

## Popular Causes

**P**ALM Sunday, the annual observance of Christ's triumphal entry into Jerusalem, derives its name from the action of multitudes of people who proclaimed the Galilean as King by waving and scattering palm branches before the procession as it wound its way into Jerusalem. There are numbers of fascinating aspects of this all but tragic demonstration that occurred on the eve of Jesus' arrest and subsequent crucifixion. We have been impressed by the recorded fact that multitudes of people had a part in the proclamation of Jesus as King, but only days later there was practically none present to defend Jesus when his life was at stake.

The writers of all four gospels attached so much significance to this event that each of them makes this occurrence a part of his record, something that cannot be said about all of the experiences of Jesus. To impress the reader that the demonstration involved more than just a few people the gospel writers use such words and phrases as "a very great multitude," "the whole multitude of the disciples," "many," "much people;" indeed, the writer of John's gospel records that the Pharisees were so impressed that they were heard to remark, "behold, the world is gone after him."

But what happened to all the "multitudes," the many followers who participated in the triumphant entry of the long awaited Messiah? Many reasons can be suggested for the falling away of support when Jesus was arrested and whisked from one court to another by his enemies who sought his death. Certainly one of these reasons is that many supported his cause when it was the popular thing to do. When the going got rough they were nowhere to be found.

The Christian movement still has its share of "Palm Sunday Christians." Persons have been known to unite with a church because it is the right thing to do. Others sing their Hosannas on Sunday morning and forsake their Lord the next six days of the week. Still others have lent their support to an entirely worthy cause only to withdraw their witness when the cause becomes unpopular, and pressure is brought to bear. Some proclaim Christ as their Lord, but stand silently by when values for which he stood and ideals which he lifted up are trampled underfoot.

It should be remembered that many of these first Palm Sunday Christians gained new courage and faith at Easter and Pentecost, and their faith became so strong that their faith never wavered even though their cause was anything but popular. May Easter mean that to each one of us.

## Evil Never Takes A Holiday

**I**F those interested in promoting civic righteousness worked at the job with something of the same perseverance as those who prey on the social order for personal material gain, the cause of righteousness would be infinitely stronger. As someone has aptly remarked, the good people tire of being good before evil people tire of doing evil.

From time to time various issues are raised which would have a questionable effect on society. Opposition forces are marshalled by church groups and other organizations that are interested in developing a Christian society and after a strenuous effort the public conscience is

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## Attendance Is Not Enough

**S**INCE the first of January Methodism in America has given attention to the Church Attendance Crusade. Easter, "just around the corner," marks the end of the date fixed for this special emphasis on church attendance this year.

We all realize, of course, that we have not reached the real goal of the attendance crusade when we have led numbers, who have been indifferent to the church, to attend services at the church during the period of special emphasis. That is worth something but it is not an end in itself.

The real objective of the crusade is to help people, who have neglected the church, to establish a church going custom during the period of the year leading up to Easter that will last through the remainder of the year.

However, if after Easter we appear to lose interest in those for whom formerly we have been solicitous about church attendance, it is possible thereby to leave



them perplexed concerning our earlier interest. It is often necessary to do some follow-up work after Easter in order to give permanent value to the pre-Easter work we have done.

We should also keep in mind that even regularity in church attendance is not the ultimate good we seek for those whom we have helped to become church goers. Church attendance is not an end in itself. It is a means to the larger goal of knowing Christ as a personal Saviour and of dedicating a life to His service.

In the whole program of the Church Attendance Crusade, the Lord is more concerned about WHY we want people to attend church than He is the fact that we seem to be working to that end. It may be said, also, that the Lord is more concerned about WHY people attend church than He is in the fact that they are there. In God's sight motives are more important than movements.

Going to church is not enough any more than being regularly seated at a well filled table is not enough. We can starve to death in the presence of wholesome food if we do not eat. It is just as true that one may starve to death spiritually in the presence of spiritual abundance if he refuses or even neglects to eat. For ourselves and our friends the real reason for attending church services is to receive the spiritual help the church offers in order to meet the spiritual opportunities life affords. If we miss that, we have missed the larger good church attendance can bring.

## Is America Having A Real Spiritual Revival?

**A**LL about us there seems to be evidence of a new interest in religion. *Newsweek* of March 28 carries a very interesting article under the caption, "Resurgent Protestantism." In that article we are told that, in the past one hundred years, the percentage of church members in America has risen from 16 per cent of the population to 57 percent. The article states that thirty years ago only 27 per cent of our population were Protestants. Today the membership of the Protestant churches in America totals 35 per cent of the population. Our population increase is now unpopulated. The fact that church membership has increased much faster than our population is indicative of the new interest in religion.

We see evidences of a trend even outside the churches. On radio and television there are often commercially sponsored programs that at points in the program take a religious trend in songs or other means of expression. Many of the popular juke-box records are of a semi-religious nature. Although these expressions of religious thought may be preceded or followed on these programs by something that is anything but religious, the fact that these non-religious programs so often carry these religious angles is evidence of a wide-spread interest in religion in places where it was not formerly found.

Only recently there has been opened in the National Capitol at Washington a prayer room for members of Congress—the first in the history of our nation. For years past we have carried on our silver coins the motto "In God We Trust." Recently Congress ordered that this motto be placed on the eight cent stamp, the stamp most commonly used in foreign correspondence. Later Congress ordered that this motto be placed on the three cent stamp, the stamp most commonly used in correspondence in America. Pending now in Congress is a bill to provide for the printing of this motto on our currency.

All of these things mentioned seem to be "straws in the wind" indicating a new interest in the Christian religion. While some of these trends toward religion outside the church seem to be superficial and lack the depth of motive to make them, in themselves, so meaningful, the church should not look on any of them lightly. It should try to give depth and meaning to such activities wherever possible.

## An Excellent Example Of Good Race Relations

**A** very fine example of good race relations is found in the response to an appeal recently made in the ARKANSAS GAZETTE through the Our Town column written by columnist Carroll McGaughey.

A Negro youth of Pine Bluff, aged 13, had developed serious heart trouble following an auto accident last summer. Despite the fact that he was one of ten children of a widowed mother without resources, he was given every medical care that medical facilities and medical abilities in Arkansas offers.

In the medical attention given the boy here in Arkansas it was discovered that he needed the services of surgeons in Minneapolis, Minn., the only place in America where the surgery of the type needed could be had. Without means to even consider such a move, which would cost at a minimum \$2,000, Calvin Richmond, a mere

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Administrator, Pastor, Preacher—Such  
Was the Ministry of

## C. Warren Johnston

1898-1954

By DR. C. M. REVES

WHEN a good and great leader suddenly and tragically and prematurely ends his work among us, we are, for the moment anyway, inclined to think more of the mystery—the inexplicable—in his passing than to remember his life of service and rejoice in his goodness and greatness. So it must have been with Isaiah, "In the year that King Uzziah died", and so it was with us when we heard at Christmas time that Dr. Warren Johnston, pastor of First Methodist Church in Baton Rouge, on his way to his church to administer the sacrament of the Lord's Supper at a midnight Christmas Eve communion service, was injured in an automobile accident and died when the Christmas day toward which he was so fondly looking and for which he was preparing was only forty minutes old. Such an end for such a life we may not understand, but the power of such a life we cannot fail to feel and the glory of such a life we cannot fail to appreciate.

Born at Conway, Arkansas, in 1898, he spent the early years of his life in parsonages and attended the public schools where his father was pastor. In 1915 he entered Hendrix College as a freshman, having had four years in Hendrix Academy, and in 1919 graduated from this institution with the degree of Bachelor of Arts. Following his graduation he spent three years in business and was married in 1922 to Blanche Boone Davidson, a graduate of Arkansas State Teachers College, who was for thirty-two years his faithful wife and efficient helper in the work of the ministry. After a year of teaching and coaching in the high school at Charleston, Arkansas, during which time Mrs. Johnston also taught in the fourth grade, he turned to the ministry, joining the North Arkansas Annual Conference in 1923. At Earle and at Holly Grove he had short pastorates before entering Southern Methodist University in 1925, to be graduated three years later with B.D. and M.A. degrees. Back in Arkansas after his seminary training, he served Wilson, Searcy, and Fayetteville before being appointed district superintendent of Fort Smith District, where he served three years. In 1939 he was transferred to Little Rock Annual Conference, and stationed at First Church, Little Rock. Three years later he was transferred to Central Texas Annual Conference to be pastor of First Church in Fort Worth, where he served for ten years in the greatest pastorate of his life, being transferred in 1952 to the Louisiana Annual Conference to serve First Church in Baton Rouge.

But chronology and geography, dates and places, cannot of themselves tell the story of this remarkable man. They can only tell us when and where he lived and labored. But what he did, why he did it and how—these are the things that matter most, and they are the things that gave to his life its glory. His ministry, as we poor mortals see things, was all too short, but it was far from futile and fruitless. He lived so well while he lived that his fifty and six years were packed with achievements that would give fullness to a life of three score years and ten, and he lived in a spirit that made his short years eternally effective. And it was so because he loved life and lived with a sense of mission.

The son of a minister, Dr. F. S. H. Johnston, who had a long and fruitful ministry in Arkansas, the grandson of a minister, the great-grandson of a minister, educated in a Methodist College, religious from his childhood, and always active in the work of the church, he was all but predestined to be a preacher, and yet the min-



DR. WARREN JOHNSTON, pastor of First Methodist Church, Baton Rouge, at time of his death, December 25, 1954.

istry was of his own deliberate choosing. With his gifts and graces he might have achieved large success in any line of work, but his clear cut and definite call to preach became the determining factor in his life, and like Isaiah he said, once and for all, "Here am I; send me." And the record that he has written in the thirty-one years that he has been an ordained minister in the Methodist Church is the story of large achievement and unusual success.

Of course such a life is a combination of many factors, each of which makes a contribution, but there are three things which stand out so clearly and prominently that they are readily recognized by anyone who seeks to know the secret of this man's ministry.

### I

He possessed unusual executive and administrative ability, which he put into his church work. Had he turned to business he would have made his mark in the world of trade, but his organizing genius and his business ability were not cast aside, nor used sparingly in his labors. He brought to his chosen work every talent he had, and his business acumen showed to good advantage in every pastorate that he served. Whatever may have been the condition of the finances of a church to which he was assigned, it invariably turned out that he left the charge with a business-like financial system and with a record of achievements in finances long to be remembered. It was not that he was a wizard in raising money but that he was able to get business-like methods into the giving of his people and into the handling of the church's finances.

It was his administrative genius which proved an invaluable asset in his work as a district superintendent. For three years he served the Fort Smith District, and in that short time he made such an indelible impression that his

leadership will long be remembered.

But in no service that he rendered to the church was his administrative leadership so effective as in his great pastorate at Fort Worth. When he became pastor in 1943, he found a debt of about \$250,000, part of the \$1,000,000 cost at which the magnificent building had been erected. Setting to work to liquidate this obligation, he was successful in inspiring his congregation to a heroic effort which resulted in the church being freed from debt in three years.

### II

He was a good shepherd of the sheep. He loved people; he had a tender compassionate heart. While he thought of pastoral work as an essential part of the preachers task, he did his pastoral work out of love for folks and as the easy and natural expression of his interest in human beings. During his pastorate at First Church in Little Rock, I came upon a little boy one day who was doing the delightful but dangerous thing of sliding down the banisters of one of the stairways in the building, and I attempted to call his attention to the risk he was running in having his fun. He looked at me as if to question my right to deny him his pleasure and said, with a show of pride and satisfaction, "I know whose church this it. It's Dr. Johnston's, and he came to see me when I burned my hand." I hastened to tell the child that I, too, knew Dr. Johnston and that he also came to see me "when I burned my hand", and the little fellow and I soon were at home with each other.

The child had laid his finger on something that is basic in the life of the minister. "He came to see me when I burned my hand." Warren Johnston was constantly doing that—his pastoral ministry was in the spirit and much in the fullness of him of whom John wrote, "The Word became flesh and dwelt among us," and of whom Mark said, "He went about doing good."

### III

He preached effectively the gospel of Christ. In fact, he did in his way what Paul did in his—he preached "Christ and Him crucified." It is a well worn phrase and not too complimentarily applied to the preaching of our day. And maybe it could be said, with all too much truth, that it isn't too often applied to the preaching of our times because the preaching of our times is not worthy of such characterization. But the phrase, as it appears in the New Testament, is profoundly significant, and it is applied here in sincere appreciation of the pulpit ministry of an outstanding leader of our generation.

His preaching was simple, clear, practical, and constructive. It was warm and human; it was pleasing and persuasive. As you listened to him you never felt that he was playing a record or acting a part. Instead, you felt that he was talking to you—and for God. He preached to people and seemed to sense the needs of those who came to hear him preach. His sermons had little in them that was not applicable to the lives of his hearers. And he spoke the language of the people to whom he preached, so that the truth which he proclaimed was so embodied that it entered in even "at lowly doors."

But to say that his preaching was done with simplicity and naturalness is not to imply that it lacked intellectual content. Far from that, his sermons bore the marks of a logical and penetrating mind. However, there was never in his preaching the show or the burden of the merely intellectual. He preached doctrine, not for doctrine's sake, but for the sake of men. And so he made even his doctrinal preaching both understandable and interesting.

However, it was to the practical problems of people that he devoted the bulk of his preaching—the problems of daily living, the problems of human relations, the problems of the individual and society. He preached about the things men must be and must do, and he made his hearers want to be and do what he told them they could be and ought to do. His preaching had about it something of that winsomeness which Mark hints at when he says, "The common people heard him gladly." That one congregation listened to him for ten years and did not grow tired of hearing him is indicative of the character of his pulpit ministry.

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## NAT'L FAMILY WEEK OBSERVANCE SET

Chicago, (NC)—Ways to improve the spiritual life of the home will be considered by thousands of American churches and individuals May 1-8. The occasion is the fifteenth National Family Week.

The 1955 theme of "Open Your Home To God" emphasizes that Christian family relationships are "more important than television sets and rumpus rooms."

While the theme and supporting material for the Protestant participation in the Week are prepared by the National Council of Churches, observance is further encouraged by the various denominations and councils of churches. These provide devotional and reading suggestions, book lists, and programs for local churches and families. Parallel observance is also carried on by Jewish, Catholic and social agency groups.

"Family Week annually has focused attention upon the home in American life," points out Rev. Richard E. Lentz, executive director of the National Council's family life department. "It enables the church and home together to plan ways of coping with some of their common problems. Television programs, circulars on the doorstep, people who pass on the sidewalk, all affect the life of those who live in the home. While a family cannot choose all the things that will get their attention, they can make general selection. They can choose to open their home to God," he declared.

The National Council suggests to families, "Go to church together," "Begin regular family worship," "Plan family Bible reading and fellowship," "Have picnics or excursions together," and "Observe family-at-home nights."

To churches the National Council suggests a family church service, family study projects, family camp or retreat, small group family prayers, church family night, evaluation of family life program of the church school, interchurch and interfaith observances and "town meetings."

To civic groups the Council suggests "town meetings" on problems related to family life such as delinquency, housing or health; leadership training schools; and radio or television programs.

### C. WARREN JOHNSTON

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The widespread appreciation of his preaching is shown by the number and variety of his preaching engagements. He was much in demand as speaker for young people's gatherings, for commencements and other special occasions, and for annual conferences. In 1949 he was guest preacher at the theological seminary in Frankfurt, Germany, and at the Belgian and Austrian Annual Conferences, and filled other preaching appointments in England and on the Continent.

Nor was all of his preaching done in the pulpit. The fact is, some of his best preaching was not from the pulpit at all. A preacher's ministry always has a plus or a minus going along with it, and that plus or minus is the man himself, his character, his personality. In the case of Warren Johnston this was a large and impressive plus. His smiles were sermons, and his daily acts of kindness and love preached the gospel of Christ. Both what he said and what he did were his preaching.

Such was the man who gave thirty-one years to the Methodist ministry, and such is the record of achievement which he wrote. His funeral service on December 26, which was conducted in his church at Baton Rouge by Bishop Paul E. Martin, assisted by Rev. Ed Harris, District Superintendent of Baton Rouge District, and Rev. James Ed Christie, assistant pastor of First Church in Baton Rouge, was concluded with the rendition by his great choir of the Hallelujah Chorus. It was a fitting climax for a

## Rural Life Sunday, May 15

New York, (NC) — Across the nation on Rural Life Sunday, May 15, church people in cities, towns, and country villages will offer prayers asking God to bless the land and those who labor on it, and to "multiply the harvests of the world."

Traditionally held on Rogation Sunday, the fifth after Easter, Rural Life Sunday is the day set apart by the churches for emphasizing the meaning of Christianity in agriculture and country life.

The observance has its roots in the ancient springtime customs of the Rogation Days, when country parishes in England and Europe prayed for blessings on the crops.

In this country, Rural Life Sunday was first observed in 1929, at the suggestion of the International Association of Agriculture missions. In the years since, the day has been adopted by a constantly growing number of congregations of almost every denomination.

Some rural parishes with several churches on a circuit hold joint services, followed by dinner, for the people of the entire parish. Many city and country pastors exchange pulpits for the day. And in addition to worship services, the programs often include plays or pageants on rural life, or discussions on such topics as Christian stewardship of the land in conservation of soil, water, and other natural resources.

In rural areas, services are often attended by members of local agricultural organizations, such as the 4-H Clubs, Future Farmers, Farm Bureau, Grange and Farmers' Union.

Suggestions for observances both in city and country parishes, together with an order of service for use in the churches, have been issued by the Department of the Town

service in memory of a much beloved and highly gifted man whose life had been wholly devoted to hastening the day when "He shall reign forever and ever." In the cemetery at Conway, in the family plot where sleep the bodies of his father and mother, a sister and two brothers, and his two children who died in infancy, he was lovingly laid to rest. In these pre-Easter days, it is easy to think of him as one in purpose and one in spirit with Him whose cross is His glory.

## Social Security Act As It Relates To Ministers

Board of Pensions

From correspondence received and from questions asked at meetings, there appear to be certain misinterpretations of the Social Security Act as it relates to ministers.

1. Who pays the Social Security tax? The law is clear at this point—that the minister pays the tax.

2. Can the church he serves arrange to pay the Social Security tax? No, the church as a local unit or as a denominational body is expressly excluded from any direct or indirect relation to the program.

3. Can the church claim any benefit from the coverage of its minister? No. A minister cannot possibly be covered as an employee and a church cannot possibly participate as an employer. This is specifically expressed by the law.

4. Can the church integrate Social Security with its own pension program? No. Since the church cannot make a choice for the minister and since only the minister can make the choice and pay the tax, then there can be no integration of the two programs.

Certain of the larger denominations have already initiated programs to aid the minister in securing the full value of the benefits of Social Security without in any way relating the church administered pension program to the Social Security program.

In the Protestant Episcopal Church, the local parish has paid the entire cost of the pension program. Thus, the minister may now secure Social Security coverage paying the tax himself.

In the Presbyterian Church, U. S. A., the local congregations are being encouraged to pay the minister's share to the church pension program so that the church will then pay the full cost of the pension program. Then, if the minister desires Social Security he will pay the tax but will be relieved of paying the personal contribution to the church program.

In the American Baptist Church, the churches are assuming the ministers' personal contributions to the church pension program without reducing the church contribution.

So far as we have been able to determine there has been no desire upon the part of any of the major churches to reduce the church contributions to the church pension fund.

## CHURCH RADIO AND TV PRODUCERS URGES TO EMPHASIZE FAITH

New York, (NC)—The radio and television industry and broadcasting specialists of the churches have been called on to unite their facilities and skills in producing religious programs that focus on the Christian faith instead of entertainment value.

Speaking from "the vantage point of the man in the pew," Dean Liston Pope of Yale University Divinity School blamed both the industry and the church specialists for a tendency in religious broadcasting "to focus on the audience rather than the Gospel. Many so-called religious broadcasts are neither intelligible nor intelligent from a Christian point of view," he said.

Addressing an audience of 50 broadcasting and church leaders at the annual dinner of the Broadcasting and Film Commission of the National Council of Churches, held at the Victoria Hotel here recently, Dean Pope called for new religious programs that inspire reverence rather than mere receptivity. Such programs, he said, should lead list-

eners and viewers to the heights and depths of life as viewed in Christian perspective rather than through the misty plains where the mass audience is said to live.

Admitting the difficulty of communicating the Gospel to mass audiences by traditional methods, he urged the churches to find better ways of using radio and TV to tell "the message that once had power to remake the whole world."

"When we learn to speak truly, we shall not need to worry about an audience," he said. "The question is not whether programs get on the air," he added, "but whether they hit anything."

In an effort to be appealing, he commented, too many religious programs have become "sentimental" or have offered "crumbs" of Christian truth as a substitute for the whole.

The Yale dean, a former member of the commission's board of managers, said that some of the popular skits about wholesome or model Christian families "are the best arguments for celibacy advanced since the Middle Ages."

Dr. Pope was also critical of some programs offering solutions to personal or social problems.

"The wide popularity of these programs attests to the anxiety of countless contemporaries, but the

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### World Service Receipts On Apportionment, Advance Special And Week Of Dedication Offerings

Area & Conferences	Paid Last Fiscal Yr.	Paid This Fiscal Yr.	Annual Apportionment for Quadrennium—1952-56	Advance Specials	Wk. of Dedication
	June 1, 1953 to Feb. 28, 1954	June 1, 1954 to Feb. 28, 1955		June 1, 1954 to Feb. 28, 1955	June 1, 1954 to Feb. 28, 1955
WHOLE CHURCH	\$5,842,699.80	\$6,042,580.15*	\$9,525,089.00	\$	\$
SOUTH CENTRAL JURISDICTION	757,076.04	853,850.03*	1,262,290.00	506,599.43*	32,972.20*
ARKANSAS-LOUISIANA AREA	138,874.44	155,200.06*	218,945.00	57,164.09*	2,220.92*
Little Rock	46,729.81	56,953.08*	75,898.00	23,017.35*	775.71*
Louisiana	47,674.11	51,133.75*	69,930.00	26,661.91	634.41*
North Arkansas	44,470.52	47,113.23*	73,117.00	7,484.83	810.80*

\* Indicates increase over previous year.

## NEWS AND NOTES ABOUT FACTS AND FOLKS

**REV. HENRY A. RICKEY**, Conway District Superintendent, was the speaker at the Methodist Men's supper in the Morrilton Methodist Church on Friday, March 31.

**REV. A. N. STOREY**, Executive Secretary of the Town and Country Commission of the North Arkansas Conference, is at home in Conway recuperating from a recent operation in the Methodist Hospital in Memphis.

**REV. ROLAND E. DARROW**, pastor of the Methodist Church at Monticello, who was teaching in the Training School at Smackover last week, addressed the Lions Club at the meeting of the club on Tuesday, March 15.

**REV. E. D. GALLOWAY**, pastor of the First Methodist Church, Hot Springs, spoke at the meeting of the Methodist Men of the First Methodist Church of Warren on Wednesday, March 23. Brother Galloway is a former pastor of the Warren Church.

**REV. THURSTON MASTERS**, pastor at Tyroneza, is the preacher in evangelistic services at the First Methodist Church, Trumann, March 27 through Sunday, April 3. Services are being held each evening at 7:30. Rev. A. W. Harris is pastor.

**REV. JOHN WORKMAN**, pastor of the Hazel Edwards Memorial Methodist Church of Newark, was the speaker at the meeting of the Men's Club of the First Methodist Church of Batesville on Thursday evening, March 24. Edgar Metcalf is president of the club.

**MRS. ELEANOR L. PALMER** of Clarksville, an experienced Christian worker, desires a full-time position as Religious Education Director, Youth Worker or church visitor. She may be contacted at Route 1, Clarksville, Arkansas, or Phone 616-W-3.

**REV. EARLE CRAVENS**, pastor of the Washington Avenue Methodist Church, North Little Rock, who recently underwent surgery at the Veterans Hospital in Little Rock, is reported as recovering nicely. He will soon be back in his pulpit.

**DR. KENNETH SHAMBLIN**, pastor of Pulaski Heights Methodist Church, Little Rock, will preach at the evening service of the Jones Memorial Methodist Church at Hartford on Sunday, April 17, instead of March 27 as announced in last week's issue.

**THE WASHINGTON AVENUE CHURCH** of North Little Rock will be host to the North Little Rock Area Training School to be held April 17-21. Six courses will be taught. Rev. Jim Clemons, associate pastor of the First Methodist Church, North Little Rock, will be dean. Rev. Earle Cravens will be host pastor.

**REV. R. B. MOORE**, pastor of the First Methodist Church, Camden, spoke at the recent Family Night program of the Portland Methodist Church. He related experiences of his trip with the United Evangelistic Mission to Cuba. He showed some 75 colored slides which he took of our church at work in Cuba.

**MISS MARIE WILLIAMS**, dean of women at Hendrix College, has been selected one of two Arkansas representatives to attend the biennial meeting of the American Association of University Women in Los Angeles, Calif., in June. Miss Williams is vice-president of the Arkansas AAUW.

**THE BOARD OF CHURCH LOCATION** has been called to meet in the First Methodist Church, North Little Rock, on Thursday, March 31, at 7:30 p. m. to consider plans for additional churches in that fast growing area, according to an announcement by Rev. Henry A. Rickey, Conway District Superintendent.

**MRS. O. C. BIRDWELL**, wife of the late Rev. O. C. Birdwell, member of the Little Rock Conference, who now makes her home at 118

Vale St., Houston, Texas, is attending the sessions of the Little Rock Conference Woman's Society of Christian Service at Winfield Church, Little Rock, this week.

**MRS. P. E. COOLEY** of Blytheville suffered a broken hip in a fall at her home in Blytheville on Saturday, March 26. She is now at Campbell's Clinic, Room 415, Memphis, Tenn. for operation and treatment. She will probably be there about ten days. Mrs. Cooley is the wife of the treasurer of the North Arkansas Conference.

**HARRY BIGGERS** has been elected president of the Methodist Men of the Tuckerman for the year of 1955-56. Other officers are Ezra Coe, vice-president; A. J. McDaniel, secretary, and Taylor G. Dowell, treasurer. Following the address of the evening by Charles Stuck, North Arkansas Conference Lay Leader, on March 23, the officers were installed by Mr. Stuck.

**REV. J. W. MOORE**, pastor at Wheatley, had major surgery at the Baptist Hospital in Memphis and is now at his home in Wheatley. A note from his daughter, Mrs. Martha Selby, states that he will be confined to his home for at least two weeks, and that he would enjoy hearing from his friends throughout the North Arkansas Conference.

**THE GROUP MINISTRY** of Lake Village, Eudora, Montrose, Portland, Parkdale and Wilmot-Miller's Chapel, will join in a union Easter service at 7:30 p.m. Thursday evening, April 7, in the Portland Methodist Church. Dr. Cecil R. Culver, district superintendent of the Monticello District, will preach. The service will close with the sacrament of the Lord's Supper. Special music will be furnished by the Wilmot and Portland churches.

**REV. ALVIN C. MURRAY**, pastor of the First Methodist Church, Searcy, will be the speaker for the twenty-eighth annual Men's Easter Union Bible Class. The class will be held at 7:00 o'clock on Easter morning in the Searcy High School auditorium. Mr. Murray will speak on the subject, "The Dawn of a New Day." Men from all parts of White County will be in attendance. The Men's Bible Class was formed in 1928 by the late Judge Culbert L. Pearce. The first speaker was Thomas B. King of Memphis in 1928 when 425 attended the service.

**A SHEPHERDESS PIN**, a pin for ministers' wives is now available. The pin is in the shape of a shield with the word "Shepherdess" at the lower edge. On the face of the shield is a wedding ring encircling a shepherd's crook. At the top is an earthenware lamp such as was used in Biblical days. The pins may be obtained with guard and chain which form the initial of the denomination such as M for Methodist, P for Presbyterian, etc. Information as to prices may be secured by writing to The Shepherdess, 511 N. Francis St., South Bend, Indiana.

**THE FIRST METHODIST CHURCH** of Benton, under the leadership of the Commission on Membership and Evangelism, is conducting an evangelistic campaign which began on Sunday, March 27, and will continue through Easter Sunday. The first week of the campaign is consisting of visiting prospective members in their homes. During the second week, worship services will be held each evening at 7:00 o'clock with the pastor, Rev. H. O. Bolin, bringing the messages. Henry Finkbeiner will direct the singing and Mrs. Victor Ledbetter will be at the organ. The public is invited to attend.

**THE HENDRIX CHAPEL CHOIR**, under the direction of V. Earle Copes presented a concert at the Lakeside Methodist Church in Pine Bluff on Tuesday, March 15. The choirs of Lakeside Church served a potluck dinner just before the concert and the young people were responsible for homes for the Hendrix choir. On Saturday, March 19, the Southern Methodist Concert Choir, under the sponsorship of the Lakeside

Men's organization, presented a concert in the sanctuary of Lakeside. The choir, under the direction of Orville J. Borchers, were guests of the Lakeside men at their regular monthly meeting.

**A LITERACY TEAM** headed by the noted missionary, Dr. Frank C. Laubach, is now in Pakistan working with missionary and governmental leaders in developing methods and preparing texts for teaching people of that nation to read and write. After a period in Pakistan, the team will do similar pioneering work in southern Sudan, then in New Guinea of the Netherlands, and then in Korea. The team includes Dr. and Mrs. Laubach; Mrs. Elizabeth Baity, of Geneva, Switzerland, associated with the World Health Organization, who will prepare texts on simple health subjects to incorporate into the teaching material; Mrs. Richard Cortright, of Chicago, the secretary of the group; Phil Gray, an artist who prepares the teaching charts; and Mrs. Margaret L. Runbeck, a specialist in the Korean tongue.

### EVIL NEVER TAKES A HOLIDAY

(Continued from page 1)

so aroused that the issues are withdrawn or defeated; opposition forces sometimes fail to secure enough public support and the questionable trade is allowed to begin its operation. But, after the issue has been decided one way or another, it is often times difficult to continue any active organized opposition to questionable practices, and sooner or later the promoters raise the ugly head of their traffic again.

The race track problem was settled once in West Memphis, but it now appears we may have it again to face; a harness racing track was opposed vigorously in the New Orleans area but it finally got its toe in the door; now, a new track has been approved at Vinton, Louisiana, after it was reported no substantial opposition was recorded; the voters of Arkansas twice voted to maintain its local option laws whereby elections could be called at anytime within a two year period to decide a wet or dry status, but the voters were caught by surprise by the Arkansas legislation which repealed the law before voters could be alerted to what was happening; Arkansas wholesale liquor dealers would have been permitted (Governor vetoed measure) to bootleg their wares to nearby dry states under an act enacted by the legislature after a previous legislature had been persuaded that earlier similar law was bad.

John Philpot Curran, a Britisher of the 18th and early 19th century, once said that "Eternal vigilance is the price of liberty." To paraphrase, we would suggest that "Eternal vigilance is the price of righteousness."

## Arkansas Methodist

An Official Publication of  
The Arkansas-Louisiana Episcopal Area  
PUBLISHED EVERY THURSDAY  
Except the Weeks of July 4 and December 25  
SUBSCRIPTION PRICE, \$2.00 PER ANNUM  
Retired Ministers and Wives of Deceased Ministers of the  
Little Rock and North Arkansas Conference  
Complimentary.  
Office of P. O. Box 1137, Donaghey Building  
**LITTLE ROCK, ARKANSAS**  
E. T. WAYLAND Editors and Business Mgrs.  
EWING T. WAYLAND  
ANNIE WINBURNE Assistant to Editors  
CONTRIBUTING EDITORS: H. O. Bolin, Mrs. Ewing T. Wayland.  
OWNED, MANAGED AND PUBLISHED BY  
THE METHODIST CHURCHES OF  
ARKANSAS AND LOUISIANA  
Commissioners:  
Little Rock Conference—O. C. Landers, E. Vernon Markham, Charles W. Richards, Fred W. Schwendemann, Arthur Terry, Aubrey G. Walton, Burney Wilson.  
Louisiana Conference—R. R. Branton, J. N. Fomby, Leonard Cooke, H. L. Johns, Virgil D. Morris, Charles W. Price, Harry Squires.  
North Arkansas Conference—Joel Cooper, J. G. Moore, R. J. Rice, Robert P. Sessions, J. Frank Warden, J. William Watson, W. M. Womack.  
Entered as second-class matter, January 31, 1906, at the Post Office at Little Rock, Ark., under the Act of Congress of March 3, 1879.  
When asking for change of address, please include charge key number, former address, new address and name of pastor.  
Articles other than editorials do not necessarily reflect the opinions of the editors of the Arkansas Methodist.

## BEYOND EASE OF MIND

If I were to ask you, "Do you want peace?" a mighty chorus would answer "Yes!" But when we say peace, what do we have in mind?

Most of us, no doubt, would think of peace between nations. All godly people pray fervently for international peace in this hydrogen age.



But suppose we were able to resolve the present tensions and to organize the family of nations under world law. Would we have peace? No. Peace between nations does not guarantee peace within nations.

And suppose we could organize our National economy to do away with industrial and racial conflict. Some of us would still remain at strife within our social circles, even our families.

A lot of people are so concerned about the frictions in their own lives, that they give little thought to large social and world problems. Many of us recall the letter reported to have been written during the last war by a soldier to his wife back home, begging her to stop nagging him so that he could "fight the war in peace."

And suppose we were domestically serene and economically secure. We might still be anxious about our health and torn by our temptations. The late Rabbi Joshua Liebman began his best-selling book, "Peace of Mind," with the statement that in his youth he had made a list of earthly desirables—health, love, riches, beauty, talent, power, fame and a few others.

He showed his list to a wise old friend, who told him that he had left out one ingredient without which each other possession becomes a hideous torment. That one thing is peace of mind. When the world around us is in such disarray, let us find what peace we can within us.

But, like all good programs, the search for peace of mind can become selfish and soft. We must not seek the peace of personal comfort, undisturbed by the realities around us. We must seek the true peace which God gives.

First of all, it is peace within ourselves. If a person is not at peace within himself, he is pretty sure to be at odds with other people. The man whose own life is not orderly is like a ship whose ballast has become loose. A ship with loosened ballast rolls unmanageable, a frustrated or itself and to other craft in the convoy. The person who feels frustrated or unjustly victimized easily becomes the tool of the agitator and the warmonger.

To those persons who receive Him as the ruler of their lives, God brings the peace of an ordered life. When God takes command of a life, He fastens down the ballast, He clears the decks, He organizes the crew of interests which keep the person going. In short, He makes a life shipshape.

God shows us what things should have priority; what are ends and what are means. He gives us a singleness of eye so that we are not distracted by side views, and singleness of purpose so that we are not diverted by side issues.

A godly friend of mine on his 80th birthday revealed a secret of his serenity in these words: "As I get older, life becomes simpler because I see the essentials more clearly in the evening light."

Moreover, God insures our peace of mind against many a loss. Yonder is a family at Sunday dinner. All members are presents, well and prosperous. The father leans back and says, "I am at peace with the world." But what if tomorrow death invaded that home, or the bottom dropped out of the family business.

Contrast that family scene with one the Christian world is about to observe. On the last night of His life Jesus sat at table with His disciples. He knew that death awaited Him on the morrow. Yet He could say to His friends: "Peace I leave with you. My peace I give unto you: not as the world giveth, give I unto you." He was at peace with God.

And that is more than to be "at peace with the world."

## On A Wide Circuit

W. W. Reid

## THERE'S ANOTHER UN STORY

It is extremely unfortunate that, in reporting United Nations' activities to the American people, our newspapers have chosen to feature the wranglings, the disagreements, the verbal firestorms, and other negative and minor chords that have marred the hoped-for orchestral unity of the nations.

There have been such disharmonies; there will be more. But all the while some great and momentous achievements have been taking place under the same UN auspices—and these go almost unnoted. Ten years of the UN have brought disagreements out into the open; and in the open they have been exposed to far more healthy and healing light than if left festering in a few minds. That, in itself, has been one of the greatest gains of the UN's decade. Because of its tension-easing possibilities and the wars it has tentatively prevented, the UN should have the blessing and support of all our churches.

In the area of "the doing of good works", the UN should also have the understanding and support of church people. For there are a dozen or more UN agencies quietly working for peace, goodwill, freedom (especially freedom from hunger, poverty, and oppression), and for brotherhood—all also long-range objectives of the Christian church and its missionary forces. This activity of the UN has been almost ignored by most of the nation's newspapers—to the warping of the public's opinion.

For a century now, the major Christian communions of Europe and America have been extending their original missionary service of "preaching the word" to include also a ministry of education, a ministry of healing, a ministry of agricultural improvement, of conservation, of stewardship; and these ministries have widened to include even new and sensitive fields of human suffering and need. "Name any area of man's want and there is a missionary trying to solve it." But the workers have been few for the possible harvest.

Today, however, in many of these geographic and economic areas, missionaries are finding allies in some UN agencies: the Technical Assistance Program, the World Health Organization, the Children's Fund, the Food and Agriculture Organization, the International Labor Organization, the Relief and Rehabilitation Association, the Trusteeship Council, the Educa-

tional, Scientific and Cultural Organization among them. We are not trying to say that these are missionary bodies in the Christian sense; but they are allies in many "good works" of common objective. In a sense, Christian missionaries pioneered these services—as they pioneered the healing arts, education, art, drama, and music in the West. And these UN services should have church support.

Consider some of these current "UN good works": 13 young Palestine-Arab girls are in England studying nursing . . . 3,000 classrooms and two hospitals are being erected in Korea . . . \$930,000 is being spent to shelter refugees in Jordan . . . 1,300,000 children in Formosa are receiving trachoma-prevention treatment . . . Anti-malaria campaigns are being conducted in Kenya and Tanganyika . . . A fleet of 13-ton fishing boats are being built to re-establish Korea's fishing industry, destroyed in the war. . . Health workers are being trained and antipolio laboratories established in underprivileged nations . . . Study is being made of the possible use of steam from hot springs in Mexico for promoting local industries . . . A training center for railroad operators has been established in Lahore, Pakistan, for service to Burma, Cambodia, Ceylon, Formosa, India, Pakistan, Korea, Thailand . . . To give economic aid to Palestine refugees, a 52,000-acre strip of Sinai Peninsula, Egypt, is being reclaimed . . . Land nationalization is being assisted in Burma, and democratic government has been introduced . . . Situations of slavery and forced labor are being studied—and exposed.

## The Layman's Column

By  
Charles A. Stuck  
Lay Leader  
North Arkansas Conference



## DEALING WITH "BAD BOYS"

When this writer began his Church School teaching career over thirty years ago, he was given the "Bad Boy Class" to teach. It was a class of adolescent boys who for various reasons were hard to handle. As a result, a lot of lessons about youth in general and boys in particular have been gleaned in this generation of dealing with them in one way or another. This learning "the hard way" was both comical and serious, but served to help me to learn a lot about the causes of what we nowadays call "juvenile delinquency", a term I have come to loathe.

It's mighty easy for a person in his fifties,

like the writer, to say piously that, "Children aren't as well trained as they were when I was a boy." Once in a while we find a man who loves to brag about his boyhood achievements . . . getting up at 4 a. m. every day; feeding hogs; harnessing horses; bringing in wood; then trudging off to a one-room school where he was a model pupil, learning all there was to be learned in that diligent and virtuous day. Unfortunately for him the pallor of years has decreased his memory and increased his imagination.

It is easy to berate today's children. And a lot of them need something akin to peachlimb tonic. But until we have studied our own lives to find what kind of example we are setting before them, we better be slow to talk. Are you horrified to hear of teen-age alcoholics? Then how about taking a new view of your social drinking habits. Are you dismayed to hear of wholesale gambling among young people? Well, do you play bridge for "very small stakes"? After all, does the amount of money you bet have anything to do with the righteous or wrongness of gambling? And while we are on the subject, how about this business of "selling chances" to help some school project? If we encourage our high-school students to do this sort of gambling to raise money—whatever the cause may be—how can we explain to them the evils of big-time gambling without showing our own soiled hands?

The writer feels pretty strongly about these things, probably because he is on the Board of the Arkansas Boys Industrial School. We have to deal there with boys who in nearly every case have never known what it meant to have parents who held up Christian principles in their homes. And insofar, Mr. Methodist, as you will down your own spiritual guard, you will pay the price with your own children. Think it over.

## AN EXCELLENT EXAMPLE OF GOOD RACE RELATIONS

(Continued from page 1)

child, faced certain death at an early date.

Mr. McCaughey made a public appeal for the \$2,000 needed for the operation. The appeal also appeared on television. The result was that a fund of \$3,000 was raised in a very short time. The additional \$1,000 was given to the Heart Association.

With the money raised, Calvin and his mother were flown to Minneapolis in a special Arkansas National Guard plane. There the delicate, heart operation was performed and the boy is now well on the way to recovery.

This spontaneous act of sympathy, concern and liberality for one in need, regardless of race, is evidence of a wholesome, commendable attitude. While matters of this kind may not bring us much publicity north of the Mason-Dixon line, it should bring us a lot of satisfaction in our own hearts.

## NORTH ARKANSAS CONFERENCE NOTES

By Ira A. Brumley

### Vacation Church School Institutes

The Vacation Church School Institutes for the North Arkansas Conference are being held in each of the districts of the conference. Several districts are having two institutes. The following have already been held: Berryville, Fort Smith, Jonesboro and Paragould. The Conway District is having institutes at Russellville, March 30; and North Little Rock, March 31. Fayetteville District had planned an institute at Springdale which had to be postponed until April 12. The Forrest City Institute is to be held April 11; Clinton for the Searcy District, April 16; Batesville and Mountain Home for the Batesville District, April 18 and 19 respectively.

It is our hope that church schools will plan for at least two weeks of vacation school work this summer, even more time would be better. We are still giving all too little time to the Christian education of our children.

### Christian Adventure Week

Many churches are planning a special week during this summer for the intermediates of their churches. To assist churches having such a program the General Board of Education has provided a packet of materials known as "Christian Adventure Week for Intermediates." Churches planning for their Intermediates during the summer months should secure this packet of materials by writing to The Service Department, P. O. Box 871, Nashville 2, Tennessee.

### Youth Activities Week

No program has expanded more rapidly in recent years in the North Arkansas Conference than Youth Activities Week. It is not too early for churches to begin planning for such a program.

### Christian Family Week

There has been mailed out to the pastors the leaflet on Christian Family Week. We hope to send to the church school superintendents this leaflet. This leaflet gives an outline of suggestions for National Family Week.

Many suggestions appear in this folder concerning the use to be made of National Family Week. It is suggested that Sunday, May 1, be Children's Day. A program, "The Difference It Makes," has been prepared and may be secured from The Service Department, P. O. Box 871, Nashville 2, Tennessee, at fifteen cents per copy or twenty-five for two copies. This is a day to emphasize the church's responsibility for children, but it is not a day for a special offering.

Posters are also available to be used in connection with National Family Week. Information concerning the posters is found in the folder.

Along with the many fine suggestions made in the folder on National Family Week we are suggesting that churches give an emphasis to the promotion of the Nursery Home program during this particular week. We should not be losing membership in the Nursery

Home Department when there are so many children to be served through this program.

"Open Your Home to God", is a leaflet which can be secured at \$1.00 per hundred, or twenty cents per dozen to be used in connection with National Family Week. Order these materials from the Service Department, P. O. Box 871, Nashville 2, Tennessee.

### Training Program In March

The month of March is proving to be the great training program period we had hoped it would be. The past three weeks hundreds of people have been enrolled in training schools and some six hundred course cards have been issued. This week will also be a good training period with schools being held at Black Rock, Hoxie, Piggott, and Manila.

When the reports are all in we believe that a thousand people will have been enrolled in training schools during the period of March. The indications are now that the number of course cards issued will equal for this conference year the number issued for all last conference year.

The month of April will also be a good training period, especially the third week in April. The Paragould District is planning a district-wide series of three day schools on "The Work of the Local Church." The North Little Rock and the Beebe Schools are to be held that week.

### Fort Smith District Schools

The Fort Smith District has had four training schools during the past two weeks: Charleston, Booneville, Clarksville and Van Buren. The total enrollment in these schools will be near two hundred. The Clarksville School was the largest of these schools with an enrollment of 74 and 65 course cards being issued. Booneville had an enrollment of 48 with 32 course cards. We do not yet have a report on the other two schools.

### Batesville District Schools

The Batesville District has had four training schools during the past two weeks: Stranger's Home, Mt. Pleasant, Calico Rock and Cotter. We have not yet had reports on these schools.

### Youth Rally

The latest reports indicate that the attendance on the conference-wide Youth Rally is to be great for this year. Much interest has been shown throughout the conference in this rally. The workshops begin at 3:00 p.m. on April 1; and the inspirational address will be at 7:30 p.m.

## KINDERGARTEN GROUP LEADS IN WORSHIP SERVICE

The Kindergarten Department of the College Hill Methodist Church, Texarkana, Arkansas, gave the worship service Sunday, March 13th, for the Adult Department. The children under the direction of Mrs. Weldon Smith, Department Superintendent, marched into the church auditorium and gave the program. First, they did a prayer song; then the offering was taken while the group sang an offering song. Next, the children sang an action song, "Winter Song."

## TWENTY-THIRD INTERNATIONAL SUNDAY SCHOOL CONVENTION

Chicago, March 11 — How the Protestant church in North America—as it exists in the hearts and lives of millions—can reproduce itself with the next generation underlies a great religious gathering in Cleveland this summer.

From the Sunday schools of Long Island and the Golden Gate; in Toronto, Dallas, and the great cities; in Stickney Corners, Me., Ocala, Fla., and Moosejaw, Saskatchewan; will come the men and women—ten thousand of them—who teach classes, direct programs, or lead week-day activities.

Since the last gathering in Des Moines, Iowa in 1947, great changes have come upon America which have had and are continuing to have their effect on the nation's church-goers and church-goers-to-be. Church schools are bursting with a new generation of children. Tremendously larger numbers of adults are seeking Christian activities. New media such as film strips, tape recorders, and television have come into common use. And the volunteer educational leaders of thousands of local churches want to know how to

translate the ageless Bible into today's practical Christianity.

So from July 27 to 31 these folk will gather in Cleveland's public auditorium for the twenty-third International Sunday School Convention to be conducted by the denominations and councils related to the Division of Christian Education of the National Council of Churches and the Department of Christian Education of the Canadian Council of Churches.

Between the opening session remarks by foreign operations administrator Harold E. Stassen, president of the convention, and the concluding "But Am I Captured?" address by evangelist Charles B. "Chuck" Templeton, the Christian educators will hear five other major addresses, three times attend 89 "interest group" meetings, take part in worship services, and examine hundreds of church school materials and equipment in booths in the main exhibit hall. Dr. Ralph Sockman, pastor of Christ Methodist Church, New York City, will be one of the speakers.

## NATIONAL FAMILY WEEK

During the first week in May thousands of homes and churches throughout the country will be observing National Family Week, the theme for which this year is "Open Your Home to God."

Families can open their homes to God in many ways, according to a promotional leaflet being distributed by the Department of the Christian Family General Board of Education. Some of these are:

**As a Means of God's service**—by inviting lonely people into the family fellowship for instance.

**As a place of God's worship**—by family prayer and grace at meals.

**Through family fellowship**—as it reaches out to include friends and neighbors.

**In Christian growth**—"God is in the growth of family life and of family members."

For their part, the churches will observe National Family Week in a variety of ways. Dr. Edward D. Staples, director of the Department of the Christian Family, points out that the pastor is expected to take the lead in planning for National Family Week, but he should be assisted by the committee on Family Life, a subcommittee of the local church commission on education.

"Ministers are urged to preach upon the importance of teaching in the home," according to Paragraph 233 of the Discipline.

Christian Family Week includes both Children's Day and Mother's Day, which are observed upon the

## MISSIONARY UNIT FOR JUNIORS

Nashville, Tenn. — As long as three out of five people around the world cannot read or write, the church will find it hard to tell them the news of Jesus.

A new unit of work for missionary education of church school juniors is designed to acquaint boys and girls with this problem. In **Spreading the Gospel Today**, Marie Moberly has presented a ten-session unit of work for additional sessions. One of the purposes of the unit is to help juniors recognize that Christians must be alert to use new discoveries and inventions as a means of spreading the gospel.

The author suggests ways in which the leader may prepare for each of the ten sessions, and she lists ideas for worship, pupil activities, and games. She also includes lists of pictures, maps, audio-visuals, and books (for the boys and girls as well as the teacher).

It was prepared by the Editorial Division, Board of Education and published by Abingdon Press. The 64-page manual sells for 50 cents and may be ordered from The Methodist Publishing House serving your territory.

first and second Sundays of May respectively. For Children's Day a special program has been prepared by the Department of the Christian Education of Children entitled "The Difference It Makes."

Order from the Service Department, Board of Education, Box 871, Nashville, Tennessee. Price 15 cents each, 2 for 25 cents, cash with order.

Many churches will sponsor a class for parents throughout the week, a discussion group for youth on preparation for marriage, and a family night at the church.

ARKANSAS METHODIST

## CHURCH BUDGETS \$65,000 FOR MISSIONS

Indianapolis—An Indianapolis church with 242 members gave more than \$55,000 to foreign missions in 1954 and has budgeted \$65,000 for this year. Each member of Hope Church of the Christian and Missionary Alliance gave an average of \$226 for missions. The Rev. Russell R. Kauffman, pastor, said the "average per person was more than that of any other church in America that we know of." He added: "This little church gave more for foreign missions than any other church in Indianapolis, regardless of size." The figures were revealed at a week-long series of meetings for the taking of 1955 budget pledges. Mr. Kauffman said the congregation directly supports 17 missionaries and contributes also to the general work of the Alliance.

### Methodist Bishop Sees Religion Vital To Family

Religion and the family belong together and need each other, Methodist Bishop Hazen G. Werner of Columbus, O. told more than 1,000 Methodist women of nine states meeting in Cincinnati. He said the family cannot achieve its purpose without religion. The bishop addressed the 14th annual meeting of the North Central Jurisdiction, Woman's Society of Christian Service. "Religion needs the family, for to have power in religion we must have prayer in our homes," he said. "If people do not pray in their homes, they will not pray in church. There is no future for the church or for organized religion unless we grow persons in our homes who have learned to trust God, live for Christ, and shun compromise." On the other hand, the bishop observed, the family needs religion. "What is happening in the American home is more important than what is taking place down in the city hall, at the shop, or even in the school-room," he said. "The important thing right now is what is happening to people in their relations with one another in families—in the family!" Individuals who worship together in church, believe, trust, and pray, create a family unit that cannot be broken, Bishop Werner added.

### Bill For Conciliation Courts Advances

The Colorado House passed a bill requiring couples with children to seek the services of a special Court of Conciliation before they can get a divorce. The measure, as sent to the Senate, makes such procedure automatic only in Denver, but provides that such special courts can be set up at the discretion of district judges anywhere else in the state where they feel divorce rates are high enough to warrant them. Once a Court of Conciliation is set up by order of the district judges, all couples qualifying under the law in that judicial district would be required to use its service prior to divorce. Rep. Paul Hodges of Denver, who led debate for adoption of the bill, termed Denver's divorce rate "most alarming and extremely critical." He quoted statistics supplied by religious groups backing the measure to show that 90 per cent of young people in Denver convicted of felonies come from broken homes.

### Albanian Parents Warned Not To Teach Religion

Communist officials in Albania are warning parents, through radio broadcasts and other media, not to teach religion to their children. The Communists are telling Albanians that "religion is very harmful to young, impressionable minds" because it is anti-social and a collec-

tion of superstitions. A Tirana Radio broadcast said: "By forcing children to indoctrinate themselves with religious superstition the parents darken the children's conscience and their school work. If the parents want to make the child's life worthy and happy, they must, in cooperation with the school, instill in the child the bases of scientific-Marxist understanding, which have nothing to do with religious prejudices and superstitions. Above all they must not teach them religion."

### Illinois Governor Backs Bald Knob Cross Project

Gov. William G. Stratton pledged support of a nationwide campaign to raise \$3,000,000 for erection of a 500-foot cross and chapel atop Bald Knob, a hill in Shawnee National Forest near Carbondale, Ill. His pledge was given to four national officers of the General Federation of Women's Clubs when they stopped in Springfield on a 22-city tour of the state in behalf of the project. Members of the party were Mrs. Theodore S. Chapman of Jerseyville, Ill., president; Mrs. R. I. C. Prout of Wakefield, Mich., vice-president; Mrs. Joseph N. Perkins of Eastland, Tex., national education chairman, and Mrs. Clyde Weatherford of Arlington, Ore., conservation and natural resources chairman. The group announced the drive at Washington D. C., Feb. 20, shortly after their organization agreed to handle the fund-raising campaign for the Bald Knob Christian Foundation. Affiliated with the Federation are some 15,000 clubs with a membership of more than 5,000,000 women. Easter sunrise services have been held on Bald Knob since 1937. The Bald Knob Christian Foundation was formed recently with the express purpose of developing the hill as an area dedicated to "the greater unity of Christian thought and effort."

### Graham Geis Warm Welcome In Britain

Hundreds of cheering, singing—and weeping—women and girls gathered at dockside in Plymouth, England, gave evangelist Billy Graham a wild welcome as he arrived en route to Glasgow where he was scheduled to open a six-week Scottish crusade on March 21. Police lines were required to hold back the crowds who began chanting the hymn, "This Is My Story," as the American evangelist stepped ashore. Many mothers held their babies aloft at arms' length to see the young preacher who scored a phenomenal success during his London revival last summer. Banners carrying such slogans as "God bless you Billy Graham" and "We are praying for you Billy" waved above the crowd. Mr. Graham reached across the police lines to shake hands with many of his well-comers before going on to visit the

Mayflower Stone here the spot from which the Pilgrim Fathers sailed on their voyage to settle Massachusetts Bay Colony. "I'm a sort of Pilgrim Father in reverse," he said as he paused at the historic spot. "I've been a little homesick for England ever since I left it last year."

### Protestant Editors To Hear Dulles

Secretary of State John Foster Dulles will speak to Protestant editors at the 36th annual meeting of the Associated Church Press in Washington April 13-15. Secretary Dulles' talk, on the opening day of the meeting, will be followed by an address on the Far East situation by William J. Sebald, Deputy Assistant Secretary for Far organization of Protestant publications in the U. S. and Canada, also will hear a talk on "Desegregation and Integration" by George S. Mitchell, executive director of the Southern Regional Council. Carter L. Burgess, Assistant Secretary in the Defense Department, and John Swomley, executive secretary of the National Council Against Conscription, will discuss the question of universal military training. Other speakers will include the Rev. Ralph Lord Roy, author of "Apostles of Discord," Claude Stanush, religion editor of Life magazine; Prof. Roland E. Wolseley of the Syracuse University School of Journalism; John W. Nason, president of the American Foreign Policy Association; the Rev. Charles T. Leber, general secretary of the Presbyterian Board of Foreign Missions; and Edward J. Corsi, special assistant to the Secretary of State for the Refugee Relief Act.

### Church Called A Success United Presbyterian-Methodist

The only Presbyterian-Methodist church in the United Kingdom and Eire celebrated its first anniversary with thanksgiving services. It is the little Taughmonagh church hall erected on one of the city's big new housing projects by the two denominations as an experiment in church unity. According to the Presbyterian pastor the Rev. W. M. Jackson, the church has been an outstanding success. Writing in the first issue of the church magazine he describes the experiment as "a smack in the eye for those timid, doubting people who said it could not be done." The congregation comprises 220 families and 350 children attending the Sunday school. It scrupulously tries to preserve the traditions of both denominations. The experiment has attracted a good deal of attention in religious circles here, and it is likely that further joint efforts of the same kind will be undertaken by the two denominations.

### Dr. Weatherhead Defends Moral Rearmament Movement

The Moral Rearmament movement was defended in London by a leading Methodist clergyman who protested against the "injustice" done it by the Church of England's Social and Industrial Council. Dr. Leslie Weatherhead, president-designate of the Methodist Conference of Great Britain, said the Council's recent report on Moral Rearmament was "like sniping from behind a wall." "It comes ill from a Church which is missing outsiders so woefully to utter criticism about things that matter less than the

(Continued on page 14)



"The Crusading Christ," Warner Sallman, 1944.

A commanding figure, with hands showing the stigmata of the crucifixion, the living Christ is mankind's hope.

Your church, through its World Service agencies, is committed to the gigantic task of extending His healing and saving ministry.

**GIVE GENEROUSLY TO WORLD SERVICE!**

The Commission on Promotion and Cultivation of The Methodist Church, 740 Rush St., Chicago, Ill.

# I Saw

Some Sensation

Seekers



By  
Rev. R. A. Teeter

hurrying along to see the results of a shooting scrape. Three men had robbed the village bank. The sheriff and his deputies had chased them, killed one captured the others and brought both the quick and the dead back to town. And also the gory mess. Two deputies were wounded but only the doctor, the minister and a few friends went to see them. Suggestion: if you want to get the most attention possible, just rob a bank and get shot, or something like it.

The same kind of thing happened when Jesus cured the crazy man and drowned a herd of hogs. Rather the devil drowned the hogs while Jesus was curing the lunatic. And (quote) "all the people went out to see what had happened." But when they found the man sane and fully clothed they lost interest in him and the physician who cured him. But they couldn't forget the dead hogs. So they asked Jesus to leave the country. The sensational had tapered off into the normal and they were no longer interested.

So Jesus left them, sending the man back home to tell his story. But these sensation seekers wouldn't listen. No disciples ever came out of Gadara and so far as we know the town never had a church.

A lot of us live today in modern Gadara, to use it as a figure. That is we crave the sensational, the big headline, the unusual, the bizarre. We'll never learn what we need to know unless we read farther than the headlines of life that are spelled out in letters of sensation. We had better have a talk with the man who cures wild men and every other kind of sinner, rather than complain about hog losses. Sensational sights and sounds dim the eye and dull the ear for the realities that count—sanity, wholeness.

## LAYMEN USED IN PRESENTING WORLD ORDER EMPHASIS

All lay persons were used in the presentation of the emphasis on "The Bishops' Crusade for World Order" held during the month of February in the First Methodist Church of Tuckerman, Dr. Golder Lawrence pastor. The program was under the general direction of the church's Committee on World Peace and was presented on Sunday evenings, February 7, 13 and 20.

Presentation of the subjects for discussion "United Nations", "Disarmament", and "World Peace" was made by a series of three Panels, members of which had been named by the church peace committee. Wayne Boyce, Jr., Mrs. Taylor G. Dowell, and Van Smith served as moderators for the three panels each of which had five members. These persons constitute the church's Peace Committee.

Dr. and Mrs. Lawrence served as resource persons for the program.

The forums were held in the

## FOUR WEEKS CULTIVATION PLAN AT GARDNER MEMORIAL

"Christians in Action" is the theme of a four-week cultivation program at Gardner Memorial Methodist Church in North Little Rock as announced by the pastor, Rev. Irl Bridenthal. Training periods are being conducted by the Rev. Mr. Bridenthal at the Sunday evening services in church-wide evangelism. The sessions start at 6:30 p. m. It is expected that fifty credits will be issued at the close of the training period.

A visitation evangelism campaign was recently completed at Gardner with Rev. Henry A. Rickey, District Superintendent of Conway District in charge, assisted by Bro. Bridenthal. Forty new members were secured for church membership in the campaign. At the close of the campaign a Fisherman's Club was organized, the only one now functioning in the Conway District according to the District Superintendent. The Superintendent also states that it is hoped that other churches in the District will see the possibilities of the Fisherman's Club.

In the Fisherman's Club in Gardner, Jack Frost is chairman, Mrs. Leon Dickey is Secretary. There are twenty charter members secured from those trained during the visitation campaign. The club will meet every fourth Thursday evening and on Sunday afternoons as needed.—Reporter

## ROGERS YOUTH OBSERVE "HOBO DAY"

Senior High School boys and girls of the Central Methodist Church in Rogers are looking for odd jobs on Saturdays to earn money to pay bus fare to the conference youth rally which meets in Conway April 1.

The group has designated Saturday as "Hobo Day." At that time members of the group will accept odd jobs about town. Employers determine the rate of pay with all money earned going into transportation fund. The church office at Central Methodist Church accepts orders for workers with estimates of time of work and whether boys or girls are desired for the job.—Reporter

## Jacksonville Launches Campaign For Building

A financial campaign for a minimum of \$50,000 in cash and pledges was launched last Thursday evening, April 4, by the Methodists of Jacksonville, in a church loyalty dinner held in the High School cafeteria. The program is part of the building program projected for the building of a new sanctuary and additional educational facilities by The Methodist Church Jacksonville, site of the new Air Force Bomber Base, now under construction. Approximately 150 Jacksonville Methodists and guests were in attendance.

Whit Davis, general chairman of the financial campaign, was the toastmaster for the occasion. Others appearing on the program included Rev. E. G. Kaetzell, Searcy District Superintendent, Mrs. J. R. McCabe, Claud Mitchell, Miss Minnie Stone,

church's fellowship hall. The Woman's Society of Christian Service served light refreshments during the fellowship hour following the forums.

## \$300 DOLLAR SCHOLARSHIP GIVEN THROUGH LAKESIDE METHODIST CHURCH

In January 1954, Mrs. Josephine Yarnell Brummett, a life long resident of Pine Bluff and a member of the Lakeside Methodist Church, passed away. Her daughter, Mrs. A. C. Muller, Houston, Texas is giving a scholarship to some Lakeside Methodist youth in sacred memory of her mother.

The scholarship will be known as the "Josephine Yarnell Brummett Scholarship." The Committee to select the June graduate to receive the scholarship is as follows: J. L. Patterson, Principal of the Pine Bluff High School, Mrs. Harvey C. Couch and Mrs. Henry Trotter, warm personal friends of the family and Sidney Good, Chairman of the Official Board of Stewards of the Lakeside Methodist Church. The

requirements will be, loyalty to the church and personal need. The money will be given the Lakeside youth in installments of \$100 on September 15, November 15 and January 15, making the total of \$300 for the year. Mrs. Muller expects to continue this scholarship each year for some worthy youth.

The pastor, Rev. John McCormack, and the chairman of the Official Board, Sidney Good, have written Mrs. Muller, in behalf of the Official Board and the church, in deep appreciation of this scholarship fund in sacred memory of Mrs. Brummett, one of the finest Christians ever known in Pine Bluff and the Lakeside Methodist Church.—Reporter

## First Congressional Prayer Room Opened

Washington, D. C. (RNS)—Newsmen and the public got a glimpse of the new prayer and meditation room of the United States Capitol which was opened to inspection for a few days.

The room, to be used by the nation's lawmakers only, is the first prayer chamber in the history of Congress. Situated immediately off the rotunda under the Dome it is as centrally located between the two Houses as is possible.

Central features of the 20-ft. square room are a simple altar and a stained glass window showing George Washington kneeling in prayer. The furniture comprises a dozen leather chairs and two movable prie-dieu's for use of members desiring to kneel.

An American flag, symbol of religious liberty in the United States is given a place of honor at the right of the altar. Two candelabra, with seven lights each, stand at either side of the altar. The seven-pronged candelabra are recognized as a symbol by all faiths, according to Capital Architect J. George Stewart.

In accordance with the wish of Congress that no symbols distinctive to any one faith be used in the

room, the only religious article is a copy of the Bible, opened to the 23rd Psalm, in the center of the altar.

Center medallion of the window, on a background of carefully selected ruby glass from England, France and Germany, depicts the kneeling figure of George Washington, representing the people of America in fervent prayer.

Etched behind Washington is the first verse of the 16th Psalm: "Preserve me, O God, for in Thee do I put my trust."

The upper medallion represents the obverse (front) side of the Great Seal of the United States on which appears the religious motto "Annuit Coeptis" (God has favored our undertaking), and the phrase "Novo Ordo Seclorum" (a new order of the ages is born).

The reverse side of the Seal, with the familiar American eagle, is represented on the lower medallion.

Immediately under the upper medallion is the motto of Abraham Lincoln: "This Nation under God."

In the background surrounding the medallions are 13 stars, each bearing the name of one of the original states. The border of the window is a laurel wreath containing the names of the other states. Space has been left vacant for one more state, and additional states can be added by cutting into the laurel border and adding nameplates.

In the two corners of the window are shown a book and a candle, symbolic of the Holy Scriptures, and a quotation from the 119th Psalm, "The Word is a lamp unto my feet and a light unto my path."

The room is done in tones of blue and will be lighted by soft, indirect fixtures. The rug is dark blue and the walls are a pastel shade. The original barrelled ceiling, which imparts a cathedral-like character to the room, was left untouched.

The window, valued at \$10,000, was donated by a religious art studio in California which preferred to remain anonymous. The workmen who installed it contributed their services. The studio prepared the glass, most of which was manufactured in West Virginia and Indiana, then taken to California for cutting, and transported back across the country to Washington for installation.

The prayer room will be under the jurisdiction of the House of Representatives which has appointed a committee of Rep. Brooks Hays (D-Ark.), chairman.

ARKANSAS METHODIST



# CURRENT NEWS IN ARKANSAS METHODISM

## MISSIONARY STUDENT SPEAKS AT MOUNTAIN VIEW

Sunday, March 20, was a great day for the Methodist Church of Mountain View. At the morning hour Rev. Raymond Noah, Missionary student in Scarritt College, Nashville, Tenn., delivered a message on his work as a missionary in the Angola Conference of Africa. Bro. Noah will return to Angola after completing studies at Scarritt. He is a district superintendent in that area and with other missionaries supervises the work of one hundred and forty native pastors and six hundred preaching places. At the evening hour he showed slides on the work that is being done by the Methodist Church in that area. The church is building some nice churches, schools, and hospitals and the natives are also coming to help support them. Bro. Noah says that this work is financed by funds from World Service giving and the Advance Specials.

He is related to one of the members in Mountain View, Mrs. Hattie Kilgore. His wife and three boys came with him.—H. W. Jinske, Pastor

## RESURGENT PROTESTANTISM

"Waiting to counsel 56 million American Protestants, this Easter-tide, was a ministry that has taken a new and powerful grip on its theology and its gospel," Newsweek magazine says in a March 28th cover story about the vast resurgence of Protestantism in America.

"On the approaching Easter Sunday, American confidence in the Lord would seem, if measured in terms of number, no less than prodigious. . . . In this religious renaissance, American Protestantism has moved forward with an impetus which has dwarfed any past advance," Newsweek says. "Just 30 years ago, Protestants totaled 27 per cent of the population. Today they made up more than 35 per cent—an 8 per cent jump. . . ."

Dr. Eugene Carson Blake, president of the National Council of Churches, is Newsweek's cover subject and the story includes an account of ten other great preachers of the Protestant faith.

Discussing the principles of American Protestantism, Newsweek says, "They are embedded in America's historical base, have been woven into its national conduct, and are implicit in the voice with which it addresses the world."

## CHANCEL CHOIR ENTERTAINED

The chancel choir of the First Methodist Church in Forrest City was entertained at a dinner party, on the evening of February 22, by two members of the Official Board and their wives. Mr. and Mrs. Webb Sweet and Mr. and Mrs. Homer Townes, assisted by Miss Marjorie Sweet, served a barbecue plate to about thirty choir members and the pastor and wife, the Rev. and Mrs. Raymond Franks.

The choir director is James Justiss. Mrs. Herman Young is organist and Mrs. Melvin Ridgway is president of the choir.

## LEACHVILLE METHODIST CHURCH DEDICATED

Sunday evening, 7:30 o'clock, February 13, Bishop Paul E. Martin dedicated the newly remodeled Methodist church in Leachville.

Rev. J. E. Linam and family were assigned to the Leachville Methodist Church in June, 1953. Upon arrival in the town, he set about getting acquainted with members of his congregation and to learn about the the functions and plans of the local church.

Several years ago under the ministry of Rev. E. H. Hall, now of Dell, the Board of Stewards agreed that the church building should be remodeled and enlarged. War bonds were purchased and put up to maturity. Due to the scarcity of building material and the possibility of greater shortages, the Board of Trustees and Stewards cashed the bonds and borrowed sufficient funds to complete the building project. In addition to a new educational building, the sanctuary was remodeled, the entrance changed to front the highway and the exterior of the building covered with buff brick.

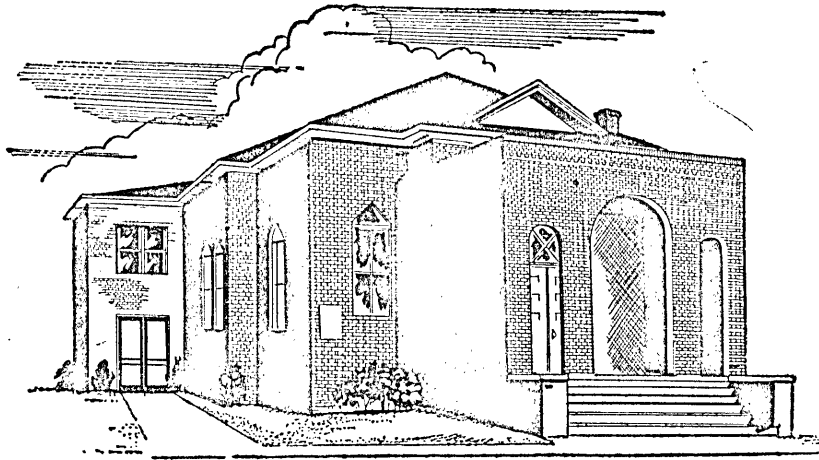
When the remodeling was completed, there was not enough money for the buying of church furniture. With a debt to be paid off each year on the borrowed money, there was never enough to complete the sanctuary with regard to a new floor and proper furniture.

Bro. Linam's first project on moving to Leachville was to modernize the parsonage which was badly in need of repairs. New kitchen cabinets were installed, inlaid linoleum placed on the floor, new furniture purchased for the living room, and paint, paper and new floor for the bathroom.

The second project was to secure an adequate heating system for the church and parsonage and in the winter of 1953, a gas heating plant was installed in the buildings.

In April of 1954, Bro. Linam conceived the idea that through concerted effort of every member of the church, the debt could be cleared and a fund started to furnish the sanctuary in the proper way. The sanctuary consisted of theatre type seats, painted pine floors and an off center chancel and pulpit.

In March of 1954 the members of the Methodist Youth Fellowship presented the church with an oak



LEACHVILLE METHODIST CHURCH

Communion table in memory of Teddy Gilpatrick, a member who was killed in an accident in September, 1952. This table was presented during the ministry of Rev. Frank Stage.

Two years before, during the ministry of Rev. C. C. Burton, the members of the Methodist Youth Fellowship had headed a drive for the purchase of an organ, in memory of Rev. E. L. Bearden. With these two important items already in the church, plans for completing the sanctuary began.

When plans were announced to start the drive, a member anonymously donated the oak flooring and money to have the floor installed. This was the incentive needed to get the fund started. By August 1, the floor was installed, new pews, pulpit furniture, chancel and altar rail ordered, measurements for carpets and a green velvet dossal drape made and the entire church anxiously waiting for complete job to be finished.

By September 15, everything was in order and a dream realized by Bro. Linam and the entire membership. Funds began to come in and plans for a dedication was made with a proposal to have Bishop Martin at the dedication.

This complete project of work for the church and parsonage has totalled more than \$7,000. Each organization in the church participated in the work. The MYF may feel justly proud when they see the organ, Communion table, and drape that they helped to give to the church.



REV. J. E. LINAM, Pastor

The Wesleyan Service Guild was responsible for the beautiful carpets on the floor of the church and many conveniences in the church kitchen. The Woman's Society of Christian Service is responsible for the repairs on the parsonage and for the new furniture purchased for it. They also added to the funds used to remodel and buy the church furniture. Every member of the church in some way is responsible for the beautiful sanctuary in which the members of the Leachville Methodist Church worship each Sunday.—Reporter.

## ENGLAND METHODIST CHURCH TO BE ENLARGED

Rev. John L. Hoover, pastor of 1st Methodist Church in England has announced that plans were made at a recent meeting of the Official Board to make three improvements in the church plant there.

Immediate improvements will be the air conditioning of the sanctuary, the relocation of the choir loft and the enlargement of the kitchen.

Plans are under way to build an educational annex to run north-south from the east end of the present building. The addition will contain approximately ten rooms. The estimated cost of the annex is \$50,000. Construction on the annex is expected to begin this fall.—Reporter

## MONETTE METHODISTS ENLARGE CHURCH PROGRAM

On March 13 an enlarged program for the people of this locality was launched by the Methodist Church of Monette.

The new program, the Methodist Sunday Evening Fellowship, is an effort to provide fellowship, worship and instruction for all age groups at the Sunday evening hour. The program is being promoted by the Church Commission on Education of which Clyde Evans is chairman.

The schedule for the evening program is as follows: 5:30 p. m. sandwich supper served family style; at 6:00 p. m. classes meet by age groups for an hour of study and fellowship; at 7:00 p. m. all present

## INTERIOR OF WILSON CHURCH REDECORATED

Work will begin this week on re-finishing the interior of several of the first floor rooms and the sanctuary of the Wilson Methodist Church. This will include varnishing of the interior woodwork, sanding and re-finishing the floors and the laying of a new carpet in the sanctuary. This project is to be completed by Easter. The outside of both church and parsonage have just been repainted.—Raymond A. Dorman

meet in the sanctuary for the evening service led by the pastor, Rev. Ben Jordan. This service closes at 7:45 p. m.

The response to this special evening program has been unusually good.—Reporter



# THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



## THE LITTLE RED RAIN SUIT

"TED," said Ruth Ann to her big brother one day, "just think! It won't be long before school will be out, and I haven't missed once so far. I hope I will get one of the prizes that Miss Morrison has promised this year," she added.

"Nancy is trying for one, too, isn't she?" remarked Ted, looking up from his book.

"Yes, and I just know she doesn't want me to win," said Ruth Ann with a frown.

"Why, what makes you think that?" asked her brother.

"Oh, I just know she doesn't," said Ruth Ann, "and I don't think it's very nice in her, either."

The next day was Ruth Ann's birthday. Her mother had told her she might invite Nancy over after school, and they would have ice cream and cake.

But, what do you think? Ruth Ann woke up on her birthday to hear the pitter-patter-pitter-patter of rain on the roof. She hurried downstairs and ate her breakfast. When she was through she said, "I'd better get ready for school now."

Her mother shook her head doubtfully. "No, I don't think you'd better go today," she said. "It's quite a walk, you know, and you haven't a raincoat or umbrella—I'm afraid you'd catch cold and get sick."

Then, oh, dear, there were clouds inside as well as out. Ruth Ann turned an angry face from the window, saying, "But I must go today—I mustn't miss."

Just then Ted called, "Here comes Nancy."

"Yes, and I know why she's coming," said Ruth Ann crossly. "She knows she has a nice raincoat, and she's just coming here to laugh at me." Ruth Ann flounced out of the door, ran to her bedroom, laid her head on the arm of the chair and started to cry.

The next think she knew somebody called, "Surprise!" Ruth Ann, wondering what it was all about, looked up to find Nancy standing there with a big box in her hand.

"This is for your birthday," she said, placing it on Ruth Ann's lap. "Quick—quick—open it—I want to see if you'll like it."

Ruth Ann, fumbling at the string, finally got it untied, lifted the cover, and what do you suppose was inside? Why, a cunning little red raincoat with cap to match—yes—and an umbrella!

"Oh—oh—oh," cried Ruth Ann, jumping up and hugging Nancy, "now I can go to school!"

"That's what Mother said," Nancy cried gleefully. "You see, I didn't mean to bring it till this afternoon, but we thought you would like to use it this morning."

The two little girls, clad in raincoats, with Ruth Ann's new umbrella proudly held aloft to protect them, started off for school. "I was so afraid you'd have to stay away today," said Nancy. "You know I'd feel awfully sorry if you didn't get a prize."

Just then Ruth Ann cried, "Here comes the sun. Just look at that lovely rainbow! Oh, dear, I'm so happy."

"You didn't seem very happy this morning," laughed Nancy.

"I know, but I am now," said Ruth Ann. "I'm happy because it's my birthday, and I have this nice rain set—and—because—I can go to school today. But, do you know why I am happiest of all, Nancy?"

"No, please tell me," said her friend.

"Well—I'm happiest because I have such a dear friend," answered Ruth Ann with an earnest look in her brown eyes. "After this I hope my thoughts about you will be lovely—like—well, like that rainbow in the sky."

"Then I know they'll be lovely," said Nancy softly, and the two little girls looked into each other's eyes and smiled.—Juniors' Pleasure

## A MYSTERY

A butterfly came out of our cocoon today. When we found the cocoon last fall, Mother said:

"Something wonderful is happening in this caterpillar's house. We may see a beautiful butterfly come out in the spring."

Today a brown and yellow butterfly slowly crawled out of one end. It was all wet and sticky and its wings were drooping.

We put the box in the sunlight for a while. Then we took it outdoors and put the butterfly on a branch of a bush. It kept opening and closing its wings as they dried in the sun. Suddenly it spread them and flew away.

"How can a caterpillar change into a butterfly?" I asked as we watched it go.

"I don't know," Mother answered

## EASTER BREAKFAST

By Margaret G. Wilson

It is fun to plan something special for Easter Sunday's breakfast. Not something special to eat. I don't mean that, but some special decorations for the table. Perhaps Mother will let you help do it together. It is such fun doing it, and so much fun seeing it on the table after it is done. Of course nobody wants a lot of work, we know that, so we'll keep it very simple.

You color eggs anyway. But be sure you wash the eggs you are going to dye. Many eggs have wax on them, and unless that wax is washed off they simply will not dye nicely. So be sure they are washed. Then use a small birthday candle and write your Mother's or Daddy's name on the egg, and draw wavy lines or dots or circles or flowers—anything on the egg. You won't see what you do, so watch carefully and do not draw one picture on top of the other. Now dip the egg in the dye, and just see what happens. You will be really surprised, and everybody will know his egg and will just be thrilled at the pretty designs on them. On some eggs you can just paste on little colored stars, circles, dots or stickers that you can buy in any 5 and 10 cent store.

Now use yellow or green or blue, any color, crepe paper and cut across the fold into thin strips. Fluff it all

softly.

"Doesn't anybody know?" I asked.

"God knows, for He planned it that way," Mother said. "No one but God could have thought of sending beauty into the world like that."—Story World

up, heap in the centre of the table, pile your eggs in and around it, and see what a pretty nest you have for a centerpiece.

If you have scraps of colored paper cut out double Easter eggs, being careful not to cut on the folded edge. Then make faces on each egg. If you do not have colored paper you can use your crayons and color white paper. Fasten the two open ends together with a piece of colored yarn. Roll up the breakfast napkin and slip through the folded egg and you will have a real Easter napkin ring. The eggs, if carefully done, can be faces of pretty girls and the yarn bow is the bow on their hair.

It is always fun to have a table decorated, but it is especially pretty if you can help make the decorations, and they are so easy and it costs so little that I'm sure Mother will let you help if you ask her.—The United Church Observer

## JUST FOR FUN

Teacher: "History tells us that Sir Arthur Sullivan composed most of his music in bed. What kind of music did he compose?"

Student: "Sheet music."

Dean of Women: "Did you read the letter I sent you?"

The Shipped Coed: "Yes, ma'am. I read it inside and out. On the inside it said, 'You are requested to leave college', and on the outside it said, 'Return in five days.' So here I am."

The Defense Department received a letter from a 10-year-old boy in Oklahoma. He wanted "all the information you have about airplanes." And he wanted it in a hurry. "Please," the lad said, "send it by guided missile."—Phil Mann, York Trade Compositor

Whenever the kindergarten teacher had a message for the mother of one of her charges, she pinned a note securely to the child's clothing, to make sure it wouldn't be lost. One day she was fastening a note to the jacket of a boy who had already carried several missives in this manner.

"My," said the teacher, "you are becoming a regular little postman, aren't you?"

"No," he promptly retorted, "I'm becoming a regular little bulletin board!"—Quote

Exhausted from moving furniture around all morning the man sat heavily in a chair to take a rest while his wife's gaze swung critically around the room.

"I still don't like it, Henry," the wife said, frowning. "Can't you suggest a way in which we can get some warmth in the arrangement?"

Henry stared pensively at his wife a moment then said tiredly, "Well, dear, we could set it afire."

Then there's the story of the baby sardine that was frightened by a submarine and went crying to its mother. "There, there, dear," soothed mama sardine, "Don't be upset. It's only a can of people."



## FOR MOTHER

*I've planned to give my mother  
On this next Easter day  
A pot of Easter lilies,  
I know just what she'll say.*

*She knows I've saved my pennies,  
(I can do it when I try)  
And when she sees the lilies  
She'll know the reason why.*

—A.E.W.

North Arkansas Conference Woman's Society Of Christian Service To Meet In Batesville NORTH ARKANSAS GUILDS PLAN WEEK END

The Annual Meeting of the North Arkansas Conference Woman's Society of Christian Service will meet at the First Methodist Church, Batesville, April 26-28. The Theme of the Fifteenth Annual Meeting will be "Jesus Calls Us," and the chairman of the Program Committee is Mrs. Jessie Gilstrap.

Standing Committees will meet on Monday afternoon, April 25, and the Executive Board will be entertained at dinner Monday night, after which it will be convened for its session by Mrs. E. G. Kaetzell, Searcy, President.

The Executive Board will meet on Tuesday morning, and there will be a luncheon given in their honor.

President of the Batesville District Society is Mrs. Nels Barnett, and president of the First Church society is Mrs. Paul McNealy.

More information will be given on registration and program in later



MRS. E. G. KAETZELL

issues of the *Arkansas Methodist*.

Mrs. Julian Vogel, West Memphis, Secretary of the North Arkansas Conference Wesleyan Service Guild, announces that the Annual Meeting will be held at the First Methodist Church, Batesville, April 23, 24, with the theme: "Jesus Calls Us."

Reservations should be sent not later than April 15 to Miss Verla Jernigan, 435 7th Street, Batesville. Registration fee is \$1.00, and the meals for the Week-end are \$3.25.

The Conference Guild Executive Committee will meet at 10 a. m. and registration will begin at 1:00 p. m.

The meeting will open at 2 p. m. with a devotional led by Miss Thelma Pickens, Newport.



MRS. JULIAN VOGEL

LOUISIANA CONFERENCE W.S.C.S. HOLDS 15TH ANNUAL MEETING

Methodist Information

Some 175 delegates and 215 visitors from throughout Louisiana attended the 15th Annual W.S.C.S. Conference at the Lake Charles First Methodist Church, March 16-18.

The group voted to meet at the First Methodist Church, Shreveport, next year.

The eight Districts of the Louisiana Conference pledged a total of \$102,318 for the coming year, \$94,798 of which will go to missions. This is an increase of \$2,000 over last year's pledge.

The Conference passed a resolution expressing the W.S.C.S.'s opposition to "all forms of gambling as a menace to business integrity, a breeding ground for crime, destruction of the interest of good government and a demoralizing influence throughout all society."

The resolution, which was introduced by Mrs. Charles Goldthwait, conference secretary of Christian social relations, commended public officials "who have been rigorously attempting to enforce the laws within our state." The women voted unanimously to adopt the resolution which also protested the legalization of any form of gambling for charity and church revenues.

Other resolutions adopted at the meeting included one opposing the bill now in the U. S. Congress for universal military training and one stressing the support of the United Nations as "our greatest hope for peace."

Reports given at the three-day meeting showed an increase of 28 societies in Louisiana, bringing the total to 324 during 1954. There are now 15, 173 members in the Conference. The Lake Charles District was the only district in the Conference reporting a one hundred percent organization.

Committees appointed to serve during the conference included one on the journal composed of Mrs. Robley Davis, Gilliam; Mrs. W. C. McDonald, Shreveport; and Mrs. J.

T. Eubanks, Shreveport. Mrs. Philip Holland, New Orleans; Mrs. Maurice Tatum, Shreveport; and Mrs. Clinton Bradford, Baton Rouge; served on the resolutions committee.

Principal speakers at the conference included Bishop and Mrs. Paul E. Martin, Miss Margaret Billingsley, executive secretary of the Woman's Division of Christian Service in Japan, Korea and the Philippines; Mrs. C. A. Meeker, editor of the *Methodist Woman*; Mrs. W. E. Horton, Jr., president of the South Central Jurisdiction; Mrs. Sam Dunbar, secretary of supplies, South Central Jurisdiction; and Mrs. G. W. Dameron, member of the Board of Missions of the Methodist Church.

Mrs. C. I. Jones, president of the Conference Society, presided at the meeting.

LAY LEADERS NEEDED IN BORNEO

The Rev. Burr R. Baughman, Methodist missionary recently returned to service in Sarawak, Borneo, after furlough in the United States, reports the completion of quarterly and district conferences, "and now have only to worry about planning for the next year."

"We have over 2,000 baptized Iban Christians in a district in which it takes three days merely to travel from one end to the other," says Mr. Baughman. "For this young army (all baptized since Christmas 1949) we have one travelling elder, one local elder, three untrained supply pastors and three exhorters. Put in a nutshell like this, things look quite rosy. But our nutshell is scattered so widely that a large proportion of our new Christians hear a minister and participate in a Christian worship service from one to three times a year only.

"Talk about the need for more lay workers! Getting these and training them, and training our few

Jennings Society Completes Study

Jennings' Woman's Society of Christian Service climaxed its study on India, Pakistan and Ceylon with an Indian mela (party) at the home of Mrs. A. C. Clemons, Jr.

*Ladies in Saris* from left to right are: Mrs. A. C. Clemons, Jr., Mrs.

George Brower, Mrs. A. A. Adams, Mrs. Robert Crichlow, Mrs. Russell Berkeley, Mrs. E. E. Smith and Mrs. C. J. Montagne. *The Vegetable Man* is portrayed by Mrs. Dan Donald. —Reporter



regular workers will be the major task ahead—in what little time I can spare from keeping accounts and writing letters."

Bishop Lane Sees Dangerous Far East Situation

Bishop Raymond A. Lane of Maryknoll, N. Y., superior general of the Maryknoll Fathers, said here the Far Eastern situation is "definitely dangerous." On his arrival from Japan for a 10-day stop-over in the Islands, the bishop forecast an early attempt by the Communists to take Formosa. "If they're going to take it, it will be in a short

time," he said. "The only deterrent will be a positive stand on our part. If perchance our indecision at the present time would induce us to let Formosa go, the Philippines will follow very quickly. Korea would fall even before the Philippines. Japan, which is at present very much off balance, would succumb without much resistance." Bishop Lane said "We are definitely justified and even obligated to defend ourselves against a system which robs us of every value that makes life worth living. We must pray and work with all our might and main for peace," he added.





# METHODIST YOUTH

## METHODIST YOUTH CARAVANS

In a recent letter to the conference executive secretaries, Dr. Harvey C. Brown, associate director of the Department of College and University Religious Life, General Board of Education, urged increased interest in enlistments for the Methodist Youth Caravans.

Dr. Brown is a member of the Caravan Committee of the Board and is a member of the sub-committee which processes the applications.

As of February 21, the committee has received 75 applications, broken down as to jurisdiction as follows: Northeastern, 6; Southeastern, 35; Western, 4; North Central, 10; South Central, 20. It is seen from these figures that over half the applications so far come from the Southeastern and South Central jurisdictions.

"For years," says Dr. Brown, "the Southeastern and South Central jurisdictions have been furnishing their full quota of leadership in

sufficient number to take care of the requests of the other jurisdictions. It would assist each jurisdiction greatly if the committee could receive a larger number of youth from Western, North Central and Northeastern. This would mean a great deal to the youth movement in those jurisdictions. It would also mean a stronger trained leadership group in each of the conferences to have these caravaners going back into their local churches and conferences to serve more effectively."

Dr. Brown urged the executive secretaries to use every means possible to stimulate interest in this work that is meaning so much to the potential leadership of Methodism.

Persons interested in going caravaning next summer should contact their conference executive secretaries.

### WITH THE SUB-DISTRICTS Batesville

The Batesville Sub-District met on Monday, March 14, at the Cave City Methodist Church for its regular meeting. Nelson Barnett presided over the business meeting.

A skit on the M. Y. Fund was presented by the following members of the Batesville MYF: LeAnn Conyers, Ed Huff, Kay Stuart, Nelson Barnett, Peggy Ragsdale, Sarah Barnett, Jackie Wright and Fran Bell.

Georgia Menard led the group in recreation after which Cave City served refreshments.—Frances Bell.

### New Orleans

A record attendance was set at the last meeting of the New Orleans Sub-District on Tuesday, March 8, at Saint Luke's Church in New Orleans. The Easter program was presented in the form of a play entitled, "The Shadow of Peter," given by the youth of the host church.

Also in progress was the judging of the essay contest entitled "Juvenile Delinquency, Your Problem and Mine." The winner will read the essay at the next Sub-District meeting.

A recreation and fellowship period followed the meeting.—Reporter

### Mansfield

The Mansfield Sub-District met on Tuesday, March 8, at Mansfield with the president, Bill Lowery, presiding. The president announced Logansport as the winner of the "High Point" contest for February.

Three Sub-Districts were represented on the program by giving essays on "Juvenile Delinquency, Your Problem and Mine." Placing were: Doris Cobb, Pleasant Hill, first place; Sallie Nabors, Mansfield, second place; Raymond Taylor, Logansport, third place, and Kenneth Norton, Ida, honorable mention.

The winner of the contest will be completed with other winners in the state.

The Sub-District will meet at Many on April 4.—Reporter

### WINNER OF RUSTON DISTRICT ESSAY CONTEST



JOAN LARANCE

Joan Larance, daughter of Mr. and Mrs. A. B. Larance, Jr., of Dubach, won first place in the "Essay and Speech" contest for the Ruston District, March 7. The subject was "Juvenile Delinquency, Your Problem and Mine." Miss Larance is a member of the Dubach Methodist Church. Miss Peggy Boozer, Springhill and Miss Bonnie Sue Burns, Pleasant Valley, won second and third places respectively.

### DR. WEATHERHEAD DEFENDS MORAL REARMAMENT MOVEMENT

(Continued from page 7)

winning of people to Christ," Dr. Weatherhead said. The Council called the movement "psychologically dangerous, gravely defective in its social thinking and possibly a Christian heresy." Its report was accepted by the Anglican Assem-

### WESLEY FOUNDATION'S MONTHLY PARTY

The L.S.U. Wesley Foundation was converted into a circus tent Friday night, March 18. As its regular monthly party, Wesley staged a circus at which there were concession stands, side shows, and all the other circus attractions.

Among the most popular attractions were the kissing (candy) booth, the "Hit Larry Pleimann Booth" (wet sponges), the Passion-o-Meter, and the fortune teller. The crowd was thrilled with the mental-telepathy demonstrated by Warren Blakeman and Jim Hensley, Wesley mystics.

The money collected from the concessions is being sent to Rev. Allen Jernigan, former Wesley Foundation director, who is now a missionary for the Methodist Church in Malaya.—Edwin E. Sylvest, Jr.

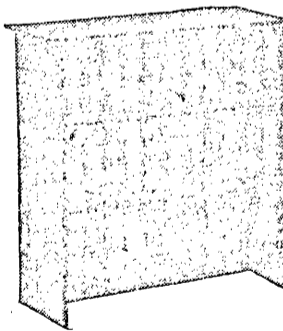
bly, but, on the advice of the Archbishop of Canterbury, the Assembly did not pass judgment on the movement's merit or lack of it. Dr. Weatherhead's protest was made in a sermon in Marylebone Presbyterian church, where his City Temple congregation temporarily is worshipping. "Homes have been transformed and businesses revolutionized through the coming of a new spirit in the M.R.'s," he said.



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## OBITUARIES

**JOHNSON**—Joseph Marvin Johnson was born at Strong, Arkansas, on May 19, 1892, and passed away on March 7, 1955. He was married to Miss Eula Lewis of Strong and moved to Emmet in 1920.

In addition to his wife he is survived by one daughter, Eula Jo of Emmet, two sons, J. M., Jr. and Raymond of El Dorado.

Funeral services were conducted on March 8 by the writer and Rev. George L. Cagle of Vidalia, La.

Mr. Johnson was a public-spirited citizen, always taking an active and wholehearted interest in every effort for the betterment of the community. He was a sincere Christian, giving of his wisdom and substance to the promotion of all church activities. He taught a Sunday School class for many years, was choir director and a member of the Official Board of the church.—Joe W. Hunter

**REDMAN**—Mrs. J. H. Redman, age 85, died at her home in Belleville on March 2 following a long illness.

Mrs. Redman was born on February 5, 1870, in the Belleville community. She was a daughter of the late Nobel J. Buckman and Nancy Hicks Buckman. She was a faithful member of the Methodist Church for a number of years. Poor health had kept her confined to her home for the last six or eight years.

Mrs. Redman is survived by her husband, a brother, T. B. Buchman, a sister, Mrs. Junie Hays, all of Belleville, and a large number of other relatives and friends.

Her funeral was conducted at the Methodist Church in Belleville by her pastor, Rev. Fred M. Thompson, assisted by Mrs. Thompson on Thursday, March 3. — Fred M. Thompson

**SIRMAN**—Whereas God in His great goodness has seen fit to remove from our community, Church, and Sunday School our beloved friend, member, and teacher Dennis R. Sirman; and

Whereas in our human way of thinking and our feeble understanding this is an irreparable loss to us; yet we submit to the wisdom of God's will: Therefore be it

Resolved that the Summer Grove Methodist Church this 9th day of March 1955 expresses its gratitude for having known and been associated with such a fine and loveable character; and be it further

Resolved that this group convey to Mrs. Sirman and other members of his family sincere sympathy for the bereavement they have so recently suffered; and be it further

Resolved that a copy of these solutions be placed in the hands of each member of Mr. Sirman's family, and that copies be sent to The Louisiana Methodist and filed in the local Church minutes.

Respectfully submitted,

Mrs. B. F. Heathman

Passed by the Commission on Education

**HARRINGTON**—Mrs. Jennie Bell Harrington, age 86, former Fayetteville resident, died on October 5, 1954, at her home in Dallas, Texas, after an extended illness. Mrs. Harrington had made her home in Dallas for the past eight years. With her family she came to Fayetteville in 1913 from Ortonville, N. D., and made her home there until moving to Dallas. She was born April 9, 1868, at Brandon, Wis., and was a

member of the First Methodist Church in Dallas.

Mrs. Harrington is survived by her husband, C. W. Harrington of the home; a son, Leroy Harrington, Winchester, Va.; four daughters, Miss Eula R. Harrington of Bismarck, Mrs. M. L. Price, Fayetteville, Mrs. W. B. Walch of Reader, N. D., and Miss Beth Harrington of Bismarck, N. D.; and three great-grandchildren.

Funeral services were held in Dallas and the body was then brought to Fayetteville where services were held by the pastor, Dr. D. L. Dykes, at the Central Methodist Church.

## CHURCH RADIO AND TV PRODUCERS URGES TO EMPHASIZE YOUTH

(Continued from page 3)

programs do not necessarily attest to the Christian faith," he declared. "Brotherhood, for God's Fatherhood, to the deep-laid sin by which all human relationships are infected, and to the doctrines of repentance and forgiveness, and is offered as a nostrum to keep America strong, in the name of religion."

He cited examples of other programs which lift "Christian doctrines of forgiveness and trust out of their total context and prescribe them for a wide range of personal and psychological problems."

Termining them programs inspired by the "peace of mind approach, he said "I understand that this approach to personal problems is very dubious on psychological grounds. In any event, the identification of the Christian religion with such programs is of questionable validity, however popular they may be, and however many people may testify that they have been helped by them."

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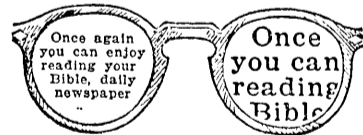
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## METHODIST COLLEGES SHARE IN GENEROUS CBS GRANTS

Three Methodist church-related colleges were among the fourteen to profit by Columbia Broadcasting System's unique plan of saying "thank you" to educational institutions which trained their top officials.

Beneficiaries are Ohio Wesleyan, Duke and Wesleyan Universities.

Under the first year of the plan CBS has donated \$32,000 to the 14 alma maters of 16 of its key executives. The \$2,000 grants are unrestricted and come from the CBS Foundation.

Dr. Frank Stanton, Ohio Wesleyan '30, president of CBS, stated that the plan is more than an expression of appreciation to these institutions. "We believe it is a way of demonstrating our belief in, and support of, the American system of privately endowed higher education.

"These colleges and universities across the land need support from private sources, from individuals and companies and foundations, if they are to continue to produce the informed, trained citizens on which our political and industrial democracy depends," his announcement read.

Duke University, Durham, N. C.,

was on the list of beneficiaries as the alma mater of George Klayer, Chicago sales manager of CBS-TV.

The alumnus of Wesleyan University, Middletown, Conn., on the CBS list is Harry Ommerle, director of programs, CBS-TV.

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Among this year's contributors are a farmer from Ohio, a postman from Arkansas, a realtor from Canada, a laborer from Peru, a physician from India, a lawyer from the Philippines, a teacher from Australia, an editor from Hong Kong, a princess of Rumania, and 52 other laymen, representing almost every evangelical denomination.

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# The Sunday School Lesson

REV. H. O. BOLIN

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LESSON FOR APRIL 10, 1955

## OUR ASSURANCE OF ETERNAL LIFE

READ THE ENTIRE LESSON FROM YOUR BIBLE:  
I Corinthians 15:3-8, 53-58.

MEMORY SELECTION: *I am the resurrection and the life; he who believes in me, though he die, yet shall he live, and whoever lives and believes in me shall never die.*  
—John 11:25-26

This lesson brings us to the climax and to the close of the greatest unit of doctrine we have studied together since the writer has been working on the Sunday school lesson page. It will be remembered that the general theme of the unit is "CHRISTIAN TEACHING." If space permitted us to do so we would make a brief review of the entire unit and tie all the lessons together. All we can do is to list the lesson subjects hoping the teachers will be able to do what cannot be done here.

There are fifteen of these lessons and the subjects are as follows: "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 Life," "The Life of the New Man," "The Christian and the Social Order," "The Cross and Christian Discipleship," and our Easter lesson for today "Our Assurance of Eternal Life."

This lesson aims to lead students to a greater assurance of eternal life. This is a wonderful aim indeed. If it is attained it will be helpful to all concerned.

The lessons of this week and last week belong together. Without the cross there could be no forgiveness of sins and without the resurrection, there could be no life through fellowship with Christ. The Lord died to make possible our justification, but he rose to make possible our consecration. He died for us, but he lives in us and works through us. That is salvation in its fullness.

### A Look At The Scriptures

Our first passage (I Cor. 15:3-8) gives us what Paul considers to be the most important facts of the gospel; namely, the death and resurrection of Christ. He goes on to say, "For I delivered to you as of first importance what I also received, that Christ died for our sins in accordance with the Scriptures, that he was buried, that he was raised on the third day in accordance with the Scriptures." These two are the greatest facts in all the history of the human race. They have done more to make a better world than all the other things that ever happened in it.

The lesson for today, of course, has to do primarily with the latter of these facts; the resurrection of Christ. There are four great acts of the life of Christ — the example of his life, his teachings, his death, and his resurrection. Had it not been for his resurrection, the first three mentioned here would have had but little effect on the world.

The climax and the cap stone of all that he ever was and did and said is his resurrection. We are told in the Bible that by this fact he has been proven to be the Son of God with power.

### Proofs Of The Resurrection

Since this matter of the resurrection is so important it is well enough to note some of the proofs of it. That is exactly what Paul does here in this passage. He tells us that there were many witnesses to the fact that Christ rose from the dead. From the material standpoint the best proof that any one can have is that which is furnished by an eye-witness. That is the proof that stands up best in our courts of law. Paul goes on to mention the fact that the Lord was seen, after his resurrection, on a half-dozen different occasions, and by a number of witnesses. First Paul mentions the fact that he appeared to Cephas, that is Peter. Then he mentions the twelve. We were referring here to the Apostles. Originally there were twelve of them and they are constantly referred to in the Scriptures as "the twelve". On this particular occasion there were only ten of them present. Judas Iscariot had already committed suicide and Thomas was not present. Paul next mentions some five hundred who had seen the Lord on one occasion after his resurrection. At the time he wrote this letter most of them were still alive. This means that any one who doubted the resurrection had the opportunity of verifying it before many witnesses. Paul then mentions James. This was one of the half-brothers of our Lord. It will be remembered that these men did not believe in the Messiahship of the Lord until after his resurrection. James later became the leader of the Jerusalem Church. Paul then goes on to mention his own vision of the resurrected Lord which took place at the time of his conversion on the Damascus road. Five of these appearance occasions mentioned here by Paul took place during the forty-days period which began with his Resurrection Day and closed with his Ascension Day. The last appearance; the one that Paul witnessed, took place after the Lord's ascension.

According to all the Scriptures on the subject, there were ten of these appearances which took place between the resurrection and the ascension of the Lord. The appearance to Paul on the road to Damascus was the eleventh occasion, but it did not come in this forty-days period. Five of the appearances took place on the Resurrection Day, which means that only five others took place during the remaining thirty-nine days of the period. It is a well-known fact that Christ did

not live with his disciples during this period as he had done before his crucifixion. He would simply appear and then vanish on these occasions. The appearances took place on the first Easter as follows: to the women at the tomb; to Mary Magdalene; to the Apostle Peter; to the two disciples on the way to Emmaus; and to the ten Apostles in the upper room that night—Judas being dead and Thomas absent. One week after the first Easter, the Lord appeared to the eleven, this time Thomas was present; then he appeared to seven by the Sea of Galilee; then he appeared to his half-brother, James; he then appeared to five hundred at one time in a mountain in Galilee; the last appearance of the forty-days period took place near Jerusalem and was followed by the Lord's giving of his commission to the disciples and his ascension.

These were all authentic witnesses; people who were above reproach. Their testimony would stand up in any fair law court in the world. They all knew that Christ rose from the dead, for they saw him after he came from the tomb. Not only were these people above reproach; individuals who would never have voluntarily lied about the resurrection, but practically all of them sealed their testimony with their blood. No sensible person would die for what he knows to be a lie. It is hard enough to die for what one knows to be the truth. The Bible tells us that these people were required on penalty of death not to preach the resurrection of the dead, but they did and died for doing it. They knew that Christ rose from the dead and that through him others would rise.

### Other Proofs

The testimony of the above witnesses is conclusive proof that Christ rose from the dead, but there are still other proofs. We note them for what they are worth. One of the greatest proofs of modern times is the fact that there is a Christian Church in the world. Had it not been for the resurrection of Christ, Christianity would have died in birth. The one thing that the disciples could not get through their minds was the fact that James could be the Messiah and at the same time die. To them, a dead Messiah was a contradiction of terms. He told them he would die but they thought he was speaking to them in parables and figures. On one occasion Peter sharply rebuked the Lord for saying he was going to die. Jesus responded "Get behind me, Satan." Right up to the very last not a one of the disciples thought he was going to die, and after he was dead they thought the Christian movement was all over. The group of faithful women who went to the tomb early on Easter morning did not go to greet a living Christ; they went to embalm a dead Jesus. The two disciples on the way to Emmaus were so certain that Christ would never rise that they did not even know him when he walked by their side. In the midst of the conversation that followed they went on to say, "We thought he was to have been the one who would redeem Israel." The verb here is in the past tense. They no longer thought he would redeem Israel. Their hope was buried in Joseph's new tomb.

It is a well-known fact that these men whom Christ had called and who had followed him daily for some months were thoroughly discouraged and beaten. They thought their Leader was dead and their

cause was lost. They were about to go back to their old occupation. Many of them had been fishermen. They had left their nets to become fishers for men, but now they are about to go back to their deserted nets. In the midst of this discouragement something happened to these men; they were about to quit, but they came back stronger than ever. Prior to this time, even while Christ was with them in the flesh, they were very cowardly. At the time of his crucifixion, Peter, the leader among them, denied him; Judas betrayed him; the others, all except John, forsook him. Then something happened; they said that it was the resurrection of Christ from the dead, and all except John, went out to die violent deaths for the cause they had once forsaken. They planted the Church and it is here now, one of the greatest proofs of the fact that Christ not only rose then but is alive and active in the world today.

Still another proof, and in many respects the greatest of all, is the fact that each individual can experience fellowship with the living Lord. A sinful person can be made over, and set free from the bonds of evil habits. He knows he cannot do this in his own strength any more than he can lift himself by his own boot-straps. Many of us have seen people try with all their might to get away from such habits and all to no avail. Then we have seen them come in contact with the living Christ and find a power that they never knew before. They walked in constant fellowship with a power that was not themselves, but power that makes for righteousness. Victory was theirs through the living Christ. Jesus is alive because he is alive we shall live eternally also. He not only died for us, he also rose for us. His victory over death is ours as well as his. He took the sting out of death and victory out of the grave both for himself and for us.

### Nature Of Immortality

Paul felt that the resurrected body would be the same and yet in many ways different from the physical body. It was to be shorn of all of its weaknesses. He declared that flesh and blood could inherit the kingdom of heaven. There would be eliminated from the body all that causes pain, disease, old age and physical death. These troubles all reside in flesh and blood. Not only was the body to be shorn of all these weaknesses, but time and space would no longer have power over the individual. We recall the experience of Christ after his resurrection; he could pass through locked doors and barred windows; he could vanish at one place and appear instantly at another. He was beyond the reach of physical pain, disease, old age, and death. The Apostle John goes on to say "It does not yet appear what we shall be like but we know we shall be like him." So, this gives us some idea of the nature of our resurrected bodies and also of immortality.

This eternal life begins here and now. It is not only a matter of duration, but also of quality. If one, while here in the flesh, begins to live a life of high spiritual quality, emphasizing the spiritual values above the material things of life, he can rest assured that the great moral Judge of the universe; our Holy Father, will not permit that life to end at the grave. In our memory selection we have Christ saying, "Whoever lives and believes in me shall never die."