

# Arkansas Methodist

— "SERVING TWO HUNDRED THOUSAND METHODISTS IN ARKANSAS" —  
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## Help For The Local Church Organization

THE 1952 General Conference of The Methodist Church modified somewhat the organizational lines of the local church. The same Conference made provision for acquainting local church leaders with the new organizational setup by delegating to the General Board of Lay Activities the assignment for the preparation of an inexpensive booklet explaining the changes. This booklet, "Guide To Local Church Organization," is now available for distribution and can be secured in any quantities on order from the General Board of Lay Activities, 740 Rush Street, Chicago, Illinois. (10c each; \$1.00 a dozen; \$5.00 a hundred.)

Many local churches have already completed their reorganization but need for distribution a piece of material which will briefly explain the new setup. Many other churches are instituting their new organizations with the new conference year, with the Fourth Quarterly Conference being used as a time for the introduction of the new organizational plan. We want to commend this little booklet for its simple yet fairly comprehensive treatment of the changes authorized by General Conference. Written by Dr. Lemuel Fenn, pastor of the First Methodist Church, Tulsa, and member of the Local Church Commission that made recommendations to the General Conference concerning the changes, this piece of literature can meet a real need for any church, large or small.

## Gordon Gould Completes Area Tour

FOR the past three weeks Dr. P. Gordon Gould, Superintendent of Methodist missionary work in Alaska, has been addressing district groups in Arkansas and Louisiana and showing pictures of what the Methodist church is doing to further the cause of Christ. This has been Dr. Gould's second visit to this Area and his presence among us has deepened our understanding of the universal application of the Christian gospel. He has been heard with appreciation by many groups and as he returns to his Philadelphia office and in June to Alaska he carries with him the respect and confidence of Methodists in these two states.

Alaska is one of the few remaining frontiers and the possibilities for development in that country are practically without limit. The church has perhaps its greatest opportunity at the present time to influence Alaska. The extent to which the church will meet this opportunity will be determined in a large measure by the resources which are made available to develop the work. Leadership, equipment and facilities are needed and needed now. This costs money. But no money will be spent in Alaska which in the final score will be more wisely invested nor pay greater dividends than that which is being spent and will be spent in strengthening the forces that minister to the spiritual life of a frontier situation such as Alaska.

When your opportunity comes to support Dr. Gould's Alaskan work, do so with the full knowledge that your gift is helping to bring light and life in a land where the need is great.

The immediate need on the Kenai Peninsula, the section where Arkansas-Louisiana Methodism is helping, is for an additional minister. The expanding work makes this necessary, according to Dr. Gould. This step to make two pastoral

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"Nevertheless Thy Will.  
Not Mine Be Done"

NEXT SUNDAY is Palm Sunday and the beginning of Passion Week. The central Figure in the events of Passion Week is the Christ of God. It was during this week of testing that Christ found it necessary to make an immediate decision regarding a recurring temptation. It was the temptation which had followed Him throughout His ministry—to attempt to be a Saviour without suffering.

It began with the temptation on the mount. Each temptation there was a suggestion to have what He wanted without



suffering. "Command that these stones be made bread," to prevent the pangs of hunger; win a following by jumping off the pinnacle of the temple, there would be no suffering, angels would protect Him; fall down and worship Satan and thus gain the world while by-passing all the hurt of opposition by compromising with His enemies, these were all temptations to avoid suffering as a Saviour.

Following the Great Confession, Jesus began to tell His disciples about His coming death at the hands of His enemies. Peter said, "Be it far from thee Lord; this shall not be unto thee." Jesus immediately recognized the real source of the suggestion and said, "Get thee behind me Satan."

This haunting desire to escape the suffering of the cross followed Jesus even into the sacred "garden of prayer" in Gethsemane. Facing the cross on the morrow, even here Jesus prayed, "If it be possible let this cup pass." Yet He followed that prayer with the irrevocable decision, "Nevertheless, not my will but thine be done."

Stoicism or indifference to suffering has no place in the Christian life. However, if occasions arise when suffering is a part of the price of Christian progress, like Christ we too must say, "Nevertheless, not my will but thine be done."

## Are The Communists Really Smart?

ALTHOUGH we have not been permitted to know much about what goes on behind the Iron Curtain, we have had a tendency to attribute to the Soviet cause a super-strength and a super-intelligence in diplomatic affairs.

It is our feeling that the communists have been anything but smart in their international program. By their own blunders they have destroyed, in recent years, the possibility of attaining the major goal of communism—world dominion.

If the Communists had been as smart as we sometimes think, they would have waited a few years before putting on the Berlin blockade, the Korean war and the war in Indo-China. They would have made the tempo of the cold war much "cooler." If the free world had continued for ten or fifteen more years the sound, peaceful slumber it was enjoying before these Communist alarm clocks awakened it out of its false sense of security, it would likely have found a Russian power impossible to resist. Through a stupid inability to understand the free world and a childlike impatience, which has made plain its ultimate goal, Russia will now find it impossible to reach that goal.

## Government Disturbed About Juvenile Delinquency

SENATOR KEFAUVER, a prominent candidate for the presidency in the recent Democratic primaries and Robert C. Hendrickson, a Republican from New Jersey, have introduced a resolution in the Senate calling for a "probe" of juvenile delinquency in the nation. They state that "religious leaders, educators and law enforcement officials are alarmed at the increasing number of serious crimes committed by teen-agers."

The senators may have just discovered it but religious leaders and Christian educators have been "alarmed" for a long time about the factors in modern life that tend to produce juvenile delinquency. About the only new feature about this disturbed feeling regarding juvenile delinquency is the fact that it has now become so prevalent as to attract the attention of national government.

Just what the nature of this national "probing" of juvenile delinquency will be, if ordered, we do not know. If the investigators turn to the right source, or even do a little practical, sincere thinking themselves they should have no difficulty in discovering some, at least, of the agencies which are contributing largely to the present juvenile "crime wave."

Wherever youth has not been protected from it, there has been, for more years than our youth have lived, a constant sluice of degrading, character-deforming influences directed toward them that could not but bear fruit in life tendencies, if early training has the effect on character that we commonly think.

There are plenty of good movies, but, unfortunately, our children are not so very selective in their choice of movies unless they have guidance by more mature minds. There has been enough of gangsterism, drunken rowdiness, gambling syndicates and western desperadoes pictured on the screen in recent years to poison the mind of any youth that does not have a lot

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# New Sanctuary For Fayetteville Central

By REV. WILLIAM SHERMAN

On Sunday, March 22, 1953, the first services were held in the new sanctuary of the Central Methodist Church in Fayetteville. Bishop Martin was the preacher when identical services were held Sunday morning. On Sunday afternoon the formal Laying of the Cornerstone for the church was observed, and on Sunday evening, Dr. Paul V. Galloway, former pastor, and now minister of the Boston Avenue Methodist Church, Tulsa, was the guest preacher. Dr. D. L. Dykes, present pastor, has guided the congregation in this building program. Rev. W. F. Cooley, Fayetteville District Superintendent, shared in the services of the day.

The writer of this article, Rev. William Sherman, is a retired member of the North Arkansas Conference. He and Mrs. Sherman have made their home in Fayetteville since 1941 the year of Dr. Sherman's retirement. He is a former pastor of Central Church.—Editors

## HISTORY OF CHURCH

THE history of Fayetteville Methodism and the history of Arkansas, especially Northwest Arkansas, almost parallel each other. Arkansas was made the Territory of Arkansas in 1819, and early in 1820 Methodist preachers were preaching in Northwest Arkansas. However, it was not until 1832 that an organization was effected.

Washington County was created in 1828 and was composed of what are now Washington, Benton and parts of Madison and Carroll Counties. Fayetteville was named that same year.

At the meeting of the Missouri Annual Conference of the Methodist Episcopal Church held in 1931, which included the Arkansas Territory, the Washington Circuit was established. This covered Washington and Benton Counties and was in the Batesville District. The Reverend John Kelly was read out to serve the Fayetteville Circuit. During the year 1832 he organized the Methodist Church of Fayetteville in the home of Mr. and Mrs. Lodowick Brodie. The following were charter members: Mr. and Mrs. Lodowick Brodie, Martin Frazier, Dr. and Mrs. Adam Clark, Mr. and Mrs. David Reise, Mr. and Mrs. Avar, Mrs. A. B. Anthony, Mr. and Mrs. John Skelton, and Mr. and Mrs. Hosea Cardwell.

At the end of that year Reverend Kelly was succeeded by Reverend Alvin Baird. For some time this newly organized church held all of its meetings in the home of Mr. Brodie but when the County Court House was completed, they began to meet there and continued until 1840 when a modest meeting house was built on a lot just west of the court square on West Center Street.

The Fayetteville District was formed in 1838 with the Reverend John Harrell as the first presiding elder. For many years Reverend Mr. Harrell was one of the leaders in Arkansas Methodism. He was a man of ability, deeply pious and very active in the work.

The fourth session of the Arkansas Conference met in Fayetteville November, 1839, with Bishop James O. Andrews in the chair. Since that time, Fayetteville has had the privilege of entertaining nine sessions of the annual conference.

In 1850 the conference met here and William Moore presided. Bishop H. B. Bascom was to have presided, but before the conference met he died and the conference elected a chairman from its own number.

In 1869 the conference again met in Fayetteville and the great orator of the South, Bishop George F. Pierce of Georgia, presided.

In 1877 another great orator, Bishop H. H. Kavanagh, held the conference in Fayetteville.

In 1887 the conference met again in Fayetteville with Bishop Charles B. Galloway in the chair. He was the youngest man ever elected to the Methodist Episcopacy.

In 1896, Bishop W. W. Duncan came to Fayetteville and held the conference.

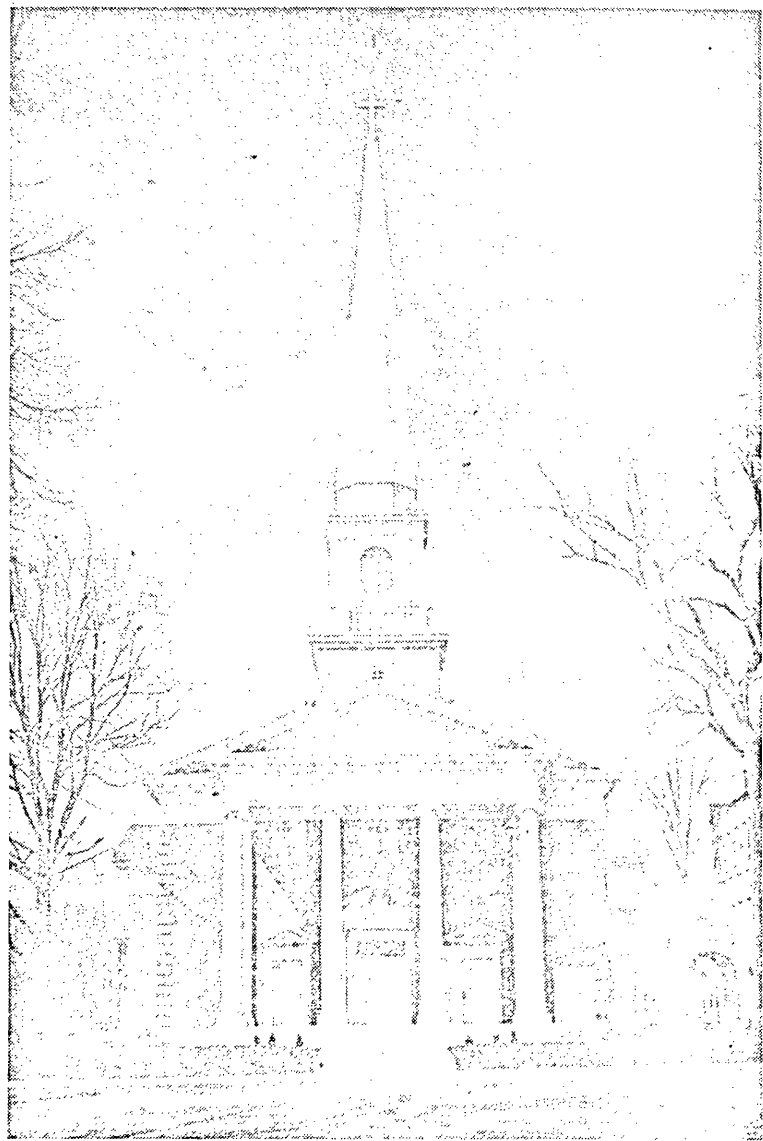
Then in 1910 came the brotherly Bishop J. H. McCoy from Alabama and endeared himself to everyone, great and small.

In 1924 the conference met here again and was presided over by Bishop Sam R. Hay.

In 1934 Bishop John M. Moore, who was one of the leading spirits in the unification of the churches, presided over the conference here in Fayetteville. Finally in 1949, the conference met on Mt. Sequoyah with our own Bishop Paul E. Martin presiding. Thus it has been our honor to provide entertainment for the Arkansas Annual Conference ten times, and to enjoy the service and preaching of some of our greatest bishops.

The Annual Conference will again be held in Fayetteville in June of this year, 1953.

The Fayetteville Church was made a "station" in 1857, and the Rev. John Rhyne was the first station preacher. He served the church one year and was succeeded by the Rev. George A. Schaeffer, a transfer from the Alabama Conference. In 1857, when the Fayetteville Church was made a station, the membership was 58. In 1882—twenty five years later—the membership was 178. In 1907, 75 years later, it was 660. Today it is 1,900.



NEW SANCTUARY OF CENTRAL METHODIST CHURCH,  
FAYETTEVILLE

North Arkansas Conference will meet here June 10-14.

From 1861 to 1864, the war years, the work was very difficult and progress slow. Many of the men had gone to war. Their families suffered untold hardships. The church burned. Preachers were scarce. But the church survived. It was built upon a rock and the ravishes of war could not destroy it. After the war the church settled down to a steady growth and was rebuilt in 1868. A great opportunity came in 1872 when the University of Arkansas was located here. Students began to arrive from all parts of the state. Methodist families moved here to send their children to school, and during these years many of the instructors were Methodist. Dr. J. L. Buchanan, a scholarly gentleman from Virginia, came here in 1894, and made a great contribution to the church. Among the many instructors in the University were Dr. G. W. Droke, Dr. J. H. Reynolds, Dr. D. Y. Thomas, Dr. V. L. Jones, Dr. C. L. Benson, Dr. H. M. Hosford, and others. They made for themselves a place in the church that will last in memory always.

After these years the congregation had grown until the church built in 1868 became wholly inadequate for their work. Under the ministry of Reverend Henry Hanesworth, who came to us from the St. Louis Conference in 1896, plans were made for more adequate quarters. A lot was secured on the corner of Dickson and Highland Streets, largely through the efforts of Dr. J. L. Buchanan, president of the University of Arkansas, and plans for building began. The building committee was composed of A. G. Henderson, G. W. Droke, and J. L. Bozarth. Later C. W. Phillips, J. E. Eason, W. T. Nesbit, C. M. Oliver and M. F. Baker were added to this committee.

In 1920 the Western Methodist Assembly was located here. While not an integral part of this church, it was made possible by the church here and the town of Fayetteville. They gave 400 acres of land, including Mt. Sequoyah, and \$35,000.00 in cash, besides expending much more for improvements. This brought church lovers here from many states west of the Mississippi River for the purpose of instruction and training. Under the leadership of Prof. J. L. Bond, Reverend Sam Yancey and Reverend E. H. Hook, Sequoyah has become one of the great centers of Methodist summer training.

Pastors who have served in the old sanctuary, 1896-1953:

Name	years	Term	Name	years	Term
H. Hanesworth	1896-99	4 years	H. L. Wade	1923-26	4 years
E. R. Steel	1900-03	4 years	H. K. Morehead	1927	1 year
P. C. Fletcher	1904-07	4 years	William Sherman	1928-31	4 years
J. W. Herring	1908-09	2 years	Warren Johnston	1932-36	4 years
M. N. Waldrip	1910-13	4 years	J. M. Workman	1936-40	4 years
L. M. Broyles	1914	1 year	H. H. Griffin	1940-41	1 year
W. E. Boggs	1915-16	1 3/4 years	Conner Morehead	1941	1/2 year
A. Chappelle	1916-18	2 1/4 years	L. M. Starkey	1941-42	1 year
H. E. Wheeler	1919	1 year	Paul Galloway	1942-48	6 years
J. A. Womack	1920-22	3 years	D. L. Dykes, Jr.	1948-	

# World Methodist Convocation At Philadelphia June 26-28



67,000 Expected At  
Philadelphia Meeting

## A CALL BY THE COUNCIL OF BISHOPS

The eyes of Methodism are turning with mounting interest to Philadelphia, Pennsylvania, where the World Methodist Convocation of Evangelism will be held June 26-28, 1953. "The Friendly City" is preparing to welcome 10,000 official delegates to the Convocation which will come to climax on Sunday afternoon, June 28, the 250th Anniversary of John Wesley's birthday, with a great mass meeting at Franklin Field. An attendance of 67,000 is expected.

With registrations coming in from all over the nation, it is noted that the entire Judicial Council of the church will be present. The General Conference Commission on Cultivation and Promotion has arranged to meet in Philadelphia for its spring meeting the two days after the World Convocation.

The church is looking forward with great eagerness toward the prospect of hearing such world leaders of Methodism as Dr. Dorothy Farrar, vice president of the British Methodist Conference, Dr. Harold Roberts, vice president of the World Methodist Council, Dr. E. Vincent Perkins, Secretary of the World Methodist Council, and Dr. Maldwyn Edwards, pastor of Central Hall, Birmingham, England. These from England, combined with the leaders of the World Methodist Council in this country, will voice the central theme of the World Mission on Evangelism, "Christ Can Change the World."

### Results Announced On Cuban UEM

"I never heard roosters crow so high before," Bishop John Branscomb remarked to Dr. Harry Denman.

The two Methodist officials were seatmates—each had a wooden crate—aboard a plane high over Cuba. The bishop's jest was occasioned by an outburst of rooster-crow to herald the dawn. The game roosters belonged to professional cock-fighters who were on their way to stage a match.

Bishop Branscomb and Dr. Denman also were en route to fill an engagement. They were leading 85 Methodist ministers of 25 states in an evangelistic mission throughout Cuba.

Nine days later the mission was accomplished. The Methodist Church in Cuba had 2,145 new members on its rolls, and an additional 2,198 had rededicated themselves to the church.

Bishop Branscomb's Jacksonville Area is composed of Florida and Cuba. Dr. Denman is executive secretary of the Methodist Board of Evangelism, Nashville, Tenn.

"The call from on high was in this mission and the call will come again and again," said one participant. "There is hope for the church in Cuba, but there is no hope for Cuba without Christ," said another.

JOHN WESLEY was born June 17th, 1703, in a crude parsonage at Epworth, England, and passed to his eternal home from City Road Chapel, London, March 2nd, 1791. He was in many ways the most vital, the most interesting, and most influential figure in that century. The old view that saw in Mr. Wesley only the Founder of Methodism has now given way to the world-view which ranks him with the most influential religious leaders of all time. He belongs in the grand succession of St. Paul, St. Augustine, and Luther. Born in an age of materialism, characterized by dim hopes and expiring ideals, this man who found no place inaccessible and no individual unattractive shuttled back and forth over the lanes and turnpikes of England for a half century as the leader of a spiritual revolution which has swept the world and has not yet spent its force.

### Gathering in Philadelphia

In June of 1953, the people called Methodists will gather by the multiplied thousands in the city of Philadelphia to celebrate the birth of John Wesley and to rejoice in the spiritual heritage which he bequeathed to them. At the time of Mr. Wesley's death there were only 71,000 Methodists in Great Britain and 48,000 in this new world. Today, the Methodist family numbers many millions and is to be found in sixty-three of the nations of the earth. Were Mr. Wesley alive to look upon this world-church, he would no doubt preach again as he did when the foundation of the first chapel was laid in London. "What hath God wrought!"

When we survey the record of Methodism across two hundred years, we have every reason to rejoice. In order to transmit to a distraught world and to coming generations the gospel which has seen such splendid triumphs, we have

kept faith with our fathers, with our children; and, above all, we have sought to keep faith with Christ.

We have told men that, while they inherit the infirmities and sins of the race, they also inherit the salvation which Christ offers all mankind; that they live not in a lost world, but in a redeemed world; and that when man accepts his true relation to Christ, he lives under a new heaven and on a new earth.

The one fact that sent Methodists early to the open fields and eventually to the ends of the earth with infectious joy was that God in Christ had come to the rescue of sinning humanity. They witnessed everywhere because they knew Christ as the Saviour from sin, the Creator of new character, and the Guarantor of everlasting life. Their main emphasis was upon the fact that God had heard the cry of broken humanity and had sent, in the person of His Son, a divine Saviour to deliver mankind. They never overlooked the implications of that fact. They never dismissed it, nor obscured it by any naturalistic interpretation. They declared it in creed, experienced it in life, and expressed it in a glad and intense evangelism. With warm hearts and eager spirits they went everywhere to bring men into a saving knowledge of the truth as it is in Christ Jesus.

### Mood of Methodism

The normal mood of Methodism is the evangelistic mood. The stirring story of our advance across this continent and of the establishment of younger churches around the world is the story of a relentless evangelism. God raised us up to be Christianity in earnest, and no Church can forget its original mission and have bright prospects. From the very beginning we went everywhere proclaiming the story of the transforming cross, the empty tomb, and the risen and glorified Lord.

We are witnessing a general turn-

ing of the masses to an interest in the things of the spirit. The facts of spiritual life have come into the common speech of man. Writers no longer hesitate to discuss religion. In fact, one of the great gains from the stress and anxiety of these tempestuous times is the recovery of the consciousness of God and a sense of responsibility to Him. The time seems ripe for the Church to interpret Christ to the inquiring mind and seeking heart of our time. But in order to lead in this revival of spiritual religion, we must have an unquenchable faith in the reality of the gospel we proclaim and a keen awareness of the infinite importance of the things that make for righteousness.

### Urgency of Soul

The urgency of soul which characterized our fathers must possess us. Soft sayings about virtue, the evolution of the race, and the inherent goodness of mankind will not produce the evangelism the world sorely needs. We must speak again of the ghastly reality of sin, of the atonement of Christ, of justification by faith, of the eternal profit of goodness, and of the everlasting loss to those who will not have Christ. We will not help groping humanity to find the way by underestimating the need of man for redemption or failing to declare that the Cross of Christ, with all that it typifies, is something more than an example of how a good man should bear pain. Our generation must be brought to see that sin is the gulf which separates man from God and that Christ, by dying on the Cross, did something for man which he could not do for himself.

It is very well that this host of Methodists from many nations should come to Philadelphia to survey the past and to promote a movement to keep Methodism "a place where those who march with God can find their point of rallying."

*The difference in the date of John Wesley's birth as given in this article (June 17) and the date of the anniversary celebration at Philadelphia (June 28) is caused by a difference in calendars. June 28 is the date according to the present revised calendar, not the calendar in use in 1703.*

The cock fighters?? At least one of them caught the spirit. He loaned the visiting evangelists his public address system.

Dr. Warren Johnston, Baton Rouge, Rev. Danna Dawson, Jr., New Orleans, Dr. Connor Morehead, Camden, and Dr. Neil Hart, El Dorado, all from the Arkansas-Louisiana Area, worked in the Cuban mission.

### Evangelism Interest Mounting Board Reports

A series of 53 city and regional evangelistic missions has gained the

Methodist Church 275,000 new members, it was reported at Nashville by the national headquarters of the denomination's Board of Evangelism.

The latest state-wide campaign, concluded in March by Methodist churches of Ohio, netted 36,074 commitments to set a new record for a single episcopal area. Eleven of the area's 19 districts exceeded in a week's time their total membership intake of the previous year.

Bishop Hazen G. Werner, Columbus, headed the Ohio mission, and the campaign director was the Rev. Leslie Ross, Nashville, staff member of the evangelism board.

He said that most of the cam-

paigns have been held on a metropolitan or state-wide scale, and that the largest single effort will come April 17-26 and May 1-10 when 5,000 Methodist churches of eight southeastern states unite in simultaneous missions. They have set a goal of 200,000 new members.

The series of special evangelistic missions started in Philadelphia in November, 1949. On June 26-28, Philadelphia again will be the focal point when 5,000 delegates gather for a "World convocation on evangelism," commemorating the 250th anniversary of the birth of John Wesley, British founder of Methodism.



## NEWS AND NOTES ABOUT FACTS AND FOLKS

**CHAPLAIN AND MRS. HAL R. SESSION, JR.,** Hal III and Betty Sue are now stationed at the Naval Air Station, Memphis 15, Tennessee.

**THE CHANCEL CHOIR** of the First Methodist Church, Fort Smith, will sing "The Crucifixion" by Stainer on Palm Sunday, March 29.

**THE MEN'S CLUB** of the First Methodist Church, Fort Smith, will have Father and Son night at the March meeting of the club which will be held on Friday, March 27.

**A SERIES OF SERVICES** will be held at Greenwood, March 27-April 5, by Rev. Brady Cook and Miss Fern Cook. Rev. Verlia F. Harris is pastor.

**THE SIXTH ANNUAL SUNRISE SERVICE** will be held at the Sylvan Hills Methodist Church, North Little Rock, at 6:00 a. m. Breakfast is served after the early service.

**THE CHURCH BUILDING** at Keiser has been re-painted both inside and out and a new front entrance has been added. Rev. J. M. Harrison is pastor at Keiser.

**THE EDUCATIONAL BUILDING** at Bay will be dedicated on Saturday evening, May 2, by Bishop Paul E. Martin, according to a recent announcement. Rev. Clyde E. Crozier is pastor.

**THE PASTORS** of the Jonesboro District and their wives will meet for breakfast at Bay on Friday, March 27. Plans for the district will be discussed.

**BISHOP PAUL E. MARTIN** will preach in Holy Week services at the First Methodist Church, Houston, Texas. Dr. Kenneth Pope is pastor.

**DR. MATT ELLIS**, president of Hendrix College, was the principal speaker at the meeting of the Men's Fellowship group of the Walnut Ridge Methodist Church at the recent meeting of the organization.

**REV. DAVID CONYERS**, pastor of the Central Avenue Methodist Church, Batesville, is the visiting preacher in a week of Evangelism at the Salem Methodist Church in the Batesville District, March 22-27.

**REV. HOWARD COX**, associate pastor of the First Methodist Church, North Little Rock, spoke at the meeting of the Methodist Men of Sylvan Hills Methodist Church, on Wednesday evening, March 18.

**DR. PAUL V. GALLOWAY**, pastor of Boston Avenue Methodist Church, Tulsa, and former pastor of Winfield Church, Little Rock, will be the speaker at the meeting of the Men's Club of Winfield Church on Monday evening, March 20.

**THE METHODIST MEN**, a new organization at the Ozark Methodist Church, has been chartered by the General Board of Lay Activities in Chicago. Mark E. Woolsey is president of the newly-formed group and R. J. Johnson is secretary.

**REV. AND MRS. EDWARD W. HARRIS**, Baton Rouge, La., announce the adoption of a daughter, Elizabeth Martin, age seven months, in Little Rock on Thursday, March 20. Rev. Mr. Harris district superintendent of the Baton Rouge District.

**REV. ETHAN DODGEN**, district superintendent of the Forrest City District, will speak at the meeting of the Methodist Men of the West Memphis Church on Thursday evening, March 26.

**UNION PRE-EASTER SERVICES** will be held in the First Methodist Church, Jonesboro, beginning on Sunday evening, March 29. The First Christian Church, the First Presbyterian Church and the First Methodist Church are co-

operating in the services. Choirs of three churches will furnish the music, under the direction of Dr. H. C. Manor and J. N. Maharg.

**REV. CHARLES RICHARDS**, pastor of St. Paul Methodist Church, Little Rock, is doing the preaching in a week of services especially devoted to evangelism, at the Sylvan Hills Methodist Church, North Little Rock. Beginning on Sunday, March 22, the services will run through Sunday, March 29. Rev. William M. Wilder is pastor.

**REV. GEORGE MCGHEHEY**, who is now on sabbatical leave and is teaching in the Jonesboro schools preached at both morning and evening services at the Augusta Methodist Church on Sunday, March 22, while the pastor, Rev. H. Lynn Wade, attended the formal opening of the new sanctuary at Central Methodist Church, Fayetteville.

**MRS. OLEN R. FINDLEY**, wife of our pastor at Goshen, is recovering at home after a serious operation in the City Hospital at Fayetteville. Brother Findley writes: "We wish to express our sincere thanks to friends for their many cards, letters, flowers and gifts, also for their prayers and every kindness shown. May God bless each one and may He use us in some humble way in his service."

**MRS. WILLIAM SHERMAN**, wife of Rev. William Sherman, Fayetteville, suffered a broken hip in a fall Saturday evening, March 21. She is reported resting well following surgery at the Washington County Hospital in Fayetteville. Dr. Sherman is a member of the North Arkansas Conference, in the retired relation. Their Fayetteville address is 416 Washington Avenue.

**REV. LAWRENCE K. BROWN**, who grew up in Brinkley and is a graduate of Hendrix College, is pastor of the First Methodist Church, Lockhart, Texas, which has just finished a new sanctuary. A consecration service was held on Sunday, March 15, with Bishop Charles C. Seelman preaching the sermon. The new church, built of the finest stone obtainable, and other materials of comparable quality is of Gothic style.

**REV. J. D. MONTGOMERY**, pastor at Bradley, did the preaching and Rev. W. P. Cassells of the Shongaloo Charge in the Louisiana Conference led the singing at the revival meeting held at the church, March 8-15. Ten new members were received, seven on profession of faith and three by certificate. Because of a shortage of preachers for the U.E.M. in the Camden District, no visiting minister was assigned to the Bradley Church.

**A VACATION CHURCH SCHOOL INSTITUTE** for the southern part of the Forrest City District was held at Helena Methodist Church on Monday, March 2. Leaders and courses for the Institute were Mrs. Henry Wenzel, Kindergarten, Home and Family; Mrs. Lois Walker, Primaries, Our Daily Bread; Mrs. Harold Womack, Juniors, We Would Follow Jesus. The area is made up of Helena, West Helena, Wabash, Mellwood, Elaine, Marvell, Lexa, Turner Point and Marianna.

**ORGANIZATION** of a Boy Scout troop by the First Methodist Church, Stuttgart, has been announced by Rev. A. C. Carraway, pastor of the church, and Max Pelish, district Scout executive. The church is also sponsor of a Cub Scout pack. The new troop was organized at a meeting on Friday night, March 6 when members of the church formed a troop committee. Committeemen are Frank Barnett, chairman, Orville Barnett, Tom McCubbin, Norvel Kelly, Doug Hill, Carl Dintleman and W. H. Marks. Logan Young was appointed scoutmaster.

**BISHOP H. J. LEW** of Korea, before returning to his home country last fall, visited the Methodists of Ohio and Indiana and some parts

## WORLD SERVICE FOLDERS AVAILABLE TO PASTORS

Two separate World Service folders are available to pastors for use during the month of April. The first is a leaflet entitled "When Saw We Thee an Hungered? . . . When Saw We Thee Sick?" which describes briefly the new quadrennial program of World Service, General Advance Specials, Conference Advance Specials, and the Week of Dedication offerings. It contains charts of the "Division of The Methodist World Service Dollar" and "Methodist World Service and Advance Dollars" showing the percentage of distribution of the sixteen participating Agencies and the annual financial needs in meeting the minimum requirements of Methodism's far flung ministry at home and abroad. It closes with an appeal to Methodists to be generous in supporting the World Service program.

of the West Coast. As a result of his appeals, church members collected a large quantity of used clothing and other items sorely needed in Korea. So far 815 bales of clothing, making 70,000 pounds, and many boxes of sewing materials, soap, powdered milk and baby food, have been shipped to Korea as a result of his appeals. Bishop Lew himself will be responsible for the distribution. The Methodist Committee for Overseas Relief cooperated by paying the costs of processing and shipping. This amounted to more than \$15,000.

**REV. H. W. JINSKE**, pastor of the Methodist Church at Mountain View, writes: "Rev. W. L. Diggs, pastor at Cotter, did some excellent preaching at the Methodist Church at Mountain View during the week of March 15-20. The church was revived and quite a number of rededications were made. Brother Diggs is a very interesting speaker and the attendance was good at each of the six evenings. The Music Committee, composed of Mrs. Grace Rose, Mrs. Hale Hayden and Mrs. H. S. Mabrey provided excellent music. The Junior Choir sang some fine selections. The pastor is grateful for the fine response and co-operation shown during the revival. Our Baptist friends showed a fine Christian spirit by their attendance and help in singing."

## GORDON GOULD COMPLETES AREA TOUR

(Continued from page 1)

charges on the peninsula where there is now only one will make necessary the erection of a second parsonage for the second pastor and his family. Plans also call for the eventual construction of another church on the peninsula in honor of Bishop and Mrs. Martin.

## Arkansas Methodist

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## NEW EDITOR FOR METHODISM

By James P. Pilkington

"Teaching and preaching with the Bible at the core," thus Dr. Henry M. Bullock, newly elected editor of Methodism's church school publications, characterizes his 27 years in the Methodist ministry—years that have seen him active as educator and pastor in all sections of the United States save the far west, and in all kinds of church situations, large and small, local and general.

Born in metropolitan Chicago, the son of Mr. and Mrs. Hugh Morton Bullock, Dr. Bullock spent most of his childhood in Atlanta, Georgia, and Lakeland, Florida. His father died when he was a small child, and in Lakeland with his mother's people, young Henry came up under the watchful eye of his grandparents, a part of whose code was not just going to Sunday school and church every Sunday, but getting ready to go by preparing Sunday school lessons every Saturday.

Had Henry Bullock known in his boyhood the role he would eventually play as a top editor of Protestantism's largest denomination he could not have begun his career more appropriately. He got his first job in the print shop of the *Lakeland Telegram* one summer. Here he swept floors, wrapped newspapers for mailing, and operated a small job press. After school hours during his senior year of high school he ran the press for *The Florida Christian Advocate*.

But Henry Bullock had no idea of the career toward which he was moving. His family were church people—his mother is now a devoted member of Hyde Park Methodist Church in Tampa—but the ministry was not a family profession. So when, one Sunday morning in church during his high school years, he got the call to preach, it came as a surprise both to his family and his pastor. In 1920 he was licensed as a local preacher, and after one year at Florida Southern he entered Emory University, where he received both his Bachelor of Philosophy and Bachelor of Divinity degrees. Then followed, in 1928, the S. T. B. from Yale and finally, Yale's Ph. D. in religious education. As his doctor's dissertation Bullock wrote a *History of Emory University*, published by the University Press in 1935.

It was while competing work at Yale that Bullock gravitated into the teaching profession. His first job was an instructorship at Blackburn College in Illinois, which he left five years later, as Professor of English Bible, to take the chair of religion at Millsaps College in Jackson, Mississippi. From 1935 to 1942 he gave his best to this important work with youth.

For the next three years he was pastor of Jefferson Street Church in Natchez, Mississippi, thence to First Church in Gulfport for four years, and then to Capitol Street Methodist Church in Jackson, Mississippi, in 1949. He was preaching there when elected Editor of Church School Publications in December of last year.

While at Millsaps, Dr. Bullock, via the Mississippi Rebel, a streamliner that ran to New Orleans, wooed and



won Miss Julia Sargent, then a deaconess at St. Mark's Community Center in the Louisiana city. They were married in 1937 and have an eleven-year-old son, David Morton. Mrs. Bullock is the daughter of the late Rev. and Mrs. I. B. Sargent of the North Alabama Conference. From their parsonage family of six children also came Rev. David Bartow Sargent of the Florida Conference.

In addition to scheduled work, Dr. Bullock has taken time to be active in many other church projects such as instructing in pastors' schools, holding summer classes at Ocean Grove, N. J., Lake Junaluska, N. C., and Mt. Sequoyah, Ark., working with groups on evangelism and missions, writing articles for the Church press, holding special services and Bible conferences.

The professional career of this man who now holds one of the Church's highest offices, might be said to be now entering upon its fourth phase. But, different though his activities may seem, they all reflect a certain sound continuity. Pastor of the small rural church, college professor, pastor of the larger urban church, Dr. Bullock has ever kept before him his purpose "to win and teach disciples for Jesus Christ." His ministry has been characterized by an evangelical spirit, a prophetic vigor, and strong Biblical content. His firsthand knowledge of the pastorate has tempered his teaching; his devoted knowledge of the Bible and the methods of instruction have

is literally a school of crime open to every youth in America. If our national government will help to close these schools, it will dry up the most prolific agencies for the making of criminals among our youth.

### NEW NURSES HOME TO OPEN

In July of this year, the new Nurses Home, connected with the Methodist Hospital at Nadiad, Kaira district, India, will open its doors to admit the first class of fifty student nurses, it is announced by Dr. Herschel C. Aldrich, hospital superintendent. The Nurses Home—a twenty-

## A Lift For Living

By Dr. Ralph W. Sockman

## THE GROWTH OF SUSPICION

At some time in our lives all of us have undoubtedly been "taken in" by trusting too much. Perhaps we have put faith in the promises of a supposed friend only to find them false. It may be that in childhood we idolized some hero and later found that our idol had feet of clay. Maybe some of us have given ourselves in marriage to mates who have betrayed their trust.

When we lift our eyes to the international scene, we see former allies now bitterly disillusioned about the good faith of one another. Yes, we all know the chagrin and sorrow of being taken in by believing too much.

But how about shutting ourselves out by believing too little? I wonder if we ever know how many opportunities we have passed up because we lacked faith. I have friends who tell me of fortunes they might have made if they had believed in certain new products.

Think of the acquaintances of Henry Ford and Andrew Carnegie who held off in distrust when those men were starting their new developments.

I would venture the assertion that in the long run more loss and misery have been caused by believing too little than by believing too much.

What about this thing we call suspicion? In the first place, suspicion distorts the vision. In these dangerous times we must keep our eyes open to the very real evils which beset us. But to keep our eyes glued on the gloomy prospects of life is as sure a way of impairing our vision as to be always looking at the sunny pleasantries.

Suspicion is something worse than pessimism. The suspicious person not only looks on the dark side of things, but looks for the evil in the darkness. He infers on vague or unproved grounds that a situation is bad. The word "suspect" literally means "to look under." When a person stoops to look under everything to find evil beneath, he distorts his vision and misses the full truth.

The suspicious person prides himself on being realistic. He considers himself clever enough to "see through" the pretensions and falsehoods of others. But when we are always trying to "see through" others we do not really see them.

Suspicion tends to give an exaggerated idea of the evils in a situation. That is just what the evil forces desire. If one opponent in a struggle can get the other downright afraid of him, he has begun to win.

This is the aim of much governmental propaganda today. The Kremlin, for example, seeks to suggest the vastness of its atomic strength. To start fears in the minds of other peoples is regarded as an effective form of fighting.

This is one of the most common ways evil has of overcoming us. It disheartens us by playing up the world's evil. It induces the feeling that goodness never can or will prevail over evil.

Worse yet, when we become obsessed with the fear of evil we imagine it where it doesn't exist. During the depression of the 1930's a business man gave me a bit of doggerel which expressed the excessive worries into which we can fall. It ran like this:

"Last night standing on the stair,  
I saw a man who hasn't there.  
He wasn't there again today,  
Oh, how I wish he'd go away."

We are not realistic but misty-eyed when we suspect men's motives and imagine evil lurking behind every appearance of good. We can and do sometimes fall into the cynical state where we find it hard to understand unselfish service and think there must be some ulterior reason for almost every generous deed. Byron described this low mental state when he said of another, "His mind had grown suspicion's sanctuary."

Moreover, suspicion not only distorts the vision, it also deteriorates the situation. The evils of suspicion are cumulative. Distrust begets distrust and then poisons both possessors.

The seeds of suspicion grow in the mind like weeds in an untended garden. It is amazing how rapidly we can develop the habit of suspecting. We get so that we look for the bad before we look for the good. Let your mind begin to doubt a thing, and see how the doubt grows if left to itself.

Professor Farmer of Cambridge University tells us that he puts his doubts on trial before he cross-examines his beliefs. It is a good rule. Try it. Doubt your doubts first.

made his churches Bible-conscious and educationally minded. To the Church as a whole, Bullock, the preacher-teacher, has already made many significant contributions in the development of young ministers.

It is not too much to expect that now he will bring the same understanding to bear upon the educational tasks of the Church which will be his as Editor of Church School Publications.

## GOVERNMENT DISTURBED ABOUT JUVENILE DELINQUENCY

(Continued from page 1)

of help from some other source.

We have plenty of good literature. However, our news stands are overflowing with the most malicious, licentious, degrading literature this world has ever known. Much of it cannot be sent through the mails. Radio and television bring into our homes some of the best entertainment to be had. They bring, also, a stream of stories of crime of the most sordid sort. There

year dream of Dr. Aldrich and his staff—is being erected jointly by the Division of Foreign Missions and the Woman's Division of Christian Service, Methodist Church. The cornerstone was laid recently for the structure by Bishop J. Waskom Pickett of Delhi. Besides dormitory accommodations for fifty student nurses and for their teachers, the Home will be equipped with dining hall, chapel, library, classroom, and recreation rooms. Miss Theresa Lorenzo has been named as nursing supervisor, and Miss Muriel V. Bailey, retiring from active evangelistic service in the Gujarat Conference, has been named house mother.

## For Your Lenten Devotion

Dr. Ralph Sockman's Special Easter Series

### AT PEACE IN THE STORM

THE late, lamented Rabbi Liebman began his best-selling book, "Peace of Mind," with the statement that in his youth he made a list of earthly desirables: health, love, riches, beauty, talent, power and fame, among others. He showed the list to a wise older friend who told him that he had left out one ingredient without which each other possession becomes a hideous torment. That one thing is peace of mind.

Since World War II, we Americans seem to have awakened to this truth for we eagerly buy any book that promises inner peace and contentment. But, like all good pursuits, the search for peace of mind can become perverted, selfish and soft. If it is to be kept wholesome, it needs to be aligned with our Lord's view of peace.

And it is striking to note how Christ promised peace during His last stormy week on earth. Right while His critics were attacking Him and plotting His crucifixion, He was saying to His disciples, "These things have I spoken unto you that in Me you might have peace."

What is the secret of a peace we can have in a situation like that?

For one thing, we can have the peace of an orderly life within ourselves even while the world around us is in disorder. The man whose own life is not orderly is like a ship whose ballast has become displaced and whose crew is disorganized. But when Christ takes command of a life, He fastens down the ballast, He clears the deck, He organizes the crew of interests which keeps the person going. In short, He makes a life shipshape. He shows us what things should have priority, what

things are ends to be sought and what are only means. He gives us singleness of eye so that we are not distracted by sideviews and singleness of purpose so that we are not diverted by side issues.

A few years ago when Bishop Herbert Welch reached his eightieth birthday, he said, "As I get older, life becomes simpler because I see the essentials more clearly in the evening light." He had caught the secret which Whittier voiced in his hymn:

"Take from our souls the strain and stress

And let our ordered lives confess The beauty of thy peace."

And Christ also imparts the inner peace of the higher life. Each of us has a higher nature and a lower nature, something of the Dr. Jekyll and the Mr. Hyde. We are "such stuff as dreams are made on," and also such stuff as animals are made of. Sometimes we think we can get rid of inner tension and find peace by letting down and living on the animal level, just by not worrying about conscience and "doing what comes naturally."

The prodigal son tried that and failed. Francis Thompson, a young medical student, tried to escape from conscience by every form of worldly diversion, but he ever heard the voice of Christ which he called the "Hound of Heaven" following him and saying, "All things betray thee who betrayest Me." Only as we are true to our higher selves in thought, taste and deed do we enjoy inner peace.

There is still something more in Christ's peace. Yonder is a family at Sunday dinner. All members are present, well and prosperous. The father, looking over his comfortable

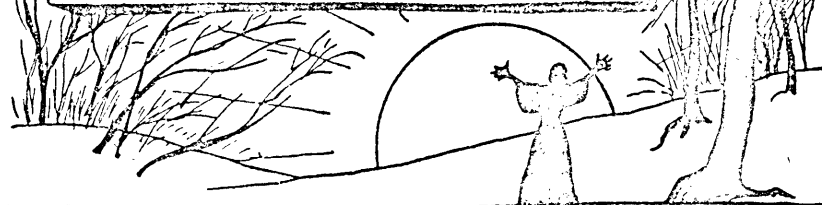
## DEATH

by GRACE NOLL CROWELL

TO FOLD my hands a little while in sleep  
A brief night through, and wait with quiet breath

The coming of the morning, and to keep  
Quite calm and still, is that what we call death?  
Is it a thing to fear, O Lord of life,  
O Lord of death, O Lord of the unknown:  
To heed no more the clamor and the strife,  
To rest a bit, uncomraded, alone,  
Save with Thee, Lord, who hast the power to keep  
Thine own?

And with Thee, Lord, why should I fear to wait  
A little while until my eyes shall see,  
Or whether I shall wake me soon or late,  
So long as Thy cupped hand is holding me?  
Grant, Father, when the night comes, I shall rise  
With willing feet, and fold my work away;  
Then, lying down to sleep, close fearless eyes,  
Regretful not of further work or play,  
But in the sleep Thou givest Thy beloved  
Await the day.



### THE RAINBOW IN THE CLOUDS

WALTER SAVAGE LANDOR, the English essayist, once asked, "Will not men look up to the rainbow unless they are called to it by a clap of thunder?"

From the thunderous tumult of our noisy world, let us turn to the quiet Christ who shone like a rainbow against the clouds of that last stormy week in Jerusalem. Applying the words of Isaiah, Matthew's gospel describes Him thus: "Behold my servant whom I have chosen. He will not wrangle or cry aloud, nor will anyone hear His voice in the streets; He will not break a bruised reed or quench a smoldering wick, till He brings justice to victory."

Jesus did not wrangle. When critics heckled Him, He sometimes did not stoop to answer. And if He did reply, He did not enter into long

and heated arguments. The Master knew that when people start wrangling, they tend to lose sight of truth. They become more interested in proving their point than in finding out what is right.

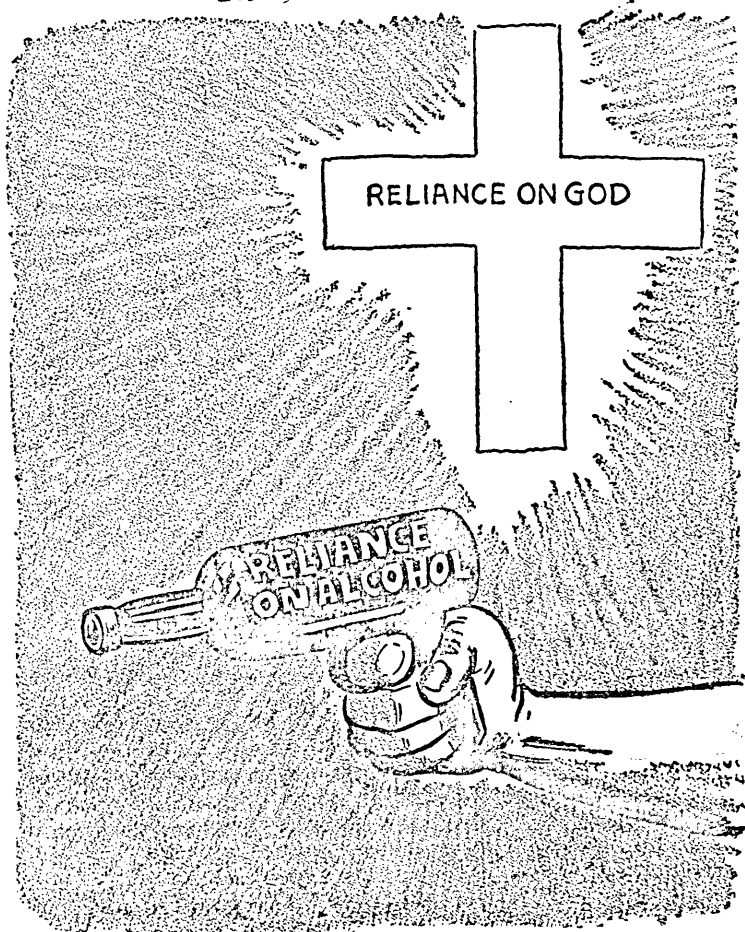
Nor did Christ cry aloud in the streets. He knew that the poorest way to resist falsehood and calumny is to try to shout them down. Contrast the quietness of Jesus with the noisy vituperations of Hitler and Mussolini. The person who is sure of his rightness does not need to shout and shriek. The man who is sure of his strength does not need to flex his muscles before others to show how strong he is.

Christ's methods had the directness and quietness of light. Just as the sun's light eventually breaks through the clouds, so the truth as it was in Christ sooner or later wins its way into the minds of men.

As with Christ, so with all true greatness. Consider the case of the artist, Joseph Turner. For years England made merry at the expense of Turner. Reviews spoke of his paintings as "color blotches." But after awhile men discovered that Turner's extreme examples represented peculiar moods in nature, seen only by those who had the imagination to see them. Turner did not wrangle and shout to prove the worth of his art. Once a woman said to him, "Mr. Turner, I never see such sunsets as yours." He replied, "Don't you wish you could?" The time came when galleries began to set aside their best rooms for Turner's paintings.

Yes, beauty, truth, goodness, the ultimate values supremely embodied (Continued on page 15)

### CRIME DOESN'T PAY



and unshadowed family circle, says, "This is what I call peace." But what if tomorrow death invades that home or the bottom drops out of the family business? Would its peace be shaken? Is it merely a peace with the world or a peace with God?

Now listen to Christ in that last week when all seems going against Him and death threatens on the morrow. He says, "My peace I give unto you; not as the world giveth, give I unto you." Certainly the world cannot give a peace like Christ's at that moment. His was a peace which tragedy cannot take away because you can take it with you. His was "the peace of God which passeth all understanding." (Copyright 1953, General Features Corp.)



**Plan Portable Tabernacle  
For Graham Campaigns**

A 12,000-seat portable "tin can" tabernacle will be built for Billy Graham's evangelistic campaign in Detroit next fall, it was announced at a meeting of 100 local clergymen engaged in planning the mission. The all-aluminum tabernacle was designed by industrialist R. G. Le Tourneau of Peoria, Ill., and will be fabricated at the Longview, Tex., plant where his company builds earth-moving equipment. Shipped to Detroit in "knocked-down" form, it will be assembled at the site of the local campaign—probably the State Fair Grounds. After the Detroit crusade it will be sent to England for use in the three evangelistic drives Dr. Graham has scheduled there in 1954.

**Catholics Urge United Fight  
On Indecent Literature**

A united community campaign against indecent literature was proposed in Manchester, N. H., by the League of the Sacred Heart of St. George Roman Catholic parish. It asked the city authorities to enlarge the municipal Committee on Worthwhile Reading to include representatives of the clergy, patriotic organizations, civic groups, the press and radio. The league suggested that such a committee comprising Catholic, Protestant and Jewish leaders would help tremendously "to sweep their filth away. This committee," it said, "if granted certain authority and its powers defined would channel this organizational work into united action; they would first seek the cooperation of the distributors and the store keepers and if unable to succeed in this manner would recommend the necessary steps to be taken, in order to bring more satisfactory results."

**Church Leaders Cool to  
Communist Probe Suggestion**

Religious leaders in Washington, D. C., raised a critical eye at the suggestion of Rep. Harold H. Velde (R.-Ill.) that Congress investigate Communist infiltration of American pulpits. Mr. Velde, chairman of the House Committee on Un-American Activities, made the suggestion on a radio network program. He said it was "entirely possible" that his group would conduct such a probe next year. Washington churchmen questioned the legal basis for such an inquiry and Mr. Velde's own qualifications to lead it. Methodist Bishop G. Bromley Oxnam of Washington suggested that the F. B. I. is better equipped to do any job that is necessary. In a statement released through his office here, the bishop, who was conducting a Lenten mission in Cincinnati, said: "People expect competent investigations, not superficial ones in broad fields. I believe that the Communist Party is a conspiracy and that conspirators should be discovered, tried, and, if guilty, punished. Mr. Velde's committee should secure information so that Congress can legislate. It is not a court or a prosecuting attorney." Dr. Frederick E. Reising, executive secretary of the Washington Federation of Churches, warned that "indescribable harm" will result from a Congressional investigation unless it uses its powers with greater care than is now the case.

**Hawaii Liquor Bill  
Stirs Protests**

A bill in the Territory's legislature to permit under-age servicemen to buy liquor has been protested by church and military leaders in Honolulu, Hawaii. The Honolulu Council of Churches asked the Senate to hold a public hearing on the bill and said numerous complaints had been received. Top Army, Navy and Air Force commanders said they looked unfavorably on the measure. Adm. Arthur W. Radford, Pacific commander-in-chief, pointed out that the Navy doesn't permit the sale of liquor to minor servicemen on its own bases. Lt. Gen. John W. O'Daniel, Pacific army commander, said he was opposed to such a law. A similar bill was defeated in Hawaii's legislature during the 1951 session. The current measure passed the House by an 18-12 vote after 40 minutes of debate.

**Methodists Suggest Action  
Against Drunken Drivers**

A suggestion that cities tighten law enforcement against drunken drivers has been made by the Methodist Board of Temperance in Washington, D. C. The board pointed out in a statement that, according to statistics compiled by the National Safety Council, the lowest fatality mark in traffic accidents (31 per 10,000 registered vehicles) was established last year in Detroit, "where drunken drivers are sent to jail." "Sentences in that city range from ten to ninety days," said the board. "They are imposed for the very practical purpose of taking the alcoholized driver off the highways before he kills or mutilates someone." The board said that with 38,000 persons killed in traffic accidents in 1952, 1,350,000 injured, and property damage to the amount of \$3,600,000,000 caused, churches and civic groups might well consider taking steps to emulate Detroit where a ten-year enforcement campaign has brought about a "phenomenal decrease in drunk driving."

**Rabbi Attacks Gideon  
Bible Distribution**

Hartford, Conn.—The decision of the West Hartford Board of Education to permit the distribution of Gideon Bibles to school children in their classrooms was protested by Rabbi Abraham J. Feldman, editor of the Hartford Jewish Ledger. Rabbi Feldman charged in an editorial that the Board was trespassing on the domain of the churches and synagogues by acting as a clearing house for the distribution of Bibles. Late last month the Board unanimously approved a Gideon Society proposal to give books containing the New Testament, Psalms and Proverbs to school children whose parents sign a request for them. Distribution is scheduled to begin in West Hartford classrooms after Easter. Gideons also distributed Bibles to public school children in Watertown, N. Y., over the protest of Roman Catholic clergymen. Permission for the distribution had been granted by the Board of Education.

**Army Broadcasts Church Services  
To Frontline Units**

Church services are being broadcast directly to UN fighting men in frontline bunkers and trenches each Sunday under a new program in-



stituted by GYPSY, farthest forward station of the U. S. Armed Forces Network in Korea. The first service aired was that conducted among men of the service company of the Third Division's 7th Infantry Regiment by Divisional Chaplain (Lieut. Col.) Paul A. Winslow of Arlington, Va. His sermon topic was "The Wonder of the Word."

**Pocket-Size Bible Printed  
On New Type Paper**

Production of the first practical pocket reference Bible printed in this country by photo-offset process was made possible through the development by a mill in Pisgah Forest, N. C., of an entirely new type

of thin paper. Although the book, published by the Oxford University Press, is only seven-eighths of an inch thick, it has 1,368 pages containing not only the complete Old and New Testaments but all of the Scofield notes and references. Its pages, 3 5/8 by 5 7/16 inches, are standard edition of the Scofield Reference Bible. The type, reduced through photographic process and printed from the photographic plates by offset, is large and sharp enough for comfortable normal reading. All previous india and thin-paper Bibles had been done by letterpress process because existing papers of this type were not adaptable to offset and offset papers were too thick.

**Again, through The Upper Room,  
Laymen Witness for Christ**

This year, more than 2,500,000 copies of the annual Lay Witness Number of The Upper Room will be printed and sold throughout the world. In it laymen from all walks of life give their testimony and contribute of their faith. All of the daily devotions in this May-June number of The Upper Room are written by laymen for the help and inspiration of other laymen of all denominations.

Send your order today for this special issue of The Upper Room. Ten or more copies to one address, 5 cents per copy, postpaid. Single copies, 10 cents. Individual yearly subscriptions (6 issues) 50 cents, two years \$1.00. Special pocket edition for men in the service and for youth at the same prices.

**THE UPPER ROOM**

The World's Most Widely Used Devotional Guide

1908 Grand Avenue

Nashville, Tennessee

## NORTH ARKANSAS CONFERENCE NOTES

By Ira A. Brumley

### Coaching Conference

The North Arkansas Conference held a coaching conference on Educational Work of the Small Church (First Series) and Christian Education in the Church (Second Series), March 9 and 10, with Rev. M. Earl Cunningham guiding the group.

There was a total of forty persons that attended part or all of the session, as follows: Ethan Dodgen, D. P. Remaley, Harold Womack, Porter Weaver, Glenn Bruner, J. J. Clark, Aubra Hays, Arvill Brannon, Alvin Murray, William Womack, Bennie Jordon, A. W. Harris, Paul Lanier, Elmo Thomason, Miss Mary Chaffin, Miss Regenia Watson, Maurice Lanier, M. L. Kaylor, W. L. Diggs, Floyd G. Villines, Theron McKisson, Lester Hutchins, W. F. Cooley, George Kleeb, Miss Betty Letzig, Charles Lewis, J. H. Hoggard, Uriah Smith, Earl Carter, W. Henry Goodloe, George Stewart, H. O. Eggen-sperger, Sue Osment, Howard Cox, William Wilder, R. E. L. Bearden, J. Albert Gatlin, Ralph Ruhlens Mrs. James S. Upton, and Ira A. Brumley.

### Jonesboro Training School

The area training school for the Jonesboro area was held March 15-19, with more than one hundred enrolled in the school. The following courses were offered in the school:

Home and Church Working Together, Dr. Clark Ellzey.

Teaching Children, Miss Mary Shipp Sanders.

Ways of Teaching, Mrs. Elmus Brown and Rev. Byron McSpadden.

A Guide to Bible Study, Ira A. Brumley.

Rev. J. Albert Gatlin conducted for leaders of Faulkner County a stewardship workshop, March 15-17, with good attendance.

### Institutes in Batesville District

A series of five church school institutes were held in the Batesville District, March 12-13, under the leadership of Rev. R. E. Connell and the Conference Executive Secretary of Education. The following were the places where meetings were held: Pleasant Plains; Salado, Asbury (Batesville), Bethesda, and Melbourne. A total of eleven churches were represented in these meetings.

### Conference Youth Rally

The Conference Youth Rally is all planned for Friday night, March 27. The program will be presided over by Rev. Jim Gossett, Conference Youth President.

The first part of the program from 7 to 7:30 p. m. will be a band concert by the excellent Hendrix College Band.

The speaker for the rally is Bishop Marvin Franklin of the Jackson Area.

A dinner at 5:50 p. m., March 27, has been planned for the district superintendents, district directors of youth work, sub-district presidents and sub-district counselors. This dinner is to be held in Hulen Hall, Hendrix Campus.

The reports from over the conference indicate that a great crowd will attend the rally. Points as far from

## WITH THE CHILDREN'S WORKERS

### Report of Fay McRae Library Building Fund

Mrs. John Rushing, \$5.00.  
Emmet, \$1.00  
First Church, Texarkana, \$4.00  
Fairview, Texarkana, \$4.00  
College Hill, Texarkana, \$5.00.

### Vacation Church School District and Sub-District Meetings Little Rock Conference

The following dates for institutes have been set:

Monticello District, March 30.  
Hope, District, April 16, DeQueen.  
Little Rock District, April 16, Asbury Church, Little Rock.

Further information regarding these institutes and others in the conference will be given at an early date. Churches are urged to order their text materials in advance of the institutes and all prospective workers expected to read the texts before attending the institute nearest them. The following texts are being used:

My Home and Family, by Roorbach, Kindergarten.

Either Outdoors In Palestine, by Rauschenberg, or Child Life In Bible Times, by Taylor, Primary.

Learning to Know the Bible, Smith, Junior.

Exploring the Bible With Intermediates, Desardjins, Intermediate.

### Gurdon Training School

A two-unit training school was held in Gurdon, March 8-10. Dr. Clem Baker taught the course on the Methodist Discipline, and Mrs. W. F. Bates led the children's workers in a course on Planning for Children in the Church. Rev. R. O. Beck and his wife are giving fine leadership in the church in Gurdon. The sanctuary of the church has been recently redecorated and is very lovely.—Mrs. W. F. Bates.

## PUBLISHING HOUSE IS HONORED IN NEW YORK

Officials of the City of New York, in ceremonies in the City Hall March 2, proclaimed "signal honor and recognition" to the Methodist Publishing House "for eminent community service, for distinguished contribution to the economic welfare . . . and for playing a vital role in the commercial development of the city."

The Certificate of Business Merit, signed by His Honor, Mayor Vincent Impellitteri, bears the seal and ribbons of the New York City's Department of Commerce.

The citation was received by Mr. Harry F. Keiser, manager of the New York Regional House since 1949. Representatives of 160 New York firms, all with a business history of 75 years or more in New York City, shared similar honors.

The claims of the Methodist Publishing House to being the oldest

Conway as Elaine and Blytheville indicate they expect to be represented.

This is the rally to get under way the four years of emphasis on youth work in the North Arkansas Conference.

## INCREASE IN CHURCH SCHOOL MEMBERSHIP

Nashville, Tenn.—An increase in church school membership was reported in each of the six jurisdictions of the Methodist Church during 1952, it has been revealed in the annual "Statistical Record of Progress and Analysis of Membership in Methodist Church Schools" prepared by the Department of General Church School Work of the Methodist Board of Education.

The membership was reported as 6,136,968, a gain of 112,376, or 1.9 per cent for the year. This was slightly more than the gain in church membership which was 1.4 per cent.

Nearly three million dollars was contributed by the church schools to World Service and conference benevolences—to be exact, \$2,921,117. This was a gain of \$148,500 over 1951 and was 20.19 per cent of the total World Service and conference benevolences contributed from all sources.

An increase of 2.5 per cent in average attendance at Sunday School was noted. This means that each Sunday in 1952, on an average, 2,086,813 attended Sunday School.

While there was a loss of 21 in the number of church schools, the number of officers and teachers increased by 1.8 per cent, the total being 515,710.

Over half the persons received into the church from all sources came through the church school. Total joining the church in 1952 was 326,959, of which 180,918, or 55.3 per cent, came through the church school. "The ratio of six out of every ten additions to the church coming through the church schools persists year after year and indicates the crucial importance of the church school in the evangelistic work of the church," said the Rev. Walter Towne, director of the Department of General Church School Work, who supervised the survey.

Of the six jurisdictions, Southeastern reported the largest church school membership, as it did the largest gain — 1,680,314 and 31,055 respectively.

Second largest membership was reported by the North Central Jurisdiction—1,453,023, with a gain of 24,619.

Northeastern ranked third in point of membership, with a total of 1,261,121 and gain of 6952.

In fourth place was South Central. Its total membership was reported at 1,162,007 and its gain as 28,588.

The Western Jurisdiction reported a membership of 409,265, with a gain of 18,636. However, this jurisdiction

publishing firm in the United States has not been disputed. While authorized by a conference held in New York in 1789, it did not begin business in this city until 1804. The first 15 years of its history were in Philadelphia. When it moved to New York its assets had increased from the initial loan of \$600 which had launched the book business to \$27,000. The present building at 150 Fifth Avenue was dedicated in 1890 with ceremonies that included a mass meeting in the Metropolitan Opera House.

had the largest percentage again—4.8. The church school membership of Western was reported as 77.4 per cent of its church membership and ranked first in this category.

The smallest jurisdiction in point of numbers, the Central Jurisdiction, reported 171,238, representing a gain of 2526, or 1.5 per cent. Its percentage gain was more than Northeastern and slightly under that of North Central.

## TOWN AND COUNTRY SCHOOL AT EMORY

A special graduate school designed to equip ministers for better service in small town and rural areas will be held at Emory University, July 14-29, it was announced this week by Dr. Earl Brewer, Director of the school.

This summer's session will be the ninth annual Town and Country School held on the Emory campus. It is an interdenominational school for pastors and other full-time religious workers in small towns of under 10,000 population.

The school operates on a workshop pattern with the emphasis on the work of the church in agricultural and small industrial communities. There will be small discussion groups and lectures from outstanding religious, sociological and agricultural leaders.

One feature of the week's program will be the "Walt Holcomb Lectures on Rural Evangelism," delivered by Dr. Harry Denman.

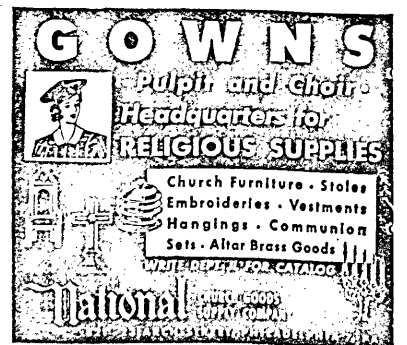
The Rural Minister of the Year in 14 Southern states will be honored at the school's closing day, July 29. The 14 ministers will be presented certificates by the Progressive Farmer and the Town and Country School.

A new feature at the closing session will be the presentation of awards to the South's Rural Church of the Year, and the Rural Church of the Year in each of 13 Southern states. These churches will be selected through the Town and Country Church Development Program, sponsored by Emory and the Sears-Roebuck Foundation.

Scholarships for the school are available in limited numbers, according to Dr. Brewer.

The school expects to exceed last summer's enrollment of 128 persons from twelve states and twelve different denominations.

Applicants for the Emory school should write to Box 787, Emory University, Georgia. Applicants for the Gammon School should address Dr. Harry V. Richardson, President, Gammon Theological Seminary, Atlanta, Georgia, for full information.





## "EXPLORATION UNTO GOD"

The following message was delivered by Mrs. Glenn E. Laskey, Conference president of the Louisiana Conference Woman's Society of Christian Service, at the annual meeting in Baton Rouge, March 17, 18 and 19.

**D**URING the past year I came across a poem in my devotional reading that I've quoted on several occasions. Its meaning has stayed with me so long that I chose the last line for the title of my President's Message: "Exploration Unto God".

It is by the famous contemporary playwright, Christopher Fry: "Thank God our time is now, When wrong comes up to face us everywhere, Never to leave us till we take The longest stride of soul man ever took.

Affairs are now soul size, The enterprise is exploration unto God."

A great many people would not agree that they would "Thank God our time is now," but they would readily agree that wrong does come up to face us everywhere. We are conscious above all that we are faced with difficulties of such enormous proportions that the wisest statesmen, politicians, scientists, militarists, don't know the answers. We are perplexed and worried, and if we were asked to describe our times in one word, it would probably be "fear." We take stock of our fears, recount them one by one, instead of depending on our faith. We are sure of our past achievements, but we hesitate to explore the unknown. Someone has said, "We are victimized by the past rather than challenged by the future."

We have a back ground and a heritage of which we are proud. Our nation began in revolt against despotism. We were explorers in the ideas of freedom and liberty. Perhaps our forebears were more intrepid explorers than we, because they were willing to die for their beliefs. Our idea of freedom captured the imagination of the world. There had never been anything like it before, and it exercised a tremendous influence in rolling back tyranny. The idea of freedom spread about the world carried by our missionaries, our doctors, nurses, engineers, technicians, and our churches, wherever people went. We spread the gospel of the worth of the individual and told of each person's importance in God's plan. Nothing could stop these explorers for God; sickness, peril, privation, hardship were swept aside, and they were ready to take any kind of risk, ready to explore the unknown, ready to trust God implicitly to carry the idea of Freedom, Liberty, and the Gospel.

Today the tide of despotism is high. Today the appeal is as great as it has ever been in the history of the world. Are we willing to meet the needs—to "Explore Unto God?"

Sometimes I'm utterly ashamed of those of us to whom these early leaders bequeathed their faith, their dreams, their hopes. We are so easily discouraged, so fearful, so loath to be stirred out of our complacency, so afraid that we'll be called upon to give of ourselves, of our time, and of our means.

Some of you will say: "But what

can I do? Our Society is small, there are so few of us." Didn't you know that God has always worked with a few? Dr. Harry Emerson Fosdick has the most marvelous sermon on this idea in his book, *A Faith for Tough Times*, entitled "Vitality is Mightier than Size." I recommend it for the discouraged.

I love the story told about Robert Morris when he went to China many years ago. He was asked, "What can one person do in such a vast country?" He replied, "I know that I can do but little, but there is no limit to what God can do through me."

There is really no limit to what God could do through the Christian women of America, through the more than one and a half million Methodist women, united in the Woman's Society of Christian Service. It makes us very humble to know that we are the greatest woman's organization in the world; yet, it entails vast responsibility to be a member of such an organization. There is no limit to what we could do in large societies, or small, toward setting the world aright.

We have accomplished much, and I am deeply indebted to the officers of the Woman's Society and Guild for their devoted consecrated service, to the district officers, and to all the local societies and their officers, for the advancement of our work during the past year. We have cause to rejoice but I'm not going to pretend that we all did our best. We have much exploration yet to be made in certain fields.

Have you done all that you could to advance all phases of our work? In our South Central Jurisdiction there are over 300,000 Guild and Woman's Society members with a pledge over \$1,400.00. What part did you have in meeting the Louisiana Conference pledge of \$91,000? Some of the districts did not meet your pledge last year. That meant we fell short of our goal. We showed a total gain in membership, yet lost too many members at the same time. This does not speak well for widening our fellowship. We have much to do toward reaching all women of the church, toward securing district members, and organizing circuit and charge societies.

As I go about our Conference I hear many laments concerning the lack of workers among our youth and children's groups. Do you wonder, sometimes, why we have so few missionaries and deaconesses to send, when the essential teaching and cultivation is not given young people during their formative years? April has been designated as youth month in the Louisiana Conference. Many of you will be called upon to assist in youth programs in the districts and in the local churches. Will you not do your part? The need is great. Our youth are eager and enthusiastic. They need our leadership and guidance.

I'd like to mention briefly some of the organizations that need our staunch support, and some of our objectives for the remainder of the year.

One is the ecumenical movement. Within the past few years we have seen the birth of the world church. Now we have a sense of inter-dependence, a need for cooperation, and a pooling of our resources for strengthening projects and the whole program. We are just at the begin-

## LOUISIANA CONFERENCE WOMEN CONCLUDE THREE-DAY SESSION

**M**ETHODIST women of the Louisiana Conference closed their three-day session in Baton Rouge last week by pledging \$91,000 to the work of the Woman's Division for the coming year.

Pledges by districts, with the conference budget included,

follow:

Alexandria .....	\$ 9,766
Baton Rouge .....	14,145
Lake Charles .....	14,763
Monroe .....	15,325
New Orleans .....	12,135
Ruston .....	13,486
Shreveport .....	18,530

Mrs. Glenn E. Laskey of Ruston, conference president of the Woman's Society of Christian Service, presided at the annual meeting, held at University Church. Between 550 and 600 women attended.

In the final day the group accepted an invitation to meet in the spring of 1954 at Rayne Memorial Church in New Orleans.

Outstanding speakers included on the program were Mrs. Frank G. Brooks, Mt. Vernon, Iowa, president of the Woman's Division of the Methodist Board of Missions; Mrs. Dana Dawson, Sr., Topeka, Kans., honorary vice president, Central Kansas Conference Woman's Society; Dr. W. Earl Hotalen, Baton Rouge, state director of Louisiana Moral and Civic Foundations, Inc.; Miss Lillian Johnson, New York City, executive secretary of Wesleyan Service Guild, Woman's Division; Miss Dorothy McConnell, New York City, editor, *World Outlook*; the Rev. William E. Scholes, supervisor, Ministry to Migrants, National Council of Churches; Miss Gertie Stiles, Ft. Smith, Ark., secretary, Wesleyan Service Guild, South Central Jurisdiction; and Sister Nanny Sundling, Stockholm, Sweden, now a student at Scarritt College.

The women heard reports on the work being done in settlements, institutions and rural centers. Speakers were Miss Ann Adams, student worker, Northwestern State College, Natchitoches; Miss Annie Alford, Louisiana Polytechnic Institute, Ruston; Miss Agnes Brooks, nurse at Dulac Indian Mission; Miss Fae L. Daves and Miss Carolyn Grisham, St. Mark's Community Center, New Orleans; Mrs. Mary Freeman, Business Girls' Inn, Shreveport; the Rev. Robert Parrott, student worker, Southwestern Louisiana Institute, Lafayette; Mrs. Evelyn Thomas, Sager-Brown Home, Baldwin; Miss Elizabeth Thompson, rural worker; Mrs. Nettie Thornton, MacDonell Center, Houma; Mrs. Pearl Turnbull, People's Community Center, New Orleans; and Mr. and Mrs. William Turner, Dulac Indian Mission.

At a sacrificial meal on March 18 an offering for Japan amounted to \$1,070.57.

Two special dinners were held, one for the presentation of student work and the other developing the African theme.

Mrs. Minza Rabun of Bastrop, Guild secretary for the Monroe District, was elected to succeed Miss Mary Gladys Page as conference secretary of the Wesleyan Service Guild. Miss Page has been elected to a national office.

ed for a Bible, or a hymn book, to no avail. Instead they were forbidden to speak, to cry, to laugh, to sing. They had only as they said, "God and ourselves." They proved, almost as in a laboratory test, that God's love was sufficient for every need; that prayer was the channel that opened the way. They prayed for their enemies, for the Chinese people, for the Christians in America, and last of all, for themselves. For amusement and recreation they relied upon their memory and imagination, and ended the imprisonment radiant, glowing Christians. One of the girls composed thirty or forty songs, writing down the scores after she was released. She sang three of them for us in Amarillo. Glorious songs of praise and thanksgiving to God for His goodness and mercy.

These experiences may never be ours, but the way is open to a deeper "Exploration Unto God," for although,

"I cannot fly a rocket ship to God, But as I, earth-bound, pray, God flies to me."

(John Chagy)

ning of this great enterprise.

Another of the great new ideas of the world is the United Nations.

Almost in the same breath I'd like to ask you to understand and place your faith in the Universal Declaration of Human Rights. This document, and the working out of its principles is perhaps our staunchest ally against communism.

Closely allied with the United Nations is the technical assistance program and the great point-four program.

During the coming months the Methodist Church, with the full cooperation of the Woman's Society, will be given an opportunity to rekindle our faith and work on a great world-wide program of Evangelism, commemorating the 250th year of John Wesley's birth. There are many signs pointing to a renewed emphasis on Evangelism. For some years the word was passe; but during the past ten years there has been a resumption of mass evangelism that we would have thought impossible only a few years ago. People are hungry, and seeking for a better way of life. There are many indications that this is more than a trend.

We are told that some of the post-war refugees who fled from behind the Iron Curtain to gain liberty have voluntarily returned to communistic captivity to get the stimulation of serving Soviet Communism's dynamic program to revolutionize the world. Their philosophy is built on hate, force, and a belief in materialism. It is we who know the way of love, of hope, of faith, of service, and who believe in the Holy Spirit's transforming power. We are the ones to revolutionize the world.

Are you willing to pay the price of Christian Discipleship?

Today we need the vision, the courage, the compassion, the commitment that has been exemplified in the life of our missionaries.

Our faith may never be tested as that of the two Methodist missionaries, Miss Luella Koether and Janet Surdam, who were imprisoned in China. For two hundred days they were held prisoner behind the Iron Curtain. Half of this time was spent in solitary confinement. They plead-



# THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



## A STORY OF PALM SUNDAY

JUST a few weeks ago we were celebrating the birthday of the baby, Jesus. We call it Christmas. And now, this month we will celebrate Palm Sunday. That was the last Sunday that Jesus spent with His friends here on earth.

Jesus, as we all know, didn't always stay a little baby. He grew to be a big man and did many wonderful things. Wherever He went big crowds followed Him. The blind and lame would call out to Him as He passed and asked to be healed. Those who were sick went to Him, too, and Jesus laid His hands upon them and healed them. He told stories about God to anybody who would listen, whether there were big crowds or only a few people. He told them to old people, and even the little children. He had many friends, but He had some very special friends who were called His disciples. These men went with Jesus and learned many things from Him. They learned about God's love, and learned the prayer that Jesus taught them, and the one that we say in our Sunday Schools and Churches and in our homes. It is "Our Father, which art in heaven . . ."

Sometimes Jesus would leave these friends and go off by Himself to talk to God. We do the same thing when we pray to God. Jesus needed God's help, and if He needed it how much more we must need His help.

Jesus had so many friends and He was so kind and did so much good that some people were jealous of Him. But Jesus was jealous of nobody. He loved everybody whether they were good or bad. But when people were bad, cruel or jealous or selfish, He was sad, and always hoped they would be sorry for their wrongs and some day begin to live better lives.

One day Jesus and the disciples decided to go to Jerusalem for the Passover, which is a big feast for the Jewish people. People travelled long distances to attend the Passover. The road was filled with people. Some were walking and some rode donkeys, but everybody was carrying food and clothing for the trip.

Jesus and His disciples stopped just outside the city, and He sent two of the disciples ahead and asked them to go into the village and bring back a donkey. He told them that they would find one tied to a post just inside the city. He said if anybody stopped them they were just to say, "The Lord has need of it," and it would be all right. So they went and they found the little donkey just as Jesus had said, and they untied the donkey and brought it back to Jesus.

Then they put some of their coats on the little donkey's back for Jesus to ride, and Jesus rode into Jerusalem, and the disciples followed along beside Him.

As they went along the road, they met many people. Some of them knew Jesus because He had healed them when they were ill, and helped them when they were in trouble. They were so excited at seeing Him

again that some of them took off their coats and threw them on the pathway in front of Jesus. Others threw flowers along the pathway, and different ones broke off branches from the palm trees and waved them. They ran ahead calling "Hosanna, Hosanna to the Son of David!" "Hosanna" meant "Hurrah." David was a great king, and Mary (Jesus' mother) belonged to that family. That is why they called Jesus the "Son of David."

As Jesus entered Jerusalem, He went straight to Church, or Temple as Jesus called it. There in the Temple were crowds of people, and outside were crowds of children shouting and singing, "Hosanna, Hosanna to the Son of David."

They were making such a noise that Jesus' friends became angry and spoke to Jesus saying, "Do You not hear that noise in the Church yard? Why not send those children away? If You don't, the people inside the Temple cannot possibly hear what You have to say to them." But Jesus was not angry, no indeed, He was happy. He was happy because the children were happy, and He would not send them away.

That day, the very first Palm Sunday, was a joyous day for many of those people in Jerusalem, but Jesus, I think, was a little sad, because God had told Him that that Sunday would be the last Sunday He would spend with His friends. He knew He must soon go to live with God, His Heavenly Father, and He was a little sad at having to leave all His earthly friends.

So today we like to rejoice on Palm Sunday, and we feel like shouting with those little children in Jerusalem, "Hosanna, Hosanna to the Son of David!"—The United Church Observer

## MARCHWIND

By Carolyn Hale Russ

When Marchwind comes romping  
with whistle and song,  
Magic shoes guide his way as he  
rushes along—

The hilltop's one step, and but one  
to the sky  
Where lovely cloud-children in  
downy quilts lie.  
He pauses not there, his fleet pace  
he must keep,  
Till he wakes the cloud-children out  
of their sleep.

From pillows all fleecy they lift  
their fair heads,  
They loosen the tresses, and leap  
from their beds.  
Awake, with gay Marchwind they  
merrily play,  
And gather and circle and flutter  
away.  
Their filmy white laces, and dainty  
white frills,  
Swirling ever so lightly far over  
the hills.

Faster and faster gay Marchwind  
gives chase,  
Faster and faster the cloud-children  
race,  
Still gathering and circling they fall  
in delight  
While one little cloud-child goes up  
out of sight;  
Far up in the blue sky she runs  
quite away—  
Just a trace where the filmy white  
laces stray.  
A gay game! a while game! to the  
cloud-children throng,  
When Marchwind comes romping  
with whistle and song.

—Zion's Herald

Teacher: "Now, Johnny, what  
would a land flowing in milk and  
honey be like?"

Johnny: "Sounds like it would be  
sticky."

## MESSAGE OF THE CROCUS

By Clarice Foster Booth

Crocus bud, just through the sod,  
Did you have some word from God  
Saying, "Easter time is near"?  
Is that why we find you here?

Did his sunlight pierce the gloom?  
Did he break earth, making room  
So that you might rise and grow  
As Christ did so long ago?

—In The Christian Advocate

## JUST FOR FUN

Gas station attendant (pointing to  
choke lever): "You say yor car uses  
too much gas? Know what this is  
for?"

Woman (airily): "Oh, that—I never  
use it, so I keep it pulled out to hang  
my handbag on."

\* \* \*

The pupils of a school were given  
a holiday because of the teachers' in-  
stitute. One 7-year-old youngster  
startled his parents by announcing:  
"No school tomorrow. The teachers  
are going on an innocent toot."

\* \* \*

A patron in a restaurant handed  
the waiter two vitamin pills and  
asked him to dissolve them in a bowl  
of clam chowder. After a long in-  
terval, he asked the waiter why the  
chowder had not been served. Said  
the waiter: "You will get the chow-  
der, sir, as soon as we can get the  
clams to lie down."

\* \* \*

Johnnie, aged 4, appeared at his  
father's study door clapping in his  
hands a forlorn-looking chick which  
had strayed from a neighbor's brood-  
er.

"John," said his father, sternly,  
"take that chicken back to its  
mother."

"It hasn't got a mother," answered  
John.

"Well, take it back to its father,"  
said the boy's parent, determined  
to maintain authority.

"It hasn't got a father, either,"  
said Johnnie. "It hasn't got any-  
thing but an old lamp."—Tit-Bits,  
London.

\* \* \*

The teacher was a blustering man  
who kept his pupils in an almost  
constant state of uneasiness.

"Tell me," he barked at a small,  
timid boy, "how can you prove that  
the earth is round?"

"Please, sir," answered the boy,  
"I didn't say it is round."—National  
Motorist

\* \* \*

Policeman: "Is there anything pe-  
culiar about your husband by which  
he could be recognized in case we  
should find the body?"

Woman: "Yes, he's deaf in one  
ear."

\* \* \*

We are reminded of the little boy  
who was saying his good-night  
prayers in a very low voice.

"I can't hear you, son," his mother  
whispered.

"Wasn't talkin' to you," the young-  
ster replied.—Ex.



## OUR GARDEN

Our garden is just lots of fun,  
And Tommy and I  
Work in it most every day  
Until the sun is high.

We planted each and every seed  
In straight and lovely rows,  
We like to watch the plants that come  
And see how fast each grows.

We thank our Father for the sun,  
The rain, the warm rich ground,  
We work with Him, this is the way  
That happiness is found.—A.E.W.

# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. EWING T. WAYLAND, Editor

## ANNUAL MEETING OF NORTH ARKANSAS CONFERENCE



MRS. JOHNNIE McCLURE

The Annual Meeting of the North Arkansas Conference Woman's So-

ciety of Christian Service will be held at Blytheville, First Church, April 14-16, convening at 2 o'clock Tuesday. Mrs. Johnnie McClure, President, will preside.

The Theme of the meeting will be "To Serve the Present Age." Principal speakers will be Dr. Matt Ellis, Hendrix College, Mrs. W. F. Cooley, Fayetteville, new Jurisdiction Secretary of Literature and Publications, and Miss Mildred Drescher, who is a Field Worker for the Woman's Division.

The delegates are to be District Officers, local presidents, or alternate, and one other woman from each local society. Registration Fee will be \$3.00.

The names of delegates are to be sent to Mrs. C. A. Cunningham, 905 Hearn, Blytheville, Arkansas as soon as possible. If arriving by train or bus, and expect to be met, please indicate.

Registration will begin at 9:30, Tuesday, April 14.—Mrs. H. J. Couchman

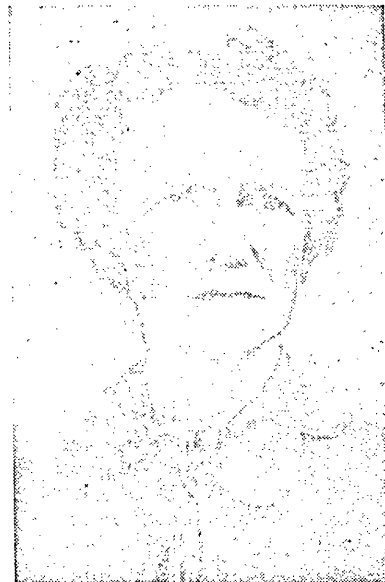
## HOT SPRINGS TO ENTERTAIN WOMAN'S SOCIETY

The Thirteenth Annual Meeting of the Little Rock Conference Woman's Society of Christian Service will be held April 7, 8, and 9 at Grand Avenue Methodist Church, Hot Springs. Mrs. L. B. Tooley, Chairman of the Program Committee, has announced that the meeting officially opens with the Banquet Tuesday at 6 p. m. honoring the Youth of the Conference. At this time Rev. Robert E. L. Bearden, District Superintendent Conway District, will be the principal speaker. Music will be furnished by groups from Hendrix College and Henderson State Teachers College. The winning posters from the District MYFund Poster contest will be displayed.

Mrs. T. S. Lovett, Grady, Conference President, will preside at the meeting, and will give The President's Message on Wednesday morning. Miss Olga Vela, Mexico, Student at Scarritt College, will speak Wednesday morning.

Miss Virginia Louke, Anadarka, Oklahoma, deaconess with the Indian Mission, will tell of her work during the Wednesday afternoon program. The Choir from Southern State College, Magnolia, will furnish the special music.

Two phases of the work of Evangelism will be brought to the group in addresses: Rev. Cecil R. Culver, pastor of Winfield Methodist Church, Little Rock, will speak Wednesday; and Rev. J. Kenneth Shamblin, pastor of Pulaski Heights Methodist



MRS. T. S. LOVETT

Church, Little Rock, will speak Thursday morning.

Dr. Aubrey G. Walton, First Methodist Church, Little Rock, will give an address on "Missions Around the World" at the Wednesday evening session of the meeting.

The Executive Committee will meet at 11 a. m. Tuesday, and will be entertained at luncheon by the Grand Avenue and Arkadelphia District Societies. Mrs. W. M. Baber is the president of the Grand Avenue Society and Chairman of General Arrangements. Rev. C. Ray Hozen-dorf is the host pastor.

## NORTH ARKANSAS GUILD WEEK-END



MRS. VELMA B. OAKES

The Thirteenth Annual Guild Week-end will convene at 1:45 p. m. on April 11 in the First Methodist Church in Blytheville. It will close

Sunday afternoon with a Communion Service at 3:00 p. m. Mrs. Velma B. Oakes, Siloam Springs Secretary, Conference Guild Secretary, will preside.

A roll call of the districts and special emphases of the work of the Guild will be on the program Saturday afternoon. That evening the Guild will banquet in The Mirror Room of The Noble Hotel. Mrs. Johnnie McClure, Conference President of the Woman's Society of Christian Service, will be the banquet speaker.

Sunday will be a very busy day beginning with breakfast in The Mirror Room. The Sunday afternoon speaker will be Miss Mildred Drescher, a Field Worker of the Woman's Division. Mrs. Ben DeVoll, Conference Treasurer, will be in charge of the pledge service.

Please send in reservation to the person listed on the announcement sheet which will be sent to the local guild presidents, or send it to Mrs. W. W. Peek, 314 Walker Boulevard, Blytheville.—Mrs. Velma B. Oakes

## PARAGOULD HAS LITERATURE FASHION SHOW

The Elizabeth Trice Circle of the Methodist Church, Paragould, had a Literature Fashion Show-Dinner at the church in February. The tables were decorated in the Valentine motif, but place mats were made from the covers of The Methodist Woman and World Outlook.

The Fashion Show, under the direction of Mrs. L. D. Barfield, featured colorful front covers from missionary periodicals. Stoles, scarfs, bonnets, hats, bolero jackets, and dusters were designed from periodical covers. They were modeled by Mrs. Claud England, Mrs.

Harvey Farrell, Mrs. Fuller Jenkins, Mrs. Ben Turner, Mrs. R. F. Colx, Mrs. Frazier Hammond, Miss Ruth Weber, Mrs. Odie Foster, Mrs. Fred Berrybill and Mrs. Ed Dollins. Appropriate songs accompanied the showing of the costumes. Mrs. J. E. McDaniel was the narrator.

Mrs. Ed Dollins conducted the business session, and a Life Membership was presented to Mrs. Fuller Jenkins. Miss Hettie Lou Wilson gave the devotional. There were twenty-five members and five guests present.



## WATCH AT THE TOMB

A unique pre-Easter custom is observed on the lawn of the Methodist Church in Woodville, Texas called "Setting of the Watch."

The Good Friday service is closed with a special litany which ends with the reading of Matt. 27:65-66. Worshippers discover, as they quietly leave the sanctuary, that a painted scene representing the tomb has been put in place surrounded with suitable shrubs to suggest a garden setting. Persons dressed in costumes of the time are watching at the entrance. Changed every two hours, the watch is continued until the sunrise service Easter morning.

The minister, the Rev. Leroy H. Williams, reports that because of this observance "the whole com-

munity becomes more aware of the meaning of Easter. Last year it caused a traffic jam in front of the church. Travelers remained in town for Sunday services. Many phone calls and letters were received from residents and out-of-state tourists.

## NOTICE

The Little Rock Conference Annual Guild Week-End will be held at the First Methodist Church, Hot Springs, April 18th and 19th. Registration will be at 1:30 p. m.

Reservations should be sent to Mrs. Burton Sargo, Rt. 4, Hot Springs.

Como Hotel will be headquarters.



# CURRENT NEWS IN ARKANSAS METHODISM

## BOYD ASSUMES BERRYVILLE PASTORATE

Rev. Archie N. Boyd, who was recently appointed to the Berryville Methodist Church by Bishop Paul E. Martin, assumed his duties there Sunday, March 4. Mr. Boyd served as chaplain in the United States Air Forces since May, 1944. His military assignments were Williams Field, Arizona, the European Theatre (three years), Lackland Air Force Base, San Antonio, Texas, and Bar-tow Air Base, Florida.

During his period of service Mr. Boyd received into the church, by profession of faith and baptism, 314 members and baptized 36 infants. He officiated at 242 weddings, as well as conducting regular church services in addition to personal counseling.

Mr. Boyd holds B. A. degrees from John Brown University and Southern Methodist University. He also holds a B. D. degree from the School of Theology, Southern Methodist University, the latter degree being received in 1938.

Appointments held by Mr. Boyd, previous to his military service, were at the Aledo Methodist Church as a student appointment, two years as assistant minister at Floral Heights Methodist Church, Wichita Falls,



REV. ARCHIE N. BOYD

Texas, and two years at the Methodist Church in Deport, Texas. The last appointment served before becoming a chaplain in the U. S. Air Force was at the Second Methodist Church, which is now Saint Paul's, in Fort Smith, Arkansas.

## FIRST METHODIST, GRADY, HAS OPEN HOUSE

Following their regular church service Sunday evening, March 15th, the First Methodist Church of Grady held Open House in their new Educational Building, sponsored by the Woman's Society.

The pastor, Rev. L. G. Wilson, delivered a very impressive sermon in the church service on "Love for the Church." This spirit of love was demonstrated in the individual classrooms with beautiful worship centers, flower arrangements, bulletin boards, showing "How to Worship," "The Three Classes of People Who Reject Christ," "Aims of the Class," and "Outlines of the Studies for the Current Year." Each room also had displays of pictures, and publications, showing methods of teaching used in the several departments. Missionary Education

was stressed with pictures of work in foreign lands. Improvements to the classrooms were proudly displayed.

The following teachers, assisted by their class members, were responsible for the many interesting and impressive expressions of "Love for the Church": Mrs. J. H. Hellums, Ladies' Bible Class, Mr. A. C. Webb, Men's Bible Class, Mrs. John Dial, Young Adult, Mrs. T. S. Lovett, Junior High, Mrs. H. R. Wood, Intermediate, Mrs. B. I. Harvey, Juniors, Mrs. Dave Bittinger, Primary, and Mrs. John Ivester, Kindergarten.

Refreshments were served to the large gathering of members and friends by Mrs. M. E. Argo, Mrs. B. A. Bell, and Mrs. W. O. Keahey.

## Arkansas Ministers In International Evangelistic Mission

Some 95 ministers and their wives who participated in the International Evangelistic Mission in Cuba in February now "have that island on their hearts and are better able to interpret its need to their people in the United States."

This is the opinion of Dr. Connor Morehead and Dr. W. Neill Hart, members of the Little Rock Conference, who were among the visiting evangelists in the Spanish-speaking country. Dr. Morehead is the superintendent of the Camden district and Dr. Hart is pastor of First Church, El Dorado.

The value of the mission was two-fold, the Arkansas ministers said, first for the encouragement and lift it gave the missionaries and the local churches in Cuba in having almost 100 preachers come to help them, paying their own expenses; and secondly, for the actual additions to the church and for the strengthening of the churches as the result of the week's work.

The mission was arranged by Bishop John Branscomb of the Jacksonville Area in cooperation with the Methodist Board of Evangelism, represented by Dr. Harry Denman, board secretary.

After briefing in Miami February 10, the ministers flew to Havana. Working in teams of two, they held nightly services for one week, with the assistance of interpreters. Sometimes the interpreter, who translated the sermons from English to Spanish for the native congregations, was a missionary, sometimes a native preacher, sometimes a local layman. At no time, Dr. Hart reported, was there difficulty on that score. Preaching through an interpreter,

he said, is "very easy."

Results reported from 599 services showed that 49,374 persons had attended. Evangelistic efforts resulted in 2,145 persons making first decisions and 2,198 making vows of reconsecration.

While some of the visiting ministers remained in Havana, others went to the far ends of the island, Dr. Morehead, for instance, being 800 miles from Havana at one time. Both Dr. Morehead and Dr. Hart were stationed at Guantanamo, preaching in the church there and also in two little mission stations at amica Jand Ermita. On Sunday morning Dr. Morehead preached at the United States Naval Base, 20 miles from Guantanamo. Both men visited many Methodist projects and work centers, including Union Theological School at Matanzas, "a union project of the Methodist, Episcopal and Presbyterian churches which trains preachers and directors of religious education; Pinson College at Camaguey; the agricultural school at Preston; and many of the churches.

Cuba is strictly on a one-crop economy, Dr. Hart said, and as a result the people live on a low economic plane. He cited the need in this field to get people on a different economic basis, and reported on the work at the agricultural and vocational school at Preston as a step in the right direction. The students there are being taught diversified farming, home economics and related subjects.

Wherever denominational squabbles end, there religion begins.—Rabbi Leo Jung, Jewish Center, N. Y. C.

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Rev. David P. Conyers, Secretary  
Rev. J. Albert Gatlin, Executive Secretary

## A WORLD CITIZEN IN A SMALL ARKANSAS COMMUNITY

This is really and truly a small world. Wendell Wilkie's "One World" idea is seen exemplified at Hunter, Arkansas, where Earl Mitchell, rice farmer, short-wave radio and pen pal enthusiast, and newspaper columnist, keeps in touch with thirty-three of the nations of the earth. Brother Earl is an active citizen and ardent churchman.

Three years ago he began his world jaunts via short wave radio. This world goodwill program is sponsored by the Belgium government. It originates over station O. T. C. Leopoldville, Africa, Belgium Congo. Thousands of people all over the earth take part in it.

Some of the correspondents on Mr. Mitchell's exchange are, Dr. Tero Sano, Osaka, Japan; Lin Wilsden, Liverpool, England; Manfred Muller, Lounand, Angola, West Africa; Edmundo Alvarez, Ankara, Turkey, attached to Spanish Embassy.

To read the letters from these people impresses one with the idea of the common and mutual kinship with peoples of other lands. The basic human feelings, mental traits and spiritual desires are reflected in their writings. The personal, friendly touch is indicative that pen-pal

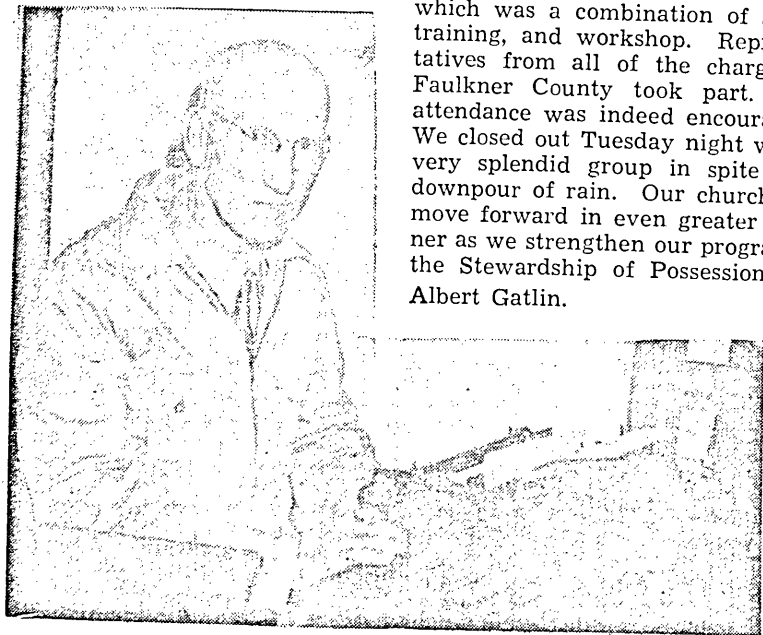
is a good name for this great international club. One of Mr. Mitchell's correspondents requested a certain kind of medicine prescribed for his father which could not be found in his country. Mr. Earl went out and found the medicine and sent it to him.

He is a correspondent for the Hunter community in the Brinkley newspaper. His column is newsy and friendly. Many of the people read with interest his weekly messages which include portions of letters from his foreign friends.

It is indeed amazing and inspiring to know that one can, from his home in rural village in Arkansas, listen daily to the program from around the world and be a part of a great world fellowship through the medium of personal letters.

### Sunday, March 15

Sunday, March 15, 11:00 a. m. the writer had the privilege of preaching at the Wesley Memorial Church to a fine congregation. Rev. Ralph Ruhlen, Hendrix College Faculty is supplying this church since Jim Shelton left for S. M. U. In the afternoon we began our Finance Study Program at First Church which was a combination of study, training, and workshop. Representatives from all of the charges in Faulkner County took part. The attendance was indeed encouraging. We closed out Tuesday night with a very splendid group in spite of a downpour of rain. Our church will move forward in even greater manner as we strengthen our program of the Stewardship of Possessions.—J. Albert Gatlin.



EARL MITCHELL

## PARSONETTES OF LITTLE ROCK DISTRICT MEETS

The Parsonettes of the Little Rock District met March 12 in our district parsonage for a luncheon meeting.

Thirty Parsonettes enjoyed a very delicious lunch served by our hostess, Mrs. F. A. Buddin, and co-hostesses, Mrs. James Thomas, Mrs. Charles Richards, and Mrs. Kenneth Shamblin.

Mrs. T. T. McNeal, president, presided over a short business session; then the hostess led us in games of Saint Patrick's Day.

We look forward every month for

this day of fellowship and fun together.—Reporter.

### Lettermen Announced

Eleven members of the Hendrix basketball team have been chosen as lettermen for the 1952-53 season, according to Coach Morton Hutto.

Those lettering were Jim Christian, Searcy; John Coleman, Conway; Phil Dixon, Little Rock; Doyle Gunter, Russellville; Jack Harder, Little Rock; Bill Lefler, Clinton; Bill Pryor, Ft. Smith; George Schisler, Passo Fundo, Brazil; Bill Scurlock, Waldo; Gene Wilbourn, Little Rock, and Manager Bill Thomasson, Monticello.

## RECREATIONAL INSTITUTE APRIL 6 - 7 - 8

The Youth Coordination Committee of Greater Little Rock Community Council is sponsoring a Recreational Institute for all professional and non-professional group leaders. The meetings will alternate between the Y. W. C. A. and Camp Aldersgate. On Monday, April 6, the



meeting will be held at the Y. W. C. A., beginning at 7:15 p. m. Tuesday, April 7, the meeting will be held at Camp Aldersgate in the afternoon and evening, beginning at 4:00 p. m. On Wednesday, April 8, the group will meet again at the Y. W. C. A. at 7:30 p. m.

Everyone is welcome, but the institute is especially planned for leaders and instructors in recreation and hobbies. Leaders in camps, social agencies, conferences, local churches and church schools, public schools and particularly group leaders will receive knowledge, skills and inspiration.

Featured on the program will be Larry Eisenberg, author of several best sellers in recreation, formerly with the Methodist General Board of Education of Nashville, Tenn. He

## HENDRIX COLLEGE NEWS

### Choir Presents Concert

The Hendrix College Chapel Choir presented a program of sacred music at the evening service of the First Methodist Church of Benton March 22.

The concert, presented by the 29-voice choir, was one of several to be given prior to its annual tour in



BILLY PAUL HAYS

April. At that time the group will make a four day trip to northwestern Arkansas where it will present concerts in seven towns. The programs are to be given in high schools and in churches in Russellville, Ft. Smith, Alma, Fayetteville, Springdale, Rogers, and Harrison.

The choir is under the direction of Billy Paul Hays of the faculty, who is replacing V. Earle Copes, associate professor of music, on a year's leave to do work on his doctorate. Helen Hughes of Nashville is the accompanist.

is known throughout the United States for his leadership of folk games, party games, group singing and the general field of recreation.

The registration fee is \$1.50. Send registration fee to Miss Mollie Heath Conn, Y. W. C. A., 112 E. 4th, Little Rock, Ark.

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## RICE BELT SUB-DISTRICT BANQUET



Pictured above are the officers of the Rice Belt Sub-District. Billy Hoskyn, missionary chairman; Shirley Seager, vice-president; Tommy Hillman, recreation chairman; Steve Jessup, president; Phyllis Goetz, secretary; Billy Schireman, treasurer; Mary Morgan, publicity; Milinda Estes, community service and sponsor, Mrs. Russell Roth. Sharon Livesay, worship chairman, was not present when picture was taken.

Rice Belt Sub-District of Methodist Youth held its annual banquet at Lodge's Corner Methodist Church, Monday night, March 9. Eighty-one young people and nineteen adults were present. Lodge's Corner Woman's Society of Christian Service served the dinner.

An interesting program on Africa was presented by Almyra, Shiloh, and Stuttgart's Grand Avenue Methodist Church. The African theme was carried out in clever decorations, menus and favors.

Camp Tanako Cabin Fund dedi-

cation was held at the close of the banquet, with \$222.00 being donated. This makes a total of \$1373.29 given by this Sub-District. The group participated in the MYFund poster contest. Six posters were entered. Mrs. McLean, Conference Woman's Society Youth Secretary, headed the committee judging the posters.

Churches represented at this meeting were: Gillette, St. Charles, DeWitt, Almyra, Shiloh, Lodge's Corner, First Church, Stuttgart, and Grand Avenue, Stuttgart.

## MSM CONFERENCE OFFICERS NAMED

The following officers were elected at the March 13, 14, 15 meeting of the Methodist Student Movement Conference of the Louisiana Conference:

President: Mary Jane Hitckcock of Centenary College, Shreveport.

Vice President: Henry Johnson of Louisiana State University, Baton Rouge.

Secretary: Sarah Cook of Southeastern Louisiana College, Hammond.

Treasurer: Betty Sue Boydston of Northwestern State College, Natchitoches.

Publicity Director: Frank Harris of Louisiana Polytechnic Institute, Ruston.

Miss Lillian T. Hay, Hammond, serves as State Director of Methodist Student Movement.

## METHODIST YOUTH COUNCIL PLANS SPRING PROGRAMS

The first of three programs planned for this spring by the youth council of the Hot Springs Sub-District was given at the First Methodist Church, Hot Springs, on Saturday, March 14. A Fellowship Team from Henderson State Teachers College was in charge of the program. Members of the team were Miss Pat Hunter, Miss Penny Fettes, Olin Ham and Sox Johnson. The theme for the program was "Evangelism for Youth." A recreation period was held.

The second program will be at Shreewood Hills on Tuesday, April 14. At this meeting the officers for the new year will be elected. A program entitled "Let's Go Camping," pointing up the camping opportunities of the summer, will be presented. These camps will be held at Tanako on Lake Hamilton and at Aldersgate, near Little Rock.

The May program will be held at Camp Tanako on May 5. This will be a district-wide meeting under the leadership of the district director, Rev. Robert Beck of Gurdon. Selection of the cabin which is to bear the name of the Arkadelphia District youth will be made since the district has presented the conference the cost of one cabin.

There will be an installation service for all of the Sub-District officers and District officers of the new year will be elected.

## PLANNING A WORTHWHILE SUMMER?

What are the young people of your district—or of your church—doing this summer? Will they frit away two or three months—June, July and August—or make them the most worthwhile months of their lives? Will they be members of caravan teams? participants in Methodist work camps? participants in church-related service projects of a score of denominations?

The March issue of *Motive*, magazine of the Methodist Student Movement, devotes seven crowded pages to a compilation of summer camps, caravans, institutions, active Methodist and other young people can serve and learn this summer. It tells where and what the projects

## METHODIST YOUTH REVIVAL AT CONWAY

A Methodist Youth Fellowship revival began on Sunday, March 22, at the First Methodist Church, Conway, with Rev. Robert E. L. Bearden, Conway District Superintendent, in charge. The meeting ran for five days.

A prayer service was held by the Fellowship on Wednesday, March 18, and another was held on Wednesday, March 25. The prayer meetings were held each morning at 8:00 o'clock during the revival. Evening services were held at 7:00 o'clock.

Samuel Teague, Hendrix College student, was song leader. Chairmen of committees were John Pickhardt, chairman of the Publicity Committee; Pat Gordon, chairman of the Visitation Committee, and Nancy Burgess, chairman of the Personal Contact Committee.

Members of the Resources Committee were Mary Ann Faris and Rosemary McHenry. Mary Lee was head of the Music Committee.

## WITH THE SUB-DISTRICTS

The Monticello Sub-District met at Lacey on Monday night, March 2. The program was centered on "Youth Evangelism." Hubert McKeown, president, presided over the business session. Roll call showed 109 present. The next meeting will be held at Wilmar on April 6. Harvey Thompson led in group singing. A recreation period was held and refreshments were served.

are, the dates, the enrollment requirements, the names and addresses of persons with whom correspondence may be had about each. Pick out some of these camps or services; get the information about them; give the information in your bulletin, district paper, etc. to the young people.—W. W. Reid, Board of Missions

Freedom is placed in jeopardy more by those who will not exercise it than by those who will not permit it. Indifference opens more gates to the enemy than does tyranny. — Edwin McNeill Poteat, D. D.

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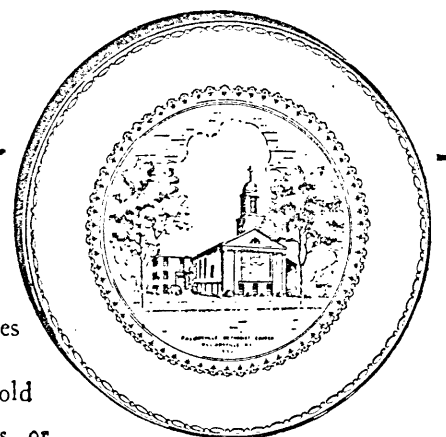
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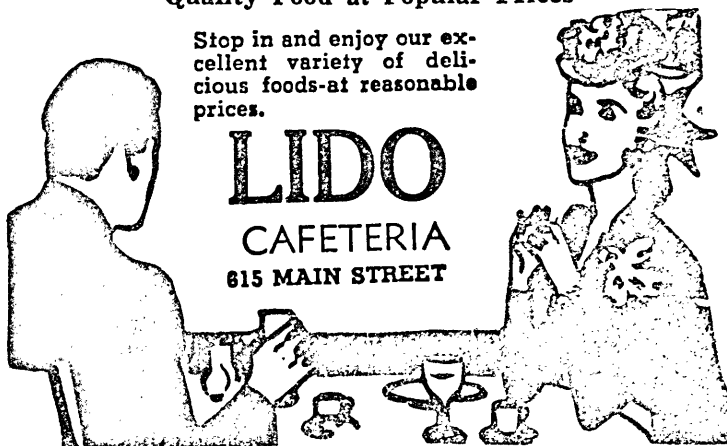
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## SUNDAY SCHOOL LESSON

(Continued from page 16)

a life that was once lived but has now ceased, but rather that of a constant companionship. It is at this point more than any other that Christianity stands head and shoulders above all other religions of the world. The founder of no other religion ever returned to aid his followers in living the type of life he taught. The greatest and most powerful fact on earth is the fact that Christ lives today in the bodies of his followers. Paul said, "Christ lives in me;" "For to me to live is Christ;" "Christ in you the hope of glory."

### What The Resurrection Means To Us

The resurrection means that the Lord is alive. We are worshipping not a dead Jesus but a living Christ. As suggested above, this means that all his followers can have fellowship with him; fellowship in the midst of sorrows, disappointments, failures, temptations, diseases, and death. And on the positive side, fellowship in service to and for others. An infidel approached one of our Bishops. He said, "You worship a dead Jesus." "No" replied the Bishop, "I worship a living Christ." The man asked, "Was he not crucified and buried?" "Yes," said the bishop. "Then, how do you know he is alive?" asked the man. The bishop replied, "I was talking with him just a few minutes ago." This greatly impressed the infidel and he gave his heart to the Lord. My friends, it is your privilege to talk with the Lord and experience his presence in your life. That is what the resurrection means for you.

The resurrection means victory in

the midst of apparent defeat. Christianity is the one force in the world that can never be defeated. Its Founder took defeat at its lowest level and rebounded from that depth to the greatest victory known to the mind of man. They nailed him to a cross but he used it as a scaffold from which he mounted the throne of the universe.

Again, the resurrection of Christ means victory over death. We sometimes speak of death as a friend in disguise. That is often true, but it is only true because Christ conquered death. Were it not for his victory death would be the greatest enemy of mankind. Paul said, "The last enemy that shall be destroyed is death." Then when he thought of what Jesus had done to death with much elation he cried out, "O death, where is thy sting? O grave, where is thy victory?" Again, we find him saying, "Death is swallowed up in victory." He insisted that "Christ has abolished death and brought life and immortality to life through the gospel." Christ himself promised that those who believe in him while they live shall never die. We will move out of these physical bodies, but we will not die; we will never be separated from the Lord of life. That is the meaning of Easter.

### THE RAINBOW IN THE CLOUDS

(Continued from page 6)

in Christ eventually win their way. Moreover, when the rainbow convinces us that behind the clouds the sun still shines, it thereby conveys hope and healing to our spirits. So with Christ. Note the description: "He will not break a bruised reed or quench a smoldering wick." When He found persons bruised by the

buffeting of circumstances, Christ lifted their heads with His healing touch. When He found those in whom the light of hope was dimming, He sheltered them as we cup a flickering candle until it flames again.

Recall the time when a woman was brought before Him, about to be stoned for her sin by a crowd of angry men. The Master held the crowd back with the quiet challenge: "Let him that is without sin cast the first stone." Then He turned to the cowering Magdalen and said: "Doth no man condemn thee? Neither do I. Go and sin no more." Sheltered from the crowd's gusty anger by

Christ's protecting confidence in her, the flickering flame of hope in the poor woman's heart flared again.

Does the gentleness of the quiet Jesus seem weak beside the bulstering force of our power-driven age? Well, which is really stronger, the howling storm or the silent sunshine? Which is really stronger, the strutting, shouting dictator or the Man of Nazareth who did not wrangle and shout? Time gives the answer. Mussolini was hung by his heels. Christ was hung on a cross. The former is forgotten. The Christ gains converts every day. (Copyright 1953, General Features Corp.)

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MARCH 26, 1953

# The Sunday School Lesson

By REV. H. O. BOLIN

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

LESSON FOR APRIL 5, 1953

## WHAT DOES THE RESURRECTION MEAN?

READ THE ENTIRE LESSON FROM YOUR BIBLE:  
Matthew 28. Printed Text: Matthew 28:1-10, 16-20.

GOLDEN TEXT: He is not here; for he has risen.  
—Mat. 28:6



This is the third and last lesson of Unit VII: "COMMUNION, CROSS, AND RESURRECTION."

The first of these lessons had to do with establishment of the Communion of the Lord's Supper in the Upper Room in Jerusalem. The establishment of this Supper followed the last Passover Feast that Christ had with his disciples. It is one of the two Sacraments of Protestantism; the other being baptism. This event took place on Thursday night before Christ was crucified on the next day.

The next lesson had to do with the crucifixion. As Paul said, "Christ died for our sins according to the gospel." The cross reveals two things. First, the awfulness of sin. If one doubts that sin is the world's number one evil, all he has to do to be convinced is to look at Christ, the divine Son of God on the cross. It was sin that nailed him there. Second, the cross reveals the love of God at its highest point. No one can doubt that God loves him when he looks at Christ on the cross.

The lesson today brings us to the resurrection. This is the marvelous and glorious fact in all history. Little wonder that people would change their Holy Day of the week from Saturday which is the seventh day to Sunday which is the first: Saturday was kept in commemoration of a completed creation. It marked the time when God had so advanced the creation of the world that the earth could be inhabited by man. That was a wonderful event. Sunday is now kept, however, in commemoration of the conquering of death and the resurrection of the Lord. This is the world's greatest single event. We say it reverently, but creation would have been a mistake had it not been followed by the resurrection. As Christians, we should call to mind every Sunday that we are keeping this day holy in commemoration of the resurrection of Christ from the dead.

### A Look At The Scriptures

Our printed text begins with a statement of the time at which the two Marys came to the tomb of Christ. It was after the Jewish Sabbath that they came. Some people find a little trouble in harmonizing the facts that the Bible tells us that Christ was in the tomb three days and yet we read that he was placed there on Friday afternoon and rose at dawn on the following Sunday. There is no contradiction here. The Jews were in the habit of feeling that each day closed at sundown. They also had the custom of counting parts of days for full days. Christ was placed in the tomb on Friday afternoon, therefore, Friday was counted. The Sabbath ended at sundown on Saturday; at the close of Saturday Sunday began.

The Lord was, therefore, in the tomb parts of three days, and according to their custom would be counted three days.

An important fact is revealed in this lesson, and that is the loyalty of some women who were among the disciples. They were last at the cross and first at the tomb. They had the unique honor of bringing the first resurrection message. One of these women, Mary Magdalene, had been quite a noted character. The Lord had cleansed her and she greatly loved him. The other Mary was the mother of two of the disciples, James the Less and Joseph.

In our printed text Matthew tells us that there was a great earthquake at the time of the resurrection. None of the other Gospel writers mentions an earthquake at that particular time. Matthew also mentions only one angel while the others mention two. This angel was a messenger from the heavenly abode. He rolled back the stone that covered the mouth of the cave in which Christ was buried, and sat upon it. His face was like lightning. He was as messenger of God. "God is light and in him is no darkness at all." His raiment was white as snow. Symbolical of the purity of God.

In his resurrected body Christ could pass through closed doors. He did this when he appeared to the disciples in the Upper Room. He did not need that the stone be rolled away to enable him to escape the tomb. In fact he had already come from the tomb before the stone was rolled away. The stone was removed to enable the disciples to ascertain the fact that the Lord's body was not in the tomb.

In his account of the burial and resurrection of Jesus, John gives some information which helps us to know something of the nature of the Lord's resurrected body. In 19:40, John has this to say: "They took the body of Jesus, and bound it in linen cloths with the spices, as is the burial custom of the Jews" In 20:6-7, John tells us how he and Peter found these cloths. They were lying rolled up just as the body of Jesus had come out of them. The cloths that bound his body had not been unrolled. This proves that the Lord's body was different in the resurrection from what it was when laid in the tomb. We will recall that when Christ called Lazarus from the tomb, others had to release him from these cloths, that the Jews always bound tightly about the bodies of the dead.

The chances are that in this life we will never fully know the nature of the resurrected body of the Lord. Suffice it to say that it was shorn of all physical weakness and had completely overcome the problems of time and space. He could vanish

and appear at will. It is wonderful to know that in our resurrected bodies we shall be like him. The weakness of man is largely in his physical make-up. This is all laid at the tomb. In 1 Corinthians 15:50 we read: "I tell you this, brethren: flesh and blood cannot inherit the kingdom of God, nor does the perishable inherit the imperishable." Christ was in his resurrected and glorified body which was and is no longer subject to the physical laws of pain, disease, old-age, and death. On the morning of the general resurrection the departed spirits of the Christian dead who are now with Christ in a state of rest and peace will reenter their resurrected bodies and live in and operate through them forever.

### The Certainty That Christ Arose

There are several indisputable facts which prove that Christ arose. Space will permit us to mention but few of them.

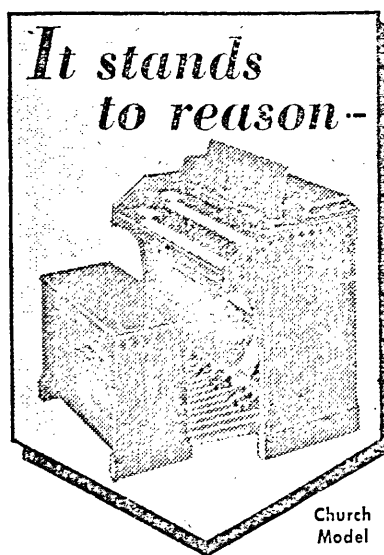
In the first place the tomb was empty. This fact has never been denied by either friends or foes of Christianity. The body of the Lord could have come from the tomb in only one of two ways; it was either carried out by others or came out under its own power. The enemies of Christ would not have stolen his body away for they were the people who wanted the guards placed to prevent this thing from happening. Then, too, if these enemies of Christ had been in possession of his body when the disciples proclaimed the fact that he had arisen they would have produced the dead body. On the other hand, if the disciples had stolen the body away, better than any one else they would have known that he did not rise from the dead. Yet, they went out to preach that he rose and not only so, all of them except John sealed their testimony with their blood. Also, if Christ did not rise from the dead, the fact stands out that the preaching of a lie has influenced the world more for good than any truth that has ever been proclaimed. Such argument not

only would destroy all religion but also all morality; for we would have a situation in which a lie has had a greater power for good than the truth. You can rest assured that neither the enemies nor the friends of Christ stole his body away. It came out of that tomb under its own power.

Another proof of the resurrection of the Lord was the changed attitude on the part of the disciples. With the crucifixion these people felt that all was over. Two of them, on the very day of resurrection, were on their way to the village of Emmaus. The risen Christ appeared to them. They were greatly discouraged. They were walking with heads bowed in grief. They did not even look up to see who it was that had joined them on their journey. They told the Lord what had happened in that the Prophet of Nazareth had been crucified. Then, they went on to say, "We thought he was to have been the one who would redeem Israel." They knew him in the breaking of bread. Others of the disciples were about to go back to their old trade - fishing. Their hopes in Christ were dead; they had been buried with his body in Joseph's tomb. A few days later we find this same group of people in a state of great elation. They said the Lord had arisen and that they had seen him. No other event on earth except the resurrection could have changed their attitude from discouragement, defeat, and despair to that of courage, faith, and elation. The writer was once talking to a man who denied the fact of the resurrection. Among other things he called attention to this changed attitude on the part of the disciples. The man admitted that these people had experienced a real change and said frankly that he could not explain it. There is no explanation except an admission that Christ arose.

Probably the greatest single proof of the resurrection is the continued influence of Christ in the world. This is not the influence merely of

(Continued on page 16)



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- Wide range of church tones
- Exclusive "reverberation control"
- Provides music of cathedral quality for the smallest church
- Never gets out of tune
- No installation expense; fits almost anywhere

Ask to hear the Hammond Organ today. No obligation