



## Methodist World Council Meeting Announced

The next meeting of the World Methodist Council, formerly the Methodist Ecumenical Conference, will be held in September, 1956, according to an announcement recently by Bishop Ivan Lee Holt, president of the Council. The meeting is scheduled to be held at Lake Junaluska, North Carolina, assembly grounds for the Southeastern Jurisdiction, where a headquarters building for the World Methodist Council is now being built.

The Council meets every five years and held its last meeting in August, 1951, at Oxford University, Oxford, England. The Council is composed of practically all of the organized Methodist bodies throughout the world.

Bishop Holt has just returned from a visit to New Zealand and Australia where he visited in the interests of the World Council. Bishop Holt said in connection with the announcement about the 1956 meeting that "One never knows when a meeting of Christians, be it large or small, may be more far-reaching than a political conference. Christianity has not only an important role to play in combating Communism, but in establishing world peace."

The Executive Committee of the World Council meets in June at Belfast, Ireland, to make plans for the 1956 meeting.

## Board Announces Church Attendance Plans

Nashville, Tenn. — The Methodist Board of Evangelism has announced plans for a church attendance program which it hopes will become interdenominational and world-wide in scope.

The announcement was made by Dr. Harry Williams, director of the board's evangelistic missions, following a meeting of ministers and laymen invited here by the board including representatives of several state Council of Churches.

"Our plan is for Methodist churches to sponsor local and district attendance campaigns next year from January 1 through Easter, joining with other denominations and organizations in a cooperative program wherever possible," Dr. Williams said.

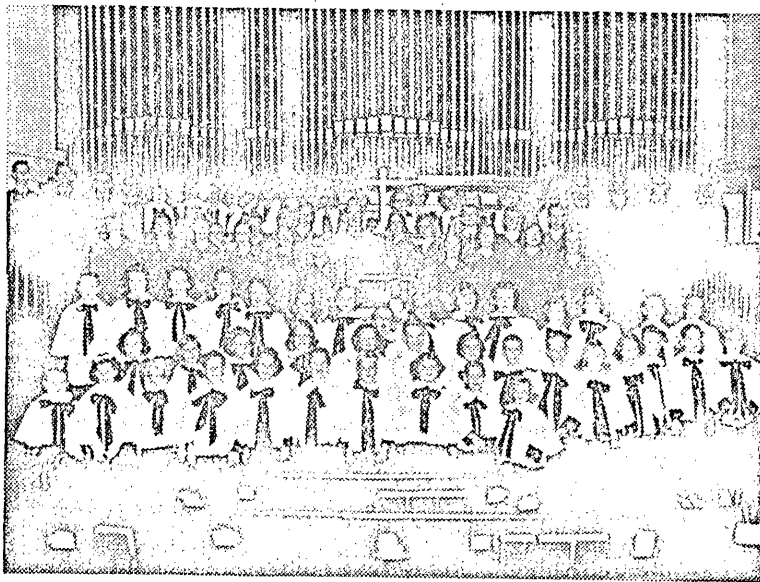
"The Answer Is God" was adopted as the 1956 slogan to emphasize a general theme: "Worship in Church Every Week, at Home Every Day."

Program and publicity materials will be developed on a non-denominational basis and made available to any religious or civic group interested in helping promote church attendance, Dr. Williams said.

The board has assigned the Rev. Wayne E. North of its staff to coordinate the attendance program.

"A back-to-church project can be developed into a powerful arm of evangelism, but first we must use up a lot of shoe leather," Dr. Harry Denman, executive secretary

## LAKESIDE'S FOUR CHOIRS



The Lakeside Methodist Church in Pine Bluff, now has four choirs. They were united Easter Sunday. Eighty-one voices brought to the church inspiring music. Mrs. J. B. Bassett, the organist and director of the choirs, is now organizing a men's chorus.

## Gentry Methodists To Build New Educational Building

The Gentry Methodist Church will begin construction of a new

educational building within the next few weeks. At a recent meeting the congregation voted unanimously to tear down the present building and construct the new one.

The present educational building was used as a sanctuary for the church from 1896 to 1948. Since that time it has been used for church school classes, a recreational hall for the young people and as a fellowship hall for the congregational gatherings.

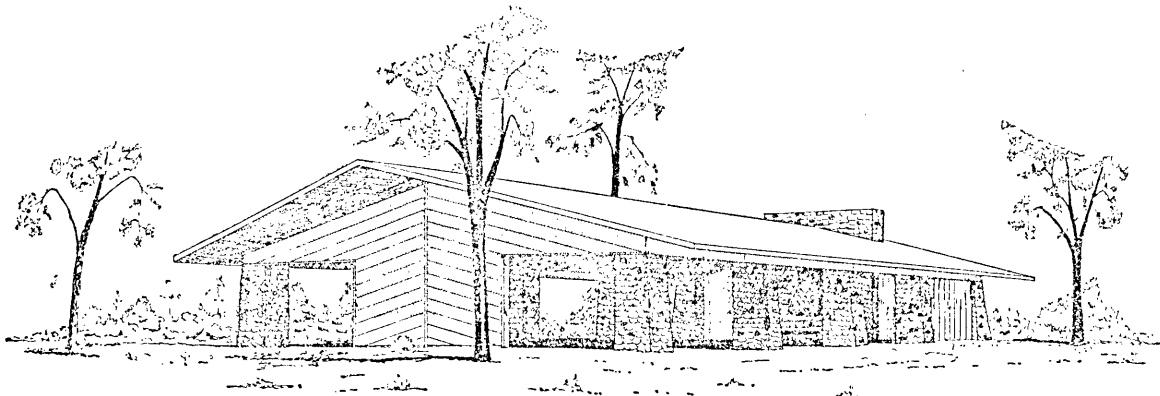
As planned, the new educational building will be connected to the sanctuary. It will be a one-story building with 4,250 square feet of floor space. It will be divided into a recreational hall, class rooms for the children's and young people's departments. There will be a kitchen, a storage room and two rest rooms. The recreation hall will also be used as a fellowship hall and as class rooms for the adult department.

It is estimated that the cost of the building will be about \$17,000. In addition there will be much voluntary labor in tearing down and salvaging materials in the old building and in the construction of the new building. Two work periods each week are scheduled for the voluntary workers under the supervision of a skilled carpenter.

The completed building will give us a U-shaped church plant.

In an every-member canvass for pledges, over \$12,000 was received in cash and pledges to be paid over a period of three years. Our beloved pastor and wife are Rev. and Mrs. Worth W. Gibson.—Mrs. Leola Nighswonger, Reporter.

## NEW BUILDING AT ALDERSGATE



DAY CAMP SHELTER  
ALDERSGATE CAMP  
1214 Street Pike, Little Rock, Ark.  
IVIS H. BRUMMETT Architect.

Construction of a \$4,000 day camp building is now underway at Aldersgate Camp, a Methodist Camp six miles west of Little Rock, and will be ready for use in this summer's program, according to the Rev. Ewing T. Wayland, chairman of the Methodist board which governs the camp.

The Rev. Mike Willis, Aldersgate director, said the camp is a project of the Woman's Division of the Methodist Board of Missions, and is used by church groups through-

out the year for leadership training purposes. Some groups have traveled as far as 500 miles to make use of its facilities.

Aldersgate Camp was established in 1946, and now consists of 180 acres, located just off Twelfth Street Pike. Facilities can accommodate 100; and buildings in the area include the director's cottage, administration building, guest house, four dormitories, and a dining hall. There is also a lake at the camp.

The new building will be a 38 x

68 foot structure with rock pillars, and will contain a circular fireplace.

Members of the board which authorized the new structure, in addition to the Rev. Mr. Wayland, include: Mrs. J. G. Wilson, Mrs. E. B. Matkin, Mrs. E. C. Sanders, Dr. Fred Harrison, Mrs. Mattie Boecker, and Mrs. E. D. Killingsworth, all of Little Rock.

John Lee Morton is contractor, and Ivis Brummett, architect, for the day camp building.

# Church Refugee Resettlement And The Corsi Dismissal

**Churches Have A Real Interest In The Refugee Resettlement Program. Recent National Developments Have Focused Wide Attention to This Program. Here, Methodist Committee For Overseas Relief Leaders Bring Methodists Up To Date On The Present Situation.**

The dismissal of Edward J. Corsi as Special Assistant to Secretary of State Dulles on refugee and migration problems has brought many questions from many Methodists as to its effect on the Refugee Resettlement Program which The Methodist Church has undertaken on the basis of the Refugee Relief Act of 1953.

While the method of action on the part of the State Department is deplorable, Mr. Corsi's ouster has served to spotlight weaknesses in the administration of the RRA of which the Methodist Committee for Overseas Relief — and other voluntary agencies taking part in resettlement of refugees—has long been aware. It is true that the Government has failed to administer the Act in such a way as to make it the "great humanitarian Act" which President Eisenhower hailed upon signing the bill into law. It is true that unnecessary stress on serious legislative restrictions by the office of administration has limited its effectiveness to the point that mid-way in the time interval of the Act only 1,044 refugees of the 209,000 persons who may be admitted under the RRA have actually arrived in the United States, despite the fact that approximately 22,000 assurances have been provided by the three leading church agencies — Church World Service, National Catholic Welfare Conference and Lutheran Resettlement Service. But that is the Government's failure.

The churches, and particularly The Methodist Church, dare not reflect such failure. The primary responsibility of the churches is to secure assurances. This was our pledge to the millions of refugees who look upon the RRA as a hope for new life — that we would do all in our power to make that hope a reality. "All in our power" means that regardless of delays on the part of the Government in processing these assurances, we will provide sponsors. We still have faith that, even within the framework of the present law, this program can be a truly great service in the name of Christ.

To express this faith to the refugees who have been understandably discouraged by the slowness of the program, MCOR — along with other Protestant and Orthodox members of Church World Service — is sending to Europe church representatives to make sure that the refugees, and the European church leaders who work with them, understand our willingness to help and the firm intention of the American people that underlies the Refugee Relief Act, regardless of its original imitative restrictions and delays.

At the same time, we are urging the Government to take quick action in expediting the admission to this country of those refugees who already hold assurances. We also have requested Secretary Dulles to make the Act more effective

by appointing a deputy administrator, a qualified person committed to the achievement of the law's objective; to appoint an expeditor overseas, to restore confidence in the program and to overcome negative attitudes toward the law in Europe and here; and to set up an advisory council, in order to utilize the voluntary agencies, organized labor and other

er groups in coordinating the resources needed to make the law effective.

These are the steps that your church has taken to meet this problem. But none of them will be effective unless we can back up our efforts with increased sponsorship offers. We urge you to do all in your power to provide assurances.

## CATHOLIC AGENCY APPEALS FOR INCREASED MISSIONARY ACTIVITY

Fribourg, Switzerland, (RNS) — An appeal to all Christians to step up their missionary activities in Asia and Africa because "there no longer is an instant to lose" was made here by KIPA, Swiss Catholic news agency.

In a statement in connection with the Bandung Conference of Asian-African nations, KIPA said

missionary work is becoming more and more the "primordial duty" of all Christians. Unless this is recognized, it added, the whole future may be lost to Christianity "at least for a long time ahead."

The statement, which was circulated to Catholic publications, emphasized the future outlook demands that Christianity put all possible reserves "at the disposition of these countries and that Christendom send an adequate number of missionaries."

## APRIL IN AUSTRALIA

Dr. J. Manning Potts, editor of THE UPPER ROOM, Nashville, Tennessee, is on a two-month trip to Australia, New Zealand, India, Burma, Siam, Thailand, Pakistan, Turkey, Spain and Portugal. He is visiting lands where that interdenominational devotional guide is published. This article is the third in a series of five he will write concerning the impact of religion on world centers.

It is April here in Australia, but what a difference to April in Nashville, Tennessee. The trees are turning yellow and red in many parts of the country. Fall is here, exactly the reverse of the season at home. It makes all the difference in the world. At home we think of nature bursting with new life. Resurrection is everywhere. Here one is reminded of the Labor Day week-end. Everybody seems to have in mind a last holiday before the fall sets in. People are off to the beaches and the mountains. It is not like Easter at home and we miss it.

Like New Zealand, Australia is a land of opposites so far as America is concerned. The equator makes the difference. We came south to Melbourne from Sydney and thereby got cooled off. Up north in Brisbane where we were when the tail end of the cyclone struck and where they had terrible floods, it was hot until it began to pour down.

### Great Big Country

Whereas New Zealand is a great little country (by the way, further south than the tip of the south end of New Zealand is Africa) this is a great big country. Somebody figured out that if you take away from the United States the area covered by the Great Lakes that Australia is bigger than the United States.

In this big country they take after the Americans. They are not backward in telling you that they have some of the biggest and greatest. They have the largest number of sheep of any country in the world. They have more wool

than any other country. They are the largest island in the world.

They will tell you that if you had a string five thousand miles long and could use it to chart a circle from Adelaide, using the string as a radius, that it would take in more than half of all the people of the world and the only white people included would be those in New Zealand and Australia.

The population of Australia is largely concentrated in several cities. They say about three-fourths of all of the people are in them. There are only a few more than eight million people in the country. We have visited those cities. Brisbane has about half a million, but the people tell you that its area is the largest of any city in the world. Greater Sydney has more than two million. They say in Melbourne, where they are preparing for the Olympic games, that they have more than a million, Adelaide has a half million, and Perth — well, that city is relatively in the position of Los Angeles as regards Sydney which would compare with Washington. We are going to hop off next to Singapore.

### Respect English Queen

They are now measuring time out here from the visit of the queen which took place last year. No sovereign had ever visited the country before. Now they take you to place after place where the queen landed or stood and with reverence. This respect for the sovereign and love for the throne are the things that hold the British Commonwealth together. One cannot help but admire it, whether he sees it in Can-

## Journalist Declares Printed Word Has Great Power

The churches are showing "a tremendous awakening" to the power of the printed page, but they are still failing to make the best use of it, a religious journalism expert declared in New York last week.

Addressing some 150 members and guests at the annual Awards Banquet of the 29th annual convention of the National Religious Publicity Council, Dr. Roland E. Wolseley, professor at the Syracuse University School of Journalism, told them that "quantitatively there is more news of religion in the press than in any time in recent history."

"Qualitatively there is considerable improvement, also," he commented, but added, "the church can never achieve the best use of the printed page until the highest religious ideals are taken more seriously by more people."

He warned the religious journalists and writers against taking "the temper of the times as a true guide to your achievements. You have accomplished much and can rejoice over the welter of material in print about religion today, he told them. He was sharply critical of the "so-called popular religion of today" which, he said, has "too little bite to it" and "does not often make social being out of anti-or un-social ones." He expressed doubts that "followers who seek only peace of mind will stick with it."

Dr. Eugene Carson Blake, president of the National Council of Churches, in another address during the two-day session, urged the religious publicists to analyze the new interest in religion and study how it can be developed in "the most fruitful and positive way."

"The only answer to the real aspirations of man," he declared "is in the Christian faith as expressed in the churches as they are associated together in a common task. The church press has a tremendous job to do in interpreting the ecumenical movement as it effects the lives of the average church member in the average church," Dr. Blake declared.

ada, England, or Australia.

Australia is a great country. They are friendly to America. They do not have as advanced social laws as New Zealand. They have some slums but not as great as America. One wishes we did not have this priority. They want to know how to trade with us. There are few American automobiles. All the older cars are American and there are thousands still running. We rode miles in an old Terraplane. The man has driven it for 15 years. He bought it second-hand. It took mountains in high. They cannot even buy American books.

Almost none are American. However, yesterday, I took a picture of an advertisement four feet high of books, sold by the Presbyterian Book Store, by Mary Jones of Nashville, Tennessee. It was in Melbourne. But all the American items are so dear it is tragic. We are cut off when they want to buy. Interestingly, we see The Upper Room in every place. We are here for the twentieth anniversary and received

(Continued on page 15)

ARKANSAS METHODIST

J. Daniel Barron



My Dalmatian dog teaches me the ways of man.

He was a happy, frolicsome, care-free canine. On our walks together he roamed far and wide. He ran at breakneck speed. He leaped fences, flowers beds, and hedges gracefully.

Then one day I gave him the thigh bone of a beef. If he suddenly had been changed into another species of being, it would not have altered his personality and behavior more.

He now was a capitalist. He possessed what seemed to him to be real estate of great worth. His mind, time, and energies now must go to the solemn business of keeping and protecting his wealth.

Other dogs with which he had played sportfully now were his competitors. He growled at them, showed his teeth, snapped at them when they came near his domain.

In former times when I opened the gate to his yard and house he came out with the vigor of a bucking horse at a rodeo. Now he was torn between dashing out to wild escapades and staying by his bone. He looked sad and unlike himself lying in his yard protecting his property with his life—literally with his life.

With all his guarding, however, the precious bone disappeared. It became the property of another dog. He instinctively knew that would come to pass, for at times he would try to combine his free ways with his capitalistic status. He would try to take the huge bone with him on our walks. But he could not carry it well. He could hardly see where he was going for its bulk.

Now he is properly conscious. In fact, you might say he is bent upon laying up for himself treasures on earth. On our walks now, he remains behind to gather bones and bury them in the soft dirt workmen have thrown up while laying a waterline. He simply cannot live for himself with what he thinks will help him live.

Kagawa's lines come to mind:

There is convenience  
In the simple life;  
I find it good,  
And practice commonness  
In clothing, home, and food.  
It is a pleasure  
Not to be burdened  
With too much treasure!

The reindeer's horns  
Are big and very tall;  
But when he has to fight  
They cause his fall.  
To very wealthy men  
Misfortunes come.  
A suit case in each hand,  
One cannot run.

## THE CHURCH AND KOREA

"Christianity must triumph in Korea if the church is to survive on the continent of Asia," says Dr. T. T. Burmbaugh, Methodist missionary administrator. Physical rebuilding is necessary for institutions of all types, churches standing at the top of the list in number, he adds. The devastation of the 3-year war necessitates the rehabilitation or reconstruction of 762 churches, of which 362 should be rebuilt in the next three years.

## Findings of Recent Pensions Conference Released

METHODIST INFORMATION

The average annual pension paid retired Methodist ministers is \$1,213. This is a big increase when compared to the 1939 average of \$150, but still far short of an adequate sum in terms of today's cost of living.

This was the consensus of nearly 100 ministers and laymen of 18 states and Cuba who met April 26-27 in Memphis, Tenn., at the invitation of the Methodist Board of Pensions.

They represented 34 annual conferences of the Methodist Church's Southeastern and South Central jurisdictions. The meeting is held every two years by the Missouri Corporation of the church's general pensions board. Bishop Ivan Lee Holt, St. Louis, president, presided at the two-day session.

"We have come a long way in our pensions program, but just think of a man and his wife living on \$1,213 a year," said Dr. A. Thomas McIlwain, St. Louis, executive secretary of the board's Missouri Corporation.

His report showed that in 1954 the Methodist Church paid out \$10,922,632—more than the next five denominations combined—to 14,113 beneficiaries, including widows and dependent children.

However, this was an average of only \$773 per recipient, compared to the YMCA's average of \$1,407 and the Episcopal Church's \$984. The average annual pension paid to widows of Methodist ministers is \$645, which reduces the church's general average.

The Methodist Church has a total of \$65,254,638 in invested pension funds, or an average of \$646,000 per annual conference.

Nearly all annual conference representatives reported campaigns or plans to increase their endowments in an effort to achieve the church's standard annuity rate set by the 1952 General Conference.

The standard rate is one per cent of the current average ministerial salaries paid in a annual conference for each year of service the pensioner has.

Seven annual conferences of the two jurisdictions have achieved this goal. They are: Western North Carolina, Texas, Florida, Cuba, Rio Grande, North and South Carolina.

The government's Social Security insurance "is not a substitute, but a supplement to church pensions," Dr. McIlwain warned. "The two together will provide, if not adequate, at least a fair retirement income for ministers," he said.

Social Security makes no provision for the more than 13,000 superannuates and widows now on Methodist pension rolls, Dr. McIlwain pointed out.

Ordained ministers who desire Social Security coverage must apply before April 15, 1957, and those wishing 1955 coverage must apply before April 15, 1956. Young ministers, such as seminary students, must apply within two years after ordination or two years after earning as much as \$400 in one year.

At the end of the meeting the group paid tribute to Bishop Holt and Dr. McIlwain, both of whom will retire in 1956, for their long service to the Board of Pensions.

The full text of the Conference's Committee on Findings follows:

### Findings Committee Report

You committee has carefully surveyed the general discussions as well as all suggestions offered the committee. We make the following report:

We believe these pensions meetings are most helpful and that this particular meeting has been one of the best.

We are gratified that the Methodist Church is making rapid progress in providing increased support for its retired ministers and other conference claimants.

We greatly appreciate the leadership of our Board of Pensions, the

Illinois Corporation and the Missouri Corporation, in guiding us in promoting interest in this cause and aiding us in all our efforts.

For the group we express our appreciation and gratitude to Bishop Ivan Lee Holt, Dr. A. T. McIlwain, Dr. J. Wilson Crichtlow, and Mrs. Esther Eberle for their untiring efforts in planning this meeting and making it a success. We also wish to thank Dr. Charles L. Calkins and others who have led us in our thinking and guided our discussions.

### Recommendations

1. That another such program be prepared and presented at such time as the St. Louis office thinks best, and that the participating Annual Conferences share in the expenses if necessary.

2. That a more aggressive program of education be carried on in each Annual Conference to acquaint the membership of the Church with what is being done through the pension system to care adequately for our retired ministers. We suggest schools of instruction led by members of our General Board staff for leaders of our conferences in connection with Pastors Schools, cabinet meetings, and the meetings of conference boards and lay groups.

### Paragraph 1613 — Discipline

We call attention to Paragraph 1613—1 and 2, Discipline 1952, which requires that members of the Board of Conference Claimants be elected for an 8-year term, and because of the danger of a too rapid change in persons on the Board of Conference Claimants we recommend that the General Conference make it possible for members to succeed themselves because of the technical nature of pension business and that Par. 1613, Sec. 2 be amended to include these words:

"A member of the Conference Board or Pension shall be eligible for election as a member of the Board to succeed himself."

### Retired Ministers Day

We call attention to Paragraph 1612, Sec. 6 of the 1952 Discipline, requiring that one Sunday in each year be observed in the churches as Retired Ministers Day. We rejoice in the interest in the Retired Ministers Fund made manifest by our laymen. We suggest the sponsoring of the observance of Retired Ministers Day as a special project for our Boards of Lay Activities—General, Conference, District and local. We feel that a great service can be rendered if such sponsorship can be promoted through the laymen's magazine, The Methodist Layman, and other media to acquaint those called Methodists with the imperative need of our honored retired ministers. And we further recommend that we continue to encourage our people to include Conference

Claimants in their wills.

### Reserve Pension Plan

We feel that participation in the Reserve Pension should be included in the long range planning program of all our Annual Conferences. In many cases this will require years of diligent effort to build up sufficient endowment or reserve funds. We, therefore, recommend it to be a good policy that all Annual Conferences in accumulating such funds, see that they are so arranged as to be subject to availability for Reserve Pension Participation, if and when the Annual Conference desires.

### Endowment

We recommend that all of our Conferences set attainable goals and continue to raise money for permanent endowments.

We further recommend that each conference in the Missouri Corporation area employ a full-time secretary to promote and carry forward the program pertaining to each particular conference regarding Homes, Endowments, Wills, Reserve Pension Program, according to the wishes of the conference involved.

### Disciplinary Rate

We congratulate the conferences which have reached the Disciplinary Annuity Rate, and are grateful for the inspiration and encouragement they provide for others of our church to do likewise. We urge each conference which has not reached this attainment to earnestly endeavor to reach same as soon as possible.

### Annuity For Approved Supplies

It has been noted that some conferences have a very satisfactory program for the care of Approved Supplies, while others have made rather poor or inadequate provisions. It is, therefore, urged that a study of the disciplinary provision for annuity based on 1% of the average salary of Approved Supplies be made and steps taken by every conference to make at least this minimum provision.

### A Uniform System

We suggest that a careful comparative study of the records and procedures of the various Annual Conferences be continued and that the findings of said study be made available to every Conference Board. We would encourage the General Board of Pensions to assist in this study. To further facilitate accuracy and promote uniformity in the keeping of service records, it would seem wise that the secretary of the Board of Conference Claimants of each Conference be appointed or elected as Assistant Secretary of his Annual Conference for the specific purpose of becoming the custodian of all service records. Such an appointment would assist in reducing issuance and publication of conflicting statements regarding service records, and would implement the procurement of complete service records by the Board of Conference Claimants and the Board of Pensions.

### Social Security

We recommend that our ministers consider seriously the opportunity of taking Social Security and remind them that they should secure their Social Security number before the end of 1955 to have it become effective as of January 1, 1955.

Rev. A. C. Hollert, S. Carolina  
Chairman  
Rev. C. C. Frazier, Florida  
Secretary



## A Dramatic Chapter In World History

IT is our feeling that history holds no chapter so dramatic and unpredictable as the chapter of history that has been written before our eyes during the last ten years.

At the close of the last World War, just ten years ago, the United States and Russia, as allies, had just brought to a successful conclusion a "war of survival" against Germany, Japan and Italy. With the defeat of these dangerous, powerful enemies, it was felt that an era of world peace had come. The United Nations, soon established, became a symbol of that peace.

The United Nations had hardly been adopted officially by the member nations, when there began to take place one of the most radical, unpredictable reversals of international alignments that has ever occurred within any ten years of history.

Today, ten years after the close of World War II, despite the fact that it was saved from defeat by the Germans because of billions of dollars of "lend lease" aid rushed to it by the United States, Russia is now possibly the most dangerous enemy America has ever faced. China, which the United States also saved from defeat by Japan preceding and during the World War, is also now an avowed enemy of the United States and almost daily threatens the peace of the world.

Another rather amazing reversal of international alignments, during the last ten years, finds Germany, Japan and Italy, our deadly foes ten years ago, now our friends and allies and joining forces with England, France and the United States against the threat of communism.

Japan and Germany, that were forced to unconditional surrender and destroyed militarily, largely by the military might of the United States, have been rehabilitated economically by the United States and are now in the process of being rearmed at the urging and with the assistance of the United States. Nothing like that has ever happened before in the world's history. Only a divine Providence can foresee what results this muddled mix-up of world affairs will bring. It is plain evidence of the futility of war, and rather disillusioning regarding the ideals for which some wars were supposed to have been fought.

### "Lest We Forget"

THE METHODIST CHURCH in America, now grown strong by every standard by which churches are measured, should never forget the undergirding force that has made possible its marvelous growth. Throughout much of its history in America, the rural church has been the real source of strength that has made Methodism great.

The National Council of Churches, which includes practically all of the Protestant churches in the United States, sponsors Sunday, May 15, as Rural Life Sunday. If Protestant churches, generally, have reason for giving special attention to religion in rural life, much more has The Methodist Church. It would be appropriate, and we believe quite beneficial, if every Methodist Church in our Episcopal Area would give special attention, next Sunday, to some phase of the work of our church in its relation to the rural church.

### What About The Immeasurables?

LAST WEEK a city was destroyed by an atomic explosion. A force said to be equivalent to 30,000 tons of TNT blasted a location in the atomic testing grounds in Nevada for the purpose of determining what effect such an explosion would have on a city and to determine the chances of human survival under similar conditions. "Survival City" had been built for that specific purpose.

Newspaper accounts through realistic descriptions and pictures revealed that "Survival City" was reduced to rubble by the explosion. Observers and technicians at once set about determining the effect of the blast on houses, business buildings, household appliances, machinery, and many other of the materialistic goods and gadgets useful to modern living. Mannequins had been placed in houses, and cellars and shelters below ground at various depths, to determine chances for human survival. Early reports indicate that people would have taken a terrific beating physically if it had



been the real thing. For weeks now the experts will be measuring the effect that the blast had on things and people.

It is altogether fitting and proper that the question should also be raised "What about those effects that are immeasurable?" It will finally be determined, for example, that one of the greatest dangers to people physically will be the likelihood of damage from much flying glass, but what about the effect that such an explosion will have on a survivor's faith in God and in his fellowman, a God whose world has within it such force and man who willingly uses such force on his fellow man? Can this be measured? It will finally be determined what kind of material construction above and below ground will best withstand the shock wave started from the center of the blast but who can determine what effect such a shock will have on a survivor's appreciation of those who have rained destruction on him?

It might also be proper to ask what effect such an explosion would have on the nation and its people who had made it possible for such destruction to be sent to another nation?

If all the world had the answer to these and other questions pertaining to life's immeasurables it might be that the use of force would be forsaken forever in settling the world's difficulties.

### Kingdoms Come And Go

TEN years ago this month Hitler's kingdom collapsed after more than a decade of directing the destiny of Germany. Bearing within itself from its outset the seeds of its own destruction, Hitler's kingdom brought annihilation to itself and untold suffering to a large portion of the world. Hitler has taken his place with other persons in history who sought to build kingdoms based on fear, racial superiority, extreme nationalism, depreciation of personality, hatred and a deified state.

Freedom loving people today would do well to remember that these traits have always spelled doom for those who espouse them, and that those who seek to build on these ideas will eventually meet a like fate, carrying their followers with them. Heads of any nation that today seek to enslave others stand a good chance of losing their own heads for the same reason.

Kingdoms come and go. Those seem to remain which provide a measure of freedom, opportunity, and equality for all their people, and endeavor, in the fear of Almighty God, to share their blessings with the less fortunate.

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## THE SEARCH FOR SECURITY

On my way to work I pass a sign reading "Shelter". It is a grim reminder that our coastal cities are considered in danger of possible attack.



While I am not much afraid of being bombed, I know how much of my tax dollar goes for security against war. Also I see the increasing budgets to provide economic security against unemployment, sickness, old age helplessness, and all other ills that flesh is heir to.

Consider the search for security against illness, especially against the dread diseases of cancer, polio and the heart. Ours is a frightened world.

It is less frightened today because a dedicated young doctor named Jonas E. Salk devoted countless hours seeking means of attacking a terrifying scourge—polio. His achievement has been acclaimed by parents all over the world. They feel a new sense of security.

Security, up to a certain point is desirable. Watch the little child nestling so safely on its mother's bosom or riding fearlessly atop the shoulders of its father. The infant, deprived of such a sense of security in its early stages, is usually stunted in some part of its nature. The tender plant of childhood blossoms on the trellis of mutual trust.

## Release Powers

And so it is in later life. A certain feeling of security is necessary to release the creative and cooperative powers of a person. When we live under the shadow of impoverished old age or threatened unemployment or impending war, we cannot give our best to the world.

If you doubt the desirability of a feeling of security, read the Bible. The pages of Scripture are dotted with promises of divine safeguarding. "God is our refuge and strength; a very present help in trouble." And the very first chapter in the Book of Proverbs contains these words: "Whoso hearkeneth unto me shall dwell safely, and shall be quiet from fear of evil."

The great Hebrew prophets sought to hearten their people with interpretations of God speaking thus: "Fear thou not, for I am with thee." Recall how frequently Jesus tried to show His frightened countrymen the security they might enjoy with their Heavenly Father, climaxing with these words His farewell discourse: "My peace I leave with you. . . . Let not your heart be troubled, neither let it be afraid."

Yet the search for security must we watched lest it be a weakening

thing. If we demanded safety to be guaranteed in all things, where would be the virtues of faith and courage?

We are in danger of being so security-conscious that we shall be weakened by unworthy fears and become trustful of unreliable securities. When the standard of living gets low enough, people will prefer a full stomach to a free spirit, and surrender themselves to a police state. That must not happen here.

## Soil For Red Seed

Two years ago in Calcutta I saw a crowd of fifty thousand people listening to some Communist agitators. Who were those fifty thousand? They were the landless and no doubt in large part jobless, people of India. They were very fertile soil for the Communist seed.

Persons who have a zest for work find joy in their jobs, people who feel that they belong to a community and are responsible for its homes and schools and churches are persons who are immune to the Communist infection.

In our search for security we must remember that a healthy body is a good form of defense against disease; a healthy mind is our best protection against disease temptation, poisoning fears and public corruption.

Another form of security is a solid foundation. A wise parent knows that he cannot make his son really secure by leaving him a trust fund, unless the son is inspired and equipped to help himself. A worthy child does not ask his parents to guarantee his future, but he does have a right to expect from them a solid foundation for his future.

Parents insure the future of their children by working WITH them even more than working FOR them.

## PROTEST PHILIPPINE FILM BAN

Church leaders last week issued sharp protests against the ban on public showings of the film "Martin Luther" in the Philippines.

The Rt. Rev. Malcolm E. Peabody, Episcopal bishop of Central New York, chairman of the Department of Religious Liberty of the National Council of Churches, in a statement issued from Washington, D. C., where the department was in session, said it was a "cause of great concern" when public showing of the Luther film is banned in the Philippines or elsewhere.

He described the film as "a sound representation of history, fairly presented and not of a nature to engender sectarian animosity."

In New York a similar protest was voiced by the Rev. Wallace C. Merwin, executive secretary of the Far Eastern Joint Office of the National Council's Division of Foreign Missions.

It is "particularly regrettable" that such action was taken "in view of the strong tradition of religious liberty that has been so marked in the life of the Philippines nation, and the deep conviction of many Filipinos that all religious groups shall be accorded equal treatment," Mr. Merwin said.

## On A Wide Circuit

W. W. Reld

## MAY 30: DAY OF DEDICATION TO PEACE

Perhaps no other distinctly American "holiday" has changed so much from its original purpose and program as has the annual observance of May 30th during the past four decades. And while we are sometimes willing to agree with those who declare that all holidays and holidays have tended to "degenerate" with the advent of super-highways, increased horsepower, and the lure of the country to the city-prisoner, we must make exception of some aspects of May 30th.

We first knew May 30th as "Decoration Day". It was a day to decorate the graves of both the Blue and the Gray—those youths who fell in the tragic War Between the States. Flowers and flags and markers honored them; their aging brothers-in-arms and newer and resplendent military and naval units paraded—the shame and horror of the fratricidal struggle almost forgotten, or hidden beneath the glamor of prancing horses, tailored uniforms, and tantalizing bands. And the oratory of the day—not to be out-demagogued by that of July 4—extolled the military road as humanity's noblest way of life.

Then, in the second decade of this century and again in the fifth, America saw new thousands of her sons perish on the battlefields of Europe and Asia. There was scarcely a family that did not make some contribution to the casualty list. For all of them—for all America—May 30th took on new and disturbing meaning. It was clear that the mere decoration of graves was not enough. These boys—most of them were in their twenties—had died because someone had captured their minds and hearts with a high ideal ("to make the world safe for democracy", "a war to end all wars", "to bring lasting peace

and order to mankind"); and they, believing, had given their lives to achieve these ends.

"We must see that these boys have not died in vain," men said. "We must keep fresh the ideals that were theirs. We must complete the task they began and for which they gave so much. And we must see that new generations of our sons do not have to wage this struggle again and again."

So Decoration Day gradually became Memorial Day: a day to keep fresh and green not the sod beneath which our boys rest, but the remembrance of the high ideals and goals, the sufferings and sacrifices, which were theirs. Yet remembering in itself is not enough. Remembering is worthwhile only as it inspires us to reach toward higher goals, to strive toward nobler action. Remembering the many thousands who died has importance only as they live again in us; as we strive, as they strove, to achieve Peace in a better America, in a better world.

To many, therefore, Memorial Day has now become a "Day of Dedication to Peace." Gone from our minds and from the Day's observance are all the emphasis on the "glory" of war (war is, rather, more awful in its terror and horror than was the hell that either Dante or Milton could conjure up); gone all boasting of America's might, and superiority in arms, and wealth of human and natural resources. It is a day for humility, for prayer, for heart-searching, for reaffirming of basic Christian ideals.

On this "Day of Dedication to Peace," we promise ourselves and our all to the never-ending quest for justice, and equity, and brotherhood, and freedom—the ingredients of Peace. We dedicate ourselves—not our sons and their sons—but ourselves, our thoughts, our acts, our wealth, our time, our every energy—to the achieving of Peace by paths and methods (even sacrifices and sufferings) we well know alone reach that goal. We dedicate ourselves to Peace: we will hold nothing back; we will never be too proud, too powerful, too self-sufficient to sit or walk with neighbor or foe in search of Peace.

Only as we achieve our own and our sons' ideals of Peace can we honor the memory of those who fell believing in that cause. Peace, everlasting Peace, is the only fitting and honorable decoration for their graves.

## The Layman's Column

By  
Charles A. Stuck  
Lay Leader  
North Arkansas Conference



## GOOD READING FOR LAY SPEAKERS

A new book has come to the writer's desk which may be of great interest and value to those who wish to improve their Lay Speaking ability. The book titled, "SPEAKING FOR THE MASTER," is written by Dr. Batsell Barrett Baxter, Professor of Speech and Homiletics at David Lipscomb College in Nashville, Tennessee; published by The Macmillan Company of New York in 1954. A testimony to its appeal is the fact that the book is already in its third printing.

In the words of the author, "The purpose of (the book) is two-fold: to help the beginning speaker develop an understanding of what constitutes effective speech; and to help him learn to apply basic techniques to achieve individual improvement." Through a very interesting series of step-by-step lessons, the reader may make the study, either in the quiet of his own library; or he may use the book as a text for joint study of several persons who might form a class, using the suggested activities at the close of each chapter to improve ability. In very readable terms, the basic problems of public speech are attacked and discussed with great clarity, and with a style that will attract nearly any reader.

Even though the author has not beamed his words at Methodist readers (he is a member of the Church of Christ) he has a book which is as good as anything in the field which this writer has seen. The only criticism which can be found with the whole book is the not-too-subtle sermon outline on pages 95-98 which is pure dogma. But taking it with a grain or two of ecumenical salt, the mature Methodist Christian should still be able to derive much good from this book. It can be bought from The Methodist Publishing House. The price is \$2.50.

# Say What You Mean- Mean What You Say

TEXT: Jesus then said to the Jews who had believe in him, "If you continue in my word, you are my disciples, and you will know the truth, and the truth will make you free." (John 8:31,32)

TRUTH is a word that is much easier defined than understood, for truth has to do with actual fact, reality. Truth is not an abstract, it is things as they really are. Therefore the truth is often blunt and painful, but only as we face things as they really are can we find any peaceful solution and thus know our freedom.

Too often we set out to solve problems without ever facing the real problem. It would be easy to name a dozen or more people that are having great difficulty with their business, their home, their church, their neighbor, their Christian experience because they are simply not willing to face the truth. They once took a glimpse at reality and immediately realized that most of their problems came from their own attitudes and disposition. Then they fled from reality into a dream world in which they are king and all others subjects of their injured ego.

The awful thing about judgment is not facing God, for we seek a closer relationship with him. Neither is it the fact that we are entering upon a new experience, for we look forward with anticipation and excitement toward new and greater relationships with God. The awful fearful thing about Judgment is that you and I will at last have to look at ourselves as we really are. The fact is we have been able to fool most of the people here and by one means or another either hide or rationalize most of our wickedness and miserable failures. The paralyzing fear of Judgment comes from the certainty of having our lives laid out before us, and to actually face the reality of how we have used our talents, our time, our money. We will be compelled to look realistically at who we really are. We will be stripped of all our disguise. No longer can we hide behind social prestige; no longer can we buy out. Here, rich and poor, beautiful and homely, strong and weak, black and white, stand before ultimate truth and know complete reality and will be compared with what we might have been, and such a thought gives rise to man's greatest fear. It is when this Judgment of God prevails upon our life that we realize that the real truth is, man is a sinful, selfish creature made so by his own desires and that man without the help and hope of an eternal and loving Heavenly Father is indeed a wandering mortal without design or purpose or much excuse for being.

If you can (I can't), try to consider man without God. Without God man made his debut by accident. Without creation man then must be the sum total of confused breeding, with a rational disorder causing him to destroy his own kind. Without God man is to spend his days toiling, using his ego as suicide protection until one day his last child receives his degree and settles down to the pattern of society and start another cycle. The man takes his wife visits England and is elected president of the company. He has



REV. ELBERT B. JEAN

reached the top; without God where does he go, what does he do. Statistics show that 5 out of 7 commit suicide.

The truth, the stark reality of the matter is *God is the Beginning, God is the in Between, God is the Ending!*

Truth makes us free because, however difficult and humiliating, we face things as they are. We get down to the basic facts in the formula of life and start our equation on actual experience.

The first part of this equation is *Repentance and Recognition*. These two are inseparable. We never repent until we recognize who we are, and in a true sense we never recognize who we really are until we repent. This first part is actually facing the fact that we are separated from God, and recognizing that sin dominates our life, and that we desperately need help. We realize, also, that the help we need is not found in riches, nor in social position, for in many cases we have that and still fail. We must realize that the kind of help we need is beyond mother and father.

The second part of this equation is facing the truth that Jesus is the way, the life, the truth; that Jesus is our salvation because he is truly the Son of God and through him can we know the truth about God our Creator, our Father and our Redeemer. After several years following the Master, I can hardly believe what he tells us about God our Father. I can't imagine a God of total power and love and wisdom, loving so much and caring so desperately for me that he actually sent his own to be misunderstood and denied and persecuted and killed and cast out. I just can't conceive of God being seized by the religious leaders, falsely accused and unjustly tried. I can't conceive of God being dragged through the streets to be ridiculed and laughed at by his own creation, to be killed by an alien power, and yet amid all the agony and at

the moment of bitterest denial he lifts up His weary head and cries "Father Forgive Them For They Know Now What They Do." It is only my prayer that such mercy still exists and that our Lord and our God still looks upon my life and says out of the love of his being "Forgive his foolish ways, forgive his stubborn rejection, take away his sullen doubt and fear, for he does not understand the truth that I am the way and the truth!"

The third part of this equation is the necessary reality of practicing our faith. Our text has asserted, "If you continue in my word, you are my disciples, and you will know the truth, and the truth will make you free."

To know the truth is more than giving intellectual assent to the truth; knowing the truth constitutes more than just the theorem. To actually know the truth of our equation of faith is to demonstrate it by our works and find it to be as we had believed. It is not enough to have a mental knowledge that Jesus is the son of the living God; we must accept it into all of our life. It is not enough to just accept this truth; we must act upon it. Too many rise from the altar with perfectly sound and revolutionary decisions never to do anything about them. It is not enough for our Church to discover and preach about the race discrimination of our time; it is time for us to know its end, yea past time; we need to know the truth of the Fatherhood of God and the Brotherhood of man by throwing open our church doors and our hearts and saying, "Whosoever will enter in the name of Christ."

If God's Judgment rests clearly upon our lives the real truth is revealed. We soon discover that God's church is trying to survive under the leadership of a halting somewhat lazy ministry, an unfaithful official board, and a half dedicated Church School program. It isn't that we aren't aware of the facts; it isn't that we aren't in sympathy with the truth; but rather the fact that we haven't desired to suffer the consequences of doing something about the truth. We need to listen anew to James when he says: "What does it profit, my brethren, if a man says he has faith but has not works? Can his faith save him? If a brother or sister is ill-clad and in lack of daily food, and one of you says to them, 'Go in peace, be warmed and filled,' without giving them the things needed for the body, what does it profit? So faith by itself, if it has no works, is dead." James 2:14-17. Yet how often do we preachers enter a home of poverty and sickness and say "let us pray?" I don't know how we have the nerve to pray any more until we have made a little more bold attempt of doing what we can about the situations that are before us, for most of our praying at its best is praying for someone else to do what we don't have the mind to do ourself.

More than four years ago someone had this comment upon the presidents of the United States. "Washington couldn't tell a lie, Roosevelt couldn't tell the truth, and Truman couldn't tell the difference." I expect this was some Republican casting fun, but he may have been more philosophical than he imagined. I am sure this does not characterize the men, but strangely enough it does impersonate their areas of history. During the presidency of Washington a man couldn't tell a lie, for his word was final. A man said what he meant and meant what he said. But during the time of Roosevelt men had made large obligations during the war years but now they could not pay their debts. They could not tell the truth. They could not keep their word, and finally during the war years and the administration of Mr. Truman many were confused and our government didn't seem to be able to tell the difference between democracy and others forms of government. Even the church seemed to be confused as to which were Christians and which were not. In the midst of confusion the church either condoned or supported liquor, gambling, war and all the sinful accommodations it affords, but alas it has been revealed to us the high cost of low living, and once again the truth is revealed, we are either for God or we are against him, we are winning others to his kingdom or we are driving them away, and now at the price perhaps of the Inquisition Christendom must know the truth through real experience!



## PLAQUE TO MEMORY OF 305 CHAPLAINS UNVEILED

A plaque dedicated to the memory of 305 chaplains who have given their lives during wartime service with the United States armed forces was unveiled in Washington. The plaque, first ever compiled to honor chaplains of all wars and all faiths, will be hung in a place of honor at the headquarters of the Military Chaplains Association in Washington. The association is a private organization in which all active and retired chaplains of the armed forces and the organized reserve are eligible for membership. Unveiling ceremonies were held at Fort Myer, Va., to mark the 30th anniversary of the association. Research for the plaque was done by Chaplain (Col.) Roy Honeywell (Methodist of Bethesda, Md.), a retired Army chaplain, who obtained the 305 names from records of the Army, Navy, Air Force, and various state National Guard and militia archives. Chaplain Honeywell's research shows that the casualties among chaplains have been as follows: Revolutionary War, 10; War of 1812, 1; Mexican War, 1; Civil War, 67; World War I, 24; World War II, 188; Korean War, 14. The Civil War figures include eight chaplains known to have died with the Confederate armies. There probably were more, but the destruction of Confederate records makes it impossible to identify the men by name, Chaplain Honeywell reported. Since there doubtless were other chaplains whose names are unknown, especially during the Revolution and War of 1812, the plaque contains a memorial to "those known only to God."

### National Council Leaders Favor Negotiation In Formosa Crisis

Three top officers of the National Council of Churches told President Eisenhower they heartily supported his administration's willingness to negotiate directly with the Chinese Communists on the Formosa crisis. In a telegram to the President, officials of the Council, an organization of 30 Protestant and Eastern Orthodox communions having some 35,500,000 members, said direct negotiations could be carried on with honor and without sacrifice of principle. Furthermore, they said, American willingness to negotiate "will go far toward ensuring the continued good will and collaboration" of our allies. The telegram was signed by Dr. Eugene Carson Blake, Council president and Stated Clerk of the Presbyterian Church in U. S. A.; Dr. Roy G. Ross, the Council's general secretary, and Dr. Roswell P. Barnes, associate general secretary.

### Australian Methodists To Study Spiritual Healing

Setting up of a special commission to study spiritual healing was authorized by the New South Wales Methodist Conference at a meeting in Sydney, Australia. The commission will comprise ministers, physicians and other qualified persons. It will work along the same lines as a similar commission established by the Methodist Conference of Great Britain and Ireland. Last January, the Presbyterian General Assembly of Victoria set up a committee to investigate the subject of "The Church and Healing." It is to report to the Assembly in October.

### Mormons Are Non-Christians

Bishops of the (State Lutheran) Church of Norway ruled in Oslo that Mormons are a "non-Christian" group whose activities should be regulated by the clause in the Dissenter Law dealing with Moslems, Jews and others. The ruling was made in a report to the government's Department of Church Affairs which had asked the bish-

## METHODIST MINISTER, 100, HONORED BY SAN ANTONIO

Seated in a rocking chair on the rostrum of Woodlawn Lake Gymnasium here, the Rev. Arthur Everett Rector, 100, heard himself described as the last living link between the pioneer circuit rider and the modern city preacher. Joining in tributes to the centenarian who became a Methodist minister in 1872, were Protestant, Roman Catholic and Jewish spokesmen, Anglo- and Latin-Americans, men of German extraction, and Negroes. It was a 100th birthday party for a beloved citizen. Some 1,200 persons attended. And the honoree enjoyed every minute of it from his arrival behind a police escort with shrieking sirens to the open-air reception after nearly two hours of speech-making. Seated on the rostrum with the guest of honor were the Revs. W. Early Rector, 96, of Carizzo Springs, Tex., and Carroll Rector 88, Shell Beach, Calif., also retired Methodist ministers and introduced as the centenarian's "kid brothers." San Antonio's Mayor R. N. White, assisted by Mayor-elect J. Edwin Kuykendall, were present to proclaim the occasion as A. E. Rector Day and to appoint Mr. Rector honorary alcalde (mayor). Among messages read were

ops and the faculties of Norway's two theological schools whether the Mormons could be considered a "Christian Free Church." The theological faculties agreed with the view of the bishops.

### Dr. North Gets Chicago Bible Award

The Chicago Bible Society presented its fourth Gutenberg Award to Dr. Eric M. North of New York, senior general secretary of the American Bible Society. Dr. North spoke on "The Bible Cause in Our Time" at the society's 115th annual meeting in Chicago. Previous awards went to Gen. Douglas MacArthur, former President Hoover, and the late James L. Kraft, founder of the food company bearing his name. Dr. North, a Methodist minister, was cited for his work in directing the national society's film, "Our Bible—How It Came To Us."

### British Baptist Membership Declines

Baptist church membership in Great Britain decreased by 2,732 during 1954 to a total of 325,896, the annual assembly of the Baptist Union of Great Britain and Ireland was told here. It was the seventh straight year the annual report showed a decline in member-

## EPISCOPALIANS MAKE PROPOSAL ON METHODIST EPISCOPACY

A proposal that would validate the Methodist episcopacy in the eyes of the Protestant Episcopal Church was made in St. Louis as leaders of the two communions met to discuss problems of union. The Episcopal Commission on Approaches to Unity suggested that three or more bishops of Churches in the historic Episcopal succession take part in the laying on of hands at the consecration of future Methodist bishops. It also proposed that Methodist bishops be

present at the consecration of Episcopal bishops, although it did not recommend their participation in the laying on of hands. The proposal was made to the Commission on Union of The Methodist Church at a two-day meeting of the two groups. It will be taken up by the Methodist commission Jan. 1 and laid before the national conventions of the two Churches. The meeting here was closed. Members of the two commissions reportedly reviewed the whole field of Methodist-Episcopal relations and intercommunion. Bishop Ivan Lee Holt of St. Louis, who has given more than 35 years' leadership to the cause of church unity, is vice-chairman of the Methodist commission. Bishop Coadjutor Robert F. Gibson, Jr., of Richmond, Va., is acting chairman of the Episcopal group. Bishop Holt told Religious News Service that "both of the Churches came out of the Church of England. They have the same rituals and the same general polity," he said. "They belong to the same church family, and they have in common both of the approaches to religion that are possible among Christian churches; that is, the historical and the psychological approaches."

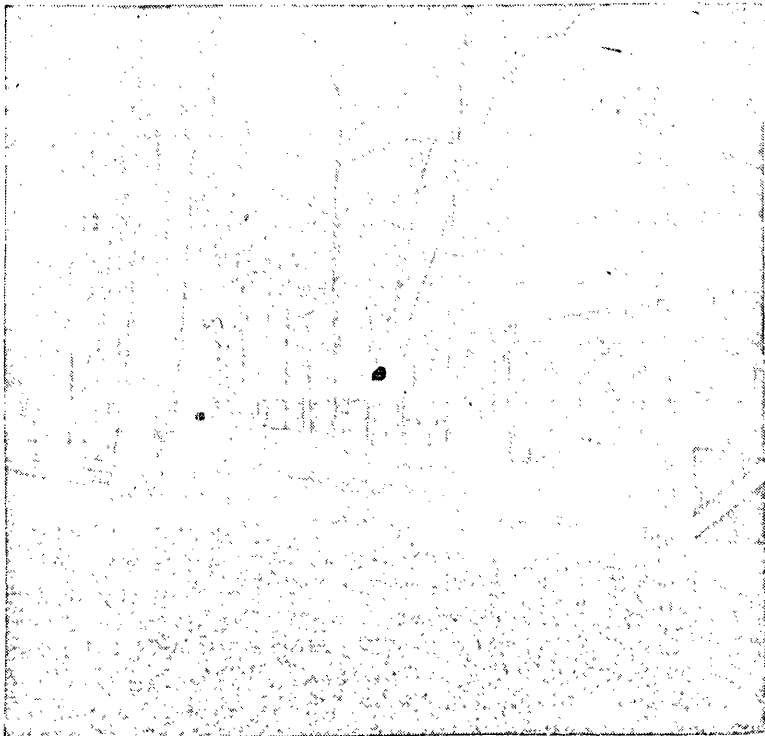
during morning hours if it is not in use. Visitors are allowed to enter the chamber but not to sit down. They must be escorted by a member of Congress.

### Eisenhower Named For Layman-Of-Year Award

President Eisenhower has been named to receive the 1955 Layman-of-the-Year award of the annual Washington Pilgrimage of American Churchmen. Rep. Frances P. Bolton (R-Ohio) was designated Laywoman-of-the-Year and Dr. Ralph Sockman, pastor of Christ (Methodist) church, New York, Clergyman-of-the-Year. Mr. Eisenhower's citation refers to his "outstanding service to the nation, his leadership for peace, his spiritual devotion and the inspiring example he has given of steadfast attention to religious values as President of the United States." The award will be presented to the President by his pastor, Dr. Edward L. R. Elson of National Presbyterian church, during the Pilgrimage here April 29-May 1, to be attended by churchmen from over the country.

### 35,000 Chicks Flown To Greece

A shipment of 35,000 newly-hatched chicks was flown to Athens under the joint sponsorship of Heifer Project Inc. and Church World Service, relief arm of the National Council of Churches. It was the first such "chicklift" to Greece. One of the fledglings was the 300,000th less-than-a-day-old chick contributed by American church people to aid farmers in overseas areas of agricultural need. Previous chick shipments included 140,000 to Egypt, 62,400 to Iran, 34,320 to Turkey, 26,640 to Haiti and 1,560 to Mexico. Heifer Project officials estimate that these already have reproduced to a total of some 7,500,000 fowls, each twice the usual size in these countries, and with an egg production running into "incalculable figures."



Wayland Springs Camp

# North Arkansas Board of SUMMER A

## CAMPS AT SHORES LAKE

PAUL E. MARTIN INTERMEDIATE  
ARKANSAS VALLEY INTERMEDIATE  
MT. MAGAZINE INTERMEDIATE  
SEBASCOTT INTERMEDIATE  
PAUL E. MARTIN INTERMEDIATE NO. 2  
FT. SMITH DISTRICT SENIOR CAMP

JUNE 6-10  
JUNE 27-JULY 1  
JULY 4-8  
JULY 11-15  
JULY 18-22  
JULY 25-29

## NORTH ARKANSAS CONFERENCE

The North Arkansas Conference summer activities in various centers including the activities as they have in the district, district, or conference. For additional information about these programs designated in this statement: inform at Shores Lake, write Rev. Alfred Knox, North Arkansas; for information about Wayland Springs, write to Rev. James Beal, Imboden, Arkansas; for information about Ethan Dodgen Camp, write to Rev. James Beal, Imboden, Arkansas; for the Intermediate and Senior Camps, write to Rev. Arnold Simpson, Wigginsville, Arkansas; for the Searcy District, write to Rev. James Major, Hendrix Station, Conway, Arkansas.

These activities as listed are a program in the field of Christian education.

Many churches will be conducting Christian Adventure Week programs.

Churches throughout the conference are conducting church schools for the children.

A program on Christian Weekends which Mr. Paul Lamberth is to conduct, spending three days in the field.

Sixty-nine young people are attending the North Arkansas Conference at Mt. Magazine.

The North Arkansas Conference is conducting programs at Mt. Magazine.

The North Arkansas Conference is conducting the National Summer Conference at Ohio.

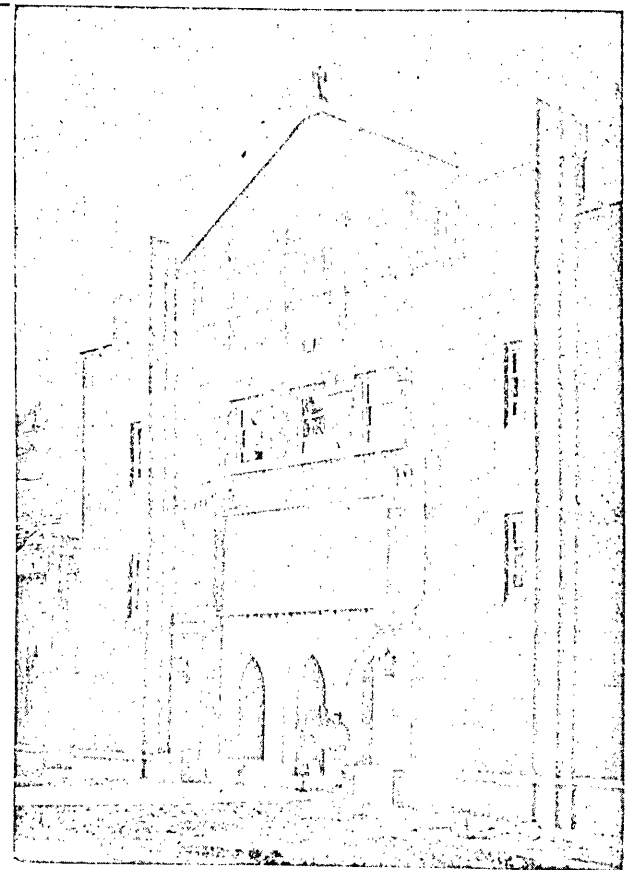
## CAMPS AT WAYLAND SPRINGS

PARAGOULD DISTRICT SENIOR CAMP  
JONESBORO DISTRICT INTERMEDIATE NO. 1  
JONESBORO DISTRICT SENIOR CAMP  
BATESVILLE DISTRICT INTERMEDIATE  
PARAGOULD DISTRICT INTERMEDIATE  
BATESVILLE DISTRICT SENIOR CAMP  
JONESBORO DISTRICT INTERMEDIATE NO. 2  
PARAGOULD DISTRICT JUNIOR CAMP  
BATESVILLE AREA JUNIOR CAMP  
NEWPORT AREA JUNIOR CAMP

MAY 30-JUNE 3  
JUNE 6-10  
JUNE 27-JULY 1  
JULY 5-9  
JULY 11-15  
JULY 18-22  
JULY 25-29  
AUGUST 1-3  
AUGUST 16-18  
AUGUST 23-25



# as Conference Education ACTIVITIES



*Hendrix Chapel Auditorium*

## ERENCE PROGRAM

will have a number of sum-  
s the conference. We are list-  
ported to our office, as sub-  
ivities. Persons desiring addi-  
ns should write persons as de-  
n about programs at Shores  
dson Avenue, Fort Smith, Ark-  
Springs Camps, write to Rev.  
nformation about camps at  
ither McKelvey, Earle, Arkan-  
amp at Mt. Sequoyah, write to  
rial Methodist Church, Fayette-  
and Van Buren County Camps,  
ngs, Arkansas; for information  
write to Ira A. Brumley, Hen-

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g Youth Activities Week and

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their churches.

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will have splendid delegations  
ah during the summer.

expects to have a good dele-  
School Convention, Cleveland,

## PROGRAMS ON HENDRIX CAMPUS

CONFERENCE YOUTH ASSEMBLY	JUNE 7-11
SENIOR ADULT ASSEMBLY	JUNE 20-24
CONWAY-SEARCY DISTRICTS SENIORS	JUNE 20-24
YOUNG ADULT CONFERENCE	JUNE 25-26
CONWAY DISTRICT INTERMEDIATES	JULY 5-9
ARKANSAS PASTORS' SCHOOL	SEPTEMBER 5-9

## CAMPS AT ETHAN DODGEN CAMP

FORREST CITY DISTRICT SENIOR CAMP	JUNE 20-24
FORREST CITY DIST. INTERMEDIATE NO. 1	JUNE 27-JULY 1
FORREST CITY DIST. INTERMEDIATE NO. 2	JULY 4-8
FORREST CITY DISTRICT JUNIOR NO. 1	JULY 11-14
FORREST CITY DISTRICT JUNIOR NO. 2	JULY 18-21
FORREST CITY DISTRICT JUNIOR NO. 3	JULY 25-28

## FAYETTEVILLE DISTRICT

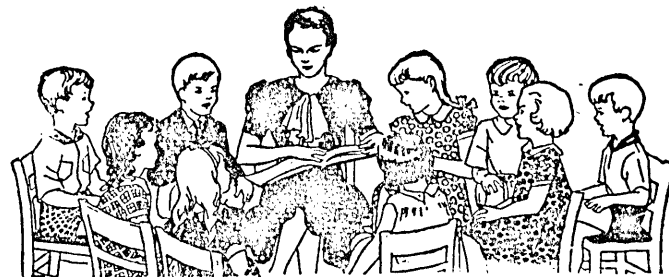
Intermediates and Seniors, Mt. Sequoyah	June 28-July 2
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## SEARCY DISTRICT

Intermediates, Aldergate Camp	July 4-8
Van Buren Country Intermediates, Aldersgate Camp	June 6-10

# A Page For The CHILDREN

ANNIE WINBURNE, Editor



## PETSY, THE SPARROW

By Jean Cormie

### A True Story

The second Sunday in June last year was hot and sultry in Hamilton, and the nestful of little feathered sparrows grew crowded and uncomfortable as the day wore on. One of them, perhaps a little stronger than the others, decided that he, for one, could not stand it another minute. Squirring to the extreme edge of the nest, he stared around him and felt much better. Looking down to see what was below, he fell out, of course, hitting several branches on the way down, then lay shocked and frightened on the cool, green grass.

Being too young to fly or walk, or even feed himself, he just lay there wondering what he should do next. As he could do nothing, he went to sleep. While he slept he felt himself lifted in small hands, but was too tired to open his eyes. So the little hands carried him into the house where Mother was busy preparing the evening meal for her family and guests. Mother took one look at the little feathered ball and said, "Someone will have to care for him, but I have no time for such a helpless mite."

So the lady who was her guest agreed to take him home with her. On the two-hour drive north he slept soundly and nothing more was heard from him that night.

In the morning when the sun came up he was chirping loudly for something to eat, no doubt expecting his pretty feathered mother to come with good things for him. But she was far away, and to his astonishment it was the lady in the car last night who came with a glass of water, an eye-dropper, and bread crumbs soaked in milk. These tasted good, and every two hours he chirped for more. Of course he slept between meals and grew stronger every day.

One day the grandparents of the children who found him arrived with a bird-cage for him. He liked this better than the small box which had been his home, because he could see around him, and swing on the little bar provided for that purpose.

After a week or so of this he was allowed out-of-doors, and he loved the beautiful summer days, but was glad to return to the cage at night, and always came when the lady called him for his meals. Even when he was around at the other side of the house he would hear when she called "Come, Petsy," and fly to perch on her arm, knowing she would have some of those delicious bread crumbs for him, and that she loved him.

Sometimes the lady wondered if it was worth her time to care for and feed the little bird, but she remembered the verse in the Bible which said "Not a sparrow falleth to the ground but your Heavenly

Father knoweth it." So she knew He had given this one into her care.

As soon as he could fly all around the house the lady left him out in the warm summer nights, too, and gave him his meals on the green grass. He would soon be able to care for himself she knew. One day, to test him, she took him to a tree in a neighbor's yard, gave him a little pat, and said good-bye. She had taken a dozen steps home when she felt a soft thud on her back. It was Petsy. He could not hang on to her dress, so fell at her feet. That settled it. She picked him up and took him home. He had no intention of being left in that strange tree.

So for another week she cared for him, and he came at her call. Then one day he brought a little sparrow friend with him. The little pal sat on the window-sill while

Petsy had his meal of moist crumbs. Then he looked in the lady's eyes for a second or two and flew away. She felt he was thanking her and telling her that since his friend would not come to share his meal, he would stay with it, and together they would manage. He did not come at the lady's call again, and she knew he would be with his little pal, perhaps planning a cozy place to spend the winter, and to build a nest next spring.—In The United Church Observer, Canada

Farmer, plowing with one mule: "Giddap, Pete! Giddap, Barney! Giddap, Johnny! Giddap, Tom!"

Stranger: "How many names does that mule have?"

Farmer: "Only one. His name is Pete, but he don't know his own strength, so I put blinders on 'im, yell a lot of names at 'im, and he thinks three other mules are helping 'im."—Better Farming

## THE WIND

The wind came out for a frolic one day.  
He first swept the clouds all out of the way;  
The weathervane turned wherever he blew,  
The trees bowed low, the leaves danced, too;  
The wind blew a gale for the ships at sea,  
The wind tried to snatch my hat from me;  
He really did get my Japanese kite,  
And it sailed and sailed till it sailed out of sight;  
The wind whispered low, down my chimney flue,  
And every word that he said—  
"Oo-oo-oo!"

—Maud Murnham in Child Education Magazine

## THE BOYLESS TOWN

A cross old woman, of long ago, declared that she hated noise. "The town would be so pleasant, you know, if only there were no boys!" She scolded and fretted about it till her eyes grew heavy as lead, and then of a sudden the town grew still, for all the boys had fled! And all through the long and dusty street there wasn't a boy in view! The baseball lot, where they used to meet, was a sight to make one blue! The grass was growing on every base, and in the paths that the runners made, for there wasn't a soul in all the place who knew how the game was played.

The dogs were sleeping the live-long day, Why should they bark or leap? There wasn't a whistle, or call to play; and so they would only sleep. The pony neighed from his lonely stall, and longed for his saddle and rein; and even the birds on the garden wall chirped only a dull refrain.

The cherries rotted and went to waste—there was no one to climb the trees. And nobody had a single taste, save only the birds and the bees. There wasn't a messenger boy—not one—to speed as such messengers can. If people wanted their errands done, they sent for a messenger man.

There was little, I guess of frolic and noise. There was less of cheer and mirth. The sad old town, since it lacked the boys, was the dreariest place on earth!

The poor old woman began to weep, then woke with a sudden scream! "Dear me!" she cried, "I've been asleep—and Oh! what a horrible dream!"—Virginia Methodist Advocate

## JUST FOR FUN

"And this is our music room."  
"Music room? I don't see a single instrument!"  
"No. But it's the room where we can hear our neighbor's radio best,"  
—Lies Mit! Cologne (Quote translation)

ARKANSAS METHODIST



## GETTING READY FOR COMPANY

I'm having company today,  
Lunch will be at one.  
I'm starting early fixing things  
So they will all be done.

I'll make some tiny biscuit,  
And perhaps I'll make a cake,  
I'll hurry up and finish it  
And set it in to bake.

I'll think of others things to cook  
Of one kind and another,  
But I suspect I'll finally  
Leave it all to Mother.

—A.E.W.



## ANNUAL MEETINGS HELD BY THE DISTRICTS

## Shreveport

Over 200 women from 39 churches, representing 39 of the 48 societies in Shreveport District, met on April 21 at Wynn Memorial, Shreveport, for their annual District Meeting.

Mrs. M. G. Bryant, President, presided and presented the program. Mrs. C. A. Black, secretary, assisted in her regular capacity.

During a brief business session, officers for the next two years were elected as follows: Vice-president, Mrs. Jack Toombs, Vivian; Recording Secretary, Mrs. C. D. Hancock, Many; Treasurer, Mrs. J. T. Eubank, Shreveport; Secretaries: Promotion, Mrs. W. C. McDonald, Rodessa; Missionary Education, Mrs. J. T. Bundick, Coushatta; Christian Social Relations, Mrs. John T. Dunn, Greenwood; Spiritual Life, Mrs. J. L. Saxon, Shreveport; Supply Work, Mrs. Mamie Hill, Shreveport; Literature and Publications, Mrs. H. Rayburn, Shreveport.

Invitation for the 1956 meeting was accepted from the Broadmoor Church.

An announcement of interest was the meeting of the Louisiana Conference Annual Meeting in conjunction with the Jurisdiction meeting to be at First Church, Shreveport, with every church a co-hostess in 1956.

Dr. B. C. Taylor, District superintendent and Mrs. Taylor were present. Dr. Taylor greeted the women and introduced Mrs. R. H. Wynn of Houston, the wife of Dr. R. H. Wynn, former minister of the Louisiana Conference, for whom the host church was named.

Choosing as the theme for this meeting "Committed to Service for the Kingdom," the program began with worship through music, and prayer by Rev. K. G. Rorie, and scripture by Mrs. R. N. Baker.

Mrs. J. L. Saxon, Treasurer, reported the pledge met in full with more funds to come in. Mrs. W. C. McDonald gave the overall promotion report showing 48 societies, 9 district members, with only one church un-organized.

Presidents of the local societies, hardly without exception, reported some new members.

Mrs. B. F. Patterson, Jr., reported on the Annual Meeting of the Conference.

Mrs. E. E. Stewart gave an interesting and challenging resume of the Jurisdiction Convocation. Meditation time was led by Mrs. Robley Davis.

Mrs. C. L. Ashworth welcomed the group into the dining room for luncheon served by the hostess society. Music for the meeting was given by Mrs. K. G. Rorie, Mrs. Jim McLean and Mrs. C. A. Black.

Mrs. W. D. Snelling and Mrs. J. T. Eubank conducted the Memorial and Pledge Service, assisted by Mrs. Clyde Stallcup and Mrs. Paul Anderson. Tall white candles in a semicircle on a satin covered white altar, with the cross as a background formed the setting; pink carnations were placed at the base of each taper as it was lighted. A pledge of \$19,500.00 for the coming year was made as a living memorial to those who have entered "an Open

Door."

In the absence of Mrs. Lee Tidwell, Mrs. C. O. Day conducted the installation of officers and led in a Dedication Service with all the district officers kneeling at the altar rail, the entire group in prayer as Mrs. Paul Anderson sang "Take My Life" closing with the benediction.—Reporter

## Pine Bluff

One hundred and fifty women attended the Annual Meeting of the Pine Bluff District Woman's Society of Christian Service which met on Thursday, April 21st in DeWitt. The Reverend and Mrs. O. E. Holmes were host and hostess for the meeting with Mrs. Floyd Spratlin, president of the Woman's Society, in charge of general arrangements. Mrs. Arthur Terry, Vice President of the District Society presided during the entire meeting with Mrs. Glenn Lovett, Grady, serving as Recording Secretary in absence of Mrs. Perry.

Mrs. Edward McLean, District Secretary of Missionary Personnel, program chairman for the meeting, presented the following for the day. Guest speakers were, Miss Mary McSwain, missionary to Brazil, who told of the work in Central Institute in Rio de Janeiro; Mrs. Earl Cotton, Little Rock, spoke on World Peace, and the Christian belief in World Order, and the part the United Nations is now playing and had played in achieving this. She also brought Greetings from the United Church Women of Arkansas. The Reverend C. R. Hozendorf, pastor of First Church, Magnolia, used as his message, "How Big Is Your Vision." He told of his trip to Cuba and the success of such a mission.

Mrs. Winslow Brown, Secretary of Literature and Publications for the District, presented a Literature "skit" patterned after the one used by Mrs. Stephens at the Meeting of the Conference Society, during the Luncheon Hour. Mrs. Ross Helvie, Secretary of Promotion presented the District Officers and gave a summary report of the district work. She reported 35 societies, two new societies and guilds, and 13 District Members for the past year. Visitation Program carried out with every society having been visited by some one or more district officers during the year.

Mrs. Glenn Lovett read the Treasurer's report in absence of Treasurer, and told of the District having pledged to the Conference Society, \$10,525 for the coming year. This was an increase of \$25.00 over last year. A total of \$7,671.83 had been paid for the three quarters of this year, on appropriations. Local Presidents and District members were presented by Mrs. McLean, and each person pinned a ribbon to a large map of the District with ribbon attached to a World Globe, thus signifying their part in the total work of building a World Wide Christian Community.

A mimeographed report of every phase of work done this year was prepared by Mrs. Helvie and Mrs. McLean and given every person attending the meeting. This was

## NORTH ARKANSAS DISTRICT WOMEN OF THE YEAR



Methodist Information Photo

Pictured above are the women who were nominated for Woman of the Year by their districts. Seated, left to right, are: Mrs. Rife Hughey, Conway District; Mrs. W. C. Jones, Forrest City District; Mrs. C. C. Hunnicutt, Searcy District. Standing, left to right: Mrs. M. L. Kaylor, Batesville District; Mrs. R. K. Bent, Fayetteville District; Mrs. Olin Shockley, Jonesboro District, and Mrs. Ben DeVoll, Paragould District.

done so that all there might see not only her society's work for the year, but have it compared with others in the district.

Music was furnished by the DeWitt Hi School Glee Club and Mrs. Jack Essey.

The following officers were elected for a term of two years: Treasurer, Mrs. J. W. Peavey, Pine Bluff; Missionary Education and Service, Mrs. E. D. Eldridge, Lodges Corner; Christian Social Relations and Local Church Activities, Mrs. Betty McCall, Pine Bluff; Literature and Publications, Mrs. U. V. White, Pine Bluff; Missionary Personnel, Mrs. Everette Patton, Gillette; Spiritual Life, Mrs. Fred Harrison, Tucker; and Student, Mrs. Walter Ryland, Pine Bluff.

Dr. Arthur Terry, district superintendent, led the Installation and Dedication Service which closed the meeting.

## Little Rock

The Woman's Society of Christian Service of the Little Rock District met at Pulaski Heights Church on April 22.

Mrs. Joe Simpson, President, presented Dr. J. Kenneth Shamblyn, host pastor, who brought an inspirational message on "Empty Nets and a Full Life."

The Treasurer, Mrs. N. T. Hollis, reported \$16,222 has been paid on the pledge the first three quarters, and that last year \$1,300 has been brought in through the Treasure Chests.

Mrs. E. C. Farabee, Secretary of Promotion, gave a comprehensive review of the year's work and introduced the district officers. Six new societies have been organized, with the district now having 38 societies. There are 15 district members.

Mrs. James L. Verhoeff, secretary of Missionary Education and Service reported there had been 108 study groups during the first three quar-

ters.

Misses Dorothy Kelley and Polly Lassiter, and Mrs. Annie Jones gave an interesting panel on "Our Conference Rural Work."

Mrs. Guy Cazort was elected delegate to Mt. Sequoyah, with Mrs. J. L. Hughes as alternate.

\*Mesdames J. Russell Henderson, Earl Cotton, James L. Verhoeff and George Meyer conducted a panel on the Jurisdiction Convocation.

The local presidents reported on the work during the year.

Mrs. Henderson, Conference President, installed the following officers for the coming year: President, Mrs. Joe L. Simpson; Vice-President, Mrs. W. M. Shepherd; Recording Secretary, Mrs. Earl E. Perkins; Treasurer, Mrs. James Thomas; Promotion, Mrs. E. C. Farabee; Missionary Education, Mrs. Guy Cazort; Children's Work, Mrs. Clyde Arnold; Youth Work, Mrs. E. M. Efird; Student Work, Mrs. Barton Lee; Literature and Publication, Mrs. Raymond Pelton; Supply, Mrs. Roland Shelton; Missionary Personnel, Mrs. Fred Arnold; Status of Women, Mrs. J. L. Hughes; Spiritual Life, Mrs. J. Gordon Wilson; and Research, Mrs. A. S. Ross.—Mrs. Barton Lee

## Camden

The Fifteenth Annual Meeting of the Camden District was held in Camden First Church April nineteenth. Over 250 people attended. The Rev. R. B. Moore gave the devotional using scripture from the fourteenth chapter of John.

Mrs. Ernest Glaze, district president, presided over the business session. Mrs. Nelson Thornton, president of the local society, gave the welcome. Mrs. C. Z. Couch was elected as delegate to Sequoyah. The following officers were elected:

President, Mrs. Walter Birch; vice-president, Mrs. A. C. Hale; recording secretary, Mrs. Albert

(Continued on page 13)



## NEWS AND NOTES ABOUT FACTS AND FOLKS

**M**RS. W. B. HOLMAN, wife of the pastor of the Beacon Church in the Conway District, underwent surgery at the Baptist Hospital in Little Rock on Thursday, May 5.

**D**R. OLIN STOCKWELL, Methodist missionary to China who spent 18 months in a Communist prison, spoke at the First Methodist Church of Jonesboro on Monday evening, May 9.

**R**EV. J. W. GLOVER, pastor of the Atkins Methodist Church, will preach the sermon for the class of the Atkins High School on Sunday evening, May 15, in the church.

**T**HE REILY MEMORIAL CHURCH, Baton Rouge, has announced that May 1 was the one hundredth consecutive Sunday on which new members have been received into the church. Dr. William E. Trice is pastor.

**H**UGH E. MILES has been elected president of the Methodist Men's Club of the Methodist Church of Manila. Other officers are A. E. McCulley, vice-president, and Alex S. Curtis, secretary-treasurer.

**R**EV. VIRGIL KEELEY, pastor of the First Methodist Church, Hope, was the speaker at the meeting of the Methodist Men of the First Methodist Church, Texarkana, on Wednesday evening, May 11. W. M. Locke was in charge of the program.

**T**HE FIRST METHODIST CHURCH of Blytheville has purchased two duplex apartments directly behind the present church property for future expansion of the church, according to a recent announcement by J. W. Adams, chairman of the Official Board of the church. Rev. Harold Eggensperger is pastor of First Church.

**T**OTAL U. S. expenditures for new churches and for remodeling and replacing out-dated buildings, rose from \$472,000,000 in 1953, to \$558,000,000 in 1954, and are expected to reach well over \$600,000,000 this year, says Dr. Harry Atkinson, director of the National Council of Churches' bureau of church building.

**M**ORE than 4,000 students in three public high schools in Toledo, Ohio, begin each day with a moment of silent prayer. At one school the prayer is followed by announcements over the public address system of illness of students or teachers. At the other two the prayer follows a "thought for today" announcement by a student.

**F**IRST CHURCH, VAN BUREN, observed Family Night on Wednesday, May 4, with a church-wide supper in the fellowship room of the church. New members received into the church this conference year were honor guests. Sixty members have been received to date. The women of the Wesleyan Service Guild served as hostesses to the more than 100 at the dinner. Rev. Jesse L. Johnson is pastor of the church.

**D**R. C. M. REVES, vice-president of Hendrix College, Conway, is one of three former university students upon whom the University of Arkansas Alumni Association will confer its highest honor, the Distinguished Alumnus Citation during the spring commencement ceremonies. Others to be honored are Congressman Brooks Hays of Little Rock and Dr. Charles E. Palm of Ithaca, N. Y.

**D**R. AND MRS. CONNOR MOREHEAD will be guests at a church-wide fellowship supper at the Jackson Street Methodist Church, Magnolia, on Wednesday evening, May 18. Special recognition will be given to the seventy-one new members received into the church during the year. After the supper Dr. Morehead will hold the fourth Quarterly Conference. Rev. David M. Hankins, Jr., is pastor.

**T**HE YOUNG ADULT COUPLES CLASS of the First Methodist Church, Van Buren, presented a three-act drama, "The Bishop's Mantle," on April 22, in the high school auditorium. It was given for the benefit of the church's building

fund for a new educational annex and netted \$300.00. It was witnessed by more than 500 people. Mrs. John Jeryo was director of the play.

**R**EV. GEORGE L. MCGHEHEY of Hardy was the teacher in a training school at Imboden, April 12 through April 15. The course taught was "The Local Church in Methodism." The churches of Imboden, Smithville, Hardy and Mammoth Spring were represented. Twenty-five course cards were issued. Brother McGhehey was also the speaker at the Methodist Men's Club at Salem on Friday, May 29.

**M**EMBERS of the Young People's Department of the Methodist Church at Smackover were guests of honor at a banquet given by the members of the Woman's Society of Christian Service on April 30. More than 100 young people and their guests were present. Rev. John Hassler, assistant pastor of the First Methodist Church, Magnolia, directed games and was one of the speakers of the evening. Rev. J. L. Tucker, pastor of the church, also spoke.

**S**TARR AND MARIE DAILY, of California, will be featured speakers at the First Methodist Church, El Dorado, May 19 through May 23. Mr. Daily will speak at the church Thursday and Friday evenings at 7:30, Saturday morning at 10:00 o'clock, Sunday morning at 8:15 and 10:50 services, and Monday evening at 7:30 p. m. Mrs. Daily will speak Thursday, Friday and Monday morning at 10:00 o'clock at the church. All the services will be at the church. Dr. Neill Hart, pastor of First Church, El Dorado, extends an invitation to all to attend.

**C**HURCH WORLD SERVICE, agency representing the main Protestant bodies of the USA, has dispatched 750,000 vitamin and sulfadiazine tablets, 5,000 pounds of milk powder, 20,000 pounds of clothing and mending material to the Philippine Islands to assist in the relief of quake-stricken people in Lanao Providence and the Island of Mindanao. Announcement of the relief shipments is made by Director R. Norris Wilson of CWS in New York City, who reports also that the Congregational Christian Service Committee, Boston, Mass., has provided two prefabricated school buildings for the area.

### MRS. HULEN DIES IN LITTLE ROCK

Mrs. G. A. Hulen, age 65, dietitian at Hendrix College, Conway, since 1916, died in a Little Rock hospital on Monday, May 9. She had been ill since January.

The Georgia Hulen Hall, the \$350,000 dining hall and student center at the college, was named in honor of Mrs. Hulen.

Survivors are her husband, a daughter, Mrs. Miriam Scott of Conway, and two granddaughters, Carol and Marilyn.

A fuller notice will be carried later.

### DEATH OF MRS. ELI MYERS

Word has just come to our office that Mrs. Eli Myers passed away at her home in Frankfort, Indiana, on Sunday, May 1. Funeral services were conducted at her home church in Frankfort.

Mrs. Myers was the wife of the late Dr. Eli Myers, who for many years was a member of the North Arkansas Conference.

### ILLINOIS PASTOR SUBMITS BEST SERMON ON PEACE

Rev. Robert H. Hamill, pastor of Ottawa Street Methodist church in Joliet, Ill., is the winner of the first prize of \$75 for the best sermon on peace submitted in the *Christian Advocate's* recent contest, according to an announcement in the May 12 issue of the official news journal of The Methodist Church.

"Co-existence or No Existence" is the theme of the prize-winning sermon, which was preach-

ed during the current Crusade for World Order being sponsored by the denomination.

In Mr. Hamill's sermon, which is printed in the May 12 *Advocate*, he points out that "Co-existence does not mean appeasement."

"There are various kinds of co-existence," he says. "The only kind worth considering is the responsible, peaceable co-existence, which means simply a way of working which enables the world to avoid war during the immediate period of strife and competition."

Mrs. Glenn Sattler, now of River Forest, Ill., nominated the minister for the award and, according to the rules of the contest, received \$25 for sending in what proved to be the prize-winning sermon.

Five outstanding Methodist clergymen served as judges in picking the winning sermon from among 150 entries representing 33 states.

Honorable mention in the nation-wide contest went to the Rev. J. C. Babbs of Westwood church, Cincinnati, Ohio, nominated by Mrs. Elmer Early of his congregation; Rev. Jackson Burns of St. Paul's Church, Cedar Rapids, Ia., nominated by Mrs. L. C. Apple of the same city; and Rev. R. W. Moon of First Church, San Leandro, Calif., nominated by Mrs. J. H. Brooks of San Lorenzo, Calif.

### WORLD SERVICE INCREASE

With only a month to go before closing the books for the current fiscal year, Methodists had given \$7,807,752.41 to World Service by April 30, according to a report from the church's Council on World Service and Finance in Chicago.

Dr. Thomas B. Lugg, treasurer, pointed out that this was 2.45 per cent above the amount received during the same eleven-month period last year. Apportionment for the year is \$9,660,000.

Dr. Lugg urged all local Methodist churches to send all benevolence and administrative funds to their respective annual conference treasurers in ample time to be included in the final month's remittances from these officials to the denomination's central treasury at 740 Rush street, Chicago, by May 31.

All funds, with the exception of the General Administration Fund, showed healthy gains over the same period last year, according to Dr. Lugg's April report.

World Service Specials rose to \$89,902.17—a 15.36 per cent gain.

General Advance Specials showed \$3,462,139.16—a 29.28 per cent gain.

Week of Dedication receipts through April 30 amounted to \$518,558.89. Last year receipts for the same period amounted to \$436,011.23.

The Fellowship of Suffering and Service was up 18.93 per cent. Total receipts were \$646,558.27.

The Methodist TV Ministry reported \$118,618.70 and the Bishops' Appeal for Korea amounted to \$1,583,471.05.

Administrative funds were: Episcopal Fund, \$1,049,434.28—up 13.7 per cent; General Administration, \$321,996.18 (down 2.45 per cent); and the Inter-Denomination Cooperation Fund, \$253,466.39—a gain of 1.88 per cent.

### MCOR VOTES \$252,391 FOR JUNE-AUGUST RELIEF

The Methodist Committee for Overseas Relief has approved a \$252,391 allocation for overseas aid during the June-August quarter, according to Miss Lena Knapp, treasurer. Of the total, \$112,691 will be administered through Methodist agencies and will go to relief and rehabilitation in 17 areas in Europe, Asia and North Africa. An additional \$104,700 will be spent for world relief through interdenominational agencies such as Church World Service, World Council of Churches, World Student Christian Federation and the International Missionary Council. The action also included an \$18,000 appropriation for the Refugee Resettlement Program. The remainder will go for MCOR administrative costs. MCOR is the official overseas relief agency of The Methodist Church, established in 1940 by vote of General Conference. Offices for the Committee are in The Methodist Building, 150 Fifth Avenue, New York 11, New York.



By  
Rev. R. A. Teeter

written by a Confederate soldier to his fiancée just before the battle of Chickamauga. He died a few days later under the cedar trees—a grove one mile wide and three miles long—where the bravest of North and South were piled in ghastly heaps. A comrade in arms sent to this, this bride to be, a little seedling from this grove of blood. She planted it as a memorial to him. It was now an old, gnarled tree, its branches heavy with time. And she was an aging woman with the pathos of the past still in her heart. What a tragedy that a man should die so young and a tree should live so long. No one with decent sensibilities would want to gaze upon the words of private affection that filled those yellow pages. We do not need to, in the reading of the larger story. That faded letter, the old tree and the lonely woman with an ache in her soul tell their story to all the world. It is a story of valor, loyalty, faith and love. This is how the history of a nation is written. State papers and archives of government would never come into being except for this.

This is also how the story of religion is written. Through a prophet God said: "I will put my law in their parts, and write it in their hearts". When that happens to a man he is placed in the front line of time's fiercest battle—the struggle for goodness. Jesus of Nazareth died young because the law of righteousness was written indelibly in his heart. Paul said to some of his converts, "ye are my letters, known and read of all men". And he went on to say, "Ye are the letters of Christ . . . written not in ink . . . nor on tables of stone . . . but on tables of the heart".

How about our writing? What sort of message does it carry?

## EDUCATIONAL ASSISTANT ON EUROPEAN TOUR

Following a Methodist Deaconess Convocation meeting held in Nashville, Tennessee, May 3-5, Miss Betty Letzig, Educational Assistant at the Central Methodist Church, Rogers, left by air for Paris to begin a four weeks vacation in Europe.

The first week will be spent with Cpl. and Mrs. James A. Baumann and son, Michael, in Orleans, France. Mrs. Baumann is a sister of Miss Letzig.

Following this visit, Miss Letzig will begin three weeks of visiting centers of Methodist work and fellow students of hers from Scarritt College, Nashville, who now live in Europe.

Her travels will take her to Zurich, Basle and Lucerne, Switzerland; Frankfort and Cologne, Germany; Oslo, Norway; Brussels, Belgium, and a two-day sight seeing trip to Holland.

Her last week will be spent in London and Bristol, England, where she will visit the site of the oldest Methodist Church in existence today.

Miss Letzig will return to New York on the Queen Mary on June 7, and will arrive in Rogers shortly after.

## FAIRVIEW METHODIST MEN RECEIVE CHARTER

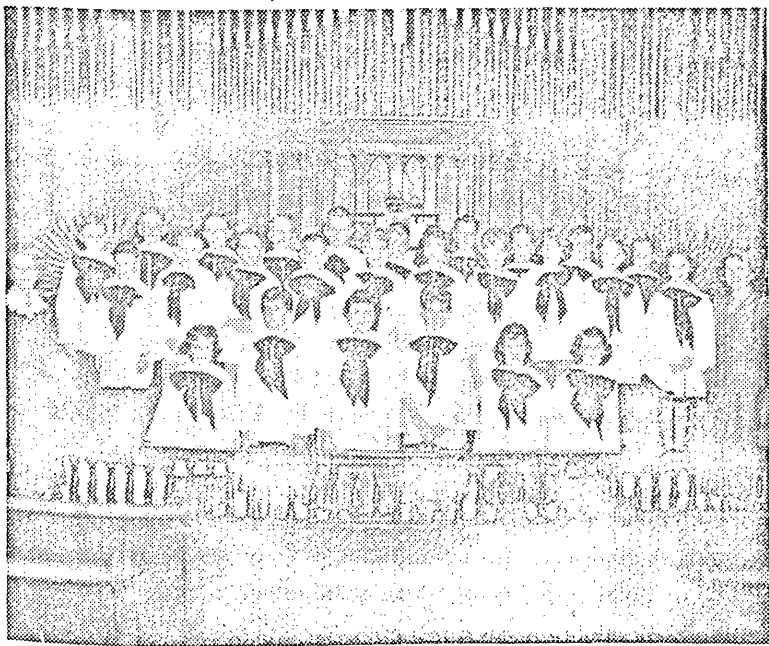
Thirty-five men enjoyed a delicious pot-luck supper at 6:30 p. m. in the educational building of the Fairview Methodist Church in Camden, Wednesday evening, April 13th.

After a short business session, William Sales, president of the club, introduced W. Andy Stafford, District Lay Leader, who introduced the speaker of the evening, Jim Spencer of El Dorado. "Faith" was the subject of Mr. Spencer's talk which he delivered in about twenty minutes.

Before being seated Mr. Spencer presented the charter to the president, Mr. Sales, for the chapter of sixty members.

Rev. James Simpson, pastor of Fairview, dismissed the group with a prayer.—Reporter

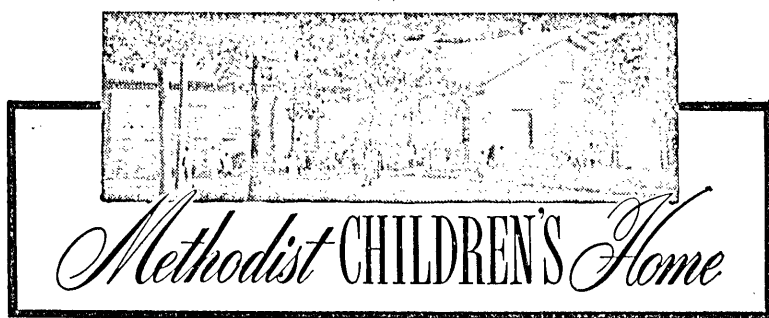
## JUNIOR CHOIR, 1ST METHODIST, WYNNE



The picture above shows the Junior Choir at the First Methodist Church, Wynne, Arkansas, as it was on Palm Sunday when it presented the Easter program.

Mrs. Robert Ray Hays at the left and Mrs. Robert Dellport at right are the directors of the choir.—Reporter

MAY 12, 1955



## REPORT FOR MARCH, 1955

We want to express our sincere thanks to the groups and participants listed below who have rendered a service or presented gifts to the Home during the month of March, 1955.

Mrs. Charles V. Ross—clothing  
James M. Spicer—meat  
Heber Springs Methodist Church—clothing  
Piney Grove Methodist Church, W. S. C. S. —2 quilts  
Gaylon Miller—5 quarts of honey  
Chas. R. Baber—gum  
Bruce R. Anderson—Circus tickets  
Gaylon L. Miller—recipe books  
Drs. Alstadt, Smith & Casey—circus tickets  
Wm. L. Davis—circus tickets  
Daniel Variety Store—circus tickets  
Junior Sunday School Class, Philadelphia Methodist Church—magazines  
Taylor Sales Company—circus tickets  
North Little Rock Realty Co. Inc.—circus tickets  
W. S. C. S. of St. Francis Methodist Church—linens, soap and clothing  
Beach Abstract & Guaranty Co.—circus tickets  
W. S. C. S. of 28th St. Methodist Church—food  
Iris Belcher—circus tickets  
Davis Wrecking & Equipment Co.—circus tickets  
Mr. and Mrs. Harry L. Frese, Pulaski Methodist Church—set of Book of Knowledge

## MEMORIALS

### IN MEMORY OF:

Dr. Vance Rollins by Mr. and Mrs. Robert T. Gammill  
Jim Guthery by Lewisville Methodist Church Men's Bible Class  
Jim Guthery by Lewisville Methodist Church—"The Bessie McKnight Circle"  
Goode Renfro by Dr. and Mrs. R. L. Henry  
John M. Dixon by James Davies, Jr.  
John M. Dixon by W. S. C. S., Bauxite Methodist Church  
Gene Taylor by Mrs. Charles R. Wilkin  
John M. Dixon by Ladies Bible Class of Primrose Methodist Church  
Tom Lowe by Mrs. Mary McG. Nobles  
Mrs. Katherine Deslaurier by Paul and Dorothy Reasons  
Rufus G. McDaniel by Mrs. Zula B. Phillips  
John Franklin Miller by Willing Workers Class of Primrose Methodist Church  
Fred Sichel by Frances & Mike Selligman  
Mrs. Mittie Staggs by Mr. and Mrs. J. Mitchell  
Mr. W. E. Copeland, Jr., by The Lewisville Methodist Church  
Mrs. Porter Schultz by "The A. B. Cone Family"  
Mr. W. R. Boney by "R. H. Davis Family" and Mrs. E. D. Brown  
Mrs. E. Clifton Rule by Mouzon and Peggy Mann  
Mrs. E. Clifton Rule by Mr. and Mrs. Edwin Horton, Jr.  
Mrs. E. Clifton Rule by Reverend and Mrs. T. T. McNeal  
Mrs. E. Clifton Rule by Dr. and Mrs. J. Kenneth Shamblin  
Mrs. I. M. Bennett by Almyra W. S. C. S. and Mrs. Coose's S. S. Class  
Mrs. E. Clifton Rule by Official Board of First Church, Texarkana  
Mrs. E. Clifton Rule by Mr. and Mrs. Alton B. Raney  
Mrs. E. Clifton Rule by Rev. and Mrs. J. Ralph Clayton  
Mrs. E. Clifton Rule by Dr. and Mrs. Connor Morehead  
Mrs. E. C. Rule by Circle No. 7, First Methodist Church, Pine Bluff  
Mrs. Walter C. Coleman by Adelia and Franklin Loy  
R. G. McDaniel by Adelia and Franklin Loy  
Justin Matthews, Sr. by Franklin Loy  
Mrs. J. E. Little by Chaplain and Mrs. Gilbert Hyde  
Mrs. J. R. Tinney by Chaplain and Mrs. Gilbert Hyde  
Mrs. Fleming by Mr. and Mrs. W. W. Hines  
Mrs. P. J. Kelly by Mr. and Mrs. E. S. Cook  
Mrs. L. A. Finch by Mrs. Roy Berry, Sr.  
Mrs. E. C. Rule by Harrell Methodist Church  
Mrs. Elizabeth Hicks by Mr. and Mrs. Winfred D. Polk  
H. A. Fair by Mr. and Mrs. O. O. Chappelle  
M. L. Aldridge by Mr. and Mrs. J. F. Fogleman  
M. L. Aldridge by Mr. and Mrs. W. B. Johnson  
Malcolm Aldridge by Mr. and Mrs. H. K. Barwick  
M. L. Aldridge by Dr. and Mrs. Thos. Wilson

Mrs. T. J. Moore by Mrs. Garland McDonald  
Miss Betty Haskins by Mrs. P. C. Mayo

## CASH GIFTS

Wesley Berean S. S. Class, First Methodist Church, El Dorado	\$ 10.00
Miss Rema Hutchinson, Camden First Methodist Church	10.00
North Arkansas Conference	152.17
Lodges Corner Methodist Church	10.00
Gleaners S. S. Class, First Methodist Church, El Dorado	10.00
Young Adults Class, Washington Ave. Meth. Ch., N. Little Rock	10.00
Yancey S. S. Class, Marianna Methodist Church	10.00
Dr. and Mrs. H. G. Alvarez, Greenwood Methodist Church	10.00
W. W. Scott, Camden First Methodist Church	10.00
Men's Bible Class, Nashville Methodist Church	10.00
Marion Methodist Church	14.61
Winners Class, Wash. Ave. Meth. Church, North Little Rock	10.00
Builders Class, Paris Meth. Ch.	10.00
Service Class, First Meth. Church, El Dorado	10.00
Rebecca S. S. Class, Vantrease Methodist Ch., El Dorado	5.00
Fellowship Class, Henderson Methodist Church, Little Rock	10.00
Builders Class, First Methodist Church, Little Rock	10.00
Truth Seekers Class, Helena First Methodist Church	10.00
Willing Workers Class, Rogers Central Methodist Church	20.00
Lexa-Telfore Bible Class, Fordyce Methodist Church	10.00
Frost Bible Class, First Methodist Church, Texarkana	10.00
Little Rock Conference	176.07
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Progressive S. S. Class, First Methodist Church, El Dorado	10.00
Mr. and Mrs. Charles V. Ross, Cabot Methodist Church	10.00
Second Mile S. S. Class, Jonesboro First Methodist Church	30.00
Gillett Methodist Church	10.00
Mrs. Ralph A. Graves, DeWitt Methodist Church	10.00
Mr. and Mrs. R. E. Cunningham, Jr., Prairie Grove Meth. Ch.	10.00
Hoxie Methodist Church	10.00
Young Couples Class, First Meth. Church, Camden	20.00
Young Adult Class, Rector First Methodist Church	10.00
Class of the Open Door, Sheridan Methodist Church	5.00
Hanks Wesley Bible Class, Helena First Methodist Church	10.00
Mr. and Mrs. M. A. Dorman, Prairie Grove Meth. Ch.	10.00
Cabot Methodist W. S. C. S.	10.00
Mrs. G. M. Callan Class	
Dardanelle Methodist Church	5.00
Class of the Open Door, El Dorado First Methodist Church	20.00
Wesleyan Service Guild, Prairie Grove Methodist Church	10.00
Jett B. Graves, Hope First Methodist Church	10.00
Friendship Class, Mena Methodist Church	10.00
Evelyn Whitcomb Class, Asbury Methodist Church, Little Rock	10.00
The Irene Hunt Class, St. Paul's Methodist Church, Fort Smith	10.00
Susannah Wesley Bible Class, Texarkana First Meth. Ch.	5.00
Hope Methodist Church, Junior High Department	20.00
Men's Bible Class, Marion Methodist Church	20.00
Dr. and Mrs. S. D. Fountain, Sulphur Springs Methodist Ch.	10.00

(Continued next week)

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# METHODIST YOUTH

## YOUTH GROUP VISITS NASHVILLE



Pictured in the above photo are young people and their counselors from the First Methodist Church of Jonesboro, Arkansas, who recently spent the weekend in Nashville, Tennessee, visiting places of interest for a young Methodist. The project was planned with Mrs. Thelma Clark, hostess for the Board of Education, and the tour included such interesting places as Board of Evangelism, Board of Education, Scarritt, Peabody, Vanderbilt, Fisk University, Bethlehem Center, Me-harry Center and Lucy Holt Moore Center. They were guests of the Methodist Publishing House for

lunch on Friday and then toured the plant and saw materials come off the press that the Seniors will be studying in the fall. The highlight of the trip was the service in the Upper Room Chapel in the Board of Evangelism building. Le-roy King, Editor of *Concern* administered communion for the group.

Attending were Mary Jane Mel-ton, Kay Cameron, Nancy Hearn, Mary Dodgen, Joy Robinson, Jane White, Laura Beth Plunkett, Jon Hearn, Hoyt Purvis and Miss Re-genia Watson and Mrs. L. Cameron, adult counselors.

### FIRST CHURCH, JONESBORO, HONORS SENIORS

Fifteen young people of the 1955 graduating class of Jonesboro, Arkansas, High School who are members of the First Methodist Church were entertained with a banquet in their honor on Friday evening, April 29 at 6:30 by Sophomore and Junior members of the Senior High Department of the church.

Beautiful decorations carried out the graduation theme, using the class colors, rose and silver. The centerpiece for the head table was two dolls, dressed as replicas of the 1955 graduate, carrying diplomas and guarding the arrangement of pink rosebuds, class flower. Place-cards for girls were made of lovely organdy handkerchiefs used as the full skirts for paper dolls, replicas of the girls who were guests, and for the boys white handkerchiefs were made into a senior cap. Programs were written on report cards. Pale pink tapers gave soft illuminated light to the room.

Toastmaster for the evening was Hoyt Purvis. Dr. Ethan Dodgen, pastor of the church gave the invocation and Miss Jane Keller, pianist furnished music throughout the banquet. Rev. N. Lee Cate, pastor of First Methodist Church, Manila was guest speaker and used for his theme, the class motto, "Today's Dreams—Tomorrow's Realities".

The delicious meal was prepared and served by members of the Senior High Department and Mrs. T. M. Hearn. Members of the department with the youth director planned the banquet.—Reporter

### CENTENARY MSM ELECTS OFFICERS

The Methodist Student Movement of Centenary College announces the election of its new officers for 1955-1956. Elected as president of the organization was Delton Pickering, of New Orleans. At present, Delton holds the offices of Vice president and treasurer of the Centenary Inter-Faith Council and Ministerial Club, respectively, and is president of the Louisiana Methodist Youth Fellowship. Other elected executive officers were Jean Alice Flowers, Shreveport, vice president; Gaynell Roberts, Abbeville, corresponding secretary; Margaret Poss, Shreveport, recording secretary; and Bob Lane, Shreveport, treasurer.

Commission chairmen elected included: Mildred Chapman, Shreveport; Emily Learner, Baton Rouge; Edna Lowe, Minden; Billy Vines, Converse; Juan Watkins, Delhi; and Charles Wilder, Monroe.

Elected to serve in the following specific capacities were: Ney Bailey, Shreveport and Lucinda Porter, Dallas, Texas, publicity; Betty Willis, Coushatta, music; Gail Cassidy, Alexandria, hostess; and John McGrede, DeRidder, host.

These officers will be installed at the annual banquet of the organization in May, which will be the last meeting of the school year, according to Peggy Donaldson, outgoing president of the organization.

### ABOUT MYSELF RECOMMENDED BY YOUTH DEPARTMENT

For reading in the area of the development of Christian personality, the Youth Department of the General Board of Education is

### EAST SIDE PARISH HAS MYF RALLY

A record attendance of 81 was made by MYF groups from each of the four churches of the East Side Parish Charge which met at New Liberty Methodist Church for the regular monthly rally, Wednesday 20.

During the business session a weiner roast was planned, and a new secretary, Joy Robinson was elected.

Following the business session, the New Liberty MYF presented a Mother's Day program.

After the program the group enjoyed games and refreshments.

With growing interest and attendance, we hope to reach the 100 mark before the conference year is over.

The next meeting will be held at Morning Star, May 18. Everyone is invited to attend these rallies.—Reporter

recommending *About Myself* by Nevin C. Harner. This is a companion to Harner's *I Believe*, last year's reading book in the Methodist Youth Emphasis.

"Although we have no publishing interests in the book, we believe it should be recommended and promoted," said the Rev. Joseph W. Bell of the Youth Department staff. "We have so few books written just for young people that we believe youth and youth workers will rejoice with us in the availability of this fine resource."

It is suggested that copies of the book be made available in meetings of young people and adult workers with youth, including institutes, camps and assemblies.

Order *About Myself* by Nevin C. Harner from the Methodist Publishing House serving you. Price, 35 cents.

### WESLEY FOUNDATION SPRING RETREAT

The Louisiana State University Wesley Foundation held its Spring retreat at the Bluff Creek Camp Grounds on the weekend of April 30 through May 1.

Speaker for the retreat was Rev. Clifford Zirkle of McAllen, Texas, and former LSU Wesley Foundation director and director of the Louisiana MSM. The theme of Mr. Zirkle's series was "Christ the Campus Corrective." His talks were entitled: "Fantasy of Fun," "Fantasy of Facts," "Facts of Faith." In his talks he told the students that Christianity was frightening in its demands. He said that the Christian is constantly being observed by those with whom he is in contact, and should act accordingly.

At the retreat the Executive Council for the year 1955-56 was installed. The Council is composed of six elected officers and three appointed members. Those in the Council are:

Larry Pleimann, President, from Lake Charles; Hubert Harber, Vice President, from Donaldsonville; Dixie Ferguson, Recording Secretary, from Greenville, Miss.; Hallie Loy, Corresponding Secretary, from Baton Rouge; Edwin Sylvest, Jr., Treasurer, from Houma; Joe Parker, Program Coordinator, from Crowley, La.; Charles Carwile, from Lake Charles; Liz Scarbrough, from DeRidder; and Barbara Dean Smith, from Minden. The officers were installed at a candlelight service which was followed by a Communion Service.

Jay Barton, senior from Shreveport, served as retreat chairman. His careful planning and organization provided one of Wesley's best retreats in several years.

Such outings as this serve as sources of recreation and inspiration. They contribute greatly to the success of the overall program of the Wesley Foundation.—Reporter

## MAY 31 IS THE DEADLINE . . .

for payments to World Service and all other benevolence and administrative funds for the fiscal year 1954-55.

As CHURCH MEMBERS, we can help by giving generously to make sure that apportionments are met or surpassed.

CHURCH TREASURERS will see that all funds are sent to the Annual Conference Treasurers in time to meet the deadline.

World Service is often called the *Lifeline* of the Church because it is basic work carried out through 16 boards and agencies; for example—evangelism, education, missions.

This work, which goes on in many countries as well as here in the U.S.A., is Methodism's ministry to the world. Let's give it our full support!



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## OBITUARIES

**LINDSEY**—Hollis W. Lindsey, age 82, well-known St. Helena resident, died on Thursday evening, February 3, at the Clinton Infirmary after a two-weeks' illness.

A former sheriff of St. Helena Parish, he was a native of Greensburg and had spent his entire life there. He was a farmer and cattleman and was active in civic affairs in Greensburg.

Mr. Lindsey was a member of the Greensburg Methodist Church and the St. Helena Masonic Lodge. He was educated at the Norville Institute in Greensburg and was married 60 years ago to the former Margaret Minerva Thompson who survives him. Mr. and Mrs. Lindsey observed their 60th wedding anniversary in January.

Funeral services were held on Saturday, February 5, at the Greensburg Methodist Church with Rev. Harold Hine, pastor in charge of the service, assisted by Rev. Pat Lane and Philip Woodland.

Other survivors are four sons, four daughters, a sister, nine grandchildren and four great-grandchildren.

**McKNIGHT**—Rev. B. A. McKnight was born on October 18, 1874, and passed away on April 21, 1955. He was born on a farm in Osage County, Mo., near the town of Chamois, the son of Milton and Caroline McKnight. He was converted at the age of 25 and entered Fayette College in Fayette, Mo., to train for the ministry. On September 12, 1900, he was married to Viola Lee Suddath.

Brother McKnight was admitted into the Southwest Missouri Conference where he received his first appointment. He served 51 Years in the ministry, 12 years in the Southwest Missouri Conference, six years in the West Oklahoma Conference and 33 years in the North Arkansas Conference. He retired in 1946, bought a home in Belleville where he spent the latter part of his life.

Brother and Mrs. McKnight were the parents of 11 children, eight boys and three girls. Three of the boys preceded their father in death. Rev. Thomas E. McKnight was killed in the Philippines on February 9, 1945, while in service. Rev. Paul James McKnight died on January 31, 1950, while he was serving as pastor of the Tulip Street Methodist Church in Nashville, Tenn., and Augustus Hesler McKnight died on February 14, 1951, in Paragould.

Surviving Brother McKnight are his wife, three daughters, Mrs. M. K. Wherry of McCrory, Mrs. Gladys Galloway of the home and Mrs. Mason Moudy of Belleville; five sons, Rev. Milton McKnight of Enid, Oklahoma, John B. McKnight of Dallas, Texas, Woodrow B. McKnight of Little Rock, Wilson McKnight of Lonoke and Joseph W. McKnight in the U. S. Army in Trieste, Italy; 15 grandchildren and five great-grandchildren.

Funeral services were held in the Belleville Methodist Church on Saturday afternoon, April 23, by Rev. Henry A. Rickey, district superintendent, and the pastors, Rev. and Mrs. Fred M. Thompson. Rev. Paul Lanier and Rev. A. N. Storey assisted. — Rev. and Mrs. Fred M. Thompson.

**GLASS**—The funeral of Mrs. J. H. Glass, widow of Rev. J. H. Glass, former member of the Little Rock Conference, was held in the First Methodist Church at Conway, of

which she was a member, Monday afternoon, April 11, 1955, at 3:30 o'clock, by her pastor, the Rev. Joel Cooper, assisted by the writer.

Mrs. Glass had been in declining health for several months, and passed quietly and peacefully to rest on the evening before Easter. She had looked eagerly for this great consummation and fulfillment, with confidence of a reunion with those she loved, who had gone before. She was the mother of six children, all of whom survive her. The husband died in 1939.

Mrs. Glass was born in Watervalley, Miss., March 2, 1875. The family moved to Arkansas in her childhood. She was educated in a Teachers College in Mississippi, and was one of the first women enrolled at Hendrix College. She was married to Rev. J. H. Glass January 23rd, 1895.

The following are statements of her children, as they recalled their childhood, and later years, under her guidance and influence. "Mother was so fair to each of us. She had the ability to make each of us feel we were special to her." "We recall our Sunday afternoons in the parsonage home, in watching our mother paint." "When there were adversities and sorrows she was a 'Rock of Gibraltar.'" "During the war years she mothered dozens of young wives whose husbands were overseas, who lived in the courts where she was living." "As a minister's wife she was always helpful." "Mother was staunch in her faith." "She loved beauty and engendered in her children love and appreciation for the same things."

Mrs. Glass is survived by the following children: James H. Glass, Conway; John F. Glass, Baton Rouge, La.; Mrs. Roy V. Simpson, Fayetteville; Mrs. Agnes Kimbrell, Fayetteville; Mrs. T. D. Sterling, St. Mary's, Georgia; Mrs. Tom Ferrell, St. Mary's, Georgia; eight grandchildren; a great-grandson, and a sister, Mrs. Ella Sain of Clarendon. —C. Norman Guice

### CAMDEN DISTRICT MEETING

(Continued from page 11)

Spooner; treasurer, Mrs. C. Z. Couch; secretary of promotion, Mrs. J. F. McKinnon; secretary of missionary education, Mrs. Charles Ashcraft; secretary of Christian social relations and local church activities, Mrs. Howard Elder; secretary of student work, Mrs. John Tucker; secretary of youth work, Mrs.

Claude Baker; secretary of children's work, Mrs. W. P. Littrell; secretary of spiritual life, Mrs. J. T. McQuade; secretary of literature and publications, Mrs. J. M. Curtis; secretary of supply work, Mrs. D. O. Wilson; secretary of status of women, Mrs. Allen Fincher; secretary of missionary personnel, Mrs. Harvey Couch; and secretary of Wesleyan Service Guild, Mrs. Gordon Morgan.

Miss Dorothy Kelley, Mrs. Annie Jones, and Miss Polly Lassiter presented a panel, "Our Conference Rural Work". Roll was called and each local president gave a short report. 31 societies were represented. Special music was provided by Miss Mary Lou Henry and Mrs. J. O. Plummer. Miss Mary McSwain, our missionary to South America, told of her work in Brazil. A love offering amounting to seventy dollars was given to Miss McSwain.

A delicious luncheon was served by the women of First Church.

The afternoon session was opened with the group singing "We've A Story to Tell to the Nations". A report on the progress of the work that has been done this year was given by Mrs. Walter Birch, district secretary of promotion. The Pledge Service, under the direction of Mrs. C. Z. Couch, the new district treasurer, was given.

"Convocation Highlights" were given by Mrs. J. Russell Henderson, Little Rock Conference President. After her report on the Convocation, Mrs. Henderson conducted the installation service for the new officers.

The meeting was dismissed with prayer led by Rev. James A. Simpson, pastor of Fairview Church.

### CHURCH REFUGEE RESETTLEMENT AND THE CORSI DISMISSAL

(Continued from page 2)

the editorial from The Nashville Tennessean. However, it sells for a shilling here (twelve cents) instead of five.

The religious population is divided, Church of England, 44 per cent; Roman Catholic 23 per cent; Presbyterians and Methodists, 12 per cent each.

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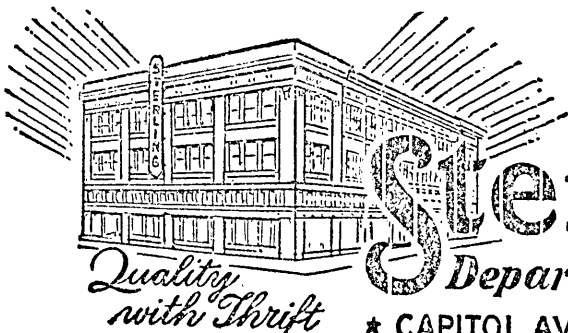
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# The Sunday School Lesson

REV. H. O. BOLIN

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



LESSON FOR MAY 22, 1955

## A MINISTRY OF RECONCILIATION

READ THE ENTIRE LESSON FROM YOUR BIBLE:  
2 Chronicles 30:1, 6-13.

MEMORY SELECTION: *The LORD your God is gracious and merciful, and will not turn away his face from you, if you return to him.* (2 Chronicles 30:9)

This is the sixth lesson of UNIT VI: "GOD IN THE LIFE OF A NATION". Our first theme was "Obligations of Leaders". This lesson had to do with the great mistake made by Rehoboam, the son and successor of Solomon. He refused to grant the Ten Tribes the relief from the burden of heavy taxes that they requested and this refusal led to the division of the nation. Our next lesson dealt with the idea of national righteousness. It told of the national reform brought about by the godly king Asa. This king was inspired and helped by his chief priest Azariah. We next thought together of a man of faith and action. This man was Jehoshaphat, the son and successor of Asa. This man instituted a system of religious education. The first of its kind, on a national basis, mentioned in the Bible. He went farther than did Asa in the matter of religious reform. Our next lesson dealt with the matter of financing God's work. The chief character in this lesson was Kink Jash, the great grandson of Jehoshaphat. He was a good man in the early part of his reign. He repaired the Temple, and raised the money for doing so through the creation of a money chest. This was a freewill offering on the part of the people. The aim of the lesson was "to discover the relation between church finance and stewardship and tithing." Our lesson last Sunday dealt with "Reverence for Sacred Things". This lesson was built around the activity of King Uzziah. For many years this man was one of the great kings of Judah. He was a many-sided personality. His wonderful success in many realms of life caused him to become egotistical, and this led to his downfall. He lost all reverence for God and sacred things. He took upon himself the authority to burn incense in the holy of holies in the Temple, a prerogative that belonged only to the regularly ordained priests. He was stricken with leprosy, and lived apart from his family and others during the last 15 years of his life. This brings us to our lesson for today—"A Ministry of Reconciliation".

### Lesson Background

Our lesson today has to do with the reign of the good king Hezekiah. Two years before his coming to the throne of Judah, Israel, the Northern Kingdom, had been conquered by the Assyrians and the leading citizens of that nation had been carried away into captivity. Concerning this matter Mary E. Hoss, who is a Bible student, has this to say, "What became of the Israelites we do not know. They were carried away to Media and Persia, and located in many places. They are called the ten lost tribes, and many

conjectures have been made concerning their fate. The few who were left behind at the time of the captivity, and the foreign tribes that were imported to take the place of the captives, in time became the Samaritans, who were so heartily despised by the Jews in New Testament times."

At the time that Hezekiah came to the throne of Judah (720 B. C.), a very weak king by the name of Hoshea was ruling over the few people who had been left in the Northern Kingdom. One of the first official acts of Hezekiah was to send letters to all the communities of both the Southern and the Northern kingdoms inviting all the people of these two nations to meet together in a great religious gathering; a Passover Feast at Jerusalem. It will be remembered that these two nations had formerly been one, and if they went back far enough in their past history they had at least one common tie that would bind them together—that was their religion.

In writing to the people of the Northern Kingdom Hezekiah went on to say, "O people of Israel, return to the Lord, the God of Abraham, Isaac, and Jacob, that he may turn again to the remnant of you who have escaped from the hand of the kings of Assyria. Do not be like your father and your brethren, who were faithless to the Lord God of their fathers, so that he made them a desolation, as you see. . . . For if you return to the Lord, your brethren and your children will find compassion with their captors, and return to this land. For the Lord your God is gracious and merciful, and will not turn away his face from you, if you return to him."

The couriers of the King went forth with his gracious invitation, but we are told that only a few responded favorably to it. The writer goes on to say that for the most part of the people of the Northern Kingdom "Laughed them to scorn, and mocked them." The convocation was held and a great throng was present, but for the most part they came from the Southern Kingdom. These religious festivities were planned for seven days, but at the end of that time the enthusiasm was running so high that by common consent the meeting was continued for another week.

So much for the historical background of the lesson, now may we note just what its aim is. This is concisely stated in *The Adult Student* as follows: "Our aim in this lesson, in the context of King Hezekiah's invitation to the people of the Northern Kingdom to participate in Temple worship in Jerusalem, is to discover the obligation of a nation to extend a friendly hand to the people of other nations."

### The Lesson Applied

All of us realize that we are living in a crisis time. There are forces at work in the world today, which if not counteracted, will undermine and destroy all that is worthwhile. We could easily remain indifferent to these forces and thus lose the progress that has been made at terrific sacrifice by past generations. We are all aware of what these evils are—fear, prejudice, misunderstanding, poverty, jealousy, selfishness, greed, putting second things first in life, and hatred. We must be broad-minded and kind-hearted enough to admit that these evils are world-wide. Individuals and nations have lost the sense of their own sins. They are quite sensitive to the sins of others, but not to their own. It is very easy for you to see the other fellow's faults but what about your own? We might get along faster toward making a better world if each individual would begin with himself and swept around his own doors, and what is true of an individual is true of nations. We have the greatest nation in the world and the greatest government in the world, but that does not mean that as a nation and government we are perfect. There are a good many improvements that we could make as a nation. No thinking person will argue that we are not filled with fear, prejudice, selfishness, greed, the over-emphasis of material values, and in many cases hatred. Great nations, as well as the right type of individuals, thrive on constructive criticism, but we are so fearful of Communism that if any one dares to do a little constructive criticism and suggest ways where we might do better, we are ready to brand him as a communist. That fear will defeat its own purpose. The best way in the world to keep Communism away from our land is to set our own house in order and make our government as good as possible. Man as an individual has a feeling—sometimes subconsciously—that might be expressed like this: "I know I am not a Communist. John Doe differs from me, therefore, John Doe must be a Communist." Such foolish thinking as that will stifle all individual thinking, curb all individual initiative and thus destroy the very principles that have made this nation great. That type of thinging will not keep Communism away. It will rather, since it will hinder the improvement of our own situation, bring Communism to us.

### The Need Of World Peace

The greatest need in our generation is world-peace. It has been many years since we have been out from under the pressure of war. At least the cold war has been with us for quite a time and it seems that it will not cease soon. The cold war is constantly breaking out in various sections into hot war. Billions of dollars are being spent in piling up armaments. We are a peace-loving nation but in spite of that we are compelled to prepare for a world-wide conflict that might break out at any moment. We have no choice in this matter. We must prepare, though experience has taught us that the way to permanent peace is not along the line of creating implements of destruction. The creation of such things may detour the war for a while, but if we do not use this time in doing something more constructive in the way of winning the peace, the conflagration will be certain to come.

The matter of winning the peace is not an impossible dream. Under the inspiration of God, the Prophet Isaiah (Isaiah 2: 2-4) saw a time when universal peace would come. Men would beat their sword into plow-shares and their spears into pruning-hooks, and nations would cease to rise up against nations and war, as a method for settling problems between nations, would pass from the earth. This vision of a warless world is also recorded in Micah 4: 1-5. Some tell us that wars will never cease from the earth and they try to substantiate this contention on the ground that it is taught by the Bible. The two passages above disprove this contention. It is true that Christ himself said that there would be wars and rumors of wars, but he did not say that war would never cease from the earth.

### Making For Peace

There are certain institutions in our world today that are making for peace. Chief among these is the United Nations. This institution has been harshly criticized. Some are forever preaching the doctrine: "Either get the United Nations out of the United States, or get the United States out of the United Nations." This is a dangerous doctrine. There is no question about the fact that the United Nations is weak in many ways, but even at that it is the best thing we have through which to work for peace at this time.

Another institution that has rendered some help along this line is the World Council of Churches. There is a great need for closer co-operation between the various churches. If this co-operation were as good as it should be this organization would be a great force for peace. We are facing a time when there has got to be a stronger United Nations and also a stronger World Council of Churches. The churches really ought to lead the way in this matter. It seems that if anybody ought to be able to get together it should be a group of Christians. Until this is done the churches will be in no position whatever to insist that the nations get together.

One of the great needs of nations is a better understanding of each other. This is being wonderfully helped by the modern custom of exchanging students with other nations. There are over thirty thousand students from other countries who are studying in our nation each year. In many cases these young people go home to become ambassadors of good-will.

Israel, of old, was the chosen people of God. They were not chosen to receive special favors from the Lord, but rather to render special service to the world of mankind for him. They failed to meet this responsibility and lost their place of world-leadership. That mantle has fallen on our country. We must not ignore this day of our visitation, if we do our house, like Israel of old, will be left unto us desolate. When Mordecia was trying to get his niece, Queen Esther, to exert her powers as queen to save her people, the Jews, he went on to say, "Who knows whether you have come to the kingdom for such a time as this?" (Esther 4: 14). That same question might be raised with the U. S. today. It is the writer's convictions that we have been brought to a place of world leadership for just a time as this. God grant that we may not fail him in this hour.

ARKANSAS METHODIST