



Give To The Red Cross

EVERY Christian knows something of the significance of the Cross; where the Red Cross got its name holds no mystery. The history and service of the Red Cross bears out in a marvelous way the manner in which this organization has been true to the deeper meaning of the name which it bears. This program is truly a channel through which people can direct their gifts knowing that as they are used the gifts bring relief to those in need in times of disaster and emergency.

Any one of us can be a modern Good Samaritan by having a part in the humanitarian service of the Red Cross. Indeed, Red Cross performs services for all of us which we individually could never render. By the pooling of the gifts of many people, preparations can be made in advance and assistance can be given in an emergency that would be impossible otherwise.

Give to the American Red Cross with the consciousness that your gifts will be the means of furthering compassion, concern, and community spirit among all our people.

Where Real Danger Of World Catastrophe Lies

MANKIND has passed through many ages and stages in his development from primitive culture until today. Across the centuries man has gradually increased his powers by increasing his knowledge of the use of things. He passed through the stone age to the use of metals. His powers were multiplied beyond his wildest imagination by the various uses of steam and later electricity. Now we have entered the long heralded atomic age.

Just as these other powers, gradually discovered, have been permanently builded into the life of mankind, we may be sure that the same will be true of atomic power. Whether this is the ultimate in power development only the centuries ahead can answer. Nevertheless, of this we may be sure, atomic power, with all of its promises to blight and bless, will be a part of human life from now on.

Unfortunately the first inkling the average man had that the inconceivable powers of the atom could be used and directed by the mind of man came when atomic bombs were dropped on Hiroshima and Nagasaki with such devastating force. Immediately the thought of atomic power struck terror to the hearts of men.

However, we should ask ourselves the pertinent question, "Where does the real danger of the atomic and hydrogen bomb lie? We know, of course, that from the dawn of creation mankind has constantly, momentarily lived along side the potential powers of the atom without being hurt by an atomic explosion until man himself produced an atomic explosion.

Hence it is that we realize that the danger of these deadly bombs does not really lie in the bombs themselves. The danger lies in the hearts of the men who know how to release the potential power the bombs can generate.

Regardless of any kind of international agreements that may be arrived at in the future, the world will never again feel secure so long as such destructive power is in the hands of bad men. It is for this reason that the church of God is so essential to the survival of the human race. The real solution to the world's problems does not lie in better bombs, better planes, better agreements but in better men. Until the church succeeds in that mission to the ends of the earth people must live in the shadow that these high-powered bombs has thrown across the world.

Attendance Usually Measure Of A Member's Interest

LAST week we said, in this column that attendance on the services of a church is an important measure of an active church. We believe that is true. We believe it is equally true that, for the average member of the church, his real, personal interest in the church is reflected in the regularity, or lack of it, with which he attends the services of his church.

We say "average" church member because conditions other than personal interest sometimes are determining factors in whether or not an individual attends church services regularly. Personal health, the health of other members of the family, distances, transportation and the nature of one's work are all factors that may affect church attendance regardless of personal interest.

However, where one is free to choose whether or not to attend the services at his church, his decision, in the large, is indicative of the value he places on the church in his inner life.



Regular attendance at the services of the church is not always an infallible guide. Some are quite regular in church attendance for other than spiritual reasons. Some go to church because they enjoy the social contacts possible there. Some are led by force of habit. Others attend church services because it seems to be the proper thing for well-meaning people to do.

These, of course, are exceptions. Usually people who regularly are found at church are there because of a personal interest in the program and mission of the church, and because they believe that church attendance helps their own spiritual development.

The effect on life of church attendance—or lack of it—is cumulative. Our interests usually grow by what they feed on. A continuously close relation to the church is not only evidence of a personal interest in the life of the individual, it is almost a guarantee of a larger love for and interest in the church during days to come. However, we know that our interest in our home, our business, our vocation or whatnot will suffer if we neglect it. It is no different with a Christian experience. It is practically impossible for even a warm, glowing Christian experience to survive a willful neglect of the activities of the church. We should all give the church a big place in the program of our lives. Habitual neglect and habitual faithfulness are both cumulative in life. It is ours to decide which we prefer to cultivate.

"Arrive Alive, Don't Drink And Drive"

THE National Reform Association of Pittsburgh, Pa., is promoting a safety program, using as a slogan the caption of this article, "Arrive Alive, Don't Drink and Drive."

One of the disgraceful happenings in our American life is the comparatively calm manner in which we accept the fact that an average of more than one hundred people are killed, and more than five thousand injured daily in auto accidents. We seem to have accepted it as the normal price we pay for "progress" in our modern world.

According to the National Reform Association, alcohol figures in from 25% to 50% of this killed and injured total. Without question the drinker is the potential killer on our highways. Some of the most destructive and useless accidents we have are the results of drinking drivers. A few drinks increase their confidence and decrease their efficiency until the spread between what they think they can do and what they are really able to do is so wide that wrecks are almost inevitable.

Disarmament Post Created

THOSE persons interested in the peace of the world and taking a long look at every contributing factor that disturbs peaceful relationships between nations will see in President Eisenhower's appointment last week of Harold Stassen a move in the right direction. Mr. Stassen was assigned to a new position as presidential assistant, with full cabinet rank, and given the assignment of seeking practical ways of cutting down world armaments. He is charged with drafting recommendations which, if given top-level and congressional approval, will become basic policy on the question of disarmament, according to the White House announcement.

Governmental leaders believe that this is the first time that any nation has made disarmament the full responsibility of a top governmental official.

From the very beginning of the nearly two hundred years of this country's existence there have been those civilian governmental officials who have had responsibility in providing militarily for the defense of this country in time of peril and conflict. In a reorganization move a few years ago the Department of Defense, with a Secretary of Defense, was set up, with the branches of the armed forces represented in the Department by Assistant Secretaries. We would like to suggest that, among other things, there is great psychological value in all our people and the other people knowing that there is one top governmental official at work studying ways and means of disarming even as there are other officials whose business it is to provide armed defense of our nation.

Many of the world's leaders, governmental, social, intellectual, and church, have long felt that peace among nations is not likely to endure as long as nations are weighted down with heavy military programs. Arms races and large military forces constitute a threat within themselves. The terrific financial outlay required to maintain such programs constitute a perpetual drain on a nation's economy. Think, for example, of the amount of this country's wealth that would be available for constructive purposes if the billions expended each year for defense were available for other programs. There are many

(Continued on page 4)

PLANS BEING COMPLETED FOR NAT'L TOWN AND COUNTRY MEET

Extensive research and study are being put into preparation of materials for the national Methodist Town and Country Conference, which will be held at the University of Indiana at Bloomington July 22-25.

Bishop Lloyd C. Wicke of Pittsburgh, conference chairman, has announced the leadership of 16 study groups, which are already busily engaged in assembling what he terms "the largest amount of data ever assembled concerning existing conditions in our town and country churches." These facts will be published in a source book to be placed in the hands of each of the 2,000 delegates expected to register for the conference.

Dr. Roy Strum, superintendent of the department of research and survey for the Section of National Missions, is supervising the rural experts and research technicians scattered throughout the nation who are leading the pre-conference study groups.

The study groups and their leaders, together with the Methodist bishops who are serving as chairmen of the groups, follows:

1. The Annual Conference Commission on Town and Country Work: Rev. Trevor Baskerville, Garner, Iowa, leader; Bishop D. Stanley Coors, St. Paul, Minn., chairman.
2. The Group Ministry and Similar Plans of Cooperation: Rev. Floyd Brower, Caruthersville, Mo.; Bishop Paul E. Martin, Little Rock, Ark.
3. Recruiting and Training Leadership: Charles R. Paul, Geneva, Ala.; Bishop John Wesley Lord, Boston.
4. Colleges and Theological Schools Serving Their Constituent Areas: Dr. Harry Richardson, Gammon Theological Seminary, Atlanta; Bishop Glenn R. Phillips, Denver.
5. Christian Education in Town and Country: Rev. Horace M. King, San Antonio, Tex.; Bishop Edgar A. Love, Baltimore.
6. Evangelism in Town and Country: Rev. J. M. McIntosh, Clarion, Pa.; Bishop W. Angie Smith, Oklahoma City.
7. Outreach of the Town and Country Church Through Missions: Rev. Gene Holdredge, Ferrum Junior College, Ferrum, Va.; Bishop Paul N. Garber, Richmond, Va.
8. The Church and the Family: Dr. Gene Carter, Pacific School of Religion, Berkeley, Calif.; Bishop Hazen G. Werner, Columbus, Ohio.
9. Christian Vocations in Town and Country Areas: Rev. Richard G. Belcher, Interboard Committee on Christian Vocations, Nashville, Tenn.; Bishop Dana Dawson, Topeka, Kansas.
10. Community Outreach of the Church: Miss Alice Cobb, Scarritt College, Nashville; Bishop Edwin E. Voigt, Aberdeen, S. D.
11. The Church and Class Structure: Dr. Harold Kaufman, Mississippi State College; Bishop J. W. E. Bowen, Atlanta.
12. Christian Stewardship: Mrs. J. Fount Tillman, Lewisburg, Tenn.; Bishop Roy H. Short, Nashville.
13. Land, Food and the World Situation: T. S. Buie, Columbia, S. C.; Bishop H. Bascom Watts, Lincoln, Nebraska.
14. The Methodist Church and Other Religious Groups: Dr. Rockwell C. Smith, Garrett Biblical Institute, Evanston, Ill.; Bishop Marshall R. Reed, Detroit.
15. Church Building in Town and Country: Rev. B. L. Middaugh, Grove City, Pa.; Bishop A. Raymond Grant, Portland, Oregon.
16. Worship and Music in Town and Country: Rev. Ralph Grieser, Canaan, Conn.; Bishop F. Gerald Ensley, Des Moines, Iowa.

LIGHTNING BOLT RINGS CHIMES

The Associated Press reports that a bolt of lightning struck the belfry of the First Methodist Church in Frostburg, Md., touching off electrical chimes which pealed out the strains of "Be Still My Soul." The unscheduled musical interlude of recorded hymns continued with "Jesus Is Tenderly Calling," and "I Would Be True."

It is presumed the lightning short-circuited the chimes' mechanism, which was set to play automatically each evening.

Nepal Opens Doors To Missionaries

For the first time in nearly 200 years the kingdom of Nepal has opened its doors to Christian missionaries.

An international team of medical missionaries, including two man-and-wife teams from the U. S., have already established a small hospital and five maternity and child welfare centers in the picturesque Himalayan country. And if the projects prove successful, there are good possibilities that the program will be allowed to expand.

Not since 1771, when Nepal expelled a band of Capuchin monks, has the remote mountain kingdom permitted Christian missionary enterprises within its borders. The bulk of Nepalese practice the rites of an ancient branch of Hinduism. Buddhism is also widely practiced.

First details on the new venture came last week from Dr. James Mathews, executive secretary for India and Pakistan of the Methodist Board of Missions.

General Conference Memorials Being Received

A record number of memorials for the rapidly approaching 1956 General Conference is predicted by Secretary Lud H. Estes.

They're already "pouring" into his Memphis office, Dr. Estes reports. At the moment petitions for legislation granting full clergy rights to women are in the lead, he revealed.

Improperly prepared memorials or insufficient, copies slow down the process and make unnecessary work, Dr. Estes is finding.

Here are his official specifications for memorial:

1. Have only one general subject to a memorial.
2. Write each memorial on a separate sheet of paper.
3. Submit memorial in triplicate.
4. No memorial will be considered from other than Methodist sources. All must be signed. If presented by an individual member of The Methodist Church, give the name of the member, and also the name of the church where membership is held; if by any organization of The Methodist Church, give the name of the organization, and the name of the official, with title, who signs it.
5. The form of the memorial should be:

To The General Conference of The Methodist Church, to be convened April 25, 1956, in Minneapolis, Minnesota:—

Dear Fathers and Brethren:—

I (or we) respectfully memorialize the General Conference of The Methodist Church, now in session, to . . . (here follows the memorial.)

6. Memorials should be sent to the Secretary's Office, 1669 North Parkway, Memphis 12, Tennessee.



R. Norris Wilson, Executive Director of Church World Service, broadcasts direct to Greece via Voice of Africa from aboard SS Ferncape in the port of Philadelphia. The occasion was the dedication of 420,000 pounds of hybrid seed corn donated by Americans to refugee farm communities in northern Greece through CROP, the Christian Rural Overseas Program. The gift will plant 60,000 acres this spring, yield three times as much as native Greek varieties. Others present included Dr. Eugene Blake, President of the National Council of the Churches of Christ in the USA, national CROP director Albert W. Farmer, clergy, representing the Greek Orthodox Church of North and South America, and church, government and business leaders.

NEED A SUPPLY OR RELIEF?

A Methodist minister of Jamaica, British West Indies, wishes to preach for "board and lodging" during the three months he is to be in the United States.

He is the Rev. Aldous C. Alexander, superintendent of the Jamaica district. His churches have granted him \$300 travel expenses to get "a full view of Methodism at work in the United States." This sum will leave him little for board and room.

He writes: "I would like to supply and perhaps relieve any minister for two months or so, or

perhaps there is some odd job I could do to earn my food and shelter. I plan to come the last week of April and stay for three months."

He adds: "I am a West Indian—that is, not white—but a Methodist member in full connection and have traveled 15 years in the ministry. I am married, have three children, and am a graduate of the University of London, England."

The Rev. Mr. Alexander's address is: Oracabessa P. O., Jamaica, British West Indies.

North Central And Central Jurisdiction Group Studies Community Problems

Complex problems of changing communities were frankly faced at an interracial Methodist conference in the Woodlawn Church, Chicago, March 8-9.

Coming from nine mid-western states, 117 delegates, who were about equally divided between Negro and white, dealt with many of the thorny questions of better race relations but gave their major attention to six specific Methodist churches in changing neighborhoods. This gave an authentic down-to-earth atmosphere to the conference and kept at a minimum the amount of time spent on glittering generalities.

The conference was jointly sponsored by the church's Board of Social and Economic Relations, headquartered in Chicago, and two episcopal leaders—Bishop Charles W. Brashares of the Chicago Area and Bishop Matthew W. Clair, Jr., St. Louis Area.

Attendance at the two evening sessions, which were open to the public, rose to nearly 400.

Sharing the platform the first evening were Dr. Henry Hitt Crane of Detroit's Central Methodist

Church and Dr. Harry Richardson, president of Gammon Theological Seminary, Atlanta.

"When we send our boys out to fight for freedom we should have the courage to fight for it here at home," Judge Wendell E. Green, distinguished Negro judge of the Cook County (Ill.) Circuit Court, told the audience on the second night.

Mrs. E. E. Kinkel of Oconomowoc, Wis., a member of the church's Board of Social and Economic Relations, followed Judge Green's address with a talk which paid tribute to the work of the Woman's Society of Christian Service in breaking down racial walls and creating better communities. She is president of the Wisconsin Conference W. S. C. S.

While no resolutions were adopted, the conference did make several suggestions for closer cooperation between Negro and white Methodists. They called for greater flexibility in each local church; integrated programs in annual conferences, such as youth camps; and greater interdenominational cooperation along racial lines.

JAPANESE YOUTH CONSIDERS PEACE

By Shigeo Hashimoto
Student, Chinzei High School, Nagasaki, Japan

EDITOR'S NOTE: Throughout these days Methodists are emphasizing the cause of peace through the Crusade for World Order. In the light of the Crusade, the statements of this Japanese high school senior about peace are timely and are representative of the beliefs of at least a part of Japanese youth. The writer is a former president of a Christian youth group at the Chinzei High School, an interdenominational school supported in part by Methodism's Division of World Missions, and is the only student among a class of 250 who is planning to study for the ministry. The statements were included in a letter this month from Lawrence H. Thompson, a special term Methodist missionary who is teaching at Chinzei.

I should like to write a little about peace. When we look at the present world, we find it distinctly divided into two parts and see that the communist camp and the liberal camp are facing each other with much tension. A new war is on the point of breaking out in Formosa. We Japanese who have experienced the worthless misery of World War II know that a war can never be a means of settling trouble. We know we must hope for peace and love it.

It seems that both America and Soviet Russia know the futility and the fear of war. This is shown by the antagonistic peace that has been kept, though there have been many troubles which could have been a sufficient cause of war. But there has been only an unreal peace. Each part of the world has been producing armaments and making atomic or hydrogen bombs. In the past, war gave profit to a certain degree to a victorious country. In the future, it will give no

profit but lead all to ruin and destruction. We must avoid war absolutely; we must not spare in our efforts for peace.

Soviet Russia may be a terrible state. Having finished the revolution, her aim always has been to make the whole world Red and she has used any means for doing it. But I think there are too few chances to talk between the two camps. Prejudices and ignorances beget only animosities.

Japan has a most advanced constitution, of which she can be proud before the world. It says Japan must not have troops and has no right to fight against any other country. So we call it the "peace constitution." In reality, however, she has an army and navy, though many people do not desire them. Many poor or unemployed young men go to enlist, unwillingly. And some politicians are thinking they may convert the "peace constitution." But I hope the day will come when every country will have a constitution with the spirit of Japan's.

We cannot help saying there is

Leaflet On College Drinking Just Off The Press

"Why Do Students Drink?" "What Are Some of the Special Problems Use of Alcoholic Beverages Creates in Society?" "What Is Ethically Right in Regard to Drinking?"

These and other questions are discussed in a new leaflet titled "College Drinking." Reprinted from the campus magazine, MOTIVE, "College Drinking" is a frank discussion of the campus drinking question by Dr. Richard N. Bender, secretary for Religion in Higher Education of the Methodist Board of Education.

Dr. Bender quotes from recent studies made by Yale University and includes an interesting table on students' reasons for drinking. He reaches the conclusion that the social drinking practice raises a series of special problems in college and university religious life which must be carefully considered by the thoughtful student.

Copies of the leaflet "College Drinking" are available for general distribution at \$3.00 per 100. Order leaflet number 251 from TEM Press, 100 Maryland Avenue, N. E., Washington 2, D. C.

a deep-rooted spirit in human nature that urges us to knock others down in order to get ahead. But I believe that to try to achieve real peace requires sacrifice and I think Christians must willingly become the foundation stone of peace.

Louisiana MSM In Regular Meeting

New Officers Chosen At Natchitoches Meeting

Article and Photos by Georgia Neely

Larry Pleimann, son of Mr. and Mrs. E. C. Pleimann, 2109 Eighth St., Lake Charles, and who is a student at LSU, was elected president of the Louisiana Methodist Student Movement at the group's annual meeting held at the First Methodist Church, Natchitoches, March 11-13.

Other state officers elected by the 200 delegates from 12 Louisiana colleges include: vice president, Mary Law, New Orleans, student at Newcomb College; secretary, Gloria Flurry, Lafayette, student at Southeastern; treasurer, Sarah Butcher, Kinder, Louisiana Tech student; and publicity chairman, Don Morgan, Baton Rouge, student at Northwestern.

Miss Lillian Hay, Wesley Foundation Director at Southeastern, Hammond, will continue to serve as state director of the Methodist Student Movement.

Louisiana Tech, Ruston, was named as the meeting place for the MSM Conference next year.

Northwestern State College was host for the three-day annual session this year which centered around the theme, "Where Is Your

Faith?" Dr. Sterling Wheeler, vice-president of Southern Methodist University was guest speaker.

Leaders for the various discussion groups which met Saturday were: The Rev. B. A. Galloway and Mrs. Glen Laskey, church-related vocations; Mrs. C. H. Snelling, Jr., creative activities; Dean Dudley Fulton, God in education; the Rev. Ray DeHainaut, music; the Rev. Edward R. Thomas, social action; Dr. Webb Pomeroy, service projects; Mrs. D. W. Poole, world Christian community; and the Rev. Bob Parrott, worship.

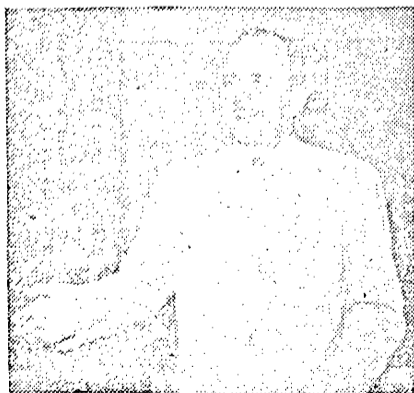
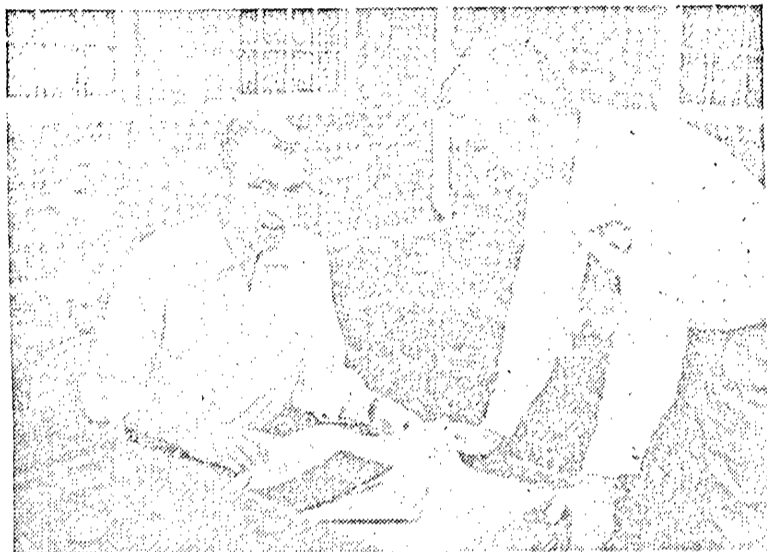
The Rev. Mr. Galloway was host pastor, and Ann Adams is director of the Wesley Foundation at Northwestern, host for the meeting.

AT LEFT: Rev. Sterling Wheeler, Vice President, Southern Methodist University, Dallas, was featured speaker at Methodist Student Movement Conference, Natchitoches, March 11-13.

AT RIGHT; TOP: David Bett, seated at table, MSM treasurer, registers Dee Platt, LSU student who attended MSM Conference in Natchitoches.

MIDDLE: Methodist Student Movement Officers, back row, left to right, Don Morgan, publicity chairman, and Larry Pleimann, president; front row, Sarah Butcher, treasurer, Gloria Flurry, secretary, Lillian Hay, MSM Director, and Mary Law, vice-president.

BOTTOM: Miss Lillian Hay, left, state MSM Director, checks program plans with Miss Ann Adams, Wesley Foundation Director at Northwestern, Natchitoches, which was host for the state MSM meeting held at First Methodist Church, Natchitoches.



NEWS AND NOTES ABOUT FACTS AND FOLKS

BISHOP PAUL E. MARTIN spoke at a special vesper service at the First Methodist Church, Prescott, on Sunday, March 13, at 5:00 p. m.

MISS IRIS BELL, rural worker in the Imboden area, is in Woodstock, Iowa, with her father who is critically ill. She can be reached at the above address.

REV. JAMES MAJOR, pastor of the Methodist Church at Heber Springs, has been elected president of the newly-organized Ministerial Alliance at Heber Springs.

THE WESLEYAN SERVICE GUILD of the First Methodist Church, Clarksville, has given a bronze pulpit light for the chapel in the chapel. Mrs. Joe B. Mills is president of the Guild.

REV. J. ALBERT GATLIN, Paragould District Superintendent, is conducting evangelistic services at the Huntington Avenue Methodist Church, Jonesboro, this week. Rev. J. H. Holt is pastor of Huntington Avenue Church.

DR. MARTHA M. ELLIOTT, head of the U. S. Children's Bureau, Washington, D. C., says: "Last year some 18 million boys and girls between the ages of 10 and 17 were not picked up by the police for any crime whatsoever."

IVAN H. GROVE, head of the Athletic Department at Hendrix College, Conway, was the speaker at the meeting of the Men's Club of Winfield Church, Little Rock, on Monday evening, March 21.

REV. CARL C. BURTON, pastor of the Yarbro and Promised Land Methodist Churches, was guest preacher at the Manila Methodist Church on Sunday evening, March 20. Rev. N. Lee Cate is pastor.

THE OFFICIAL BOARD of the First Methodist Church, Searcy, at its recent meeting, approved the recommendations of the Air-conditioning Committee and voted to install air-conditioning in the sanctuary at a cost not to exceed \$9,976.

GEORGE LOCKWOOD, charge lay leader, was the speaker at the meeting of the Methodist Men of the Griffin Memorial Methodist Church, Paragould, on Tuesday evening, March 22. The Woman's Society of Christian Service served the meal.

REV. NORRIS STEELE, who held a week's revival meeting at the Nettleton Methodist Church, and Mrs. Steele, were honored on Sunday evening, March 13, with a reception in the church annex following the evening service. Brother Steele is pastor at Hickory Ridge.

THE WEDDING of Miss Betty Jean Ellenburg of DeValls Bluff and Airman 3-c George Pat Hackelton, formerly of Roe, now stationed at Kessler Field, Biloxi, Miss., was solemnized on March 18 at the parsonage in Roe, Rev. W. C. Lewis, pastor, officiating.

REV. E. H. HOOK, superintendent of the Western Methodist Assembly at Fayetteville, will be the preacher in pre-Easter services at the Levy Methodist Church, April 3-10. Week-day services will be at 10:00 a. m. and 7:30 p. m. and on Sundays at 10:55 a. m. and 7:30 p. m. Rev. S. O. Patty is pastor.

D. W. GREGG of Fort Smith, chairman of the North Arkansas Conference Board of Education, was the speaker at the March meeting of the Church School council, First Church, Van Buren, on Wednesday evening, March 16. Dr. Louis Peer is superintendent of the Church School at First Church.

REV. GARLAND C. TAYLOR, pastor at Marianna, writes: "We have planned for a pre-Easter evangelistic campaign in our church. Mrs. James Henry, a member of our church, will have charge of the music, and the pastor will do the preaching. We plan to have visitation the week before Palm Sunday."

THE DISTRICT MEETING of the Methodist Men of the Hope District was held on Sunday afternoon, March 20, in the educational building of the First Methodist Church, Texarkana. Speakers were Dr. James Upton, professor of Religion at Hendrix College, and Dr. E. Clifton Rule, district superintendent of the Hope District.

DR. MATT ELLIS, president of Hendrix College, was the speaker at the March meeting of Methodist Men, at the First Methodist Church, Van Buren. Men from the Wood Memorial Christian Church, Van Buren, were guests, along with Dr. W. Henry Goodloe, district superintendent of the Fort Smith District. Rev. Jesse L. Johnson is pastor of First Church.

WENDELL DORMAN, son of Rev. and Mrs. Raymond A. Dorman of Wilson, ministerial student at Arkansas State Teachers College, and Travis Hudson, Russellville, and also a student at Teachers College, represented their school in the Piney Woods Debate Tournament last weekend at Stephen F. Austin College in Nacogdoches, Texas.

CHAPLAIN HAL R. SESSIONS, JR., while on cruise in the Mediterranean Area in February had the opportunity of spending a few days in the Holy Land and visiting a number of Christian shrines. Chaplain Sessions, member of the Little Rock Conference, is serving as chaplain aboard the Aircraft Carrier, Antietam. He is the son of Mr. and Mrs. Hal R. Sessions of Lake Village.

REV. M. E. SCOTT, pastor of the Vantrease Methodist Church, El Dorado, was guest speaker for the Men's Fellowship of the Norphlet Methodist Church on Thursday, March 3. Brother Scott is a former pastor of the Norphlet Church. Twenty-five were in attendance at the meeting. Music was furnished by the Teen-age Quartet of El Dorado. Rev. Myron C. Pearce is pastor at Norphlet.

THE OFFICIAL BOARD of the Hughes Methodist Church voted at a meeting on Tuesday evening, March 15, to proceed with plans for the erection of a new educational building on the property back of the present building. The structure will contain space for a part of the Sunday School and for a dining room and kitchen. The Board expressed a desire that the building be air-conditioned throughout.

DR. KENNETH SHAMBLIN, pastor of the Pulaski Heights Methodist Church, Little Rock, will preach at the evening service at the Jones Memorial Methodist Church at Hartford on Sunday, March 27. Dr. E. B. Jones in whose honor the church is named, is a great uncle of Dr. Shamblin and the church is planning a great day, according to the pastor, Rev. E. C. Hance. A fellowship supper is being held in the early evening for all the members. Mr. and Mrs. Paul Y. Griffin and Mr. and Mrs. Alton B. Raney of Little Rock will accompany Dr. Shamblin to Hartford.

THE COUNCIL OF CHURCH WOMEN of Lewisville met at the Presbyterian Church for the annual World Day of Prayer with Miss Etta Hurd, president, in charge. Rev. Emil Williams, Baptist pastor, opened with a meditation, using the universal theme, "Abide With Me." The program was carried out as outlined by Mrs. Addie Patton, Mrs. A. L. Mashaw, Mrs. D. L. Pilkington, Mrs. Mary Hodge, Mrs. W. L. Woods, Miss Mabel Baker and Rev. Barry Bailey, Methodist pastor. Misses Pat Parker and Carolyn Brock sang a duet. Mrs. Woods was in charge of the dedication of gifts.

THE BOARD OF TEMPERANCE of The Methodist Church says in a statement: "Under the guise of charity and with the militant approval of certain religious sects, bingo now takes its place with horse racing and lotteries as one of the sources of greatest damage to the American people. Bills may be introduced before Congress which will make possible large

volumes of revenue from these games of chance. Constant vigilance must be exercised to see that the strong lobbying interests now operating on Capitol Hill shall not engulf our representatives in a sea of confusion and trouble as Congressmen again set sail for necessary revenue."

THE MARCH ISSUE of *The Methodist Layman*, published by the General Board of Lay Activities in Chicago, carries the address of Hugh B. Patterson, Jr., publisher of *The Arkansas Gazette*, which was delivered at the Arkansas-Louisiana Area Press Seminar, held in Little Rock, September 23-24. The Seminar was sponsored by the General Commission on Methodist Information and Bishop Paul E. Martin. The address, "Church and Press—Some Mutual Concerns," was delivered by Mr. Patterson at a dinner meeting during the Seminar.

A KOREAN CHRISTIAN, whose son had planned to be a Methodist minister but was killed in the fighting in that country, is building a church in Chunju, Korea, as a memorial to the youth. A temporary structure of the "Yun Dai Yaung Memorial Church, has been built, and a congregation gathered. Plans are under way for the permanent edifice. Yun Surg Yul is the father and contributor. In a letter to Dr. Thornburn T. Brumbaugh of the Methodist Board of Missions, Mr. Yun says that his son was in the Methodist Seminary in Seoul when called to join his country's forces to resist the communist invaders.

DEATH OF MRS. E. C. RULE

Mrs. E. C. Rule, wife of Dr. E. C. Rule, district superintendent of the Hope District, died in a hospital in Hope on Sunday, March 20, after a long illness. Mrs. Rule was born in Grant County, Arkansas, the daughter of Forrest F. and Ida Moore Harrell.

Survivors include, beside her husband, a daughter, Mrs. J. Clayton Jones of Pine Bluff, and a brother, Evan Harrell of Houston, Texas.

Funeral services were held on Tuesday, March 23, at the First Methodist Church, Pine Bluff.

Bishop Paul E. Martin was in charge of the service, assisted by Rev. J. M. Hamilton and Rev. Virgil D. Keeley.

DISARMAMENT POST CREATED

(Continued from page 1)

countries in the world today that are struggling to keep their heads above the water, economically, whose task is made all the more difficult because of the necessity of financing a military program for defense.

Disarmament will be a long story. Disarmament will not come easy. However, when the government sees fit to put a responsible man in a responsible position to work on this whole program of arms, progress is being made.

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SUPERSTITIONS

Most of us would deny that we are superstitious. A superstition is a belief resting on emotion or fear rather than on reason. It is a kind of cobweb in the corner of the mind, and we like to think that our mental attics have been swept clear of such cluttering falsehoods.



Of course, we might plead guilty to a few trifling superstitions. Many of us dislike to sit down at the table in a company of 13, or to live on the 13th floor of a hotel. Some have a strange fear of Friday, others avoid walking under ladders. But by and large we pride ourselves on not being gullible or credulous. We no longer believe in ghosts or witchcraft.

But really, just how free from superstition are we modern men? If we could analyze the contents of a typical mind, would the proportion of falsehood found therein be much smaller than in the days of our grandfathers? We know more, but we also know so much more that isn't so.

Despite the spread of education, we are still the easy victims of subtle propaganda. We are bedeviled by a swarm of foolish ideas, false ideals and stinging fears.

Mind's Limitations

With all due respect to the amazing powers of the human mind we have to admit its limitations. We can talk ourselves into believing almost anything. We can deceive ourselves with wishful thinking. We can be scientists in the laboratory one day and savages the next. We fool ourselves with what Galsworthy called our "cockeyed cocksureness." All these states of mind may be referred to as "wisdom" at the time. And thus "wise in our own conceits," we superstitiously call many things foolishness which God calls wisdom.

One of our superstitions is that we are afraid to trust the power of

God. We fool ourselves as to what is weak and what is strong. Saint Paul said, "God hath chosen the weak things of this world to confound the mighty." We think ourselves very expert in this matter of strength. We have become specialists in power, learning as we have, how to improve on the slow forces of nature. We no longer leave the lazy currents of rivers to their natural pace; we change their channels, dig mill-races, build mammoth dams. Fruits and vegetables are not left to ripen with the season, for we now speed them with hot-houses. We have put "punch" and "pep" into both natural and human processes.

There are some processes into which "punch" cannot be put. One can hardly speak of putting it into one's love, or friendship, or sympathy. There are some areas in life where we cannot say "step lively" to the Almighty. We may grow mushrooms in a hot house, but we cannot rear oak trees overnight. Hence, we who have become so clever in generating horsepower and building time-saving devices, often fool ourselves in discounting the quiet, old-fashioned inner forces of God.

Gandhi Still Lives

The loud-mouthed Goebbels scorned the methods of the quiet Gandhi as too weak of be noticed, but Goebbels is forgotten while Gandhi is still revered by millions. Pilate, the pompous Roman governor, thought Jesus must be crazy because He would not defend Himself. But Pilate is remembered only for his contact with Christ. We wise boys think we know who the "big shots" are. Yet how often are we fooled.

Another superstition is that we are afraid to trust what is not yet established and recognized. We think we know what is real and what is not, and we are determined to be realists. But in all this, we may forget that it is possible to fool ourselves by believing too little as well as too much. There are pessimistic fools as well as optimistic ones. I once heard it said, "a pessimist is a person who isn't happy unless he's miserable and even then he isn't happy." There is much to make us pessimistic today. It is considered smart to be cynical.

But is it always smart? Had I stood on the banks of the Hudson when crowds were laughing at "Fulton's Folly", would I have been a believer of a cynic? Had I seen Jesus dying on the cross, I probably would have said it was the end of the poor carpenter. Yet we shall soon be celebrating His resurrection.

The Layman's Column

By Charles A. Stuck
Lay Leader
North Arkansas Conference



On A Wide Circuit

W. W. Field

THE RESURRECTION AND IMMORTALITY

The Gospel reports of the resurrection of Jesus Christ from the dead seem inseparable from man's belief in immortality. Long before Jesus' day and persisting to our own times—and quite independent of the Gospel stories—there have been men who believed that, when the physical body dies, the spirit ("the real man") that had been limited and imprisoned in the flesh is set free from its encumbrances and lives anew and continues to grow toward greater perfection "elsewhere."

Because of man's confinement within space and time, and within the limitations of his physical senses, all attempts to define the whereabouts (the "elsewhere") of this freed spirit have had to be made in wholly inadequate physical terms. This "whereabouts" of the liberated spirit has been denoted as "up in heaven", as "a place of bliss", as "a house of many mansions", as "in the bosom of the Father." This attempt to explain the infinite in terms of the finite is attended by much mental confusion; yet, until man understands all the mysteries of the universe as well as of the earth, this finite picturization will probably remain a necessity.

Most modern men, including a majority of the greatest scientists, today affirm a belief in immortality—a life for the spirit of man after this life. The biologist, the physicist, the astronomer add their belief to that of the religionist, the philosopher, and the seer. One group finds no destruction of matter in the universe—so why or how a destruction of the highest life that "inhabits" and develops within matter? The

from the lips of the Master himself. Yes, it can be that even we are the chosen ones to accept His Divine orders to start our world back to God. Let us pray that we are worthy of so wonderful a commission.

other sees an orderliness, a purpose, and a justice in the universe—hence justice to and conservation of the aspirations and attainments of earth's highest form of life. "If nothing physical is lost in God's universe (no force, no matter), neither is anything spiritual lost—indeed, nothing that is dreamed or hoped for."

At least one astronomer has looked beyond our solar system to the uncounted other systems extending a million-million miles and a billion light-years away from the tiny planet that is our home. And he knows there are planets beyond that he cannot see with present instruments. On some of these there probably is, or was, or will be — given similar atmospheric conditions — life akin to that of men on earth; and it is conceivable that there is life older and higher than that of earth-bound man. "This is my Father's universe", he declares, enlarging man's earlier vision of a tribal God. "And truly, 'In my Father's house (His universe) are many mansions' is more fact than poetry: if spirit must have a place, how vast is the house!"

Yet another sees Jesus as the "greatest and strongest human spirit that ever walked the earth"; and when that spirit escaped from the confining physical body to join other immortal spirits, its very strength enabled it to return to the places and people it knew in days within the flesh.

Perhaps the most amazing single thing about the Gospel writers, those who penned the Epistles, and the members of the early churches of whom we have record, was the calmness and entire lack of doubt with which they believed the resurrection and reappearance of their Master, and that "God raises the dead". That was because there were so many witnesses to the resurrection, and because so many had received the promised power of the Spirit.

"We are all witnesses," Paul said once. And again, "He appeared to more than 500 brethren at one time, most of whom are alive"—and no doubt bore witness everywhere and to everyone. With so many eye-witnesses, all eager to testify, who could doubt? That, plus the power that came to the physically-defeated disciples, plus the experience of the power of the Living Christ by men of all the centuries, even to our own day, make unanimous testimony to Christ's resurrection—and to the immortality of the human spirit.

Far stranger than resurrection—than immortality—is life itself. The wonder is that we are, why we are; but we do not doubt we are. Once we are—is it nearly as remarkable that we continue to be?

"... FOR SUCH A TIME AS THIS"

Bible students will remember the incidents leading up to these words. The king of Persia had been offended by certain loyal Jews, and under pressure from a conniving court follower, had decreed death to every Hebrew in Persia. Barely before the tragedy, the responsibility of saving her people was laid upon Esther's slender shoulders. Of course it was a staggering job for an obscure orphan girl, even though she had found great favor with the king. She did not feel equal to the task; but her guardian, the faithful Mordecai, challenged her with these words, "And who knows whether you have not come to the kingdom for such a time as this?" The whole appealing story is told in the Book of Esther.

Esther's experience seems to parallel somewhat the experiences of many of us these days. We face hard decisions . . . many of them involving relations with good friends . . . but many of which must be resolved in the light of our Christian ethics and principles. Why did our generation have to make such decisions with so many fateful involvements? Why, in God's plan—if He has a plan—must we be the unfortunate ones required to make such far-reaching choices which will affect the very life of our race on this planet?

But looking at it from another angle, and paraphrasing the words of the old philosopher Mordecai, Who knows but what we, every one of us; have come to the world for such a time as this? We are the best educated generation of all time. We have the knowledge and experience of the ages to guide our thinking. Can it be that in addition to living in anguished years, we also are living on the threshold of an era in which we may be challenged to serve and please God far beyond our present concepts? Such glorious possibilities! Such a wonderful challenge to bring ourselves into the Divine orbit!

Too much to hope for? Certainly not, for with God nothing is impossible. We have it

The Southern Cross

THIS has been a memorable year. My heart, mind and life have been constantly filled with humble searching for God's will. I read in the Interpreter's Bible that Faith is a loving trust in, and willing submission to God. If we respond to Him as our Father, righteous in will and loving purpose, we commit ourselves in humility to a relationship which only He can make possible. I am reminded of the quotation from J. B. Phillips "Letters to Young Churches," Romans twelfth chapter: "Don't let the world squeeze you into its own mold, but let God remold your minds from within, so that you may prove in practice that the plan of God for you is good, meets all His demands and moves towards the goal of true maturity."

I have always attended church meetings; my grandparents started a Methodist Church, and I, too, have felt it a real privilege and joy to attend the many meetings held this year.

The wonderful Fourth Assembly held in Milwaukee where the theme was "Jesus Christ—the Way," and where Bishop Oxnam said "Peace is like bread—it must be made fresh daily"; where Dr. Ralph Sockman thrilled us with his message and Bishop Arthur Moore inspired us with his commissioning service of twenty-six girls dedicated to life service to the Master.

Our own Louisiana Annual Conference followed three days later, and the next week the joy of organizing a new eighth district in our woman's work: the Lafayette District.

We journeyed to Mt. Sequoyah two weeks later for the Jurisdiction School of Missions, followed by the Missionary Conference and Jurisdictional Board of Missions, where we thrilled at hearing Dr. Chris Jensen, who had spent 35 months in Communist prisons, say that he never once prayed for himself, but prayed for the GI's and Korean prisoners. He also said, "Don't you ever send another soldier away from the United States unless he is a Christian." We also thrilled at meeting crusade scholars from India, Dr. and Mrs. Eugene Finch, who are soon to return as missionaries to their own people.

Next I made a quick flight to Lake Nauskaska to attend the splendid School of Missions of the Southern Jurisdiction as a fraternal delegate from this Jurisdiction. Then in close succession, Dr. E. Stanley Jones' Ashram at Lake Geneva, Wisconsin; next, our excellent Conference School of Missions at Centenary College; then sixteen wonderful days at the momentous World Council with the theme, "Jesus Christ the Hope of the World." At the National Methodist Family Life Conference, Bishop Oxnam described the World Council as the most outstanding meeting ever held in America.

That week the Mid-Year Executive Meeting was held in Bunkie where we were beautifully entertained. Your Conference Officers reported enthusiastically at this meeting the excellent work you are all doing, and your fine attitudes of cooperation and loyal support. May I give you a few statistics which show the progress of the year. Membership in the Louisiana Woman's Society is now 13,231 with 324 societies; there are 87 guilds with 1,863 Guild members. Our pledge is \$93,000.00 and the Week of Prayer offering was \$6,786.98, Supplies, \$11,237.00, subscribers to the Methodist Woman, 3,875, and to the World Outlook, 1,720. Pat Alexander was commissioned in January and will take up her work in Latin America, having a master's degree in Spanish and also Home Economics. There are 238 Spiritual Life Committees, and 155 Prayer Groups, and five districts 100 per cent in reporting.

Then I shall ever be grateful to our beloved Mrs. Laskey for encouraging me to go on the trip around the world, for as she said while those at home were preparing for Thanksgiv-



Mrs. C. I. Jones, President, Louisiana Conference Woman's Society

ing, Christmas and New Years, I was afforded the rich opportunity of meeting with many Methodists and missionaries in their churches, schools and community centers in far off lands. How heartening it was to worship in native churches: in the United Church of Japan in by the opportunities of christian service there Kobe. The service was in the native language, but when the communion service was read, I knew what they were saying, and I was deeply moved as I knelt with Mrs. Cobb, the missionary and many Japanese Christians as we rededicated our lives to service to the Master. A sense of great reverence filled the Church as we worshipped together. Later we walked to Palmore Institute and ate lunch in the quonsit hut that serves as the parsonage; then I took pictures of the only building of the school remaining since the bombing; I saw other makeshift school rooms and dormitories in more and more quonsit huts.

In Manila it is a happier picture, for their churches have been rebuilt. I attended the Central Methodist Church which is larger than my beloved Rayne Memorial. It was filled, and when I closed my eyes I felt that I must be in a large American city church.

I also found Wesley Church in Singapore crowded to capacity, and the congregation devoutly worshipped in another beautiful service. It was a great treat to occupy the guest room in the Bishop's house, for Bishop Archer had asked Dr. and Mrs. Hobart Amstuntz to live there. We visited the Methodist Girl's School of Singapore, which is another Supply project of the coming year.

By taking an eight o'clock plane from Singapore to Puala Lumpur, I was met by Allen Jernigan who took me in his car on a forty mile drive through the rubber jungles to the Jernigan home in Seremban, capitol of the state, where I found Linnie Lou and the boys happily living in a pretty two story house across from Allen's Church and an excellent Anglo-Chinese school. His recent letter asked that some students about to graduate plan to come over to teach in that school of 600 morning pupils and 600 afternoon students. Chemistry and English teachers are desperately needed. They now have twelve teachers but need more, and think some of our young people ought to answer the call. I am sure they would be thrilled

by the opportunities of Christian service there with Allen and Linnie Lou. I enjoyed the Louisiana lunch in the parsonage and the return drive with them.

In Ceylon, I attended the English five o'clock church service in Colombo, and enjoyed sitting just back of the one hundred boarding pupils of the 800 girls' school on the compound. There is also a very large Methodist school for boys, the church and school property are on the shore of the ocean in a beautiful setting. I saw Kingswood College at Kandy, and a Community Center which had a baby Creche, and school for orphans.

In Bombay, I visited with Miss Jennie Bladdell in regard to the 22 Methodist congregations of 3000 Methodist Christians in that city, and she told me of the Merati Evangelist work.

Two chartered planes took us from Bombay to New Delhi and as we looked down upon the Indian desert we sighted two camel caravans, one fording a stream.

At Delhi, I enjoyed watching the happy little girls proudly posing for picture-taking in front of the new brick dormitory built with Week of Prayer Offerings. Helen Buss, evangelistic missionary in the Delhi Conference is now principal of the Butler Memorial Girl's School for 800 girls until a new missionary comes out to take charge of the school so she can go back to evangelistic work in villages. She served high tea to Gladys Doyle and me. What a privilege it was for me to know these wonderful missionary women!

We enjoyed calling at the home of Bishop Pickett, whom our own Bishop and Mrs. Martin have visited. I enjoyed a visit with lovely Mrs. Pickett. Then after a drive to wonderful Taj Mahal, seeing this beautiful sight in sunshine and again by full moonlight, I heard about our Methodist Holman school for girls at Agra.

Next we flew to Karachi, Pakistan, where I visited the charming missionaries, Rev. and Mrs. Hoyt Smith. Their eleven year old son had just arrived from Woodstock, that excellent school for the children of missionaries which I have been told is similar to our Mt. Sequoyah in the summer when the missionaries go to that mountain resort in northern India, for change of climate and for study.

My last night in Karachi, these charming missionaries took me to a Christmas Carol Concert at the YMCA where I was inspired by the beautiful music of a well trained a capella choir of all nations, and I thanked God for all Christians around the world who are lifting Christ's cross for all to see; and telling by their lives, their words and their deeds, of the living, loving Christ, and I prayed, "O God of Grace and God of Glory, On Thy people pour Thy power; Crown thine ancient church's story, Bring her bud to glorious flower. Fears and doubts too long have bound us. Free our hearts to work and praise; Grant us wisdom, Grant us Courage for the living of these days."

As we traveled around the world most of the time we were near the equator, within 18 miles of it at Singapore. I asked the captain of the ship when we should see the Southern Cross, and he replied that it was visible at four o'clock in the morning; so on several clear mornings we were called and went up to the captain's bridge to get an excellent view. It was interesting to learn that its highest star is almost directly above the south pole, more nearly so than the north star above its pole. It was not difficult to see the cross that our southern friends of the Orient are lifting for all to see, that our own Methodist Church is lifting to light the way for Christians around the world.

I was reminded of Bishop Arthur Moore's tribute to missionaries for you and I have heard this great evangel speak reverently of them, and he has written in his book, "Central Certainties," "The most inspiring and comforting thing one sees anywhere in the wide world is the army of devout, patient, upright, hopeful missionaries. They have gone forth into far and lonely places of the earth. No criticism embitters them, no disappointment sours them, no earthly glamour lures them from their lonely posts. God bless them for their noble fortitude and invincible good temper. No trumpet sounds their praise; they just live and labor to bring in the Kingdom of God—a noble, courageous band of men and women who believe passionately in the gospel of Christ."

Stake Of The Methodist Church In Higher Education

By Bishop Paul N. Garber, Richmond Area

WE Methodists would do well to give heed to history as we consider the place of higher education in our contemporary and future Methodist program. There are certain basic principles which we should consider as already settled in the field of Methodist higher education. The Methodist Church does have a stake in higher education. We should take that for granted. I am more interested, however, that we learn some lessons from our Methodist educational background, and that we do not discard these basic principles. A few of these principles I wish to mention.

Early Leaders And Education

First, we should remember that our pioneer Methodist leaders held that education was closely related to religion. John Wesley was convinced that lofty spiritual life was incompatible with ignorance. He never catered to those who contended that a personal religious experience was all that was needed. For example, one year after Wesley's heart was strangely warmed at Aldersgate he laid the cornerstone at Kingswood, England, for the first Methodist educational institution in the world. Wesley believed piety and learning went hand in hand in the Methodist movement.

The same concern for higher education was shown by the early Methodist leaders in America. An example of this interest in education can be seen in an action of the Christmas Conference in December, 1784. The sixty preachers present at the Christmas Conference did not overlook the need of education in America. Only a few of those itinerants had ever enrolled in a college and although their salaries could not have been more than \$64 a year without traveling expenses, yet these men subscribed \$5,000 toward the support of the proposed college. Five months later Bishop Asbury laid the cornerstone of Cokesbury College, our first Methodist college in America.

The preachers did not lose their interest in education after the Christmas Conference; and even when Methodism in America was a flaming evangelistic movement, there were men in the conference who urged the founding of educational institutions. These early preachers believed in the union of religion and education. The General Conference of 1820 declared that religion and learning should mutually assist each other.

Schools Centers of Religion

A second characteristic of Methodist higher education was the belief that the schools were to be centers of vital religion. Concerning Kingswood School, Wesley said: "It is our particular desire that all educated here may be brought up in the fear of God." Again he wrote: "I will kill or cure; I will have one or the other; a Christian school or none at all."

This same ideal held for the pioneer American Methodist schools. The first catalogue of Christian education, by forming the minds of the youth, through divine aid, to wisdom and holiness, by instilling into their tender minds the principles of true religion, and training them in the ancient way that they may be rational scriptural Christians."

Religion played a large part in the early Methodist schools. There are many testimonies to the religious life of those pioneer Methodist colleges. Stephen Olin, while president of Randolph-Macon College, asserted that one fifth of the students would become clergymen. Of the first three hundred graduates of Emory College, fifty became preachers and one third of the first nine hundred alumni of Wesley University entered the Methodist itinerancy.

Methodist Schools Non-Sectarianism

In the third place, the early Methodist schools were noted for non-sectarianism. A liberal view was taken of the catholicity of higher education under Methodist auspices. It was specifically stated in the catalogues that no religious tests would be required of students. In 1833 the prospectus of Allegheny College asserted that although Allegheny College was under the patronage of the Methodists, yet it was not intended to be sectarian. The General Conference of 1848 of the Methodist Episcopal Church approved a report which said that "if our schools were organized only for our own people, and afforded little more than instruction in our own peculiar ways, they would concentrate to make Methodism a bigoted sect instead of an enlightened and liberal church, and it would but little help in extending the Kingdom of Christ on earth." In a day when proselyting was popular, our pioneer Methodist schools did not show a sectarian spirit. Belief in the value of education to society, and faith in the alliance of religion and erudition, rather than sectarian considerations, impelled the Methodists to found schools and colleges.

Preachers Loyal to Schools

A fourth characteristic of pioneer Methodist education was the loyalty of the preachers to the colleges. Although the large majority of the early circuit riders were not college men, and although they preached on the American frontier where educational qualifications were not absolutely necessary, yet the preachers became interested in the founding and support of academies and colleges.

Many early Methodist colleges remained in existence only through the financial aid of the preachers. Peter Cartwright, while presiding elder of the Bloomington District, wrote to the president of McKendree College: "After talking hard, begging and complaining large and loud to the scattered remnants of the Bloomington District, I have collected five dollars more for the support of the professors in 'old McKendree' and I enclose it in this scrawl, but I confess I am heartily ashamed of the little pitiful sum, and am determined to keep the subject before the church and will torment them before the time."

A sacrificial spirit was shown by those in charge of the pioneer schools. The circuit rider who became a teacher in a Methodist school did not thereby better himself financially. Not only were the salaries small, but also there was no guarantee the funds of the institution would be sufficient to balance the budget. Shortages in salaries were common in early Methodist schools. It is not surprising that faculty members were urged to secure outside employment.

Colleges Needed Local Support

In the fifth place pioneer American Methodism learned by experience that local patronage was necessary to the success of the colleges. That which was supposed to be the business of all proved too often to be the concern of only a few. It was expected that Cokesbury College would have the support of the entire connection but such confidence soon proved unfounded. By 1820 The Methodist Church had come to realize the need of local support for the schools, and the General Conference of that year recommended that the annual conferences establish as soon as practicable literary institutions under their own control. The bishops were directed to use their influence to carry the resolutions into effect. The educational responsibility was,

therefore, shifted from the church at large to the various annual conferences.

This action proved wise; for it was under this legislation that the historic colleges of American Methodism arose, many of which are in existence today. The great era of college building came only when the annual conferences assumed control of the educational work in their respective areas.

Early Leaders Optimistic

An outstanding characteristic of pioneer Methodist education was the optimism of the leaders in the face of many reverses and failures. Bishop Asbury founded many academies, but not a single one of them became permanent; nor did any other Methodist institution that originated prior to 1820. Of the Methodist schools and colleges founded before 1870, two-thirds had gone out of existence by 1870. Many factors contributed to this situation. Mistakes were made in locating the schools. In order to shield the students from temptations of crowded centers the academies and many of the first colleges were built in isolated places. The result was that there was no local population to support the institutions. The financial factor, however, was the most serious handicap.

Even in the face of financial hardships the founders of our colleges dreamed dreams and saw visions. In 1841 a committee representing the Ohio Conference went to Delaware, Ohio, to inspect property which had been offered to the Methodists as a site for a college. Members of the committee were so poor that only one of them had money enough to pay for the rental of a carriage; yet their educational enthusiasm was not dampened.

My appeal is that we modern Methodists remember the verdict of history in the field of higher education. There are many specific verdicts in this field but the points I stress are:

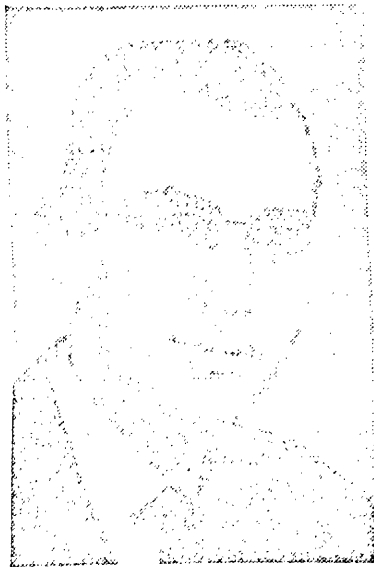
1. Early Methodism believed in the union of religion and education. We now have 116 schools, colleges and universities related to our Division of Educational Institutions of the Board of Education. These institutions exist because of the actions of our Methodist forefathers. It would be tragic if we of this generation would not be loyal to the good men and women of days gone by and should fail to support and enlarge these schools.
2. The early Methodists held that our institutions of higher education should be centers of vital religion. We Methodists have a right to expect that our colleges will give to the students during their most formative period a Christian philosophy of life and a love for the church.
3. Our early Methodist schools were religious and faithful to Methodism but were also nonsectarian. Our Methodist schools have always stressed catholicity and not sectarianism. We must continue our historic liberal attitude.
4. Our early Methodist pastors, our presidents and members of the faculties and many laymen sacrificed for our early Methodist schools. To meet our financial goals for Methodist higher education in America we will have to return to that sacrificial spirit. Our schools cannot be supported any longer by loose collections and occasional financial campaigns. If our schools are to continue, we must cause our pastors and laymen to realize it is as necessary to make sacrificial gifts to our schools as it is to support foreign missions, church extension, relief agencies, and the local church program.
5. We learned from experience in early Methodism that local patronage was necessary for the success of our colleges. It is still true today for the major support of our Methodist schools must come from the members of the Church.
6. And above all, the pioneer Methodists had a spirit of optimism; they dreamed dreams and had visions in the field of higher education. We need that spirit again in 1954. It is really amazing how much we can do in a practical way if our hearts are really in a cause. I personally refuse to accept the view that we cannot give adequate support to our schools. I have faith to believe we Methodists are going to continue to dream dreams and see visions and above all make these dreams come true in Methodist higher education.

NORTH ARKANSAS CONFERENCE YOUTH RALLY

HENDRIX COLLEGE CAMPUS

Friday, April 1, 7:30 P. M.

Inspirational Speaker



Rev. Carroll McLaughlin

Rev. Carrol McLaughlin, pastor of Highland Park Methodist Church, Topeka, Kansas, is to be inspirational speaker for our conference-wide youth rally.

He was born in Kansas in 1924. He has an A. B. Degree from Baker University at Baldwin, and a B. D. Degree from Perkins School of Theology, having graduated from Perkins in 1949. Since his graduation he has been pastor of the Highland Park Methodist Church, Topeka.

He has been a speaker and teacher in youth institutes in his own conference. He is a member of the Board of Trustees of Baker University.

Youth Council To Meet

The Youth Council Members of the North Arkansas Conference will be provided meal tickets for their evening meal at Hulen Hall, as they are to have a council session in connection with the meal. Each member of the Youth Council should check with the president and secure the meal ticket.

PROGRAM

Hymn Period	Mr. Samuel Teague, Leader
Call to Worship	Miss Mary Sue Smith
Hymn	"O Master, Workman of the Race"
Prayer	Mrs. Paul Lamberth
Scripture	Mr. Ronnie Bagley
Special Music	Hendrix College Chapel Choir Directed by Mr. V. Earle Copes

Tenebrae Factae Sunt	Palestrina
I Will Lift Up Mine Eyes	Sowerby
Prayer of St. Francis	Wright

Hymn	"The Church's One Foundation"
Address "The Question"	Rev. Carroll McLaughlin

Announcements

Benediction

WORKSHOP PERIOD

3:00-5:30 P. M.

There will be eight workshop periods as follows:

Program area group, Christian Witness, Rev. Bennie Jordan and Mr. Paul Lambreth, Leaders. Room 206, Ad Building.

Program area group, Christian Faith, Rev. Pryor Reed Cruce and Miss Billie Ann Beaumont, Leaders. Room 8, H Building.

Program area group, Christian Fellowship, Rev. Robert Paul Sessions and Mr. Billie Fox, Jr., Leaders. Room 1, H Building.

Program area group, Christian Citizenship, Rev. Gaither McKelvey and Miss Martha Williams, Leaders. Room 216 Ad Building.

Program area group, Christian Outreach, Mrs. Alex Mitchell and Miss Sarah Dodgen, Leaders. Room 218, Ad Building.

General Officers Group, Dr. James S. Upton and Mr. Ronnie Bagley, Leaders. Third Floor, Ad Building.

Methodist Youth Fund Group, Mrs. Duane Brothers and Miss Mary Ann Faris, Leaders. Room 118, Ad Building.

Adult Workers with Youth, Dr. Ira A. Brumley and Rev. James Major, Leaders. Room 110, Ad Building.

Workshops

Plans have been worked out for workshop periods in eight different groups to be held between 3:00 and 5:00 P. M. on April 1. While we realize that some of the young people will not be able to come for these programs we believe that a large number will want to take advantage of this special opportunity. These programs will all be on the Hendrix campus, as listed on this page. Those planning to attend should do their best to arrive on the Hendrix campus before 3:00 P. M.

Evening Meal

The dining room facilities at Hendrix will not make it possible for persons other than the members of the council to get their evening meal at Hulen Hall. We will be glad to furnish a list of Conway eating places for those who desire it. Those who desire may bring their own sandwiches and not find it necessary to hunt up an eating place. Those who desire a list of eating places should ask members of the youth council for the list.

Program For Seniors And Older Youth

This program has been worked out on the basis of meeting needs of Seniors and Older Youth and not for Intermediates. Thus, Seniors and Older Youth and Adult Workers with Youth (workers with Youth) are urged to participate in the afternoon session and in the Rally at 7:30 P. M.

GRAHAM'S GLASGOW CAMPAIGN TO BE HEARD ALL OVER BRITAIN

Evangelist Billy Graham's campaign in Glasgow, Scotland, March 21-April 30, will be heard in virtually every part of the United Kingdom as the result of arrangements made with British post and telegraph authorities. Plans already have been completed to carry the crusade to more than 1,350 separate services in Britain over relay wires. Every county in England, as well as many in Wales, will have a relay within its boundaries. The 425 English centers to which the rallies will be "piped" stretch from Berwick-on-Tweed in the north to the Isle of Jersey, many miles out in the English Channel. Other Channel Islands, as well as the Scillies, the Isle of Wight and the Isle of Man, also will have relays. Glasgow Crusade headquarters, which is handling details for Scotland and Northern Ireland, said it had completed arrangements for 40 relays in Scotland alone.

Opposition May Defeat Reserve Program

Opposition by church groups, educators, labor and farm organizations may again defeat Pentagon proposals for some form of universal military training. Chairman Overton Brooks (D-La.) of a House armed services subcommittee on manpower legislation said the sentiment of subcommittee members clearly favors major revision of the administration's proposed military reserve program. The program calls for youths 17 and 18 to volunteer for six months of basic training, followed by nine and one-half years in the reserves. If an "adequate" number did not volunteer, the Armed Services would have authority to draft youths 18 and one-half to 19 to fill out the program. Reps. Melvin Price (D-Ill.) and James E. Van Zandt (R-Pa.) said flatly that the pentagon proposal was beaten and they would offer a substitute reserve program that might have more chance of Congressional enactment.

Rotary Head Sees Revival Under Way

A "great moral and spiritual revival in the hearts of men" is the only way to peace, Herbert J. Taylor, president of Rotary International, said at Providence, R. I. Speaking at a luncheon of the Providence Rotary Club, Mr. Taylor said he believes such a revival is now under way. "It is encouraging that it is widespread among the younger generation," he said. Mr. Taylor said that Rotarians must combat Communism and the "best battlefield is in the spirits and minds of men."

Swiss Protestant Paper Praises U. S. Religious Films

Recent showing in Switzerland of several American religious motion pictures has brought praise from Protestant Life, leading church weekly. Particularly commended were two films produced by the Moody Bible Institute of Chicago, "God of Creation" and "Dust of Destiny." "At a time when criticism of the mediocre quality of films generally released for public showing is increasing on all sides," the Protestant weekly said, "it is gratifying to draw public attention to a series of noteworthy ones which have just come from the United States. These films, most of which are in color, deal with the problems of evangelism and the need of missionary work in an entertaining and instructive manner. We can be grateful to the Moody Institute and other Protestant or-

sade. W. M. Hamm, Jr., who was converted at the 1950 special service here, will serve at Weisbaden, Germany, as head of a Christian Service Men's Center. He will be sponsored by the Shreveport chapter of Christian Business Men, Inc., and Broadmoor Baptist church. Mr. Hamm, who has sold his interest in a plumbing company, will take his wife and children, aged six, two and nine months, with him. He is now a deacon and a Sunday school teacher in the Broadmoor church.

Christians Gain In Japanese Parliament

Fifteen Christians hold seats in the new lower House of the Japanese Diet (Parliament), two more than in the previous House. Since there are 467 members, the Christian representation is 3.2 per cent. Christians form 0.5 per cent of the total population. Dr. Michio Kozaki, former moderator of the Kyodan and chairman of the National Christian Council, said he was "delighted" over the return to Parliament of Christian representatives such as Mr. Kitamura and Mr. Matsuo who were defeated in the 1953 election. Dr. Toyohiki Kakawa, noted Japanese Protestant evangelist, also expressed pleasure over the election results.

Map Plans To Mark 250th Anniversary Of India Missions

Plans were discussed in Chindwara for celebrating the 250th anniversary of the arrival of the first Protestant missionaries in India—an event that has been called "the beginning of the modern missionary movement." The jubilee com-

mittee of India's Federation of Evangelical Lutheran Churches reported at an executive council meeting here that preparations are well advanced for the observance, which will take place in January 1956. The first missionaries, who landed at Tranquebar, South India, in 1706, were Bartholomew Ziegenbalg and Henry Pluetschau, German Lutherans sent out by a Danish king.

College To Present 200th Performance Of The Messiah

Carrying on a tradition established by pioneer Kansas immigrants from Sweden in 1882, the Bethany College Oratoria Society at Lindsborg, Kansas, will present its 200th performance of Handel's The Messiah on Palm Sunday. Special concerts have been given by the college group every Easter and other occasions since the Swedish settlers brought Handel's music to the Kansas prairies. Persons of Swedish ancestry throughout the midwest make annual pilgrimages to Lindsborg to hear The Messiah.

Report Foreign Office Perturbed Over Unfavorable Comments On Church

The Foreign Office was reported here to be considering action to halt unfavorable comments abroad on the established Church of England. Among the comments said to have perturbed the Foreign Office was a series of broadcasts by the Vatican Radio entitled "Crisis Within the Church of England." The broadcasts cited a number of trends as alleged evidence that the Anglican Church is undergoing a crisis. These included: Attendance at Anglican churches is continuously decreasing. Anglican churchgoers are becoming apathetic as a result of the Church of England and its lack of clear policy. The number of Anglican clergy is rapidly diminishing and many parishes are without pastors. The high church faction in the Church of England is showing a definite tendency to move towards the Roman Catholic Church, while the low church group is rapidly approaching Presbyterianism.

Minnesota Governor Cracks Down On Drinking By State Officials

Gov. Orville Freeman told some 150 Minneapolis area ministers he has ordered state officials to "end drinking and partying with people they are to regulate." And he promised the clergymen that he will remove sheriffs who fail to enforce the laws on liquor control and gambling. Speaking at a breakfast meeting of the Minneapolis Ministerial Association, the governor said "there have been bases where whole staffs have gone to lavish parties given by people they are to regulate." The problem of government, he explained, "is not so much of anyone getting bribes as it is a process of insidious social relationships." Gov. Freeman said he had told state department heads: "I want no more two, three and four-hour lunch hours over martinis after which state employes come staggering back to their offices." The governor pledged that the laws controlling liquor and gambling "are going to be enforced to the hilt."

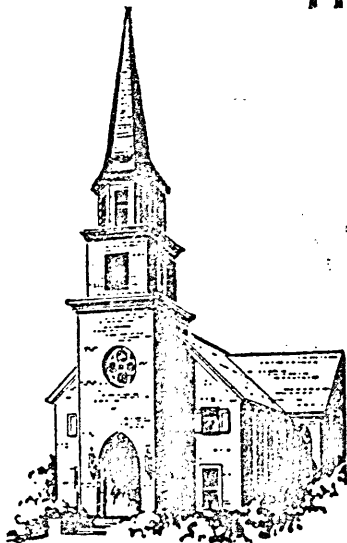
Congress Gets Second Bill For Currency Motto

A bill providing that all U. S. paper currency bear the inscription, "In God We Trust," was introduced in the House by Rep. Herman P. Eberharter (D-Pa.). It is a companion measure to one submitted in January by Rep. Charles E. Bennett (D-Fla.) Mr. Eberharter is a Roman Catholic, Mr. Bennett a Protestant. The motto has appeared on most U. S. coins since 1864 and last year was placed on the three-cent and eight-cent postage stamps of the new regular issue. It never has been used on the nation's paper currency.

Graham Convert Enters Full-Time Christian Service

A 29-year-old Shreveport businessman and his family leave for Germany soon for full-time Christian service as a result of his conversion at a Billy Graham Cru-

There Is Strength
for YOU
in Applied Religion



Prayer—
important as it is—
is not enough!

Church
Attendance—
vital as it is—
is not enough!

Applied Religion
means
SERVICE

It is
Resisting the Wrong
and
Assisting the Right



Live each day FOR God and WITH God



THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



A NAUGHTY BOY

AUNT MARY lived in the country, in a very pretty, little white house. There was a wide lane with shade trees on both sides leading to the house.

A large red barn, full of new hay, stood near the house, and in the barnyard were chickens, ducks, turkeys and pigs.

Peter, the old horse, was in the stable; and Rosa and Ruby, the two cows, were out in the green pasture, back of the barn, feeding.

In the house were seven nice little children; but they were not all Aunt Mary's children. Her sister had died and left three children without money or home; and Aunt Mary had taken them to her own home, to bring up with her four children.

Aunt Jane, another sister, lived in the city in a beautiful house. People said Aunt Jane was very wealthy, but Aunt Mary was not.

Little Johnny Thayer was Aunt Jane's only child, and he was a spoiled boy. One day she asked him if he would like to go out into the country to see his Aunt Mary and his seven little cousins.

"Oh, yes indeed!" cried John, throwing all his toys down with a bang "I should like to go first rate. When shall we go, Mother?"

"I think we shall go tomorrow," replied his mother. Then she went upstairs to pack up his clothes. Johnny planned all the things he would do when he got there. He was glad to get away from the city.

The next day Aunt Mary was sewing, with all the children around her. They were playing and laughing, and were all in good temper; for they seldom grew angry with each other.

The baby was creeping after a red ball, and making a pretty cooing noise, when little Carrie cried out, "A coach is stopping at the door!"

Aunt Mary looked up from her work. Sure enough, and there was a lady and little boy coming up the sidewalk.

"It is Sister Jane," said Aunt Mary.

"Children, this is your aunt and your cousin Johnny. How glad we are to see them, aren't we?"

The children smiled and went shyly to the door.

Johnny bolted right in past them, and without further introduction, asked, "Where are your ducks and chickens?"

"They are all outdoors," said Aunt Mary. "When you get rested from your long trip, you shall see them."

"Rested, pooh! I want to see them now. I am not going to rest. I am not a girl."

His little cousins thought him very rude, and some of them blushed for him; but he did not blush.

"Come here and sit down, Johnny," said his mother.

"I won't, cried Johnny.

Aunt Mary hardly knew what to think. Her little girls never said, "I won't." They were taught to be gentle, obedient, and polite.

Aunt Jane got up and shook him, but he never cared a bit for it; he only laughed.

She tried to excuse him by saying, "Well, I know Johnny is very tired. The trip was long and tedious. But come, sonny, be a nice boy now."

"I don't want to be nice," he said. When they sat down to supper he cried, "I want a silver fork; I can't eat with that," and he pushed his steel fork away. His mother was ashamed of him, but he did not care. The trouble was that his mother allowed him to be rude to her at home, so he was used to it.

The little girls grew very tired of their cousin. He pulled up their prettiest flowers, broke their dolls, tore their picture books, and then laughed at them if they cried.

He would go out to the swing and sit in it as long as he pleased, though his cousins had always taken turns.

He threw stones at the chickens, and made one of them lame. He even dared to hit the cows and horse with sticks.

One day Aunt Jane said, "Mary, I think Johnny and I will have to go back to the city. We have been here a whole month, and there are things at home that I must attend

HIS FIRST BUFFALO

"Tell us a story, Aunt Nan!" cried the children, crowding around my knee.

"An adventure story," begged Billy.

"No, an animal story," pleaded Ruth.

"Ruth and Billy always want them about boys having adventures or about animals," said Peggy. "Tell us one about a girl. Aunt Nan, do!"

"Well, well," said I, "so you each one want something different. Still, I think I know one that will please you all. It has a boy, a buffalo, and a little girl in it. How's that?"

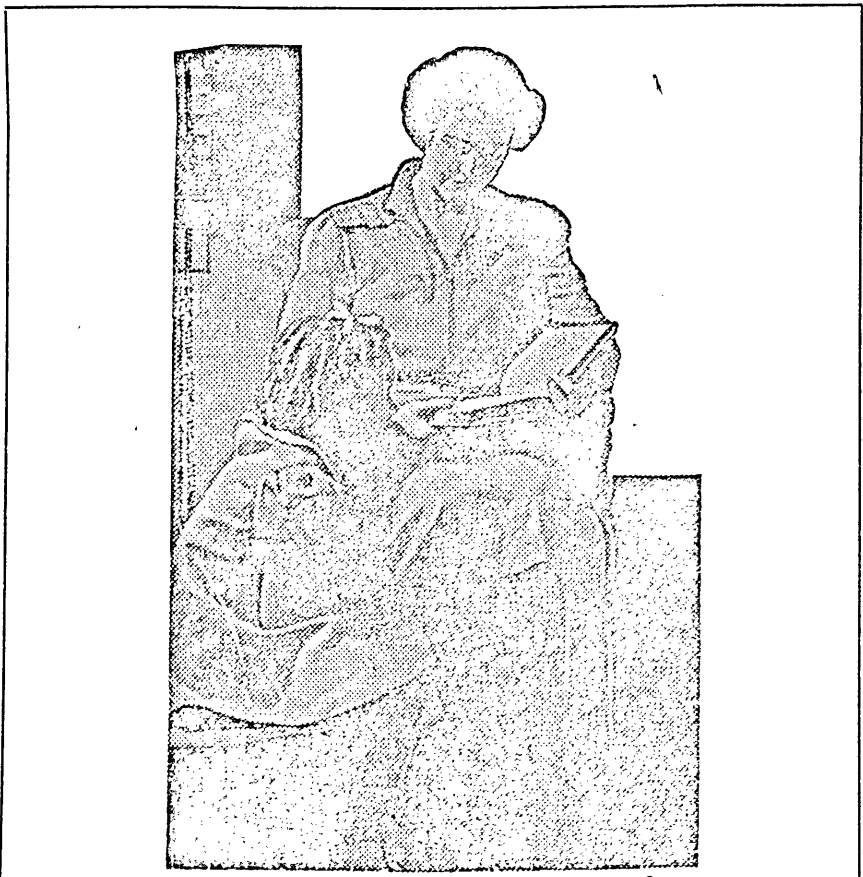
"O, tell us it!" exclaimed a chorus of three.

"Years ago," I began, "pioneers who lived on the Western plains saw buffaloes in plenty—Indians too and outlaws. A very hard time

to. I should like to stay longer, but not this time."

So Aunt Jane and Johnny left by the next coach. And really the little cousins were happy to see Johnny go. How could they help it? Do you think they could?

—Burning Bush



BEDTIME

*I like to have my playthings put away
When it is time for bed,
I've had a happy time at play,
I'm ready now to have a story read.*

*I sit so close to Mother while she reads
Of boys and girls who live in other lands,
Or of a knight and of his famous deeds
And noble horse obeying his commands.*

*I like this time of quiet when it is time for bed,
And I sit close to Mother to have a story read.*

—A.E.W.

they had of it. When traveling from the East or from place to place in the West on the lookout for a good spot on which to build a new home, they journeyed in wagon trains. Each wagon was of the prairie schooner kind covered with canvas and drawn by several teams of horses or oxen. The men traveled on horseback or sat on the high seat in the front of the wagons and drove the horses while the women and children rode inside.

"I know; I've seen them in picture books," put in Billy wisely.

"So you have," I answered. "Well, one day a band of three wagons going to Kansas joined a caravan, or wagon train, going to the same place in order to have greater protection if they should be attacked by Indians. There were signs of them lurking about; and as for the buffaloes immense herds of them thundered away a few miles in the distance every day or so. One night when the wagon train made camp on the bank of the Platte River and everybody was busy, some unharnessing and caring for the horses, some bathing in the stream, some cutting wood, some making fires, and some cooking food or preparing to eat, little Mamie Perkin's brother began crying for a drink.

"Bring up a bucketful from the river," said the mother.

"Mamie had just time to reach the water and fill her wooden pail when a monster buffalo came charging into camp. He was bellowing and snorting with rage and upset everything that stood in his path. He leaped over boxes and bales, he overturned wagons, and he smashed through whatever lay on the ground like a cyclone. People hurried behind the wagons as he came. The men fired at his huge, swiftly moving body, but the shots went wild. Little Mamie was on her way back just as he tore through the camp and, swerving to one side, rushed down the trail leading to the river. She knew nothing of the terrible visitor till he had swept through the astonished camp and was coming straight at her. She dropped her bucket and stood still, too frightened to move. With head down, tail high in the air, and hoofs pounding out a terrible tattoo on the hard earth of the plains, the buffalo came toward her at furious speed. Not one of the men knew little Mamie was at the river, for they had neither seen her go nor missed her from the camp, so none of them tried to follow and save her from the maddened creature."

"O, don't let him get her, Aunt Nan!" begged kind-hearted Ruth.

"He didn't get her, dear. A boy saved her, a boy who happened to be riding as an extra hand to help with the freight. He had heard Mrs. Perkins send Mamie for the water as he lay tired and half asleep under a wagon behind her. His name was William Cody."

"Buffalo Bill! Buffalo Bill!" cried my wee Billy.

"That's who it was," said I, although he wasn't called by that name yet. He ran out, rifle in hand, and, sure shot that he was, steadied his gun coolly, aimed, fired, and the great buffalo lurched, staggered, and fell to the earth not ten feet away

(Continued on page 14)

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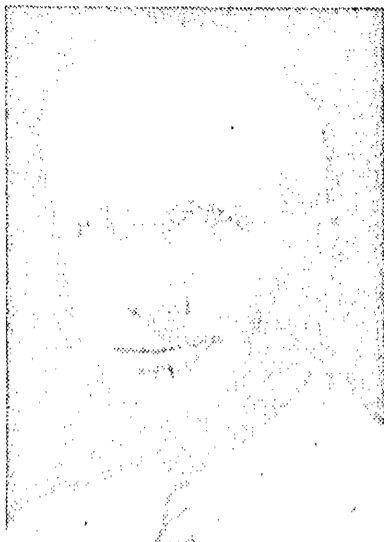
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LITTLE ROCK CONFERENCE TO HEAR SPEAKERS



CHARLES W. MEAD

Little Rock Conference Woman's Society of Christian Service a number of guest speakers at the Annual Meeting March 26 at Winfield Church, Little Rock. Mr. Archer, authority on the subject, will speak to the group on the evening on International Missions. Mr. Archer, who retired and is living in Fayetteville, has spent thirty years in the East where he has served as a number of missionaries headed the U. S. Office of Reconstruction in the Second World War, and a United Nations Mission following the war. He is the author of the BALKAN JOURNAL, a magazine for the Near East Region. He is the Grand Commander of the Order of Phoenix by King Paul for his service. Charles W. Mead, Omaha, will give the address on the evening, at which a program of the Hendrix College will be active and retired work-missionaries of the conference will participate. Mrs. Mead has many offices in the Woman's Society, on all levels, and at



LAIRD ARCHER

present is a member of the General Board of Missions, the Chairman of the Standing Committee on Guild Work, and Secretary of the Joint Division of Education and Cultivation. She has been a delegate to the General Conferences since 1940, and was a member of the Constituting Convention of the National Council of Churches of Christ in U. S. Mrs. Mead will speak on Wednesday morning on the subject "Work of the Woman's Division in Our Country." Other guest speakers at the meeting will be Miss Elizabeth Tittsworth, director of recruitment at Scarritt College; Miss Sara Kashi Ram, Crusade Scholar from India, now attending Scarritt; and Mrs. E. G. Kaetzell, President, North Arkansas Conference Woman's Society of Christian Service. The Executive Board will meet at 9 a.m. on Tuesday morning, and will be entertained at Luncheon at The First Methodist Church by the Little Rock District Society, Mrs. Joe Simpson, president. Registration will begin at 10 a.m., Tuesday, and the president, Mrs. J. R. Henderson, will convene the meeting at 2:30 p.m.

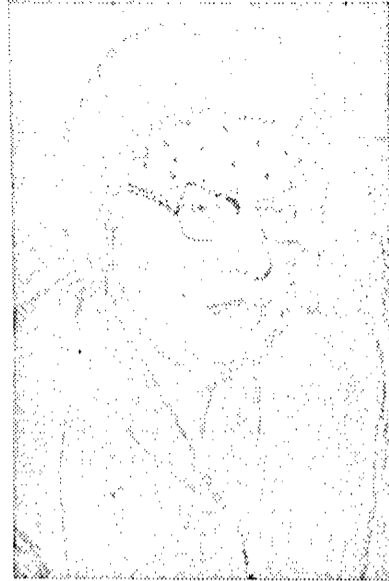
NEWS IN BRIEF

Each Grove Society met at the home of Mrs. Morris Horne. Mrs. Henry Owen and Mrs. Maud Daniels were hostesses. Mrs. Tyler Wilcox presided at the business session. The devotional was given by Mrs. Luther North. Mrs. Eldon presented the program with the assistance of Marilyn Breckenridge, Elaine Boyd, and Mrs. Wineland. Rev. James presented the various study materials available. The hostesses were Mrs. C. J. Mynette Alden, Mrs. Edith Anderson, Mrs. June Cullum, Treasurer; Mrs. Lorene Bryant, president; Wilma Alletag, vice-president; Mrs. Francis Gordon, Secretary; Mrs. Edith Anderson, Promotion; Mrs. June Cullum, Treasurer;

ing as members and guests were invited to view the recent work which had been completed at the parsonage. Refreshments were served.—Mrs. Maud Daniels. The First Church, Van Buren, Society met March 1 at the church with Circle One serving lunch. Mrs. Robert Sangster led the devotional, assisted by Mrs. Henry Pope, Mrs. George Crafton, Mrs. Clyman and Mrs. J. Y. Dollar. Mrs. Dollar was presented a Life Membership Pin by the society. Twenty-two members and two guests attended. — Mrs. Fay Williams. The Levy Wesleyan Service Guild was organized February 8 at the parsonage with the following officers elected: Mrs. Lorene Bryant, president; Wilma Alletag, vice-president; Mrs. Francis Gordon, Secretary; Mrs. Edith Anderson, Promotion; Mrs. June Cullum, Treasurer;

SPEAKERS AT LITTLE ROCK GUILD WEEK-END

Miss Elizabeth Thompson, Director of Rural Work for the Louisiana Conference Woman's Society of Christian Service, will speak at the Saturday evening session of the Little Rock Conference Wesleyan Service Guild Week-End, at First Methodist Church, Little Rock on March 26. Miss Thompson spent last year in graduate study at Emory University, Atlanta, Georgia. Miss Ruby Hudgins, will give the Sunday afternoon address on "A New Sense of Missions." Miss Hudgins, of Higginson, Arkansas, is a rural worker at Lexington, Tennessee, and was in a group of sixteen deaconesses who were commissioned at the Assembly of the General Boards at Cincinnati on January 12. She attended Beebe Junior College and Arkansas State Teachers College, then taught in Des Arc, before doing graduate work at Scarritt and volunteering for rural work with the church. Registration for the Week-End will be held at 1:30 p. m., March 26, and the session will be opened at 2:50 by Mrs. R. B. Thomas, Conference Secretary of Wesleyan Service Guild. and Mrs. Ella Patty, Co-ordinator. —Mrs. Edith Anderson.



MISS ELIZABETH THOMPSON



MISS RUBY HUDGINS

The Wesley Society of Crowley met March 4 at the home of Mrs. R. E. Pierson, with seven new members present. The pastor, Rev. R. E. Pierson, gave the opening prayer, and Mrs. Jesse Spell, president, presided over the business session. Mrs. Kenneth Trumps gave the devotional. Guest speaker was Mrs. Louis Hoffpauir. Refreshments were served, and corsages were presented to the new members. — Mrs. Richard Petry. A coffee was given in the home of Mrs. W. M. Allen on March 4 and an afternoon Circle was organized for the Curtis Park Woman's Society, Shreveport. Mrs. Lee Fiddell, Conference Secretary of Promotion, was guest speaker. There were thirteen members present. The Executive Board of the Fayetteville District Woman's Society of Christian Service met on February 17 at the home of Mrs. R. K. Bent, Fayetteville. All of the district officers, except three, five conference officers and one Jurisdiction officer were present. The meeting was opened by Mrs. Bent at ten o'clock, and Mrs. Walter Fieback led the opening worship, based on the text, "Lord, Teach Us to Pray." Mrs. Fieback resigned because she is moving to Tulsa. Mrs. Denver Misenhimer was asked to serve the remainder of the year. Reports of officers were given in the morning. Lunch was served at noon by the hostess. In the afternoon, inspirational talks were made by Rev. Roy Bagley, district superintendent, and by the conference officers present. The meeting adjourned at 3:30.—Mrs. Denver Misenhimer.

India's Door Still Open

The growing impression in this country that India has no place for Christian missionaries from the U. S. is a false one, mission leaders meeting in New York were told last week. The door is open and large numbers of American missionaries, are freely carrying on their ministry of preaching, healing and service. During 1953 and 1954 the Indian government granted 89½ per cent of all requests for visas by U. S. mission boards, a total of 399 persons. The report, based on a recently completed survey of 20 U. S. mission boards with work in India, was presented at the annual meeting of the South Asia Committee of the National Council of Churches by the Rev. A. Russell Stevenson, executive director of the Council's Office for Southern Asia and the Near East. During the same period the Indian Government refused only 49 visa applications, Mr. Stevenson said. Of these about 20 have been appealed and in many cases final decision is still pending. He said that in most cases applications were refused because the Indian government believed the job to which the American would be assigned could be done better or equally as well by an Indian national.

CURRENT NEWS IN ARKANSAS METHODISM

STATION WAGON FOR WILLIAM ELDER AND JAPAN

Bishop Paul E. Martin of the Arkansas-Louisiana Area (left) and William M. Elder a senior student in Perkins School of Theology, are standing by a Willis Jeep Station Wagon on the Perkins Campus. Bishop Martin was the special chapel speaker and resource minister, March 8-10, in a special period of preparation by Perkins faculty and students for the observance of Holy Week, when classes are suspended while special services are conducted in the churches served by Perkins students.

Mr. Elder, and his wife, and two sons, Timothy and Mike, will sail August 1 for missionary service in Japan. Bill is from St. Pauls Methodist Church in Little Rock and Mrs. Elder is from Amarillo, Texas. Both went to Japan under the 3-J program and were married on the field in 1949. They returned to Perkins in 1953 where Bill will receive his B. D. in June.

The station wagon is being shipped to Japan for Bill's use in evangelistic work. It is being purchased by contributions from interested individuals and churches. Thus far, approximately \$1,000.00 has been received. The balance needed is \$1-



Left to right: Bishop Martin, William M. Elder and Japan station wagon.

500.00. Contributions may be sent to Fred Gantt, Little Rock Conference, 916 Hickory Street, Texarkana, Arkansas. Advance Special Credit is given for contributions to this enterprise.

WORK AT THE SANATORIUM

This will be my first report to the Arkansas Methodist since Christmas. I do want to express not only my personal gratitude and appreciation, but also that of the patients for the many lovely things friends over the Church in Arkansas did for them.

By continued cooperation of individuals, and groups such as the WSCS, WSG, MYF, Sunday Schools Classes, Men's organizations and Conference set-up the work moves on well. For all of the interest manifested I am thankful. Such help affords encouragement to me and to all sharing in the gifts of love and concern.

The Dorcas Sunday School Class made up of patients in Hamp Williams Building grows in attendance and interest. These ambulant patients enjoy attending the Class and are ever doing something for others who have had to move back in Nyberg Building due to lack of improvements or for special treatment. They are a wide awake group.

The Chaplain's heart is filled with joy when patients or employees are led to accept Christ as their personal Saviour. This experience is a weekly one. After leading a patient or employee to acknowledge the Lord, they are given some instructions about the Chris-

tian life and exhorted to think upon and decide what Church they will join.

Then the UPPER ROOMS have a message every day which patients over the hill want to get; so the Upper Room is distributed to every patient. Many wait for and ask for the latest issue of the Upper Room, when it is about due. Along with this there are numerous requests for New Testaments.

Just a word about the Methodist Sunshine Fund. Contributions continue to come. For the most part the amounts sent in are not large, but what a blessing to so many needy patients the fund proves to be. At times in the year every patient in the Sanatorium are benefited out of the Sunshine Fund. The Fund is made up of voluntary love offerings sent in by any one who wants to send any amount. Send your contribution to Chaplain Bates Sturdy, State Sanatorium, Arkansas.

The beautiful Tray Cards placed on the trays at special times of the year mean much to the patients.—Chaplain Bates Sturdy.

Sometimes a nail is driven in its place when suddenly it buckles. Some workmen would just pull the nail out and throw it away, saying it is no good. A little thought and a little patience and the nail can be laid out and straightened. The

DISTRICT MEETING AT BATESVILLE

Rev. R. E. Connell, Superintendent of the Batesville District, called a meeting of the pastors and representatives of the Official Boards of the churches, on Tuesday evening, March 15, at Central Avenue Methodist Church, Batesville. The ladies of the church served the noon meal. Brother Connell opened the meeting with a devotional message. He spoke of the way laymen and ministers can work together and reminded the group present that, "We are laborers together with God."

Rev. M. B. Bivans was recently appointed pastor of the Charlotte Circuit to take the place of Rev. T. O. Love who passed away in December. Brother Connell introduced Brother Bivans and his wife and welcomed them into our fellowship.

Rev. H. W. Jinske, pastor at Mountain View, gave a challenging report of the recent Rural Life meeting which he attended at Fayetteville. He spoke in the absence of Rev. A. N. Storey, Executive Secretary of the Town and Country Commission of the North Arkansas Conference. Brother Jinske pointed out the need for dignifying the rural ministry, the need for better cooperation between the various denominations in rural areas, and the challenge of the churches to meet the needs of rural communities.

Rev. Robert Howerton, pastor at Cotter, who is District Secretary of Evangelism, spoke of the need for emphasis on evangelism in the pre-Easter period and the great importance of membership training classes. He reported that thus far in the present conference year there have been 331 additions to

the churches of our District, 170 by profession of faith and 161 by certificate. Our goal is to have at least one addition on profession of faith in every church in the District, during this conference year.

Brother Connell announced that 70 specially chosen Methodist ministers will be doing evangelistic work over our nation during this summer. Any pastor desiring the service of one of these ministers in our District should contact Brother Howerton.

Charles Mabry of First Church, Batesville, who attended the National Family Life Convocation last fall, reported on the emphasis on Christian Family Life which will be made in our District. He announced that a District Family Life meeting will be held in Batesville on May 5, with Dr. Edward Staples as the principal speaker. The film, "A Chance to Grow," will also be shown. Mr. Mabry told of three sub-district Family Life meetings which will be held in May.

Harold Trisch represented the Methodist Hospital Building and Development Campaign Committee. Mr. Trisch announced that to date \$2,154,000 has been pledged; the total goal is \$2,500,000. The goal of the North Arkansas Conference is \$400,000. The Campaign is nearing completion in the Batesville District. The District goal is \$12,000.

Brother Connell explained the changes which the cabinet of the North Arkansas Conference have proposed for the Thousand Club. He also gave suggested quotas to each charge in the District in order that more subscribers to the Thousand Club may be secured.—W. Maurice Lanier.

FIFTY YEARS A SUNDAY SCHOOL SUPERINTENDENT

In this small Drew County town the Methodist Church has played an important role in the lives of many people, and especially in the life of J. T. Peacock, Sr., who has served the church for 51 years continuously as Sunday School Superintendent. During this time Mr. "Jess" as he is commonly known, has only been absent when he or other members of his family were ill. Mr. Jess is a farmer and for 50 years was associated with his brother, the late Hardy Peacock in a mercantile business here. To the writer's knowledge no one who was needy or representing a worthy cause was ever turned down by Mr. Jess or his brother Hardy. Florence, Ark., a distance of about 15 miles from Winchester, is the birthplace of Mr. Jess. The Church was organized here in 1904 with the help of Mrs. Lizzie Taylor, now of North Little Rock, the late Mrs. J. T. Cheairs, Sr., J. T. Peacock, Sr. and the late Hardy Peacock. Church services were held for several years in the one room school house and the present building was

same is true with a person's life. A life is not so bent that it cannot be straightened.—Rev. Merrill MacLeod, Baraca-Philathea News, published by World Wide Baraca-Philathea Union.

erected in 1913. Winchester was then on a circuit including Tillar, Winchester, Selma, and Newton Chapel. Transportation was limited to travel by train and horseback. The pastor usually spent two or three days here each month visiting and becoming acquainted with the people. Mr. Jess' home has always been open to the preachers and their families and most of the time he furnished transportation, in the early days of the church, for the preacher to get to Selma and Newton Chapel.

The Woman's Missionary Society was organized in 1913 with the late Mrs. J. T. Cheairs, Sr., serving as the first president. In the early years of the church there were many more people in the Methodist congregation. During the period following World War I, and under the leadership of Mr. Jess, several children in France, as well as na-countries were supported by C. W. Oswald, who owns a drug store here, and the late J. K. Smith, P. L. Morris, F. O. Hopkins and Hardy Peacock. Mr. Jess is still very active in all phases of the church work and says that he has gained very much in wisdom and knowledge by staying at his post, and hopes that others attending this church and its programs down through the fifty one years have also received the same blessings.—Mrs. F. M. Collins

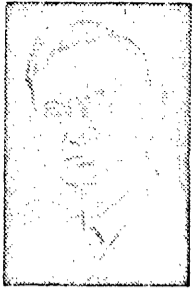
FINAL ROUND, QUARTERLY CONFERENCE, CONWAY DISTRICT

March
20th, P. M.—Perry
27th, A. M.—Havana, 2 P. M. QC
27th, P. M.—Greenbrier, Centerville
30th, P. M.—Cypress Valley

April
3rd, A. M.—Waltreak
3rd, P. M.—Oppelo
6th, P. M.—Dardanelle
17th, P. M.—Beacon
22nd, P. M.—Rose City
24th, A. M.—Morrilton No. 1, Overcup
24th, P. M.—Perry County, Adona
27th, P. M.—Levy
29th, P. M.—Danville

May
1st, A. M.—Plumerville, 2 P. M. QC
1st, P. M.—Vilonia
2nd, P. M.—1st, North Little Rock
11th, P. M.—Salem
15th, A. M.—Fourche Valley, Bluffton
15th, 3 P. M.—Dardanelle Ct.
15th, P. M.—Pottsville
16th P. M.—Gardner Memorial
18th, P. M.—Washington Avenue
22th, A. M.—Planview
22th, P. M.—Ola
23th, P. M.—Sylvan Hills
25th, P. M.—Russellville
27th, P. M.—Atkins
29th, A. M.—Dover
29th, P. M.—Pope County, Center Valley

June
1st, P. M.—1st, Conway
3rd, P. M.—Wesley Memorial
5th, A. M.—Naylor at Oakland
5th, P. M.—Bethel
7th, P. M.—Morrilton



Saw

A Fist Fight

By
Rev. R. A. Teeter

in which Craig knocked Mitchell down and choked him till he was blue in the face and his tounge out. And it was all over a dozen nails. What a small thing for men to fight about!

But fights are generally over small things. Neighbors quarrel about chickens and dogs and garden fences, etc. An old hen scratching up a flower bed can break up a woman's society and cause a major social cleavage in any neighborhood. And noisy dogs bring some men out with poison or a shot gun.

Mr. C. S. Lewis, in his famous book, the Screwtape Letters, points out that the devil uses little things to destroy us. For example his satanic majesty builds up a young man to kill his grandmother because the inflection of her speech irritates him. The devil infiltrates us with something small before he brings up his heavy artillery.

We are prone to think of the fist fighter as a courageous man. But actually the fist is the small weapon of a small spirit. It is the ready agent of a hot temper and evil passion on the loose. In the days of chivalry a slap in the face was an unforgivable insult. It is still a symbol of humiliation.

The most discrediting act of history is that of slapping Jesus in the face at his trial. It reveals the innate littleness that appears ever so often in men. In a figure, it is still done by the way we often treat Him.

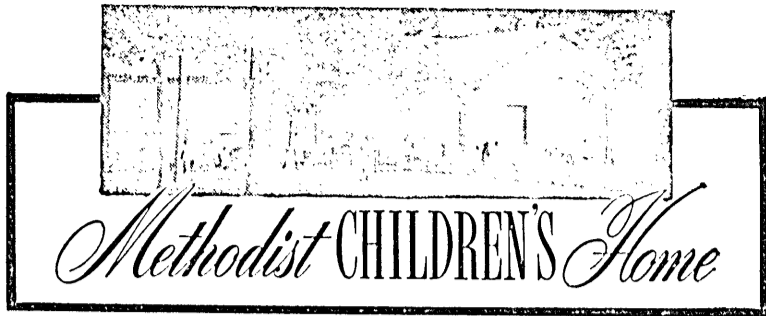
METHODIST HOSPITAL GLEE CLUB AT WEINER

The Glee Club from the Methodist Hospital School of Nursing, Memphis, Tennessee, sang in the Weiner Methodist Church, Sunday, March 6th. The group is made up of thirty-five student nurses who join the club on a voluntary basis and work in the music program as extra curricular activity. Miss Maggis Lou Clark, one of the youth of the Weiner Church, is in student nursing and a member of the club. It was at her request that the club was brought to the Church for the appearance.

Directing the Glee Club was Mrs. Chester Shields of Memphis with Miss Betty Farris accompanying at the piano. Miss George Rast, Director of the School of Nursing, was present and presented both Mrs. Shields and the girls for the music program.

The program was made up of sacred music and was presented to a house completely filled with people. After the singing the group enjoyed a fellowship supper at the church before they returned to Memphis.—Reporter

The more extensive a man's knowledge of what has been done, the greater will be his power of knowing what to do.—Lord Beaconsfield, 19th century British prime minister.



REPORT FOR FEBRUARY, 1955

OTHER GIFTS—Continued from last week

Mrs. J. C. Tennon, West Memphis Methodist Church	\$ 60.00	Church, Texarkana	10.00
Gleaners S. S. Class, First Methodist Church, El Dorado	10.00	Little Rock Conference	333.18
Anonymous	10.00	Mrs. G. M. Callan Class, Dardanelle Methodist Church	5.00
Yancey S. S. Class, Marianna Methodist Church	10.00	Men's Bible Class, Nashville Methodist Church	10.00
Builders Class, Little Rock First Methodist Church	10.00	Young Couples Class, Camden First Methodist Church	20.00
Young Adult Class, Washington Ave., N. L. R. Meth. Church	10.00	Gillett Methodist Church	10.00
Mrs. Annie Lowery	1.00	Class of the Open Door, Sheridan Methodist Church	5.00
Forum Class, Little Rock First Methodist Church	45.00	W. H. Rice Men's Class, Dumas Methodist Church	30.00
Mr. and Mrs. R. E. Cunningham, Prairie Grove Meth. Church	10.00	Dr. and Mrs. S. D. Fountain, Sulphur Springs Meth. Ch.	10.00
Miss Reima Hutchinson, Camden First Methodist Church	10.00	Evelyn Whitcomb S. S. Class, Asbury Methodist Church	10.00
W. W. Scott, First Methodist Church, Camden	10.00	Susannah Wesley Bible Class, Texarkana First Meth. Ch.	5.00
North Arkansas Conference	144.54	Young Adult S. S. Class, Rector First Methodist Church	10.00
Fellowship Class, Henderson Meth. Church, Little Rock	10.00	Progressive S. S. Class, El Dorado First Methodist Church	10.00
Rebecca S. S. Class, Vantrease Methodist Church, El Dorado	5.00	The Esthers Class, Siloam Springs Methodist Church	13.00
Service S. S. Class, El Dorado First Methodist Church	10.00	Irene Hunt Class, St. Paul's Meth. Church, Fort Smith	10.00
Builders Class, Paris Meth. Ch. Friendship Class, Mena Meth. Ch.	20.00	Cabot Methodist W. S. C. S.	10.00
Mr. and Mrs. H. G. Alvarez, Greenwood Methodist Church	10.00	Mrs. Ralph A. Graves, DeWitt Methodist Church	10.00
Lexa Telford Bible Class, Fordyce Methodist Church	10.00	Lodges Corner Meth. Church	10.00
Mr. and Mrs. Charles V. Ross, Cabot Methodist Church	10.00	James C. Trice, Brinkley Methodist Church	60.00
Jett B. Graves S. S. Class, Hope First Methodist Church	10.00	The Open Door Class, El Dorado First Methodist Church	10.00
Truth Seekers Class, First Meth. Church, Helena	10.00	The First Methodist Church, Camden	10.00
Winners Class, Washington Avenue Methodist Church, L. R.	10.00	Miss Exa Olive	15.00
Hanks Wesley Bible Class, First Methodist Church, Helena	10.00	Wesleyan Service Guild, Prairie Grove Methodist Church	10.00
Hoxie Methodist Church	10.00	Beebe Methodist W. S. C. S.	10.00
Mrs. Esther Crain	4.00	Miscellaneous collections	337.72
Frost Bible Class, First Methodist		Memorials collections	144.00
		TOTAL Collections	\$1,587.44
		T. T. McNEAL, Director	

METHODIST HOSPITAL NEAR CAMPAIGN GOAL

The three Methodist Conferences that own Methodist Hospital in Memphis have reported pledges of \$1,468,404 toward their combined goal of \$1,500,000 in the \$2,500,000 Methodist Hospital Building Campaign.

In the over-all church and non-denominational effort being waged in the Memphis, North Arkansas and North Mississippi Conferences and in the Memphis trade area outside the Methodist Church only \$326,000 remains between pledges received and victory.

The Memphis Conference has pledged \$925,966, which is approximately \$175,000 over the conference goal of \$750,000. North Arkansas Methodists have reported \$223,991 toward a \$400,000 quota. The North Mississippi Conference has turned in \$318,447 toward a goal of \$350,000.

In the Memphis phase of the campaign to add 200 beds and improve facilities at the medical institution \$707,593 has been raised by the various sections and the churches \$453,328 for a total of \$1,160,931 in the the Metropolitan Memphis.

Eleven additional churches in the North Arkansas Conference have pledged or over-subscribed their goals.

The total reported from the North Arkansas Conference to date including special gifts is \$223,991.

Six of the eight Districts have reported over the top on their church quotas! The other two Districts are still working, and are now very near the goal!

Every District in the North Arkansas Conference has made a great contribution to the Hospital in this Campaign. Methodists everywhere can be proud of this glorious vic-

tory. An accomplishment such as this comes only with leadership, conviction, and devotion to a great cause in His name. Every District is deserving of praise! Some churches are still hoping to report—may their efforts bring additional glory to this great record!

The Methodist Hospital Campaign will now soon resolve itself into active building plans for the important Memphis institution.

Millsaps Fitzhugh, general campaign chairman, announces that the final official report meeting will be held Wednesday, March 23.

He expressed hope that the Methodist Churches in Mississippi, Arkansas, Tennessee and Kentucky, together with the non-denominational workers in Memphis would push the total nearer to the goal.

Although the final official meeting will be held, campaign leaders say that solicitations in both the churches and among special gifts groups will continue for several months, as it is hoped that goal can be reached.

Meanwhile Mr. Fitzhugh said the architect, Walk C. Jones, Jr., is proceeding with plans for the new addition to Methodist Hospital. He said tentative plans call for awarding a construction contract and beginning work by November 1. It is estimated that the builder will need a year and a half to complete the project.

Mr. Fitzhugh said that the architect has been instructed to prepare several alternates in construction plans in event it is found that the campaign total is not sufficient to cover the expansion as originally planned.

The hospital's building program calls for 160 additional beds in the

new addition. Remodelling of the present hospital will allow for 35 other beds.

Besides beds, which it is estimated will provide care for 10,000 additional patients each year, the building program as originally planned would include 12 major operating rooms, 2 minor operating rooms, 14 labor rooms, 6 delivery rooms, a new main kitchen, a new dining room, a new nursery which would house 75 bassinets, a new central supply section, an auditorium, 7 classrooms for the Nursing School and many other added facilities for the care of patients.

In the remodelling of the older building, provisions would be made for a post-operative recovery section, and other facilities.

Throughout the campaign Methodist leaders have made it clear that none of the money being raised would be spent for doctors' offices.

"We believe that the Methodist Hospital expansion program will be of tremendous benefit to the people of Memphis and the four-state area which it serves," Mr. Fitzhugh said. "As in the past I should like to reiterate that the new facilities will be of great importance to the people of the Mid-South who find it desirable to come to the Memphis medical center for the surgical skill of its specialists or for the specialized medical treatment provided by other specialists. The new facilities at Methodist Hospital most certainly are no substitute for the hospitalization services provided in local hospitals and clinics. Our new facilities will benefit everybody, and will go a long way toward eliminating the shortage of hospital bed space in the Mid-South."

METHODIST YOUTH

RACE RELATIONS DAY PROGRAM

The young people of the First Methodist Church, Forrest City, were invited to attend and participate in a Race Relations program on Sunday, February 13, at the Negro Methodist Church.

During the program several Negro colleges and universities were represented. The location, enrollment and other items of information were given. Paul Williams, president of the First Methodist Church Methodist Youth Fellowship and also of the Francis-Lee Sub-District, talked on the subject, "No Man Lives Alone." —Reporter.

NATIONAL CONVOCATION OF METHODIST YOUTH

What can the individual Methodist youth and the local community or campus group do to apply the spirit and teachings of Christ to every situation?

An attempt to answer this question will be made by the National Convocation of 5000 Methodist youth and adult leaders that will be held at Purdue University, Lafayette, Indiana, August 22-26, 1955.

That this attempt will be successful is indicated by the list of 34 subjects chosen for discussion during the Convocation. Some of these are: "Christianity versus Communism," "Christian Witness Through Christian Education," "Ways to World Peace," "Drinking and Christian Morality," "Volunteer Service Projects," "Using and Reading the Bible," "Christian Witness in Public School Teaching."

The Convocation is a project of the National Conference of Methodist Youth. Co-operating sponsors are the Boards of Education, Missions, Temperance, Evangelism and World Peace, and the Interboard Committee on Christian Vocations.

The Convocation theme is "Our Christian Witness in the World of Struggle."

Desired results for those attending the meeting will be (1) to gain a Christian perspective for these days; (2) to center their attention on Jesus the Christ; and (3) to be inspired to commit their lives to Christ in a dedicated witness for him and his Church.

Platform speakers will be Dr. Henry Hitt Crane, pastor, Central Methodist Church, Detroit; Bishop G. Bromley Oxnam, of the Washington Area; Bishop Gerald Kennedy, of the Southern California-Arizona Area; Dr. James S. Thomas, of the staff of the Division of Educational Institutions, General Board of Education. Dr. Harold Ehrensperger, of the faculty of Boston University, will serve as worship co-ordinator for the morning programs.

Further information may be had from the director of the Convocation, Rev. LeRoy King, projects secretary, National Conference Youth, Box 871, Nashville, Tennessee.

WITH THE SUB-DISTRICTS Jonesboro Area

The Jonesboro Area Sub-District met on Monday night, March 7, at the First Methodist Church, Jonesboro, with 130 present. A fellowship supper was given in order that the group might get better acquainted with the Hendrix Team who gave the program.

Three study groups were conducted on the following subjects: Winning Youth; Improving Your MYF and Strengthening Faith.

A recreation period followed.—Zetta Mae Downs.

Margaret Marshall

The Margaret Marshall Sub-District met at Butterfield on March 10 for the monthly meeting with 67 present.

After roll call the following officers were elected for the coming year: President, Pat Henderson; vice-president, Harold Norton; secretary, Beverly Efird; treasurer, Charles Lancaster; publicity chairman, Nancy Hicks.

The worship service was given by Keith Memorial and Magnet Cove had charge of the program.

A recreation period was held and refreshments served. A friendship circle was formed before the benediction. — Reporter.

A New Sub-District

The churches in the Thibodaux area of the Lafayette District have recently organized a Sub-District. Churches participating are Thibodaux, Houma First Church, Houma Heights, Bayou Blue and Donaldsonville.

Officers elected are Phillip Breaux, president; Irma Cruthirds, vice-president; Gwen Antill, secretary and Albert Martin, treasurer. Rev. R. R. Miller is the counselor for the group. Shirley Marcel, James Chauvin, Harold Martin and Mary Morris were appointed recreation leaders.

Meetings are held on the second Sunday of each month with members of the different churches presenting the programs. There are approximately 38 members.

The last meeting was held at Thibodaux Church on March 6. Bayou Blue members presented the program which was led by Albert Martin.

Members of the Woman's Society of Christian Service of Thibodaux served refreshments. — Gwen Antill.

Seba-Scott

Approximately 199 persons attended the monthly meeting of the Seba-Scott Sub-District at the First Methodist Church in Mansfield.

Mansfield won the attendance banner which was presented by the Hackett MYF.

Mansfield also gave an Easter pageant. In the cast were Mary Jane Epperson, Jo Marie Laster, Delores Seamon, Frances Thomas, Margaret Johnson, Merle Strunks, Bill McChristian, Neal Jones and Jean Thomas.

A social hour followed the business session. The next meeting will be at Huntington, on April 14.—Frances Thomas, Reporter.

Welfare Leaders Schedule Meeting

New York, (NC) — For the first time, Americans will see the whole panorama of the daily help given by U. S. church people to their neighbors — the sick, the needy, and the troubled, in hospitals, homes and prisons, in migrant farm labor camps and city settlement houses, and in a multitude of other places and programs.

Three years in the making, the first definitive report on Protestant and Eastern Orthodox welfare work in the U. S. will be presented at a nation-wide gathering of church and welfare leaders next Nov. 1-4 in Cleveland, O.

Sponsored by the National Council of the Churches of Christ in the U. S. A., the conference is the first in American church history to explore the total resources and contributions of U. S. churches in community service.

Meeting in Cleveland, 2,000 official delegates, consultants, and visitors from the Council's 30 member communions, state and local councils of churches and church

HIS FIRST BUFFALO

(Continued from page 10)

from the little girl, who broke out sobbing in relief."

"Goody!" cried the children.

"Didn't every one think Buffalo Bill was very brave?" asked Peggy.

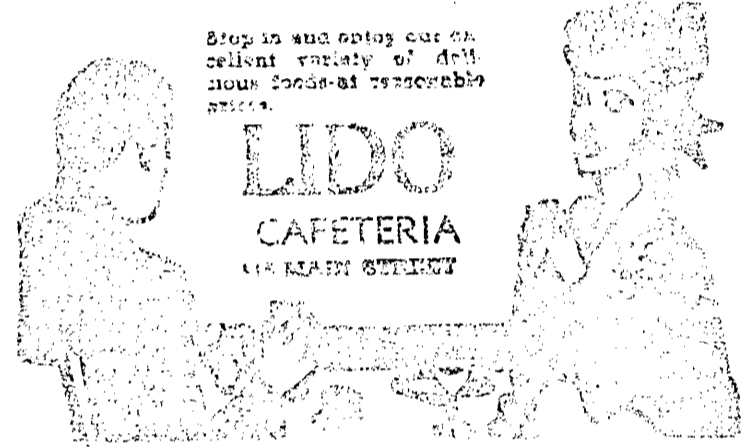
"Yes, dear, they did. I suspect he feared he might be thanked quite a bit for what he had done, because he picked up Mamie's pail and went back to the river to fill it with water again, while some men who had run down carried Mamie to camp. When he came back with the water, men and women were loud in his praises (you may be sure Mamie's mother was); so he just set the bucket down and went away to his tent, where he stayed till morning. That was his first buffalo, and of course he must have been proud of his skill; but though he was brave and manly, he was modest too, and no one that day or ever afterwards heard the great scout of the plains boast." —Greta Gaskin Bidlake, in the *Presbyterian*

women, and related agencies, will represent a major share of voluntary welfare work in this country.

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EVANGELISTS.

Spring Schedule

Rush Spring, Okla.
March 20-30
Rev. R. L. Hanks, Pastor

Mounds, Ill., April 1-10
Rev. Edgar Purdy, Pastor

Centralia, Ill. (2nd Meth.)
April 14-24
Rev. James Nettleton, Pastor

Coal Hill, Arkansas
April 28-May 8
Rev. Raymond Hawkins,
Pastor

Baccalaureate Sermon May 8
Colcord, Okla.

Wichita Falls, Texas,
(Grant St.) May 11-22
Rev. William Greenhaw,
Pastor

Dover, Ark., May 27-June 7
Rev. J. A. Newell, Pastor



Miss Irene Cook Soloist
Brady Cook Evangelist

Revivals that deepen the spiritual lives of individuals, increase Sunday School and Church attendance, establish Family Altars. Ever holding high the Cross and the Living Christ.

For Further Information or
Open Dates write

P. O. Box 2763, Little Rock, Ark.

REPORT ON RETIRED MINISTERS' HOME FUND

Louisiana Conference

FROM DECEMBER 11, 1954, TO MARCH 1, 1955

CO-Communion Offering	
IS-Interest Shares	
PR-Previously Reported	
ALEXANDRIA DISTRICT PR	\$ 590.37
Bunkie Church CO	30.75
Mr. and Mrs. P. H. Johnson IS	10.00
Mr. and Mrs. H. Hite IS	20.00
Mrs. H. W. Pierce IS	50.00
Mattie Eiland S.S.C. IS	10.00
Urania M. Youth Fellowship IS	10.00
Pineville Church CO	40.00
Chaneyville Church CO	6.55
First Ch., Sammy Poole IS	10.00
TOTAL no. churches reporting-19	
Cash raised this Conf. year	\$ 777.67
Cash raised last Conf. year	351.56
BATON ROUGE DIST. PR	\$ 407.90
Clinton Church CO	12.00
Pine Grove Church CO	11.00
Mr. and Mrs. Polk Timers IS	10.00
Montpelier Church CO	6.00
Killian Church CO	4.00
Faithful Church CO	10.00
Glen D. Williams IS	10.00
Ponchatoula (2nd) Wesleyan Service Guild	10.00
Reily Memorial B.R. CO	10.00
Plaquemine Church CO	10.00
Baker Church CO	10.64
Meadows Chapel CO	12.65
Hammond-O. P. Waldrip IS	50.00
Ethel Church CO	5.00
Greensburg Church CO	23.16
Zachery-Rev. Jim Ailor IS	10.00
Bogalusa-E. S. Memorial CO	23.61
Mrs. D. B. Talley Sr. IS	10.00
D. B. Talley Jr. IS	10.00
W. H. Henderson IS	10.00
Rev. W. H. Giles IS	10.00
Mr. and Mrs. L. F. Snowden IS	20.00
Miss Lila Curry IS	50.00
TOTAL no. churches reporting-25	
Cash raised this Conf. year	\$ 750.96
Cash raised last Conf. year	9.75
LAFAYETTE DISTRICT PR	\$ 435.56
Branch Church CO	10.00
Centenary-Rayne CO	24.35
Melville Church CO	13.30
New Iberia Church CO	67.80
Lockport Church (3rd) CO	4.50
Lockport Church (4th) CO	4.05
Lafayette, First Ch. CO	56.59
Morgan City, Pharr Chapel CO	44.18
TOTAL no. churches reporting-13	
Cash raised this Conf. year	\$ 660.33
Cash raised last Conf. year	183.16
LAKE CHARLES DISTRICT PR	\$ 340.32
L. C. First Church CO	150.00
Merryville Church CO	36.65
Leesville Church CO	16.74
DeRidder Rev. George Pierce IS	10.00
Rev. Jim Sensitaffar Memorial	50.00
TOTAL no. churches reporting-12	
Cash raised this Conf. year	\$ 603.71
Cash raised last Conf. year	121.94
MONROE DISTRICT PR	\$ 496.12
Eckman Church, Bastrop CO	10.00
W. Sner Church CO	9.75
Monroe First Church Frances and Elizabeth Langford	25.00
Mer Rouge, Young Adult Class	10.00
Waterproof, W.S.C.S. IS	10.00
Boosters Bible Class IS	15.00
M.Y.F. IS	10.00
TOTAL no. churches reporting-18	
Cash raised this Conf. year	\$ 585.87
Cash raised last Conf. year	529.00
NEW ORLEANS DISTRICT PR	\$ 786.59
Elysian Fields N.O. CO	41.45
Munholland Memo. N.O. CO	50.00
Carrollton Ave. N.O. CO	85.56
Jefferson N.O. CO	24.00
St. Marks Hall N.O. CO	38.51
First Church N.O. CO	109.00
Canal Street N.O. CO	86.25
Mr. and Mrs. M. Caradona IS	10.00
Gentilly Church N.O. CO	39.56
Gretna Church N.O. CO	13.74
Parker Memorial N.O. CO	24.65
TOTAL no. churches reporting-17	
Cash raised this Conf. year	\$ 1,300.31
Cash raised last Conf. year	148.00
RUSTON DISTRICT PR	\$ 221.30
Chatham Church CO	15.00
1st Church Minden CO	96.15
Arcadia Church (2) CO	10.00
Ruston, Trinity CO	80.00
Harry Waugh IS	25.00
Thomas Folk Jr. IS	25.00
Floyd James IS	25.00
J. G. Love IS	25.00

Mrs. G. E. Laskey IS	10.00
J. M. Armstrong IS	10.00
Mt. Mariah Ch. (Are) CO	5.00
Haynesville Church Woman's Bible Class IS	10.00
W.S.C.S. Circle 3 IS	10.00
Mr. and Mrs. F. M. Taylor IS	50.00
W.S.C.S. Circle 2 IS	10.00
TOTAL no. churches reporting-10	
Cash raised this Conf. year	\$ 627.45
Cash raised last Conf. year	162.50
SHREVEPORT DISTRICT PR	\$ 1,259.60
Curtis Park Church CO	11.64
Mrs. W. M. Allen IS	5.00
Keithville Church CO	3.50
Mrs. King Taylor IS	10.00
J. O. Hendrick IS	5.00
First Church, Shreveport CO	351.55
J. J. Hamiter IS	200.00
Mrs. Nellie Harz IS	30.00
Mrs. Bert Atkinson Memo. IS	10.00
J. S. Miner Jr. IS	100.00
W. H. G. Golden IS	50.00
Dr. J. M. Gorton IS	5.00
Broadmoor (2) Miss Rosa Mixer IS	50.00
Mrs. L. O'Donnell IS	10.00
Builders Class IS	10.00
Noel Memorial Mr. and Mrs. L. B. Kilpatrick IS	50.00
Many Adult Class IS	100.00
Bethel Adult Class IS	10.00
Caddo Heights Church CO	42.55
Morningside Church CO	25.00
Summer Grove Church CO	5.43
Ida Church CO	15.56
TOTAL no. churches reporting-23	
Cash raised this Conf. year	\$ 2,353.83
Cash raised last Conf. year	1,766.30
Total number of churches reporting this year-137	
Total number of churches in Conference-453	
Total cash raised by the Conference: Last Yr. This Yr.	
\$ 351.56-Alexandria District	\$ 777.67
9.75-Baton Rouge District	750.96
163.16-Lafayette District	660.33
121.94-Lake Charles District	603.71
529.00-Monroe District	555.87
148.00-New Orleans District	1,300.31
162.50-Ruston District	627.45
1,766.30-Shreveport District	2,359.83
\$3,256.40-This year's total	\$ 7,666.13
Cash on hand from last Conference year	\$ 3,266.40
TOTAL CASH ON HAND	\$10,932.53
J. B. GRAMBLING	

E. STANLEY JONES IN JAPAN

Dr. E. Stanley Jones, Methodist missionary and evangelistic leader, opened this month in Tokyo, a five-month evangelism campaign that will include Japan and India. Dr. Jones, who completed in January, a six-month speaking tour in the United States and Canada, preached at a mass meeting in Tokyo early in February. He will be speaking throughout Japan in March and April under the sponsorship of the Centenary Movement Evangelism Commission, a Japanese National Christian Council agency planning for the 100th anniversary in 1959 of the founding of Protestantism in Japan. The trip is the fourth Dr. Jones has made to Japan since World War II for an evangelistic crusade. From Japan he will go to

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National

CHURCH MUSIC

The Division of the Local Church of the General Board of Education has a significant opportunity in the field of church music, it was said by the Rev. Walter Townner: The General Conference of 1952 located in the Division of the Local Church responsibility for giving help to local churches on church music.

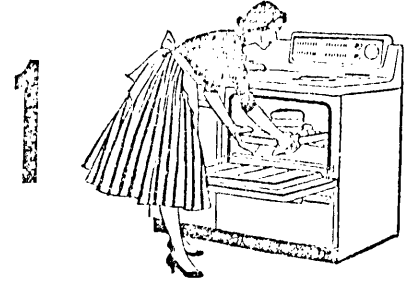
With the cooperation of the division's music committee, three new pieces of material are in process, according to the report: a brief manual on music in the church school, a manual for the music

committee of the church, and a leaflet on the relationship of the multiple choir system to the church school.

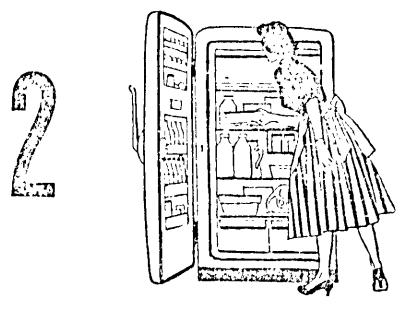
- Plans for 1955 included:
1. A nationwide conference of Methodist church musicians who have made church music a vocation.
 2. An offer of cooperation to all six jurisdictions in assisting in jurisdiction institutes of church music.
 3. Experimentation on a grassroots basis with local "singing schools." Some work along this line has already been done.

India, where he served many years as a missionary, for several weeks of evangelistic services.

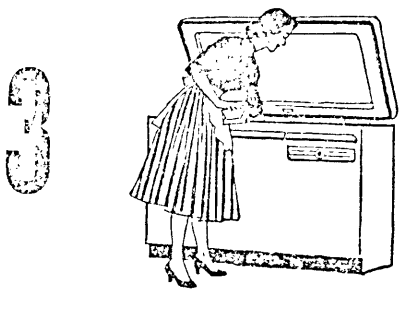
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MARCH 24, 1955

The Sunday School Lesson

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 3, 1955

THE CROSS AND CHRISTIAN DISCIPLESHIP

READ THE ENTIRE LESSON FROM YOUR BIBLE:
John 12:24-26; 2 Corinthians 5:14-19.

MEMORY SELECTION: *Far be it from me to glory except in the cross of our Lord Jesus Christ, by which the world has been crucified to me, and I to the world.*

—Galatians 6:14

We are continuing our study of UNIT V: "CHRISTIAN TEACHING". There are fifteen lessons in this unit and this is the fourteenth. The themes of the lessons thus far have been: "The Bible Our Authority"; "The Living God"; "Christ, the Son of the Living God"; "The Work of the Holy Spirit"; "Man's Nature and Need"; "The Grace of God"; "The New Life in Christ"; "The Church and Its Sacraments"; "The Church Proclaims the Gospel"; "The Fellowship of Christian Love"; "Prayer in the Christian's Life"; "The Life of the New Man"; "The Christian and the Social Order"; and our lesson for today, "The Cross and Christian Discipleship". There are so many lessons in this unit that space will not permit the giving of any review of them. They are listed here so that the teacher may have them in the back part of his thinking as he develops the general theme from Sunday to Sunday.

One good thing about this unit of study is the fact that there will not be an anticlimax. The series of lessons closes with next Sunday. The very heart of the unit and the high watermark of Christian teaching is found in these two lessons.

A Look At The Scriptures

Our first passage (John 12:20-26) sets forth one of the greatest principles of life, namely, that the highest type of life comes only through the death of the lowest type.

We are told in the beginning of this passage that some Greeks came seeking an interview with Jesus. They first came to Philip. Philip was a Jew but he was from that section of Palestine where many Jews spoke the Greek language. His name is a Greek name. This would also lead us to believe that he was a Greek-speaking Jew. The chances are that that is why these Greeks went first to him.

These Greeks came with a request upon their lips: "Sir, we would see Jesus." No one can make a greater request than that; no greater vision can come to any human than a vision of Christ. We are told that Philip sought the help of Andrew and together they brought the Greeks to Jesus.

This request had a great effect upon Christ. It stirred him to the very center of his being. On two occasions before this time he had declared that his hour had not come, but now, with much feeling he went on to say, "The hour is come, that the Son of man should be glorified." What is this hour? How is this glorification to come about? The hour meant the climax of the great life of Christ, and that climax was a cross. In his teaching he had had a great deal to say about love and sacrifice. Now he was to have a chance to show just what he meant by those terms. He had preached

great sermons on these themes, now he was about to have a chance to give an example along these lines. A preacher was once in the midst of his sermon, and he was preaching some pretty strong doctrine. Suddenly he remembered that he was not trying very hard to live up to what he was preaching, and he knew that his hearers realized that. So he went on to say, "I am not living up to this myself, but don't do as I do; do as I say." Such preaching as that is a waste of time and Christ had no time to waste. He not only preached, and taught the truth, but he lived it and was himself the very embodiment of the truth. In one of his beautiful poems Edgar Guest goes on to say,

*I'd rather see a sermon
Than to hear one any day;
I'd rather you would walk with me
Than merely point the way."*

Jesus let people see his sermons. He not only told people what to do, he showed them how to do it.

Christ then goes on to set forth the greatest single principle of life—that is, if the highest type of life is to be attained it must be done at the sacrifice of the lowest. The outward portion of a grain of wheat must be sacrificed if the germ of life within the grain is to become a fruit-bearing plant. Think for a moment of a grain of wheat: you can hold it in your hand, you can store it up; you can grind it into flour, make bread of the flour, and then eat the bread, but if you would have more wheat you must plant the grain and the outer portion of it must be sacrificed to the inner life.

There was a vital sense in which Christ was like a grain of wheat. His outward form had to be sacrificed in order that the greater spiritual power might be released. He once said to his disciples, "It is better for you that I go away". He went away physically to return in spiritual power. He said that more would be accomplished in a spiritual way when this took place. He insisted that his disciples would do more than he was able to accomplish. "Greater works than these shall you do." Christians are doing greater works, for when Christ was here in the flesh he was limited by time and space; he could be in but one place at a time. Now, he lives in the bodies of his followers all over the world. He insisted that he would not leave us orphans, but would come to us, and also that where two or three are gathered in his name he would be with them. He would stand at the door of every heart that had not already admitted him, and when the door was opened the feast of life would be spread and fellowship with the Divine would be accomplished.

The Lord next states a great paradox: "He who loves his life will lose it, and he who hates his life in this world will keep it for eternal life." This statement is true because man is dual in his nature. In life, he can travel either the high road or the low road. Every human has within himself either the making of an angel or a devil. It is said that when John Wesley would see a drunk stagger by he would remark, "There goes John Wesley, except for the grace of God." He knew that had it not been for the help that he had from God, he too could sink to just such a standard as that of the drunk person.

The Lord, then goes on to say, "If any one serves me, he must follow me." That is what it takes to make a person like Christ—following Christ. It is not joining some particular branch of the Church and then relegating every one else to perdition. It is following Christ, and this means to follow him in the sacrifice he made. The cross is a principle of life and no person can have the highest type of life without going by the way of the cross. The poet raised the question,

*"Must Jesus bear the cross
alone
And all the world go free?
No, there's a cross for every
one,
And there's a cross for me."*

Christ did not die on the cross to prevent others from dying on it. He rather died on it that all who follow him might also die on it. Certainly, Christ died on the cross as a propitiation for our sins, but Christianity is positive as well as negative. We are not saved from our past sins merely to sit down and "go sailing to the skies on flowery beds of ease". We are saved to serve. We are saved to so imbibe the Spirit of Christ and to so follow in his footsteps that the world can see Jesus in us, but no one can follow Christ without living the sacrificial life; that is going by the way of the cross.

On more than one occasion Christ said, "If any man would come after me, let him deny himself and take up his cross and follow me." Without crucifixion in the individual's life there can be no resurrection to a new life. There can be no crown without a cross; no resurrection without a death; no Easter without a Good Friday. In Galatians 2:20 Paul said, "I have been crucified with Christ; It is no longer I who live, but Christ who lives in me." Paul is here taking cognizance of the duality of human nature—the lower side and the higher side. The person who follows the inclination of the lower side of his nature is self-centered, while the one who follows the inclination of the higher side is Christ-centered. The prodigal followed the lower side of his nature and landed in the hog pen, and while there "he came to himself"; that is his better self, and he headed for his father's house.

One is crucified with Christ when he fully surrenders his will to the will of Christ. He no longer seeks to have his own way, but his greatest ambition is to please the Lord through complete obedience. The greatest need of modern church members is the fully surrendered will; this complete obedience; this crucifixion with the Lord; this death to self and self-interest.

Our next passage (2 Corinthians 5:14-19) makes very plain this high standard of living that we have been thinking about in this lesson.

It also gives the motive power for this sacrificial living—it is the love of Christ. The greatest manifestation of this love is seen in the Lord's death on the cross. He said himself, "Greater love hath no man than this, that a man lay down his life for his friends."

In this passage, Paul goes on to tell us that "The love of Christ controls us." This means more than the fact that his love guides us into our activity; it also urges us to greater service. The one thing above all others that would lead people to greater effort on behalf of Christ and his Cause would be a new vision of the love he manifested as he died on the cross. This should lead all of us to be soul-winners. Christ died for those who have not accepted him just as he did for us. His death, so far as many of them are concerned, will be in vain unless we do something about it. His love, as he died on the cross, both for us and for them urges us on to win them to his way of life. Note Paul's strong statement here: "And he died for all, that those who live might live no longer for themselves but for him." To live for Christ means to live for others. One cannot do that if he is not interested in helping others to a higher life in the Lord.

The trouble is too many modern church members have never been crucified with Christ. They are not Christ-centered, which means to be others-centered. They are self-centered. They may look to the cross of Christ with a great deal of appreciation of the fact that Christ died for them, but they have never taken up their own crosses to follow Christ. The positive side of religion is certainly as important as is the negative. One must not only accept what Christ has done for him that his past sins may be forgiven, but he must surrender his will to Christ and let Christ work through him in rendering unselfish service for others. Justification comes through the fact that Christ died on the cross for the sinner, but consecration comes through the fact that the believer fully surrenders his will to the will of Christ and takes up his own cross in sacrificial service. In one instance it is what Christ does for the sinner and in the other it is what Christ does through the believer, and in both cases a cross is required. If one would live the highest type of Christian life he must make much of crosses—the cross of Christ as a means to his justification and his own cross as a means of full surrender and the destruction of selfishness in his life.

In the Christian's life the cross means following the path of duty wherever it may lead without any regard to self-interest. That is exactly what Jesus did. He completely surrendered his will to that of the Father, and the cup of suffering did not pass from him. The cross was to him the way home and it is our way home. Without the cross, there could have never been an Easter for him, and without our crosses there can never be a resurrected life for us. There must be death to self before there can be full life in Christ.

In the latter part of this passage Paul insists that we no longer look at people from the outward point of view but rather from the inward. This means that there is a spiritual bond which overreaches all outward forces that would divide. We are all one in Christ; reconciled to God by and through him.