary.
Office of Publication, 1136-1137 Donaghey Building
LITTLE ROCK, ARKANSAS
E. T. WAYLAND
EWING T. WAYLAND
ANNE WINBURNE
Editors and Business Mgrs.
Assistant to Editors
CONTRIBUTING EDITORS: H. O. Bolin, Mrs. Ewing T.
Wayland, Roy I. Bagley, Forney Hutchinson.
OWNED, MANAGED AND PUBLISHED BY
THE METHODIST CHURCHES OF
ARKANSAS AND LOUISIANA
COMMISSIONERS:
Little Rock Conference—O. C. Landers, E. Vernon Markham, Charles W. Richards, Fred W. Schwendemann, Arthur Terry, Aubrey G. Walton, Burney Wilson.
Louisiana Conference—R. R. Branton, J. N. Fomby, George Ivey, H. L. Johns, Virgil D. Morris, Charles W. Price, Harry Squires.
North Arkansas Conference—Joel Cooper, J. G. Moore, R. J. Rice, Robert P. Sessions, J. Frank Warden, J. William Watson, W. M. Womack.
Entered as second-class matter, January 31, 1908, at the Post Office at Little Rock, Ark., under the Act of Congress of March 3, 1879.
When asking for change of address, please include charge key number, former address, new address and name of pastor.
Articles other than editorials do not necessarily reflect the opinions of the editors of the Arkansas Methodist.

THE COMPANY WE KEEP

Old and familiar is the saying, "A person is known by the company he keeps." This adage would not have survived so long were there not much truth in it. But how much truth is there in it?



Usually when we say that a person is known by the company he keeps, we speak with derogatory implication. If he associates with a dissipated crowd, we assume that his tastes must be low. If he keeps company with gamblers or gangsters, we suspect his honesty.

And because evil persons with subversive intent can insidiously worm their way into worthy organization, the fear of being suspected of bad associations threatens to keep needed supporters out of good causes and thereby to cut the nerve of social improvement.

Even Our Lord Himself was condemned for the company He kept. The respectable Pharisees criticized Him because He ate with publicans and sinners. But Jesus answered their criticism with ironic humor, saying that a physician must mingle with the sick if he is to be helpful, for healthy persons have no need of a healer. The Pharisees who prided themselves on their own moral health, could hardly answer such a cogent argument.

About a generation ago a college professor was asked to name the most subtle and potent evil visible on his horizon. He replied, "Crowd morality."

The menace of that evil has grown with our increased mass living. As human beings become more compressed in society, the individual must struggle harder to keep from being submerged in the crowd. Cultivating sturdy character is difficult on paved streets amid trampling throngs.

More than once I have seen a young man come to New York City from a godly home with one of those camera consciences which can take a clear snapshot of moral wrong, and then in the murky atmosphere of some social circle become so dull of conscience that he can take a time-exposure of a flagrant evil and register only a dull impression. In excuse he says, "Everybody does it."

Just to be good enough to get by the law is not good enough to lift us out of a moral slough. In government God knows that we need public servants who refrain from doing things which are not only illegal but also from those which are improper.

Of course, we have many moral acrobats who can walk the taut line of the Ten Commandments without actually falling off. But we need moral athletes who carry their virtues with such easy grace that they make goodness attractive to others and have surplus energy to help their weaker brothers.

Each of us keeps company with different groups according to our interests and tastes. There are those who enjoy the same physical pleasures that we do. They like the same kinds of recreation. We join with them in golf clubs, in fishing clubs and in bowling associations.

There are others who have intellectual tastes similar to ours. They are the ones with whom we like to discuss new books, new plays, current events. We find fellowship with them in literary and professional circles, in Chambers of Commerce, in medical societies and bar associations.

Then there are those with whom we find a spiritual fellowship. They are the ones with whom we like to sit and be silent. They are the ones who understand us when we have experiences too deep for words. They

YESTERDAY ENDED LAST NIGHT

(Continued from page 3)

that happens to us in the day has its divine possibilities because God is in it.

So whatever has happened to you, you can say about that thing: "Yesterday ended last night" . . . "This is the day which the Lord hath made; We will rejoice and be glad in it." One of the great literary figures who has been neglected in our time, as thought by some, is Nathaniel Hawthorne. In middle life, Hawthorne took his family back to Salem, Massachusetts, where he had been given a job in the customs house. He had to have a job because he could not earn enough money by writing. The author of his biography says this: "Hawthorne was going to the town he had never thought he liked. He was to be there five years, and they were not to be happy years. But for all their grimness they were to be his great years." They were the years of the "Scarlet Letter" in which Hawthorne reached one of the peaks of American creative, artistic achievement. They were his grimmest years and his greatest years.

It was as though the author was trying to say that all our days are from God, and in them are divine possibilities. Someone else might be saying this morning: "I can't rejoice and be glad today because I have made mistakes yesterday which are haunting me today. I sinned yesterday and the burden of it is heavy today." If there are any persons who need to learn to say, "Yesterday ended last night," they are those persons who have made mistakes and have sinned.

Dr. Roy L. Smith has put this thought most helpfully in a little paragraph which he calls: "That was yesterday":

"Do not let the memory of your defeats dismay you. Those defeats happened yesterday. Those mistakes, blunders, follies—the things that shame you and fill you with remorse—they were all a part of a day that is gone. Today is a new day. God has given you a new twenty-four hours.

The best way to atone for those horrors which now worry you is to fill today with a new and a better effort, put your trust in God anew and set your feet again on a straight path. If God is ready to forgive you, surely you have no right to upbraid yourself. Accept his estimate of your worth and begin at once to deserve the help he offers." I might add: "Always remember that yesterday ended last night."

I was reading the other day that part of the Episcopal Address regarding "What Methodists Believe" which I heard given at our General Conference in San Francisco. Here are some of the statements:

"We believe in man . . .

The Scriptures remind us that man is a sinner and has fallen short of the glory of God. He may, however, through grace, rise above his sin and the circumstances which surround him.

We believe in salvation from sin.

God . . . restores His image in our hearts, and grants to us a new birth, another chance, through the unmerited love of His Son and our Saviour, Jesus Christ."

WESLEY FILM READY NEXT FALL

NASHVILLE, TENN.—The Methodist Church's full-length color film on the life of John Wesley, British founder of Methodism, will be ready for release next fall, it was announced here by two officials of the church's Radio and Film Commission.

The Rev. Harry C. Spencer and the Rev. Howard E. Tower, executive secretaries of the commission, returned here March 7 from London, where they conferred with J. Arthur Rank, British motion picture producer.

Spencer and Tower said that Rank, a noted Methodist layman, has scheduled shooting the film in April by one of his movie companies, Religious Films, Ltd.

"We found film negative temporarily in short supply in England, but Rank assured us that filming of Queen Elizabeth's coronation will not delay production of our Wesley movie," the Rev. Mr. Spencer said.

The 16 mm. film is scheduled for premiere showings in representative Methodist churches across the country during September and October prior to general release to the denomination's other 40,000 local churches in the U. S.

Leonard Sachs, British actor who has been featured in several movies seen in this country, has been chosen for the John Wesley role.

Following the annual meeting of the Radio and Film Commission here April 6, Spencer and Tower will return to England to help edit the script film.

SCHISLER DENOUNCES PROPOSED CLERGY PROBE

Nashville, Tenn.—An official of the Methodist Church here has spoken out against Congressman Harold H. Velde's proposed investigation of Communist 'infiltration' of the clergy.

"I do not know a minister anywhere who does not hate communism like he hates the devil," said the Rev. Dr. John Q. Schisler, executive secretary of the Division of the Local Church at national headquarters here of the Methodist General Board of Education. He is also a member of the general board of the National Council of the Churches of Christ in the U. S. A.

"Why not trust Christian and Jewish churches to look after their own affairs?" Dr. Schisler asked in reply to Velde's statement, as re-

ported in March 10 press dispatches, that the house un-American activities committee may investigate communism in the nation's churches and Communist 'infiltration' of the clergy. Velde (R-Ill.) is chairman of the committee.

are the persons to whom we go when sorrow stuns the reason and numbs the body.

When disaster overwhelms, men do not always find their best consolation among their clubmates. The men with whom we like to associate in lighter vein do not always have what one desires when "deep calleth unto deep." The fellowship of kindred spirits which we crave in our moments of deepest need must be cultivated if it is to be preserved. We need friends of the spirit, and we must show ourselves friends of the spirit to others who need.

If such little groups of friends of the spirit were multiplied throughout the land, only God could measure their influence. Communism spreads by the formation of cells. Early Christianity grew by the same principle. Only by vital groups of the good can we counteract the subversive groups of the bad.

Yes, we are known by the company we keep, and our day demands goodness dynamic enough to help keep the company.

The God we believe in is the God of another chance! He is a God which enables us to say: "Yesterday ended last night." School has been in progress a week here in Morehouse Parish, which reminds me of a poem called "The New Leaf" which tells of a child's need of another chance. It is the teacher speaking:

"He came to my desk with quivering lip—
The lesson was done.
'Dear Teacher, I want a new leaf', he said,
'I have spoiled this one.'
I took the old leaf, stained and blotted,
and gave him a new one, all unspotted,
And into his sad eyes smiled:
'Do better now, my child'.

I went to the Throne with a quivering soul—
(Yesterday) . . . was done.
'Dear Father, hast Thou a new leaf for me?
'I have spoiled this one.'
I took the old leaf, stained and blotted,
and gave him a new one, all unspotted,
And into my sad heart smiled:
'Do better now, my child'.

God enables us to say: "This is the day which the Lord hath made; We will rejoice and be glad in it." A friend brought a little booklet from Nashville the other day. It was a series of Personal Views by Nashville Church Women on the general subject "What Religion Means To Me."

One woman, an English teacher in High School, said: "Religion is what makes me tick." She went on to say:

"Religion is forgetting the mistakes of yesterday and praying for the grace to live a richer and more wholesome life today."

We need to be able to say: "Yesterday ended last night . . . This is the day which the Lord hath made; We will rejoice and be glad in it."

THE DEVOTIONAL PAGE

REV. ROY I. BAGLEY, Editor

THE LIFT OF A GREAT FAITH

Scripture: Philippians 1:12-21
Verse for Today: *For to me to live is Christ.* Phil. 1:21

In Amiens, France, is one of the world's great cathedrals. One day the poet Heine visited the cathedral, in the company of a friend, who recorded the incident. The poet was overawed by the vast interior, with its clustered columns and soaring arches, its incense-clouded aisles shot through with the golden and rosy light from stained-glass windows. For a long time he stood in silence, and at last remarked: "Only a very great conviction could produce such a cathedral."

It was the utterance of a universal truth. A great faith greatens one's life. The pull of a great idea has power to lift one out of the quicksands of selfishness. No man attains his best without a great enthusiasm. He who would live victoriously must give himself to a great truth and a great enthusiasm, for these engage the latent powers of mind and heart in an overcoming purpose.

When Paul got a vision of the moral grandeur of Christ, it transformed him from a mad persecutor into a peerless missionary. This vision may be ours as daily we enter his personality by faith and meditation, he will possess us, and make us great.

PRAYER: *Our Father, by thy gentleness incline our thoughts to thee. Shine in upon our darkness, and give us a vision of excellent things that we may grow to our best in holy thinking and in Christ-like deeds. In his name. Amen.*

—Daniel Heitmeyer, from
The Secret Place

YOU SAY SOMETHING

Read St. Luke 10:1-20.

The Lord appointed other seventy also, and sent them two and two before his face . . . Therefore said he unto them, Heal the sick . . . and say unto them, The Kingdom of God is come nigh unto you . . .

And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name.

Today as we pray (or as we ride in the bus thinking of some friend in trouble, which is often the same thing as prayer), we may say, "This is work for a clergyman or for a psychologist."

Perhaps we are right. But if the person is to meet a clergyman, it is possible that we are the only one that can arrange it. Maybe that is why the idea was given to us.

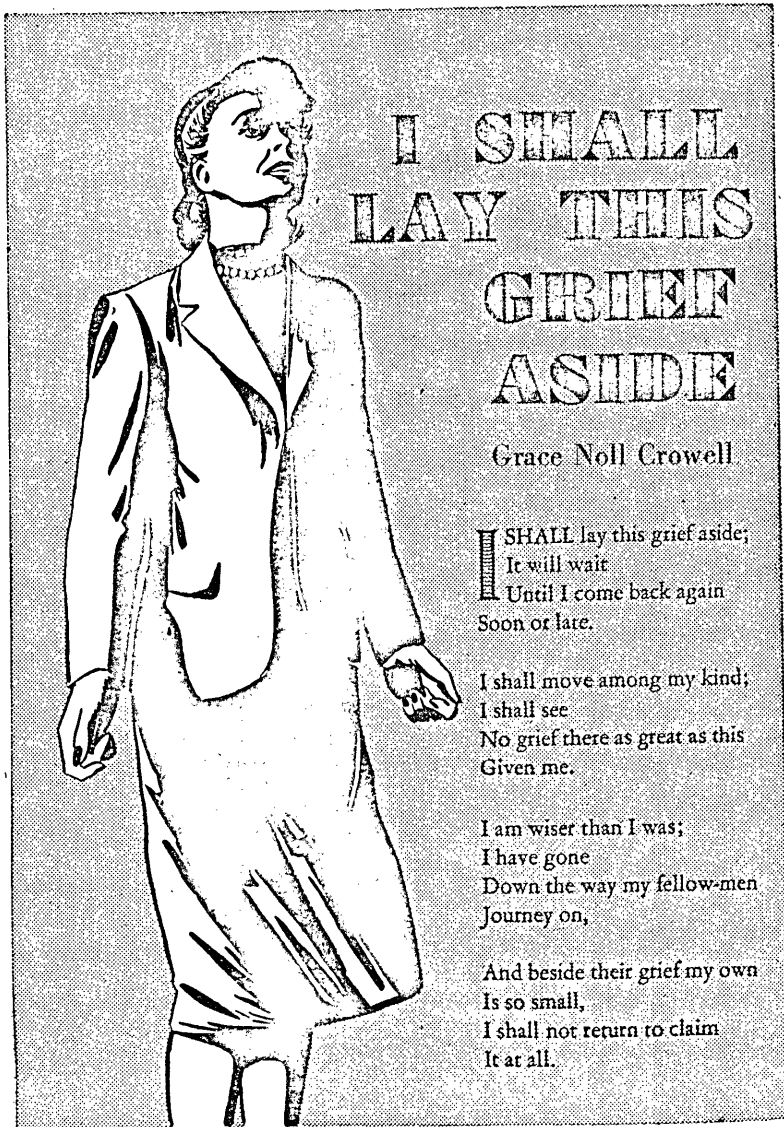
Or we may be meant to try to do something ourselves. Not to argue, but to admit our own faith (with all its uncertainty). Not to speak as a success to a failure, but as one pilgrim to another. There aren't enough ministers and psychologists in the world.

There never will be.

There aren't meant to be.

Christians are supposed to help one another and all men, not only by food and clothing, but by what they say. "Christianity taught us to care. Caring is all that matters."

Freely ye have received, freely give . . . Give, and it shall be given unto you; good measure, pressed



WHAT WILL YOU ADD?

DURING the Lenten Season many churches call upon their people to deny themselves of something. The practice of self-denial is basic in our Christian faith. It exemplifies consecration and devotion to our Christ. We cannot seriously look on the life of Jesus Christ without a challenge to our faith which calls for deeper sacrifices. During the Lenten season as we approach the passion of our Lord, step by step, we feel ashamed of how little we really do sacrifice. We look at his cross, the eternal symbol for Christian men and women that love can not be dealt with lightly. Our self pride is immersed with a shame that brings a deep sense of humiliation as we see the cross engraved against the sky.

But there is another side to self denial that is equally important. What will we put in the place of that which we deny ourselves? Here is the challenge for the Christian. Christianity is positive, not negative. We are told that it is a sin for us to know what is good and then not do it. Spirituality must always be founded upon a positive affirmation.

This Lenten season brings with renewed insistence, the question, "What will I add to my life that will make it richer?" We cannot feel so complacent if we have asked

ourselves this question. We are brought face to face with the attitude that we have toward our world, our neighbor, our church, ourselves, and our God.

What will you add to your life? Life would be greatly strengthened and enriched if we would add more time in personal enrichment. Prayer, Bible study, service to others, and multitudes of other avenues are open for this personal enrichment.

The ever recurring needs in a community places undeniable responsibility upon each person, who names the name of Christ, to be so Christian that his life will tell for Christ. The conviction that some things in our communities degrade and destroy life is bound to be presented to our minds as we seriously consider our Christian responsibility during this particular season.

What will you add to your church? Your relation to the Church is adequately defined in the vows that you took as you stood before the altar. An added zeal and devotion to these vows will greatly enrich the life of the church. Suppose that every member decided that so far as he possibly could, he would fulfill his vows to the church? The result would be staggering.

So let us not only find during this Lenten season grounds for the practice of self denial; but let us also find a dynamic means for positive Christian virtues. Let our self denial touch deep and abiding things in our lives. It is mockery to define self-

down, shaken together, and running over, shall men give into your bosom.—Forward

A PRAYER FOR TODAY

*Dear Lord, you are so quick to know
The things that test my spirit so.*

*You are so quick to make me see
The trust that I should place in thee.*

*You calm me in the face of fear;
This makes me feel that you are near,*

*And in your love I pray, somehow,
That I may keep my sacred vow:*

*To love you, live and serve anew;
For, in this way—I'll walk with you.*

—May Smith White
Church School

"WHO CARRIES THE LOAD?"

A famous German philosopher once said, "Anything that ought to be done, can be done." The impossibility of the task staggers our faith many times. But if we are courageous enough we will find the difficulties dissolving themselves in our labors. We do not have the promise that our tasks will be easy. Neither will we be spared suffering; but, we have been promised "strength sufficient for the day."

Whose responsibility is the strength and vigor of the church program? There is evidently but one answer, "Every member of the church is responsible." Insofar as every member fulfills his obligation and responsibility, both in his service and in giving, the church is strong. Those who shun either giving or service leave their portion of the load for another. When we look at our negligence in that light it does not appear a very pretty thing.

We have often heard the old saying, "A chain is just as strong as its weakest link." That may be true of a chain, but it is not true of a church. There is a group of workers, small in comparison to the membership of any church, who carries 95 per cent of the burden of the program of the church. This is not as it should be, but it is a pretty general picture. The loyalty and devotion of this small group defies the old saying quoted above.

Which class are you in? You know better than anyone else. If you are shirking your responsibility you are aware of that fact. If you are yielding only a portion of your energy that rightfully belongs to God, you are aware of that fact. You yourself determine the group that you are in. What is your answer?

Some years ago Walter Russell Bowie received a letter from a young boy who was just learning to write. The letter closed with these words: "I send you all my love, and I hope you live all your life!" Dr. Bowie was so deeply impressed that he wrote a most worthy book entitled *On Being Alive*.—O. M. Correll, Pres. Nat'l Business Teachers Ass'n, Balance Sheet

denial in terms of the frivolous. What will you add? May we answer this question with careful heart searching.—R. B.

ARKANSAS METHODIST

30,000 CHICKS SHIPPED TO EGYPT IN CHURCH PROGRAM

THIRTY THOUSAND baby chicks left New York by plane only a few hours after their birth for a palatial roosting place on the banks of the Nile river in Egypt. They are the first of 100,000 chicks being sent as part of a program to increase egg size and egg and chicken production in Egypt. The program is sponsored by the Heifer Project, the Christian Rural Overseas Program of Church World Service and the U. S. State Department's Technical Cooperation Administration. At Cairo the chicks were to be lodged in a palace formerly reserved for ex-King Farouk and his family. Scores of electric brooders, sent in advance from the U. S., have been set up in the palace. The chicks left Idlewild Airport in a specially-equipped, air-conditioned plane of the Royal Dutch Airlines. They were accompanied by H. E. Botsford, a poultry specialist and professor emeritus of Cornell University.

Methodist Youth Leaders Hold Seminar On Peace

Some 50 Methodist youth leaders attended sessions in Washington, D.C. and in New York of a seminar on the United Nations and Peace, sponsored by the National Conference of Methodist Youth. In New York, the delegates attended a meeting of the U. N. General Assembly, visited the Japanese Methodist church and took part in discussions on the application of Christian ethics to international relations and human rights. Among the discussion leaders were Dr. Paul Schilling of Union Theological Seminary, New York, and Dr. O. Frederick Noble of Philadelphia, director of the Commission of the Churches on International Affairs. In Washington, the youth leaders talked with State Department officials and their U. S. Senators and Congressmen and continued their panel discussions on the seminar theme.

Chemical Company Executive Donates \$1,500,000 Church

A new \$1,500,000 Presbyterian church built for and given to its congregation by a man who is neither a Presbyterian nor a regular churchgoer was dedicated at Midland, Mich. Dr. Charles J. Strosacker, vice-president and director of the Dow Chemical Co., financed construction and furnishing of the church as a memorial to his sister, Bertha, who died in 1942. Before handing over its key to Dr. Eugene Carson Blake, Stated Clerk of the Presbyterian Church in the U. S. A., Dr. Strosacker said he had tried to build the new Bertha E. R. Strosacker Memorial church as he believed his sister would have wanted it. The Rev. V. Van Arsdale, 86 years old minister emeritus of the congregation, preached the dedicatory sermon. He recalled that Miss Strosacker had taught Sunday school throughout his pastorate and "lived a life of devotion and loyalty."

Texas Ministerial Alliance Elected Negro President

For the first time, the Port Arthur, Texas Ministerial Alliance has elected a Negro as its president. He is the Rev. I. G. Gooden, pastor of New Hope Baptist church here. Mr. Gooden has served as the alliance's vice-president since last December, when he succeeded the Rev. Winston R. Bryant, a Presbyterian pastor who moved away. The alliance comprises some 40 members. Included are a rabbi and a Latin American minister who pastors a church for Mexicans

here. The group has been interracial for several years. Mr. Gooden said his appointment demonstrated that the alliance was "practicing what it had been preaching on brotherhood."

Georgia Bill Would Exempt Bibles From Sales Tax

Rep. Archie Huie, of Camden County, has introduced a bill in the Georgia legislature to exempt all translations of the Bible from the state's three per cent sales tax. Mr. Huie framed the bill after he bought a Bible here and found it was subject to the tax. "I did not realize until I made my purchase that Bible sales were affected," he said. "I think it's a shame!"

White House Bars Photos of Eisenhower Attending Church

The White House will not permit photographs to be taken of President Eisenhower attending church. Press Secretary James C. Hagerty announced the policy and said that members of the White House Press Photographers Association have agreed to respect it. "The President worships in private," Mr. Hagerty said. He said the policy also will exclude pictures at the door of the church after services or of the Presidential party entering or leaving the place of worship.

Stage Public Burning Of Obscene Material

Protestant and Roman Catholic

clergymen were among 40 guests who attended a public burning of obscene films, photographs and books at the municipal dock in Newark, N. J. Public Safety Director John B. Keenan said the destroyed material included more than 80,000 feet of film, 40,000 lewd photographs, 72 colored still negatives for school projection, 157 pornographic illustrated books and 59 decks of cards with lascivious pictures on the back.

Mr. Keenan said the material had been seized by Newark police during the last two years, had been ruled obscene by the courts, and the distributors had been convicted. The safety director explained he had ordered the public burning because he wanted representatives of the citizenry to see the large quantities of obscene material confiscated and to alert their groups to the danger it represented to youth and public morals.

Mass. Governor's Council To Open Meetings With Prayer

For the first time in the 173-year history of the Commonwealth of Massachusetts, regular meetings of the Governor's Council will henceforth be opened with prayer. On motion of Lt. Gov. Sumner Whittier, the council voted unanimously to empower Gov. Christian A. Herter to name a chaplain for the body.

Lawton Easter Pageant Broke

The Lawton Easter Pageant, Oklahoma's famed Christian observance, is broke and in debt, but intends to carry on this year anyway. After 27 years, during which attendance at the annual event in the Wichita mountains near Lawton rose from 1,000 to 150,000, the pageant has debts amounting to about \$4,000. Thousands of costumes need renovation or replacement and many of the WPA-built structures need to be repaired. Announcement that the non-profit pageant was in financial difficulty was made for the board of trustees by Jack Batten, director. The pageant, which has become an

Oklahoma institution, is held only once a year, but every month people from many states visit the "Holy City" in the Wichitas.

Two American Negro Bishops Barred From South Africa

Application for permanent residence in the Union of South Africa has been denied two American bishops of the African Methodist Episcopal Church and their wives, the Rev. L. L. Berry, the Church's secretary of missions, disclosed in New York. The barred clergymen are Bishops Frederick D. Jordan of Los Angeles and Howard H. P. Prim of Nashville, Tenn. They were elected at the Church's General Conference in Chicago last May to head the Negro denomination's Fifteenth and Seventeenth Episcopal districts in South Africa. Mr. Berry said he filed applications for the two bishops with the Consul General of the Union of South Africa here last June. The Consul General, he said, in notifying him that the applications had been denied added that "this office is never advised of the reasons for the rejections of such applications." The AME Church in South Africa has 400 clergymen and its membership is estimated at 150,000, Mr. Berry said. The South African AME Church was established in 1896, and 12 of its bishops since that time have come from the United States, he added.

Cattle Ranch Supports Mission Program

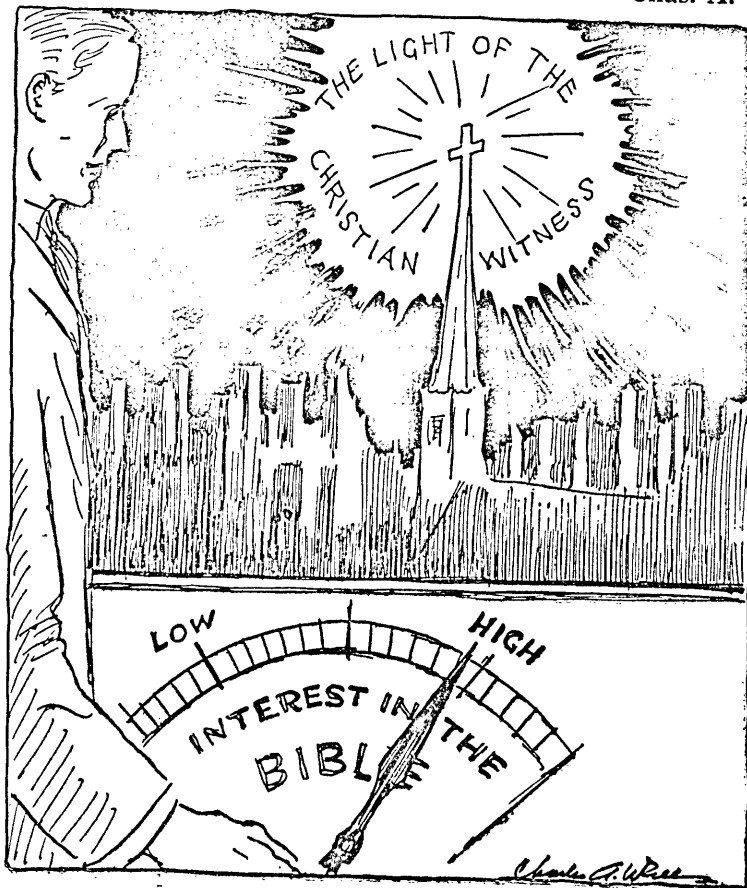
A cattle ranch nestled in the mountain foothills five miles north of here is supporting a Christian mission program. Known as Missionary Supply Lines, Inc., the ranch finances two missionaries in France and one in Uruguay, South America. Plans call for the support of additional missionaries as ranch profits grow. Men and women throughout central California have contributed their agricultural talent to build the 73-acre ranch during the past five years. The idea for Missionary Supply Lines was launched in 1948 when a youthful prayer group was struggling to raise \$40 a month to support a missionary in South America. Several leading San Joaquin Valley ranchers agreed to raise a heifer for the young people and contribute the profits to Christian missionary effort. Their contribution sparked a campaign throughout the area. Cows and hogs were donated and soon other "animals for missions" were being raised in widely-scattered farms around the central valley.

Mysterious Want Ad Boosts Church Attendance

An anonymous want ad that appeared mysteriously in the classified section of a nearby daily newspaper was credited by elders of the Wampsville Presbyterian church with tripling its attendance. The ad, in the Oneida (N.Y.) Daily Dispatch, read: "Wanted: Men, women and children to sit in slightly used pews, Sunday morning. Wampsville Presbyterian church." An church spokesman said that on the Sunday morning following the ad attendance, normally about 12, jumped to 36. The Rev. John R. Kay, pastor, said church officials had sought in vain to learn the identity of the person who inserted it in order to express their gratitude.

INCREASING THE CURRENT

Chas. A. Wells



SPECIAL LENTEN SERIES BEGINS BY DR. SOCKMAN

The Arkansas Methodist and The Louisiana Methodist are happy to announce that Dr. Ralph W. Sockman, one of America's foremost spiritual leaders, will write a special Holy Week Series in seven installments beginning this week.

Dr. Sockman, who is known to millions of Americans through his weekly newspaper column, magazine articles, books, and his National Radio Pulpit recently returned from an extended tour of the Holy Land. His Holy Week articles are the fruit of his meditations on that pilgrimage.

The Editors feel that this timely series by Dr. Sockman will fill a much wanted need in the lives of their readers.

Dr. Sockman is pastor of the famous Christ Methodist Church on Park Avenue, New York City and is a professor at Union Theological Seminary. He holds a Ph.D. from Columbia University and since then has been the recipient of several honorary doctorates. His name often figures in the daily press as one of the greatest theologians of our time.

Besides keeping up with the duties of his congregation, radio program, and teaching, Dr. Sockman also finds time to write books. He has authored about 20 books, several of which have been best sellers.

Dr. Sockman will be in Arkansas and Louisiana this Spring to deliver the Rainey Lectures at the Pulaski Heights Methodist Church, Little Rock, May 11-15, and the Jones Lectures at Rayne Memorial Methodist Church, New Orleans, April 28-30.

The Quiet Before The Storm

On the day after His triumphal entry into Jerusalem, Jesus seems to have disappeared from public view. It is rather commonly assumed that He spent the day following the furor of Palm Sunday in the quiet company of His closest followers, probably out at the suburban village of Bethany where Lazarus and his sisters lived.

Our Lord was human enough to feel that need for an intimate circle of friends. His traveling ministry had taken Him from his Nazarene home. His way of working was misunderstood by His fellow townsmen.

He once revealed His loneliness in a poignant cry: "The foxes have holes and the birds of the air have nests, but the Son of Man hath not where to lay His head."

Disraeli said of Queen Victoria that she was lonely in her grandeur. Bereft of her Prince Consort by death, and aloof from her people by her royal position, Victoria did lack the companionship which make great burdens bearable.

Likewise Our Lord craved the comradeship of understanding hearts. And it was in the circle of those who came nearest to understanding Him that He is supposed to have spent the second day of His last fateful week on earth.

Healthy living requires places where our spirits can relax in the presence of love from the pressures of work. Home is a haven to which its members return at nightfall from the battle of wits in the marketplace and the polite insincerities of so-called society.

In the sympathetic circle around the fireplace we can unpack our hearts with words. The security of love, even more than the sleep of the body, "knits up the raveled sleeve of care."

This longing for respite from the buffetings of life is not necessarily a mark of weakness; it is the preparation for strength.

The hardest mariner at times longs for the harbor. The fact that such hymns as "Rock of Ages" and "Jesus, Lover of My Soul, let me to thy bosom fly," are among the most popular songs of the English-speaking world is evidence of the desire for shelter from the storm of living.

These hymns have been sung by the strongest of souls, for even the

best of us need "building up" after exhausting experiences.

Our minds need their places and periods of retreat in order to see and plan more clearly their programs of advance. Marshal Foch was accustomed to go each morning to worship even when the campaign was hottest.

William Wilberforce, in his struggle to stop the African slave traffic, testified that he could not get through each day's terrific pressure unless he spent at least an hour in prayer. Similarly Christ in His campaign to save the world would take His disciples into places of quietude and prayer that He might restore their strength.

We cannot live constantly under strain without becoming strained and thereby losing the clarity of our vision, the charity of our spirit and the sureness of our touch. Lincoln's favorite scripture was the thirty-seventh Psalm.

We can almost see his lined face relax and his eyes brighten as he read the words: "Rest in the Lord and wait patiently for Him." There is a rest that restores the soul, for "God is our refuge—and strength."

The Ruler Who Redeems

Recently I stood again in the Holy City of Jerusalem. I looked at its ancient walls and thought of the kings and rulers who had walked there.

I thought of heroic King David as he fought for his beloved city. I remembered King Solomon and the splendors of his reign which have stirred Jewish and Christian hearts down the ages.

I recalled that Crusaders, those knights who came to rescue the Holy Sepulchre from the Moslem Turks. And in those walls only a generation ago a breach was made to permit the entrance of the proud German Wilhelm.

After his conquest of Jerusalem in World War 1, England's General Edmund Allenby walked through the gates of the Holy City. Jerusalem has indeed seen many rulers.

But there is only one King whose triumphal entry has become a holy day observed on every continent of the world. He is Jesus the Christ. The little group which strewed palms before Him on that first day of the week has now grown to a mighty host of more than six hundred million who will celebrate this Palm Sunday.

Why this amazing multiplication of Christ's followers? Do you say that it is the efficient promotion of the organized church which has kept Christ's memory alive? Far truer would it be to say that Christ has kept the church alive. There was and is that King who came into Jerusalem on Palm Sunday a ruling power which has outlived other royalties.

Christ is the ruler who redeems. Therein lies the secret of His growing grip on the world's affection. On the day of His entry when He wished to impress the public with His royal authority, He chose to ride on a lowly ass, a beast of burden.

It was His way of vividly reminding the world that "the Son of Man came not to be ministered unto, but to minister." Other rulers make men their subjects; Christ makes

Christian Education:

Adult Workers Given Increased Assistance

Nashville, Tenn.—The five-member staff of the Adult Department of the Board of Education has multiplied its assistance to conference, district, sub-district and local church adult workers manifold during the past few years.

But this has not been done by some magic formula. The Rev. M. Leo Rippey, director of the department told recently how this staff multiplication has been accomplished.

He used as an example the graduate workshop on adult work held in Nashville February 23-27. Approximately forty selected leaders were trained to represent the Adult Department in any of the meetings to which its staff members are invited. These leaders come from practically all sections of the Church. They are acquainted with

the department's philosophy of work, with the approach it makes and the procedures it follows in trying to guide others in developing an effective program of Christian education.

In addition to the forty mentioned above, there are many other workers listed "on call" at the Adult Department office. Some of these have had as many as forty hours of training, an equivalent of a three-month college course. Last summer the department used twenty-six volunteer workers to represent it at meetings to which its staff members could not go.

"The plan is working out splendidly," said Mr. Rippey, "and the progress being made is most encouraging."

LEADERSHIP TRAINING INSTITUTE

Rev. Jolly B. Harper, District Superintendent, and Miss Elizabeth Workman, well known worker with children, were the instructors in a First Series Leadership Training Institute held recently in Marksville, Louisiana. Rev. Mr. Harper taught the course, "The Local Church In Methodism", using as the text the book of that name by Bishop Costen J. Harrell. Miss Workman taught the course, "Teaching Children In The Small Church" and used the text by Roorback and other materials.

Representative workers from the Evergreen, Oak Grove, and Simmesport Churches joined those of Marksville in providing an enrollment of more than fifty in addition to several others who were able to attend only one time and were not enrolled. Sixteen persons met the requirements for credit.

Pastors co-operating in this enterprise were: Revs. Carl Lipe, Oak Grove Church, Effie, La., Don Miller, Simmesport Church, Simmesport, La., and John B. Shearer, Evergreen and Marksville Churches, Marksville, La.

This is Rev. Mr. Harper's fifth year as District Superintendent, and his fifth year to promote the Leadership Training enterprise in or for all the churches of his district, and he seems to have discovered an effective answer to those in the small churches who say that the plans of the Methodist Church are prepared only for the large churches, since this type of enterprise gets down to the problem of the small Church in its actual situation, and discovers ways of meeting the problems that are found there. —John B. Shearer.

TRAINING SCHOOL AT ZACHARY

A Training School for Baker, Bethel, Deerford and Zachary was held in the Zachary Methodist Church, March 2, 3 and 4.

Three courses were offered as follows: "The Work of the Local Church," Dr. Warren Johnston, instructor; "Teaching Youth," Rev. Webb Pomeroy, instructor, "Planning for Children in the Church," Mrs. E. L. McKay, instructor. Forty-seven were enrolled in the courses and twenty-five credit cards were issued.—Reporter

ARKANSAS METHODIST

Camden District Has Successful Evangelistic Mission

MORE than 600 persons overflowed the First Methodist Church, Camden, Sunday to hear Bishop Paul E. Martin make a call for personal evangelism and spiritual rededication in a time of international crisis.

The audience was composed of ministers and laymen of the Camden district, who reported that in the past week of their United Evangelistic Mission they had won 375 new church members, 211 on profession of faith and 164 by transfer. Attendance at nightly meetings totaled nearly 20,000.

The bishop's address Sunday climaxed a week of visitation and evangelism in 30 churches of the Camden district. The campaign was directed by the district superintendent, Dr. Connor Morehead of Camden, assisted by pastors of the local churches in the district, dedicated lay workers, and visiting ministers from other districts of the Little Rock Conference who spoke at nightly services.

An organizational meeting March 6 at First church, El Dorado, at which time the ministers received their appointments, was followed on Saturday night, March 7, by the Youth Rally at First church, Magnolia.

Visiting ministers began their evangelistic sermons on Sunday morning, March 8, spoke again in their appointed churches Sunday night, and at 7:30 p. m. nightly during the following week. They met with the lay workers each evening for periods of instruction before the laymen went out in teams to visit prospective members for Christ and His Church.

Meeting each morning in El Dorado, host and guest ministers heard discussions on pulpit evangelism led by Dr. Fred G. Roebuck, pastor of First church, Ft. Smith, and a study of visitation evangelism led by the Rev. Cecil Culver, pastor of Winfield church, Little Rock. Mr. Culver is director of evangelism for the Little Rock Conference. Camden district director is the Rev. Fred Schwendimann, pastor of Vantrease church, El Dorado, which was host to the opening night banquet Friday, March 6.

The banquet was served by the women of Vantrease church, and women of First church served lunch to the ministers each day.

At a morning devotional period each day the ministers heard the Rev. Kenneth Shamblin, pastor of Pulaski Heights church in Little Rock. Miss Eloise Arnold of El Dorado was guest organist.

Appointments for the United Evangelistic Mission were as follows:

Bearden, the Rev. Mouzon Mann of McGehee; Bradley, Rev. J. D. Montgomery of Bradley; Buckner, Rev. Jeff Davis of Bauxite; Fairview, Camden, Rev. Edwin Keith of Little Rock; First, Camden, Dr. Fred G. Roebuck

of Ft. Smith; Chidester, Rev. George Kerr of Pine Bluff; New Hope, Rev. P. D. Alston of Kingsland; Calion, Rev. Myron Pearce, of Norphlet; Dumas Memorial, Rev. James R. Sewell of Douglasville;

Quinn, Rev. Ernest Hays of El Dorado; First, El Dorado, Rev. Kenneth Shamblin of Little Rock; Vantrease, Dr. Fred Harrison of Texarkana; Emerson, Rev. Bruce Bean and Rev. Charles Cook; Holly Springs, Rev. Horace Grogan of Bayou Meto; Junction City, Rev. Bryan Stephens, Sheridan; Lewisville, Rev. Kirvin Hale, Little Rock; Louann, Rev. C. V. Mashburn, Almyra; Magnolia First, Rev. Cecil Culver of Little Rock; Jackson Street, Magnolia, Rev. Osborne White, Mt. Ida; Marysville, Rev. R. D. Ginther, Ashdown; Parkers Chapel, Rev. Clint Atchley, of Dermott; Smackover, Dr. Arthur Terry of Little Rock; Stamps, Rev. George Meyer of Little Rock; Stephens, Rev. H. O. Bolin of Benton; West Side, Rev. Barry Bailey of Rison; Village, Rev. Virgil Bell of Texarkana; Waldo, Rev. H. D. Sadler of Hazen; and St. Luke's, El Dorado, Rev. Fred Arnold of Little Rock.

EVANGELISTS HEARD ON RADIO PROGRAMS

Four ministers participating in the evangelistic campaign of the Camden district were heard during the week on Station KVMA, Magnolia. They were guests on the daily devotional program of the Magnolia Ministerial Alliance, from 9 to 9:15 a. m.

The schedule listed the Rev. Cecil Culver, pastor of Winfield church, Little Rock, Monday; the Rev. Jeff Davis of Bauxite, Tuesday; Charles Cook, district Methodist Youth Fellowship president, Wednesday; the Rev. P. D. Alston of Kingsland, Thursday; and the Rev. George Meyer, pastor of Oak Forest church, Little Rock, Friday.

The time was originally scheduled for Jackson Street church, Magnolia, of which the Rev. David Hankins is pastor. The church's regular service was broadcast at 10:45 a. m. Sunday with the Rev. Osborne White, guest evangelist for the week, as speaker.

Dr. Fred Harrison of Texarkana was heard on the radio program of Vantrease church, El Dorado, on its regular Sunday morning broadcast on KELD at 8 a. m. March 8. The Rev. Fred Schwendimann is pastor of Vantrease.

On the final day of the campaign, Friday, March 13, three of the guest ministers were heard in a panel discussion of the mission on Station KDMS, El Dorado. The program was arranged by Virgil Stone, station manager, in cooperation with the Office of Methodist Information, whose representative, Miss Georgia Daily, provided daily news coverage during the week.

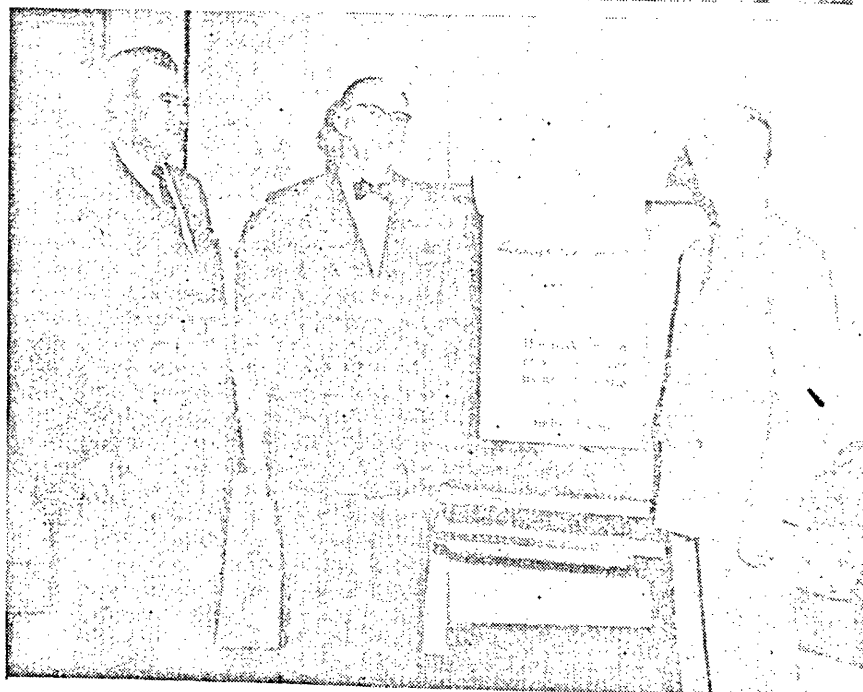
Top right, THEY DIRECTED. Dr. Connor Morehead, Camden District Superintendent and Rev. Cecil R. Culver, Winfield Church, Little Rock, Conference Director of Evangelism.

Right, THEY COUNTED. Rev. Alfred DeBlack, Fairview, Camden, pastor, and Rev. J. Edwin Keith, Associate Pastor, First Church, Little Rock, made out daily reports.



Lower left: THEY WORKED IN LOCAL CHURCHES. Scene at luncheon period when District School of Evangelism met at First Church El Dorado.

Below right: THEY ADDRESSED. Rev. J. Kenneth Shamblin, Pulaski Heights, Little Rock, Inspirational Addresses, Rev. Cecil Culver, Visitation Evangelism instruction, and Dr. Fred G. Roebuck, First Church, Fort Smith, Pulpit Evangelism.





THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



BE YE KIND

By Margaret G. Wilson

WHAT fun it is to be strong and well! We can run and jump and shout and sing. We can go riding on our bikes, sliding on our sleds, skating on our skates, or just run and roll and tumble about in the snow or on the grassy lawns and fields.

But sometimes we can't do any of those wonderful things because we are sick. We have mumps or measles or the toothache or a bad cold, and we can't go out of doors and we don't want to play. But the Doctor comes and gives us medicine and we are well again. How happy we are then! There are some people though that doctors cannot cure, and those people can never get out of doors or do all the things we like to do.

There is a story in the Bible about a man like that. He had been sick for years and years. He lay indoors day after day. He couldn't walk or even sit up in bed. All day long he just lay still and listened to the birds sing, and the children laugh in the streets, or to the soft patter of the raindrops.

In spite of it all, he never grumbled. In fact, he thought he was very lucky, and in a way he was, because he had four very kind friends who came to see him every day.

They were the ones who tried to find a doctor that would cure him. They brought one, but he could do nothing. They brought another, and another, and another, but all they would do was to shake their heads and say, "I am very sorry."

One day, however, they all came with wonderful news. "We have heard of a new Doctor," they said. "We have not seen him or any of the people he has cured, but the whole town is excited. They tell us he has made lots of sick people well. He has even made blind people see and deaf people hear, and they tell us, too, that he has had lame people walking, and we thought he might help you."

"I wonder if he could. No, I don't suppose he could. No doctor knows anything about my sickness, and anyway there is no possible way of getting me there to see him," answered the man as he lay on his bed.

"We have thought about that," said one friend, "and there are four of us, so we could each take a corner of your bed and carry you. Will you let us try? You have tried so many others that there is no reason why you should not try one more."

"I'll be only too happy to try, if I am not too heavy for you," said the sick man.

So his friends made him comfortable. Each took a corner of the bed and carried him outside. Down the street they went, up another street, passing rows of white houses with their flat roofs. On they went until they reached the house where the doctor was—Jesus the people were calling him.

But oh, what crowds! The house was filled with people, and so was the yard outside. There were old men and women, strong people, sick

people, blind people being helped along by somebody who could see, and there were children, even tiny babies in their mothers' arms.

"There is no use waiting here," said one of the four friends. "We couldn't possibly get near him."

"Don't go back yet," pleaded the sick man. "Let us wait a little longer. He may even come outside."

"Oh, we'll wait," answered one of the friends, "as long as you are not too tired. Let us go up on the roof. It will be cooler there, and we shall be away from this crowd." So carefully they carried their sick friend up the outside stairs on his mat bed and set it down on the flat roof.

As they sat there, they could hear the excited voices of the people below. Now the roof was made of mud and branches and twigs that had hardened in the sun, so one of the men made a hole in the roof so he could peek through.

"Oh," he exclaimed, "I can see everything. Jesus is standing right in front. We are right above him. Look!" The men took turns peeking through the hole. "Look what he did to that man who was shouting like somebody crazy. Jesus just put his hand on the man's shoulder and now he is quiet and still. He looks so happy, and his friend is crying with joy."

"Well we can wait here all day. Nobody knows we are here. We shall never be able to get through

the crowd. Why not let's make this hole bigger and let down the bed. It would drop right at Jesus' feet."

"That's an idea. I'll get some rope," answered one of them, and off he went and soon returned with the rope. They tied a piece to each corner, made a big hole in the roof and let down their friend.

Down, down, down went the man. Down he went to the very feet of Jesus.

The poor man felt very ill. He felt afraid, too, and he lay there with his eyes closed. When he opened them he saw Jesus smiling at him. In a soft voice Jesus quietly said, "Take up your bed and walk." Now the man hadn't walked in years, so at first he just lay there waiting for Jesus to give him medicine to cure him, but again Jesus smiled and said, "Arise, take up your bed and walk."

At first the man didn't know what to do, but he tried to move and found he could sit up. Again he tried, first one leg and then the other, and found he could stand on his feet. He felt so strong, so well, and oh, so happy.

"Oh, thank you, Jesus, thank you," he said, and as he rolled up his mat he saw Jesus was already healing another, so he walked out of the house.

His friends had watched through the hole in the roof and had seen what had happened. Quickly they ran down the stairs and met him just as he came running through the gate.

Oh, such joy! Such talking as they walked along! They walked back to

SPRINGTIME PRANKS

By Samuel W. Irwin

Old Winter lay down in the gorge of the hill.

(The vales and the hamlets he'd frightened at will;

For he'd threaten with storm-drifts the last nook to fill.)

Now he'd finished his undertaking.

His slumber was long, and his dreams were deep,

And others were watching to catch him asleep,

The things they'd planned much too good for to keep.

And old Winter went on with his dreaming.

He might have heard voices just under his bed.

He might, if he'd tried, even known what they said,

When they giggled, "How still he is! Surely he's dead."

And the villains went on with their scheming.

Johnny-Jump-Up said he'd dance on the drones.

Wild-Turnip Jack said he'd preach o'er his bones.

"We'll help," chimed the lilies, "with new Easter-bell tones,"

And Winter slept on unsuspecting.

But a merry brook spoiled the whole secret that day,

As down from the hills he came bounding in play;

For he pounced on old Winter and washed him away,—

Yet those innocent blossoms looked guilty.—In Zion's Herald



SLAVE BOY IN JUDEA

This story of a slave boy's search for freedom moves swiftly through varied lands and scenes of biblical times. The hero is Madoc, a 12-year-old Gaul enslaved by the Roman legions and sold to a centurion stationed in Judea. His adventures carry him into a slave market, galley ship, Roman villa, shepherd tent, army camp, to market places and docks.

Madoc moves through this panorama of Judean life, planning to escape and free his mother, who is

held as a slave in Italy. A strong bond is soon felt between Madoc and his stern, just master. All through their varied experiences, the new religion of the followers of Jesus keeps reappearing to disturb them both. Belief in the "new way" grows gradually stronger in both of them, and finally brings about the satisfying ending.

This new book for children by Josephine Sanger Lau is published by Abingdon-Cokesbury Press, price \$2.00.

the house, but instead of going inside they stayed outside and the man who had been sick cried and laughed and talked with his friends until the sun went down and the stars came out, and the air grew chilly, and they all went indoors. Then they remembered about the hole they had made in the roof of the house and made plans right then to go back the next day to make repairs on it. The sick man was so happy because now he could help, too.—The United Church Observer

JUST FOR FUN

A golfer, trying to get out of a trap, said to a fellow player:

"The traps on this course are very annoying, aren't they?"

The second golfer, trying to putt, replied:

"Yes, they are. Would you please close yours?"

A struggling author had called on a publisher to inquire about a manuscript he had submitted.

"This is quite well written," admitted the publisher, "but my firm only publishes work by writers with well-known names."

"Splendid!" exclaimed the budding author in great excitement. "My name is Smith!"—From Watchman-Examiner

ARKANSAS METHODIST

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. EWING T. WAYLAND, Editor

OSCEOLA ENTERTAINS DISTRICT GUILD

The Osceola Wesleyan Service Guild entertained the Jonesboro District Guild February 22 with seven guilds represented and 65 persons attending.

After Mrs. Henrietta Gough, president of the local Guild, welcomed the guests, the Jonesboro Guild, under the leadership of Miss Elizabeth Malone, presented the program. Miss Helen Hetherington, accompanied by Mrs. A. P. Patton, sang "I Met My Master Face to Face." Miss Malone gave a review of the book "The Weaver," and Mrs. T. L. Sanford was the organist.

Mrs. E. L. Siteler, Harrisburg, district secretary, presided at the business session. Rev. Garland Taylor, host pastor, closed the meeting with prayer. The guests were served in fellowship hall which was decorated in George Washington theme.—Nora Pace

NOTICE

The Little Rock Conference Woman's Society of Christian Service will hold its Annual Meeting at the Grand Avenue Methodist Church, Hot Springs, April 7, 8, 9.

Each society can send its president or her alternate as a delegate, and all Minister's Wives are invited as guests. All district officers are delegates.

Registration will be held at the church at 2 p. m. Tuesday, April 7. The program opens with a banquet Tuesday evening. Every one planning to attend should send her name, address, and reservation for the banquet as soon as possible to Mrs. Dan Reinheimer, 217 Pine-wood, Hot Springs, Arkansas.

NEWS IN BRIEF

The Glenmora Church was host to the zone meeting of the Alexandria zone February 27. The eight churches represented were: First Church, Trinity, and Wesley of Alexandria, Elizabeth, Oakdale, Lecompte, Fellowship and Melder, and Glenmora. There was an attendance of 72.

Dinner was served by the Woman's Society in the newly completed dining room of the church, and George Washington decorations were used.

APPRECIATION FOR PRESIDENT'S STAND ON U. N.

At the request of the Woman's Society of Christian Service, missionary and welfare "arm" of the women of the Methodist Church, its national president, Mrs. Frank G. Brooks, of Mount Vernon, Iowa, has written to President Eisenhower, expressing the appreciation of nearly 2,000,000 Methodist women, members of the Society, for the President's "forthright stand in support of the United Nations." It urges also greater support for the technical assistance program, and "the utmost care" in the selection of personnel representing this service in overseas countries.

MARCH 19, 1953

HOW FAR FIFTY DOLLARS WENT

San Mateo, Isabela
Philippines
February 7, 1953

Dear Mrs. Wayland,

I want to report on the money which was given to me at the Little Rock Conference School of Missions. After my travel expenses were paid there was \$50.00 left.

You have received my form letters so you know that I arrived here last fall. Right now I am studying language in a province about halfway up Luzon. At the end of the month I will go back to Manila and my assignment will be in and around Manila.

Let me tell you what happened to the \$50.00! Through the use of part of it you presented to the mission residence of Harris Memorial Training School (the school which rains Methodist deaconesses in the Philippines) a Toastmaster. They had written that the toaster they had was completely dilapidated and could I bring them another. You should have heard the Ohs and Ahs when they saw the Toastmaster coming out of the fancy wrappings in which it was presented! Then you also got for me a steam iron. I had to leave my other iron in China, so needed another one. Because the steam iron is good for quick pressing (with a sharp crease) I got that. We have help with the washing and ironing here because there is so much of it. We wear cottons the year around and sometimes several a day when it is very warm. When I first arrived I lived at the Social Center. The girls live about the social rooms and since it had been made into a social center since the war, there were many things still lacking to make living

enjoyable. The dishes they were using were plastic that had been cut, broken and melted! Occasionally one would lift up a coffee cup to discover the handle was in his hand and the coffee on the table. I thought you would like us to have more usable dishes, so a couple of us shopped and found a service of eight that would fit well. That was the first of January and there was still over seven dollars in your fund. Since coming up here I have been aware of the needs of the Methodist School which is located here, Eveland Memorial Academy. They are trying to be recognized by the government, but to do so requires the meeting of certain requirements. One set of requirements which have not yet been met is the acquisition of tools for teaching horticulture, a required course in all high schools. In casting about for some available funds I noticed the balance left to your account, so have applied it on the purchase of tools for the school here. There will be some rakes, a plow, and perhaps a sprinkling can or two.

Need I say that many people are grateful to you! I only wish you could see for yourself the places in which your gifts have made a difference.

I look back upon my few days spent with you with deep appreciation. Now I always scan the Advocate for any Arkansas news. I know that when the heat of the summer comes here I'll be better prepared for having been in Little Rock during three warm days.

Thank you again—and I hope that the Little Rock Conference is having a wonderfully inspiring year.

Most sincerely,
Elizabeth Johannaber

FINANCIAL REPORT—NORTH ARKANSAS CONFERENCE THIRD QUARTER—1952-'53

Balance brought forward.....	\$ 8,910.01	W. S. G.	21.00
RECEIPTS:		In Remembrance Gifts:	
Pledge:		W. S. C. S.	41.50
W. S. C. S.	\$ 9,952.74	W. S. G.	5.00
W. S. G.	2,432.87	World Federation:	
Special Memberships:		W. S. C. S.	11.39
W. S. C. S.	515.00	TOTAL, W. S. C. S.	10,253.92
W. S. G.	280.00	TOTAL, W. S. G.	2,499.06
Special Projects:			
W. S. C. S.	499.63	Methodist Youth Fund....	\$12,752.98
W. S. G.	21.00	Children-Gifts to Mission	233.31
Children-Gifts to Missions	43.71		43.71
World Federation	11.39		
In Remembrance Gifts:		TOTAL Credit on Ap-	
W. S. C. S.	41.50	propriations	\$13,030.00
W. S. G.	5.00	Week of Prayer	578.93
Narcotic Education:		Supplies	1,574.24
W. S. C. S.	135.61	Supplementary Gift	3.00
W. S. G.	32.25	Replace Membership Pins	4.50
Week of Prayer:			
W. S. C. S.	456.61	TOTAL sent to division	\$15,190.67
W. S. G.	122.32	OTHER DISBURSEMENTS:	
Supplies:		Rural Workers—car	
W. S. C. S.	1,676.74	expense	\$ 210.00
W. S. G.	113.00	Sunshine Fund, Sani-	
Miscellaneous:		torium	25.00
W. S. C. S.	61.30	Narcotic Education	250.00
W. S. G.	6.50	District Cultivation	725.60
TOTAL, W. S. C. S.	\$13,394.23	Administrative Expense..	834.73
TOTAL, W. S. G.	3,012.94		2,045.33
		TOTAL Disbursements	\$17,236.00
TOTAL Received from		Balance March 1st, 1953	\$ 8,348.34
District Treasurers....	\$16,407.17	SPECIAL MEMBERSHIPS	
Methodist Youth Fund....	233.31	BATESVILLE DISTRICT: Adult: Mrs.	
Replace Pins	19.15	King Sims, Central Ave., Batesville; Mrs.	
Refund	14.70	G. M. Ward, First Church, Batesville; Mrs.	
	367.16	Oscar Guin, Umsted, Newport. Junior:	
	16,674.33	Crystal McAllister, Umsted, Newport.	
TOTAL to be ac-		Baby: Mary Wynne Parker, First Church,	
counted for	\$25,584.34	Newport; James Harold Sewell, Jr., Sal-	
DISBURSEMENTS:		ado.	
TO DIVISION		CONWAY DISTRICT: Adult: Mrs. Nancy	
Pledge:		Young, W. S. G. Atkins; Mrs. Maybelle	
W. S. C. S.	\$ 9,181.40	Newell, Mrs. Pearl Watson, Miss Nannie	
W. S. G.	2,188.06	Morrill, Morrilton.	
Special Memberships:		FAYETTEVILLE DISTRICT: Adult:	
W. S. C. S.	495.00	Mrs. Walter Hayes, Wiggins, Fayetteville;	
W. S. G.	285.00	Mrs. Margaret Lee, W. S. G. Central, Fay-	
Special Projects:		etteville; Miss Bess Pyeatt, W. S. G.	
W. S. C. S.	524.63	Siloam Springs. Baby: Joy Anderson,	
		W. S. G. Bentonville; Sandra Kay Woods,	

NEWS IN BRIEF

Miss Margaret Ann Garner, former teacher in a mission school in Sendia, Japan, was guest speaker at the Woman's Society of First Methodist Church, Van Buren on March 3. Miss Garner illustrated her talk with film slides and articles from Japan. Mrs. R. S. Wilson was program leader. Mr. Louis Chapman and Miss Lewis from Bethel church sang two numbers on the program. Circle No. 1 was hostess for the luncheon, followed by the business meeting. There were 28 members and 7 visitors present. The society sent 66 pounds of clothing to Korea in February.

Circle No. 1 served dinner in the dining room of the church March 11 for the Brotherhood, father and son banquet.—Mrs. Fay Williams.

The Woman's Society of Rockport Charge, Traskwood Charge, Friendship Charge and Keith Memorial Church met together March 3 for the purpose of organizing a sub-district. Mrs. T. S. Lovett, Conference President, and Miss Margaret Marshall, deaconess, were present.

The group elected Mrs. Arnold Black as chairman with Mrs. Park Jones as secretary. The next meeting will be held at Keith Memorial Church.—Mrs. Park Jones.

In meetings March 24, 25 and 26, the Camden District Woman's Society of Christian Service organized three sub-districts under the guidance of Mrs. J. P. Carpenter, District President, and Dr. Connor Morehead, District Superintendent. Mrs. W. B. Landrum, Field Worker for the Woman's Division, was the inspirational speaker at each of the meetings, and served as a resource leader.

Each Sub-district elected their chairman, as follows: Mrs. Edward Pace, Sharp Ave., Camden; Mrs. W. H. Yarbrough, Stamps; and Mrs. E. B. Sellars, 815 Oak, El Dorado. The sub-district organization provides a great help for new societies and district members, giving them a link to the district itself.

Mrs. W. C. Farley, Secretary of Promotion for the Camden District, as assisted in getting the sub-districts organized.

W. S. G. Harmon.
FORREST CITY DISTRICT: Baby: Laura Price Barton, Earle.
FT. SMITH DISTRICT: Adult: Mrs. Omer Yarbrough, Booneville; Mrs. W. R. Cauthron, Goddard Memorial, Ft. Smith; Mrs. Luther Hodges, Mrs. Gerald D. Waits, First Church, Ft. Smith; Mrs. W. H. Chambers, Mrs. Fru Ella Carolan, Mrs. Pat Chastain, Miss Nora Ray, W. S. G. First Church, Ft. Smith. Baby: Carol Ann Klusmeier, First Church, Ft. Smith; Greg Evans Lovett, Diana Kay Looper, William Raymond Gregg, W. S. C. S. First Church, Ft. Smith.
JONESBORO DISTRICT: Adult: Mrs. Margaret Bennett, Huntington Ave., Jonesboro; Mrs. Eugene L. Shaneyfelt, Mrs. Victor G. Bell, Osceola; Mrs. C. E. Kemp, Truman, Baby: Karen Ann Pannell, Fisher St., Jonesboro; Regenia Vaughn Shirley, Caraway; Robert Hall Winningham, Lou Ann Collier, Becky Jean Collier, Glenda Joyce Way, W. S. G. Harrisburg.
PARAGOULD DISTRICT: Adult: Mrs. F. E. Wilbourn, Mrs. Fuller Jenkins, Paragould First Church; Mrs. J. E. Cotner, Piggott; Mrs. A. W. Rainwater, Mrs. T. H. Rainwater, Walnut Ridge. Baby: Fielding Ashley Poe III, Paragould First Church; Brenda Karen Fisk, Rector.
SEARCY DISTRICT: Baby: Stephanie Nannette Fulbright, Searcy; Shelly Carol Holder, W. S. G. McCrory.
—MRS. BEN DeVOLL,
Conference Treasurer

CURRENT NEWS IN ARKANSAS METHODISM

OPENING OF NEW SANCTUARY OF CENTRAL METHODIST CHURCH, FAYETTEVILLE

There will be a formal opening of the new sanctuary of Central Methodist Church in Fayetteville next Sunday, March 22. There will be identical worship services at 8:30 a. m. and at 11:00 a. m. Bishop Martin will preach at each of these services. There will be open house from 1:00 to 3:00 p. m. for visitors. At 3:00 o'clock there will be a special service for the Laying of the Corner Stone. The church will also be open to visitors from 3:30 to 6:00 p. m. Dr. Paul V. Galloway, pastor of Boston Avenue, in Tulsa, Oklahoma, and former pastor of Central Methodist Church will preach at the evening service.

This beautiful sanctuary was built at a total cost of \$393,000.00 of which \$268,000.00 has been paid in cash to date. The overall length of the building is 210 feet and the width 80 feet. The sanctuary proper is built in the form of a cross; the main part of the worship area or the nave and the chancel area form the upright part of the cross and the transepts form the cross arms. The nave and chancel are 148 feet in length and the transepts are 80 feet in width. The ceiling at the center of the church is 35 feet in height. It has 1,359 lineal feet of pew space which, allowing 16 inches per person, will seat 1,019 persons; plus 43 seats in the choir making a total of 1,062 seating capacity. The divided chancel with the lectern on the left and the pulpit on the right and with the divided choir is expressive of the fact that neither the pulpit, the choir, nor even the Bible is the center of worship; but that the communion table and the cross are the worship center.

The cross at the top of the spire is 121 feet from the street and measures 10 feet in height. It is made of stainless steel over 4 inch channel iron.

The cross in the worship center is also 6 feet in height and is finished in white enamel and red mahogany. On its four arms are the four apostolic symbols: the winged man for Matthew; the lion for Mark; the Ox for Luke and the Eagle for John. At the center of the cross is the Sunburst representing the Christ.

The symbols on the front of the communion table are the Greek letters Alpha on the left panel and Omega on the right meaning the beginning and the end; and the three

letters I. H. S. in the center panel which are the three letters which in Greek stand for Jesus Christ. The three panels together therefore say "Jesus Christ, the beginning and the end."

The rose window above the redos is a sunburst of fired stained glass worked around the head of Christ which was copied from Sallman's "Head of Christ." It is six feet in diameter.

The large openings on each side above the choir covered with silk paneling are the organ chambers. The organ, made by M. P. Moller and Company, is a three chamber organ with two chambers installed at the present.

The entire building inside and out, and all its furnishings are in strict traditional New England Colonial architecture. It has been built in sacrifice and loving devotion.

The construction memorials are as follows:

The organ—by the Hathcock families: Dr. and Mrs. P. L. Hathcock, Dr. and Mrs. Alfred Hathcock and family, Dr. and Mrs. Loyce Hathcock and family.

The rose window—by Mr. and Mrs. Ralph Lewis.

The choir loft—by Mr. W. F. Son-neman.

The pulpit—by Mr. and Mrs. P. R. Green.

The choir rooms—A memorial to M. M. Collier, by Mrs. M. M. Collier, Mr. and Mrs. Morris Collier and family, Mrs. Henry Yokum, Jr., and Mrs. Bill Buron.

The pastor's study—A memorial to Rev. and Mrs. H. Lynn Wade by Mr. and Mrs. Clifton Wade and family.

Other special gifts and memorials are:

The parlor furniture — by the Woman's Society of Christian Service.

The baptismal fount — by the Young Wives' Circle.

The candle sticks and Bible rest —by the Wesleyan Service Guilds (candle stuter made by Dr. R. K. Bent).

The hand rails on circular stair-cases—by the Methodist Youth Fellowship.

The altar cloths—by Rev. and Mrs. James Burris and family.

The porch light—by Miss Susanna Handy.—Jack Winegeart, minister to students.

of a worldwide Methodism.

At the eleven o'clock hour Rev. H. W. Jinske, pastor, presented him on behalf of the church a gift of three hundred dollars for the Hendrix Endowment—one hundred fifty in cash and one hundred fifty in pledges.

At this hour Dr. Ellis stated that the basic issues of our democracy were not economic or political but those of human relationships—that there was a greater need for spiritual adjustments than for economic or political ones. Then he pointed out the contribution that the church related college can make toward this objective.—H. W. Jinske, Pastor

SPECIAL OFFERING FOR ALASKAN MISSION

On Thursday and Friday nights of the Camden District Evangelistic Mission, and as a result of intense efforts Saturday and Sunday, the Camden District churches raised a little more than \$3,000.00 to be given to Dr. P. Gordon Gould, director of Methodist work in Alaska, when he speaks Thursday night, March 19th at a Camden District meeting at Magnolia, according to Dr. Connor Morehead, Camden District Superintendent.

Methodist missionary work in Alaska is a part of the Advance Special responsibility of Arkansas Methodism.

ARKANSAS YOUTH ON MISSION TOURS

Twenty-three students from Arkansas will leave early Friday morning on tours to Scarritt College, Nashville, Tenn., and National College, Kansas City, Mo. The trips to the church-supported colleges are being sponsored by the Woman's Society of Christian Service of the Little Rock Conference.

Eight high school and two college students will make the Kansas City trip. They are Barbara Childs of Hampton, Buddy Worden of Little Rock, Bill Sargo of Hot Springs and George Alfred Tanner of Fordyce, both students at Hendrix, Joe Stroud of McGehee, president of the conference MYF, Emily Sanders of Pine Bluff, Janice Miller of Bauxite, Mansel Baker of El Dorado, Jean Atkinson of Texarkana and Janella Caras of Pine Bluff.

College students going to Scarritt are Joy Ramsey of Pine Bluff, student at Henderson State; Jo Richardson of Conway, student at Henderson; Billy Joe Hogue of Sardis, student at Ouachita; Virginia Bird of Little Rock, student at the University of Arkansas; Sybil Blankenship of Warren, student at Hendrix;

Bob Reigner of Crossett, student at Hendrix; Mary Sue Smith; Patsy Teeter; and Lenora Sue Anderson, of Camden, Mary Frances O'Dell of Camden, Linda Kirkpatrick of Magnolia, all students at Southern State; Barbara Daniel of Hot Springs and Amy Louise Mackey of Arkadelphia, students at Henderson.

The young people will leave Little Rock early Friday morning, March 20, and return Monday.

Mrs. Lewis Ederington of Warren, conference secretary of missionary personnel, has made arrangements for the tours. She and Mrs. Ralph Clayton, wife of the pastor at Warren, will accompany the group to Kansas City.

The college students will be accompanied by Mrs. T. S. Lovett of Grady, conference W. S. C. S. president, Mrs. Edward McLean, director of Christian education at Pine Bluff First church and conference secretary of youth work, and Mike Willis, director of Aldersgate Camp.

Other Methodist institutions, offices and projects in the two cities will be visited in addition to the colleges.

HENDRIX COLLEGE NEWS

Band Makes Annual Tour

The Hendrix College Concert Band made its annual spring tour March 15-18. During the tour, which was taken this year in north eastern Arkansas, the fifty-piece band presented concerts in Forrest City, Wynne, Earle, Blytheville, Osceola, Marked Tree, Paragould, Jonesboro and Newport.

Miss Laurachel Bumgardner, young dramatic soprano from the music faculty, accompanied the band on tour and was featured in a solo, Victor Herbert's "Romany Life."

Minstrel Presented

Net proceeds from a benefit minstrel show presented March 7 by Hendrix students will exceed \$200, according to Walter Workman of North Little Rock, advertising manager.

The entire amount will go to the fund to assist college students obtain schooling and educational necessities in foreign lands.

Sponsor of the minstrel was the Hendrix Christian Association.

Two Win Awards

William Wilson, a senior from Little Rock, and Norman Smith, a senior from Benton, have recently won awards for their outstanding scholastic ability while at Hendrix.

Wilson, a chemistry major, has won an assistantship at Purdue University which is worth about \$2000. He will enter Purdue next September.

ber to continue his study of chemistry and act as a part-time instructor.

Norman Smith, a piano major, has been awarded a Woodrow Wilson fellowship, the first ever awarded a Hendrix student. The fellowship also has a value of about \$2,000. Smith plans to enter Yale University next fall where he will study music.

State Speech Festival

Hendrix contestants in the state speech festival March 5-7 at Fayetteville won one "superior" and seven "excellents," according to Mrs. Capp Shanks, speech director.

Hendrix students who won ratings in the divisions in which they entered were Mary Virginia Speaker of Conway, Dick Ezell of Pine Bluff, Dorothy Christopher of Conway, Gene Efrid of Little Rock and Allen Brockway of Fayetteville.

Hendrix will be host to the speech festival next year and it will be held at approximately this time next spring. Sponsor of the annual event is the Arkansas Association of Speech Teachers.—Public Relations

VACATION SCHOOL INSTITUTES IN ARKADELPHIA DISTRICT

Mrs. E. E. Fohrell, Children's Director for the Arkadelphia District, announces a series of Vacation Church School Training Institutes for April. She will be assisted in this project by the leaders who were trained at the meeting in Little Rock. They are Mrs. Ross

(Continued on page 13)

DR. ELLIS AT MOUNTAIN VIEW METHODIST CHURCH

Sunday, March 8, was a great day in the First Methodist Church of Mountain View, Batesville District. Dr. Matt L. Ellis addressed the Methodist Men's Club at their breakfast meeting and brought a very interesting message from the pulpit at the eleven o'clock hour.

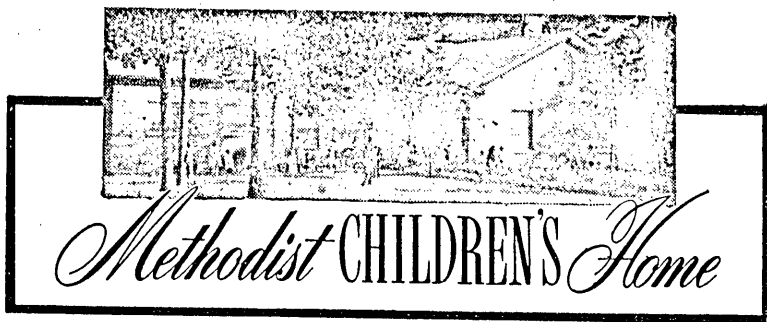
At the breakfast service he was introduced by Mr. Buddy Lackey, president of the Methodist Men's Club. Dr. Ellis spoke of the vital part that laymen can play in the total program of the church. He called attention to the connectional aspects of the church and stated that every local church is a part



"Along A Country Road"
The North Arkansas Conference
The Town and Country
Commission

The Methodist Church
Hendrix Station, Conway, Arkansas

Paul E. Martin, Bishop
Rev. Floyd G. Villines, President
Mr. Lester Hutchins, Vice-President
Rev. David P. Conyers, Secretary
Rev. J. Albert Gatlin, Executive Secretary



NOTES FROM THE FIELDS

Hunter Revival

During the first week in March we were privileged to work with Brother Bill Stegall and his fine people at Hunter. The attendance and interest in the services were most splendid from the start. The day services were inspiring in fellowship. A splendid response was given by the local community. On Friday afternoon we were invited to speak to the student body of the grade school.

Brother Stegall has done a monumental piece of work on this charge. A beautiful new native stone sanctuary was built with the pastor doing the work. At the present time the parsonage is being redecorated. Brother Stegall who is a master carpenter and redecorator, is also doing this work. In addition to the building projects at Hunter, plans are on foot for the remodeling and redecorating of the White Hall Church. Though this is very significant, it is not over-shadowing the work in the field of evangelism and church finance. The unified budget program at White Hall has been adopted which has completely changed their financial picture. The same type program is being used at Hunter and will be given greater emphasis in the days ahead. The writer will return to Hunter March 13, to present in full a financial program for the local church.

While in Hunter, it was my high privilege to live in the home of Mr. and Mrs. Sherman Walters. Fellowship was also enjoyed in many other homes over the parish.

Training School at Lavaca

Sunday, March 8, it was a great privilege to preach at Lavaca at 11 o'clock and begin a training school in the afternoon at 2:00 o'clock. We returned to complete the school

Tuesday and Wednesday March 10 and 11. We found the people at Lavaca making good progress in their work. This is their first year with full time pastoral service. This means they have more than doubled their budget over last year. Brother Dark preaches at Central City two Sunday mornings a month at 10:00 o'clock. This affords two churches better service than they had formally had. In spite of rain and other handicaps a splendid group continued through the sessions. The Lavaca Church is following in a general way our suggested financial program and they will strengthen their efforts by more cultivation and definite pledging.

The writer enjoyed the wonderful hospitality of the parsonage home with Dewey and Bonnie Dark. He was privileged also to visit in the home of the Van Hookers who serve at Massard and Barling. Joan, Barbara, Kay and Harvey Hooker, the fine children of the parsonage home of Massard furnished special music for us during the training school.

One of the outstanding things that I noticed about Lavaca, which is a community of about four hundred people, is that they have one of the nicest modern clinics that one could find anywhere. The people of the community provided for it themselves in order to have the services of a fine young doctor Shelby L. Hicks and his accomplished wife who assists him in his work. What this community has done in this respect can be duplicated over and over again throughout the state of Arkansas if the people have the "mind to work."

It is inspiring to be a part of a great upsurge of interest throughout our many communities over our conference.—J. Albert Gatlin.

Methodist Church of Elm Springs Enters Contest

Elm Springs Methodist church has enrolled in the first annual Town and Country church development program, sponsored by Emory University, it was announced this week by the pastor, Rev. Woodrow Woods.

This is one of over 711 churches from 36 denominations which have enrolled in this program, designed to stimulate interest and promote growth among rural churches in 13 southern states.

J. F. Reed is in charge of the Elm Springs program.

Elm Springs will compete with other churches in the state, located in communities of under 5,000 population, for the award as the Rural church of the year in the state. The Rural Church of the Year in the South will be selected from among the 13 state winners.

The awards will be announced by Emory University's Town and Country school in July.

MARCH 19, 1953

VACATION SCHOOL

(Continued from page 12)

Moore of Gurdon, Mrs. Milton Teague and Miss Donna Kenefick of Arkadelphia and Mrs. Leonard Gephart of Malvern.

The institutes will be held as follows:

April 13, 10 a.m. Arkadelphia. This is especially for the larger churches using closely graded system, but others are invited, if they prefer.

April 14, 10 a.m. Keith Memorial, Malvern.

April 15, 10 a.m. Tigert Memorial, Hot Springs.

April 16, 10 a.m. Glenwood.

April 17, 10 a.m. Hollywood.

These will be all day meetings, with dinner on the ground, potluck.

Every effort is being made to double the number of Vacation Church Schools to be held during the coming summer.—Reporter.

FINANCIAL STATEMENT FOR FEBRUARY

We want to express our sincere thanks to the groups and participants listed below who have rendered a service or presented gifts to the Home during the month of February, 1953.

Primary Department of Midland Heights Methodist Church, Ft. Smith, Arkansas—mittens
Crane Company Plumbing Supplies, Little Rock—tickets for Amvet Post No. 51 Amateur Show
Leo Cox Davis S. S. Class, Methodist Church, Prescott—gifts
Mrs. G. H. Halmos, Rison, Ark.—gifts
W. S. C. S. Blytheville Methodist Church—assorted gifts
Chas. R. Baber, Veterans Hospital, N. Little Rock—gum
Alicia Methodist Junior Department—candy for Christmas
George A. Venner, Little Rock—baseball bats
The Friendly Couples Class—Winfield Methodist Church, Little Rock—birthday gifts

MEMORIALS

IN MEMORY OF:
Rev. Allen D. Stewart given by Rev. and Mrs. Hal R. Sessions, Jr.
Mrs. J. E. Newton given by Mr. and Mrs. Edwin Horton
Mrs. W. J. Wilkin by Mr. and Mrs. T. T. McNeal
Mrs. A. B. Douglas given by Gleaners S. S. Class, Fordyce Methodist Church
Mrs. Alleen Brown given by James N. Dowell, Jr.
Mr. Edward Dixon given by Mr. Walter M. Newton
J. L. Sadler given by Mrs. H. D. Sadler
Mrs. Bessie Tucker Russell by Miss Katherine Watson
W. A. Warrington by Willie B. Holland
Roy Smith by Mr. and Mrs. I. F. Sullivan
Mrs. Mary Wood by Mr. and Mrs. D. E. Tucker
R. A. Compton given by Mr. and Mrs. H. P. Wilson
W. A. Campbell given by Mr. and Mrs. H. P. Wilson
Mrs. C. L. McNutt given by Mr. and Mrs. Troy Trice
Mrs. C. L. McNutt given by Mr. and Mrs. David Knoll
Mrs. Woffard given by Mr. and Mrs. David Knoll
Smiley Cheairs given by Mr. Roy E. Cashion
Rev. Allen D. Stewart by Rev. R. E. L. Bearden, Jr.
Mrs. Alice Boals given by The Richardsons
Mrs. W. J. Wilkin given by Fred L. Simmons
Mrs. W. J. Wilkin given by Men's Bible Class, Brinkley Methodist Church
Rev. J. F. Glover given by Rev. J. W. Spicer
C. A. McCormack given by W. S. C. S., First Methodist Church, Jonesboro
Mrs. W. J. Wilkin given by Mr. and Mrs. Le Monte Duncan
Mrs. W. J. Wilkin given by The Bateman-Moore Family
Rev. Allen D. Stewart given by Men's Bible Class, Siloam Springs Methodist Church
Mrs. T. G. Dial, Sr., given by Mr. and Mrs. Charles R. Wilkin
Mrs. T. G. Dial, Sr., given by Mrs. G. S. Rumph and Mr. and Mrs. J. H. Rumph
Mrs. W. J. Wilkin given by Mrs. Andrew Flora, Mrs. L. H. Stout, and Mrs. Ben Flora and son, Drew
Mrs. W. J. Wilkin given by Mr. and Mrs. L. K. Brown
Mrs. T. G. Dial, Sr., given by Mr. and Mrs. L. K. Brown
Mrs. T. G. Dial, Sr., given by Mr. and Mrs. Walter S. Brown
Mrs. T. G. Dial, Sr., given by Mrs. G. O. Bogle
Mr. C. A. McCormack given by Mr. and Mrs. Wylie T. Nash
Mrs. T. G. Dial, Sr., given by Mr. and Mrs. R. H. Midkiff
Mrs. T. G. Dial, Sr., given by Mr. and Mrs. Thomas O. Malock
Mrs. John Camp given by Mr. and Mrs. Cleo Newhart
Herbert Fiser given by Mr. and Mrs. C. C. Pettingill
Mrs. T. G. Dial, Sr., given by Mr. and Mrs. R. E. Short
Mrs. Anna Wilkin given by Mr. and Mrs. R. E. Short
Mrs. W. J. Wilkin by Mr. and Mrs. James C. Trice
Mrs. J. C. Harris given by "The Williams-sons"
Mrs. Ida Adkissons given by Mrs. L. A. Wallace and Mr. and Mrs. R. D. Dillport
Mrs. Anne Wilkin given by Mr. and Mrs. H. D. Woodfin and F. L. Maxwell

Mrs. T. G. Dial given by Mr. and Mrs. H. D. Woodfin and F. L. Maxwell
Mrs. Anne Wilkin by Mr. and Mrs. T. G. Harrison
Mrs. T. G. Dial given by Mr. and Mrs. T. G. Harrison
Mrs. Anne Wilkin given by Mr. and Mrs. Paul Wagner
Mr. J. H. Frazier given by W. S. C. S. of West Memphis Methodist Church
T. J. Warren given by W. S. C. S. of West Memphis Methodist Church
H. C. Moore given by Mr. and Mrs. J. F. Rieves
Marion T. Boone given by Mr. and Mrs. J. F. Fogleman
H. C. Moore given by Mr. and Mrs. J. F. Fogleman
Mrs. Anne Wilkin given by Mr. and Mrs. L. C. Dial
Mrs. Clara Potts Howell given by Mr. and Mrs. Rife Hughey
Mrs. Ralph Jones given by Mr. and Mrs. Rife Hughey
Harry E. Schultz given by Mr. and Mrs. Harold Woodfin
John L. Harris, Jr., given by W. E. Crenshaw
W. J. Horning given by Mrs. Mabel Scurlock Pope

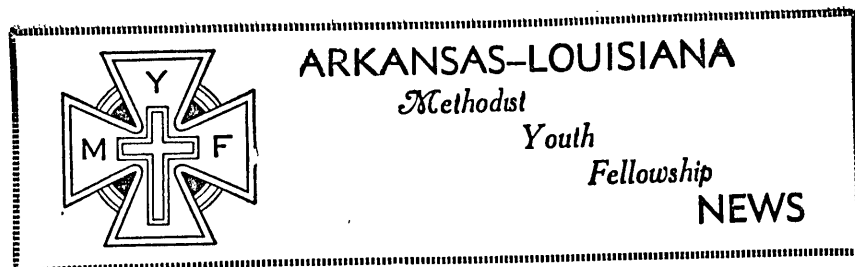
TOTAL MEMORIALS \$274.60

OTHER GIFTS

Yancey S. S. Class, Marianna Meth. Church \$10.00
Young Adult Class, First Methodist Church, El Dorado 10.00
North Arkansas Conference, P. E. Cooley, Treasurer 145.44
McCrory Lydia Wesleyan Service, McCrory Methodist Church 30.00
Russellville Church Men's Bible Class, Methodist 10.00
Miss Roberta Harwell, Wynne Meth. Church 10.00
Mrs. Warren S. Riley, First Methodist Church, El Dorado 10.00
Advance S. S. Class, First Methodist Church, El Dorado 30.00
Evelyn Whitcomb Class, Asbury Methodist Church, Little Rock 10.00
Anonymous 10.00
Mrs. J. D. Kirby, Beebe 10.00
Kate Campbell Bible Class, Augusta Methodist Church 10.00
Jett B. Graves S. S. Class, Hope Methodist Church 10.00
Frost Bible Class, Texarkana First Methodist Church 10.00
Lexa Telfore Bible Class, Fordyce Methodist Church 10.00
Fellowship Class, Henderson Methodist Church, Little Rock 10.00
First Methodist Church, Springdale 60.00
Go-Getters S. S. Class, Wynne Methodist Church 10.00
Brewster S. S. Class, Wynne Methodist Church 10.00
The Young Adult Class, Salem Methodist Church 10.00
Dr. and Mrs. H. W. Dean, Russellville Methodist Church 10.00
Mrs. E. J. Holleman, Wynne Methodist Church 10.00
Mrs. G. S. Rumph 10.00
Wills Bible Class, First Methodist Church, North Little Rock 10.00
Junior Dept., First Meth. Church, Camden 10.00
Young Couples Class, First Methodist Church, Camden 10.00
The Progressive S. S. Class, First Methodist Church, El Dorado 10.00
Wesley Bercan Class, First Methodist Church, El Dorado 20.00
Cabot Methodist W. S. C. S. 10.00
Aubrey Summers, Ozark Methodist Church 10.00
W. S. C. S. Beebe Meth. Church 10.00
Susanna Wesley Class, First Methodist Church, Texarkana 5.00
Mr. and Mrs. G. J. Farabaugh, Camden First Methodist Church 10.00
Mr. and Mrs. Earl G. Heimbach, First Methodist Church, El Dorado 10.00
The Service Class, First Methodist Church, El Dorado 10.00
Little Rock Conference, Fred Gantt, Treasurer 207.06
Yancey S. S. Class, Marianna Methodist Church 10.00
Mr. and Mrs. Claude Rogers, First Methodist Church 10.00
Anonymous 10.00
Circle No. 3, W. S. C. S., Wynne Methodist Church 10.00
Young Adult S. S. Class, Rector First Methodist Church 10.00
Wesleyan Service Guild, Wynne Methodist Church 10.00
Golden Rule S. S. Class, Harrisburg Methodist Church 10.00
Ray Wixsen, Fisher, Ark. 5.00
Miscellaneous collections 124.28

TOTAL \$986.78
Memorials 274.60

GRAND TOTAL \$1261.28
T. T. McNEAL, Director



ARKANSAS-LOUISIANA

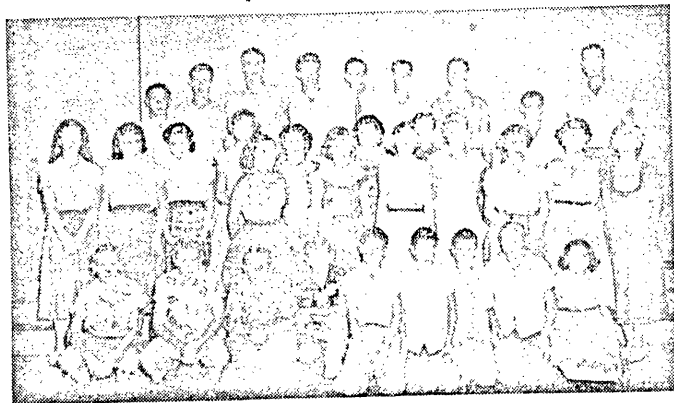
Methodist

Youth

Fellowship

NEWS

ACTIVE YOUTH GROUPS OF GOOD FAITH CHURCH



The Good Faith Church of Pine Bluff has an active group of young people. Both Senior and Intermediate groups have helped in the building program, and now that they are in their new departments, they have bought Venetian blinds and other needed equipment. Camp attendance was good last year and plans are being made by both groups to

send several this year.

Officers are: Intermediate Department — President, Donnie Gene Blackerby; Vice-President, Patricia Dial; Secretary-Treasurer, Tommie Hughes. Senior Department—President, Carlton Dial; Vice-President, Maggibeth Culpepper; Secretary-Treasurer, Helen Beckwith.

WITH THE SUB-DISTRICTS

The Southwest Sub-District met on March 2 at Mabelvale with Bettie Lou Thomas, president, presiding. Roll call showed 147 present with Geyer Springs first in attendance. The Sub-District Council minutes were read. Mrs. C. B. Shanks, district secretary, Woman's Society of Christian Service, announced the Poster Contest, and Mr. Willis told of the Good Friday sacrificial meal to be observed. Bill Hayes announced that the Hendrix College Chapel Choir will sing at Benton First Church on March 22 at 7:00 p. m. It was voted that all adults who attend Sub-District meeting six times will become honorary members of the Sub-District. The next meeting will be at Primrose in April when officers will be elected. A Fellowship Team from Hendrix conducted a workshop on offices in the M. Y. F. The meeting closed with a candlelight worship service.

The Tri-Parish Sub-District, including the churches of Concordia, Cathoula and Tensas Parishes, had their regular monthly meeting at Waterproof on March 9. About sixty people attended. A worship service was presented by the young people of the Waterproof Church. Miss Peggy Rison of Jonesville and Miss Eleanor Enright of Sicily Island gave essays on "What Beverage Alcohol or Other Narcotics Might do to Me if I Should Indulge in Them." The adult counselor, Rev. Don Alverson of Ferriday reminded the group of the need to work on the Methodist Youth Fund Pledge in the closing weeks of the conference year. He also gave the dates of the summer camps for the Monroe District. The Senior Camp will begin on July 6 and the Intermediate camp begins on August 3. The next meeting will be at Sicily Island on April 13. Recreation was under the direction of Miss Mary Hair.

The Central Sub-District met recently at the Damascus Methodist

Church. The Sub-District is made up of Botkinburg, Clinton, Damascus and Leslie. Fifty-two were present with Botkinburg 17, Clinton 14, Damascus 8 and Leslie 13. A film strip on "The Revised Standard Version of the Bible" was shown. Announcement was made of the Youth Rally which is to be held at Hendrix College on March 27. The next meeting will be held on April 12 at the Botkinburg Church.

A new Sub-District was organized on Thursday night, February 25. Rockport, Butterfield, Traskwood, Magnet Cove and Keith Memorial Methodist Church met for organization. The group will meet once a month for worship, Bible study and fellowship. For the present all meetings will be at Keith Memorial in Malvern. Various churches will act as hosts. Miss Marshall, Conference rural worker, showed a film-strip, entitled Stewardship for Jeanie. Refreshments were served by the Keith Memorial Woman's Society of Christian Service. Officers elected were: President, Marilyn Lee, Rockport; Vice-president, Betty Howard, Butterfield; Treasurer, Jimmy Linsey, Malvern; Secretary, Ladorna Givens, Traskwood; Publicity chairman, James Revell Kimsey, Magnet Cove. Rev. W. S. Cazort is pastor.

The Oakdale Area Sub-District has just completed a training school which was held for three nights, beginning on March 4 and continuing through March 6. The instructors were Rev. Jolly B. Harper, district superintendent, who taught a course on Youth Work, and Mrs. S. E. Richardson of Alexandria who taught a course on Children's Work. The cooperating churches were Oakdale, Glenmora, LeCompte, Melder, Elizabeth and Oakdale. Refreshments were served each night by the host church. There were 46 enrolled and 31 credits awarded.

WHAT KOREAN CHRISTIANS SAID TO GEN. EISENHOWER

"NOW it can be told!" . . . When General Eisenhower was on his now-famous tour of inspection in Korea in December, a committee of influential Korean Christian ministers—representing the Presbyterian, the Methodist, the Roman Catholic, the Holiness churches, the Church of Christ, and the Salvation Army—presented him with a statement of their thanks, their hopes, and their fears. But the statement did not see the light of public print, and it is only recently that the pastors themselves have given out the text. In part they said:

"We are deeply grateful for the liberation of our nation on August 15, 1945, which was so largely due to the sacrificing sympathy and great influence of your people. It culminated forty years of great hardship for our whole nation but particularly for the half-million Christians who during World War II suffered persecution, suppression, and for some of our church leaders even martyrdom. We are ever mindful of the fact that the United States of America helped us greatly through the days of military government, 1945 to 1948, to an understanding of the ways of democracy, enabling us to become a member of the free democratic world. During this period many Christians fled from communist oppression in the north to the haven in South Korea and more martyrs were added to the north church. The church in the south grew tremendously . . . During the invasion, Christians were particularly the object of hatred and many were killed. Of leaders alone, 900 were added to the list of martyrs; but the church has grown until today it numbers over a million . . .

"At the same time, we invite you to take cognizance of the fact that our Korean people, including nearly five million who have crossed the line from North Korea to escape violent communist rule, have been giving to the full of their lives and their goods in the world battle for peace against communistic forces. The strength of the Christian church in Korea has been the major factor in the attitude of resistance against communism in our land. We are justly proud of our nation's record and the churches' contribution to it.

"We earnestly desire that you will do all possible to bring the war in Korea to a successful and speedy close, effecting at the same time the unification of our entire country. The church of Christ in Korea is

due for virtual annihilation at the hands of men who hate us unless this goal is achieved."

"We respectfully urge you to do all in your power to strengthen the work of Christian missions in Korea for we sincerely believe that the strongest bulwark against materialistic and atheistic communism is the Gospel of Jesus Christ—the Christian spirit and the Christian way of life.

"We urgently beseech you not to withdraw the Armed Forces of the United States from Korea until our Korean Armed Forces are strong enough to resist future invasion and to maintain the security of our land. This would mean disaster for Christendom as well as the loss of a sense of security for the free nations of the world.

"And finally, we fervently request that your country assist us at the end of the war in the reconstruction and rehabilitation of Korea. The battle for freedom of conscience as well as for freedom of the nation has been fought on our soil. Our misfortune has been your good fortune and spared your beautiful land. We do not begrudge our losses, either for our sake or for the world's sake, and we have confidence that you, on your part, will give your full support to the restoration of our beloved country."

CHRISTIAN VOCATIONS CLINIC

Registration for a Christian Vocations Clinic sponsored by the Union County Sub-district will begin at 4:30 p. m. Friday (March 20) at First Church, El Dorado.

Participating in the clinic will be senior high youth and their counselors and pastors. A fellowship team from Hendrix College, directed by the Rev. James Upton, will assist with activities, helping the young people with information on Christian vocations and guiding them in making choices.

A period of recreation and a program will follow dinner at the church at 5:45 p. m. Friday. Saturday's schedule will include discussion groups, personal counseling, a snack supper, recreation and closing worship.

Pat Allen, member of First church, El Dorado, is president of the sub-district and the local M. Y. F. Mrs. Claude Baker of Vantrease church, El Dorado, is adult counselor for the sub-district.

Publicity for the clinic was handled by a committee from First church, El Dorado, Mary Jane Cobb, chairman, Wayne Waller, Nancy Norwood and Bill Halliburton.

Sandra Carner, member of First church, El Dorado, will be in charge of the meal Friday night, with the assistance of Mrs. Thurman Owen.

The Calion M. Y. F. will direct registration. Addie Jane Stephens is chairman of the Calion committee. Norphlet M. Y. F. will have charge of the literature.

The hospitality committee has as its chairman Rosemary Gaffney, member of First Church, El Dorado.

reward.

On March 11, Mansel Baker, a senior in the high school, speaking on the topic, "The Constitution—Our Heritage, Our Challenge," was chosen by the judges as the winner of the four contestants entering.

MANSEL BAKER IS CONTEST WINNER

Mansel Baker, member of First Church, El Dorado, and vice-president of the Methodist Youth Fellowship, represented El Dorado high school in the district American Legion oratorical contest which was held in the high school auditorium on March 12 at 10:15 a. m. Baker won second place and was awarded \$35.00.

Students from Smackover, Magnolia and Stephens also competed for the cash prizes.

The winner in the district contest is eligible to enter the state meet, and the state winner will then advance to the national contest where a grand prize of a four-year scholarship amounting to \$4,000 will be the

OBITUARIES

NEWELL—Katalee Atkins Newell, daughter of Mr. and Mrs. L. A. Atkins, was born November 5, 1902 at Lester, Arkansas. She moved to Chidester, Arkansas, with her parents while still a child. She attended public and High schools there, graduating from the high school. At an early age she joined the Methodist Church and was a most faithful servant of her church throughout her life.

Mrs. Newell attended Arkansas State Teacher's College at Conway and Henderson State Teacher's College at Arkadelphia. She taught in the school at Chidester and was teaching in the school at Booneville at the time of her sudden death.

While teaching at Chidester, the Reverend J. A. Newell was appointed as pastor of the Chidester Charge of the Methodist Church. On April 17, 1942 she and Brother Newell were united in marriage. From that day until her going she was an inspiration and a blessed help-mate to her preacher husband. She was a most gracious hostess to all who visited in their parsonage-home.

Mrs. Newell had one daughter, Jane Helen, whom she loved with a rare devotion. She was a mother, also, to Brother Newell's two daughters, Edna Mae and Maxine.

Mrs. Newell was a Life Member of the Woman's Society of Christian Service. The Wesleyan Service Guild, of the Methodist Church in Booneville changed its name to the Katalee Newell Wesleyan Guild in her memory. The teachers in the special school in the State Sanatorium presented three Methodist Hymnals to the Rushing Memorial Methodist Church, of Chidester, in her memory and the R. M. Green family of Sparkman placed a memorial to her in the Dallas County Public Library at Fordyce.

The people whom she and Brother Newell served loved and respected her and looked to her for leadership and guidance. They served Chidester Ct., Sparkman-Sardis and Stephens charges. It was in the first of their pastorate at Stephens that Brother Newell's health failed. He was sent to the State Sanatorium at Booneville. Mrs. Newell and Jane Helen moved to Booneville where she became a teacher in the school, and where she was employed at the time of her death.

On Wednesday evening of October 1st, 1952, Brother and Mrs. Newell had attended the midweek prayer service, then had returned home and were preparing to retire for the night when she was stricken and died in a few moments. She had gone to her church where she had worshipped God in song and prayer and was humming a hymn when she fell.

Katalee Newell's life is an evidence of the power of God to show Himself in the life of a believer. She was as true to her convictions and to her responsibilities as it is humanly possible to be, with the help of God.

It was at the altar of the Methodist Church in Chidester that she joined the Methodist Church, she was married to Brother Newell and from which she was buried. On the afternoon of October 3rd, 1952 a great congregation of friends gathered in Rushing Memorial Methodist Church at Chidester for her funeral. The flowers spoke an eloquent tribute of love. She was laid to rest in the Chidester Cemetery.

Besides her husband, Mrs. Newell

is survived by one daughter, Jane Helen; two step-daughters, Mrs. Edna Mae Roberts, Booneville, and Mrs. Maxine Finch, Camden; her parents, Mr. and Mrs. L. A. Atkins, Chidester; one sister, Mrs. J. Blagrove, Strong; three brothers, Edward, and Russell of Chidester and J. W. of Texarkana.

The ministers who had part in the funeral service were the Rev. Rayford L. Diffie, Rev. Connor Morehead, Rev. J. M. Hamilton, Rev. Joe H. Robinson, Rev. H. R. Nabors and Rev. Robert B. Moore.—Robert B. Moore

YOUNG—Mrs. Sarah A. Young, lifelong resident of Ada Valley, passed to her reward, Sunday morning, March 1, at Ada Valley where she made her home with her son Jeff Young. She was born in the same community on March 24, 1867. She was 85 years, 11 months, and 7 days old and was one of the oldest residents of Ada Valley where she spent her entire life.

She was married to Sylvester Young who preceded her in death 22 years ago. To this union were born six children, four of whom survive to mourn her passing. They are: Mrs. Nancy Johnson of Thornburg, Miss Mary Young, Elbert and Jeff Young all of Ada Valley. In addition to these children, Mrs. Young raised a foster daughter, Mrs. Connie Smith of Kellyville, Oklahoma. Mrs. Young's descendants have been rather prolific. She was grandmother to about 40 descendants. She was great-grandmother to about 25, and great-great-grandmother to two.

Early in life Mrs. Young professed her faith in Christ and united with the Methodist Church at Ada Valley, where she has retained her membership throughout her lifetime. She leaves a large family as well as a host of friends to mourn her passing. She will be long remembered by all who knew her.

Funeral service was held at the Ada Valley Methodist Church, Tuesday, March 3, at 2 p. m. by Rev. K. K. Carithers, pastor of the Perryville Methodist Church.

CHAMBERS—Mrs. Lydia Littlejohn Chambers, the wife of Chancellor Judge J. E. Chambers, retired, was a life-long resident of Yell County. She was the daughter of the late J. D. and Mary Lavine Littlejohn who were pioneer settlers of the county. She was a life-long member of the Danville Methodist Church and the Woman's Society of Christian Service, having served as its president several times. She was also a fifty-year member of the Danville chapter of the O.E.S. Chapter 247 and had served as worthy matron and was past grand representative from the Grand Chapter of Arkansas O.E.S. to the state of Idaho.

Sister Chambers was devoted to her church and to all of its activities. She was loyal and helpful to her pastor and to the church program and was always ready to give a helping hand to those in need. Her beautiful life will continue to be felt among us. Her life of service will live in our hearts for many years. Our church and community have lost a faithful and loving friend.

She is survived by her husband, a daughter, Mrs. Selma Gatlin and a son, John Ed Chambers.—H. C. Minnis, pastor

DR. ASIRVATHAM RETURNS TO INDIA

AFTER several years of absence from India, during which he served as a visiting professor of missions at Boston University School of Theology and lectured extensively in eastern United States, Dr. Eddy Asirvatham has returned to his native land and become head of the department of politics at Nagpur University, City of Nagpur. Before his recent service in Boston, Dr. Asirvatham was head of the department of politics and public administration at the University of Madras, and still earlier on the staff of Lucknow Christian College.

Dr. Asirvatham is one of the best-known Christian educators of the younger generation in India. He has written and lectured extensively on politics, social justice, and the proposed new social order for Asia and Europe. The lecture platform has called him not only to the major cities of India, but to Scotland, Denmark, Burma, Ceylon, and the United States. He is a member of the governing bodies of several Christian universities and colleges, as well as of the Indian Y.M.C.A., the National Christian Council, and the Indian Christian Association. He has been a vice-president of the Indian Political Science Association, a representative body of teachers in that field in India.

Dr. Asirvatham was born of a Christian family, and had his first



DR. EDDY ASIRVATHAM

training in Methodist schools. He received his B.A. degree from the University of Madras, and then came to the United States, completing a theological education at Hartford Seminary and Harvard University. He received his doctor of philosophy degree by studies at Harvard and Edinburgh universities. Mrs. Asirvatham, the former Miss Kamala Cornelius, comes from a long-time Indian Christian family, and was educated at the Pennsylvania College for Women, Pittsburgh.

CHURCH, TV, AND CARS

"We can't afford to increase our giving to the church," says the head of the family.

"And we are too busy to teach in the Sunday school, or to give any time to directing that scout group," say junior members of the family.

Perhaps they are correct. On the other hand, do they own radios and television sets? These cost money—and require listening-time. And do they have time for fishing, sports, recreation? Here are a few facts:

Americans own 24,964,000 car radios, representing 65% of the nation's 38,474,400 passenger cars, according to a recent study.

TV sets in use in the U. S. shot up to 21,234,100 as of January 1, 800,000 from December 1 and the largest monthly gain since October 1950, according to National Broadcasting Company figures. The estimate shows an increase of nearly 5,500,000 sets during 1952, a greater gain than in 1951, and indicates that more than 46% of all homes are now TV-equipped.

Both hunting and fishing licenses showed an increase last year of about 10% over 1951, says the Department of the Interior. Compared with 16,026,699 fishing licenses is-

sued by the stated during the 1950-51 season, there were 17,127,896 in 1951-52. Leading states were Michigan, California, Wisconsin and Minnesota. Hunting licenses increased from 12,660,993 in 1950-51 to 13,902,428 in 1951-52. Leaders: Pennsylvania, Michigan, New York, Ohio.—Board of Missions

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The Sunday School Lesson

By REV. H. O. BOLIN

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LESSON FOR MARCH 29, 1953

WHAT DOES JESUS' SACRIFICE MEAN?

READ THE ENTIRE LESSON FROM YOUR BIBLE:
Matthew 27. Printed Text: Matthew 27:32-44, 54.

GOLDEN TEXT: God shows his love for us in that while we were yet sinners Christ died for us." (Romans 5:3)

This is the second of our three lesson units: "COMMUNION, CROSS, AND RESURRECTION." It will be remembered that on last Sunday we raised and attempted to answer the question: "Why Celebrate the Lord's Supper?" Today our theme is "What Does Jesus' Sacrifice Mean?" This theme, of course, leads us into the matter of the Lord's crucifixion.

The three greatest events connected with the life of Christ were his birth, death, and resurrection. Today we are thinking of his death on the cross. This event is so important that it is recorded in all four of the Gospels. This record is found as follows: Matthew 27:32-54; Mark 15:21-39; Luke 23:26-47; and John 19:17-30. Those who want to make a close study of this event should read the account in all the gospels.

A Look At The Printed Text

The printed text begins the account at the point where Christ is on the way to the place of crucifixion. They had a custom in those days of forcing the victim to carry the cross-beam of his cross. The upright portion of the cross was set in place ahead of time. When the victim reached the place of execution his hands were fastened to the cross-beam, usually with nails, and then the victim on the cross-beam was lifted and the beam was attached to the upright portion of the cross. This cross-beam was about all an abled-bodied man could carry. Jesus fell under the weight of this load, not because he was a weakling, but because his heart was broken, and too, he had been beaten almost to death by the order of Pilate, who hoped in thus doing to satisfy the Jews and thus spare the life of Jesus. One of the writers tells us that Pilate realized that the Jewish leaders desired the death of Jesus, not because he was a criminal, but through envy.

When it was found that Christ could not carry his cross, a certain man, Simon of Cyrene was forced to do it. Cyrene was a province in North Africa. A large colony of Jews lived there. As was the custom with many Jews all over the civilized world, many of these cyrenian Jews came to Jerusalem each year to celebrate the Feast of the Passover. No doubt, Simon was one of these Jews who had come to Jerusalem for this purpose. The chances are the Lord talked to Simon on the way to Calvary. We are led to believe that Simon later accepted the Lord, for we read in the Acts of the Apostles the account of two of his sons, Rufus and Alexander, who were Christians.

The place of the crucifixion was at that time outside the walls of Jerusalem. In the Greek language

the name of the place was Golgotha, while in the Latin it was Calvary. These words have the same meaning—skull-place. The little hill on which Jesus was crucified was in the form of a human skull.

There is nothing strange about the fact that some who were present offered Jesus wine mingled with gall, or as Mark has it, Myrrh. This was an opiate and was given to deaden pain. Certain Jewish women of Jerusalem were in the habit of giving this to all Jews who were about to be crucified. The chances are the robbers who were crucified with Christ drank this mixture. Jesus refused it. He wanted to have his faculties all about him as he passed through the ordeal of death.

Another custom which was practiced in those days was the division of the victim's clothes among the soldiers who carried out the crucifixion. The soldiers on this occasion divided all of the Lord's belongings except his one-piece robe. They cast lots, or as we would say shot dice to see who would get it. Think of the Lord dying in agony and having to witness such a sight as that. This gambling took place right in his presence. Let all the gamblers of today realize that they too gamble in the presence of the Lord. This is one of the most prevalent and harmful sins of our day. It goes hand in hand with the drunkenness and adultery that are debauching this nation.

Over the cross there was always written the crime for which the victim was dying. In the case of Jesus the accusation read, "THIS IS JESUS THE KING OF THE JEWS." Pilate had these words placed there in three languages—Hebrew, Greek, and Latin. The Lord was dying supposedly for high treason against the Roman Government. He claimed to be a king. In fact he was and is a King; King of kings and Lord of lords. But he informed Pilate that his kingdom was not of this world. None the less, he was crucified on this charge so far as the Romans were concerned. The Jews clamored for his death because they said he blasphemed when he made himself out to be the Son of God. The Lord was crucified between two thieves. This was done to proclaim to all that he was chief among these criminals.

Literally hundreds of thousands of people had gathered in Jerusalem for the Passover Feast. Great numbers of people saw Christ hanging on the cross. Most of them derided him; scorned him and made fun of him. It is hard to imagine people so cruel and inhuman as were these, but human life was cheap in those distant days in Palestine, and throughout the world as for that matter. Even the thieves who were also dying on crosses ridiculed him.

Christ was hated and rejected and condemned both by the best (morally speaking) and the worst people of his day. He was ridiculed, scorned, and condemned by the church leaders of his time as well as the thieves who were dying by his side. How this must have hurt his great sensitive soul! John tells us that he died of a broken heart. We have no doubt of the truth of this statement. He also tells us that when the soldier thrust his spear into the Lord's heart there came out both water and blood. Some scientists tell us that when a person dies of a broken heart there accumulates in the region of the heart both water and blood.

The enemies of the Lord said of him, in derision, "He-saved others; he cannot save himself." They said this by way of criticism but they spoke a great truth. He could not save others and at the same time save himself. He could only save others by giving himself. They felt that the fact that God did not take him from the cross was concrete proof that God did not accept him. We know from John 3:16 that the Father was giving his Son as a sacrifice for the redemption of the world.

Even the centurion, the Roman captain of the hundred soldiers, who carried out the crucifixion of the Lord was convinced that he was a great and good man. Matthew has him saying, "Truly this was a son of God." According to the Authorized Version of the Bible the centurion said, "The Son of God." Some of the other Bible writers have the centurion calling Christ a righteous man. Unless the centurion was divinely inspired, he could not have known then as we do now, that Christ is the One and only begotten Son of God. But let that be as it may, the fact remains that he paid Christ a great compliment. Some of the Bible writers seem to feel that it was the three hours of darkness and earthquake that awed the Romans and caused the centurion to form this opinion. Mark seems to think it was the wonderful behavior of Christ under these trying circumstances that thus convinced the centurion. The chances are it was both his behavior the upheavals of nature that convinced the centurion.

Why Was It Necessary For Christ to Die?

During the past nearly two thousand years this question has been raised over and over again. Various answers have been given. No doubt there is some truth in all of them, except those given by infidels or the enemies of the Lord.

It was necessary for Christ to die because of sin. One of the great tragedies of the human race has been in the fact that people have always been inclined to treat sin lightly. Sin is the world's number one tragedy. It has caused more hurt to the human race than all other adverse things combined. The most dangerous trend in any individual, group, or civilization is that of passing lightly over sin as though it amounted to nothing. No one can possibly do that who seriously looks at Christ, the Son of God, on the cross, and placed there by sin. No one can contend that sin had nothing to do with placing him there, for it was sins in the hearts of his enemies that condemned him to death. Think for a moment of the sins of jealousy, prejudice, hatred, pride, envy, fear, and lust for power—all these sins had a hand in

doing Christ to death. Space will not permit us to go in detail here, but even a casual reading of the gospel records will show that all of these sins existed in the hearts of those who instigated the crucifixion. Think of the jealousy, envy, pride, prejudice, hatred, fear, and lust for power that were in the hearts of the church leaders of that day. We are told that Pilate knew that these sins were in their hearts, and that it was for this reason that they clamored for the death of the Lord. Some of these sins were also in the heart of Pilate which led him to pass sentence on the Lord. He feared Caesar and his lust for power also figured in his activity. All of these sins are very prevalent in the world today. We have church leaders today who lust for power. We have others who are full of prejudice and jealousy. Some have hatred in their hearts. One thing all need to remember and that is that the presence of those sins in the heart puts one in the class of the crucifiers of Jesus. The Bible tells us that it is possible to crucify him afresh and put him to an open shame.

Then the need of the manifestation of love is another reason why it was necessary for Christ to die. God has always loved mankind and he has always tried to convince people of that love. He went a long way in this direction through the lives and teachings of the great prophets, but the highwater mark of the revelation of God's love for men is reached only in Christ, and even in him, the highest point of that manifestation is seen while he is on the cross. He himself once said, "Greater love hath no man than this, that a man lay down his life for his friends." Some time ago a sick man was being carried into a hospital and he remarked to those around him, "Prove to me that God loves men and in a few days I will leave this hospital a well man." In the death of Christ on the cross God was proving to men in the most forceful possible way that he loves them, and that he is willing to forgive them.

Some go so far as to say that the proof of God's love is the only need of the cross; that if people could have fully realized and responded to this love without the cross God could and would have forgiven them without this sacrifice. The writer cannot agree with that. God is Judge as well as loving heavenly Father. And as the Scripture says, "The Judge of all the earth must do right"; that is must be just. Justice is a part of God's great Personality as same as love. For God to forgive wilful sins and remain just there must be a propitiation for sins. Jesus paid that price. The old song which begins, "Jesus paid it all; all to him I owe" is sound in its theology. All the sacrifices of the Old Testament were fulfilled in Christ "The Lamb of God who takes away the sin of the world."

The cross was necessary to prove that great victory can come out of apparent defeat. Christianity can never be defeated because its Founder took defeat at its lowest level and from that level rebounded to the world's highest victory. From the cross of cruelty, shame, agony, and degradation Christ mounted the Throne of the Universe. He assures victory to all who put their trust in him. Little wonder Paul would say, "I determined to know nothing among you save Jesus Christ and him crucified."