

# Arkansas Methodist



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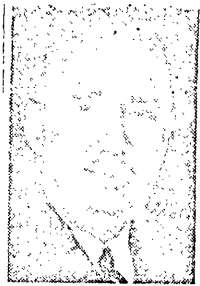
LITTLE ROCK, ARKANSAS, APRIL 2, 1953

NO. 14



## WHAT DOES PALM SUNDAY MEAN TO US?

Some time ago I sat one evening on the Mount of Olives looking across the city of Jerusalem as the sinking sun touched the dusky domes to gold. In my imagination I pictured the royal personages that had once moved through the streets of the Holy City.



I thought of King David's gallant figure as he fought for his beloved capital and dreamed the designs of his temple. I thought of King Solomon and the splendors of his reign which have stirred the hearts of my Jewish friends ever since.

My mind encompassed also the Crusaders who came to rescue Jerusalem from the Moslem Turks in the name of the Christian kings of Europe. I recalled the breach in the Jerusalem wall made a generation ago to permit the royal entrance of the proud German Kaiser Wilhelm. Then my thought came down to World War I, when the British General Allenby entered the conquered city on foot. The City of Jerusalem has seen many kings and conquerors.

But why was I sitting there pondering the fact? What had brought me and other pilgrims then, as always, thronging the city? Not the mere desire to see the site of David's citadel and Solomon's Temple, not to see the scars of the Crusaders and the tracks of Kaiser Wilhelm and General Allenby.

No, I had come because of another who was called a King—One who had entered the City of Jerusalem on a certain first day of the week now popularly called Palm Sunday.

Compared with the other historic entrances, that Palm Sunday procession gave the least promise of lasting force. No uniformed bands played martial airs. Whatever the impression of that entrance, the followers of Jesus melted away in the next few days as the first flakes of snow melt quickly on a wet sidewalk. By Friday the little furor was over.

Yet the professed followers of that crucified King now number some 600,000,000. The procession grows with each passing year. Nineteen centuries have led our hymn writers to address Him as King Eternal.

Let us think, therefore, not about something said on the spur of the moment amid the enthusiasm of Palm Sunday, but about a scene years later. Paul and Silas had come in from their preaching tour to the town of Thessalonica in Greece. For three Sabbaths they had preached in the synagogues of that city, trying to convince the people that Jesus was the Christ.

Many, both Jews and Greeks, believed. But the enemies of Paul gathered a mob and made an uproar before the house of Jason, where Paul was staying. They dragged Jason before the city officials charging: "These that have turned the world upside down are come hither also, whom Jason has received; and these all do contrary to the decrees of Caesar, saying that there is another King, one Jesus."

Here, then, years after the first Palm Sunday, we see those early Christians charged with disobeying Caesar because they say that there is another King, one Jesus. Caesar, on Rome's imperial throne, certainly did not seem in much danger from this Galilean rival. But this Galilean King with his crown of thorns was to outlast the Caesars.

Why? Why will countless congregations this week be singing to Him, "Lead on, O King Eternal, the day of march has come?"

One answer is to be found in the nature of Christ's rule. When the crowd brought Jesus before Pilate for trial, Pilate asked, "Art thou the King of the Jews?" Jesus answered, "My kingdom is not of this world; if My kingdom were of this world, then would My servants fight."

Pilate was puzzled. He asked, "Art thou a King then?"

Jesus answered: "Thou sayest that I am a King. To this end was I born, and for this cause I came into the world, that I should bear witness unto the truth. Every one that is of the truth heareth My voice."

Thus spoke a man who knew that the rightness of his position was not dependent upon political arguments or popular votes.

Christ's appeal lasts because His principles are as eternal as truth. At first sound His sayings sometimes seem impractical, and men call Him a dreamer. But when men and nations ignore Christ's counsel they drift into a nightmare of depression or war.

The Roman soldiers laughed at the King who rode a lowly beast of burden, but Christ has proved Himself a ruler who serves. And that is the kind of rule the world eventually wants.

The Thessalonians thought Christ's first followers were turning the world upside down. Actually, they were trying to turn the world right side up.

## TELEPHONE MINISTER RUNS INTO DIFFICULTIES

The Studio City, Cal. minister whose recorded telephone messages have cheered thousands of persons in recent weeks has run into difficulties in his attempts to keep the service going. The Rev. Herbert J. Schneider, pastor of the Christ Memorial church, has complained that the mechanical answering device used to relay his inspirational

messages has been removed from one of his telephones. One telephone remains in service.

Telephone company officials say the service has been taken out "in the public interest" because the mounting number of calls coming through it is jamming the exchange. The action came without any warning, Mr. Schneider said. He estimated the number of calls has grown to 45,000 a month.

## PRESIDENT COMMENDS WESLEY COMMEMORATION

THE WHITE HOUSE  
WASHINGTON

February 13, 1953

Dear Dr. Clark:

It was a pleasure to hear from you again as I well remember the visit of the Methodist group to my Headquarters in Paris in 1951.

I was happy to read your report of the commemoration this year of the two hundred fiftieth anniversary of the birth of John Wesley. It seems highly fitting to observe the anniversary of one of the great evangelists of Christendom with such a world-wide movement of moral awakening. Of such movements is born the spiritual strength of the free world. And that strength alone can promise that freedom will endure.

I wish every success to all associated in this worthy project.

Sincerely,

*Dwight D. Eisenhower*

Dr. Elmer T. Clark  
Secretary  
World Methodist Council  
Lake Junaluska  
North Carolina

METHODIST GROUPS TO MEET IN NASHVILLE  
April 6 - 10

NASHVILLE, TENN.—More than 200 Methodist ministers and laymen from across the country, including 22 bishops, will come here April 6-10 for the annual meetings of two general boards and other agencies of the church.

In annual session will be the boards of education and evangelism, and the Radio and Film Commission, all of which have their national headquarters here.

Bishop Fred P. Corson, Philadelphia, is president of the Board of Education, and Bishop W. Angie Smith, Oklahoma City, heads the Board of Evangelism. President of the Radio and Film Commission is Bishop Donald H. Tippet, San Francisco.

The executive committee of the Methodist Board of Lay Activities, which has its headquarters in Chicago, also will meet here that week in order to coordinate its annual program with activities of the other agencies. Ray H. Nichols, newspaper editor of Vernon, Texas, is president of the lay board and will preside at the meeting.

A new Methodist agency, the Interboard Commission on the Local Church, is to be organized April 10. Authorized by the 1952 Methodist General Conference, the commission will coordinate policies and programs of three boards—education, evangelism and lay activities. Membership is limited to 18 persons, six from each board including the chairmen.

Three other groups meeting here will be: the Methodist Press Association, composed of church editors; the executive committee of the University Senate, official accrediting agency of Methodist schools and colleges, and the executive committee of the Methodist Association of Approved Evangelists.

The Rev. Clinton T. Howell, Jackson, Miss., is president of the press group; Dr. Goodrich C. White, president of Emory University, Atlanta, Ga., is chairman of the senate committee, and the Rev. Lawrence L. Lacour, Des Moines, Ia., heads the evangelists.

A highlight of the week's program will be the consecration and

formal opening of the new Upper Room Chapel and office building of the evangelism board. Bishop Smith will officiate at the April 8 ceremony, assisted by other bishops in attendance.

The new structure and the national headquarters building of the education board dedicated a year ago, adjoin the campus of Scarritt College and together comprise the largest Methodist center in the country.

Attending various meetings from the Arkansas-Louisiana Area will be: Bishop Paul E. Martin, vice-chairman of the Board of Education and chairman of the Board's Division of the Local Church; Dr. Joseph J. Mickle, Shreveport, member of the Board of Education; Dr. Ira A. Brumley, Conway, member of the Board of Education and vice-chairman of the Board's Editorial Division, and Rev. Ewing T. Wayland, Little Rock, member of the Methodist Press Association, representing the Arkansas Methodist and The Louisiana Methodist.

ARKANSAS METHODIST

## For Your Easter Devotion

### "HE TOOK THE CUP"

Christ knew that man is not a cold-blooded, matter-of-fact being who lives by logic and pure reason. He knew that ideas to be remembered must be picturesque and duties to be gripping must be dipped in emotion. Hence Jesus did not merely say that God is our Father, He pictured God the Father in the unforgettable parable of the Prodigal Son.

Jesus did not merely teach that men are meant to be brothers and neighbors. He dramatized brotherly and neighborly love in the story of the Good Samaritan. And when He came to die, Jesus did not merely say, "I am with you always, even unto the end of the world." He did say that, but He did more.

He spent the last night of His earthly life celebrating with His disciples a historic festival of His nation. And He transformed that commemoration of the Jewish Passover into a memorial of His own Passion which has carried the conviction of His continuing presence even unto the end of the world.

The record as given by Luke is: "And when the hour was come, He sat down, and the twelve apostles with Him. And He said unto them, 'With desire I have desired to eat this Passover with you before I suffer; for I say unto you, I will not any more eat thereof until it be fulfilled in the Kingdom of God.' And He took the cup and gave thanks."

Because He drank it as He did, that cup of suffering was transformed in Our Lord's hands into the cup of hope. We all have to drink some bitterness from life's cup. The person who cannot stand up to life and swallow the bitter with the sweet is something less than a man. But the cup which Christ drank contained more than this necessary suffering common to all men.

So far as outward compulsion was concerned, Christ could have escaped the cross. He said, "No man taketh my life from Me. I lay it down of myself."

He went to the cross only through the compulsion of love. He had come into the world to save sinners. He had come to reveal the love of His Heavenly Father and, to fulfill that mission, He loved even to the end.

He gave the last full measure of devotion. He surrendered His life not merely as a patriot does for his country, not merely as a martyr dies for a cause, but as a Savior dying to redeem all men out of every tongue and race and nation. Thus Christ revealed the grace of God.

Then Christ handed the cup to His disciples saying, "I will not drink of the fruit of the vine until the Kingdom of God is come," or as Matthew puts it, "until that day when I drink it new with you in my Father's Kingdom." Thus He turned the thoughts of His disciples from the foggy darkness of that fateful last night to the dawn of a new day.

To stand on the eve of one's own death and talk calmly and confidently about the future is a test of faith and hope which only the strongest can stand.

To me the most convincing feature of Christian hope is that it grows best in the soil of suffering and struggle. The sweetest spirits I know are of them whose lives have been full of bitter experiences, while the sourest old cynics of my acquaintance are those who on the surface have had what seemed an easy time of it most of their lives. It is a fact of history that the literature of hope has come out of the environment of burdens and crosses.

If Christ could go to His cross holding out the promise of drinking the cup anew in God's Kingdom, then we can hope too.

### FROM BLACK FRIDAY TO GOOD FRIDAY

One day in France during World War I, two soldiers stood looking out over "no-man's land." As they gazed at that forlorn area with its tangled barbed wires, its bloodied mudholes, its broken bodies, one of the fellows said cynically, "Where is your God now?"

Just then, two stretcher-bearers started out under fire to pick up a wounded soldier. At the

sight of them the other said, "There goes God now."

Similarly, when we first behold the cross we are disposed to ask, "Where is God?" If there be an all-powerful Ruler of the universe, how could He let the best Man that ever lived be so cruelly done to death?

The blame for the killing of Christ should not be placed on any one race. He was crucified by the sin of the world, the thoughtlessness common to us all. But why should a good God let it happen?

Some years ago I heard a distinguished professor of geology at Harvard telling in a public forum his reasons for believing in God. He declared his conviction that there is a divine Administrator overseeing this universe and guaranteeing the triumph of personal and spiritual values.

When the meeting was opened for discussion the first question put to him was this, "How can you believe in a God who guarantees the victory of good values when Christ Himself was so cruelly defeated?"

The professor looked the questioner in the eye and answered: "In the light of what Jesus Christ did when He was here on the earth and in the light of what has been done in His name since, do you really think that He was defeated? I don't."

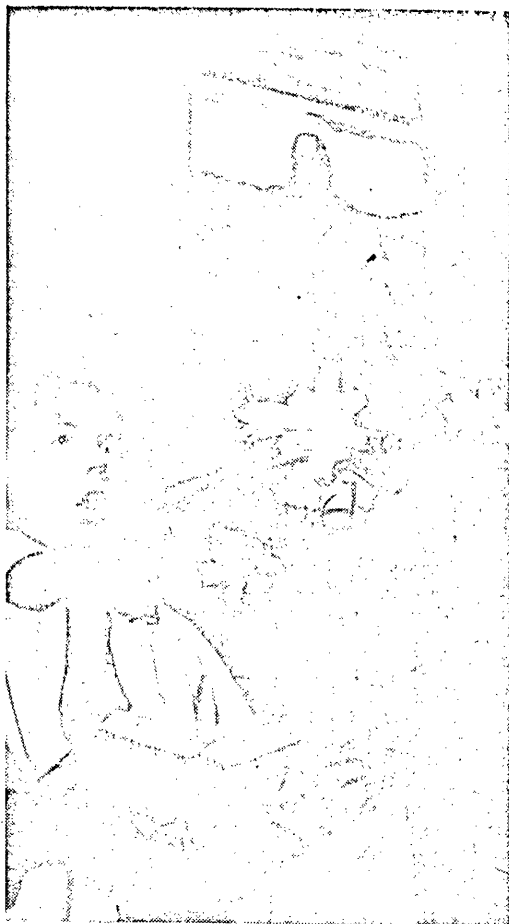
Viewed from the sidewalk level, the cross does look like the defeat of a good man. But in the light of the gospel, it is seen as the supreme revelation of a good God. It is divine love's last and highest word for the redemption of man.

In the play "Green Pastures" God is shown looking down from His heavenly office and saying to the Angel Gabriel something like this: "What more can I do to save the world? I've sent a flood and plagues and prophets, and still men sin?"

Just then He sees a shadow on the wall outside His office. It is the shadow of Hosea.

Now Hosea was the Old Testament prophet whose wife was unfaithful to him, and in suffering to win back his wayward wife, he became convinced that God also suffers to redeem His faithless children.

Hence, when God sees Hosea's shadow on the wall, He says it means that even He himself must suffer to save the world. As the play



progresses it shows a young man carrying a cross up a hill.

The cross of Christ pictures the sentence which has been called the Bible's Golden Text: "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish but have everlasting life." The cross is not the price paid by a loving Heavenly Father to reconcile His rebellious children.

And when we sinful men see the sinless Christ setting His face steadfastly toward the

(Continued on page 6)

## DEATH COULD NOT HOLD HIM

THE Easter news started in a garden.

Three sorrowing women had slipped through the shadowy streets of early morning to pay their respects at the tomb of their beloved leader who had been crucified two days before. Finding the stone rolled away, they ran to tell Peter who came rushing to the grave and found it empty. Bewildered, Peter and the disciples departed.

But Mary stood outside the sepulchre weeping. Then there appeared to her a Presence, which she did not at first recognize; but as she beheld it, she became convinced and cried, "Master."

Six weeks passed. Such a period is a pretty fair time to test the truth of a report. The day of Pentecost had come and Peter was addressing a crowd of his countrymen in Jerusalem. He reviewed the career of the Christ and then declared, "Death could not hold Him." Such was the conviction which crystallized from the reports of Easter and the events that followed.

Death could not hold Christ because He lived a life too large for the physical body. Jesus seemed so independent of the mere bodily aspects of His being. He must have been vigorous and vital or little children would not have clung to Him and the sick would not have sought His healing touch. Yet no biographer records any description of His physical appearance. No one thought to tell the gospel readers whether Jesus was tall or short, heavy or thin. For what difference does it make? It is His Life that counts.

In his "Life of Robert Louis Stevenson" Graham Balfour tells us that when Stevenson was a little boy, his mother gave him paper and pencil to amuse himself. After awhile, he said, "Mother, I've drawn a man. Shall I draw his soul now?"

Where in the body would you locate the soul of a person? We commonly assume that a man

thinks with his brain. We say to a person, "Use your head." But who does the using? The brain does not secrete thought as the liver secretes bile. The brain is but the tool of the "I."

The story is told that one day John Quincy Adams in his eightieth year was walking down a Boston street when he was accosted by a friend who asked, "And how is John Quincy Adams today?"

The former President of the United States replied graciously: "Thank you, John Quincy Adams is well, sir, quite well, I thank you. But the house in which he lives at present is becoming dilapidated. It is tottering on its foundations. Time and the seasons have nearly destroyed it."

"The old tenement is becoming almost uninhabitable, and I think John Quincy Adams will have to move out of it soon: but he himself is quite well, sir, quite well."

Adams had won the assurance of those who keep company with Christ that the body is but the temporary residence of the spirit, and that if "the earthly house of this tabernacle be dissolved, we have a building from God, a house not made with hands, eternal in the heavens."

Life is not limited to these bodies which we use. As Robert Southwell put it, "Not where I breathe but where I love, I live."

Many a mother in America is living in spirit with her boy in Korea. If life runs beyond these bodies and survives the changes of bodily tissue, is it too much to believe that life is too great for the grave?

When we see how Christ lived and loved and died, when we see how sure His disciples were that He had risen from the tomb, when we see how the belief in His resurrection has stood the test of nineteen centuries we too are convinced with Peter that "death could not hold Him."



## NEWS AND NOTES ABOUT FACTS AND FOLKS

**A** HENDRIX FELLOWSHIP TEAM conducted a week-end institute for the young people of the First Methodist Church of Marked Tree, Saturday through Sunday, March 21-22.

**DEV. JAMES S. UPTON** of Hendrix College, was guest preacher at Marked Tree on Sunday morning, March 22. Rev. Alvin C. Murray is pastor.

**JUDGE J. G. MOORE** of Morrilton was speaker at the dinner meeting of the Conway County Methodist laymen which was held on Friday, March 20, at the Lanty Methodist Church.

**MISS GRACE THATCHER**, director of the Little Rock District Methodist Council, underwent surgery at the Baptist Hospital in Little Rock on Saturday, March 21. She is at home and recovering nicely.

**MISS ELIZABETH WORKMAN** of Conway was the instructor for a three-day course on "Children's Work in the Small Church," at the First Methodist Church, Plaquemine, Louisiana, March 25, 26 and 27. Rev. Bob McCommon is pastor.

**THE NEW ORGAN** of the First Methodist Church of Helena was heard for the first time on Sunday morning, March 22, with Gustav Nelson as organist. The choir sang the "Hallelujah Chorus" from "The Messiah" by Handel. Rev. E. J. Holifield is pastor.

**SPEAKERS** at the Methodist Student Movement Conference at Arkansas A. and M. College, in Monticello on April 10-12, will be Dr. D. L. Dykes, Jr., pastor of Central Methodist Church, Fayetteville, keynote speaker, and Rev. William E. Byrd, pastor of the First Methodist Church, Arkadelphia, devotional speaker.

**DR. C. M. REVES**, vice-president of Hendrix College, was the guest preacher on Palm Sunday morning at Fisher Street Methodist Church, Jonesboro, the first in Holy Week services to be held at the church. Rev. W. M. Womack, pastor, is preaching each evening during the week.

**MRS. PAUL E. MARTIN**, wife of Bishop Martin, was elected a member of the Board of Trustees of Philander Smith College, Little Rock, at the recent meeting of the Board. Mrs. Martin is the first woman to be elected to membership on the Board in the eighty-five years of the history of the school.

**MRS. W. MURDOCK MACLEOD**, general director of United Church Women, national organization of most of the Protestant church women in the United States, announces that the council's Biennial Assembly will be held October 5 to 8, 1953, in Atlantic City, N. J. The last such gathering was held in 1950.

**OPEN HOUSE** was held on Sunday evening, March 15, in the new educational building of the First Methodist Church of Grady, sponsored by the Woman's Society of Christian Service. The pastor, Rev. L. G. Wilson, used as his subject at the evening service, "Love for the Church."

**REV. W. D. GOLDEN**, pastor of the First Methodist Church, Prescott, was guest preacher in services at the College Hill Methodist Church, Texarkana, which began on Sunday, March 22. The services ran throughout the week. Rev. Howard Williams is pastor at College Hill Church.

**THE ADULT CHOIR** of the Hampton Methodist Church sang "The Seven Last Words" on Sunday evening, March 29, at 6:45. Mrs. H. O. Splawn is director and Mrs. Searcy Harrell, accompanist. The presentation immediately preceded the last service of the revival held by Rev. Barry Bailey. Rev. George Warren is pastor.

**DR. D. D. MCBRIEN**, president of Henderson State Teachers College, Arkadelphia, ad-

ressed the meeting of the Methodist Men of the First Methodist Church, El Dorado, on Wednesday, March 18. Andy Stafford, president of the organization, presided and the speaker was introduced by Rex Rorex. Dr. McBrien spoke on "Leadership."

**METHODIST PASTORS** of the Forrest City District and their wives met at Bear Creek Youth Camp near Marianna on Tuesday morning, March 17, at 9:30 to consider matters to be considered at the Fourth Quarterly Conference and to discuss plans for Youth Camps to be held this summer. A part of the day was spent in working on camp projects.

**ROBERT S. REESE** of Little Rock, research director of the Arkansas Public Expenditure Council, was guest speaker at the banquet meeting of the Methodist Men's Bible Class at the First Methodist Church, Malvern, on Thursday evening, March 19. A musical program was given and the invocation and benediction were given by the pastor, Rev. Van W. Harrell.

**REV. DAVID HANKINS**, pastor of Jackson Street Methodist Church, Magnolia, was the preacher in a Methodist Youth Fellowship revival which was held at the Grand Avenue Methodist Church, Hot Springs, March 16 through March 20. Rev. Richard Perry, associate pastor of the First Methodist Church, Hot Springs, had charge of the music. Miss Elinor Coombe was chairman of the general Planning Committee.

**THE ORATORIO**, "The Seven Last Words," by DuBois, was sung by the choir of the First Methodist Church, Conway, on Palm Sunday, March 29, at 7:00 p. m. Miss Sarah Moore Robinson, choir director, was in charge. Jo Lee Fleming, organist, accompanied. Soloists were be Dr. Walter Moffatt, Arthur Sears, Samuel Teague, E. W. Packard, Miss Laurachel Bumgarner and Miss Sarah Workman.

**A YOUTH TEAM** from Henderson State Teachers College, Arkadelphia, presented a panel discussion on "Winning Youth For Christ" at the First Methodist Church, Hot Springs, on Saturday evening, March 14. A recreation period was held, followed by the panel discussion. The meeting closed with an altar service of commitment to life service. Youth of the Hot Springs Sub-District participated.

**THE UNITED CHRISTIAN YOUTH COUNCIL** of Greater Little Rock will present its ninth annual Easter Sunrise service from the steps of the State Capitol on Easter Sunday at 6:30 a. m. Rev. R. B. Hardie, Jr., pastor of Westover Hills Presbyterian Church will preach. Music will be furnished by the combined Little Rock and North Little Rock high school a cappella choirs. The service will be broadcast over KARK.

**SINCE** the first shipments were made to Europe in 1947, the "Heifer Project" of Church World Service has sent over 12,000 head of livestock to twenty-one countries. This project originated with the Brethren Service Committee and recently became an international organization. A recent shipment to Korea included 600 cases of hatching eggs in addition to 297 pure-bred hogs and ninety-five Saanen goats. Thurl Metzger is secretary at New Windsor, Maryland.

**THE MILLSAPS SINGERS**, sixty-voice a cappella choir of Millsaps College in Jackson, Mississippi, will present a concert of sacred choral music at Winfield Methodist Church, Little Rock, on April 6. Director by Alvin Jon King, the choir is composed of students enrolled at Millsaps, a liberal arts Methodist College. The group was founded by Mr. King in 1935 and since that time, the singers have made annual tours, singing in churches, schools and colleges in towns and cities in the Central, Western and Southern portions of the United States.

**REV. ROBERT MCCAMMON**, pastor of the First Methodist Church of Plaquemine, writes: "We are still enjoying our work and we plan to be in our new educational building on

Easter morning. Then work will begin immediately in renovating the old structure. The exterior will be brick-veneered, a new roof will be put on and complete change made in the interior. The educational building is paid for. Everything is paid in full for both churches." Mr. McCommon is a former member of the Little Rock Conference.

**A GOOD FRIDAY** service will be held at the First Methodist Church, Little Rock, from 12:00 noon until 3:00 p. m. The pastor, Dr. Aubrey G. Walton, will be assisted by the following ministers of the city: Rev. John W. Lindsay, Rev. Cecil R. Culver, Rev. J. Kenneth Shamblin, Rev. Francis A. Buddin, Rev. J. E. Cooper, Rev. George G. Meyer and Rev. Arthur Terry. The musical portion, "The Seven Last Words," by DuBois, will be sung by the chancel choir, under the direction of John H. Summers, organist and choirmaster.

**THE ANNUAL EASTER SUNRISE SERVICE** will be presented at Hot Springs early dawn on Sunday, April 5, under the direction of Elizabeth Bowe Sims. This service of prayer and song will be presented for the nineteenth consecutive time. The service is given from the summit of Hot Springs mountain by the Choral Club adult singers augmented by a trained junior group. The service annually attracts thousands of worshippers. The white robed choir of 200 singers is grouped around a huge cross. The event is sponsored by the National Park Service and the Senior Chamber of Commerce.

**MRS. COY M. ADAMS**, organist-director at Asbury Methodist Church, presented the Chancel Choir to a packed sanctuary at 8:00 p. m. on Palm Sunday in Maunders' cantata, "Olivet to Calvary." The Motet and Bel Canto Choirs sang "The Palms" at the 8:30 a. m. service on Palm Sunday. The Chancel Choir sang "Hosanna in the Highest" at the 10:50 service and the Junior Choir sang an offertory anthem "Tell Me The Stories of Jesus." Following the offertory, the ministers received a preparatory class of twenty-three junior boys and girls into full membership in the church.

**HUNTINGTON AVENUE METHODIST CHURCH**, Jonesboro, has announced plans for the launching of a drive for \$50,000 to build a new educational building annex to the present sanctuary. The two-story structure will join the south end of the present building. It will front 45 feet on Vine Street and extend 80 feet across the rear of the present building. Rodney A. Thrasher has been named general chairman of the drive and Al Hendrix co-chairman. Rev. J. Edwin Keith, one of the associate pastors of the First Methodist Church, Little Rock, will spend the week of April 13 in Jonesboro as active director of the funds-raising campaign. Rev. Elmus C. Brown is pastor.

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## The Reason For Our Hope

**E**ASTER awakens within most people a new response to religion. Feelings that have been dormant or semi-dormant rise to the surface and find expression in a number of ways. Perhaps the most evident demonstration of this surge of renewed interest is the large attendance at Easter services. Any analysis of this annual concern for things of the spirit which does not take into account hope is likely incomplete.

The first Easter two thousand years ago was the foundation stone for the Christian faith. Paul suggested to the Corinthians in his first letter to them that "If Christ be not risen, your faith is vain." Even though Jesus had told his disciples what would happen on the third day following his death, the small band of disciples were without hope for the Kingdom until Jesus came forth from the grave. When they realized that his resurrection was an actual reality they had new hope in and for the Kingdom Jesus had come to institute. The grounds for that hope was in the fact of the resurrection itself.

Hope itself is a universal experience. Each generation and each society has its own set of problems with which to contend. But there is always the hope that somehow or other these problems may be solved and that all will be well. Men may differ among themselves as to the methods or ways that should be employed to solve existing problems, but one thing they share in common is the hope that the problems can be handled.

What the world is today is in a measure the results of what were the hopes and dreams of yesterday. If the world is not what it should be today (and who would say that it is?) then the hopes and aspirations of the peoples of the world of yesterday were not all they should be. If this be true, then the hopes that are in the hearts of people today will determine in a measure what tomorrow will be.

Conflict and tension arise when there are differences in hopes among people. Some people hope for a world built along certain economic lines; others dream of a world organized along certain political lines; still others visualize a world fashioned around one religious organization or set of dogma; other examples can be given.

Jesus was a man of hope and he sought to bring that spirit of hope to his disciples. His disciples apparently never realized the full meaning of hope until that first Easter and after that nothing could shake that hope from them. If Easter means anything, it means that the hopes and aspirations of man must be sanctified by the Spirit of Christ. Man will dream and have his hopes. The mission of the Christian Church is to be the medium through which Christ can help man to have the right kind of hopes and aspirations.

## Must We Destroy Ourselves Through Witch-Hunting?

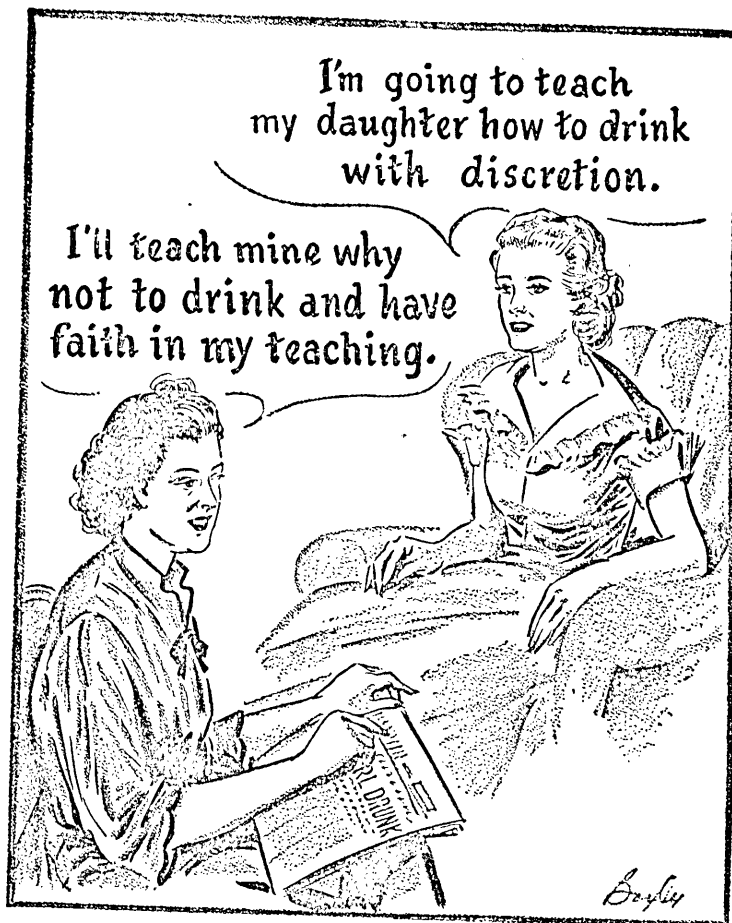
**T**HE security and stability of a dictatorship does not depend on the faith, trust and confidence of its people in government or in each other. A dictatorship depends on force, fear and ruthlessness to hold government together. It does not long survive, if these elements of coercion and suppression are absent.

The security of a true democracy rests on an entirely different foundation. In the place of fear, coercion and suppression, the people of a democracy must have faith, confidence and trust in government and a marked degree of confidence in each other. Lacking these qualities, a democracy will not, and by the very nature of its government, cannot long survive.

Without question America is dangerously threatened, at the present time, by a growing distrust in government, generated largely by national "power politics." That distrust is being stimulated almost daily by some who profess a "super" patriotism and pretend to believe that a poisonous political bug is under every chip, a clanking skeleton in every political closet and a scheming witch behind every political door.

As might be expected, this campaign has not been and by its nature would not be confined to government. Our educational system has been brought under suspicion both as to its teaching personnel and its text books. Parents are led to have a growing uneasiness regarding their children and youth. Some suggest that the church be investigated lest it prove to be a hiding place for subversive enemies of our country.

Such a campaign of distrust and suspicion can destroy the very foundation on which all democracies must rest—faith, trust, confidence and cooperation. Such a scourge of suspicion can turn our "American way of life" into a haunting, frightful nightmare, where everyone suspects and fears everyone else. Under such a condition a dictatorship would be inevitable to avoid a modern "Reign of Terror." We had better enlarge our faith and pin point our suspicions if we hope to remain strong for the testing times at hand and ahead.



Parents' Problems

## COUNCIL PRESIDENT CALLS FOR TRUE EASTER OBSERVANCE

**NEW YORK**—With Easter—great festival of the Christian year—but a few days away, the President of the National Council of Churches of Christ in the U.S.A. called upon all people of good will to help make this "a really Holy Season of penitence and rejoicing."

The president, Bishop William C. Martin of Dallas, in a statement made public by the National Council, asserted that secular exploitation of the Easter theme has distressed all people of religious convictions "as the downward trend has gone from vulgar display to idiotic stunts."

The head of the federation of 30 Protestant and Eastern Orthodox churches said that it was gratifying to note that a change in attitude towards the Easter observance is taking place.

This led to the expectation, he added, that "there will be a noticeable improvement this Holy Season in the commercial displays, news coverage and broadcasting programs."

As a special effort to emphasize the religious significance of Easter to millions of Christians, the National Council of Churches is making available to all television stations the color film "I Behold His Glory," during Holy Week.

Produced by Cathedral Films, the story of Cornelius, the centurion who becomes a convert to Christianity after witnessing the crucifixion and resurrection of Jesus, is being released through the Council's Broadcasting and Film Commission. The film had its premiere last month in Cincinnati, and was acclaimed by church leaders as the finest dramatization yet produced of the story of Christ's last days on earth.

Bishop Martin said that "people everywhere are turning to religion for hope and strength" and this is borne out by reports indicating increased participation in Lenten services this year. Traditionally Lent is observed by the churches more extensively than any other period of the Christian calendar. The number of communities holding mid-week noon hour services for business men and women who are addressed by outstanding preachers, and three-hour services on Good Friday and outdoor sunrise celebrations of Easter, are growing, the Council reported. Many are under the auspices of local councils of churches.

Exclusive Headquarters In

Little Rock For

MICHEALS-STERN SUITS

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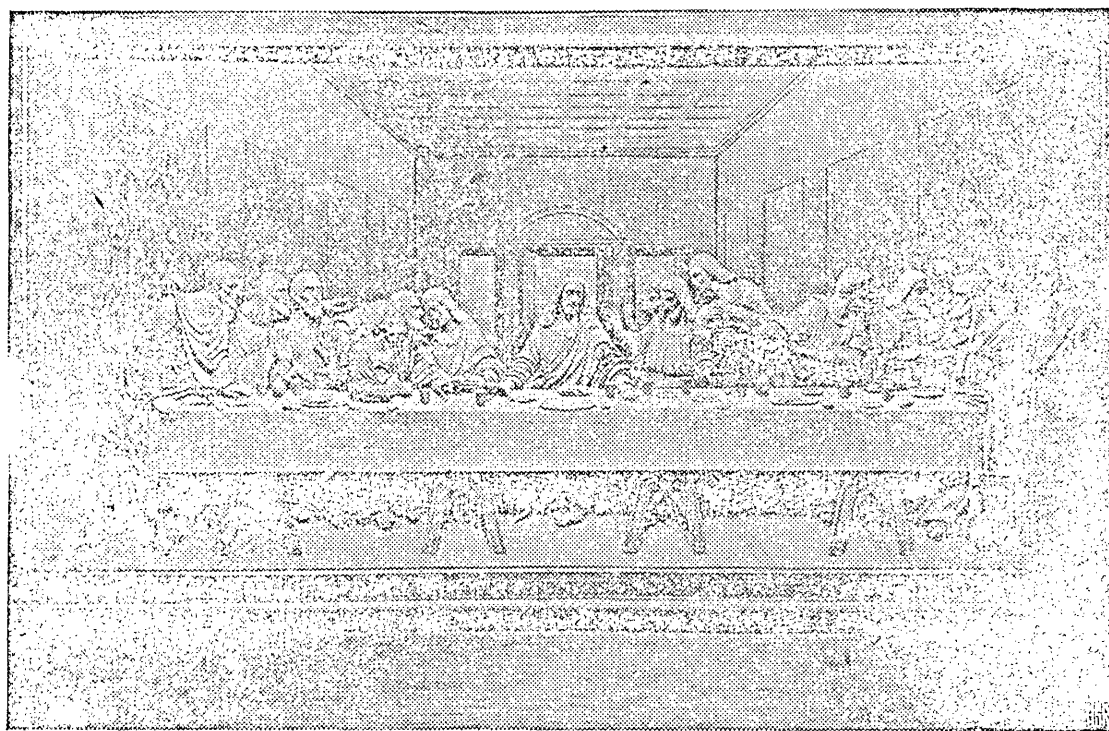
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417-419 Main St.

The Store That Makes You Feel At Home

## LIFE-SIZE WOOD CARVING OF LAST SUPPER



Courtesy Christian Science Monitor

BOSTON, MASS.—All the specialized skills of some of the finest craftsmen of New England have been combined to create this life-size copy in wood of the famous painting "The Last Supper" by Leonardo da Vinci.

More than a year was used in preparing the great carving—18½ feet long and 8½ feet wide. The figures, of limewood, are delicately tinted to give a feeling of lifelike reality, and a giant frame of contrasting walnut gives it depth. The carving will be the point of central interest in The Upper Room chapel, now nearing completion in Nashville. It is expected that visitors who view the carving will be moved to spend a few moments in prayer and meditation in keeping with the purpose of The Upper Room—a devotional guide issued in 17 languages and used around the world. The chapel itself is part of the new headquarters building for The Upper Room, the world's most widely used devotional guide. It is believed that it will become a devotional shrine and point of interest for visitors of the Midsouth.

The picture shows W. D. Irving and Casson, New York and Boston, who have produced wood carvings for some of America's greatest churches and cathedrals. The wood carving was done from a model created by Earnest Pelligrini.

### ELSEWHERE IN METHODISM

#### YOUTH ADVISORY COMMITTEE AT WORK

**M**ORE Methodists are putting their minds and wills to work to make effective the church's current four-year emphasis upon youth.

Wedging a two-day strategy conference into their already tightly-packed schedules, 37 leaders of the denomination met in Chicago March 11 and 12 as a general advisory committee on the youth emphasis.

Invited to meet by the church's youth department, the committee was charged with offering practical suggestions on ways of arousing The Methodist Church to the need for "an unusual effort in developing, improving, and extending its youth program."

Bishop John Wesley Lord of the Boston Area presided over the committee, which included other bishops, district superintendents, pastors, professional workers with youth, and special consultants.

Dr. John Q. Schisler of Nashville, executive secretary of the Division of the Local Church of the General Board of Education, was present throughout the sessions and made significant contributions to the group's thinking.

The Rev. Harold W. Ewing, director of the board's youth department, described the environment of young people today as "disrupted by the all-prevailing sense of fear and suspicion."

He cited statistics to show that The Methodist Church is working with 23,000 fewer youth than it did five years ago and that three out of four young people are outside the church. Official census estimates indicate that by 1960 the youth population of the country will reach more than 32 million—an increase of 20 per cent—and will greatly increase Methodist responsibilities.

Bishop Paul E. Martin, Arkansas-

Louisiana Area, is one of six Bishops of The Methodist Church serving on the Youth Advisory Committee.

#### 5000 METHODIST MEN'S CHARTERS ISSUED

To the Methodist Men of Haven Church, Meridian, Mississippi, goes the honor of receiving Charter No. 5000 from the denomination's General Board of Lay Activities in Chicago.

This marks the half-way point toward the goal of 10,000 new groups of Methodist Men which the board hopes to charter by 1956, according to Robert G. Mayfield, executive secretary.

Haven Church is a congregation of about 300 members in the Meridian district of the Central Jurisdiction's Mississippi Conference. The Rev. A. L. Johnson is pastor. Officers of the club are: Albert Roberts, president, and J. T. Ramsey, secretary.

Two staff members from the general board—Don L. Calame, associate secretary in charge of the department of Methodist Men, and Robert C. Williams, assistant secretary—participated in the Meridian church's morning service on Sunday, March 22, and presented the

### YOUTH TO EDIT CHRISTIAN ADVOCATE ISSUE

**F**OURTEEN journalism students have been invited by The Christian Advocate to "try their hand" at editing The Methodist Church's official news-magazine during the week of April 14-12.

Chosen from departments of journalism in various colleges and universities throughout the nation, the student-editors will be assigned to staff desks at the publication's 740 Rush street offices in Chicago and will put out an issue of the Advocate with an emphasis on youth today.

The special youth number will include a symposium of statements by each of the 14 students on the general topic of religion on the American campus.

During their tour of duty they will attend lectures and seminars featuring leaders from metropolitan newspapers and will share in briefing sessions with the Advocate's editorial staff and other religious journalists. Their week's workshop will also include a conference with producers of religious radio and T-V shows, an interview with Dr. Charles R. Goff of the famous skyscraper Chicago Temple, and visits to Methodist general offices.

Dr. T. Otto Nail, Advocate editor, will be in charge of the workshop. He will be assisted by Frank J. Verhulst, managing editor, and Edwin H. Maynard, news editor.

"We need more properly qualified religious journalists in today's world," Dr. Nail said in outlining the purposes of the workshop. "We look upon this project as a means of giving interested students a little taste of practical experience in editing our magazine and helping acquaint them with other opportunities for a Christian vocation in the field of public relations and communications."

This is believed to be the first time that a major religious publication has turned editorial duties over to journalism students for a week.

Pray big prayer and you will get big answers.—Norman V. Peale.

### "HE TOOK THE CUP"

(Continued from page 3)

cross, when we watch Him suffer without losing His gallant courage, when we hear Him say as the nails pierce him palms, "Father, forgive them for they know not what they do"—when all this really comes home to us, we sing with Isaac Watts:

"Love so amazing, so divine,  
Demands my life, my soul, my all."

The death of Christ was not the surrender of a victim; it was the victory of love. Because men have come to see this, the day which seemed Black Friday has become Good Friday.

### EISENHOWER BACKS REVERENT GOOD FRIDAY OBSERVANCE

WASHINGTON, D. C.—President Eisenhower has expressed support of a program for a more reverent observance of Good Friday in the nation's capital.

The President made known his views to representatives from the Washington Committee for the Three Hours Observance.

Dr. Charles W. Lowry, rector of All Saints Episcopal Church, Chevy Chase, Md., president of the committee, and the Rev. Joseph E. Gedra, pastor of Immaculate Conception Roman Catholic Church, its executive secretary, called on President Eisenhower at the White House to tell him of plans for the observance in the capital area.

"He expressed deep interest and said he would cooperate in every way possible," Dr. Lowry said.

The committee asked that the President authorize administrators to release government employees who wish to attend Good Friday services, and also see that as many military personnel as possible have the privilege.

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APRIL 2, 19



## EASTER SONG

by J. Martin Alford

and is risen indeed"  
ed word we'll heed,  
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tal fame!

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ower to save.  
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e He gave.

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ws in heaven shall ring;  
from death its sting—  
heaven's breath!

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ews from heaven we bring—  
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where is thy king?"  
Conquered Foe!

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## NEEDS EVEN SUMMER CLOTHING NOW

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## URES PUBLISHED IN 9 LANGUAGES

(RNS)—Some part of the Bible  
ed in 1,059 languages and dia-  
31 1952, according to a report  
the American Bible Society. Ten  
ere added to the list last year.  
ible, the report stated, has now  
in 197 languages, a complete  
languages and at least "a Gospel  
book" in 605 languages.

FOR THIRTY-TWO YEARS THE FIRST LADY  
OF THE HENDRIX COLLEGE CAMPUS

# An Appreciation Of Mrs. John Hugh Reynolds

By MYRTLE E. CHARLES

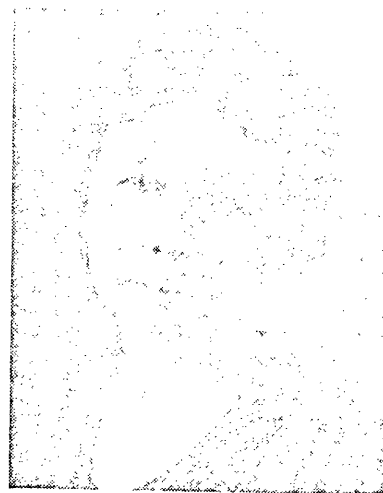
THERE was the blue of the skies of County Cavan in her eyes, the lilt of River Shannon in her laughter, and of right, for both the parents of Margaret Harwood were not long out of Ireland when she was born. It was the adventuring spirit which had brought them out to Missouri which took her to a small Arkansas hill town to do her college work. Her sister's husband, Dr. A. C. Millar, had just undertaken the reorganization of a small school under the name of Hendrix College and she and Leila Robbins (later Mrs. O. E. Goddard) were the first graduates. A short time later she met and married John Hugh Reynolds, recently graduated from the same school, now removed to Conway, and with him began that long, sometimes arduous but always rewarding, life of the wife a college professor and of a college president.

She was a good wife. Not only did she bear her husband six children, bring four of them to successful and distinguished adulthood, but cared for his personal needs in such manner as to make possible the singleness of purpose and effort, exacted by the task of building a great school. So that we may well say that Mrs. Reynolds had a very real part in making Hendrix what it is.

She was a wise mother, loving her children, but willing for them to grow up. By precept and example she taught them how to find a good life, but never did she presume to dictate what that life should be for any one of them nor insist that there was any one way in which it could be attained. It was this philosophy which made it possible for her, victim of a disabling accident, to blithely send her oldest daughter, alone, to South America to marry, there, the man of her choice, in no way tarnishing that daughter's happiness by any fear or foreboding which she herself might have had. Willing for her children to make their own choices but always at hand to comfort or to praise, she watched them grow into the adults of today who call her blessed.

She was a good neighbor. In the days before she found it difficult to walk much, she visited not only faculty wives to whom she was a real friend but many people about the campus. She never bothered about economic status, social position, the possibility of gain or preferment, in her associations. She liked people for themselves and her ready wit made her a welcomed visitor. The Negroes who were associated with her in the home were never servants, rather friends whose love and respect she valued more than most. When Gladys Gilmore sang "Those Golden Bells" at her funeral, one could sense the sincere affection and loyalty which characterized them all.

Mrs. Reynolds was an unusually intelligent woman. An avid reader, she built steadily and consistently on the basis laid in college days. Interested in new developments and directions in education and in general culture, she maintained her membership in the Woman's Society of Christian Service, in her literary club and in the American Association of University Women to the end. Her independence of mind and her effervescence of wit made her a most enjoyable companion. As long as she was physically able she made the President's Home on the campus a social center, and many students and earlier faculty members will remember with pleasure her delightful hospitality. She, too, was always glad for faculty or townspeople to use her home for entertaining large groups; at such times she was happy to turn the house over to us and help in any way she could. A favorite picture comes to mind of her helping Gladys to unfold the long banquet cloth for the big table for Senior dinners, at which table she would pre-



MRS. JOHN HUGH REYNOLDS

side later with all the poise, dignity and graciousness of the Grande Dame.

One recalls her ability to distinguish between the specious and the genuine, to make sober and considered judgements, to appreciate real values as against surface attractions. This resulted in a poise which came from sureness, a charm which came from being herself, a naturalness with all sorts of people which instantly put them at ease. It was her lot, during the many years that Dr. Reynolds was president of Hendrix College, to be hostess to many of the great and near great. She never found need for show or pretense but they went away astonished at finding, as they said: "so cosmopolitan a person on a small college campus." Like a mountain spring, clear, cool and ever refreshing, she shared with others the sureness which comes from great depths, the gentleness which comes from a steadfast inner faith and the joy of living which comes from a native wit, uninhibited and unafraid.

Sir James Barrie once said that God gave us memories that we might have red roses in December. How bright the sheaf which Mrs. Reynolds has left us!

## RELIGION MAJOR INFLUENCE AT ATOMIC CENTER

OAK RIDGE, Tenn.—Religion is a major influence in this celebrated "city of science" with 27 churches, or about one for every 1,000 residents, now established in the Oak Ridge atomic center.

Men famous in the world of nuclear physics as well as scientific research workers are regularly engaged in preaching, teaching Sunday School classes, serving as vestrymen or playing the organ in virtually every one of them.

What's more, only established churches are permitted to own land in the atomic center—ordinary householders and even business enterprises must be content with the status of lessees.

The intimate mixture of science and religion here, one churchman observed, is "acting like a sirloin poultice on the 'black eye' that some theologians have given the allegedly cold-hearted men of the test tubes and slide rules."

Two Methodist church buildings have been erected in Oak Ridge, and the cornerstone (containing some material from the original chain-reaction "pile" here) has been laid for a third.

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

# CHRISTIAN EDUCATION

Bentley Sloane  
Ira A. Brumley  
Mrs. Ira A. Brumley

## NORTH ARKANSAS CONFERENCE NOTES

By Ira A. Brumley

### Church School Membership Reports

We have now received some reports from three districts as to present church school membership: Searcy, Jonesboro, and Ft. Smith. The superintendents of these three districts have been asked to report as to their present church school membership. We now have reports from 26 of the 70 church schools of the Searcy District. These 26 schools now report a total church school membership of 3,263. These same schools reported a total church school membership of 3,254 at the last session of the annual conference last June. Some of these schools show a loss of membership, but others have gained enough to show a total gain of nine. The schools showing gain are: McRae, Sixteen Section, Smyrna, Quitman, Mt. Pleasant, Harmony, Bald Knob, Cabot, Vinity, Shirley, Jacksonville, McCrory, Clinton.

We have had reports from 29 of the 76 church schools of the Ft. Smith District. These 29 schools show a total of 3,957 church school membership at the present. These same schools reported a total church school membership last June of 3,966. Fifteen of these schools show a gain: Prairie View, Gar Creek, Fifth St. (Ft. Smith), New Blaine, Midland, Lowe's Creek, Paris, Mt. Zion, Hartman, Mt. Pleasant, Greenwood, Scranton, First Church (Van Buren), Pioneer Memorial, and Shiloh. The losses were so large in the other 14 that the totals show a small loss.

We have reports from 26 of the 65 church schools of the Jonesboro District. These 26 schools show a total present church school membership of 4,713, as compared with a total of 5,029 reported by these schools last June. Eleven of these schools show gains: St. John; Blytheville, First Church; Marked Tree; Blytheville, Lake St.; New Hope; Jonesboro, Fisher St.; Whitten; Lake City; Jonesboro, Huntington Ave.; Wesley, Blytheville; and Trumann. Some of the others lost such large numbers that the totals show a serious loss for these schools. We believe these losses can be overcome by careful planning in local churches.

### Easter and Evangelism

Many new people will have been brought into our local churches during the Easter period, but evangelism does not stop there. These persons and many already members of local churches need to be enrolled in a teaching program where they will learn more of what it means to be a Christian. The Methodist Church has always held to the viewpoint that there must be growth in grace, but too often we overlook our responsibility to help people to be growing persons.

Just as soon as Easter has passed each church school leadership should study the church membership rolls to see how many persons in the membership of the church and liv-

## NEW BOARD OF EDUCATION LEAFLETS



Through its department of The Christian Family, the General Board of Education has issued eight new leaflets on Christian family life. They may be secured at \$1.00 a

hundred, 20 cents a dozen, from The Service Department, Board of Education, Box 871, Nashville, Tennessee. Please send cash or check with order.

the membership of church school. There are but few churches which will find that anything like one hundred percent of the membership of the church are members of the church school.

Your church school may need to organize a new class to provide for these unreached persons.

Many of our church schools need to develop an Adult Home Department program to provide for those that cannot attend the Sunday school session of the church school.

It is hoped that church schools that do not have a Nursery Home program will plan for this work at an early date.

It is important that each church school plan for a better program of work. That would make it possible for some church schools to increase rather than lose membership.

The spring months are a good time to bring many new people into the membership of the church school. People who belong to no church should be brought into the church school as a beginning of any effort to bring them ultimately to commit their lives to Christ.

### Springdale School

The Springdale Training School for the western section of the Fayetteville District reported an enrollment of 150. The school was held March 16-20. A total of eighteen churches participated in the school: Springdale, First; Springdale, Wesley; Huntsville; Gravette; Sulphur Springs; Decatur; Siloam Springs; Lincoln, Prairie Grove; Farmington, Fayetteville, Central; Fayetteville, Wiggins; Rogers, Bentonville, Pea Ridge, Brightwater; Elm Springs; Gentry.

## VACATION SCHOOL INSTITUTE AT COUSHATTA

Coushatta Vacation School workers attended an institute at Cross Roads Methodist Church on Tuesday, March 17. Classes were conducted for workers in all age groups, with emphasis on materials, texts and program activities.

Mrs. Ruth Campbell and Mrs. Marie Strange had charge of planning and preparations in the Coushatta Church.

## CHURCH SCHOOL INSTITUTE

A representation of over thirty-five members of the Methodist churches from Church Point, Indian Bayou, Rayne, Gueydan, Crowley, Eunice, and Ebenezer were in attendance at the Vacation Church School Institute held Tuesday, March 3, from 5 p. m. to 9 p. m. at the Centenary Methodist Church in Rayne.

The meeting was held under the direction of Mrs. Ruth Cavanaugh of Lafayette, director of youth work in the district. Other directors included Mrs. Vernon Hain of Gueydan who was in charge of the Kindergarten work. Mrs. E. R. Ashurst in charge of Primary instructions, Mrs. B. E. Fox in charge of the Junior group, and Mrs. D. W. Poole in charge of the Intermediate group.

Refreshments were served immediately following the session by members of the W. S. C. S.

## Methodist Plan Tithing Experiment

Following the success of the Seventh-Day Adventist and other denominations with tithing programs, Southern California Methodists will launch a six-month tithing experiment after Easter. If the Biblical injunction to donate a tenth of one's income were followed by the 160,000 members of the Southern California Arizona Methodist Conference, it would raise its annual income from about \$1,765,000 to \$38,320,000, Bishop Gerald H. Kennedy calculated. Southern California Methodists, like others of the denomination across the nation, are estimated now to give only about 2 per cent of their income each year. Tithing is mentioned frequently in the Bible, and the custom, either in specie or in kind, is a very ancient practice. The churches early adopted it.

## Additional Vacation Church School Workshops

We have already listed seven vacation church school area workshops.

The Ft. Smith District is to have one vacation church school workshop for the district. It is to be held at Goddard Memorial Church, April 11, 10 A. M. to 3 P. M.

The Paragould District is to have two workshops: Walnut Ridge, April 11, beginning at 10 A. M.; Paragould, April 18, beginning at 10 A. M.

The Searcy District is to have a workshop at Searcy, April 30.

with an eye to the

## Easter Parade

- Ready-to-wear . . .
- Fine Shoes
- Accessories



## Bishop Martin Asks More Reverent Easter Observance

New York—Americans have been urged by the president of the National Council of Churches to make the Easter season "a really Holy Season of penitence and rejoicing." Bishop William C. Martin of Dallas, Texas, said that "secular exploitation of the Easter theme has distressed all people of religious convictions, as the downward trend has gone from vulgar display to idiotic stunts." "But it is gratifying to note that a change in attitude towards the Easter observance is taking place," he added, "and a noticeable improvement is expected this Holy Season in the commercial displays, news coverage and broadcasting programs." Bishop Martin said reports indicating increased participation in Lenten services this year bear out the conviction that "people everywhere are turning to religion for hope and strength." The National Council reported that a growing number of communities are holding midweek noon-hour Lenten services for business-men and women and scheduling three-hour Good Friday and Easter sunrise services. As a special effort to emphasize the religious significance of Easter, the National Council said, the color film "I Beheld His Glory," depicting the crucifixion and resurrection of Christ, is being released for general showing during the Holy Season. The movie was produced by Cathedral Films Inc., and is being issued through the National Council's Broadcasting and Film Commission.

### Survey Indicates Larger Denominations Accepting Revised Bible

A survey of 33 clergymen in 25 Protestant denominations in Louisville, Kentucky shows in general that the Revised Standard Version of the Bible is being accepted by the larger denominations and rejected by some of the smaller ones. The survey was made by Ora Spaid, religious reporter for The Louisville Courier-Journal. In most cases, only one clergyman in each denomination was questioned. However, most ministers said they felt they could speak for their denominations. In cases of doubt, other pastors in those groups were interviewed. The clergy of 11 denominations expressed approval of the new version. They represented these churches: Methodist, Evangelical United Brethren, United Lutheran Church of America, Disciples of Christ, Episcopal, Evangelical and Reformed, South-

ern Baptist, National Baptist, Presbyterian, Congregational Christian, and Salvation Army. Five ministers reserved judgment or were neutral. Their churches were Christian and Missionary Alliance, Missouri Synod Lutheran, Unitarian, Unity, and Assembly of God.

### Methodist Leaders Map Youth Program

A message calling upon Methodist churches to pledge themselves to "a creative partnership with youth" was issued at Chicago by the denomination's General Advisory Committee on Youth Emphasis. "The Church must give special attention to youth, at home and in the armed service, and to the Church's program for them," it said, "in order that youth's needs may be met in these days of growing secularism." The committee of 37 of Methodism's top youth leaders was formed to aid in carrying out a mandate of the 1952 Methodist General Conference. This mandate was supplemented by the Council of Bishops last November in a statement designating youth recruitment as the major emphasis of The Methodist Church in 1954-5 and naming six bishops to serve on the General Advisory Committee to prepare for the campaign. Dur-

ing a two-day session here the committee, under the chairmanship of Bishop John Wesley Lord of Boston, drew up a five-point statement of purposes for the drive. It comprises: (1) "Helping youth lay hold on the transforming power of God." (2) "Meeting the world's pagan forces with Christian conviction and action." (3) "Capturing young people everywhere with the message of Christ." (4) "Working for a dynamic Christian fellowship in the local and world community." (5) Preparing for the task through vocation, churchmanship and service in the community."

### Methodists Gain 275,000 Members Through Evangelistic Missions

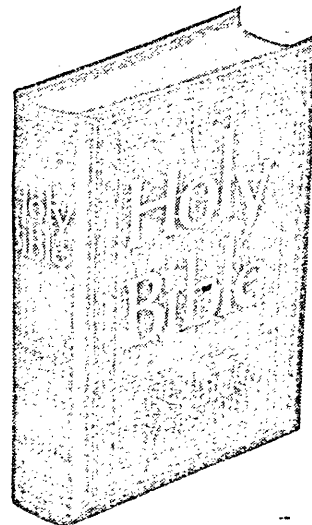
A series of 53 city and regional evangelistic missions held since November, 1949, has gained The Methodist Church 275,000 new members, the denomination's Board of Evangelism reported in Nashville, Tennessee. The latest state-wide campaign, recently concluded by Ohio Methodist churches, netted 36,074 commitments, setting a new record for a single episcopal area. Bishop Hazen G. Werner of Columbus headed the Ohio mission. Eleven

of the area's 19 districts exceeded in a week's time their total membership increase of the previous year. The board also reported that an intensive nine-day preaching campaign in Cuba, which ended February 19 with a "victory rally" in Havana, added 2,145 new members to Methodist rolls. A total of 2,198 others had rededicated their lives to the Church, the board said.

President Eisenhower declared at his weekly press conference that he could see no possible good in an investigation of Communism in the churches. The President made the statement in reply to a question whether he favored federal investigation, through Congress, of Communism in the churches. President Eisenhower said that because the church, with its teaching of the existence of an Almighty God, was the last institution that would be preaching or tolerating Communism, he could see no possible good to be accomplished by questioning the loyalty of American churches. If there is any question of Communist ideology in the churches, he added, then the government had better go beyond investigating in its effort to combat the Communist disease.

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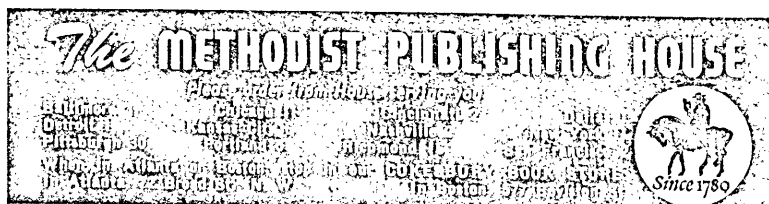
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### THE ALTERNATIVE TO EASTER

Chas. A. Wells





# THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



## WHAT THE EASTER LILIES SAW

IT was just a week before Easter and Mr. Palmer's greenhouse was full of Easter lilies.

"Well, well," he said one morning, "it has taken a lot of money, a lot of work, and a lot of time to get this room full of Easter lilies, but they really are beautiful. Now I hope the people who buy them will appreciate and enjoy them."

The Easter lilies heard him say those words. That night when Mr. Palmer was asleep in his bed they talked about it. They wondered what he meant. Were they going away from the greenhouse? They had thought they would always live with Mr. Palmer, but now they were not so sure.

The next day they began to understand a little of what Mr. Palmer meant because people came into the greenhouse, looked over the lilies, gave Mr. Palmer some money, and walked out carrying a pot of lilies with them.

This went on for several days until all the smaller lilies were gone and only the big ones remained in the greenhouse. Mr. Palmer had said some very fine things about them. But everybody else would say, "Yes, they are beautiful, but I don't believe I want anything so tall," and out they would go with a short one in their arms.

At first the big lilies felt very proud when they heard all the nice things Mr. Palmer said about them. Now, however, they began to think that perhaps they were not quite as fine as he thought they were.

Then just a few days before Easter a man came in and said, "I want two dozen of the finest lilies you have in your greenhouse." And when he saw all the tall beautiful ones, he took every one.

He gave Mr. Palmer a lot of money, and one by one the pots were carried out and placed carefully inside a big flower truck. "What fun to be together," whispered the lilies. "Where do you suppose we are going?"

After a long, bumpy ride, the truck stopped and the flowers were carried one by one into a large room that was very dark and bare and cold.

As soon as they were alone, they talked to each other about it. They had never thought that leaving the greenhouse would be like this. How cold they were, and how they wished they were back with Mr. Palmer!

But in the morning it was better. It felt warmer than it had during the night and it began to get light. The lilies were surprised. They couldn't see the sun anywhere, but the sun seemed to be looking and smiling at them through the eyes of beautiful men and women and children who stood where the windows should have been. The people were all dressed in blue, yellow and red, and wore gold-colored sandals on their feet. The lilies had never seen anybody like them before. None of them moved or spoke but stood as still as the lilies themselves.

Soon a great light shone in the sky—or was it the sky?—the lilies

wondered. The flowers had never seen anything like it before, but it was all very beautiful. People began to come in and sit down. Old people, young children and babies soon filled up the seats, and they seemed so happy and smiled, whispered and nodded towards the lilies.

Before the flowers could decide anything they heard music and singing that sounded as it must have done on that first Christmas Night. But it wasn't night, it was morning; there were no angels, and it wasn't Christmas, it was Easter. Mr. Palmer had told them that.

Then the people stood and sang. Everybody sang and nobody seemed to be looking at the lilies, so the flowers looked about and saw that they were in church. "How fortunate we are to be here," they whispered. "Our friends from the greenhouse not with us now could not be anywhere where it would be any nicer than here."

Now they could see the people they had thought were standing in the windows. They were colored glass windows, and the most beautiful ones you could imagine. They noticed the crystal chandeliers; they heard the organ music and the singing. They heard the minister speak

about them—the lilies. He spoke of a cross and Jesus.

It was a beautiful church and a beautiful service. Everybody said so, and although nobody knew it the Easter lilies felt perhaps they had enjoyed it most of all, because they had never been in the church before and then, you see, they had taken part in making the church beautiful and the service a success. —Margaret A. Wilson, in the United Church Observer.

## THE CALL OF THE BROOK

Play with me, laugh with me, catch  
my silver spray,  
Where I live among the hills, come,  
make holiday.  
Purple heather spills around 'mid  
the brake and fern,  
Hasten, happy girls and boys, lovely  
ways to learn;  
Ways the little rabbits know, ways  
the birds can teach:  
Come where breezes buoy you up,  
when you cannot reach,  
Weary feet will learn to dance, song  
shall be your speech.

Play with me, laugh with me, catch  
my silver spray,  
Where I live among the hills, come  
make holiday. —Betty Seton in

The Children's Newspaper

## LAND OF EASTER EGGS

When Grandpa comes to visit us, we  
climb up on his legs,  
And clamour to be told about the  
Land of Easter Eggs.  
Where chocolate eggs in silver paper  
lie about the sands  
And little fluffy yellow chicks will  
nestle in your hands.  
All nests are made of chocolate  
twigs, and built in toffee trees.  
Some birds are made of marzipan,  
and call out, "Eat us, please."  
Big sugar swans draw little carts,  
piled high with pretty things,  
Colored eggs and downy ducklings,  
birds with golden wings.  
And Grandpa says these splendid  
birds have lovely cream-filled  
legs.  
Oh, how we would love to go to that  
Land of Easter Eggs.

—The Children's Newspaper

## JUST FOR FUN

A little boy had been to Sunday school for the first time, and when asked what they did, he said: "Everybody sang."

"What did they sing?" asked his mother.

"I don't know what the rest of them sang," he informed her, "but I sang 'Casey Jones'." —Armstrong Trap Mag. hm. Armstrong Machine Works.

A 12 year old boy wrote to Library of Congress asking for two books, one on sane living, and the other about space travel. His letter explained: "I'd like to have both, but if you can't send me both of them, send me the one on space—because I'm more interested in that." —ICEC Bulletin.

A frightened householder excitedly reported to police headquarters that he had been struck down in the dark outside his back door by a unknown assailant.

A young policeman was sent to the scene of the crime to investigate, and soon returned to headquarters with a lump on his forehead and a glum look on his face.

"I solved the case," he muttered. "Amazingly fast work," his superior complimented him. "How did you accomplish it?"

The young cop explained, "I stepped on the rake, too." —Adrain Anderson, World Digest, London.

The family and the dinner guest had seated themselves at the table, when the lady of the house noted an important omission.

Mother (to little daughter): Betty, why on earth didn't you put a knife and fork at Mr. White's place?

Betty: I didn't think he'd need them. Daddy said he eats like a horse.

"Grandpa, were you in the ark?" asked the little boy of his visiting progenitor.

"No."

"Then why weren't you drowned?" was the second question.



## APRIL DAYS

When first warm days with showers come  
Next skies are bright and clear,  
And flowers bloom most everywhere  
Then April days are here.

We thank our Father for these gifts  
That come with Spring's first days,  
And may we share the joys we have  
In loving, thoughtful ways. —A.E.W.

# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. EWING T. WAYLAND, Editor

## ANNUAL MEETING OF LITTLE ROCK CONFERENCE



MISS OLGA VELA

Miss Olga Vela, a student at Scarritt College, Nashville, whose home is in Mexico, will be the guest speaker at the Wednesday morning session of the Thirteenth Annual Meeting of the Little Rock Conference Woman's Society of Christian Service, at the Grand Avenue Methodist Church, Hot Springs, April 7, 8 and 9. The theme of the meeting is, "The Field is Still the World." Other features on the Wednesday morning program are the President's Message by Mrs. T. S. Lovett, Grady, and the presentation of the reports of the Conference Officers, entitled "Launching the Ship." "Evangelism Is Imperative" is the topic of the message to be given by Rev. J. Kenneth Shamblin, Little Rock, at the close of the morning session.

Miss Vela is a member of the Methodist Church and has been active in the Youth Fellowship. For a year and a half before going to Scarritt she served as organist and choir director at her home church and will continue this service when she returns. She will be a member of the staff of the Social Center, a project of the Woman's Division.

Mrs. Ashley Ross and Mrs. Neill Hart will present the Children's Work in the Wednesday afternoon session. The Southern State Choir will sing for the session as they did at the last annual meeting. Miss Virginia Louke, Anadarko, Oklahoma will speak of her work as deaconess with the Indians.

Mrs. C. I. Parsons, Conference Treasurer, will lead the Pledge Service on Wednesday evening. The Choir of the Grand Avenue Church will sing for this service. Dr. Aubrey G. Walton, Little Rock, who is a member of the General Board of Missions, will be the principal speaker with his topic being "Missions Around the World."

Mrs. Earl D. Cotton will present the report of the recent workshop held on "The Issues of Peace," and Mrs. Mike Willis will report on the Jurisdiction meeting held at Amarillo in February. The workers of the Conference, Miss Grace Thatcher, Miss Alice Rogers, Miss Margaret Marshall, Mrs. Olivia Smith and Mr. Mike Willis, and the retired workers, Miss Ida Shannon, Miss Bessie Bunn and Miss Whiteside will be presented by Mrs. M. E. Scott, Secre-



## EASTER LEGACY

*From Easter eve to Easter day  
Was just a little time away,  
But something happened in those hours  
That gave the world triumphant powers.*

*Now Easter brings to us each year  
The strength to triumph over fear,  
And where we've found a stone before  
We, too, may find an open door.*

—Mildred Harris, in The  
Christian Advocate

## NORTH ARKANSAS CONFERENCE SPEAKERS ANNOUNCED



DR. MATT L. ELLIS

At the Annual Meeting of the Woman's Society of Christian Service, which is to be held in Blytheville First Church April 14-16, the principal speakers will be Dr. Matt L. Ellis, Mrs. Wm. F. Cooley and Miss Mildred Drescher. The Theme for the meeting is "To Serve The Present Age."

Miss Drescher, who is a Field Worker from the Woman's Division, will deliver her message at the Tuesday Evening Service which will begin at 7:30 p. m.

Mrs. Cooley, Fayetteville, has served the North Arkansas Conference as Secretary of Promotion, and is Fayetteville District Secretary of Missionary Personnel. She was elected Jurisdiction Secretary of Literature and Publications at the meeting of the South Central Jurisdiction Woman's Society of Christian Service at Amarillo, in February. Mrs. Cooley will speak Wednesday afternoon at 1:45 p. m.

Dr. Ellis, President of Hendrix College, will deliver his message at the Wednesday Evening session of the meeting.

Mrs. Johnnie McClure, Conference President, will give her Annual President's Message Wednesday morning at 11:15.

The Executive Board of the North Arkansas Conference will meet at Blytheville Monday, April 13 beginning with a dinner at six o'clock.

Every member of the Woman's Society of Christian Service, whether or not she will be attending the meeting, is asked to write questions which she would like answered. These will be placed in a box by 10:00 o'clock Wednesday. The Conference Officers will act as a panel to answer those questions which are of general information. Each one is asked to make plans to attend this Annual Meeting, but if they can't come, send a question.—Mrs. H. J. Couchman.

discussion which followed the review. There was an enrollment of twenty-seven members and twenty-one received credit. Much interest, information and inspiration resulted from this study and the fellowship during the social hour was also enjoyed by all.—Mrs. Wade Oates.

## NEWS IN BRIEF

Whitten, Dyess and Joiner Woman's Societies of Christian Service members completed their joint study on "Home Missions and Human Rights" March 4, at the Whitten church where the four evening sessions were held. The Whitten Society conducted the first session with Mrs. Frank Dean, Sr., as leader. Mrs. Norman Tyler, Dyess, led the second session and Mrs. A. L. Eifling, Joiner, led the third session. Mrs. Bloomer, Dyess, assisted by members of the class, gave a review of the book at the last session. Mrs. Eifling was moderator of the panel

quet which opens the conference, should send their reservations for this meal before Tuesday.

tary of Missionary Education and Service.

The Installation Service will be conducted by Mrs. Johnnie McClure, President of the North Arkansas Conference.

Rev. Cecil R. Culver will give the concluding address entitled "Practical Application of Evangelism."

A Quiet Time will be observed in the chapel at the beginning of each day of the meeting.

The session will close with the luncheon on Thursday.

Mrs. W. M. Baber, General Arrangements Chairman, is being assisted by her local committees, and all delegates are urged to send their reservations in to Mrs. Don Reinheimer, 219 Pinewood, Hot Springs. There is no Registration fee, but those expecting to attend the Ban-

## NORTH ARKANSAS GUILD WEEK-END, APRIL 11, 12 First Methodist Church, Blytheville

### SATURDAY, APRIL 11—AFTERNOON SESSION

2:30	Convening of the Thirteenth Annual Guild Weekend	
	Greetings	Mrs. W. W. Peek, Local President
	Presentations	Mrs. E. L. Sittler, Jonesboro District Secretary
	Secretary's Message	Mrs. Clarence G. Oakes, Fayetteville District
3:45	Panorama of the Work	
	Promotion Secretary	Mrs. Elmus Brown
	Finances	Mrs. Ben DeVoll
	C.S.R. & L.C.A.	Miss Mildred Scott
	Missionary Education	Miss Helen Stephens
	Spiritual Life	Mrs. H. E. Pearce

### EVENING SESSION

7:00	Dinner — Hotel Noble	
	Invocation	Rev. E. B. Williams, Jonesboro District Superintendent
	Special Music	Blytheville Guild
	Address	Mrs. Johnnie McClure

### SUNDAY, APRIL 12—MORNING SESSION

7:30	Hotel Noble	
9:00	Devotional	Mrs. Homer Taylor
	Business Meeting	
10:50	Morning Worship	Rev. Roy I. Bagley
12:15	Luncheon—Hotel Noble	
	Invocation	Rev. Roy I. Bagley

### AFTERNOON SESSION

1:15	Organ Prelude	
	Special Music	Blytheville Guild
	Address	Miss Mildred Drescher
	Pledge and Dedication Service	Mrs. Ben DeVoll
3:00	Communion	Rev. Roy I. Bagley

APRIL 2, 1953



# CURRENT NEWS IN ARKANSAS METHODISM

## RUSSELLVILLE JUNIORS VISIT CHURCHES AND INSTITUTIONS

Members of the junior department of the Russellville church, who have just completed a study of church organization, membership and history, added to their newly acquired information with a trip March 27 to a Jewish temple and to Methodist churches and institutions in Little Rock.

The tour was planned by the pastor, the Rev. Harold Eggensperger, in cooperation with teachers of the department and parents of the children. Mr. Eggensperger has been active for several years in promoting the study course for juniors in the weeks before Easter, outlining and teaching the course for all the children in the age group, whether members, prospective members or non-members of the church.

The one-day trip to Little Rock included a visit to Temple B'Nai Israel, which was shown to the 25 children and six adults by Rabbi Ira E. Sanders; First Methodist church, where the associate minister, the Rev. J. Edwin Keith, directed the tour; and the Methodist Children's

Home, where they met the superintendent, the Rev. T. T. McNeal.

The group stopped at Hendrix College in Conway, where the Rev. Robert E. L. Bearden, superintendent of the Conway district, showed them the new chapel and explained the significance of the memorial windows, and in North Little Rock, where they visited First Church.

Making the trip were Becky Robinson, Judy Sammons, Billy Merrill, Sandra Brownlee, Jimmy Moore, Bobby Griffin, Edward Cook, Carol Jane Wright, Mary Jess Tibbels, Jim Resimont, Jimmy Shinn, Sharon Pullen, Robert Switzer, Beverly Jones, Bobby Martin, Neil Teeter, Bobby Sorrels, Anita Rackley, Charles Colver, Beverly Dilleha, Mona Kay Martin, Lou Ann McClure, Rebecca Jane Ellington and Dick Brownlee.

Adults accompanying the juniors were Mr. Eggensperger, Mrs. Granville Cook, Mrs. Milton Rackley, Mrs. P. K. Merrill, Mrs. Lambert Resimont and Mr. and Mrs. Don Sammons.

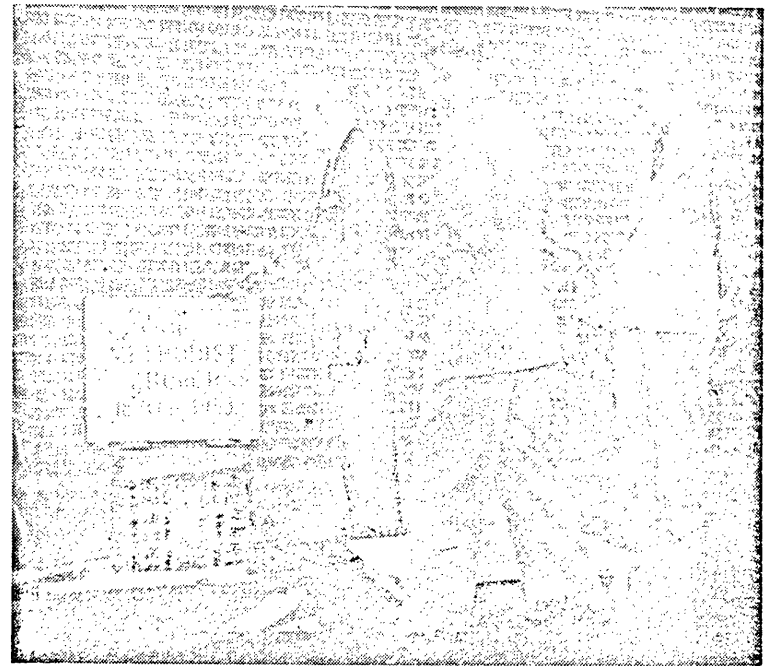


Russellville Juniors see First Methodist Church, Little Rock, chapel. At the left is the First Church associate pastor, Rev. J. Edwin Keith who directed the group through the church. At the right is Rev. Harold Eggensperger, Russellville pastor.

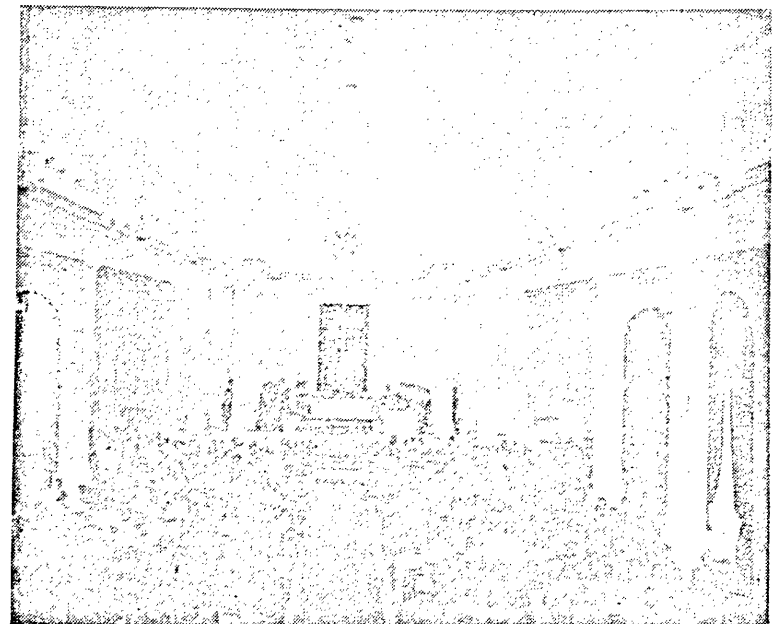
## CORNERSTONE LAID AT TWO FAYETTEVILLE DISTRICT CHURCHES

Cornerstones were laid for the new First Methodist Church building under construction at Bentonville and the newly completed sanctuary of the Central Methodist

Church in Fayetteville, on Sunday, March 22, in services led by Bishop Paul E. Martin. The Fayetteville service was held in connection with  
(Continued on page 13)



Bishop Martin lays Cornerstone of Bentonville Church, with Rev. Hubert Pierce, and Rev. W. F. Cooley, District Superintendent, looking on.



Initial services were held at Fayetteville Central on Sunday morning. Interior view of the second service.



## STUDENT MOVEMENT CONFERENCE TO MEET IN MONTICELLO

Rev. D. L. Dykes, Jr., pastor of Central Methodist Church, in Fayetteville will be the keynote speaker of this year's Arkansas Methodist Student Movement Conference at Arkansas A & M College in Monticello April 10-12.

Rev. Mr. Dykes is a graduate of Centenary College at Shreveport and received his Bachelor of Divinity degree from Emory University of Atlanta, Georgia. He has served pastorates in Louisiana and had done outstanding work with students.

Rev. William O. Byrd of Arkadelphia is to be the devotional speaker of the conference. Rev. Mr. Byrd received his B. A. degree from Louisiana Tech at Ruston and his B. D. degree from Southern Methodist University in Dallas, Texas.

The theme for the conference is "Set Thy Soul Ablaze."

Registration of the representatives from the various colleges will begin at 3 p. m. Friday, April 10. A

and singing led by Hendrix. Henderson State and Rev. Byrd will be in charge of the devotional at 8:15 followed by Rev. Dykes' keynote address. The University of Arkansas will direct the recreation and mixer at 9:15.

The program for Saturday morning includes a meeting of the nominating committee at 8 o'clock, sing-spiration by Philander Smith at 9, devotional by Rev. Byrd at 9:15, workshop groups at 9:30, business meeting and elections at 10:30, and an address by Rev. Dykes at 11:15.

The morning workshops will be led by the following colleges: Arkansas Tech of Russellville, Arkansas State of Jonesboro, Hendrix and Arkansas State Teachers of Conway, and Southern State of Magnolia.

Saturday afternoon workshop groups at 2 o'clock will include discussions on "The Power of Prayer," "Love, Marriage, and the Home," and "Science and Religion."



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

**The Methodist Church**  
 Hendrix Station, Conway, Arkansas  
 Paul E. Martin, Bishop  
 Rev. Floyd G. Villines, President  
 Mr. Lester Hutchins, Vice-President  
 Rev. David P. Conyers, Secretary  
 Rev. J. Albert Gatlin, Executive Secretary

**DeQUEEN IN SEVIER COUNTY**

It has been a glorious privilege to be with my good friend Alfred Doss and the fine people of DeQueen the past week in a revival meeting. DeQueen is one of our most attractive cities. It is beautiful in its geographical appointments. The people are friendly and most enterprising. Jim Manning, a great Christian Methodist Layman is the mayor. Many other Methodists have leading places in the work of the city and county. There are a number of profitable industries in the community. One of the finest and most inspiring facts about this fine place is that they have not fallen for the "big lie" so greatly expounded by liquor interests. There is not a beer joint nor liquor store nor any advertisement about it. To the surprise of those who claim economic absolutism for the liquor traffic here is a town, among many others of course, that do not need the crumbs from the devil's table for economic well being.

The Methodist at DeQueen has a beautiful new plant erected during the pastorate of J. L. Tucker. This is Brother Doss's first year. He is leading out with the fine cooperation of a good people. A strong and far reaching program of evangelism is being carried out. Church attendance is growing. The Methodist Men are launching out in a rural program. A number of open country churches are being assisted and others are going to be added to the list. The fine welcome extended by the parsonage home was greatly appreciated. The revival was wonderfully supported in all services. A Saturday night youth rally brought a great response from this section of the church. Rev. Charles B. Wyatt of Grand Avenue Church Ft. Smith led the song services in a fine fashion. The fellowship with him was one of the joyous experiences of the meeting.

There is a deep interest on the part of the laymen in the Town and Country program. This will make a great difference in the years ahead for the open country communities will be given more encouragement.

Community and neighborhood life is the key to our national power and also church life. The people themselves are being awakened to this fact. The church, as it begins to think more in these terms, will be the center of this life. Rather than the encouraging of destroying of this community life there must be the opposite, the building it up and the earnest support of its development. The basic factor of the church is the fellowship. That does not depend entirely upon numbers. Numbers are important but numbers do not tell the whole story. If we in the Methodist Church in North Arkansas Conference went in just for numbers we would lose more than half of our churches because they are small in numbers. In fact a large segment of our church life is made up of churches with a membership of from ten to fifty. The number above 500 is indeed small. The Town and Country Program in the North Arkansas conference is based upon recognition and development of community life and church life in the many small places over this section of the state.

It was good experience to fellowship with the brethren at DeQueen in the Little Rock conference for a few days.—J. Albert Gatlin

**STUDENT MOVEMENT**  
**CONFERENCE TO MEET**

(Continued from page 12)

Rev. Dykes.

The highlight of the banquet at 7 p. m. will be the introduction of the new officers. Group singing will be led by Arkansas M & N of Pine Bluff. Rev. Roland E. Darrow will be in charge of the communion

**NORTH ARKANSAS CONFERENCE**  
**YOUNG PEOPLE IN RALLY**

Young people of the North Arkansas Conference launched their phase of Methodism's youth emphasis with a rally March 27 at Hendrix College. The principal address was made by Bishop Marvin A. Franklin of Jackson, Miss., bishop of the Jackson Area.

Presiding at the meeting was the Rev. Jim Gossett, president of the conference Youth Fellowship and student at Hendrix. Dr. Ira A. Brumley, executive secretary of the Board of Education, outlined plans for continuation of the youth program in the local churches.

Songs were led by Frank Warden

and the prayer by the Rev. James S. Upton, conference director of youth work. Miss Nancy Smith read the scripture. Miss Sarah Workman was soloist and David Young organist.

The Hendrix Band, under the direction of Dr. Ashley R. Coffman, gave a concert at the beginning of the rally.

A dinner earlier in the evening was attended by Bishop Franklin, Dr. Brumley, members of the conference youth council, the district superintendents, district directors of youth work, and presidents and councilors of the sub-districts.

**CORNERSTONE LAID AT**  
**TWO FAYETTEVILLE**  
**DISTRICT CHURCHES**

(Continued from page 12)

formal opening services held on that Sunday. Rev. Hubert Pierce is the Bentonville pastor and Dr. D. L. Dykes, Jr., is the Fayetteville pastor. Rev. William F. Cooley, Fayetteville District Superintendent, assisted Bishop Martin in both services.

The Fayetteville District has a new District Parsonage, recently completed and furnished at a cost of approximately \$20,000. Located on Mt. Sequoyah near the Western Methodist Assembly grounds, the new parsonage is a three bedroom home, complete with a spacious living and dining room, one and a half baths, and the District Superintendent's office.

Former pastors present at the Fayetteville services formally opening the new sanctuary included Rev. J. A. Womack, Dr. Connor Morehead, Dr. J. W. Workman, Rev. William A. Sherman, and Dr. Paul V. Galloway. Dr. Galloway was the guest preacher at the evening service.

service at the lake at 9 o'clock which will round out Saturday's events.

Sunday's program includes coffee hour at the First Methodist Church in Monticello at 9:15 and Sunday School at 9:45. New officers will be installed during the morning worship service beginning at 10:55.

Charles W. Cook, Publicity chairman Arkansas Methodist Student Movement

**OPEN HOUSE HELD AT**  
**ROGERS PARSONAGE**

Several hundred persons, including many from neighboring towns, attended the Open House at the newly remodeled Central Methodist Church Parsonage at Rogers on Sunday afternoon, March 15.

Mrs. Walter Fiebach, Chairman of the Woman's Society of Christian Service, which sponsored the "Open House" had charge of arrangements.

In the receiving line were Rev. Vernon Chalfant, Pastor of the church, and Mrs. Chalfant, J. L. Eggleston, Chairman of the official Church Board, and Mrs. Eggleston, Dr. C. A. Pierce, Chairman of the Parsonage Committee, and Mrs. Pierce, Edwin Huenefeld, Sunday School Superintendent, and Mrs. Huenefeld and Mrs. W. Fiebach.

The guests were ushered through the house by Carolyn Chalfant, daughter of Rev. and Mrs. Chalfant, and Mrs. Arthur Anderson, Church Secretary.

Miss Alyda Greene, Chairman of the Wesleyan Service Guild, presided at the punch bowl, and Mrs. Fred Hawkins served the coffee. Others assisting with the serving included Mrs. Belle Clanton, Mrs. Annie Henderson, Mrs. C. Annis, Mrs. H. H. Roark, Mrs. S. S. Smith and Mrs. Clint Black.

The parsonage has been completely remodeled and redecorated. It now has three large bedrooms, a much enlarged living room, dining room, kitchen, bath and utility room. All of the floors are of beautiful hardwood.

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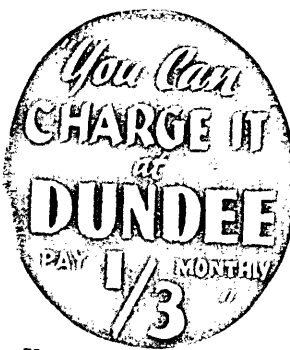
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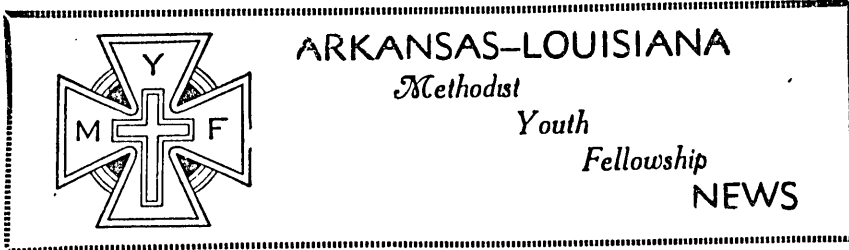
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## ARKANSAS-LOUISIANA

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NEWS

### LOUISIANA METHODIST YOUTH SCHEDULE SPECIAL EVENTS

Youth Month, a one-day annual conference, and a Christian Witness Mission are among the events scheduled for the next month for Louisiana Methodist Youth, according to an announcement by Miss Bettie Rea Fox, Conference Director of Youth Work.

Miss Fox listed the following program for the young people, with suggestions for their participants:

Youth Month—April—Plans are underway in many churches and Sub-Districts for special revivals and other activities. Youth Month folders are available at the director's office.

MYF Conference, May 9, 10:45 a.m. to 3:30 p.m. First church, Alexandria. Bishop Paul E. Martin will speak and the Centenary Choir will present "The Songs of Methodism."

Election of officers: The nominating committee will meet at 9:45 a.m., May 9, just before the conference. Two representatives from each district (not from the same sub-district) should attend. The committee will nominate the president, vice president, secretary and treasurer of the conference and a district representative from each of the seven districts.

Christian Witness Mission: Shreveport June 5-13. Howard Ellis of the General Board of Evangelism will be the leader and the Rev. C. W. Quaid will be director. Registration is limited to 50 young people, six per district and eight from the Methodist Student Movement.

Delegates must be 16 years old and at least a senior in high school. Cost will be \$10 and housing and meals will be at Centenary College.

Assembly: Camp Brewer, July 27-August 1. A date previously announced was changed because of conflict with other camping schedules. Roy Mouser will be dean and Carl Lueg the platform speaker.

Mt. Sequoyah: MYF Workshop, August 12-21, 14 youth and four adults. Youth Conference, August 3-3, 31 youth and three adults.

Brotherhood Fund: Each Sub-District was to take up an offering in February to be used for the Brotherhood Fund to help send Latin American, Indian and Negro delegates to Mt. Sequoyah. Money has come in from the Tri-Parish (Monroe District), Monroe, New Orleans and Riceland Sub-Districts.

Tabernacle: Each district accepted a quota of \$50 to be applied to the

new tabernacle at Camp Brewer. Baton Rouge has sent \$24 and Monroe \$8.

Tentative Caravan Schedule: June 27-July 3, Coushatta; July 4-10, Hilly; July 11-17, Feriday; July 18-24, Amite; July 25-31, New Orleans; August 1-7, Sulphur.

### YOUTH PLAN GOOD FRIDAY SERVICE

Youth of the Senior High MYF of First Methodist Church, El Dorado, are planning a Good Friday Fast, according to Pat Allen, president of the group. The entire congregation of the church and all interested youth and adults have been invited to participate in the service of silence and sacrifice which will begin at 6:00. Following a period of quiet and meditation, a subsistence meal will be served — a bowl of rice placed on bare tables lighted only by candle stubs. During the meal there will be appropriate Scripture readings and music and the group will be reminded from time to time that there are millions in our world existing on even less than this meal. The climax of the service will be the offering—the price of a good American meal is suggested—which will be placed on the altar of the sanctuary in the closing worship moments, which will be used for overseas relief.

Shade Marie Rushing is chairman of the general planning committee; Rosemary Gaffney will be in charge of promotion; Elizabeth Owens will make arrangements for the meal and dining room; Jackie Webb will superintend the ushers; and Mansel Baker will conduct the worship. Others assisting will be: Doyne Williams, Robert Rorex, William Lyon, Baxter Lowery, Bill Toney, Paul Lecky, and Wayne Waller. Adult advisers are Mrs. Frances Smith, Mrs. Thurman Owens, and Mrs. Harvey W. Couch.

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### WITH THE SUB-DISTRICTS

The Crossett-Hamburg Sub-District met Monday, March 16, at the Jack Mayfield Memorial Methodist Church, Huttig, with forty-two present representing Crossett, Hamburg and Huttig. The Huttig group presented the program, using as their theme, "Missions." Plans were made for the April meeting to be held at Crossett. The group voted to take offerings at the meetings to pay a small balance due on the Sub-District's assessment for the Tanako Cabin Fund. Each of the churches represented has paid its assessment in full, the balance being left by a church which is now inactive in the Sub-District. Methodist Youth Fund posters were entered from Hamburg and Huttig. Each group reported substantial payments on pledges. A quiz contest was held with Crossett the winner. The women of the Woman's Society of Christian Service served refreshments.

No effort for good is ever wasted. It disappears from your view, but only to fall into the world of causes,

### Writer Refuses Beer Sponsor

The author of a "best seller" book has turned down a handsome offer for television rights because the sponsor would be a beer company.

"I could not place my influence and my dad's work in jeopardy," said Miss Alyene Porter, Dallas, Tex., author of "Papa Was a Preacher."

The book recounts the experiences of a Methodist preacher's large family. The role of her father, the Rev. R. E. Porter, officially retired but still serving as pastor of Clark Memorial Methodist Church, Bonham, Texas, was to be played by a popular actor in a talented dramatic cast.

"If we can't depend upon people of principle to stand for high things, we are in a bad way," Miss Porter explained. The beer concern proposed a weekly TV show, based on her book, to run for two or three years.

into the soil of wisdom, to be watered by love and again brought to bloom.—*Temple Artisan*

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### YOUTH OF TWIN CITIES TO HAVE EASTER SUNRISE SERVICE

The sixth annual Easter Sunrise Service will be held by the youth of Monroe and West Monroe on Easter Sunday at the Memorial Park cemetery in Monroe.

The service is a project of the Ouachita Parish Ministerial Association for the youth of the two cities.

Plans were made for this year's observance at a meeting held at Memorial Methodist Church on Sunday afternoon, March 22.



## PLAN FOR PRAYER CARDS IN RESTAURANTS WINS ACCLAIM

Mamaroneck, N. Y.—(RNS)—Distribution by the Mamaroneck Chamber of Commerce of prayer cards to local restaurants has been commended by village officials and service organizations and brought congratulatory letters from all over the country.

Mayor Edwin B. Dooley and the Village Board of Trustees passed a formal resolution citing the project and praising the clergy and Chamber of Commerce for sponsoring it. Similar resolutions were adopted by Mamaroneck Post 9, the American Legion, and the Lions' Club.

Praise also has come from church administrative offices of all faiths as well as from individuals. Albany (N.Y.) Council No. 173, Knights of Columbus, asked for a copy of the card so that the idea might be promoted in Albany. Similar requests were made by groups in other communities.

The Rev. William R. Fairman, pastor of St. John's Evangelical Lutheran church here, recalled how the idea originated.

About six weeks ago, he and other local clergymen were having lunch in a Mamaroneck restaurant, as is

their custom each month.

"We bowed our heads for grace," Mr. Fairman said, "and when we finished I noticed a family at a nearby table watching us with interest as though they would like to say grace, too, but weren't sure how to go about it in a public place.

"I suggested to the other clergymen that it might be a good idea to have a grace printed on a menu for restaurant guests and they immediately agreed that it was a good idea. We decided right then to do something about it."

The Rev. Arnold A. Fenton, rector of St. Thomas's Episcopal church, was asked to write the Protestant prayer; Rabbi Irving Koslowe of the Westchester Jewish Center composed the Jewish prayer; and Msgr. George C. Ehardt of Holy Trinity

church wrote the Catholic prayer.

Mr. Fairman then approached the Chamber of Commerce and the directors immediately agreed to finance the printing of the cards and

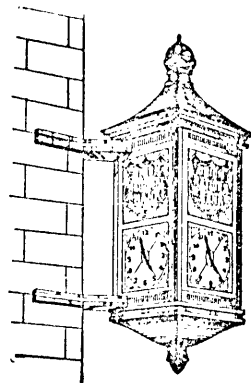
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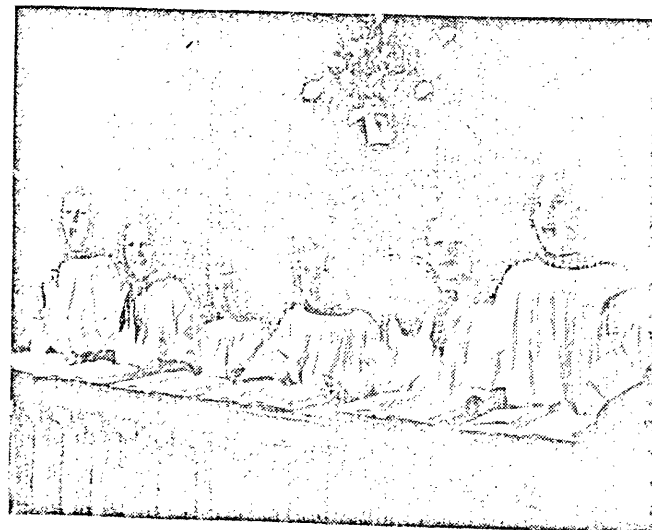
Rev. Ira A. Love



On Easter Sunday, 1953, the resurrection story will be told again in sermon and song.

Telling the story is wonderful because the people who recite it, and the people who hear it, prove their belief with their deeds. Faith without works is dead.

In thousands of Methodist churches one of the highest points of the lovely Easter service



will be the offering to Methodist World Service. It will be a sort of guaranty of faith, a pledge to serve the living Christ by spreading His Gospel—feeding the hungry, clothing the naked, healing the sick, teaching the Way of the Lord.



Irene Cook

Singer  
Children's  
Worker

# 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 12, 1953

## HOW DOES ONE BECOME A CHRISTIAN?

READ THE ENTIRE LESSON FROM YOUR BIBLE: Acts 7:58-8:3; 9:1-30; 22:2-21; Galatians 1:1; Philippians 3:4-6. Printed Text: Acts 22:3-16.

GOLDEN TEXT: *I count everything as loss because of the surpassing worth of knowing Christ Jesus my Lord.* —Philippians 3:8

We have now come to UNIT VIII: "OUR RELATION TO GOD." The most important thing in any person's life is his relationship to God. We should, therefore, make a careful study of the unit. The unit consists of three sessions. The first has to do with the conversion of Saul of Tarsus. It is thought that Saul was converted to the Christian religion in A. D. 36, about a year after the death of Stephen who was the first Christian martyr.

The things recorded in the printed text of our lesson took place 22 years after the conversion of Paul. The events back of these happenings are briefly this: Paul had returned to Jerusalem from one of his missionary journeys. Many Jews from Palestine followed him as he went about from place to place preaching and establishing churches. They had noted that he was in the habit of receiving Gentiles into the Church without requiring them to observe the ceremonial law of Moses, such for example as circumcision. These Jews were supposed to be Christians themselves, but they believed that before one could become a Christian he had to observe the ceremonial law of Judaism. These Jews caused Paul no end of trouble. In church history they have been designated as "Judaizers."

Some of these Judaizers had arrived in Jerusalem ahead of Paul and had stirred up a lot of feeling against him. When Paul came, James and some of the other Apostles told him of the situation and advised him to go through with some Temple ritualism that would prove to these Jews that he still believed in and observed the law of Moses. He was in the act of doing this, and was found by some of these Judaizers in the Temple. They began to cry out against him and a mob soon assembled. They took Paul outside the walls of Jerusalem and were about to kill him. The matter was reported to a Roman army officer and he and his soldiers prevented the mob from killing Paul. After his arrest by the officer, Paul asked that he be permitted to make a speech to the mob. The request was granted and the printed portion of our lesson today records that speech.

Paul did the natural thing on this occasion—he defended himself before the mob. He went on to tell them that he was not only a Jew, but that he had been reared a Pharisee, which was the strictest sect of the Jews. His parents before him were Pharisees. He was born in Tarsus, but was sent to Jerusalem to study at the feet of Gamaliel. Gamaliel was the greatest Jewish teacher of that age. His teaching consisted primarily in the interpretation of the law.

Not only had Paul been reared as

a Pharisee and had been taught by Gamaliel but he had gone out to be the harshest persecutor of the early Christians. He consented to the death of Stephen. He drove the Christians from Jerusalem, capturing many of them and having them thrown into prison. He tells us that some of them were put to death, and he gave his voice against them. When he was converted he was on his way to Damascus to persecute the Christians there.

### The Conversion of Saul

Before his conversion Paul was known as Saul of Tarsus. This was the Hebrew form of his name. Paul was the Greek form. After becoming the Apostle to the Gentiles he naturally used the Greek form of his name.

Paul tells us that his conversion took place near the city of Damascus. Incidentally this is the oldest city in the world. Some of the commentators tell us that Paul and those with him were walking on this journey from Jerusalem to Damascus. The distance is a hundred miles. During the summer the weather is exceedingly hot in that section, and Paul was making this trip during that season. Paul goes on to tell us that it was noonday. Some of the enemies of Christianity contend that Paul was not really converted, he simply had a sunstroke. Others say that he had one of his spells. He was subject to fainting spells of epilepsy. The trouble with these conjectures is that they in nowise explain what happened on this occasion. In all the record of the human race there has never been a sunstroke or an epileptic spell that has so changed an individual or so influenced the history of the world as did this. Intelligent people will never accept such theories. Events like this cannot be brushed aside in such a manner. In fact there are three events that took place back there within a few years of each other that did more to influence the world for righteousness than all the other things that ever happened in it. One of them was the resurrection of Christ, another, the coming of the Holy Spirit on the Day of Pentecost, and the last, this conversion of Saul of Tarsus.

Some years ago a couple of infidel lawyers—Littleton and West—were criticizing Christianity. They agreed that to completely refute Christianity two events would have to be disproven—the resurrection of Jesus and the conversion of Paul. They further agreed to take a year to study the matter and to write articles refuting these events. The year passed. They made their study. They met again. In the meantime both had become Christians. They wrote their articles but they were to

substantiate the fact of the resurrection of Christ and the conversion of Paul rather than to refute them. In explaining the reason for making this great change, they went on to tell how they had gone carefully into these questions. They had gathered and sifted the evidence with great care as is the custom with lawyers in building cases, and both of them were convinced beyond a doubt that Christ did rise from the dead and that Paul was converted.

### Different Types of Conversion

Since the theme of our lesson is in the form of the question, "How Does One Become a Christian?" we might do well to note carefully the meaning of the term "conversion." This word comes from combining two Latin words, one of which means "to turn" and the other, "with" or "together." Therefore, to become converted means for one to so change his course that he will be together with Jesus. Christ expressed it in the simple term, "Follow me."

Now, this matter of getting together with, or following Christ can be done suddenly. So it was in the case of Paul. At the moment of his conversion he was on his way to persecute the Christians of Damascus, just as he had done in Jerusalem. He had felt that Christ was an imposter, and the movement he founded was an enemy to true religion—Judaism. So his change came in a spectacular manner, dramatically, and suddenly. That is, it seems, on the surface to be so. There can be but little doubt, however, that certain influences were working toward this end even before the final decision was made. It will be remembered that Paul was present when Stephen died. He saw the light of heaven upon his face. He heard him pray for his murderers with his dying breath. All of this must have made a great impression on Paul. He couldn't get Stephen out of his mind. His influence finally led to Paul's conviction and conversion. There is no question about the fact that Paul was under conviction when he went out with greater zeal than ever to persecute the Christians. Like so many have done since that time, he was trying to throw off his conviction by going deeper into the thing that separated him from Christ. The climax and culmination of Paul's conversion was sudden and spectacular, but certain influences had made preparation for it. The Lord did not bring him into the Kingdom by force.

There is also the gradual type of conversion. This type takes place in the life of a little child who has the privilege of growing up in a fine Christian home. From his very infancy he hears his parents pray. He notes that they say grace at meals. He hears them read the Bible. He hears them talk about religion. He comes as naturally into the fold of God as a rosebud opens in the sunlight. Does this mean that the child was not converted? That he was so reared that he did not need conversion? No. Note again the definition of conversion; the so changing of one's course that he is together with Jesus. Regardless of how good morally a child may be he has to make this decision to be together with Christ. He may not have a lot of hard sins and evil habits to turn his back upon as so many adults have, but nonetheless he has to decide that he is going to walk with Jesus. After all that is the positive

side of the conversion experience, and all need that.

Permit the writer to give you a bit of experience out of his own life. He had the privilege of growing up in a Christian home. His earliest memory has to do with the Christian training of that home. His mother was his Sunday School teacher. Much of the Scripture that he is able to quote today was taught him even before he was old enough to go to school. He prayed daily and felt close to God. He looked upon himself as a Christian. Then a minister came along with some very dogmatic ideas about conversion. He insisted that if one didn't know when and where he got converted he was not a child of God. This was a shock and a surprise to the writer, and in his confusion he turned away from God and formed some bad habits. Ten years of his life were wasted. Then later under conviction he returned and had the Pauline type of conversion. He often thinks even now of those ten wasted years. They were brought about by wrong teaching of this all important matter of conversion. As parents, teachers, and preachers all of us should try hard to be well posted on this subject. Great harm can come through errors of this nature.

### One Experience Is Not Enough

Another thing we need to remember about conversion is that one experience is not enough. Paul did not stop with one experience, and neither did he stop with two. He never came to the point that he felt he was a completed product. Not long before his death, from his prison cell he wrote, "Not that I have already obtained this or am already perfect; but I press on to make it my own. Brethren, I do not consider that I have made it my own; but one thing I do, forgetting what lies behind and straining forward to what lies ahead, I press on toward the goal of the prize of the upward call of God in Christ Jesus." (Phil. 3:12-14).

The writer was once talking with a minister who believed in the "second blessing." This minister went on to say, "Our people make the greatest possible progress between the first and second blessings; between their conversion and their baptism with the Holy Spirit, but after that they don't seem to do so well." The writer went on to say, "I could tell you how to change that condition but you wouldn't do it." He insisted on knowing the remedy, and the writer said, "When your people get the second blessing begin immediately to preach the third, and when they get that preach the fourth etc. They have this marvelous growth between the first and second blessings because you have them reaching out for more. Revise your preaching so your folks will never feel that they are completed products, and they will continue to grow." After all, we are just Christians in the making. Our goal is still out ahead. Our reach continues to exceed our grasp. We need day by day to renew our experience with the Lord. We must keep our contacts with him up to date. That is Pauline Christianity.

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