

# Arkansas Methodist

Serving One Hundred ar

Susand Methodists in Arkansas

"The World is My Parish"

"Go ye into all the world—" — Mark 16:15

VOL. LXVIII

LITTLE ROCK, ARKANSAS, MARCH 24, 1949

NO. 12

## American Christianity Offers To Help

THROUGHOUT Protestant and Catholic America, Sunday, March 27, will be a day when the needy and destitute of the world will be remembered. At a time when many forces are bidding for the loyalty of men, it is altogether right that the followers of Christ extend a helping hand. What Christians offer to the world's needy on March 27 is offered in the spirit of Christian love and compassion, and is offered "with no strings attached" except that it be received in the same spirit in which it is given.

The stated purpose of this concerted endeavor is "to rebuild the spiritual and material world of all the men and women and children in war-torn countries of Europe and Asia." It is hoped that an offering of ten million dollars will be placed on the altars of all the major denominations and communions which are participating. The offering will be administered through the regular channels of each denomination and communion.

The one thousand ninety-two radio stations of the four leading radio networks will present a radio program Saturday, March 26, in promotion of this plan to help those that need help. Newspapers will announce the hour of this program, "One Great Hour."

There have not been many times when Protestantism and Catholicism have been united in a joint expression of their faith. Here is one great opportunity to demonstrate that all the Christian forces are bound together by a common desire to share in spirit and in kind with those of Europe and Asia who stand in need. But for a greater reason and motive the Christians of our land offer a helping hand. Help that the state offers is many times viewed with suspicion and mistrust. The help that the church offers is not conditioned by political and military considerations.

By agreement with the various participating denominations, Methodism's Week of Dedication Offering received on March 20 will be Methodism's share in this great undertaking. No additional offering will be taken then on March 27. Methodism's program was planned before the American churches decided to join hands to help those across the seas. It is hoped that the results of this great day will be far reaching in significance and attainments.

## Train Robber Sues The Railroad

THE radio and daily press carried a story last week to the effect that one of the men who helped to rob a train on the Baltimore and Ohio Railroad has sued the railroad for \$50,000.00.

We have often heard that it is no news for a dog to bite a man but that it is news if the man bites the dog. We have a similar situation in this instance. It is nothing unusual for a railroad to prosecute a man who has robbed one of its trains. However, this is possibly the first time in history when a train robber has sued the owner of the train he robbed.

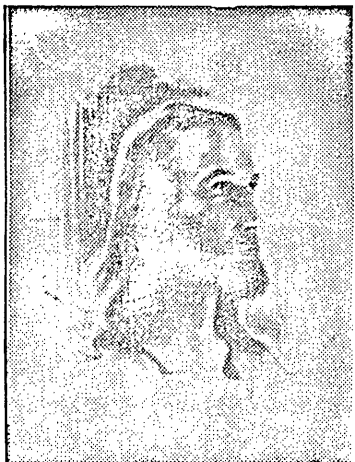
The basis of the suit is in the charge that an employee of the railroad had sold liquor to a minor on the train and after he was drunk had angered him with the result that he and his friend staged an impromptu train robbery. Liquor is dangerous in more different ways and with more complex complications than anything else that touches the life of man.

## Jesus Turns Again Toward Jerusalem

AS we approach again the Easter season, our minds turn anew to Passion Week and the matchless Man of Galilee. Jesus there suffered the worst that man could do to him and yet, by his glorious triumph over death on Easter morning, "brought life and immortality to light through the gospel."

It had been the common practice of Jesus, in his early ministry, to avoid open conflicts with his enemies. If unusual pressure developed, the Master, with his disciples, would quietly move on to other fields of labor.

This attitude of Jesus continued until he neared the end of the third year of his ministry. The disciples were well aware of the dangers threatening Jesus at Jerusalem. They had followed him



even when he left Palestine to escape immediate harm. Then the day came when Jesus threw all caution aside. He moved again toward Jerusalem. On the death of Lazarus he said to the disciples "Let us go into Judea again." The disciples reminded Him that "The Jews of late sought to stone thee; and goest thou thither again." Despite the warning Jesus announced his purpose to return to Bethany. Realizing the dangers involved Thomas said to the other disciples, "Let us also go, that we may die with him."

Early in the ministry of Jesus he used frequently such statements as "Mine hour is not yet come," and "My time is not yet come." In the last days of His ministry, as He turned to the final struggle in Jerusalem, we hear Jesus saying, "My time is at hand," "The hour is come." Jesus never avoided his enemies in his early ministry because of fear. It was simply that he had a work to do, a mission to perform. He avoided the petty interferences enemies might produce until His "hour" had come. Then he seemed to seek rather than avoid the public conflicts that He knew would inevitably follow His return to Jerusalem.

By His life and ministry in Jerusalem on these closing days, Jesus so discredited his enemies and put them so completely on the defensive that their only recourse seemed to be an effort to destroy Him. Their attempt to destroy Him only led to His resurrection, the crowning triumph of His earthly ministry.

## The Atlantic Pact Does Not Support Aggression

THE terms of the Atlantic Pact have been made public. It will be extensively discussed before the final vote on the question by the Senate. There is a fact that our people should keep in mind as they study this momentous proposal. It is that the Atlantic Pact does not, in any way, support or promise support for aggression.

Secretary of State Acheson clearly states "This country is not planning to make war on anyone. It is not seeking war. It abhors war. It does not hold war to be inevitable." There is no provision or obligation on the part of any member of the Atlantic Pact to support any other member of the pact in any act of aggression. So far as the use of armed force is concerned, this agreement becomes operative only when one or more members of the pact have suffered an "armed attack."

Approval of the Atlantic Pact by our nation will mark the most radical, premeditated reversal of our foreign policy that we have experienced in our nation's history. We say "premeditated" because America has twice within a generation been forced into "entangling alliances" with foreign powers in the prosecution of two World Wars.

In each of these wars, because of the traditional policy of America to avoid entanglement in the affairs of Europe, the aggressor did not expect our nation to be involved. In each instance the leaders of our people soon decided that the security of our own nation made it necessary for us to join forces with those nations resisting aggression. It is true, also, that in each instance the United States was able to give decisive aid to our allies only because those nations attacked were able to hold off the aggressor until we could prepare for war. Many people believe that both of these wars would have been avoided if the United States had been prepared to give immediate assistance to the nations involved and had been obligated to do so.

Secretary Acheson says: "It is a simple fact, proved by experience, that an outside attack on one member of this community is an attack upon all members." If this be true the Atlantic Pact is simply a formal statement of an existing fact which obtains whether we formally recognize it or not.

## Persecution Abroad, Understanding At Home

THE recent trials and convictions of religious leaders in Communistic dominated Bulgaria and Hungary have widened even further the distance between the East and West, politically and spiritually. But at the same time one wholesome result is being observed. The persecution of religious leaders abroad is having the effect of solidifying at home those religious groups affected.

It is common practice in many of the mission fields abroad for denominations to practice "church union." This procedure eliminates much duplication of effort and saves administration costs. This also means that when the Church suffers persecution, it is not simply one denomination or group that suffers but all the groups represented in the Christian movement. Communism seems bent on absolutely bringing to a standstill all religious movements

(Continued on Page 4)

## Adopting A Child

By J. S. M. CANNON, Superintendent, The Methodist Children's Home, Little Rock

**S**CARCELY a week passes in which we do not have calls in person, by letter and by telephone asking the question, "Do you have children for adoption?"

We have tried to explain in every case just what the attitude and policy of the Home have been in the adoption of children. In former years, folks could come to the orphanage, look the children over and pick out one they wanted and take it home. After a lapse of six months, if they still wanted the child, court proceedings for its legal adoption could be had.

In those days, babies were accepted by the orphanage. These could in most instances be easily placed. Among older children accepted for care, many had to be kept until they were old enough to get out and make their own way. For many years now, our institution has not accepted children under school age, except in instances where it would break up a family by separating the children. Even then, four or five years was the lowest age at which they were accepted. Few institutions these days accept children under five. The State Welfare Bureau does not favor placing children under five in institutions. Under the standards set by the Bureau, it is impracticable for the average child-caring agency to give the services required. Few are equipped to do it, and the cost would be beyond reach of most institutions.

Since the coming of the State Welfare Bureau, many changes have taken place, not only with reference to the care of children, but in placement or adoption of them. In their regulations they say, "The placement of children is not considered a function of the child-caring agency; arrangement for such services will be by special agreement with the Bureau."

This is accepted to mean that institutions cannot place children for adoption except by agreement with the State Welfare Bureau. The careful investigation of applicants and the recommendations of the Bureau are looked upon by many as so much red tape. By whatever name we may call it, its purpose is the protection of the child as far as may be humanly possible. There is a wide variety of factors centering around the adoption of children which only trained welfare workers are capable of successfully resolving. Since it is human life and human beings that are being dealt with, even the best trained welfare workers may sometimes make mistakes.

However sincere the wishes and desires of persons wishing to adopt a child may be, the paramount objective in all such cases is the welfare of the child. Something more than a

good house, easy financial circumstances or even love for the child are essential. Will the child be happy and will his disposition and that of his adoptive parents become so adjusted that he will have a normal opportunity for growth and development?

Much depends upon the adoptive parents, but it is equally true that the whole background of heredity and experience of the child enter into the picture. This is especially true if the child is six years old or older.

In considering the whole matter of adoptions, it is well that some misunderstandings of

culty in placing orphaned children, either in foster homes or for adoption.

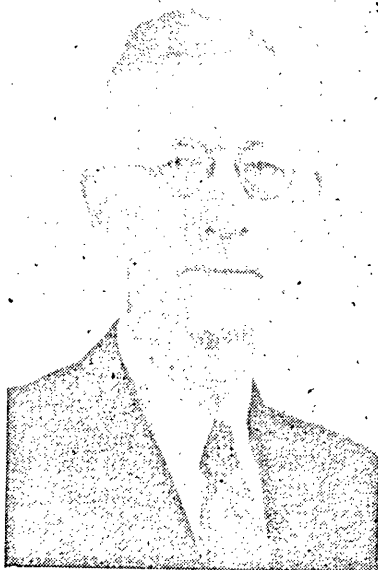
In our homes at the present time, all the orphaned children are past 12 years of age except three. Of these, two were placed by their guardian with the express agreement that they be not placed for adoption. He makes some provision for their support. The other child has a living grandmother who supports the child from her wages, and would under no circumstances permit his adoption.

Of the children with one parent living, few, if any of the parents would consent to having their children adopted. With or without the parents consent, we would not recommend children having either one or both parents living for adoption. We think in the light of experience and observation, it is taking too great risk of possible parental interference which could destroy the opportunity for normal development of the child. Almost inevitably when a child grows older and knows that he is an adopted child, he wants to know about his parents. If he is denied this information, or if he is given the information, the result may be bad.

We do not oppose adoptions in principle. We believe that for certain types of children, the private home is superior to the best of our institutions. Observation and experience have convinced us however, that children from broken homes with the upsetting emotional experiences through which most of them have passed, will not in many cases, make good either in the foster home or adoptive home. Many of our children have come to us through welfare agencies or the Juvenile court. We would have no authority to recommend these children for placement or adoption.

It will be seen therefore, that since we do not any longer receive babies in the Home, and since we get very few of the full orphan children, our chances for having a child to recommend for adoption is very limited indeed. If we had a child that we could recommend for adoption, our procedure would be to call the Children's Division of the State Welfare Bureau, acquaint them with the fact and leave further procedure to them. Whether we like it or not, this is the regulation we are required to follow. Some of our friends may not understand that child-caring institutions are now licensed by the Bureau. Disregard of their regulations might mean a forfeiture of our license to operate as a children's home.

We shall welcome questions or suggestions for our Methodist constituency over the state at any time.



J. S. M. CANNON

many people, as to the types of children now in institutions be discussed.

In our Methodist Children's Home at the present time are forty six children. Of this number 13% are full orphans; 45% have one parent living and 42% have both parents living. The percentage of full orphans in our Home is higher than the average. The latest report of the Duke Endowment shows that in 41 institutions in North and South Carolina 11.5% are full orphans, 49.5% have one living parent and 39% have both parents living. It will be seen therefore that of the number of children entering institutions these days, only a small percentage are full orphan children. Perhaps the main reason that this is true, lies in the fact that the Welfare Bureau experiences little diffi-

## Western Europe - Preview Of Doom?

By GASTON FOOTE, Pastor, Grace Methodist Church, Dayton, Ohio

**W**HEN prophets of doom talk about the collapse of Western civilization most of us either put them in the Communist column or among the growing list of chronic dyspeptics. But, having seen the collapse of civilization for so many people in Europe, these prophets of doom have become downright disturbing.

Mind you, I've never believed in the imminent collapse of a Christian civilization. But I'm worried about the collapse of a Western culture that calls itself Christian yet never gets around to the practice of a Christian ethic or the application of the Christian gospel to our national and international situations. It is quite possible that the devastated areas of the world are a pictorial preview of our Western decadence and unless we bestir ourselves to radical changes in the immediate future we can conceivably suffer the same fate.

Theoretically we cling to the ideas of our Christian heritage though we regularly repudiate them in practice. The Fascists, Nazis and Communists have gone us one better. They have not only repudiated Christian practice but have abandoned the ideals as well. While we have

been yelling about brotherhood and practicing discrimination at the same time, they have repudiated it. Mussolini said, "Brotherhood be damned." Hitler said the idea of equality of opportunity was the "insipid creed of a madman." Stalin insists that the Communists are practicing the only kind of brotherhood that's real, an economic brotherhood, but the people who have escaped the iron curtain haven't been too enthusiastic about its brotherliness. Hitler said the Negro was created as a serf and should be so treated. We say the Negro is our brother and too frequently treat him as a serf. Hitler said that, since the Jew contributed nothing to civilization, he should be liquidated and proceeded to do so. We say the Jew is our brother then nurse our prejudices against him, throw rocks through Synagogue windows, exclude him from our social clubs and rave when he moves into our gentile neighborhoods.

We theoretically believe in a Christian government, thinking of the Christian citizen as the conscience of the State; but we repudiate the logic of this thesis by insisting that we must keep religion out of politics. Again the Nazis and Communists have outstripped us in this area. Hitler made religion a minor department

of the State, Mussolini made of the State a god and Stalin kicked religion clear out the door.

Our State Department admits that it has to resort too often to power politics and expediency in dealing with the other nations of the world. Under the circumstances it means "unholy alliances," "relative injustices" and "subterfuge." The Nazis and Communists cut out all subterfuge, junked the ten commandments and made power politics and expediency the law of action.

Slightly more than 50% of our population belong to some Church. Less than a third of these attend divine worship services weekly. Next Sunday morning there will be five persons outside the Church to one inside. The Nazis and Communists assumed that if worship was of such little consequence in a "Christian democracy" it was a waste of time so they virtually shut the church door.

Of late I have come to have a more healthy opinion of these prophets of doom. If we of the Western world who believe in Christian democracy don't begin to practice it in earnest it may be that the skyline of Columbus will soon look like the skyline of Cologne and Minneapolis will be another Munich. God is not mocked!

# THE DEVOTIONAL PAGE

REV. H. O. BOLIN, Editor

## PRAYER

O God, my Heavenly Father, I can never stop praising and thanking Thee for seeking me out to be one of Thy children when I was wandering away. As I look back over these many years, and the trials and sorrows which we all go through, I can only say that I have seen my Father's face in every storm. Thou hast given me the needed strength to cope with all the adversities of life; and yet, Lord, the blessings which I have received through Thy bountiful hand, have far surpassed anything which I have been called upon to bear. My one prayer is that Thou wilt continue to give me grace, wisdom and understanding, in order that I might help those whom I might meet along life's path—those who are hungering for spiritual enlightenment.

Thou hast told us that if we acknowledge Thee, Thou wilt direct our paths, and so, dear Lord, with this promise I go forward, knowing that all things work together for good to those who love and follow Thee, Amen.—Treasurer Thomas Breen in War Cry.

## THE VERDICT OF THE AGES

"His earthly tenement was shattered by beer and wine, and his spirit departed before it, was called for."—Early Egyptian Tomb.

"Look not thou upon the wine when it is red, when it giveth color in the cup, when it moveth itself aright. At the last it biteth like a serpent and stingeth like an adder."—Solomon, 1,000 B.C.

"Drink not liquors that intoxicate and disturb the reason."—Buddha, 550 B.C.

"Temperance means, first moderation in healthful indulgence, and second, abstinence from things dangerous, as the use of intoxicating wines."—Xenophon, 300 B.C.

"There is nothing about which we put ourselves to more trouble than wine, as if nature hath not given us the most salubrious drink with which all other animals are satisfied."—Pliny, the Elder, 79 A.D.

"Character and shame depart when wine comes in."—Chaucer, 1340.

"O thou invisible spirit of wine, if thou hast no name to be known by, let us call thee devil."—Shakespeare, 1600.

—from Free Methodist

## THE MINORITY

Never be afraid to stand with the minority when the minority is right, for the minority which is right will one day be the majority. Always be afraid to stand with the majority which is wrong, for the majority which is wrong will one day be the minority.—William Jennings Bryan.

For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.—Romans 10:10.

He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly and to love mercy, and to walk humbly with thy God?—Micah 6:8.

## TO BE WITH HIM

"To be with him"—the call rang clear,  
For John and James and Peter hear  
And follow Him o'er rugged ways  
"To be with Him" through troubled days.

They saw Christ as he healed the blind,  
They felt His heart beat for mankind.  
They learned compassion, love and grace  
When they were with Him face to face.

Christ calls to us, "Come follow me,"  
Come dwell with me and learn to be  
Christlike and godly through and through  
We can if we will but be true.

With Him our doubts will disappear,  
With Him there'll be no stress or fear  
But happiness and hope and vim  
When we agree to be with Him.

For others we can do our best,  
Can live rich lives with joy and zest,  
Catch Heaven's visions never dim  
When we make haste to be with Him.

—Stella Tolleson.

(Mrs. F. M. Tolleson,  
Ft. Smith, Arkansas.)

## "TO WHOM SHALL WE GO?"

There was a period during the active ministry of Christ when he was very popular. Great crowds followed him. Many times, to have a little privacy and get a little rest, he had to hide from them. We are told that they pressed upon him so that he "could not so much as eat". They crowded along the lake shore so that he was forced to "launch out" into the water and preach from a boat. They "thronged" him in the streets. They "gathered together" in such numbers that they trod upon one another. But this period didn't last long. Christ was not deceived by the crowds. We are told that he realized they followed him for the loaves and fishes. When he let them know in unmistakable terms just what his program was, they fell away.

We read of this falling away in the sixth chapter of John. Christ, no doubt, with sad heart watched them go. But he wouldn't compromise to keep them. He turned to the twelve and raised the question. "Will you also go away?" Simon Peter answered him, "Lord, to whom shall we go? You have the words of eternal life; and we have believed, and have come to know, that you are the Holy One of God." May we note briefly Peter's all-important question, "To whom shall we go?"

Our first observation is that man must have some one to whom he may go. He is constantly meeting with problems that are too much for him; that he cannot solve in his own strength alone. He meets with difficulties that the combined efforts of himself and his friends cannot surmount. To prevent his utter defeat, he often needs a superhuman power. This power is offered in an ever-present Christ who is with man in all of his difficulties and is bigger than any problem he can possibly face. Not only does he need Christ when he has gotten out beyond the reach of his own strength and that of his friends, but he needs him even when the going is good and the road is smooth and

life moves on like a song. He needs to learn the great lesson of sharing his entire life with Christ.

Man needs Christ when he is in the midst of disease. This is true whether or not the disease has gotten out beyond the reach of science. Even the curing of lesser diseases is greatly aided through strong faith in Christ. Such faith makes the patient unafraid; keeps him calm and restful in the midst of his illness and thus adds to the effectiveness of the remedy used for his recovery. Bishop J. M. Moore once raised the question of divine healing with one of the greatest physicians of this nation. The doctor insisted that all healing is divine. He contended that no medicine or operation really cures. They simply check the ravages of the disease, and in case of germs help to control them, and nature does the healing. All of us realize that God does a great portion of his work through nature. Therefore, there is a sense in which all healing is divine.

Then, there comes the time when one is out beyond the reach of science but he still has the privilege of prayer. When he fully repents of all sin and completely and unreservedly surrenders both his life and his condition into the hands of God his prayer of faith is always answered in one of two ways—the burden is either removed or strength is given to bear it. Christ had no sins to repent of, but he did make this surrender in the garden of Gethsemane. An unseen messenger from God came to strengthen him and after that he was the calmest person at his own crucifixion.

During the past quarter of a century the writer has seen scores of people put Christ to the test at this point and not in one case has he noted failure. One of his parishioners is going through that ordeal just now. Before you read these words she will have answered the summons. She is thoroughly conscious of the presence of Christ in her life

## THE FATHER'S WILL

You ask: "What is the will of God?"  
Well, here's the answer, true:  
"The nearest thing, that should be done,  
That He can do—through you!"  
—E. C. Baird in The Christian Evangelist.

and is completely resting in him.

Again, Peter might well have raised the question, "Lord, to whom shall we go?" Thou hast the answer to the problem of sorrow. There are sorrows on every hand. Every home has its hush; there is scarcely a family chain that doesn't have a missing link. In the midst of sorrow the Christian goes to Christ and gets a hope that reaches out beyond the sky-line of this world and takes a glorious eternity into consideration. He gets a courage that enables him to smile through his tears. He knows that back of every dark cloud the sun is still shining. He realizes that all things will be made to work together for his good and the good of his Christian friends and loved ones.

Yet again, in answer to the question "To whom shall we go?" we might insist, Thou hast the answer to the problem of sin. Sin is the number one enemy of the human family. Do you see those jail houses and penitentiaries? They were all built because of sin. Can you, in your imagination, hear the groans of the suffering and dying on the battlefields? That was made necessary because of sin. Do you see that person under the influence of intoxicating liquor drive his car over the helpless body of a little child? Sin caused it. Do you see those broken homes and broken hearts? Do you see great numbers of little children left without parental care? Sin caused all of that.

Man left in his own strength alone is broken and beaten in the face of sin. He can't any more save himself than he can lift himself by his own boot straps. He may be moral but he can't be religious. He may refrain from the vile deeds of life, but he can't find peace of mind and satisfaction of soul. Like the clean, good, rich, young ruler who came running to Christ, he realizes that in spite of his morality there is yet something lacking in his life. Christ supplies that need. "It pleased him by the grace of God to taste death for all men." "He willeth not the death of any but desires that all shall be saved."

Friend of mine, Christ is the answer to all those problems you face. If you leave him out, you will be beaten and broken in the midst of all the adverse circumstances of life. —H. O. B.

Some recent specimens of liquor propaganda makes us wonder why some people think it is the acme of cleverness to say things which have no meaning whatever. Of course it is difficult.—The Clipseet.

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.—Matt. 5:16.

Kneel and pray, sit and meditate.  
—Henry Wadsworth Longfellow.



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## A WEEKLY MESSAGE

By FORNEY HUTCHINSON

### A FAMOUS INSCRIPTION

Ecclesiastes 12:13—"Let us hear the conclusion of the whole matter: Fear God and keep his commandments: for this is the whole duty of man."

On the front door of the cathedral of Milan appears this beautiful and significant inscription: "All that pleases is but for a moment; all that troubles is but for a moment; that only is important which is eternal."

Of course, the statements in the inscription are comparative. When we say "all that pleases is but for a moment," we mean a moment as compared to eternity. Worldly pleasures abide only temporarily. What the inscription really means to say is that searching for pleasure is a blind alley. It leads nowhere. It begins, continues and ends in selfishness. It is like rats in a cage that continually revolves. The rats move hurriedly, but make no progress.

In ancient prisons they had treadmills as a form of punishment for prisoners. The prisoners had to keep moving, not because they expected to get anywhere, but because their legs would be broken unless they did. The ancient Chinese had an interesting salutation. When two of them met, they would bow politely and one would ask, "Whither goest thou?" The other would reply, "No whither." Like the music, they were simply going "round and round."

We grow old lowering buckets into empty wells. The real well is deep and we so often have nothing with which to draw. We go up the hill and come back down again. In traveling a blind alley, the faster you go, the further you have to come back. Speed does not make for progress. An ox-cart in a blind alley is more desirable than a high-powered automobile.

Let us not only know we are going somewhere, but let us know where we are going. Remember that, "Anywhere with Jesus I can safely go."

### MEETING OF WORLD SERVICE COMMISSION, NORTH ARKAN- SAS CONFERENCE CALLED

The entire membership of the World Service Commission is called to meet at First Church, Searcy, Monday, May 2, at 2:00 p. m., to continue in session until Tuesday noon, May 3. The members of the cabinet, the chairmen of Conference Boards, the executive secretaries of Conference Boards and district missionary secretaries are invited and urged to attend this

## NEWS AND NOTES ABOUT FACTS AND FOLKS

WORD has been received that the condition of Rev. R. E. L. Bearden, Sr., continues to be very serious at the Methodist Hospital, Memphis.

REV. AND MRS. ALFRED KNOX, Tuckerman, announced on March 17 the adoption of a baby girl, seven months old. She has been named Peggy Ann.

ASON, John David, was born to Mr. and Mrs. J. L. Dedman, Jr., 1308 Welch Street, Little Rock, on March 10. Rev. and Mrs. J. L. Dedman of Pine Bluff are the proud grandparents.

REV. S. R. TWITTY of Fordyce, writes from Rochester, Minn.: "Complications made it necessary that I return to Mayo Clinic for checkup and minor operation. Hope to be home in a few days."

LAYMEN'S DAY was observed at Brinkley with R. E. Short, a prominent local citizen and member of the Board of Stewards, as the lay speaker. The service was led by Charles E. Wilkin, Charge Lay Leader. Rev. Ethan Dodgen, district superintendent, preached at the evening worship hour.

REV. KENNETH L. SPORE, pastor of the First Methodist Church, Pine Bluff, is doing the preaching in a Revival Reaching Mission at the Methodist Church in Mena. Services which began on March 20 and will run until March 27, are being held twice daily at 7:00 a. m. and 8:00 p. m. Rev. Mark F. Vaught is pastor.

A TELEGRAM from the Board of Temperance in session in Washington, D. C., announces the election of Dr. Carradine R. Hooten, pastor of the First Methodist Church, Oklahoma City, Oklahoma, to the position of executive secretary of the Board of Temperance, succeeding Dr. E. H. Cherrington, retired.

BISHOP PAUL E. MARTIN announces that Rev. J. Edwin Keith, pastor of the Bradley-Garland Charge, has been appointed associate pastor of the First Methodist Church, Little Rock, to take the place of Rev. Charles Richards who is now pastor at England. Bradley-Garland is left to be supplied.

MRS. DICKERSON, wife of the late Rev. J. R. Dickerson of the Little Rock Conference writes: "I came home five weeks ago and have been very sick and now am barely able to get out of my room. I would be very glad to see any friends that are visiting in Hot Springs. My address is Mrs. J. R. Dickerson, Apt. 7½, 321 Olive Street, Hot Springs."

REV. JESSE L. JOHNSON, pastor at Brinkley, writes: "Rev. E. T. Wayland, editor of the Arkansas Methodist was guest speaker at the second meeting of the Brinkley Methodist Men's Fellowship group on Thursday evening, February 24. His timely message on "Loyalty To The Church By Methodist Men" was graciously received and welcomed by a large number who were present. Mrs. Wayland was also a guest. Fred L. Simmons is president of the Brinkley Fellowship."

J. J. PERKINS of Wichita Falls, Texas, announces that Bishop Paul E. Martin will give the Perkins Lectures at the First Methodist Church, Wichita Falls, April 3 through April 7. The general topic of the morning messages

meeting. This will be necessary as we must study together the matter of a central treasurer for the Conference, the matter of the minimum salary program and other major items that need to be clarified before the Commission can make definite proposals for the Annual Conference.

On Monday evening from 7:00 to 9:30 a clinic on church finances will be conducted. A definite program of financial support in rural and small churches will be presented.

It is hoped that those invited may attend the meeting as the Commission would like to reflect something of the minds of the Conference leaders in its report and recommendations. —J. Albert Gatlin, Chairman.

will be Life's Opportunities under the following heads: "Two Towns," "Two Gardens," "Two Ways To Be Remembered," "Two Men on Crosses," "Night or Day." The topic for the evening messages will be Life's Certainties under the heads: "The Person You Are Meant To Be," "There Are No Little Things," "An Unusual Experience In An Unlikely Place," "The Third Right," "Transcending the Reasonable."

THE Educational Building of the Tuckerman Methodist Church was used for the first time, Sunday, March 20. The building has been made by converting the original building into an Educational Building. Work was begun on this project in late November. Progress continues to be made on the new Sanctuary being erected east of the Educational Building, and it is expected that this building will be completed in early June. Congregational worship services which have been held in the American Legion Hut since work was begun on the Educational Building will now be held in the Educational Building until the new sanctuary is completed.

REV. P. D. ALSTON, pastor of Centennial Church, El Dorado, writes: "After preaching a temperance sermon, using the text, Genesis 37, 32-35, I presented the Commitment cards to the congregations at all three of the churches on the Centennial Charge. All present in the three churches, Centennial, Hiban and Lisbon, signed the Commitment cards 100 per cent and promised to work and pray for the victory of Christ and the Church over the liquor traffic and other evils of our time. The Centennial Sunday School has been using the book by Dr. Roy L. Smith, 'We Follow a Swallow.' This book was sent out by the Board of Temperance. It has gotten results. We thank God for the fine leadership that we have in our bishop in this work."

### DEATH OF MRS. E. K. SEWELL

Mrs. Eliza Chunn Sewell, wife of Rev. E. K. Sewell, died Saturday, March 12, 1949, in her home in Osceola of a heart ailment. Mrs. Sewell was born in Cotton Plant, Arkansas, January 24, 1877. She received her education in Normal School in Iuka, Mississippi, Old Searcy Female Institute, and Galloway College in Searcy, Arkansas. While teaching school in Holly Grove she met and married Mr. Sewell in 1899. Five years later she entered the Methodist ministry with her husband and united with the Methodist Church. Prior to this she was a member of the Presbyterian Church. The Methodist parsonage has been her home since then until the retirement of her husband from the active ministry in 1941. The Sewells have made Osceola their home for the past seven years. Mrs. Sewell was district president of the Jonesboro District Missionary Society from 1930-35.

Funeral services were held Monday, March 14, at 2 o'clock in Swift's Chapel in Osceola by her pastor, H. J. Couchman, assisted by Rev. L. T. Lawrence, pastor of the Osceola Presbyterian Church. She was laid to rest in the Ermen Cemetery, Osceola.

Mrs. Sewell is survived by her husband, one sister, Mrs. T. B. Bradford of Osceola, a nephew, Dr. Wm. D. Sessoms of North Little Rock, whom she raised, two half sisters, Miss Guyler Chunn, and Mrs. Brown Adams, of Hot Springs.—Herchalle J. Couchman.

### PERSECUTION ABROAD, UNDER- STANDING AT HOME

(Continued from Page 1)

except the Eastern Orthodox Church which is apparently being made the "state" church. It is quite likely that this church is being "used" as a political expedient to further the aims of Communism.

History has shown that when people or groups of people suffer together they come into a deeper understanding of each other. We are now experiencing in our time a deeper understanding between various religious groups at home because of their persecutions abroad.

# THE CHILDREN'S PAGE

ANNIE WINBURN, Editor

## IN STORYLAND

### CHARLOTTE ANN'S YELLOW BEADS

One bright spring day Charley was busy painting the bird house he had made. He gave a last stroke with his paint brush and drew a long breath.

"There," he said to Lena, who, with her doll Charlotte Ann, stood looking on. "I will leave it in the sun to dry, and then Father is going to help me put it up in the trees. If the bluebirds do not like this house they will be hard to please."

Lena gazed admiringly at the little white bird cottage with its glistening red roof and green shutters.

"Charlotte Ann would like to live in a house like that," she said. "While you have been making the bird houses I have strung her a necklace. Grandmother gave me the beads. See how yellow they are? They shine like gold. They are part of a necklace she had when she was a little girl, but she lost some of the beads bit by bit, until they are all that are left."

"They are pretty," said Charley, "and I suppose Charlotte Ann will be very proud of them, but not as proud as the bluebirds will be, when they live in my house."

Then the two children ran away to play.

The next day they came to see if the paint was dry on the bird house. Charley went all over it carefully to see if there was a rough spot, and Lena and Charlotte Ann looked at it all they wished. Lena even put Charlotte Ann's head inside the tiny door that she might see how it looked. "Don't you wish you were a bluebird, Charlotte Ann?" she asked. "Then you might live in the bird house."

Within a day or two a happy pair of bluebirds came to the little house and, after looking it over carefully, moved in. Charley watched them all his spare time, but Lena was very unhappy, for somehow or other Charlotte Ann had lost her necklace of pretty yellow beads. Lena had hunted everywhere, down by the brook, in the pasture woods, and all through the yard around the house, but no yellow beads were to be found.

"I just know the hens ate them," she said mournfully; "they probably thought they were grains of corn."

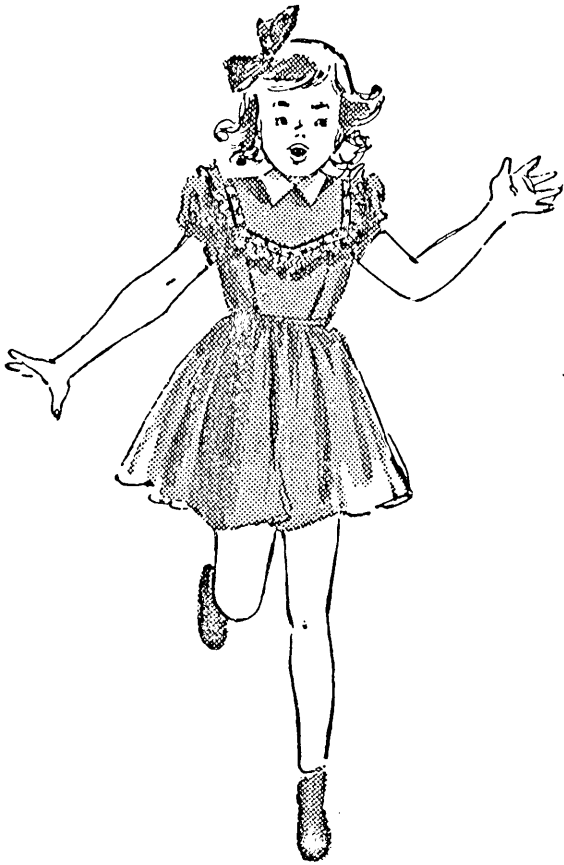
The summer went on. The bluebirds raised their families and flew away, and at last it was cold weather. Father and Charley took the pretty little house down from the tree to clean it out and put it away until spring.

"I will repaint it," he said, as he went away to get something to clean the house out with.

Lena had Charlotte Ann in her arms. "Let's dust the house while he is gone," she said to Charlotte Ann. "There is an old nest in there. Charlotte Ann, you may pull it out."

She pushed Charlotte Ann's hand into the little door and drew the nest out.

"Oh! Oh! Oh!" she cried, for there, shining in the sunlight, woven in and out among the twigs and straw,



### DON'T YOU AGREE?

*I was wearing my dress  
Trimmed in ribbons and lace,  
When Grandmother said,  
"Let me look at your face  
And see if it's wearing  
A smile or a frown—  
Whether the lips are turned up  
Or the corners pulled down;  
For a lovely pink frock  
Makes a better impression  
If nicely matched up  
With a pleasant expression."*—By  
Clarice Foster Booth, in The  
Christian Advocate.

were the yellow beads.

"Charley, Charley!" Lena called, "come and see what your bluebirds left behind them for Charlotte Ann and me."

Charley hurried to her. When he saw the little nest with its trimmings of yellow beads, he gave a whistle of surprise.

"How did those bluebirds ever get hold of Charlotte Ann's beads?" he asked.

Lena carefully picked the nest to pieces to get at the beads. "I think I know," she said. "Last spring when you painted the bird house I pushed Charlotte Ann's head through the door, so that she could look inside. The necklace must have come unclasped and fallen inside."

"And the bluebirds borrowed it for the summer to make their nest pretty," laughed Charley, "and now you have your beads back again, none the worse for their experience."

"Yes," answered Lena, "and it is not every doll that has a necklace that was once part of a bird's home. Charlotte Ann should be a very proud doll indeed."—Emma Florence Bush, in Ex.

The fear of the Lord is the beginning of wisdom.—Proverbs

## IN THE WORLD OF BOYS AND GIRLS

### MAKING FRIENDS WITH THE WIND

By Kate W. Hamilton

"Oh, dear, what a wind!" said Jean, stepping outside the door and then drawing back a little. "I don't like to go to school in such a wind."

"Oh, yes you do!" laughed mother. "Brave-hearted boys and courageous girls like things that are hard. Any one can do easy things. Do you know what this March wind is saying?"

"No, what does it say?" asked Jean.

"It sounds to me as if it were laughing and saying: 'Now, I will make all weak, easily-troubled people stay indoors today, but the brave folks will come out and run a race with me. I will make their cheeks rosy, I will tumble their hair, and I will try to run away with their hats, then we shall see which is the stronger.'"

"I'm not afraid to race with the wind," said Jean, and bidding a hasty good-by, she was off. "I won't go down the road, but I'll go down the hill; then it will be a sure-enough race," she told herself.

Whew-ew. went the wind, catching at her coat and sending around her a cloud of dry leaves that had held fast to the trees all winter. Whew!

"Blow away, Mr. March, I'm not afraid of you," laughed Jean, catching up a pretty little broken branch from the grass, and waving it as if it were a banner. "Why, I am one of your brave-hearted soldiers."

The spelling lesson was pretty hard that day, and Jean was almost ready to think she never could learn all those long words, and then as she heard the window near her rattle, she thought: "Hear that old wind! He is working as hard as ever, and I won't give up, either. I'll keep on belonging to his brave-hearted army."

But the hardest thing to do came a little later. The teacher thought that Jean had given a right answer in some number work, but a moment later Jean knew that she had not. Should she tell? If she said nothing the lesson would be marked perfect. "But brave hearts must be honest hearts," thought Jean, and she told the truth.

"Thank you, Jean. An honorable girl is better than a perfect lesson," said the teacher.

"I think that March wind helped me all day long," said Jean to her mother that night.—The Sunbeam.

rub smartly with a rough towel. Breathe naturally, dress in warm flannels and serve with fish soup"—Boston Transcript.

The choir boys were organizing a cricket team and being short of equipment and money, decided to ask the vicar for assistance. So the leading choir boy wrote to the vicar saying: "We should be glad of any financial assistance you could give us. Also, could we please have the use of the bats the verger says you have in your belfry?"—Origin unknown.

### JUST FOR FUN

A Sunday School teacher had been telling a class of little boys about crowns of glory and heavenly reward for good people.

"Now tell me," she said at the close of the lesson, "Who will get the biggest crown?"

There was silence for a while; then Johnny replied: "Him wot's got the biggest head."—Great Northern Goat.

The young bride asked her husband to copy down a radio recipe she wanted. He did his best but got two stations at once with this result:

"Hands on hips, place one cup of flour on the shoulders, raise knees and depress toes, mix thoroughly in one-half cup of milk. Repeat six times. Inhale quickly one-half teaspoon of baking powder, lower feet and mash two hard-boiled eggs in a sieve. Exhale, breathe naturally and sift into a bowl. Attention! Lie flat on the floor and roll the white of an egg backward and forward until it comes to a boil. In ten minutes remove from the fire and

*Welcome...*

TO EL DORADO

On March 29th and 30th, 1949

We join the citizens of El Dorado in extending to you a most cordial invitation to come to this city during the Methodist Conference next week . . . . May your visit be most pleasant and your conference a complete success



LION OIL COMPANY



### REPORT OF SUB-DISTRICT MEETING

The regular monthly meeting of the Greene-Clay Counties sub-district M. Y. F. was held March 14th at eight o'clock at Rector Fourth Street Church.

The program was in charge of the host church's M. Y. F. The history of four hymns "Break Thou The Bread of Life," "I Need Thee Every Hour," "Sweet Hour of Prayer," and "Abide With Me" was given. Narrators told why the hymns were written and facts about the author. Participating on the program were Ruth McCluney, Peggy Yancy, Katherine Kurpatrick, Mary McCluney and Jettie Win-

stead.

The president, Betty Hathcock, presided over the business meeting. Announcement was made of the meeting of the nominating committee at First Church Paragould on March 22. It was decided to meet at First Church Paragould for the meeting in April.

Singing and refreshments were then enjoyed by the 119 present. Nine churches were represented.—Freda Lockwood, Secretary.

Legalizing a saloon and calling it another name, no more changes the booze than painting a pump handle changes the water in a well.—Sam Morris.

### THE NEW CHURCH AT HAYS CHAPEL

From 1872 to 1946 the people at Hays Chapel on the Hartman Charge worshipped in the same building. They then decided it was time to have a nicer place in which to worship God. Pledges were made,

kept a list of those entering the service. This list contains fifty-one names. All of the boys returned except one.

The Woman's Society of Christian Service has worked faithfully



the district superintendent gave his permission and the old church was torn down. The same week the new church was started.

On Sunday, March 6, 1949, at 4:00 p. m., dedication services were held. Bishop Paul E. Martin led with Rev. Cecil Culver, district superintendent, and several former pastors taking part.

This church has grown from a membership of six in 1870 to approximately one hundred seventy-five at present.

During World War II the church

to help build the church and has equipped the kitchen and paid for a large part of the Butane heating system.

On February 18 of this year R. B. Sparks was recommended for license to preach, the first from this church. R. B. is the fifth generation of his family to attend church at Hays Chapel.

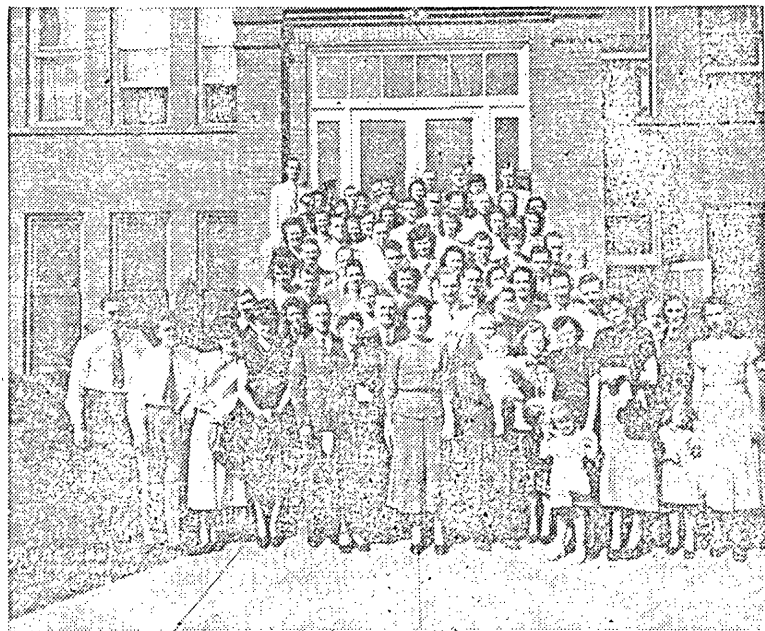
Rev. S. N. Adams, who is now retired, was pastor during the time the building was being erected. Rev. Paul Kelley is the present pastor.—A Member.

### YOUNG COUPLES' CLASS AT FAYETTEVILLE

Central Methodist Church of Fayetteville is proud of its Young Couples' Class.

This class was organized in January 1947, under the leadership of the Rev. and Mrs. Paul V. Galloway. It grew from a membership

Due to the large membership. it seems advisable to elect a new set of officers each quarter. In that way 75 or more members serve as officers or committee workers during the year. The present officers are: President, Curtis and Mary Ma-



of twelve couples to the present membership of 75 couples. The picture was taken last September, the last Sunday that the Galloways were with us. You will find them in the center-front of the picture.

Rev. D. L. Dykes, Jr., took up where Brother Galloway left off and the class is continuing to grow.

The Class had a ham supper Friday night, February 11th, under the leadership of our associate pastor, Raymond Fisher. At this supper couples who are prospective members for the class were invited as guests. One hundred twenty-five guests and members were present.

son; vice-president, Bob and Fleta Lipe; evangelism, Bill and Etyle Lipe; world service, Lewis and Louise Hirschberger; recreation, J. T. and Eloise Blackmor; secretary and treasurer, John and Lucy Green; teachers, Austin and Esther Jane Brockway.

A large percentage of our couples are active church members. Several couples are teaching in the Church School. The fine spirit of cooperation and friendliness in the class is due to the presence of Jesus Christ in the homes and lives of the members.—Austin Brockway.

### MEETING OF CENTRAL SUB-DISTRICT

The Central Sub-district met at Clinton Methodist Church with 95 present. The meeting was opened by the president, Emilee Phillips, after which Steele Hople presented a quartet. Business was carried on and the discussion of stimulating more constructive advances among the Sub-District was introduced by Rev. Bennie Jordon.

The program "What Makes Right" was presented by the Clinton Methodist Youth Fellowship. After the program a film of Christ's last week of ministry was shown by Miss Grace Badgett, deaconess. The fellowship, in which songs were led by Ruth Tomlinson, and refreshments followed the film.—Ted Blair, Reporter.

### PULASKI HEIGHTS INTERMEDIATE YOUTH FELLOWSHIP ELECTS OFFICERS

The Pulaski Heights Methodist Intermediate Youth Fellowship held its semi-annual election of officers Sunday, March 13, 1949, having an attendance of 35 persons, with Jane Powell, retiring president, officiating. The results were as follows: Ted Lewis, President; Joe Martin, Vice President; Tidy Harcrow, Secretary-Treasurer; and Dick Story, Chairman of Recreation. Installation services will be held Sunday evening, March 20, 1949, during the church hour by the minister, Rev. J. Kenneth Shamblin.—Mr. and Mrs. W. D. Simmons, Counselors.

"The fear of the Lord is the beginning of wisdom."—Proverbs 9:10.

WELCOME TO THE ANNUAL MEETING OF THE  
WOMAN'S SOCIETY OF CHRISTIAN SERVICE

George Morgan Pontiac Co., Inc.

SEE US FOR

A PONTIAC, CADILLAC OR GENERAL MOTORS TRUCK

300 SOUTH MADISON

EL DORADO, ARKANSAS

TELEPHONE 148 - 149



# El Dorado Entertains W.S.C.S. Of L

## First Methodist Church, El Dorado

In 1808, the Ouachita Circuit was added to the Mississippi district of the Western Conference.

First Church El Dorado since the present building was erected are: J. D. Hammons, W. C. Watson, C. T. Tally, J. L. Hoover, Albea Godbold, Alfred H. Freeman and the present pastor, R. Connor Morehead. Since the Little Rock Confer-

pointed:

General Chairman  
Mrs. W. C. Farley  
Registration and Pages  
Mrs. Proctor Taylor  
Homes  
Mrs. T. D. Greenhaw

Publicity

Mrs. A. P. Reynolds  
Dinner for Executive Board  
Mrs. Shelton Rushing  
Music  
Mr. Corliss Arnold

## Now We Are One

The 1940 Annual Meeting of the Woman's Missionary Society of the Little Rock Conference was held in El Dorado, Arkansas at the First Methodist Church. This was a historic meeting, because it was the last Annual Meeting of that great organization whose history included the years from 1912 to 1940. Mrs. J. M. Stinson of Camden was the Conference president.

The 1949 Annual Meeting of the Conference Woman's Society of Christian Service is the first meeting of the new organization to meet in the city of El Dorado, and it will be held in the First Methodist Church.

It is significant that we begin the work of the third quadrennium of the successor Society in the same city and Church building.

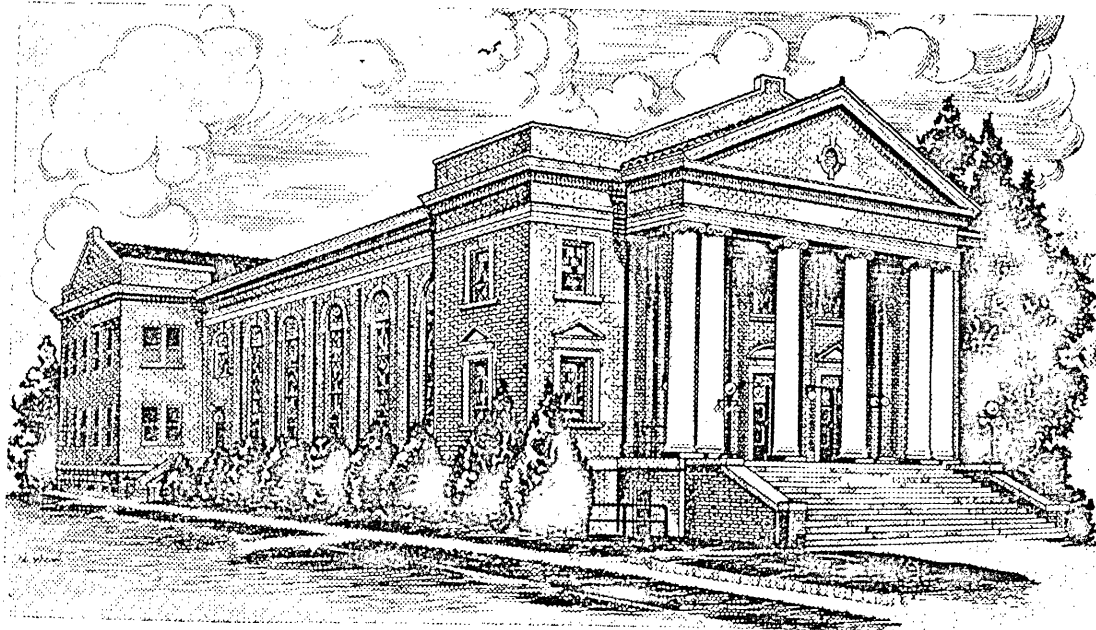
In these eight years significant gains have been made by the society—the new union which includes the former Methodist Protestant, Methodist Episcopal, and Methodist Episcopal South Societies. We have gained about fifteen new societies (net gain), almost two thousand new members (including Wesleyan Service Guild) and have increased our giving almost thirty-five thousand dollars. Then we had two employed home workers—now we have six, and have added the full time support of a foreign worker.

Great as our gain in figures are—they are not our greatest gains.

The growth in relationship is the badge of achievement of the

new society. In speaking, we sim-  
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FIRST METHODIST CHURCH, EL DORADO, SEAT OF THE CONFERENCE

It is reported that the first Protestant house of worship erected in Arkansas was built at Mount Prairie by Methodist people in 1816, and was called Henry's Chapel.

Union County, in which El Dorado is located was organized November 2, 1829. The present site of El Dorado, meaning "Place of Gold" was selected October 10, 1843.

The 18th session of the Missouri Conference was held at Mountain Spring Camp Ground in Arkansas, September 4, 1833, Bishop Joshua Soule presiding. This was the first Methodist Annual Conference held in Arkansas and it also was the beginning of organized Methodism in Union county. At that conference Henry Cornelius was appointed pastor of Ouachita Circuit which covered all of Union county. The circuit changed names several times. In 1844, the year the town of El Dorado was laid off and made the county seat of Union county, the circuit became the El Dorado Circuit.

The first Methodist church in Union County was organized a few miles south of the present site of El Dorado in 1833. The first church building for this congregation was erected in 1845 on the present site in El Dorado. It was a simple log structure. The land for the church lot was bought at that time for thirty dollars. In 1871 the second church building was erected on the same lot at a cost of \$1,800.00. The third building, a brick veneer, was erected in 1902 at a cost of \$7,000.00. The present church building, a beautiful structure, was erected in 1922. Paul Q. Rorie was pastor at that time.

Other pastors who have served

ence was organized, El Dorado has entertained the Annual Conference six times as follows: 1855 with Bishop H. H. Kavanaugh presiding; 1865 with Andrew Hunter elected as presiding officer; 1903 with Bishop E. E. Hoss presiding; 1924 with Bishop Sam R. Hay presiding; 1935 with Bishop John M. Moore presiding and in 1943 with Bishop Charles C. Sealeman presiding.

First Methodist Church, El Dorado, now has the high priv-

Meals

Mrs. Clarence Russell  
Mrs. E. E. Hodges  
Mrs. Morgan Griffin

Dining Room

Mrs. C. E. Corn

Waitresses

Mrs. C. M. Crotty

Tickets

Mrs. John Holmes

Flowers

Mrs. E. G. Powledge



MRS. E. D. GALLOWAY  
Conference President



MRS. J. D. BRAGG  
Conference Speaker

ilege of entertaining the annual meeting of the Woman's Society of Christian Service of the Little Rock Conference. To make more complete this entertainment, the following chairmen of special committees have been ap-

Special Courtesies

Mrs. T. F. Russell

Hospitality

Mrs. F. E. Hawkins

Transportation

Mrs. George Morgan

1899

Our Greetings

Cordial Welcome To

Fifty years ago . . . in 1899 . . . just before the Women's Foreign Missionary Society were welded into the later became the Woman's Society of the Church, El Dorado.

South Arkansas' Large

EL DORADO

1949

Sam



# le Rock Conference, March 29-30

sider the loss she is sustain- ing in her Church life, to have lived any part of it outside the organization. We would pray that they all could some day look back upon this quadrennium and wonder how they could have denied themselves a great fellowship, and the most challenging opportunity ever offered to Methodist women.

We owe a debt of grati- tude to Mrs. A. R. McKin- ney, who served as the first president of the new Society Conference, and with such Christian fore- sight, led us to these high days of spiritual solidarity.

Mrs. E. D. Galloway,  
Conference President

## Aldersgate Camp

Aldersgate, a camp for the training of Christian workers, is the newest project in the Little Rock Conference. The Woman's Division of the Board of Missions and Church Ex- tension purchased the prop- erty located three and one-half miles from Little Rock

in November, 1946. Gifts from the Woman's Division, from the Little Rock and North Confer- ence Societies and Guilds have made possible partial develop- ment of the property. Salary of the Director is paid by the Division. The camp is now one of the cash supply projects of the Wesleyan Service Guilds across the nation. Operation of the camp is under the supervision of a committee named by the Little Rock Methodist Council. Its facilities are for the use of local church, district, conference and regional groups of the Meth- odist Church.

## Life Service Dinner

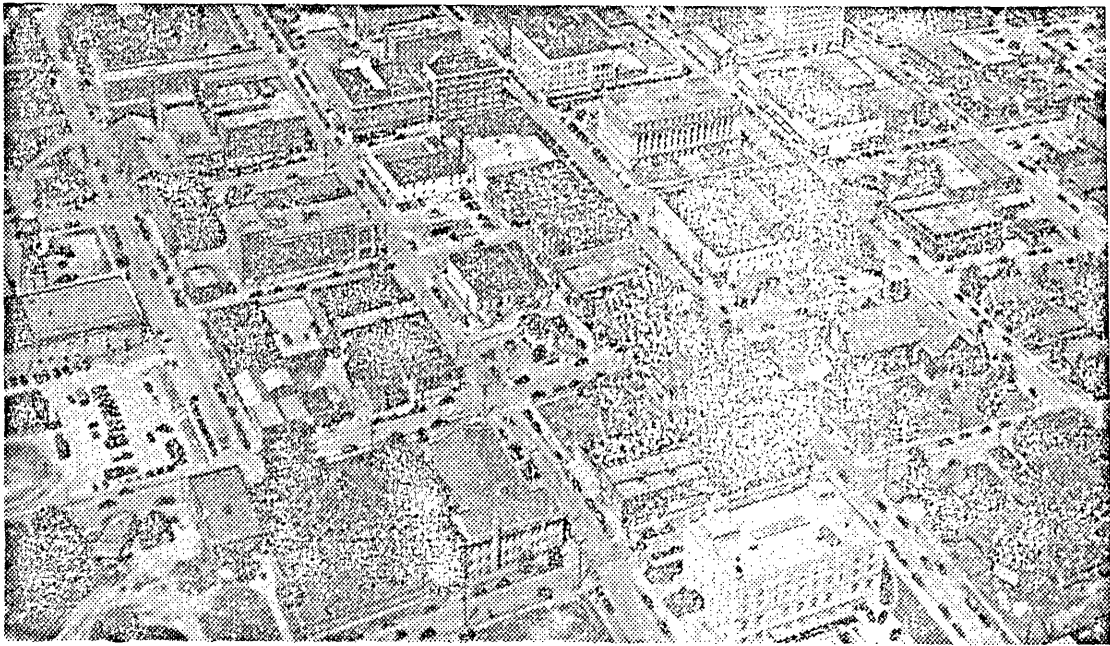
The Life Service Dinner dur- ing the annual meeting of the Woman's Society of Christian Service of the Little Rock Con- ference, at El Dorado, March 29,

will feature as special guest speaker Mr. Dsen-Gong Liu, Cru- sade scholar at Southern Meth- odist University.

Mr. Dsen-Gong Liu is a native of Chengtu, the capital of the province, Szechwan, China. He

From the fall of 1948 to the pres- ent time he has held a scholar- ship granted by the Perkins School of Theology. According to present plans he will receive his B.D. degree in 1950 and then return to his native country to

under the direction of the Con- ference Secretaries of Youth and Student Work and Missionary Personnel. All reservations for the dinner should be made with Mrs. Edward W. Harris, 2221 Glendale, Texarkana, Arkansas.



BIRD'S EYE VIEW OF EL DORADO

## The City of El Dorado

The city of El Dorado is the Oil Capital of Arkansas, with prac- tically all of the oil refined in Arkansas being processed there. The name El Dorado—"Place of Gold"—had no special signifi- cance until oil was discovered in Union County in 1921. When the "black gold" began flowing the quiet little town of some three and a half thousand people soon became the metropolis of South Arkansas.

Principal mineral resources in the El Dorado area are oil and gas. An abundance of power is available from the gas fields and from the Arkansas Power and Light Company. While enjoying the prosperity which the oil busi- ness produced, El Dorado is also growing industrially. The largest single industry is the Lion Oil Re- fining Company of which Col. T. H. Barton is president. There are more than two score other industries of various kinds in and near El Dorado which contribute to its phenomenal growth.

For a city of its size El Dorado is second to none in those insti- tutions that make for the finan- cial, cultural, educational and spiritual growth of its citizenship. Its churches, schools, banks, hos- pitals, newspapers, libraries, business establishments, social service organizations and parks are of a character that reflects honor and credit on its people.

Transportation, over excellent highways, by air lines, by rail- road or motor lines makes El Dorado easily accessible to the world and makes the world easily accessible to Ed Dorado. A radio station, affiliated with the Amer- ican Broadcasting Company, keeps El Dorado constantly in touch with world activities.



MRS. ERNEST GLAZE  
Promotion Sec., Camden District



MR. DSEN-GONG LIU  
Speaker, Life Service Dinner

Mrs. Earnest Glaze, Promotional Secretary of the Camden Dis- trict, is the only District Secre- tary in the Conference reporting two societies that are 100% in organization. This means that every Methodist woman in the

local church is also a member of the W. S. C. S. The Camden Dis- trict is also the only district in the Conference that has a perfect record on reporting, every So- ciety having reported each quar- ter.

1899  
S. C. S.  
ing Delegates  
n of the century . . . eleven  
iety and the Women's Home  
's Missionary Society, which  
Service . . . our store was  
elcome you to First Methodist

partment Store

EL DORADO

1949



# North Arkansas Conference Enlistment Campaign



BOARD OF EDUCATION, NORTH ARKANSAS CONFERENCE  
IRA A. BRUMLEY, Executive Secretary

## CHURCH SCHOOL DAY SUNDAY, APRIL 3

Sunday, April 3 is the day designated for Church School Day in the North Arkansas Conference.

Church School Day has a two-fold purpose. It is, first of all, a day for bringing to the attention of the membership of the church the importance of the church school. The program emphasis for the day should be worked out with this objective in mind.

The second objective of Church School Day is to give the local church membership an opportunity to make an offering for the district and conference program of Christian Education. The funds raised on Church School Day this year are to be used for building the program of Christian Education within the district where the funds are raised.

Program material for Church School Day has been prepared by the General Board of Education. A copy of this program has gone to each church school superintendent of the Conference accompanied by a card to be used in ordering additional copies. Many of these superintendents have requested additional copies. If your church school has not ordered these copies please do so at once as the time is limited for your school to get ready for this special day. The short conference year makes it necessary for program to be carried out on schedule if conflicts are to be prevented.

All Church School Day offerings are to be sent to Board of Education, Hendrix Station, Conway, Arkansas.

## IMPORTANCE OF CHURCH SCHOOL

Six out of every ten persons who unite with the church come into the church on profession of faith out of the church school membership.

The future leaders of the church are the boys and girls and youth being trained in our church schools. We must look to this group for our ministers and our lay-workers as well.

The program of missionary education and stewardship cultivation in our church schools mean for the future life of the church at home and abroad.

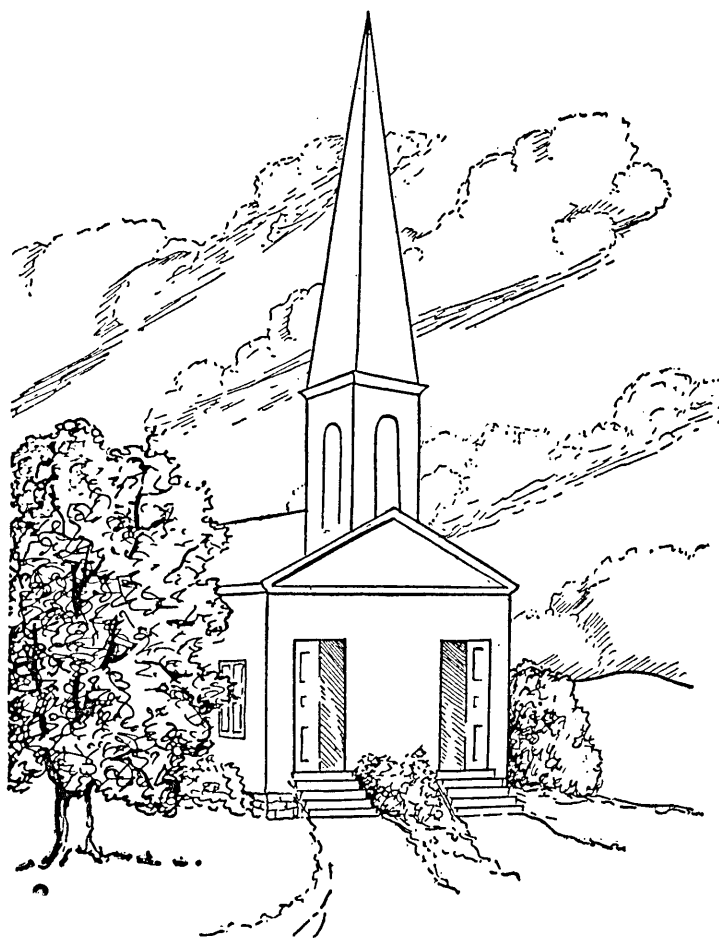
## PROSPECT LIST

Each church school should make up a prospect list of persons to be reached by the church school. The rolls of the local church membership will furnish a beginning for this list. There are other persons within the church families unreached by the church school. Then there are many unchurched people of the community which should be enrolled in the membership of the church school.

When the prospect list has been made visitors should be selected to visit each of these persons to secure them as members of the church school.

The kind of reception they get and the kind of program into which you invite them will have much to do with whether or not they become regular members of your church school.

But the Comforter, which is the Holy Ghost, whom the Father will



## THE ENLISTMENT CAMPAIGN, APRIL 3-MAY 8

The period of April 3-May 8 is being designated as enlistment period for the church schools of the North Arkansas Conference. We are suggesting that the church schools of the North Arkansas Conference begin this period with the observance of Church School Day, April 3.

The purpose of this special emphasis is to increase the church school enrollment and attendance.

One of the definite emphasis during this quadrennium in the Church School Advance is that of increasing church school enrollment and attendance.

The North Arkansas Conference made splendid progress during the past four years in increasing church school enrollment and attendance, but with thousands of people within the territory of our Conference not in any church school or Sunday school we still have as one of our major responsibilities the enlisting of persons in the program of our church schools.

## REPORTS TO BE MADE APRIL 4-MAY 9

Two reports are being requested from each church school during the enlistment campaign.

The first report is to be made on April 4 at which time we are asking for the enrollment at that date and the attendance for April 3.

The second report is to be made on May 9 at which time we are asking for the enrollment at that date together with the attendance for May 8 and the average attendance for the six Sundays, April 3-May 8.

## "THE WAY OF GOOD WILL"

The above is the title of the program suggestions for Childhood Sunday. This material may be secured from the Service Department, General Board of Education, 810 Broadway, Nashville 2, Tennessee, at the rate of 5 copies for 25c.

send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.—John 14:26.

## PROGRESS AT SOUTHERN METHODIST UNIVERSITY

During the ten-year period of the administration of Dr. Umphrey Lee, Southern Methodist University has seen its assets triple, its physical plant double in size, and its annual enrollment climb from an average of 1,800 to 7,000 students, university officials announced recently. S. M. U. has added an average of \$1,000,000 in assets each year since 1939. Counting buildings completed in the ten-year period, now under construction, and in immediate building plans, S. M. U. is in the process of adding 14 permanent structures to the 12 that existed on the campus in 1939.—General Board of Education Campus News.

A sketch in the Saturday Review of Literature, "Trade Winds" column shows a tatterdemalion sitting at one end of a bar drinking, and the bartender saying to the customer at the other end, "He got his start as a 'man of distinction'."—The Clippingsheet.

## FIVE HUNDRED THOUSAND UNREACHED PERSONS

There are at least five hundred thousand white people in the territory of the North Arkansas Conference not enrolled in any church school. Some of these live within the community served by your church. What plan has your church school for reaching these unreached persons?

## THIRTY THOUSAND CHURCH MEMBERS TO BE REACHED

A study of local churches and their church school membership has led us to the conclusion that there are approximately thirty thousand members of Methodist Churches in the territory of the North Arkansas Conference, persons living within reach of their church, who are not even enrolled in the church school membership.

How many such persons are in the membership of your church? Have you made a study of your church roll to discover how many of your church members not yet enrolled in any church school? Should we be able to enroll all the church membership in our church school program we would go far beyond any goal set for us.

Some of these church members are not able to attend, but the Adult Home Department makes possible a plan for bringing these persons into the membership of the church school and providing for them an opportunity to be served by the church in its educational program. Does your church school have an Adult Home Department?

## CHILDHOOD SUNDAY

The period we have set apart for church school enlistment includes the first Sunday in May, which has been designated as Childhood Sunday. This is not a day for children to be on program, but a day to emphasize the important place which children occupy in the family and in the church. The emphasis is to be upon the church's responsibility for children. The following suggestions have been made for making this day what it should be:

1. Youth responsible for decorations of church.
2. The use of very best children songs by the choir.
3. Bible stories told by adults, stories which the children love.
4. Offering to be used to improve the local program for children.

Further guidance will be found in the leaflet on National Family Week, which may be secured from Service Department, Board of Education, 810 Broadway, Nashville, Tennessee; or Board of Education, Hendrix Station, Conway, Arkansas.

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# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

## ANNUAL MEETING OF NORTH ARKANSAS CONFERENCE

The Ninth Annual Meeting of the North Arkansas Conference, W. S. C. S., was held at First Church Ft. Smith, March 1, 2, and 3.

The theme of the Conference was "Forward Together," and the Conference Hymn was "Forward Through the Ages." The Vice-President, Mrs. Johnnie McClure, presented the President, Mrs. J. E. Critz, who gave her message which was entitled "Forward."

Mrs. C. C. Scott, President of the local W. S. C. S., welcomed the conference to Ft. Smith. Pastor hosts were: the Rev. and Mrs. Fred G. Roebuck, and his Associate, the Rev. and Mrs. C. Wayne Banks.

Special guests were: the Rev. Don Schooler, who led in a very effective TIME APART; Mrs. George Dismukes, who is a member of the Board of Missions; Dr. Takuo Matsumoto, who is Principal of the Hiroshima Girls' School, Hiroshima, Japan; Miss Ling, Wei-too, a student at Scarritt, who is using one of our scholarships at the present time; Miss Lucie Clark, retired missionary to China; Miss Sue Osment, youth member of the Board of Missions; and, Dr. Lewis B. Carpenter, President of the National College for Christian Workers.

Special music was presented by the Youth choir from Goddard Memorial Church; the choir from First Church; Mrs. E. C. Gilbert; Mrs. J. C. Barton; Miss Edna Earle Massey; and Mrs. Jim Charles. The youth from First Church presented a very worshipful pageant under the direction of Mr. C. B. Marquis.

Morrilton invited the conference to be its guest for the 1950 meeting.

The Pledge Service, conducted by Mrs. E. G. Kaetzel, and Mrs. Ben Devoll, was of a very high order and all were deeply impressed by the presentations of district treasurers of their pledges for the ensuing year.

A pledge of \$40,728 was accepted for the Division.

The resignation of Mrs. E. G. Kaetzel, treasurer, was accepted and Mrs. Ben De Voll, Paragould, was elected to take her place.

The meeting closed with a didication service led by Mrs. E. T. Wayland.

Mrs. J. E. Critz, President.

Mrs. James S. Upton, Recording Secretary.

## HARMONY GROVE SOCIETY

The Woman's Society of Christian Service of Harmony Grove and Pleasant Hill of Texarkana Circuit held a program on the Advance and installed their Officers at the Pleasant Hill church March 7th. This is the regular meeting day of the Pleasant Hill Society.

Mrs. Alea Goss presented the Advance Program, under the subject "We offer thee Ourselves." Needs of the foreign fields were thoroughly discussed.

The Officers were installed in a ceremony conducted by the Rev. C. H. Gilliam.

Lunch was served during the noon hour to those present.—Reporter.

Love worketh no ill to his neighbor: love therefore is the fulfillment of the law.—Romans 13:10.

## Arkansas Woman Elected To Jurisdiction Office



MRS. W. NEILL HART

Mrs. W. Neill Hart of Camden was elected Secretary of Children's Work of the South Central Jurisdiction Woman's Society of Christian Service at the annual meeting in Tulsa in February. She succeeds Mrs. B. B. Wedemeyer of Waco, Texas.

Mrs. Hart is well qualified for this office as she has had wide experience in the field of children's work. She has been Little Rock Conference Secretary of Children's Work for a number of years. Also she has served as District Director of Children's Work in the Camden and Pine Bluff Districts. She has conducted Vacation Bible School Institutes and served in many capacities in the local church. Her interest in children has led to an active part in Parent Teacher Associations and Girl Scout Councils where ever she has lived.

Mrs. Hart is a devoted mother of three children and the wife of a popular pastor. With her husband she has written articles on The Home and Children for the "Christian Home" and "Adult Student" magazines. Brother and Mrs. Hart organize and direct Parent Study clubs in all churches where they serve.

## STUTTGART FIRST CHURCH HONORS MEMBERS

Stuttgart First Church has a custom of honoring their faithful and loyal members in the Woman's Society by awarding them with Life Membership in the W. S. C. S. Nine Certificates and Pins were awarded to the following recently: Mrs. C. L. McNutt, Mrs. M. F. Elms, Mrs. George Settle, Mrs. W. H. Clark, Mrs. Grace Grundmon, Mrs. Taylor Edwards, Mrs. Kate Davis, Mrs. W. H. Bonner and Mrs. Pearl Smith.

Mrs. A. F. Knoll was in charge of the ceremony, conducted somewhat like a love feast. She named the qualifications and accomplishments of each person to be honored and presented each with an American rosebud decorated with a red satin heart and tied with a red ribbon bow. There was a large attendance to witness this nice occasion, which came as a surprise to the honorees.

The Stuttgart Society is well organized for a successful year with the following officers: President, Mrs. Robert Wilbanks; Vice President, Mrs. W. H. Clark; Secretary, Mrs. Ralph Wilson; Treasurer, Mrs. Mark Townsend; Promotion Secretary, Mrs. Berne Tyndall; and in the Lines of Work the following Secretaries: Spiritual Life, Mrs. Frank Wittenaur; Missionary Education, Mrs. Frank Brummitt; C.S.R., Mrs. Troy Trice; Supplies, Mrs. R. E. Holt; Status of Women, Mrs. David Knoll; Youth Work, Mrs. Grover Knoll; Children Work, Mrs. Norman Biddulph; Student Work, Miss

Dana Boucher.

The four goals of "Advance For Christ" have been studied by all. There are 120 ladies in the church to be sought as members of the Society later. On Valentine the society served 125 youth of the MYF, at a lovely dinner. A Bazaar and the annual May breakfast will be held. The ladies serve snack suppers to the young people one night a week, take care of the nursery Sunday mornings and decorate the chancel with flowers.

A letter was written Attorney General Ike Murray in appreciation of his recent ruling which would permit "the people to rule" in lesser dry units when the county-wide vote goes dry. They are supporting legislation recommended by the Arkansas Legislative League. The recently received jurisdictional study credit was marked A-excellent in red ink. We work through five active circles, headed by Mrs. Paul Jones, Mrs. C. C. Dehne, Mrs. Townsend, Mrs. Grover Knoll, Mrs. Myron Shofner and the Guild.—Reporter.

## HURTS EVERYTHING

I recently met the finished article of the liquor trade; he was lying in the gutter. He had no hat; the hat trade was suffering. The man had holes in his boots; the boot trade was suffering. He had no shirt; the cotton trade was suffering. He was dirty; the soap trade was suffering. Indeed, I can hardly mention an industry in the country which was not affected by that man's insobriety.—Lord Ryder.

## ANNUAL MEETING OF WESLEYAN GUILDS

The first annual meeting of Wesleyan Service Guild of the Little Rock Conference was held at the First Methodist Church of Little Rock on March 12th and 13th, 1949.

Registration began at 1:30 p. m. in the chapel of First Methodist. At 2 p. m., with close to 100 present the program was opened with a welcome by Mrs. C. R. Benson, President of Guild One. This was followed by an inspiring and stimulating talk by Mrs. E. D. Galloway, President of Little Rock Conference, Woman's Society of Christian Service, using as her subject the theme of the 2 day program "Advance for Christ." Her address was so timely that it was voted to include a copy of it in the minutes.

The following leaders of the Little Rock Conference brought helpful messages to Guild members. Mrs. A. J. Davis, Mrs. J. R. Henderson, Mrs. Edward Harris and Mrs. J. P. Carpenter.

At 6:30 p. m. a combined dinner meeting of the North Arkansas Conference, which was also meeting in North Little Rock, and the Little Rock Conference was held in the ball room of the Marion Hotel with 218 Guild members present. The tables were arranged with great quantities of yellow jonquils. Each cover was marked with a special program of the evening and each plate was piled high with golden brown chicken. Invocation was by Dr. Aubrey G. Walton. Mrs. Alma Riley, South Central Jurisdiction Secretary from Houston, Texas, made a fine, thought provoking address.

At 8:30 a. m., March 13th, about 75 met for a breakfast of ham and eggs at the Hotel Sam Peck. Followed 2 hours of business presided over by Hanna Kelly, Secretary Little Rock Conference. Many plans were made for the coming year and following an invitation from Texarkana District to hold the 1950 Annual Conference in Texarkana as guests of First Church there, the meeting was adjourned.—Alice Germer.

## SCOTT STREET W. S. C. S. HAS STUDY

The Woman's Society of Christian Service of Scott Street held its Mission study on Alaska, Hawaii, Panama, Puerto Rico and the Virgin Isles, on Friday, February 25th.

Each possession was represented by a room decorated with maps and products of the island.

From Alaska there was a table decorated with dog sleds, Eskimoes and an igloo. (There were all made by Mrs. Jack Walton). There was a sound film on Alaska. The machine was operated by Walter Newton. Mrs. Walton was in charge of this study.

Hawaii was discussed by Mrs. Wayne Burton and Mrs. Ernest Glover. There was a display of shells, leis, grass skirts, coconuts and fruits, as well as souvenirs, maps and many colorful and interesting books.

Mrs. Fred Longstreth gave an interesting talk on Panama. On display were maps and flags and a miniature of the Locks on the Canal.

Puerto Rico was given by Mrs. (Continued on Page 15)



## CURRENT NEWS IN ARKANSAS METHODISM

### OPEN HOUSE AT NEW ASHDOWN PARSONAGE

A focal point of interest for the past three months for the members of the Methodist Church of Ashdown has been the building of a parsonage. The completion of this beautiful building on February 20 marked a happy day for this people and the fine pastor, Rev. W. D. Golden.

This spacious building consists of a pastor's study, living and dining room, three large bedrooms, two halls, large bathroom, powder room, kitchen, pantry, service porch and car port. Modern lights, door chimes, heating system and attic fan add to the comfort of this home. One of its many striking features is the exquisite color coordination shown from entrance to exit. Lovely new furniture graces all the rooms except the master bedroom. Here new and old mingle against a background of blue wallpaper, the favorite color of the pastor. In celebration of this great event, the ladies of the W.S.C.S. held open house, with all its attendant courtesies, on March 1 from 4 til 6 o'clock. More than two hundred guests called and registered. Among these were the district superintendent, Rev. J. M. Hamilton, his wife and daughter, also the pastors, their wives and other friends from neighboring towns.

Delicious refreshments were served in the church parlors from a lovely tea table. —Reporter.

### MT. MAGAZINE SUB-DISTRICT

The Mt. Magazine Sub-district Youth Fellowship met with the Booneville M.Y.F. for the monthly meeting on March 14.

The worship service was directed by Rev. Martin Bierbaum, pastor of the Booneville Church. This being the week of the evangelistic services at the church, the youth director from Waco, Texas, gave an interesting talk to the young people. Following the youth service the group remained for the evangelistic service which Brother Bierbaum is conducting.

Immediately after the worship service the business meeting was called to order by the president, Dottie Smith, and the minutes of the previous meeting were read by the secretary, Emma Stephens.

Mrs. Alix Mitchell, counselor of the Sub-district, announced the District meeting to be held in Ft. Smith on March 25-26. She urged all who can to attend this meeting.

A count was taken of the churches as follows: Paris 16; Booneville 36; Lavaca 6; Prairie View 11; Charleston 12; Branch 13 and Magazine 9, making a total of 103.

The group retired to the basement for singing and refreshments. —Emma Stephens, Sub-district Secretary.

"Seest thou a man wise in his own conceit? There is more hope of a fool than of him."—Proverbs 26:12.

Inner sunshine warms not only the heart of the owner, but all who come in contact with it.—Fields.

Therefore to him that knoweth to do good, and doeth it not, to him it is sin.—Jas. 4:17.

### JONESBORO AREA METHODIST MEN'S CLUB

Seventy Methodist men of the Jonesboro Area gathered at the First Methodist Church of Jonesboro Friday night, March 11th to hear Methodist Chaplain W. M. O'Donnell of Memphis tell of the work of Methodist Hospitals, particularly of the Methodist Hospital of Memphis. He told true stories of great human interest, about the people helped by this great Methodist Hospital, and its program, and how the Methodist Hospitals in a very real sense carry on the work of Jesus in healing the sick.

A delicious chicken supper was served by the Woman's Society of Christian Service of the church.

The group voted to meet next, April 8th at 7:00 o'clock at Huntington Avenue Methodist Church of Jonesboro.

The program was one of a series planned to help Methodist men know and understand the work our Methodist Church is doing through its institutions. —Foster Clarke, Jonesboro, Ark., President Jonesboro area Methodist Men's Club.

### BEN FEW SUB-DISTRICT MEETS

The Ben Few Sub-district of the Methodist Youth Fellowship met at the Carthage Methodist Church on Monday night, March 7. The Carthage M. Y. F. had charge of the program. They showed a movie, "Go Forth."

In the absence of the president and vice-president, the secretary, Mary Louise McGuire, had charge of the business meeting. Louise Jackson was elected vice-president. She succeeds John Kaufman who has moved to England, Arkansas.

The loving cup was awarded to the Carthage M. Y. F. for doing the most good deeds for the month. The Sparkman and Holly Springs M. Y. F. gave nice reports on good deeds they had done.

For recreation members from each M. Y. F. gave talent numbers.

A total of ninety-three was present including the sponsors.

Refreshments were served by the Carthage M. Y. F.

The next meeting will be at Hunter's Chapel on April 4. They will be in charge of the program.

The loving cup will be awarded

### GEYER SPRINGS NEWS

Dr. and Mrs. E. C. Rule were visitors at our church last Sunday evening. Dr. Rule held the fourth Quarterly Conference and christened the baby son of Rev. and Mrs. Clyde Parsons. It was a very beautiful service.

We were proud of the reports made at the Conference but after Dr. Rule's sermon we realized more than ever there was a lot more that could be done.

We had four additions to our church at the morning worship service.

We are in the midst of our Study Course, "The Church and the Rural Community," taught by our pastor. It has been well attended.

The W. S. C. S. will have a silver tea on March 27 in the basement of the church.—Mrs. Roy Huffstutlar, Reporter.

on the basis of good deeds.—Bobbie Jane Hunter, Reporter.

The law of the wise is a fountain of life, to depart from the snares of death.—Psalm 14:27.

### NEW CHURCH AT ST. PAUL'S, FORT SMITH

Bishop Paul E. Martin led in the services which formally opened the new church building of the St. Paul's Methodist Church, Fort Smith. A capacity crowd attended the opening service Sunday, March 6, at

of a sanctuary seating three hundred and thirty worshippers, pastor's study, choir room, ladies lounge, and provisions for the adult department of the church school on the main floor. On the second floor is a

valued the building at more than eighty thousand dollars.

A number of memorial gifts have been or will be installed in the sanctuary. These include a Minshel-Estey organ, already installed, brass



which time Bishop Martin preached. Other ministers participating in the service included Rev. Cecil R. Culver, District Superintendent, Fort Smith District; Chaplain Archie N. Boyd, U. S. Army, former pastor; and Rev. John Bayliss, present pastor.

Built at a cost of forty-five thousand dollars, the building consists

general fellowship hall, kitchen, church school offices, restrooms, and the young peoples' division. The children's division is located on the second floor. A great deal of the labor which has gone into this new building has been donated by members of the church and their friends. This has resulted in a considerable savings in the cost. Appraisers have

altar set, the pupit furniture, the altar rail, brass receiving basins, a number of the pews, the sanctuary windows, and the baptismal font. A beautiful chancel window will be installed at an early date back of the pulpit. A lighted cross is atop the church spire. The building has a forced-air heating system, and is of native stone construction.

### BRINKLEY BUILDERS' CLASS ANNUAL BANQUET

The Builders' Class of the Brinkley Methodist Church observed its eighth anniversary with a banquet in the Blue Room of the Rusher Hotel on Monday evening, February 21. Some ninety-five members and guests were present for a delicious meal, and then had the privilege of hearing Rev. Paul Galloway, pastor of Winfield Methodist Church, Little Rock, speak on "Building For Life." His message was very timely and one that was enjoyed thoroughly by everyone present.

This class was organized in 1941 by the present teacher, Edgar Henderson, with five members. Composed principally of married couples, it has grown into a present membership of sixty members. There are some twelve members of this group who are teachers or officers in the Church School. The class is making a large contribution to the total program of the church.

The banquet was presided over by Walter Roach, Toastmaster and President. The evening was truly one of Christian fellowship in entertainment and inspiration. —Reporter.

### CORNERSTONE LAYING AT WARREN

Rev. Hal H. Pinnell, pastor of the First Methodist Church, Warren, Arkansas, announces the Cornerstone Laying Services for the new church building Sunday, March 27th, 2:30 p. m. T. T. McNeal, district superintendent of the Monticello District, will be in charge of the cornerstone laying. All former pastors of the church, former members, and friends are invited to participate in this service.

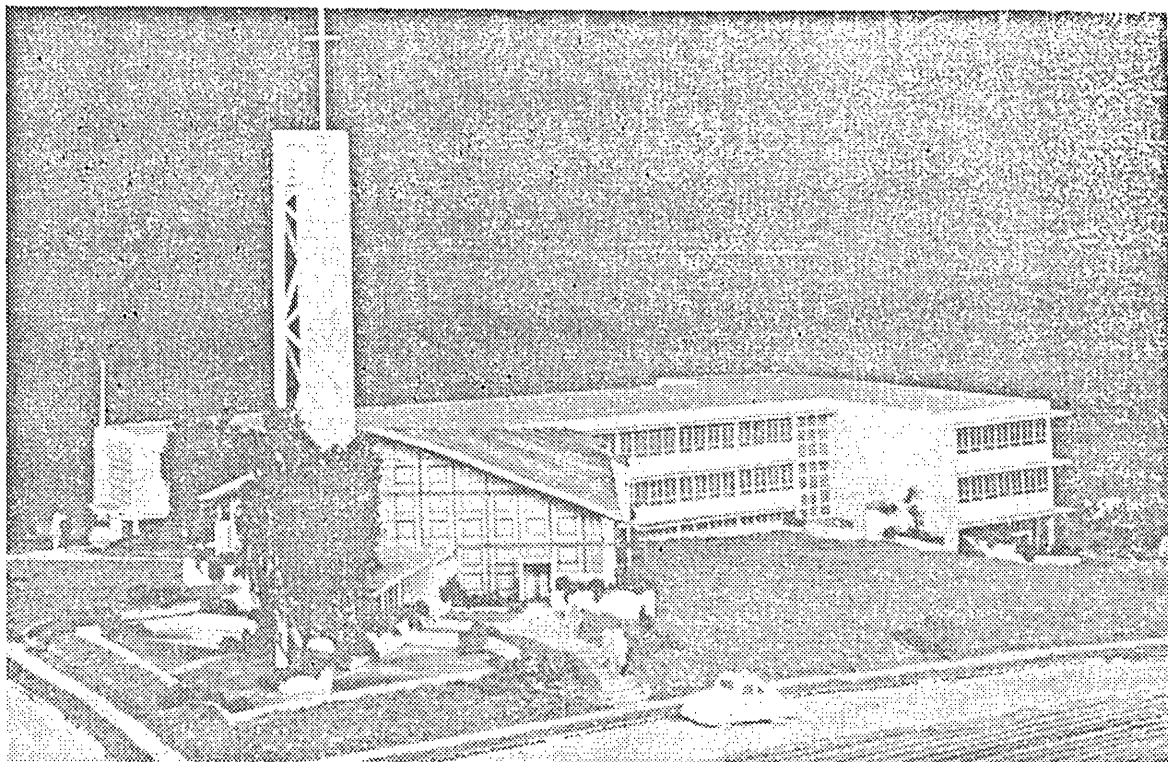
The new church building that is nearing completion is a brick structure in Gothic Architecture, finished in dark red brick with chocolate colored mortar trimmed in white stone. The beautiful and imposing structure, with its attractive and spacious entrance over which appears a large, pointed arch, art-glass picture window, will face north on Church Street. It will create a "T" with the present Wesley Hall Education Building. The seating capacity of the completed building will be 550 people. Immediately upon entering the auditorium, the people will face a large, art-glass, picture window over the choir and chancel. This window, 11 feet wide and 16 feet high, will be lighted by fluorescent lights placed back of the window. In the main auditorium, there will be four laminated Gothic arch

### GROUND BROKEN FOR NORTH LITTLE ROCK CHURCH

Ground was broken at the new site of the First Methodist Church of North Little Rock, at Twenty-

Bishop Martin in the ground-breaking service: Rev. R. E. Connell, Conway District Superintendent, Dr.

and Dr. James W. Workman, pastor. Following the ground-breaking



second and Poplar, on March 13, at five o'clock in the afternoon. Several hundred people were in attendance as Bishop Paul E. Martin led in the service.

The following ministers assisted

J. M. Workman, retired, father of the pastor, Rev. Fred A. Lark, retired, former pastor, Dr. E. T. Wayland and Rev. Ewing T. Wayland, Editors of the Arkansas Methodist,

ceremony, a light supper was served at the First Methodist Church during a period of fellowship. Bishop Martin preached at the evening service.

trusses, rising to the height of 45 feet at the center of the arch. Each side wall of the sanctuary will contain three large art-glass windows encased in white stone. Oak paneling will encase the entire sanctuary to a height of ten feet from the floor. The new building will contain a number of other rooms on the first and second floors, forming the "T" of the unit. Among these rooms will be a chapel which will be used for meetings of the Woman's Society of Christian Service, small church weddings, and other meetings.

The Warren Methodist Church has served this community for over 100 years. It has written a history in the annals of the church that will inspire the present generation and the future men and women, boys and girls who enter its portals to worship Almighty God.

Rev. Hal H. Pinnell was appointed pastor to this church November, 1946. Under his pastorate the church congregation moves toward the completion of one of the most beautiful structures in Arkansas, at a cost of approximately \$150,000.00. The general contractors for this

building are Miller-Ross-Turner, Inc., Little Rock. The architect is I. D. McDaniel of Hot Springs.

Keep thy heart with all diligence; for out of it are the issues of life.—Prov. 4:23.

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# FROM THE MEMPHIS METHODIST HOSPITAL

By Wm. M. O'Donnell, Chaplain

SINCE this is the first week that we bring you this short column, it is in order to express our appreciation for the opportunity and to tell you that while it will never be possible to tell you all the news, we hope to give you some of the most interesting items.

Their many friends will be happy to know that Mrs. W. Vance Womack was able to return to the parsonage at Augusta, Arkansas, last Tuesday, after several weeks in Methodist Hospital and a severe operation.

At the Golden Cross Luncheon on last Friday, March 11th, North Arkansas Conference was represented by Rev. H. M. Lewis, Conference Golden Cross Director, Rev. Ethan Dodgen, Rev. Jefferson Sherman, Rev. R. E. Connell, and Rev. Jesse L. Johnson. In addition to the Golden Cross observance on Mothers Day, the matter of a Blue Cross Chapter in each Conference for protection of our preachers was discussed.

On Thursday evening, March 10th, Rev. H. M. Lewis, of Forrest City, preached to our student nurses. This service was filmed as part of a movie of the Methodist Hospital's activities now being made. Rev. Eugene H. Hall, of Dell, is a director of the production and the "mystery man" is another North Arkansas minister.

Still remaining in Methodist Hos-

# JONESBORO DISTRICT LAUNCHES "ADVANCE FOR CHRIST" DRIVE

The Jonesboro District ministers and laymen, meeting at Leachville, Monday, March 14, set in motion The Advance For Christ and His Church.

The meeting opened with the hymn "I Love To Tell The Story," followed by prayer led by Rev. S. O. Patty of Manila. Rev. E. B. Williams, district superintendent, appointed Rev. LeRoy Henry and Rev. Linza Harrison as secretaries. The roll call was answered by 25 charges with 62 people present. Three charges were not represent-

pital is Rev. R. E. L. Bearden, of Leachville, retired minister of North Arkansas. His progress toward recovery is very slow.

Descriptive folders and envelopes for Golden Cross Sunday (Mothers' Day) are being put into the hands of every Pastor through his District Superintendent and his District Director. Rev. H. M. Lewis, Conference Director, is emphasizing the "Sermon on Ministry of Healing and an Offering in Every Church on Every Charge."

Plans for building a beautiful Memorial Chapel on the grounds of the Methodist Hospital are shaping up rapidly.

The recent announcements in the papers of building plans at the Hospital are moving along. These much-needed added facilities will be another step by those who manage the property toward giving you one of the largest as well as one of the best Hospitals anywhere.

ed in the meeting. They were: Turrell-Gilmore, which already has a project in the Advance for Christ; Nettleton-Bay, which has already accepted and paid in full their quota for the Advance movement; and Osceola, because of funerals.

Bro. Williams explained the acceptance of India as the project for the two conferences of Arkansas, and of the Gujarat Mission work. He stated that the churches that wished to accept special projects in any of the work, could do so, until the quota for the District had been taken up. Such projects could include giving of scholarships to those attending the school, assistance in paying the support of the missionaries and teachers, projects of building and even medical support. He explained that our quota would be divided into 60 - 30 - 10 categories, with the 60% going to foreign missions, applying on our quotas to India; 30% going for home missions which would be redivided so that 10% would go to Alaska and the remaining 20% for projects in the district with the exception that \$300.00 would be sent to the Medical Center of Newton County for our part in the conference project. The remainder of the 20% would be spent in the district with \$500.00 going to Tilton on the Weiner Charge, \$500.00 to Shady Grove on the Bono-Trinity Charge, \$1500.00 to West Blytheville Parish, \$1500.00 to Fisher Street, Jonesboro, and \$500.00 to Fair Oaks, as a joint project with the Helena District.

The last 10% will be used for overseas relief, which must be sent through M.C.O.R. It was further explained that the special offering, taken for the Week of Dedication would not apply on our amounts raised for The Advance For Christ.

The askings or suggestions for a goal in the monetary drive has been set at a sum to equal 80% of the amount raised during the Crusade for Christ.

On a motion by Rev. O. M. Campbell of Trumann, the group voted to ask the committee in charge of the Advance movement to send each pastor information concerning the special projects which need emphasis in the Gujarat Mission.

Charges already well established in the movement for Advance reported their progress; beside the reports of Turrell-Gilmore and Nettleton-Bay, Rev. Irl Bridenthal of Lepanto reported his officials willing to accept their quotas. The Blytheville First Church pastor, Rev. Allen D. Stewart, reported his official board accepting their quota and that it would be divided so that \$1500.00 would go to local home work, \$1500.00 for the India work, and \$335.00 for Overseas Relief. The pastors of Joiner, Gosnell, and Tyronza also reported their churches ready to accept their amounts in full.

Bro. Williams explained that several methods might be used in securing the money, such as placing it in the budget, or having each organization of the church raise a part of it, or by having persons interested, take the amounts.

The amount to be raised by the Jonesboro District will be \$4200.00 for India, \$700.00 for Alaska, \$1400.00 for the Conference and District projects, and \$700.00 for Overseas Relief.

The attention of the group was called to the death of Mrs. E. K. Sewell, wife of Rev. E. K. Sewell, and the secretary was directed to send a message expressing our sympathy. (Continued on Page 15)

# WELCOME

W.S. C. S. OF LITTLE ROCK CONFERENCE



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## SCOTT STREET W. S. C. S. HAS STUDY

(Continued from Page 11)

Frank Bass, Sr., and Mrs. Roy Robinson. There was on display, of baskets, hats, shoes, pottery, handwork, a map and posters telling about the minerals, agriculture, plant life and the industry. Also on display was a miniature scene of native, hill people, and a small church of which a Puerto Rican story was told. Mrs. Bass wore a native costume.

The Virgin Isles were discussed by Mrs. Herbert Monday and Mrs. John Stegall. Mrs. Monday was in costume and gave a detailed report from the islands. The display consisted of handwork, fruits, map and books, also a table with a miniature replica of the islands, tiny coconut palms were on the islands, this was prepared by Mrs. Stegall.

The meeting opened at 11 a. m. and lunch was served at noon. This was served by Mesdames Sylvia Moore, Arlos Roemer, G. P. Trout, and Walter Bailey. The luncheon consisted of foods and fruits from the countries studied. The tables were decorated in red, white and blue, with the American flags and small articles from each country.

Mrs. Rufus Sorrells planned the study programs, but was unable to be with us. Mrs. Longstreth was in charge. There were 30 in attendance.—Mrs. Frank Bass, Sr.

## SUNDAY SCHOOL LESSON

(Continued from Page 16)

ecuted. Yet in his later years, he said, "Rejoice in the Lord and again I say rejoice." In advising others he said, "Be careful for nothing, but in everything, by prayer and supplication, with thanksgiving, let your requests be made known to God, and the peace of God which passes all understanding shall keep your minds and hearts, through Jesus Christ."

### The Transfigured Life

All worthwhile Christians have had an epochal experience, subsequent to their conversion. Some call it a second blessing, some the pentecostal blessing, some entire sanctification, some Christian perfection, but I prefer to call it transfiguration. Jesus had the experience of transfiguration immediately before the unfolding and illustrating divine suffering. In his case, inward transformation registered on his physique. When a believer experiences transfiguration (and he ought to experience it) it will register on his face, in his eyes and voice. A man who has passed through this experience never again looks like he belongs to the rogue's gallery. There is something about this blessing that softens the tones of the voice, smooths the features, and gives new radiance to the eyes. A person with a harsh voice, and a sullen eye, and marred features has had no transfiguration.

In the great revival in Wales, under Evan Roberts, they called the blessing the "Whelm." If a man stood to testify and the audience detected the absence of the

"Whelm" he was shouted down. When a professed saint talks me, if he has a harsh voice, an acrimonious look, and fierce eyes, I know he has not the "Whelm." If his voice is gentle, if his features beam with celestial light and his eyes glow with tender affection, I can say, "Thank God you have the Whelm."

May each one of my readers have the "Whelm."

## JONESBORO DISTRICT LAUNCHES "ADVANCE FOR CHRIST" DRIVE

(Continued from Page 14)

pathy to Bro. Sewell.

Brother Patty made the motion that the group go on record as expressing its appreciation to the honorable Governor Sid McMath for his work in the raid of the Black Fish Lake Casino. It was ordered

so by vote of the group, and the secretary was directed to send this resolution to the governor.—The Secretary.

The heaven declare the glory of God, and the firmament sheweth his handywork.—Ps. 19:1.

Hold on to your ideals even when you fall short of them; tomorrow is another day.—The Voice



"Take good care of it!"

Don't worry, Nancy—even the smallest account is important to a bank, and your pennies will be invested wisely. Some of them will go into utility securities—into business-managed electric light and power companies like our own. And that will make you one of our indirect owners.

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## The Sunday School Lesson

By DR. O. E. GODDARD



### TURNING TOWARD THE CROSS

LESSON FOR APRIL 3, 1949

SCRIPTURE TEXT: Mark 8:27-9:1, 31-34. Luke 9:28-36, 51.

GOLDEN TEXT: If any man would come after me, let him deny himself and take up his cross and follow me. (Mark 8:34.)

We now begin the study of Jesus' teaching in his third and last year. There were many things, profound and difficult to understand, that he had been preparing his Apostles to receive. As it is today, there are many things in the senior year of college that a freshman cannot understand. This personal experience is illustrative of this fact: When I finished my freshman year, the following summer, I taught a rural public school. At that time I wanted to study logic which would be required in my senior year. After a few weeks' struggle with Jevons' logic, the text then used in Hendrix College, I found myself in confusion worse confounded. So I abandoned the study for the time. In my senior year, logic became a delight to me, and I made a record of which I am justly proud.

#### The Objective Of The First Two Years Of Jesus' Teaching

Jesus desired, during these two years to establish the fact of his deity. Having accomplished this, he began to unfold some of the most amazing and incredible facts of Christianity. He first asked the Apostles, "Whom do men say that I am?" And they answered, John the Baptist; but some say, Elias; and others, One of the prophets. And he saith unto them, But whom say ye that I am? and Peter answered and saith unto him, Thou art the Christ." (Mark 8:28-29).

This declaration of Peter's was historic and fundamental. Jesus told Peter that flesh and blood had not revealed that to him, but the Father which is in heaven. This declaration is the basic stone upon which Christianity is built. Modern humanists tell us that Jesus was the greatest teacher of all times, and that he was the greatest lover of men who ever lived. But Christianity is not founded upon a good and great man, or an incomparable or ardent human lover. Christianity, from its inception, was a supernatural movement.

#### Some Items In His First And Second Years

During the first and second years, Jesus had given the sermon on the mount, which is indisputably the greatest ethical code ever given in human history. During this time, He had healed the sick, cleansed the lepers, given sight to the blind, unstopped deaf ears, made the lame to walk, cast out devils, and even raised the dead to life. There was great evidence in all this that Jesus was the Christ.

During the two years, he also had given them many parables—the sower, the unjust judge, the talents, the good Samaritan, the prodigal son, and others. In all of which was convincing evidence that he was the Christ for "never man spake as this man spake." There were abundant evidences to justify Peter's de-

claration, "Thou art the Christ." The Master was so impressed by his pronouncement, that he said, "Thou art Peter and upon this rock (This confession of faith) will I build my church, and the gates of hell shall not prevail against it."

#### The Transfiguration

Many Bible students have been perplexed over the meaning of the transfiguration. I think this was done for further proof of Peter's declaration. Could it be that this is a demonstration of how a God-man would look, not disguised by flesh and raiment? This was not an afflatus of light from heaven, but the effulgence of an inward light that showed through flesh and blood, and raiment—such a light "as never was on land nor sea." It may be that this celestial light would make flesh and blood, and raiment translucent. Jesus walking the streets, shining brighter than the sun, would have hindered him in his ministry; hence, his resplendence was kept within him.

The evidential value of the transfiguration was immeasurable. It put beyond peradventure the deity of Christ. Then the voice from out of the clouds said, "This is my beloved son, hear ye him!" Having thus established the deity of Jesus Christ, he now proceeds to unfold the most difficult fact, in Christianity, to accept, namely—a suffering deity.

#### A Suffering Deity

That God could suffer was a most unacceptable statement in Christian theology. The Jews believed in a God too high, too remote, too great to suffer. This was demonstrated in Peter's reaction to the idea that the Christ must suffer. He, who had just made the bold confession upon which Christianity is founded, resented the idea, and began to rebuke Jesus. "And he began to teach them, that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again. And he spake that saying openly. And Peter took him, and began to rebuke him." (Mark 8:31-32.)

Isaiah had foretold that the redeemer would suffer, but the Jewish mind never dwelt upon that prophecy. They did dwell much upon a triumphant Redeemer. And they read into it that Jesus would destroy the Roman Empire and reestablish the Jewish theocracy. From that time until his crucifixion, Jesus was conscious of his approaching sufferings. He made references, both direct and indirect, to his sufferings during this last year upon earth. To us it seems but natural to think of Jesus as shedding his blood for the atonement of the sins of the world. In my early ministry, I often heard the theologians say that Jesus, with infinite capacity for suffering, experiences suf-

fering equal to what the race would have suffered in hell throughout all eternity. To redeem a lost world involved more divine suffering than our little minds can conceive. All past, present, and future sins of humanity were atoned for by the blood of Jesus Christ.

"Jesus paid it all  
All to him I owe."

"The Son of God in tears,  
The wondering angels see,  
Be thou astonished, O, my soul  
He shed those tears for me."

"See, from his hands, his feet,  
Sorrow and love flow mingled down!  
Did e'er such love and sorrow meet,  
Or thorns compose so rich a crown?"

#### Jesus Invites His Followers To A Fellowship Of Suffering

"If any man will come after me, let him deny himself, take up his cross and follow me." I once was a member of a church in which the preacher announced we would observe a week of self-denial and devote the money thus saved to missions. It was amazing to see the erroneous ideas our church members had of self-denial. One man said he had left off five cigarettes a day. Another said he had taken one less cold drink each day. A woman said she skipped using 50 cents worth of her cosmetics. One man said he had reduced the amount of food he ordinarily ate, to the amount of 75 cents. Thus it went on through the entire church. It is really ridiculous that any truly sane person would think such performances were self-denial. Jesus had a different conception of self-denial. He meant to dethrone self and enthrone Christ in our lives. There is a contest in the life of every Christian, as to who shall sit upon the throne, in his heart. If self occupies the throne, a self-centered life eventuates. If Jesus sits upon the throne, an altruistic, unselfish life results. The selfish man thinks how much he

can claim from Jesus and the church to help him in his problem. In other words, Jesus is a benevolent servant to Mr. Self, sitting upon the throne. Jesus is saying, "Mr. Self, come down and me occupy the throne." Reader, are you seated upon the throne, trying to make Jesus your servant? If you are a stranger to self-denial, we not only deny self, but we are to crucify self. Jesus said, "Take up your cross and follow me." This was the custom for the convicted person to carry his own cross to the place of execution. So Jesus says to you and me, "Crucify self and make me King of your lives."

#### An Illustration

Saint Paul was a crucified man. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me" (Galatians 2:20.)

This is not simply an ideal. Jesus intends that we all shall live crucified life. I wonder if Paul was not the happiest man that ever lived. I am sure he was the most extensively persecuted man that ever lived. He was often in jail, often beaten with stripes, made to fight with beasts at Ephesus, suffered indignities that brutal humans could inflict, and finally, was executed. (Continued on page 15)

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