

## Board Of Education Meets In Atlantic City

THE Board of Education of The Methodist Church will hold its annual meeting in Atlantic City, New Jersey on May 2-4.

At this meeting the heads of the Divisions of the Board and the leaders of the various departments of the Divisions will make a report of their work for the past year together with recommendations for consideration by the Board.

No General Board of the church is more vitally related to the active program in the local church than the Board of Education. Arkansas has pride in the fact that the Executive Secretary of the Division of the Local Church of the General Board of Education, Dr. J. Q. Schisler, is an Arkansas man.

All resident Bishops in the United States are members of the Board. Members of the Board from Arkansas are Bishop Paul E. Martin and Rev. I. A. Brumley, Executive Secretary of the Conference Board of Education of the North Arkansas Conference. The editors of the Methodist Press in the United States are invited to attend as guests of the Board. The "elder" editor will represent The Arkansas Methodist.

Following are some of the interests that come under the supervision of the General Board of Education: Our colleges and universities; our local Church Schools; the Methodist Youth Fellowship; our Christian Education Training Program; the literature for the Church School, the Methodist Youth Fellowship, and materials for our training program; vacation day Schools and Summer Camps and Institutes. All of these interests and others will be carefully considered in the meeting in Atlantic City.

## Heal The Sick

EACH year in the program of Methodism Mother's Day is observed as Golden Cross Sunday at which time Methodism's ministry to the sick receives special emphasis. This observance is intended to focalize attention on the work which is being done in this field, see the necessity of this work as a part of the greater program of Methodism, and to receive an offering to make possible the rendering of hospitalization to those who are unable to pay for it. In perhaps no other field has our church rendered so distinctly such humanitarian service as in the work of our hospitals.

The Methodists of the Little Rock Conference own and operate the Methodist Hospital of Arkansas located in Hot Springs. This hospital operated by this conference since 1945 has already established itself as an institution of which the conference is proud to call its own. Elsewhere in this issue will be found promotional material concerning the work of this hospital.

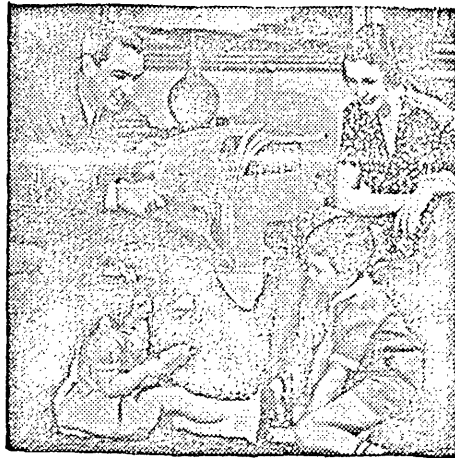
The North Arkansas Conference owns with the Memphis and North Mississippi Annual Conferences The Methodist Hospital of Memphis, and Methodists of the North Arkansas Conference will direct their support to this institution. The Methodist Hospital of Memphis is recognized as one of the great hospitals of the nation and its record of free-patient service to the needy is one which is unusually commendable.

In a nation which is becoming increasingly health conscious, one could hardly doubt the necessity of the church being at work in this field of human need. Your Golden Cross contribution will make it possible for these hospitals to continue to render the high quality and breadth of service that they have been rendering.

## "Home Builders Are World Builders"

THE caption of this article, "Home Builders are World Builders," is the theme chosen this year by the Inter-Council Committee on Christian Family Life for emphasis during National Family Week, May 1-8. The observance of National Family Week is not only inter-denominational but it is also an inter-faith program as Protestants, Catholics and Jews all join this emphasis, during National Family Week.

In modern totalitarian nations the welfare and pre-eminence of the state takes precedence over everything. The home, the school, any church that may survive and the life of the individual are all made primarily to serve the interests of the state. Elsewhere, however, there are few people, if any, who would not recognize the home as the basic unit of



our world's life.

No other agency is so effective in early childhood as the home in determining the trend the child's life is to take or in character of the child that is, and the adult that is to be. This is true whether the home be good or bad. In later life the church, the school and various social contacts vie with the home in shaping the life of the child. It remains, however, that the home is supreme in the early life of the child.

In our better homes there should be an earnest effort to extend the length of time in which the home-life is influential in the child's life. In our modern world that has become increasingly difficult. There are more agencies that tend to decentralize the home today than at any time in the world's history. The automobile, commercialized amusements and commercialized recreation together with many other agencies tend to take both adults and children outside the home.

If, however, our home life is to be strong and effective in helping to build a better world, we must make it a strong center for our family life. Good books, good magazines, good literature of various kinds, interesting games, and a congenial home life will do much toward making the home a family center. A helpful worship center in the home will create a sense of unity that will have a lasting influence on members of the family.

## "Land Of Opportunity Or Opportunists" -- Which?

THE "Land of Opportunity" is the advertising slogan for the state of Arkansas. It is a catchy, descriptive phrase that, under proper conditions, could be very useful in presenting the claims of our state to a place in the sun.

Nevertheless, unless our leaders quit setting up bases within our state for the self-confessed, self-evident purpose of capitalizing on the higher moral standards the states about us are trying to maintain, Arkansas will become known as a land of opportunists instead of a "land of opportunity."

With our quick divorce laws Arkansas has openly entered into competition with the divorce racket of Reno that has long been a national disgrace. For the few dirty dollars it produces, our laws make it possible for citizens of other states to secure easy divorce in Arkansas who would find it difficult to secure a divorce in their native state.

The city of Memphis and western Tennessee have been uneasy for a long time, and they are still uneasy, lest Arkansas, for a few paltry dollars, license a race track just across the river from Memphis with the avowed purpose of securing its larger patronage from the citizens of a state which, by its laws prohibits racetrack gambling.

Our latest bid for the reputation of being a state of cheap opportunists is found in the issuing of three wholesale liquor export permits by the State Revenue Department. The ARKANSAS DEMOCRAT discussed the matter under the caption "State Gives 'Bootlegging' Legal Okeh." In the article it was stated that the State Revenue Commissioner, "Didn't deny the intention of the act was to enable Arkansas to compete with Louisiana and Illinois in supplying liquor to the neighboring dry states of Oklahoma and Mississippi."

Arkansas may now have a legal right to issue a license for wholesale liquor exports from the state. It does not have a moral right to issue such a license to any group of people with the knowledge that they expect to use Arkansas as a base of operation for defying and undermining the laws of a neighboring state. When we do, morally, we become particeps criminis in the whole dirty business of bootlegging liquor in a state that by the vote of its own citizenship has declared against the sale of liquor to its people.

## Prayer Chamber For The United Nations

RECENT press reports reveal that the United Nations Secretary General Trygve Lie has directed the architect for the new headquarters of the United Nations in New York City to include a special chamber for prayer and meditation. The prayer room would be used by delegates from the fifty-eight member nations comprising the United Nations and other officials of this world organization.

Two significant observations can be made concerning this move. First, many religious people who have expressed concern at the lack of emphasis by the UN on employing Divine Guidance in its deliberations will be gratified to learn of this decision by UN officials to include a prayer chamber in its new headquarters. Of even more significance, however, is the fact that

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# They Have Not Died

By DANIEL A. POLING, Editor, Christian Herald  
The Imperial Plaza, Tokyo, Japan

(The following message was broadcast from Tokyo, Japan, on Easter Sunday by Dr. Daniel A. Poling, editor of The Christian Herald. It was heard in this country at 10:15 a. m. Central Standard Time on a coast-to-coast hook-up of the National Broadcasting Company.)

ONE year ago at the Easter dawn I voiced the Resurrection message as the sun rose in awesome splendor above the Grand Canyon in Arizona. Now half a world away in the Imperial Plaza in Tokyo, I voice that same deathless, immortal message. A few moments ago there was darkness and silence. Now there is light. And above the effulgent glory which presently floods the world, in the miracle of Easter there is the greater light, "that lighteth every man coming into the world." Here, in another sunrise, in the heart of the timeless East we face the world's old, ageless question: "What is Life?" Life is physical existence, but infinitely more. Life is the beginning of death. Life is the sun of all things; and the cynic adds, the end of all things. To that last we do not consent. Life is a gift—we receive it. Life is an achievement—we make it. Life is sorrow and sickness and sin—and Life is holy. Life is doubt! Life is disillusionment. Life is denial—and life is the great affirmation. Life is the supreme paradox of time and space and this Life is the childhood of our immortality.

There are the answers—or some of them—to man's question, "What is Life?" But the real question, with all its poignant implications, remains unanswered: What is my life?

Perhaps never in human history before, never since records were written on the walls of caves, has this ageless question of the ages been so far from its answer. But there is an answer. It is the answer that transcends time and space, that measures doubt and denial and that makes a bridge across the grave. It is the answer of Easter. It is the dawn most sublime. It is the sunrise of the soul. It is the answer of the Resurrection Christ himself: "He is thy Life!"

Once beside an open grave Robert Ingersoll stood and heard its whisper; then "Life is a narrow veil," he said, "between the cold and barren peaks of two eternities . . . We cry aloud, 'Tis vain!' The only answer is the wailing echo of our cry. But in the night of death hope sees a star and, listening, love can hear the rustle of a wing." And at this Easter dawn we hear above the rustle of a wing the voice of One who said that Life was Holy, and who lifted the humblest child into a distinction higher than the greatest city. He made human personality, yours and mine, without respect to race or color, the object of His love, the reason for His coming, the cause of Calvary and the triumph of the Resurrection. "I am come," He said, "that they might have life and that they might have it more abundantly." He spoke the words first to the starved of Judea and Galilee, to those who had but a bare existence. The proud Roman with his conquering spear prodded

them from His path. They were too hopeless to dream and too weak to pray. But it is written that "they heard Him gladly." Their joy was in what He said and because they could understand what He said, since He spoke not in the unknown tongue of the Temple, but in the vernacular of the street. In their diseased bodies and broken spirits He planted the seed of hope, and the flower took root and grew. In all the years that lie between that far-off divine event which we here again commemorate, the common man, the little people, in spite of pogroms and wars, have cherished the prospect of the more abundant life because Jesus gave the promise and, though crucified, dead and buried, is the Risen Lord of its ultimate fulfillment. "I will not

ing sentiment; more, too, than a national passion. I believe that freedom can no longer be isolated and that peace must be for all is presently it is to be at all. I believe in God and in Jesus Christ the Risen Lord.

But there is one word above all others that articulates the Easter dawn: "He is thy Life," and in Him this life is the childhood of our immortality, life that shall never die. Here is the unique and infinite value of the Christian's faith. "Whosoever liveth and believeth in me," He said, "shall never die."

*"The stars shall fade,  
The sun himself grow dim with age  
And nations sink in years;  
But Thou shalt flourish in immortal youth,*



leave you comfortless." He said, "I will come to you." And, today each of us may answer—"I know in whom I have believed and am persuaded that He is able to keep that which I have committed unto Him against that day."

Against this belief which for unnumbered millions through the ages has been an experience, Godless ideologies and anti-God systems beat in vain. Little men in haughty pride have sought to lift statism or racism or classicism above human personality. For a little time they have prevailed against their brothers. But always truth crushed to earth rises again and freedom born of God is eternal. Human personality! The priceless worth of the individual! The inviolable human soul—for these God made the world and created all things. And for these He sent His only Son to live and serve, to die and rise again. A little child, your child and mine, and the humblest offspring of the most underprivileged family in the most remote place of the earth is more precious than a city or an empire, for cities and empires disappear, civilization and culture decay; but the child lives forever. And Life itself is the offspring of faith, while Death is the child of doubt.

"I believe; help Thou mine unbelief," is the prayer God answers first. I believe in myself not as I am, but as I may become and as I purpose to achieve. I believe in my fellows, in spite of those who may have wronged me. I believe in the essential worth of humankind, the genius of friendship, the simplicity of little children and the infinite values that repose in the humblest man. I believe in my country and that patriotism is more than a pass-

*Unhurt amidst the war of elements,  
The wreck of matter and the crash  
of worlds."*

This is Addison's declaration of faith in immortality.

One of the last statements prepared by President Franklin Delano Roosevelt was "Man's Greatest Victory." It was written for *Christian Herald* and appeared in our Easter issue, April, 1945. We read it after President Roosevelt's death. "Here in Washington," he wrote, "and across the Potomac in Virginia, we see many noble monuments to the glorious dead—to the Americans whose souls go marching on. But these monuments would be meaningless did they not symbolize something very profound within all of us and that is, faith in the eternally living spirit.

"That faith becomes all the more powerful in these tragic days of war. Out of suffering comes a renewal of the life of the spirit. The men who have gallantly given their lives have turned our thoughts to religion—to a realization of man's dependence upon the Province of God.

"The story of the Resurrection is the expression of man's highest aspiration; it is the story of man's greatest victory—his triumph over death; it is a source of consolation for those whose loved ones have given their lives and a source of inspiration for all generations yet unborn."

The heart of Franklin Delano Roosevelt's confession of faith is in these words: "The story of the Resurrection is the expression of man's highest aspiration; it is the story of man's greatest victory—his triumph over death." My final

answer and yours must be the answer of one's personal faith and experience, and out of faith and experience I take my stand with Franklin Delano Roosevelt.

But "How do you believe in immortality?" The question was asked by a typical university man, a graduate of last June. "As I believe in love," was my reply. "Yes?" he questioned with a rising inflection. "Yes!" I answered. "Because I have experienced it." "But," my friend continued, "I want not sentiment, not emotion, however real to you; but reason, hard reason, reason to answer a hard question. I am not a child, my world is a world of realism." "And mine," I replied. "I believe in immortality as I believe in love, because I have experienced it. Because it is real. Because to otherwise conclude would be to me unreasonable."

I cannot prove love as a man proves a problem in mathematics. I cannot put its equation on a blackboard. I never yet have found it in the bottom of a crucible, nor shaken it gently in a test tube. But it is real, more real to me than houses and streets, more real than words and laughter. And it is powerful, more powerful than death, for I love beyond the grave. I believe in love because I have experienced it; because it has held me in its arms and because, when its arms have fallen lifeless, it has yet remained. Love is the essence of immortality.

I believe in immortality because neither can my reason avoid its conclusion nor my heart escape its emotion. I have never seen it with my physical eyes and yet I have seen it, have seen it as truly as I have seen love.

It was a never-to-be-forgotten morning in February, 1918. With an orderly I waited in the rain at the top of a communicating trench "somewhere in France." A platoon of men from a machine-gun company were coming out. They were a sorry sight, bedraggled, hungry, and utterly weary. The first lieutenant who brought up the rear stopped to inquire the way to the nearest canteen. He was sick, a fever was fairly burning him up. "Tonsillitis," he said as he leaned on a stick he had torn from the support of a "duck-board." "And trench-foot," he added. Then pulling himself together he stumbled after his men. I watched him go. It was when he had taken a few more than eighty-three steps—I covered the distance in just that many, a little later—that a three-inch high explosive shell "let go" in the midst of his platoon. Hearing it coming we had flung ourselves flat in the mud. And then at the screams of agony we had hurried over to the wounded and dead. We looked after those who still needed the little we could do for them and then we gathered together the fragments.

It was there on a red highway of France that I experienced immortality. I knew that the lad with the aching throat, the lad whose sick eyes had just looked into mine, the lad with whom I had just talked, was not in what I was picking up. I had not talked to that! And I knew

(Continued on Page 14)

# THE DEVOTIONAL PAGE

REV. H. O. BOLIN, Editor

## TOM PAINE'S LAST DAYS

Tom Paine's life was a variegated series of disturbed relations. He was twice dismissed from his service in the English excise department because of irregularities, presumably financial. His second wife left him. He was in constant debt. Though an infidel he applied at one time to the Church of England for a preaching position. Leslie Stephen describes his ignorance as vast, his language as brutal.

The Bible was to him "a book of lies and history of bad times and bad men."

He was often in libel suits and quarrels. His fellow citizens at New Rochelle disenfranchised him and he never recovered citizenship.

On his last days the eminent Quaker saint, Stephen Grellet, has given an account which cannot but be trustworthy:

"I may not omit recording here the death of Thomas Paine. A few days previous to my leaving home on my last religious visit, on hearing that he was ill and in a very destitute condition, I went to see him and found him in a wretched state. For he had been so neglected and forsaken by his pretended friends that the common attentions to a sick man had been withheld from him. The skin of his body was in some places worn off, which greatly increased his sufferings. A nurse was provided for him and some needful comforts were supplied. He was mostly in a state of stupor. Once when she was there three of his deistical associates came to the door and, in loud, unfeeling manner said, 'Tom Paine, it is said that you are turning Christian, but we hope you will die as you have lived,' and then went away. On which, turning to Mary Roscoe, he said, 'You see what miserable comforters they are.'

"Once he asked if she had ever read any of his works, and on being told that she had read but very little of them, he inquired what she thought of them, adding, 'From such as you I expect a correct answer.' She told him that when very young, the 'Age of Reason' was put in her hands, but that the more she read in it the more dark and distressed she felt, and she threw the book into the fire. 'I wish all had done as you,' he replied, 'for if the Devil has ever had any agency in any work he has had it in writing that book.'

"When going to carry some refreshment, she repeatedly heard him uttering the language, 'O Lord, Lord God' or, 'Lord Jesus, have mercy upon me.'—Ernest Gordon in the Defender.

## FAITH

A missionary in Africa was seeking to translate the gospel of John into Sango. He couldn't find a word in Sango to express "believe."

He took his problem to a native Christian. The dark man thought a few minutes and then suggested, "Doesn't it mean to hear in my heart?"—Sunday School World.

Be anxious for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known unto God. Philippians 4:6.

## HE CARETH FOR ME

*I think if there is One who guides the stars,  
And holds each in its own appointed place;  
If there is One who sits above the seas  
And moves the rolling tides across its face,  
If spring and summer never fail to fill  
The selfsame season with the pageantry  
Of fruits and flowers on every shining hill,  
There must be Someone who will care for me.*

*"I have been young and now am growing old,"  
This precious truth the ancient Psalmist said—  
"Yet I have never seen the righteous want,  
Nor found his children, hungry, begging bread,"  
If there is One who marks the sparrow's fall,  
And feels the crying ravens of the air,  
He will remember to supply my needs,  
And listen, lovingly, to every prayer.*

—Ella Brooks Bolkcom in War Cry.

## MORE LOVE TO CHRIST

The poet sang,  
"More love to Thee, O Christ  
More love to Thee!  
Hear Thou the prayer I make  
On bended knee."

This is a great prayer indeed. The chief ambition of everyone should be to love Christ better. Love is the world's greatest force. When it is directed toward a high and holy object it ennobles the lover. We tend to become like the things we love. The person who loves Christ better than any thing or any body in all the universe will find himself daily becoming more like him. We might well raise the question, How can we come to love him better?

We come to love Christ better as we think about him. In speaking of the blessed man the psalmist said, "In God's law doth he meditate day and night." In our day we are called upon to meditate on Christ and the grace of God that comes through him. We are told that "the law was given by Moses but grace and truth came by Jesus Christ." Jesus himself raised the question, "What think ye of Christ; whose Son is he?"

We need to think about his love for us. The beloved Apostle John said, "We love him because he first loved us." He loves us regardless of how we live. When we do good and live a life of complete surrender and constant obedience to him, he loves us with a love that makes him glad. On the other hand, when people do evil and live in open rebellion against him, he still loves them though it is with a love that makes him sad—that breaks his heart. He even loved those who were doing him to death. We recall his beautiful prayer, "Father, forgive them; for they know not what they do." People in our day can still crucify Christ. Paul spoke of individuals who crucify Christ afresh and put him to an open shame. Christ lives in the hearts of every true Christian. He said, "Behold, I stand at the door and knock; if any man will open the door I will come in and sup with him and he with me." Any person, who through self-surrender opens

his heart and lets Christ come in, is filled with his presence. If later he goes out to habitually do those things that are displeasing to Christ, he crucifies Christ afresh in his own heart and puts him to an open shame.

Again, if we would love Christ better we need to think about the sacrifice he made for us. Think of One who was in perfect union with the Father and who had received the praise and adoration of the heavenly host for untold ages, and yet he came to this earth to live in human flesh. He did all this for the human family. He said he came that people might have the abundant life. He came from heaven to earth to seek and save the lost. It was a terrific sacrifice he made to accomplish this great purpose. We are told that the sacrifice was so great that the angels marveled at it and desired to look into it. Isaiah spoke of him in his pristine glory as he was worshipped by angels who suspended themselves with covered feet and covered faces in his presence as they cried, "Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory." Paul tells us that Isaiah was referring to Christ in his pristine glory when he spoke those words. In his great high priestly prayer recorded in the seventeenth chapter of John, Christ himself said, "And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." An Eternal being like that came to this earth, lived a life of hardship and poverty, was greatly persecuted and finally crucified. He contended that he did it all for the salvation of the human race. He died our death for us that we might live his life for him. Surely, meditating upon this sacrifice will greatly deepen our love for him.

Another thing that will deepen our love for him is a consciousness of his presence. This consciousness grows as we study his teaching and what others have had to say about him. His words are to our spiritual lives what food is to our bodies. He is the world's greatest teacher. He dealt with the most important question to the human race—how to live

## SIN

Man calls it an accident; God calls it an abomination.

Man calls sin a blunder; God calls it blindness.

Man calls sin a defeat; God calls it a disease.

Man calls sin an error; God calls it enmity.

Man calls sin fascination; God calls it fatality.

Man calls sin infirmity; God calls it iniquity.

Man calls sin luxury; God calls it lawlessness.

Man calls sin a trifle; God calls it tragedy.

Man calls sin a weakness; God calls it willfulness.

There is only one remedy for sin—the precious blood of Christ, which was shed for the remission of sins on Calvary's Cross.—Selected.

the abundant life. He shows us how to invest our money, our time, our training and our talents in a way that they will bring the greatest dividends. As we go out to work with him we become conscious of his presence. We realize that "there is a power not our selves that makes for righteousness." We know that through the ages one increasing purpose is the building of the Kingdom of God on earth. This all leads to a deepening of our love for him and a greater appreciation of the things for which he lived and died.

Then, we come to love him better as we associate with others who love him. The poet was right when he sang,

*"Bless be the tie that binds  
Our hearts in Christian love;  
The fellowship of kindred minds  
Is like to that above."*

Christ has placed his stamp of approval upon public worship. He insisted that where even two or three are gathered together in his name he is in the midst of them. Paul admonishes, "Forsake not the assembling of yourselves together, as the manner of some is." As we see others thrilled with a vital love for Christ our own hearts are deeply stirred.

Finally, we come to love him better as we meditate upon his blessings. There is good psychology in the admonition,

*"Count your blessings,  
Name them one by one;  
Count your blessings,  
See what God has done."*

As we review the many favors the Lord has conferred upon us, our hearts are lifted up in praise and love to him. We come to realize that our blessings are too numerous to count and that life itself would be a sordid thing without a consciousness of his loving presence always with us.

So, through these various means we come to love him better, and as we do, we find ourselves becoming more and more like him. We tend to become like the objects of our love.—H. O. B.

A lack of occupation is not rest; a mind quite vacant is a mind distressed.—Cowper.

# The Arkansas Methodist

PUBLISHED EVERY THURSDAY  
Except the Weeks of July 4 and December 25

SUBSCRIPTION PRICE, \$1.50 PER ANNUM  
Retired Ministers and Wives of Deceased Ministers  
of the Little Rock and North Arkansas Conferences  
Complimentary

Office of Publication, 1136 Donaghey Building  
LITTLE ROCK, ARKANSAS

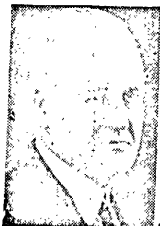
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OWNED, MANAGED AND PUBLISHED BY THE  
METHODIST CHURCH OF ARKANSAS

COMMISSIONERS  
Little Rock Conference—J. S. M. Cannon, J. L. Hoover,  
O. C. Landers, Fred W. Schwendemann, Arthur Terry,  
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North Arkansas Conference—John Bayliss, W. Glenn  
Bruner, J. G. Moore, Joe Pearce, C. M. Reves, R. J.  
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Entered as second-class matter, January 31, 1908,  
at the Post Office at Little Rock, Ark., under the Act  
of Congress of March 3, 1879. Acceptance for mailing  
at special rate of postage provided for in section 1103,  
Act of October 3, 1917, authorized September 12, 1918



## A WEEKLY MESSAGE

By FORNEY HUTCHINSON

### A LETTER HOME

Wherever I have gone in this itinerant ministry, somehow, Arkansas has always seemed like home. There I was born and reared, there I was educated, licensed to preach, married and received into the Conference. There all of our four children were born. Something like half of my ministry was spent in the churches and districts of Arkansas. In the fall of 1918 Bishop Mouzon moved us to Oklahoma City and stationed us at St. Luke's Church. Since then, with the exception of two years in Washington, D. C., I have worked in Oklahoma.

Since the fact of my illness became known I have had many lovely letters and expressions of deep interest from people I have known in my native State, or who have known me through the columns of the Arkansas Methodist. I am using, therefore, this method, through the courtesy of Dr. Wayland, to answer those letters as they are too numerous to answer each one individually. I am calling it a "Letter Home."

When my health broke down, it seemed best for us to move to Tulsa, where I had been pastor for five years at the Boston Avenue Church, and where two of our four children live. The youngest son is single and makes his home with us. The other, who is married and the father of a little son, lives just three blocks away. We have, also, dear friends whom we learned to know and love while I was pastor here.

Through Dr. Wayland's indulgence, you will continue to hear from me in the future, as in the past, as long as it seems best to him and I am able to write.

Trusting this will not seem presumptuous, I assure all of my Arkansas friends of my continued love and prayers, and covet from them the same consideration.

This is my "Letter Home."

### WAYLAND SPRING SUMMER PROGRAM

The work at Wayland Spring Camp is making satisfactory progress. In addition to the dining lodge and well two beautiful new cabins are nearing completion. The swimming hole is being constructed. Some of the campers will be housed in tents the first year but they will be floored and comfortable.

Because of local conditions in one of the Districts there have been some shifting of dates for the various camps. Here is the Schedule as it now stands.

July 11-15 Paragould District Intermediate

## NEWS AND NOTES ABOUT FACTS AND FOLKS

BORN to Rev. and Mrs. William W. Barron of Taylor a daughter, Iva Elaine, on April 15. Brother Barron is pastor of the Taylor Circuit in the Texarkana District.

IT has been announced that the treasurer of the Little Rock Conference Golden Cross fund, Dewell Jackson, Hot Springs, has received a check from the First Methodist Church, Hope, Rev. J. E. Cooper, pastor, for \$750.00 as their Golden Cross offering.

IT is announced that Dr. Paul Galloway, pastor of Winfield Methodist Church, Little Rock, will preach the baccalaureate sermon on Sunday, May 22, for Arkansas State College, Jonesboro. Dr. J. D. Williams, chancellor of the University of Mississippi, will give the address on Friday, May 27.

REV. HAROLD SPENCE, pastor of Fourth Street Church, Rector, is doing the preaching in a series of services at Wilson. Miss Fern Cook is helping with the music and the work with children. The meeting began on Easter Sunday and will run for ten days. Rev. H. Lynn Wade is pastor.

REV. GLENN F. SANFORD, secretary of the Town and Country Commission of the North Arkansas Conference, did the preaching in a pre-Easter revival at the Huntsville Methodist Church. There were four additions to the church on profession of faith with others to be received later. Inspiring messages were brought and the church helped in many ways. Rev. J. Kermit Van Zant is pastor.

THE Men's Bible Class of the First Methodist Church, Fordyce, J. Willard Clary, teacher, had an attendance of 201 on Sunday, April 17, the largest attendance in the history of the class. On Sunday, May 1, the children from the Methodist Children's Home, Little Rock, will be guests of the class. They will sing numbers for the class and will then visit classes of their age group.

THE Methodist churches of Minnesota have presented a new Plymouth automobile to Bishop Jose Valencia, new head of the Philippine Islands Methodist Church. The gift was presented on behalf of Minnesota churchmen by Bishop Ralph S. Cushman while temporarily presiding over a session of the Philippine Conference. Bishop Cushman has attended sessions of all three Methodist Conferences on Luzon Island, P. I. He reports a growing and progressive church there. He expects to be back in the United States by April 21.

COMMEMORATING the tenth anniversary of the Unification Conference, held May 10, 1939, in Kansas City, Mo., to unite the three previously independent major Methodist bodies in America, Bishop Ivan Lee Holt of St. Louis, vice-president of the Council of Bishops of the Methodist Church, reviews the success of the merger and heralds its future, on CBS' "Church of the Air," Sunday, May 1, 9:00-9:30 a. m., C.S.T. Assisting on the program is Bishop Fred Pierce Corson, resident bishop of the Philadelphia area of the Methodist Church.

DR. AUBREY G. WALTON, pastor of the First Methodist Church, Little Rock, left Monday for Washington, D. C., where he will be among ninety-two Methodist ministers from thirty-eight states and the District of Columbia for a seminar on international affairs, Tuesday through Thursday, sponsored by the General Commission on Ministerial Training of the Methodist Church. The theme of the seminar is "The United Nations in the World of the At-

Camp.

July 18-22 Jonesboro District Intermediate Camp.

July 25-29 Batesville District Intermediate Camp.

August 1-5 Jonesboro District Senior Camp.

August 8-12 Batesville-Paragould District Senior Camp.—S. B. Wilford.

lantic Pact." Leaders of the State Department addressed the ministers on the specific issues of the pact and helped discuss the role which the Christian church can take in improving international relations.

FRIDAY, May 6, will be observed by millions of American church women as "May Fellowship Day" in recognition of "the home as the best training ground for an intelligent appreciation of freedom along with the development of a community-minded and world-oriented citizenship." The day will be marked by special services in thousands of churches and communities, stressing the role of freedom in human life, and around the theme "Freedom's Foundation—the Christian Home." Observance of the day is being stressed by the United Council of Church Women which represents some 10,000,000 communicants of Protestant denominations.

TO meet the needs of New York suburban areas which have rapidly expanded since the war, the Protestant Episcopal Diocese of New York, under the leadership of Bishop Charles K. Gilbert, plans the early erection of eight pre-engineered church structures. They will have steel arches, supporting corrugated asbestos roofs, and will be fireproof. They can also be moved from neighborhood to neighborhood as population comes and goes. One of the new structures will house an Episcopal congregation now meeting in the basement of a police station. Churchmen believe that this building enterprise—\$150,000 for eight churches—may solve the longknown need for churches as "portable" as congregations.

THERE is on board the "S.S. Kyska", now on the Atlantic en route to the Pacific and Korea, a mobile trailer-clinic, the gift to missionaries of the Methodist Church in Songdo—on the border separating the two zones of Korea—and contributed by the women of the Wesleyan Service Guild of the First Methodist Church, Sylacauga, Alabama. The trailer-clinic will be driven to out-of-the-way villages, where there is neither doctor or nurse, and will give medical assistance to thousands of neglected people. The clinic will be used by Miss Helen Rosser, R. N., missionary in Songdo. During the recent war, while detained from Asia, Miss Rosser carried on public health work in Sylacauga, and the gift is in recognition of that service.

### PRAYER CHAMBER FOR THE UNITED NATIONS

(Continued from Page 1)

this move is the first action, as far as we are able to discern, which indicates that the UN officials are concerned about the use of Divine help in their work.

The extent to which this prayer chamber is used by the member delegates will likely determine the future success of the UN. Except the Lord build the peace of the world, they that labor labor in vain.

### DEATH OF MRS. ALLIE GIESSEN

Mrs. Allie Giessen, mother of Reverend Charles H. Giessen, Pastor of Fairview Methodist Church, Camden, passed to her heavenly home last Monday morning, April 18, in her son's parsonage. Although in a weakened condition for the past week, she had listened over the radio to Brother Giessen's Easter sermon. "Mother Giessen" as she was affectionately known, taught schools in and near England, Arkansas for 28 years. At her request people desiring to send flowers were asked to make a payment into a scholarship fund. The funeral was held in First Methodist Church at England, Tuesday, April 19 at 3 o'clock. Rev. Fred R. Harrison, superintendent of the Camden District was assisted in the service by Rev. Charles W. Richards, pastor of the England Church, and Rev. Arthur Terry, pastor of Asbury Church. The Eastern Star, of which Mrs. Giessen had been a member 52 years, conducted the services at the grave.—Fred R. Harrison.



## Esteemed Hendrix Dean Retires



**D**R. THOMAS S. STAPLES, dean and professor of history at Hendrix College, will retire at the end of the present school year, it was announced last week by Dr. Matt L. Ellis, Hendrix president.

The Hendrix dean will thus end a distinguished career at the college which began nearly 41 years ago in September 1908. He has been a full professor throughout his tenure and has been dean since 1928.

New dean at the college will be Dr. W. C. Buthman, according to President Ellis's announcement. Dr. Buthman came to the Hendrix faculty as an assistant professor of history in 1923, was promoted to associate professor in 1932 and to a full professorship in 1936. Since the influx of veteran students under the GI Bill, he has carried the heavy duties of veterans' coordinator. He holds the Ph.D. degree from Columbia University. He will assume his new duties in September.

President Ellis also announced that Dr. Richard E. Yates, associate professor of political science, will be advanced to professor of history next fall. Dr. Yates received the Ph.D. degree from Vanderbilt University in 1936. He has been a member of the Hendrix staff since 1938 except for a period of service with the army during the war.

In announcing the approaching retirement of Dr. Staples, President Ellis paid high tribute to the important place he has taken in Hendrix affairs.

"The retirement of Dr. Staples has meanings which I am sure we can not now fully realize," he said. "Scores of Hendrix men and women will find it difficult to think of Hendrix without Dr. Staples; for us who carry on, the adjustment will not be easy."

"A history scholar of the first rank and teacher extra-ordinary, Dr. Staples has had a place all his own in Hendrix life. He has served the college well, he has met every obligation of friendship, every duty of citizenship, and has given his allegiance unflinchingly to the highest ideals."

"All members of the Hendrix family love Dr. Staples and wish him good health and divine guidance through many happy years."

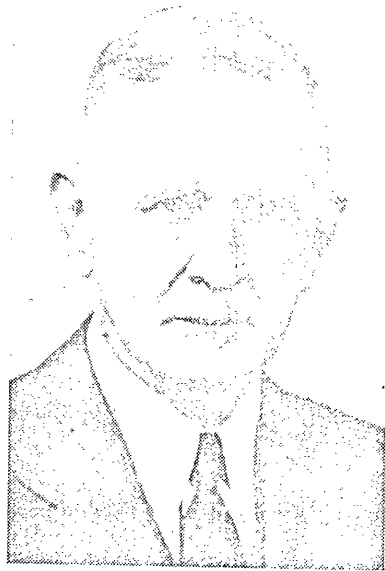
According to Alton B. Raney of Little Rock, President of the Hendrix board of trustees, "There will never be another Dean Staples." Mr. Raney, a 1927 graduate of Hendrix, had many classes under the dean as a history major.

"I rank Dr. Staples with anybody I know in the state or in the south in educational influence," Mr. Raney said. "To sit in his classroom was a rare privilege, even on those uncomfortable occasions when one wasn't prepared. I am glad that through the years since

my graduation I have been able to continue profiting from his Christian ideals, his love of his fellow man and his homespun philosophy."

Dr. Staples was born seventy years ago this month on a farm in Ropville, Georgia, a small town in the northern part of the state. He was the fourth in a family of eight children born to Mr. and Mrs. Thomas Trammell Staples. Concerning his boyhood, Dr. Staples says, "I was raised on honest bread."

After receiving his secondary training at Young Harris College, he entered Emory Col-



DR. T. S. STAPLES

lege of Oxford, Georgia, from which he was graduated with a Ph.B. in 1904. He spent two summers at the University of Missouri, two at Chicago University, and received master's degree from Central College, at Fayette, Missouri, and from Columbia University. He received his doctor's degree from Columbia in 1923.

Dr. Staples spent one year after his graduation from Emory as superintendent of schools in Luthersville, Georgia. Next, he was an instructor in history and English at the academy of Central College at Fayette, Missouri. His next stop was Hendrix, in 1908, where his first duties were to teach freshman history and economics. A lawyer-minded member of Phi Beta Kappa and a champion debater, he grew into a scholar, a humorist, a historian and a dean.

Several years after coming to Hendrix, Dr. Staples was married to Miss Dove Harton, daughter of Mr. and Mrs. D. O. Harton of Conway.

"I may have been just too dumb to see it, but I simply have never had any unhappiness in Conway in these 40 years," he says. He has

been active in the civic affairs of the city, but his real extra-curricular activity has been his farm outside Conway, which, he says, is "the apple of my eye."

During his years at Hendrix Dr. Staples' name has become known on a nation-wide scale. He first appeared in "Who's Who In America" in 1944, as a college dean and historian, having by this time produced several historical works. Among these are "Reconstruction in Arkansas," 1923 (his dissertation for his doctor's degree from Columbia); and "Our Lord and Our People," (co-author), 1929.

Dr. Staples' reputation as an educator led about five years ago to his appointment as a member of the Arkansas Board of Education. He has been chairman of the Board most of the time since. He has been a member of the Arkansas Historical Association since it was founded and is now vice president. A member also of the Southern Historical Association and has served on its Board of Directors. He is now beginning his third 4-year term as a member of the University Senate, accrediting agency for Methodist educational institutions. He is a charter member of the Conway Kiwanis Club and a member of the Executives Club of Little Rock.

Dr. Staples' primary interest has been the Civil War and the reconstruction of the South. His students are sure that if the War could be re-enacted, Dr. Staples would know most of the commissioned officers and could easily retrace the exact footsteps of both armies. His broad yet precise knowledge of his subject matter make his academic standards unusually high, yet his classes are inevitably crowded with students willing to fulfill the stiff requirements in order to hear him lecture. The stories he so skillfully interpolates have become campus legends. Outstanding qualities are a rich insight into the frailties of human nature and humor in presenting his findings.

Teaching has been so much a part of Dr. Staples' life that, unable to get enough of it at Hendrix, he taught a Sunday School class in the Conway First Methodist Church for seventeen years. His administrative duties at the college finally interfered and forced him to give up this activity. He is also a long-time member of the Methodist Board of Stewards.

To quote an article about Dr. Staples which appeared in a 1940 issue of the College Profile, Hendrix student weekly: "Adding up the possibilities of Dr. Staples, one might say: As a Dean—he is appreciated; as a professor—he is given credit for a vast understanding and knowledge; as a civic leader—he is influential; and as an individual—he is a distinct Southern gentleman!"

### News From The Districts

#### Conway District

Approximately 175 pastors, delegates and visitors were present for the Conway District Conference held in Atkins, on February 22. Thirty-one infants had been baptized, fifty-nine received on profession of faith and 135 had been received by certificate. Financial condition of the District was reported as excellent with \$3,775.00 raised over the above regular World Service Askings. On a percentage basis, the Conway District was leading the entire Episcopal Area in increased giving for World Service. Challenging committee reports and inspiring worship services made the Conference one of great spiritual power.

Fellowship teams composed of five to ten young people are going out practically every Sunday. This work is under the supervision of Rev. James S. Upton, Rev. R. E. Connell and Dr. Matt L. Ellis. For several years teams have gone out on a very limited scale, but this year

the program has been expanded so that most of the ninety ministerial students and several lay students have been used. This enlarged program came when Rev. R. E. Connell, district superintendent, secured funds to purchase a station wagon. Teams have conducted surveys, helped in revival meetings by visiting, leading singing and working with young people, led worship services in many churches usually having only one "preaching Sunday" a month—they have gone out to the various churches with a view of meeting the local needs rather than to try to make the local situation fit a pre-conceived plan. The program is a great help to the young people and to the churches.

The program of lay speaking is slowly but steadily growing in the Conway District. At present there are approximately 30 churches around Conway, Morrilton and Russellville being regularly served by

lay speakers.

Many building programs are underway or are just completed. First Church, North Little Rock, has begun construction on the new building site. Gardner Memorial, North Little Rock, is finishing the sanctuary. Levy, also of North Little Rock, has enlarged the sanctuary at a cost of some \$5,000.00 and a new organ has been installed. Sylvan Hills Methodist Church expects to begin construction at an early date. A lot has been secured and plans are underway to establish and build a new church on the North Little Rock-Levy highway. Wesley Memorial Church in Conway has been built at a cost of \$12,000. First Church, Conway, is planning to dedicate its new \$25,000 parsonage soon and extensive repairs are be-

ing made in the basement of the Church. The Naylor Church building has been completed and made into a beautiful rural church. At Mallettown the church is being completed and new pews installed. A splendid parsonage at Perry is being completed. The Perryville Church is nearing completion as is the Griggsville Church. The parsonage at Cato is being remodeled. Bluffton Church interior has been reworked. Extensive remodeling has been done at Atkins and a new organ installed. The sanctuary of the Oppelo Church has been beautifully remodeled.

The Conway District is keeping stride with Methodism in the great Advance and will close the Conference year with a 100 per cent report.—George Stewart.

#### Texarkana District

Under the genial and efficient leadership of our district superintendent, Rev. J. M. Hamilton, Texarkana District is moving forward along all lines. As far as known to the writer, peace and harmony pre-

vails throughout the district, and there is a fine spirit of co-operation between pastors and people, between preachers and superintendent, and worthy achievements are

(Continued on Page 14)



# THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



## IN STORYLAND

### A RAINY MAYDAY

Mayday! And rain, rain, rain! How disappointed everybody was! Every year the children in the lovely little New England town would make pretty baskets of birch bark.

Then on the day before Mayday they would go to the woods for trailing arbutus, or Mayflowers, as they called them, and fill the baskets with the fragrant blossoms.

Then they would have a procession, with a little May queen to lead it, and would visit people they loved and give them the basket of flowers.

But this year it was just too bad. The baskets were all ready, but it had rained for nearly a week and they couldn't get to the woods to find the flowers.

Whatever should they do?

Jack and Molly and Bertha and Jamie and little Sue could hardly stand it. All the pretty baskets they had worked so hard to make just wasted because there were no flowers!

Jack and Molly were brother and sister, and Bertha and Jamie were their cousins, and Sue was the dear little girl who lived next door. Now they were all in Jack's and Molly's house.

"Suppose we have a new kind of Mayday," said Jack's and Molly's mother, Mrs. Dean.

Mrs. Dean had a picture book in her hand—a seed catalog with dozens and dozens of colored pictures of pretty flowers.

"How would you like," said Mrs. Dean, "to put packages of seeds of these pretty flowers into your baskets and give them instead of the Mayflowers? Then they could be planted in the gardens and called the Mayday flowers."

"Let's each pick out the kind of seeds we want," suggested Bertha.

"I'll choose this sunflower," said Jamie. "It's a fine flower, and besides, the chickens like the seeds."

"Yes, Jamie," said Bertha, "but you're not getting the seeds for yourself. They're to put in your basket to give away to folks."

"Okay," said Jamie. "I'll give my basket to old Mrs. Harris. She's a poor woman and she has chickens. I'm sure she'll like sunflower seeds."

"I'm going to give my basket to Mamie," said Molly, "because she can't walk since she's been sick. We can plant her seeds for her where she can look out the window and see her Mayday flowers. I wish I could find a blue flower. Mamie likes blue."

"I'm sure you can," said Mrs. Dean. And sure enough, here was a picture of a lovely blue cornflower.

"I'll take cornflower seeds," said Molly.

"What do you want, Jack?" asked Bertha.

"Ladies first," grinned Jack, who wanted time to think.

"I'm going to take my basket to my teacher," said Bertha, "and I believe she'd like these pinks, so I'm going to take pinks."

"What will you have, Sue?" asked Mrs. Dean.

"This," said Sue, pointing to a

bunch of very bright sweet-william. "For my muvver."

"Something red for me," said Jack. "Here you are! Poppies. Poppies for me."

"I guess they're for Rosa," said Bertha, "because she always wears a red dress."

"You don't know who they're for," said Jack, blushing.

The children got their pennies, and since Jack was the oldest, he put on his slicker and went to the store for the seeds. They came in the nicest little packages, with a lovely colored picture on each one, so you could see just how the flowers would look.

In the afternoon it stopped raining and the children put the seed packages in their May baskets and made their gifts.

Next morning, when the sun was bright and warm, they went to see the planting.

And soon the little plants came up, and after a while they bloomed. And for a long time that summer the children and their friends had five little Mayday gardens to watch, where cornflowers and sunflowers, pinks and sweet-williams and gorgeous scarlet poppies grew—and all because it had rained on Mayday.—Etta W. Schlichter, in Advance.

"You've got a pretty place, Frank," said the departing guest. "But it looks a bit bare yet."

"Oh," explained Frank, "it's because the trees are rather young. I hope they'll have grown to a good size before you come again."—Christian Union Herald.



### WHEN THEY BLOOM

By Joy Alleson

*All this morning in my garden  
I have worked with seeds and rake,  
I have spent so many hours  
That my back begins to ache.*

*But I shut my eyes and see it—  
What a thrifty flower bed!  
I can almost smell the sweetness  
Of my flowers, blue and red.*

*All my work will seem as nothing  
When the pinks and pansies bloom,  
And I pick some fragrant blossoms  
For the vase in Mother's room.*

—In The Christian Advocate.

## IN THE WORLD OF BOYS AND GIRLS

### FINGER PLAY

1. One little birdie swinging on a tree.  
Spring is here! It's mating time.  
Cheerie! Cheerie! Cheerie!
2. Two little birdies talking in the tree,  
"Here we'll build our cozy nest  
And have our babies three."
3. Three baby birdies cuddled in the nest  
Are sure their home of sticks and mud  
Is the very best.
4. Four little birds in a nest so snug  
Are waiting for daddy to bring them each a bug.
5. Five little birdies spread their wings to fly  
Off they go, but they'll be back to sing bye and bye.

Directions:

This is a simple counting lesson, so hold one hand in an upright position and as each number is mentioned touch a finger on that hand with a finger of the other hand.—In the United Church Observer.

### GOD IN NATURE

This winter many of us have had happy times because we live in a land where there is snow and ice. We have rolled, jumped and played in the snow. We have gone down the slippery hills on our sleds and gone skating on the ice. Winter brought lots of fun, but now it is leaving us. The days are becoming longer, and although the nights are still cold, the sun shines warm and bright during the day. This means melting of the ice and snow, but it means something else, too. It means maple syrup, maple cream and candy-time for some of us.

Long, long ago, we knew nothing about maple syrup. But, we are told, the Indians found out about it. It all happened because each spring they cut down trees and burned them to clear off some land. Then they noticed that when they cut down a certain tree and burned it, the sap oozed out and ran on the hot stones nearby. They liked the taste of it, so then they learned not to cut down the tree but to cut notches in the tree and catch the sap in wooden troughs. This sap they cooked and stored away.

Now, not only the Indians do this but we do it, too. We have learned how to make it into syrup for our pancakes, into cream for our toast, and into sugar which we eat like candy.

Never do we find this syrup (or sap) in the chestnut or elm or soft maple tree. No, it is only found in the sugar maple.

Some children have these trees right in their back yards. I wish I had one, don't you?—In the United Church Observer, Canada.

### JUST FOR FUN

The children had all been photographed and the teacher was trying to persuade them each to buy a copy of the group picture.

"Just think how nice it will be to look at it when you are all grown up and say, 'There's Rose; she's married,' or 'That's Billy; he's a sailor.'"

A small voice at the back of the room piped up, "And there's teacher; she's dead."—Maclean's.

First Angler—I caught a fish so big my friends wouldn't let me pull it aboard for fear it would sink the boat.

Second Angler—I quite believe you. I once had a similar experience on board the Queen Mary.

The editor of the country newspaper went home to dinner, smiling radiantly.

"You must have had some good fortune this morning," greeted his wife.

"Indeed I did," announced the editor. "Jim Smith, who hasn't paid his subscription for ten years, came in and stopped his paper."—Montreal Star.

Office Caller: "Where are you going in such a hurry?"

Boss: "Sh! I'm leaving. I've just discharged my secretary by the dictaphone."

Garage Attendant: "You say

there's something wrong with your battery?

Woman Motorist: "Yes, my husband thinks there's a short circuit. I wonder if you could lengthen it. —Voo-Doo.



# The Church For You Doth Wait



By WILLIAM M. WILDER

(The following sermon was preached on April 3, at the Sylvan Hills Methodist Church by the pastor, Rev. William M. Wilder.)



THE other morning I was quite shocked to hear that Dr. Paul Quillian of the First Methodist Church in Houston, Texas, had died the night before. Paul Quillian has always been something of a hero to Arkansas preachers, most especially so among the younger generation. While at Southern Methodist University, we were often kidded about the hillbilly state of Arkansas, but we always had the final word when we would point out that the greatest churches of Texas, including the largest Methodist Church in the world, at Houston, were held by Arkansas ministers.

Dr. Quillian's greatness showed in his rapid achievement of success, and his ability to handle it after it came. His first charge was at Camden, and he went from there to Winfield in Little Rock, which became one of the greatest churches in Arkansas. His fourth, and final, charge was at Houston, which grew to be the largest in all Methodism under his ministry. Critics, regardless of denominational or sectional lines, have considered him one of the great preachers of our day.

In this day when evil is disguised in so many ways, and slips upon us unaware, we have need of great preachers. Yet, Paul Quillian died at the height of his career, just when it seemed he was needed most. Does this mean that God is not looking after his world? No! It means that God is still working, through his spirit shining in the hearts of men, through the inspiration of men such as Brother Quillian showing us how much can be done, and how much there is yet to do. It means that the Kingdom will be realized, not through the efforts of just one leader, but through the combined efforts of many men, great and small. It means that each day good lives are lost, which can only be replaced by someone daring to fill the vacated place.

After Amos stood before the people of his time and thundered, "Let justice roll down as waters, and righteousness as a never-ending stream," other men rose to demand justice in their time. Who could dare to try to fill the shoes of the Master, yet a humble fisherman and a converted Pharisee led the church through the greatest expansion in the history of the church.

The time of the death of a great leader is the time for each of us to take up the slack in our lives, to rededicate ourselves to greater service, that the inspiration shall not be lost, nor the life lived in vain. William P. Merrill has put it like this, "Rise up, O men of God, have done with lesser things; give heart and soul and mind and strength to serve the King of kings."

Our lives are filled with lesser things. Each day is so filled with detailed duties, that we feel have to be done, that we scarcely have time for God at all. Too often we even forget our prayers, or give to them such little time that they can scarcely be considered a communication with God. We do not even take time to realize He is there. And then throughout the rest of the day, there is certainly no place for his work. Why we don't even allow ourselves the privilege of friendly calls upon our neighbors!

What was the secret of the success of the great men of God? Think for a moment of the great leaders of the past, and see if you can note the reason for their accomplishments. They had no time for lesser things. They were fully consecrated and were always driving forward to do the jobs they saw needed to be done.

Glance at John Wesley for a minute. His life reads like the lives of ten men. Here was a minister who preached over 40,000 sermons, a number which probably has not been surpassed before or since. That wasn't enough to occupy his time, so he learned to translate hymns from the German and Greek. Finding that time was still heavy on his hands, he found time to

organize the Methodist Societies, write up the rules and regulations, oversee the work of the lay preachers, and make a name for himself as one of the most able and practical administrators of all time. One would have thought, in this day and age of fast living, that he would need to rest and relax, but no, he wrote so many letters that we now have eight volumes of the ones they managed to collect, and he kept a complete journal of his activities, and wrote pamphlets for his people, and edited hymnals for them. Then, to top it all, finding that most of the people to whom he ministered were poor and often in ill health, he studied medicine so thoroughly that he was able to write and publish a medical book full of advice and remedies, and the book was accepted as standard for its age. Wesley had no time for lesser things. His every energy was bent on doing all of the work that he could while he was here. That is the secret of success of every true man of God.

But you say, "I keep very busy these days." Yes, the haphazardness of our lives is not because we don't keep eternally busy, for we do. But we are generally busy with lesser things. We feel ill-treated if, after a regular eight hours of work in the office or shop, someone asks us to do a task requiring an hour or two in the service of God. We keep busy—but mostly with things we want to do. We rarely meditate with God, or think on the needs of his people. Instead we let our lives fill with cheap and unworthy thoughts, and do things that amount to little. We waste the good hours that God has given us.

Most of you read of the Mrs. Heart in Oklahoma City who has found she had only a year to live, and asked for advice as to how to spend it, and how to use the ten thousand dollars she has left. She received so much advice, and so many requests to give it to worthy causes, that she has gone to a sanatorium to recuperate. We are so free to tell someone else how to spend their remaining hours, and how to use their money—but do we take our own advice? Do we not spend so many hours with lesser things that we literally waste years that could be spent on work for the Kingdom?

Let us rise up and follow the example set by our leaders, and dedicate ourselves to the task.

"Rise up, O men of God, His kingdom tarries long; bring in the day of brotherhood, and end the night of wrong." Despite the work and sacrifice of preachers and laymen, we still do not long for brotherhood, especially when it attempts to edge past social, economic, racial, and national barriers. Even religious barriers confront us in these days.

There have been several attacks lately by minority groups, who by implication try to claim to be the majority, against the Federal Council of Churches in America, and the World Council of Churches of which it is a part. But the Federal Council represents all but one of the large Protestant denominations in our country, and can claim at least 85% of the Protestants as being under its banner. In an effort to create disunity and hinder the attempts at brotherhood by the World Council, this little reactionary group of attackers has recently resorted to calling names.

Amusingly enough, they have attempted to label the Council as socialistic, believing that there is harm in the word, I suppose, and hoping that everyone would rise up in alarm. They seem ignorant of the fact that though we Americans believe firmly in private enterprise, we are also somewhat socialistic. We stand 100% behind social security, and most of us are for many social reforms. We have vindicated time and again the right of labor to organize and bargain collectively—which is nothing if it isn't socialistic. We voted overwhelmingly for the Democratic and Republican platforms of the past, which contained the major planks of the Socialist Party in past years. In fact, our whole social outlook is based on the ideas of the carpenter of Nazareth who believed in every man's right to work and earn, but who also believed in the protection of the weak and destitute

who could not earn.

No wonder the Kingdom tarries long, when little reactionary groups of Christians strive so earnestly to hinder the very brotherhood principle that the Master taught. No wonder the kingdom seems to halt, when we who are its advocates are so concerned with selfish motives and desire for private gain that we forget the very ideals of justice and love that Jesus taught. No wonder we need men, and more men, who will rise up and work for the glory of God and the brotherhood of His children.

"The Church for you doth wait; her strength unequal to the task, rise up and make her great." When I was in Junior High School, I longed to be an explorer and go to strange lands among strange peoples, and it was with dismay that I read that there was no new territory left to explore. How happy I was when I found that that was not true in other fields. That the field of chemistry was wide open, and that the work with the atom was in its infancy. How pleased I was to read about the possibilities in radio, with television, and in the field of motion photography.

But my greatest thrill came when I discovered that the work of God was wide open, too, and full of infinite possibilities with its service to the minds, souls, and bodies of men and women, now and forevermore. The work of God is endless; and every generation needs anew the leadership that will lift up the light and show the way. And in each generation there have been jobs left for us to do. Every year, inspired leaders go on their way. Every year, strong and intelligent teachers and Church School workers pass from us. Every year, the old and faithful members, the pillars of the church, go out, leaving jobs for us to do, shoes to fill.

No truer word has ever been spoken than Merrill's, "The church for you doth wait." God has a job for you, and you, and you. Perhaps you may be a leader, as Samuel was to his people. Maybe your talent will only allow you to be a Martha, who cooked and served for the Master, but there is always something you can do. Our church in the infancy of its growth needs dedicated workers. It needs men to help plan, men to help raise money, men to help work and build. It needs teachers in its Church School, it needs youth in its MYF, it needs leaders among its WSCS. God has given us jobs to do—all of us.

His church is waiting, but her strength is unequal to the task. It is divine because it has His spirit, and it exists to serve Him; but it is human because we are its people. When you see the need that is here, and know the good you can do, with God's spirit helping, you cannot fail to want to aid the Master, to try and fill the shoes of those who have gone before, and build the church for your day.

Yes, only recently Paul Quillian died. He was a man who put away lesser things, whose influence and life brought thousands into the Christian way. He was a man who ever preached brotherhood, ever strived to bring in the Kingdom. He was a man who saw the need so much that he heeded not his doctors. He was the man who planned to retire to, of all things, the difficult and demanding job of teaching young ministers the art of preaching that he knew so well.

He was a man who saw that the church needed all the help it could get, who never felt that the church was asking too much, and who felt that no man could give the church too much; a man who ever tried to make his church great, and his people feel and know the spirit of God; a man who followed in the footsteps of the Master.

And you—can you cut out a few of your lesser activities to take up the slack created by his absence? Can you give yourself to more consecrated service? There is a job for you. Paul Quillian left one. Someone in your community left one. The church is always waiting for godly men, those who will do their best to fill the shoes vacated by the Master.

# Little Rock Conference Golden

## FROM THE HOSPITAL SUPERINTENDENT



R. E. SIMPSON  
Superintendent Methodist Hospital of Arkansas

To the Methodists of the Little Rock Conference:

These three years have been an outstanding experience for your superintendent. Joy and happiness in the opportunity to serve the sick in your hospital is beyond measure. Fellowship with you and your pastors throughout the Conference will be long remembered. Your generosity in the Golden Cross offering makes possible the high type of service rendered every patient. Your Hospital is, in reality, the "Open Door" of the Church—for our doors are never locked. Our doctors and surgeons work here and the finest nurses to be found are available. To see the sick leave with their health restored makes one's faith the stronger.

May our Golden Cross offering this year be everything we might expect—love, concern, money for OUR HOSPITAL.

Sincerely, R. E. SIMPSON, Superintendent

## FROM THE TREASURER GOLDEN CROSS FUND

To the Methodist Churches of The Little Rock Conference

Dear Fellow-workers:

It gives me great joy when I realize that as treasurer of the Golden Cross Offering for the Methodist Hospital of Arkansas I am being of service to every Methodist Church in the Little Rock Conference.

Your remittances for Golden Cross will receive the same careful attention given in previous years by my predecessor, Mr. Tom Stone.

You may make checks, money orders, etc., payable to:

Dewell Jackson, Treasurer  
Golden Cross.

Please address all Golden Cross Remittances to:

Dewell Jackson  
Treasurer Golden Cross  
Arkansas Trust Company  
Hot Springs, Arkansas

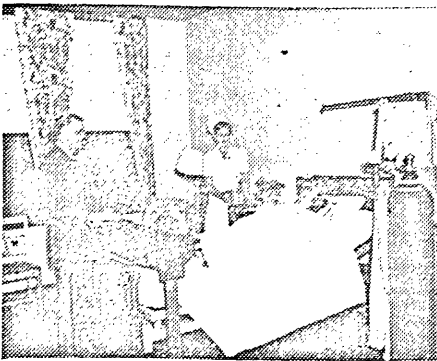
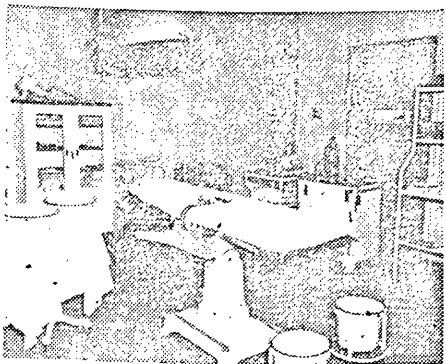
Let us make this the greatest offering ever made for Golden Cross in the Little Rock Conference.

Your Golden Cross Treasurer,  
Dewell Jackson



DEWELL JACKSON  
Treasurer Golden Cross, Little Rock Conference

Since the Little Rock Conference Began Operating the Methodist Hospital of Arkansas, June 29, 1945, we have: Admitted 5,643 patients for a total of 51,793 days service, an average of 45 patients a day. Our capacity is 53 to 59.



One thousand, eight hundred and forty-seven operations have been performed in our superbly equipped operating rooms.



Bishop Paul E. Martin  
Robert B. Moore  
Fred R. Harrison  
E. Clifton Rule

## FROM THE BOARD OF THE HOSPITAL

We thank the Methodists for the support you are giving to the Methodist Hospital of Arkansas.

B. T. Fooks, Chairman  
Connor Morehead, Secretary  
Aubrey G. Walton  
Dr. George C. Coffee  
Mrs. H. King Wade

Bishop Paul E. Martin  
Homer M. ...  
Carl Hollis  
Kenneth L. ...

## From Bishop And District

Little Rock Conference  
The Little Rock Conference

To the Pastors of the Methodist Churches of the Little Rock Conference Greetings:

We, your superintendents, commend the Methodist Hospital of Arkansas to your prayers.

Your hospital, Simpson, is giving spiritual administration to the sick, and attending to them in their recovery. It makes friends by reducing the type of service.

The Golden Cross offering is a worthy cause. It is a place in your hearts where people who are offering will find encouragement and support.

We confidently will diligently support the past offering for Golden Cross. We all take pride.

Your wonderful while endeavoring of the many Little Rock Conference makes our task each one of us appreciate the support. We are late.

# Cross Offering, May 8, 1949

## FROM THE CHAIRMAN HOSPITAL BOARD OF TRUSTEES

To the Little Rock Conference  
Pastors and Church Members

Dear Friends:

I want to thank each one of you for the support you have given your Methodist Hospital of Arkansas through your Golden Cross offerings in the past few years, and for the fine offering I know you are going to make to Golden Cross on Mother's Day this year.

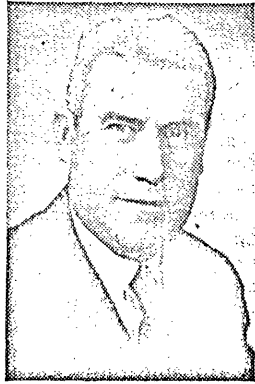
I want to thank Bishop Paul E. Martin and the District Superintendents for the leadership and support they have given the hospital program in the conference.

I want to urge each one of you to visit your hospital when you are in Hot Springs that you may become acquainted with the work that is being done there and see some of the service that is being rendered by your offering.

It is my wish that this Mother's Day will be one of great joy and inspiration to every pastor and to every church. I hope you have the largest attendance, the best offering and most helpful services you have ever had on any Mother's Day.

Yours truly,

B. T. Fooks, Chairman  
Board of Trustees  
Methodist Hospital of Arkansas



B. T. FOOKS

Chairman of Board of  
Trustees, Methodist  
Hospital of  
Arkansas

## FROM THE GOLDEN CROSS DIRECTOR

To the Members of  
The Methodist Church in  
The Little Rock Conference

Dear Brothers and Sisters:

Your offering to Golden Cross on Mother's Day will enable your Methodist Hospital of Arkansas to continue her ministry of healing and offer some help to the needy.

Your offering may also be the means of permanently establishing an institution of mercy which will one day be self sustaining, as the trend in Methodist hospitals is, and thus continue to be an instrument thru which God performs miracles today. You will, therefore, make a liberal investment in this most worthy cause.

You will accept my thanks for the encouragement and support you will give your pastor in securing the largest offering your church has made to date for Golden Cross.

Your Conference Director  
Golden Cross

Arthur Terry



REV. ARTHUR TERRY

Little Rock Confer-  
ence Golden Cross  
Director

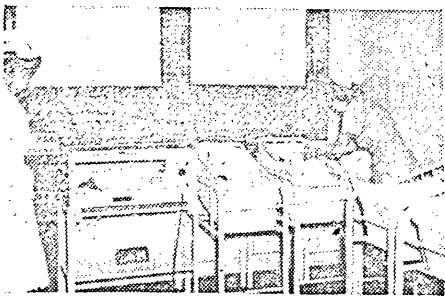


T. T. McNeil

J. L. Dedman

E. D. Galloway

J. M. Hamilton



We have administered 30,180  
baths, and 6,426 massages in our  
Bath House.



Seven hundred and forty-nine  
babies have been born here. We  
have the best equipped obstetrical  
department in the state. Capa-  
city 12 bassinets.

E. Martin  
Superintendents

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STEEES, METHODIST  
KANSAS

f the Little Rock Conference  
the Golden Cross Offering,  
which we hold in trust for you.

Hospital of Arkansas, Inc.

Earnest Powledge  
J. L. Dedman  
Horace Cabe  
E. Clifton Rule

Don Harrell  
Dewell Jackson  
Tom W. Stone  
Henry F. Trotter  
Robert B. Moore

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

# CHRISTIAN EDUCATION

Contributing Editors:  
Ira A. Brumley  
Pryor Reed Cruce

## LITTLE ROCK CONFERENCE NOTES

By Roy E. Fawcett

### Arkansas Pastors School

Dr. Albert P. Shirkey of St. Paul's Church, Houston, has been secured as the inspirational speaker for the Arkansas Pastors' School July 4-8. We feel that we are fortunate in securing the services of one who is so widely known as one of the outstanding preachers of Methodism. Beginning Tuesday, Dr. Shirkey will speak daily, the closing message coming on Friday morning.

As previously reported, courses and faculty have been selected as follows:

The Pastor and Christian Education—Dr. Frank McKibben.

Christian Beliefs—Dr. Gerald McCulloch.

The Preparation and Delivery of Sermons—Dr. G. Ray Jordan.

Missions—Dr. E. L. Sells.

The Rural Church—Dr. C. K. Magnuson.

### A Church Library

"Bookmarks" is the title of a sheet issued by the Publishing House describing the local church library as an opportunity for service which is becoming increasingly recognized by the church at large. It is the kind of enterprise that may be sponsored by even the small church and found to be equally helpful and practical.

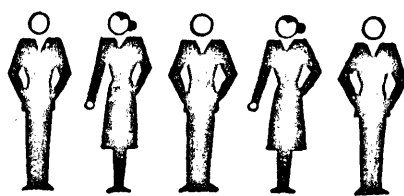
The library may begin with a small number of well selected books and added to as funds may permit. Provision should be made for the reading interests of those in positions of leadership and also for the general reader. In order to meet these needs there should be reference books, books on the Bible, leadership training, missions, entertainment, good fiction, etc. With a dependable person in charge as librarian, the wise investment of a few dollars each year will soon build up a working library that will be of great value to the leadership of the church and also to the membership in general. If interested, write the Publishing House for a copy of "Bookmarks" and such other information as may be available.

### Handbook of Methodist Youth Fellowship

A Handbook of the Methodist Youth Fellowship is expected to be off the press about June 1st, priced at 50c. It will be a combination of the "Methodist Youth Fellowship as a Vital Force" and the four Commission Manuals. There will now be only one Manual to present to youth workers with the material they need for doing their work. We believe that this combination will prove to be a step in the right direction in the preparation of materials for the youth program. We suggest that you place your order for needed copies with the Publishing House so they can be forwarded to you as soon as they come from the press.

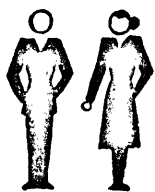
Therefore said he unto them, The harvest truly is great, but the laborers are few: pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest. —St. Luke 10:2.

Adults on the Church Roll (estimated)



5,000,000

Adults in the Church School



1,856,608

One of the biggest fields, for increase in adult classes is in the membership of the church

Used through courtesy of The Church School

## NORTH ARKANSAS CONFERENCE NOTES

By Ira A. Brumley

### Church School Enlistment Campaign

Reports coming to our office since the first Sunday in April indicate splendid interest by many Church Schools in the Enlistment Campaign to increase enrollment and attendance. Some schools are already reporting larger present membership than the annual membership for last Conference year.

Another report is being asked for on May 8. We expect to find an increase in enrollment and attendance at that time. This is the time of the year for our Church Schools to grow with the coming of the spring weather.

A letter will go out to our Church School superintendents the first of May suggesting that following May 8, if each Church School superintendent in the Conference would win one new member, our Church School membership would be increased by over five hundred. This does not seem a big thing for each to do, but an important thing that should be done. If each Church School officer and teacher would win one each to membership in the Church School the increase would be over five thousand. Will not your school set such a responsibility for itself to be reached from May 8 to May 29.

When there are so many unreached people in the territory of our Church Schools we need to become conscious of the opportunity that is ours to reach more people with Christian teachings.

Then there are some Church Schools which do not yet have a program in the field of the Nursery Home work or the Adult Home Department. Each church has some small children and some adults which these two programs should be reaching. Make your Church School render a greater service by developing the work in these two programs. Write our office for guidance materials.

### Mrs. E. D. Lewis Completed School Series

This week Mrs. E. D. Lewis is completing a series of twenty training schools in the North Arkansas Conference, Jonesboro, Paragould and Batesville Districts. The fol-

lowing schools have been included in the series: Joiner, Luxora, Manila, Monette, Lepanto, Whitton, Trumann, and Hickory Ridge in Jonesboro District; Piggott, Boydsville, Knobel, Black Rock, Ravenden Springs, Mammoth Spring in the Paragould District; Grange, Desha, Mountain View, Calico Rock, Mountain Home and Salem in the Batesville District.

The course on Lesson Materials has been offered in each of these schools, except Trumann and Boydsville.

Completing this series of schools Mrs. Lewis has taught in every district in the Conference. She has given a period of time to this type of work each year for a number of years. Through her efforts she has helped to bring our people to have a larger appreciation of our Church School materials, and has given guidance in how to make better use of these materials.

She and Bro. Lewis served the Wiggins Memorial Church for a number of years and helped to develop a group of leaders which continue to help in carrying forward an excellent program of Christian education under the splendid leadership of their present pastor, Rev. Paul Bumpers.

The Lewis family has moved to Virginia and thus are a long way from our Conference, but through the cooperation of the General Board (Editorial Section) we were able to have Mrs. Lewis for this large number of schools again this year.

The Conference Executive Secretary is to be out of the office from April 28 until about May 7, attending the Committee on Public Relations in the college field, meeting in Washington, D. C.; and attending the General Board of Education, meeting in Atlantic City, New Jersey.

### Miss Sue B. Mann in Series of Schools

The General Board of Education has made it possible for our Conference to have Miss Sue B. Mann of Ft. Worth, Texas, for a series of nine training schools, offering the course on UNDERSTANDING OUR PUPILS.

The first six of these schools are to be held at the following places: Lavaca, May 1-3.

## NEWS ABOUT HENDRIX COLLEGE

### Board Officers Re-Elected

Officers of the Hendrix College Board of Trustees were re-elected last week at the Board's annual spring meeting on the campus.

Officers are Alton B. Raney of Little Rock, president; Charles W. Barnett of Batesville, first vice president; Rev. Fred R. Harrison of Camden, second vice president; Paul Faris of the Hendrix staff, secretary, and E. W. Martin, Hendrix finance officer, treasurer. Mr. Raney is a well known broker and member of the firm of T. J. Raney & Sons. He graduated from Hendrix in 1927.

Dr. Matt L. Ellis, president of the college, reported that cash receipts in the \$1,000,000 campaign waged recently for the college by Arkansas Methodists have reached \$1,008,000.

Religious life on the campus has been unusually fruitful this year, Dr. Ellis reported. The student body at present has 66 who are studying for the ministry, 18 of them from the Little Rock Conference, 46 from the North Arkansas Conference, and two from outside the state. In addition, there are 28 students preparing for full-time religious service in some area other than the ministry.

Attending the meeting were Dr. C. M. Reves, Conway; Mr. Barnett, Batesville; William A. Stuck, Jonesboro; Rev. Ira A. Brumley, Conway; Marvin E. Bird, Earle; Dr. E. C. Rule, Little Rock; Joe T. Thompson, Little Rock; Rev. Fred R. Harrison, Camden; Rev. Arthur Terry, Dr. Aubrey G. Walton, C. E. Hayes, W. P. Gulley and Wallace Townsend, Little Rock; R. T. Steel, Conway; Lewis Dermott, Little Rock; Dr. J. S. Rushing, El Dorado; H. F. Trotter, Pine Bluff; Dr. Connor Morehead, El Dorado; Bishop Paul E. Martin, Little Rock; Dr. J. H. Reynolds, Conway; President Ellis, Mr. Martin and Mr. Faris of the

(Continued on Page 14)

Kibler, May 4-6.  
Lincoln, May 8-10.  
Alpena, May 11-13.  
Huntsville, May 15-17.  
Gentry, May 18-20.

The date of May 22-24 has not been cleared. The other two schools are to be at Branch, May 25-27; and Magazine, May 29-31.

It is our hope that churches within reach of these schools will take this opportunity to have a good course on Understanding Our Pupils. This will be an excellent course for parents as well as officers and teachers of the Church School.

Three ministers from our Conference attended the Conference in Dallas some weeks ago held in the interest of promoting the courses on family religion: W. F. Cooley, George McGhehey, and Harold Spence. E. J. Holifield attended a similar meeting in Kansas City. Brothers Cooley, Holifield and McGhehey are all certified on courses in this field. The other member of the group expects to clear his course at an early date. The certification of E. B. Williams in this field was listed a short time ago.

# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

## HELENA DISTRICT MEETS

The Spring meeting of the Helena District was held in Forrest City at the First Methodist Church April 13, 1949. The meeting was called to order by the President, Mrs. William Humbarger. Rev. H. M. Lewis the host pastor, held the opening worship with an inspiring review of the meaning of "Holy Week."

The minutes of the December District meeting and the last two Executive Committee meetings were read and approved. A motion was made and seconded to accept the committees and new officers as selected by the executive committee. The new officers were then presented by Mrs. Julian Vogel. They were as follows: President Mrs. J. E. Lalman, West Memphis; Promotion Secretary Mrs. P. M. Dacus, West Memphis; Secretary of Missionary Education and Service Mrs. A. W. Harris, Hughes; Secretary of Literature and Publications Mrs. J. W. Thomas, Helena; Secretary of Supplies Mrs. T. E. Topp, West Helena; Mrs. Vogel also presented the new members of the District Parsonage Committee. There are Mrs. George Walker, Jr., Forrest City; Mrs. W. E. Blackburn, Forrest City; and Mrs. G. G. Dorris, Wynne.

The Roll was called by the name of the societies and there were 134 present representing 22 societies.

Mrs. Vogel presented our speaker for the day who was Mrs. Leon Vanderford of Memphis, Tennessee, Promotion Secretary of the Memphis Conference. She gave us a very interesting message on "The Marks of an Advancing Society."

A beautiful Memorial service was conducted by Mrs. Dorris using a purple cross and inserting white carnations for our members who have gone on. Soft organ music was played by Mrs. Albert Lacer. Mrs. Robert Dilport and Mrs. Floyd Hunter, both of Wynne, sang. Mrs. Jimmie Moore, also of Wynne, read "The Resurrection." The meeting was adjourned for luncheon served at the church by the Forrest City ladies. The tables were decorated in the Easter theme and everyone enjoyed the delicious luncheon.

Mrs. Littlejohn conducted the afternoon devotional and Mrs. Charles Shively read "Thoughts for Holy Week." A collection was taken to be sent to India.

Mrs. Humbarger announced an Officers Training Day to be held in Earle on May 18th with everyone bringing a school-day lunch. Several ladies gave highlights of the annual conference telling things that impressed them most. The Prayer Retreat and the meeting each morning of the Spiritual Life group seemed to have meant more to everyone.

Recommendations for each officer were given to the entire group of ways to increase interest and generally have a better year. Mrs. Oscar Evanson of Wynne, Conference Secretary of Spiritual Life led a most impressive service of Dedication for the officers of the District for the next year.—Mrs. Beauford J. Wallace.

"Our grand business," wrote Carlyle, "is not to see dimly in the distance, but to do what lies clearly at hand."

## O MASTER OF THE WAKING WORLD

Frank Mason North

*O Master of the waking world,  
Who has the nations in thy heart—  
The heart that bled and broke to send  
God's love to earth's remotest part—  
Show us anew in Calvary  
The wondrous power that makes men free.*

*On every side the walls are down,  
The gates swing wide to every land,  
The restless tribes and races feel  
The pressure of thy pierced hand;  
Thy way is in the sea and air  
Thy world is open everywhere.*

*We hear the throb of surging life,  
The clank of chains, the curse of greed,  
The moan of pain, the futile cries  
Of superstition's cruel creed;  
The people hunger for thee, Lord,  
The isles are waiting for thy word.*

*Thy witness in the souls of men,  
Thy Spirit's ceaseless, brooding power  
In lands where shadows hide the light,  
Await a new creative hour:  
O mighty God, set us aflame  
To show the glory of Thy Name.*

## BAUXITE W. S. C. S.

The Woman's Society of Christian Service of the Bauxite Methodist Church had a truly joyous Easter this year in their realization of a dream of long standing. About two years ago they undertook the project of serving the quarterly dinner meetings of the Alcoa Twenty-Five Year Club and the weekly dinner meetings of the Benton-Bauxite Rotary Club at the Bauxite Community Hall. This was done primarily with the hope of "some day" purchasing an organ for the church.

Last week \$1600 had been paid on the purchase price of the new \$2100 Hammond organ and it was installed in time for Easter services.

The ladies, with their savory homemade delicacies, have made for themselves an enviable reputation in the community and now are asked to serve more other dinners than the forty women involved care to take on. The plan has been carried out by dividing the membership into four crews, each to be responsible for preparing and serving one week out of each month. At present they are taking care of approximately sixty servings at the Monday night Rotary dinners.

Aside from paying the \$1600 on the new organ, the group has contributed \$1500 toward the church's building fund, bought \$725 worth of metal folding chairs and helped with the purchase of a piano for the primary department. — Mrs. H. W. Cordell.

## NEW SOCIETY ORGANIZED

On the afternoon of April 19, a Woman's Society of Christian Service was organized at the Oak Grove Methodist Church on the Pangburn circuit. There were 8 charter members. The Reverend James A. Smith opened the meeting with prayer and introduced the District Promotion Secretary, Mrs. H. H. Fulbright of Searcy, who explained the purpose of the society and the duties and functions of officers. The fol-

## MOOREFIELD SOCIETY

The Moorefield Woman's Society of Christian Service met at the home of Mrs. M. E. Moore Monday afternoon, April 11, with seventeen members present, and four visitors: Mrs. Paul McNealy, District president, Mrs. S. B. Wilford, District Secretary of Youth Work, Miss Florence Jelks, District Secretary of Student Work and Miss Lavina Jelks.

There was a short business session and a brief program after which Mrs. McNealy gave an inspiring message on the work of the Woman's Society of Christian Service challenging us to "Go Forward Together With Christ"; Mrs. Wilford discussed the Student Volunteer Fund of this district and the Youth Work; Miss Florence Jelks stressed the importance of the Student Work and our need for The Methodist Woman and The World Outlook in our work.

Following the talks Mrs. McNealy presented Mrs. M. E. Moore, president of the Society, with an Adult Life Membership, an expression of appreciation from the Moorefield Society, also, presented Mrs. L. E. Massey, sister of Mrs. Moore, with an Adult Life Membership, an expression of love from her children. — Mrs. M. L. Kaylor.

Following officers were elected: President, Mrs. Clara Davis; Vice-president, Mrs. Ewin Davis; Secretary-Treasurer, Mrs. Cecil Yarbrough; Missionary Education and Service, Mrs. Joe Lane; Christian Social Relations, Mrs. J. A. Jackson; Secretary of Spiritual Life, Mrs. Ewin Davis; Secretary of Children's Work, Mrs. Joe Lane. The next meeting will be held at 8 o'clock on the evening of May 9, and will be presented by the Caravan team of district officers.—Reporter.

"Nothing is particularly hard if you divide it into small jobs.—Henry Ford.

## FT. SMITH DISTRICT EXECUTIVE MEETING

Mrs. Monroe Scott, Mrs. J. K. Fraser and Mrs. Leland Hunt were hostesses at a luncheon in the Y. W. C. A. for the Executive Committee Meeting of the Ft. Smith District Woman's Society of Christian Service, March 23rd.

Those present for the meeting were Mrs. Monroe Scott, Mrs. E. A. Haisten, Mrs. J. K. Fraser, Mrs. W. T. Bacon, Mrs. F. M. Tolleson, Mrs. David P. Conyers, Mrs. Jack Paul, Mrs. J. T. Ghornton, Mrs. T. L. Hunt, and Mrs. W. H. Lewis.

Mrs. Scott, District President, led the group in a most inspiring devotional using as her subject "This Is the Day." After the devotional, she presided over the business meeting at which time she heard reports from the different officers who gave their last years' achievements and explained the goals which they hope to attain the coming year.

Mrs. Fraser discussed the use of the Advance Clipper in the local societies, and each officer made definite plans to take this information back to her local society and become a "Big Sister" to newly organized societies.

Plans were made for the district meeting at St. Paul's Church in Ft. Smith in May.

Mrs. Jack Paul was welcomed as the newly elected secretary of Children's work for the district.—Reporter.

## YOUNG MATRONS CIRCLE OF WARREN ORGANIZES

At the regular meeting of the Methodist Matrons Circle of the First Methodist Church W. S. C. S. Monday night at the church a list of officers was submitted by the nominating committee and accepted by the circle. They are as follows: President, Mrs. Bobby Richardson; Vice-President, Mrs. Sykes Harris; Secretary-Treasurer, Mrs. W. K. Wisener; Study Leader, Mrs. Pete Godwin.

Mrs. Godwin, temporary chairman, presided. Mrs. O. D. Campbell, president of the W. S. C. S., gave the devotional, and Mrs. Perry Herring and Mrs. Whit Brooks, also representing this Society, gave the program. Mrs. Herring brought the group a report of the Little Rock Conference W. S. C. S. which was held in El Dorado last week, and Mrs. Brooks discussed the proper methods for presenting the monthly study course. Pledge cards were signed.

Hostesses for the evening were Mrs. Hugh Moseley, Jr., Mrs. Joe Reaves, III, and Mrs. Sidney Wharton.—Reporter.

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Prompt service on tuning, rebuilding, modernizing, chimes additions.

The South's Largest Organ Company

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# CURRENT NEWS IN ARKANSAS METHODISM

## CAMPAIGN OF EVANGELISM AT BENTONVILLE

An exceptionally well-organized and successful campaign of Evangelism was carried on by the Methodist Church of Bentonville and its pastor, Rev. Alf A. Eason, during the two weeks that preceded Easter this year. It saw thirty adults and young people added to the Church by letter and profession of faith and witnessed a spiritual revitalization of the entire church.

The plan used was of a three-fold nature, utilizing the teaching, preaching and visiting methods of Evangelism. It was planned and directed by Brother Eason and carried out by the willing cooperation of the splendid folk of the Bentonville Church.

The first phase of the program was a membership class for boys and girls during the week preceding Palm Sunday. Brother Eason taught this group and the ladies of the W. S. C. S. served them refreshments each afternoon. As a result of this method, seven boys and girls united with the church Palm Sunday.

The second phase was a visitation campaign conducted by the pastor and seven lay members of the congregation, also during the week prior to Palm Sunday. Meeting for a supper provided by the ladies of the W. S. C. S. each evening, the men went out in teams to visit prospects, after the instruction period by the pastor. As a result of this method, fifteen commitments were made to Christ and the Church.

The final part of the program was a Pre-Easter Revival from Sunday through Friday nights of Holy Week, with the writer doing the preaching. During this time other prospects were visited and follow-up work for the Visitation Campaign done. As a result of this work, eight more decisions were obtained, making a total of thirty additions during the two weeks' work. All of the last twenty-three were adults or older young people, eighteen of whom were received Easter Sunday, the remainder to be received at a later date.

In addition to the above activities, Brother Eason dedicated four babies, found time to organize for a large offering for the building fund, and carried on the other calls of the church. His has been a commendable job in Evangelism and other work as well.—Alvin C. Murray, District Director of Evangelism.

## EASTER SUNDAY AT SYLVAN HILLS CHURCH

The Sylvan Hills Methodist Church, North Little Rock, held its second annual Easter Sunrise Service and breakfast in the woods last Sunday, and over one hundred persons attended the 6:00 a. m. service. The service, with its special Easter music and specials, was very beautiful. The morning meditation was brought by the pastor.

Breakfast was served afterward at the barbecue oven on the church park and playground, to around eighty people.

The regular morning service of the church brought a revival of His spirit to the congregation, as

## Artist And Interpreter In Little Rock Conference

Rev. Howard W. Ellis, artist, speaker, and interpreter of Christian art, with the General Board of Evangelism of Nashville, Tennessee, will be in the Little Rock Conference the week of May 1st, as follows:

May 2nd, First Church, Texarkana—7:30 P. M.

May 3rd, First Church, Hot Springs—7:30 P. M.

May 4th, Grand Avenue, Stuttgart—8:00 P. M.

May 5th, Asbury, Little Rock—7:30 P. M.

May 6th, First Church, Camden—8:00 P. M.

May 7th, First Church, Prescott—10:00 A. M.

He will also appear at several schools in these respective communities. Mr. Ellis is 29 years of age, is a graduate of Evansville College with the degrees of A. B. in Bible and Philosophy, and of Garrett Biblical Institute, has studied in the American Art Academy, and is protege of the distinguished Chicago artist, Warner Sallman. He is an ordained Methodist minister and has traveled extensively as a



REV. HOWARD W. ELLIS

lecturer and evangelist. The older youth of the Little Rock Conference will especially want to hear this outstanding young man.

## PRE-EASTER SERVICES AT CAVE CITY

Pre-Easter services were held at the Cave City Methodist Church, beginning April 10, and closing April 17. The laity of the church working in co-operation with the pastor, Rev. Vann Hooker, brought very timely and inspiring messages each evening. The Woman's Society of Christian Service had charge of the Saturday evening service. Mrs. James Simpson and Mrs. Vann Hooker spoke on "The Righteousness of The Pharisees." The church was very beautifully decorated each evening. A lighted cross, surrounded by dogwood blooms, lilacs, and multi-colored tulips furnished us with a very inspiring worship center.

A very beautiful sunrise service was held Easter morning. Rev. Hillman Byram, pastor of the Grange Church, spoke on the subject, "Why Seek Ye the Living Among the Dead?" This was a wonderfully inspiring message.

The eleven o'clock Sunday morning service was the climax of the services. Infants were baptized and the Church doors were opened to those wishing to become followers of Christ.

Pray for us in the Kingdom Work, that God may lead and guide us by His Divine Spirit.—Vann Hooker, Pastor.

five were received on profession of faith, and five by transfer from other churches. The Lord has surely blessed us throughout this Easter season.—William M. Wilder, Pastor.

Baldwin City, Kansas—Dr. Richard N. Bender, director of religious life, and professor of Philosophy at Baker University, has been notified that his book, "A Philosophy of Life" is being published early next summer by the Philosophical Library Inc., of New York. The book will be ready for class use next fall.

## THE WORK AT ATKINS

Since conference the Church at Atkins has made some decided improvements on our church of which we are justly proud. Under the leadership of our active and zealous pastor, Rev. H. C. Minnis, we have rebuilt the pulpit platform and choir loft in our church. We have also installed a Werlitzer Electric Organ and have put new choir chairs in the choir.

We have built a ladies' parlor which is very attractive. One of our Sunday School classes meets in this parlor each Sunday morning.

We have cut a doorway and put a stairway down into the dining room from the sanctuary and have put in plumbing and fixtures for two convenient rest rooms. The ladies have made a nice powder room of the ladies' rest room.

We repainted and redecorated the dining room and halls downstairs, redecorated the Sunday School rooms upstairs, the Nursery has been redecorated with lovely game picture rugs on the floor. We believe we have one of the prettiest and most worshipful sanctuaries of any church in the Conway District.

We have spent \$3,000 for this group of improvements for which cash has been paid. We are now happy in building up each department of the Church.

We had great joy in entertaining the District Conference of the Conway District in March and are grateful for the fine leadership of the Rev. Richard E. Connell, our very cooperative district superintendent.

Much of this credit goes to Hays Gibson, chairman of the Board of Stewards, and to S. O. Boone, W. H. Bost, and David Griffin for the planning of the new work. And the lion's share of the work goes to the W. S. C. S., of which Mrs. A. B. Bates is president. Mrs. Roy Matthews had the planning of the women's parlor along with Mrs. S. O. Boone, Mrs. W. J. Bowden, and Mrs. Dewey Martin. Atkins is

## WASHINGTON

Easter Sunday was a high day in our church here. At 6 a. m. we had early services at the Presbyterian church led by Dr. Williams, the pastor. At 11 a. m. we had a capacity congregation in our church, with a truly worshipful service. Miss Mary Marguerite Haynes sang in her usual impressive way "The Holy City." Some of our friends from Ozan, St. Paul, and Cross Roads, were here.

We received four members by baptism, and baptized three children. Our Easter offering more than covered all our benevolences, including Conference Claimants and Bishop's Fund. The church here is advancing in a very satisfactory way. The Sunday School with Bro. J. O. Gold, as superintendent, is doing a fine work. We have worked the parsonage over and it is in good shape. The writer with Bro. L. O. Lee, had the pleasure of visiting with that untiring worker, and ideal pastor, and his lovely family, Bro. W. D. Golden, in Ashdown, and viewed the lovely parsonage there, which has lately been finished. Everything looks like we will close this short year in fine shape.—W. C. Lewis, Pastor.

## EASTER AT GLENWOOD

Easter Sunday was a great day in the Glenwood Methodist Church. Two fine services were held and a fine program was given at the Sunday School hour. At the Quarterly Conference held Sunday night following the preaching hour, Tommy Robertson was approved by the Conference as the new superintendent of the Church School succeeding Kenneth O'Neal. Rev. E. D. Galloway of Prescott presided at the Conference. W. H. Watson was named lay delegate to the Annual Conference with Homer Pinkerton a reserve delegate. C. D. Roy was re-elected treasurer of the church. The following were elected to the Board of Stewards, E. W. Brown, Glen Coker, P. G. Coker, Dr. W. B. Gould, P. H. Haggard, H. H. McLean, B. K. O'Neal, Johnnie Porhamer, Tommy Robertson, W. F. Pounds, Homer Pinkerton, C. D. Roy, Kenneth Terrell, J. J. Timms, W. H. Watson; T. M. Coker and R. D. Powell Stewards emeritus with C. D. Roy, Dr. W. B. Gould and J. J. Timms, trustees and Mrs. W. B. Gould, communion steward.

The pastor, Rev. Robert S. Beasley, reported three infants baptized, four members received by certificate and four on profession of faith.—Mrs. Chas. A. Price.

moving along nicely in its church program.—Mrs. Ethel Martin, Reporter.

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National



# We Must Save The Home



By HAROLD C. EATON, Pastor,  
East Stroudsburg, Pa., in Shepherds

TO insure the future of civilization, we must save the child. To save the child, we must save the home. . . . Therefore we pledge our hearty cooperation . . . to improve, protect, and perpetuate this divine institution." So reads a resolution adopted by the 1948 General Conference of The Methodist Church. We must save the home. In this statement lies the conviction of all educational, social and religious organizations. That the home is basic to society none will question. That it is being assailed by unrelenting influences of demoralization is apparent. And, as the Church turns her mind and heart to face this problem, she may be assured that every thoughtful citizen is concerned for her achievement.

The home faces a strange paradox. Never was it so well implemented and convenience. To use an oft-repeated phrase, it has reached the "acme of gadgetry." But the paradox persists in that the home, over-stuffed with convenience, is slowly dying of a basic malnutrition.

## Symptoms of Decay

Dr. Evelyn Duvall, president of the National Conference on Family Relation, has outlined the symptoms of the home's decay under five headings—the five "D's" of decline: divorce, delinquency, disease, dependency, degeneracy. Any digest of the statistics available under these categories leaves one appalled as to the ultimates. Yet they are only symptoms. The disease lies deeper. A malady has spread through our society, secularism—our life is lived without any reference to God—basic malnutrition. But in addition these considerations confront us: transitions toward urbanization, new types of housing, decreasing size of family, flexible laws, new tempos of living and others. The well-integrated, self-sufficient, mutually-sharing family life of the past is slipping away. In its place a restless, unpredictable, selfish, irreligious family relationship is arising. Herein the home reflects the agonizing spiritual lethargy of the world. We have witnessed a sensational growth along lines of the material and secular, but our prosperity is attended by a gaunt spiritual poverty. Consequently the family hearth-fires of devotion and love burn to greying embers; parents become recreant to the trust of child training; marriage is assailed by an unbelievable divorce rate; childhood is fatally stigmatized by delinquency.

As the Church confronts this social disaster, she must be aware that in it lies her most challenging task. It requires no prophetic insight to predict the devastating possibilities unless the home's decline is checked. We are faced with the alternative, evangelize or die. The family must be reached and redeemed by the Church.

Christian leaders and pastors enter upon a highly competitive field in their bid for the family. The relatively brief exposure to Christian education and evangelism that the average church program affords the family will not suffice.

But neither the task nor the opposition is new. Paganism has always threatened faith. It was true before our Lord came. Unbelief threatened the little units of the early church. The beginnings of Methodism battled the same insidious encroachments. And, in each successive era of religious development, the home was the central unit of defense. Joshua said, "As for me and my house, we will serve the Lord." Paul spoke of "the church that is in thy house," and across England and America, the early Methodist classes met not in churches but in homes. Then as now, Christian survival and increase is conditioned upon the Church's ability to impregnate the

consecrated laymen. It is Dr. Warmer's conviction that the Christian community which is striving to realize God's family on earth will become an effective witness of the better way of life in our confused world.

The approach to the home must be both educative and evangelistic. The church will have a threefold concern: the establishment of proper family relations; the nurturing of the spiritual experience; the securing of ever-enlarging Christian decision.

## Proper Counseling

The church must exercise her prerogative in the establishing of



home's atmosphere with Christian idealism and practice.

Each local church must be reconsecrated to this all-demanding concern. Since the situation is critical, the response must be thorough, courageous, intelligent. Let the church realize that her prime concern in the evangelization of the family must be the establishing of a Christian atmosphere and spirit within the home. The adaptation of her program to the meeting of this necessity is paramount in importance. It should be said that any decision type of evangelism that only emphasizes the importance of a confession of faith is doomed to disappointment. The new evangelism must not only affirm the techniques and procedure of building about new converts the kind of an atmosphere in which Christ's way of life will be achieved, but it must also provide the techniques for achieving that atmosphere.

## One Church's Program

In an article entitled "The Family Centered Church," released by the National Council on Family Relations, George A. Warmer describes a program used in the Holliston Avenue Methodist Church at Pasadena, California. He maintains: that the church must be a community spirit in which no one feels alone; that the old prayer meeting should give way to family nights in which all members of the family are included both as to age, interests and participation in the program; that the needs of all groups in the church must be met; that a committee on Christian Family Life should be organized and function with a comprehensive and yearly-renewed program for the enrichment of the home; that evangelism should proceed on the basis of family winning family; that pastoral counsel may be aided by qualified

proper relations in the development of the family. Marital counsel both before and after marriage is vital. The alert pastor will seek to enlist in this the help of physician, educator, psychologist, and psychiatrist and will utilize every good modern method for making counsel effective and desirable. Young couples can be led to delay marriage until their adjustability to each other is determined. If the church can do nothing more than secure young married couples' promises, should any trouble arise in their marriage relationships, to seek counsel from their minister, this alone may save many a broken home. The church must get across the message that marriage is the most sacred relationship of human life and that it can be the happiest.

The parent-child relationship must be effectively studied by adult groups within the church. Parents should be led to feel that their responsibility for the Christian training of their children constitutes the supreme obligation of their lives. If they be lax, let them not wonder at the laxness and spiritual indifference of their children.

## Prayer and God-Conscious

Then the church is concerned for nurture—for developing an increasingly enriching experience of God. "Happy the home when God is there,  
And love fills every breast;  
When one their wish and one their prayer  
And 'one their heavenly rest."

God must be central in the home, the binding element that holds the family together. Let us remember that families that pray together stay together. Let us build again the family altar; provide devotional helps; urge seasons of home devotion accent; establish worship centers in our churches; make the great seasons of the Christian year

— Christmas, Easter, birthdays, baptisms, anniversaries and the like—occasions of spiritual observance. By whatever means of communications we can employ—radio, moving pictures, the press, church publications, pastoral letter—let us encourage devotions in the home. We commend especially the use of the transcribed Upper Room radio platters, "So You Want to Stay Married," "The Christians," "The Greatest Story Ever Told," and "Families Need Parents."

In this connection, it was during the using of the "So You Want to Stay Married" series in the Sunday evening services, that a young man came to the parsonage of the writer and poured his soul in recounting of a marriage tragedy, and an imminent divorce. After hours of counseling, the young man was persuaded to bring his estranged bride into an evening service to hear one of the programs in this series. When they left the church they were thoughtful. Readjustment had begun, and within two weeks their difficulties dissolved. They are living happily together today.

## Share Christian Experience

The great integrating factor, the very heartbeat of the home, should be a blessed shared religious experience. At this point the home is built upon a rock, and winds may blow and floods rise and storms beat, but it will not fall. So will childhood instruction lengthen into Christian leadership and the happy family spread its contagion through the community. Dynamic home experiences will help to lead the way back to world order. Recently a mother of eight children was asked if she had only one thing to say to the parents of America, what that would be. She replied with eyes misty with remembrance of dear yesterdays, "Tell them to have family prayers."

Finally, the church will lead her people to an ever-enlarging Christian decision. Families must be led along the deeper things of the spiritual life. A single commitment is not enough. In the new Advance for Christ and His Church of this quadrennium, there can be no more effective way of building spiritual dynamic upon which to support this vast program than through the recommitted Christian family.

Enough has been said on the motivation for this task. With paganism like a dreadful leech drawing the life blood out of the home, we must not tarry. In the home's collapse all good things fall and in its integration, all worthy enterprises succeed. Let not our approach be a spasmodic, mechanical procedure, but an unrelenting prayerful call upon our people. Let us, rather, devote our whole lives to the winning of families to Christ and the keeping of them in Him.

## SUNDAY SCHOOL LESSON

(Continued from Page 16)

In hell, or earth, or sky;  
Angels and men before it fall,  
And devils fear and fly.

O that the world might taste and see  
The riches of his grace!  
The arms of love that compass me  
Would all mankind embrace."

## NEWS FROM THE DISTRICTS

(Continued from Page 5)

being brought to pass in all parts of the district. The writer has no specific reports from some of the charges, but from a number he has. Among the most notable is the report from Hatfield Circuit, Rev. C. E. Lawrence, pastor. There are six churches on this charge, and six Sunday Schools. At Gillham, one of the churches on this charge, two Sunday School rooms have been added at a cost of \$500. At Old Cove, where the church was burned a year ago, with no insurance, a new church building has been completed at a cost of \$1,500. And there is no debt on it. At Hatfield, the head of the circuit, four Sunday School rooms are being added to the church building, including a basement and other improvements. The estimated cost of these improvements is \$1,200. Repairs and improvements have been made on the parsonage at a cost of \$100. Pretty good for a mountain circuit!

A new church has been completed at Bradley, and it is to be dedicated May 15 by Bishop Paul E. Martin.

Lewisville has completed an educational building, which will add very greatly to the efficiency of the church plant in that fine community.

Columbia Circuit is planning for a new parsonage; Ashdown, also, has recently completed their new parsonage and the pastor and family are now living in it.

The educational building for the Shady Grove Church, near Mena, has been completed and is ready for occupancy. The cost was about \$4,000, and it is debt-free. "An interesting feature about this building," says the report, "is the amount of free labor put on it. The men and women of the community gave their time, gathered there and

labored that they might have this building."

Two of the larger churches in the north end of the district held pre-Easter services. They were Mena and DeQueen. At Mena, Rev. Kenneth L. Spore, pastor of First Church, Pine Bluff, did the preaching. Laymen also took "a highly active part." As a result, there were 52 additions to the church, 13 of them on profession of faith.

At DeQueen Rev. Neill Hart, pastor at Camden, was the visiting preacher. Here also the church was greatly quickened spiritually. A total of forty-seven were added to the church, twenty of these on profession of faith. Nine children were baptized. Other evangelistic meetings have been held at different points in the district, reports of which have not reached this writer. Of the district as a whole, the superintendent makes this statement: "Many have been added to the church to this date. Every department of work in the church is being cultivated and excellent results are following."

Stamps report just received: evangelistic services held from March 20th to March 27th; preaching done by the pastor; singing led by Rev. Fred Arnold of Fairview Church, Texarkana, Ark. Church revived; members received, 17 by baptism, 2 by vows, and 3 by certificate; total, 22.

That Texarkana churches have been active is evidenced by the following facts: First Church (since conference in each case), 10 on profession of faith, 40 by certificate; Fairview, 11 on profession of faith, vows, and baptism, and 4 by certificate—total 15; 9 babies baptized on Easter Sunday; College Hill Church, 9 on profession of faith and vows, 17 by certificate and otherwise, total 26. Babies baptized, 2.

## THEY HAVE NOT DIED

(Continued from Page 2)

that he was somewhere!

I knew that there had been authority enough to begin his life, to carry his life from his mother's womb to that shell-scarred road. Short of immortality I had just two alternatives: either Creative Authority willed to leave that personality there in the blood and muck, willed to end it or to see it end in such a sorry fashion; or the Authority which could create was unable to continue, was helpless before the event, was without resources beyond that road in front of Toul. Either conclusion was to me unreasonable. That young lieutenant either stopped where I picked up his scattered body or he went on. I know that he went on.

And I know that those whose forms I touch when only their forms remain, when to my touch there can never come again a responding pressure; those "dear dead" whom I have lost, I have but "lost awhile." I know that they live and I know where to find them!

In nature nothing is ever annihilated. Forms change, patterns are altered, and I do not profess to know the form and pattern of life beyond that which we call death. I do not even attempt to anticipate the details. But to conclude that a law which operates everywhere else in life ceases to operate only in life's highest, noblest form—human personality—is unreasonable. Shall only thought and recognition and the *you* of you be destroyed? As winter comes, I watch the moth-

Total for district since conference: by baptism and vows, 71; Certificate, 126; Total, 197. Babies baptized, 20.—R. H. Cannon.

er of my children put her flowers "to sleep" on the old New Hampshire farm. Buried deep under the leaf mould and then beneath the snow, they wait until their spring-time. But always there is a spring-time and always the flowers come again. Am I so less than these?

Life does go on. That which we know as life is by our own experience incomplete. Nothing gets done. Those who live the longest frequently leave the most that is unfinished. There isn't time enough to write the books, to paint the pictures. There isn't time enough to see our visions through. I tell you that either these earth-bound years are but the beginning, are the childhood of our immortality, or there is in creation itself a colossal immortality.

The dawn that met us here moves now from these unfathomed mysteries of the East across the vast expanses of the world. And as He rose from Joseph's tomb, hope springs eternal in our breasts. We will not consent to failure. We will not accept the conclusions of despair. We will not surrender our beloved dead! In Him we claim the Peace that passeth knowledge, Peace beyond the barricades of fear, the Peace of Christ. Call Him a mere man if you will, but as the Easter Sabbath stillness opens out upon the fields and market places, you will find Him in a throne of adoration, high and lifted up above all the sons of men. You will hear the singing of the waters that flow down from a spring that was opened for the healing of the nations by a skull-shaped hill long ago.

As for me, I believe the Resurrection message, the miracle of Easter. I take my stand beside the Galilean fisherman whose bugle blows over the ages: "Thou art the Christ, the Son of the Living God."

## FROM THE MEMPHIS METHODIST HOSPITAL

By Wm. M. O'Donnell, Chaplain  
Easter is past and we Methodists rush on to the next date on our calendars. And Methodist calendars are so full! In our thinking the next is Golden Cross Sunday—combined with Mother's Day in many Districts.

In North Arkansas Conference, Golden Cross Offering goes to Methodist Hospital in Memphis in which the Conference has a one-third interest; a fine institution and a wide-spreading charity program it has, too.

In Little Rock Conference, Golden Cross Offering goes to your own Hospital in Hot Springs—a smaller institution but one that some day will be just as large.

When, a long long time ago, this preacher studied typing there was a practice line like this, "Now is the time for all good men to come to the aid of the party." Well, if we change a few words that would make a good slogan to express in another way the one we have for this year, "An offering in every Church on every Charge for Golden Cross."

The indigent sick need this just as badly as any other mission field needs your gifts. Every dollar of it goes to them, and here at Memphis the Hospital has been matching every dollar you give with

## NEWS ABOUT HENDRIX COLLEGE

(Continued from Page 10)

Hendrix staff.

J. Glenn Metcalf Resigns

J. Glenn Metcalf will leave his

SIX others. Can you top that?

If any preacher wants more folders or envelopes than his district superintendent sent him, drop a card to The Chaplain, Methodist Hospital, Memphis, telling how many of what. They will be mailed AT ONCE.

position in the music department next August, it was announced recently by Dr. Matt L. Ellis, president of the college.

Mr. Metcalf joined the Hendrix faculty in 1939, coming to the college from seven years service at the University of Illinois. At Hendrix he has taught theory classes and organ and has directed the Choristers and chapel choir, campus music groups.

In announcing the resignation, Dr. Ellis praised Mr. Metcalf's work as musician, teacher, director and organist, and said that his work will be greatly missed on the campus.

## Commencement Speakers

Speakers for Hendrix College's 1949 commencement exercises will be Ben H. Wooten, vice president of the Republic National Bank of Dallas, Texas, and the Rev. Fred G. Roebuck, pastor of the First Methodist Church in Fort Smith.

Commencement exercises will be held on Sunday, May 29. Mr. Roebuck will deliver the baccalaureate sermon that morning and Mr. Wooten will deliver the graduation address that afternoon. The largest graduating class in the history of the college will receive degrees.—Barbara Noble.

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# MEETING OF THE BOARD OF TRUSTEES OF THE METHODIST CHILDREN'S HOME APRIL 20, 1949

On Wednesday, April 20th, the Board of Trustees of the Methodist Children's Home held its regular spring meeting in the administration building of the new home. At this meeting, we were honored by the presence of Bishop Paul E. Martin. Luncheon was served at noon, after which the regular business of the meeting was dispatched.

Among other things, a provision was made for the transfer of the old property, at 1610 Elm Street, to the new owner. Arrangements were also made for the completion of the fourth building at the new location. This building, according to the contractor, will be finished some time in the summer. Upon its completion, all the children remaining in the old building will be moved to the new location. The work of landscaping and beautifying the grounds will go forward as rapidly as possible.

The notable achievement of purchasing the 80 acres of land, providing for all utilities, and the erection of these four buildings has been made possible by the fine contributions of our Methodist people over the state. For this we are deeply grateful and we invite all of our friends to visit our new Home, located at 2002 South Fillmore Street, Little Rock.—J. S. M. Cannon.

## Resolution

The following resolution was presented by Mr. J. T. Thompson and adopted by the Board of Trustees of the Methodist Children's Home at its spring meeting, April 20, 1949.

Whereas—In March, 1899, the Methodists of Arkansas, under the leadership of George Thornburgh, organized and chartered The Methodist Orphanage.

Whereas—During this fifty-year period the interest in and the support of this institution has steadily grown. Scores of helpless children have found friends here. Many have grown to maturity in this haven and have gone out to become useful citizens in the communities of their choice.

Whereas—There is an outstanding example of leadership involved in the history of this organization in that it has had only three superintendents during this fifty-year period—George Thornburgh, James Thomas, and J. S. M. Cannon, the present superintendent.

Whereas—In 1946, by amendment to its Articles of Incorporation, its name was changed to The Methodist Children's Home, and an enlarged building program was launched. A new location—80 acres of land—was purchased and at the present time three new buildings have been completed and a fourth one is well under construction. The splendid and practical management of Mr. Cannon and the wonderful response of the Methodists of Arkansas have revealed an amazing result in this new and expanded enterprise, which will very likely grow much larger as the years go by.

Therefore, be it resolved:

That while this and other Boards of the Home have been and are deeply appreciative of the love, labor and financial support given by the three superintendents, their families and staffs to the welfare of this institution and the precious children it has housed—

And

While—all of us are grateful for the constant and most liberal support given the Home by thousands of Methodists all over Arkansas—

Yet—we feel that an expression of our gratitude in this form is timely.

Be it resolved further than on behalf of The Methodist Church, its individual members, the children

who are here now and those who have passed this way earlier and the entire membership of this Board—we hereby express deep and sincere appreciation to Mr. and Mrs. J. S. M. Cannon and their associates on the staff for the loyalty, tenacity and devotion they have exemplified during their Administration and to the families or nearest of kin of

George Thornburgh and James Thomas for their contributions of a similar nature.

Be it resolved further that a copy of this resolution be spread on the minutes of this meeting and that a copy be given to Mr. and Mrs. Cannon and to representatives of the families of the other two superintendents.

# Wired HIRED HELP!



There's help waiting at a moment's notice for today's homemakers. Dependable help, ready and willing to work around the clock and calendar, to bring you the comforts of electric living.

Yes, even the most modest homes have hired help—wired help—to ease the drudgery of housework, to cook and wash and sew and clean, at a moment's notice.

The skill and experience of your friends and neighbors in this company make electricity the biggest bargain in your family budget. Sound business management helped. So did your own wider use of electric service. Because electricity—strange as it may seem—is the only helper who gets paid less for working overtime!

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Company  
BUSINESS-MANAGED, TAX-PAYING  
HELPING BUILD ARKANSAS

## The Sunday School Lesson

By DR. O. E. GODDARD



### THE CLASH WITH RELIGIOUS AUTHORITY

LESSON FOR MAY 8, 1949

SCRIPTURE TEXT: Mark 11:27-12:44.

GOLDEN TEXT: He taught them as one who had authority, and not as their scribes. Matthew 7:29.

The incidents of this lesson—the triumphal procession and the casting out of the temple grafters produced quite a furor in all Jerusalem. The Pharisees, Sadducees, Herodians, the scribes, and the Sanhedrin, were all up in arms ready to silence the Innovator. All came with a question, not for information, but to baffle and silence Jesus. The intellectual athletes felt certain they could forever outwit Jesus. The record shows that was a masterful dialectic.

The first group of interrogators came from the Sanhedrin. They demanded of Jesus, from whence came his authority for assuming such Lordship. Jesus said, in substance, that before He answered their question, He would ask them a question, "The baptism of John, was it from heaven, or of man?" These learned men reasoned among themselves, saying that if they said it was from God, why did they not accept John? He was Jesus' forerunner. He also baptized Jesus. Furthermore, John commended Jesus and said that he was not worthy to unlatch Jesus' shoes. Now if they said John was of God; they would find themselves in a most embarrassing situation. If they chose the other horn of the dilemma, and said He was verily human, John's followers would have desired to mob their questioners. John was a rugged, unconventional man of the wilderness, but he had a large number of loyal friends who would have died for Him. This devotion of the populace grew not out of John's unbanity or suavity—he never possessed either of these two qualities—but out of the fact that he was a man of profound conviction, and regardless of approval or disapproval, he would proceed with his program. Arkansas had an example of John's type in the greatly beloved Rev. Jack Taylor who never would have enjoyed being a part of social groups, but hundreds of people loved him and would have fought for him. So these priests and elders were afraid to say anything derogatory of John.

Believing that discretion is the better part of valor, they said they did not know. Take either horn of the dilemma, they were silenced. Jesus then replied to them, that he declined to answer by what authority He did these things. Thus, it is evident that Jesus came out more than victorious in this first round of questions. Again another interrogation, evidently emanating from the Sadducees, concerned the resurrection. Jesus had taught that human bodies would be raised again; but the Sadducees were materialists and did not believe what Jesus had taught concerning the resurrection. They framed a question, the answering of which they thought would entangle Jesus. They demanded of Jesus that if a husband died, without an heir, a brother should marry the widow. They cited a case where seven

brothers had married the widow of their deceased brother, in accordance with this rule. They asked Jesus whose wife she should be in the resurrection. They thought this question would force Jesus to concede there would be polygamy and polyandry in heaven. This gave Jesus the opportunity to teach that the resurrected body will be sexless. Sex was a temporary power given for the propagation of the race, but not appearing in the risen body. "It is sown a natural body, but it is raised a spiritual body." And Jesus answering said unto them, Do ye not therefore err, because ye know not the scriptures, neither the power of God? For when they shall rise from the dead, they neither marry, nor are given in marriage; but are as the angels which are in heaven." (Mark 12:24-25)

The angels in heaven are all members of God's family and so will be all the redeemed. The earthly family ties will be merged into one great family. Thus, Jesus not only won the victory, but gave information needed by all subsequent generations. In heaven we shall not be grouped as earthly families are grouped, but all are members of God's great family.

Next came the most delicate and difficult of all questions. For a Jew, the most odious act was for him to be forced to pay taxes to a pagan government. If Jesus' answer was in the affirmative, that they must pay taxes to the pagan government all Jews would be infuriated, and their purpose to destroy Jesus would have increased. If Jesus' answer was negative, the Roman government would have seized him instantly and executed him for treason. Hence these questioners became jubilant, as they reasoned that in either answer—yes or no—Jesus would be destroyed. "And when they were come, they say unto him, Master, we know that thou art true, and carest for no man: for thou regardest not the person of men, but teachest the way of God in truth: Is it lawful to give tribute to Caesar, or not? Shall we give, or shall we not give? But he knowing their hypocrisy, said unto them, Why tempt ye me? bring me a penny that I may see it. And they brought it. And he saith unto them, Whose is this image and superscription? And they say unto him, Caesar's. And Jesus answering said unto them, Render to Caesar the things that are Caesar's, and to God the things that are God's. And they marvelled at him." (Mark 12:14-17.)

The fact that the coin had Caesar's inscription gave it value as currency. Without Caesar's inscription, its value would have been only that of bullion. This afforded Jesus the chance to teach another great lesson—that we have duties to God, and duties to the government under which we live. We are subject to the powers that be, whether we are

captives or free. A tax dodger in anybody's country is an odious sinner. Jesus not only extricated himself from the well-laid trap of his enemies, but put them to silence.

### An Honest Enquirer (?)

It was a motley mixture of groups with sinister motives that sought to question Jesus. All these Pharisees, Sadducees, Herodians, scribes, elders, and members of the Sanhedrin, came to entrap Jesus and put him to shame. With perfect ease and poise, Jesus put them to shame. But among them one honest questioner, appeared—a scribe who sought the truth, the whole truth, and nothing but the truth. To him, Jesus answered and unfolded the great fundamental truths of human redemption. "And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all? And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord: And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment: And the second is like, namely this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these. And the scribes said unto him, Well, Master, thou hast said the truth: for there is one God; and there is none other but he: And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbor as himself, is more than all whole burnt offerings and sacrifices. And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question." (Mark 12:28-34.)

The scribes, as a whole, had multiplied prohibitions and commandments until they had 365 "thou shalt nots," and 228 "thou shalt," or commandments. This cluttered up the essentials and the non-essentials until this honest scribe whom Jesus said was not far from the kingdom wanted to learn from Jesus the fundamental truths. Jesus answered him fully in the above question. To love God and your fellowman is the whole divine law. Creeds, ceremonies, rituals, forms of government, are all subordinate to this one basic law. The real test as to whether a man is a Christian, is not in the creed he recites, nor the

sacraments to which he has submitted, the church to which he belongs, nor vapid affirmations of his loyalty to the church. The real question is does he demonstrate in his daily life that he loves God and his fellowman? I long have entertained a grave fear that millions of church members are predicating their hope of heaven upon a spurious foundation. The Master said, "Many will say unto me in that day, Lord, Lord have we not cast out devils and in thy name many wonderful works? Then will I declare unto them I never knew you. Depart from me ye workers of iniquity." Let us modernize this: "Lord, have I not been a member of the Methodist Church for many years; have I not been a steward for more than twenty years? Or have I not taught a Sunday School class for these many years? Or, have I not attended Church when the weather was fair, or when I had no morbus Sabbaticus? Have I not often given a dollar to suffering humanity? Have I not lived a reputable, moral life in my community? Then will the Master say, 'Depart from me for you never loved your political opponents, your business competitors, your social rivals, or the poor and needy. You never demonstrated a supreme love for me. You esteemed the applause of men more than my approbation. The community in which you lived never discovered that you loved me supremely. You never showed that you were motivated by love, in your conduct toward your fellowmen, nor toward me.'"

The right attitude toward God and toward man is the one essential requirement. This attitude is love. Men must obey God not under duress of command, but because God is so lovable. You must love your fellowmen not because they are lovable, but because you have the love of God in your own hearts which impels you to love, not only God but everybody.

### Jesus The Adorable

Preachers and teachers must love God themselves in order to teach others how lovable is Jesus. "Jesus is the fairest among ten thousand, and altogether lovely." If all Christian workers were truly loving God, they would also love all their neighbors (neighbors include all humanity of every race and color) and this would establish not only universal peace, but would usher in a universal paradise.

"Jesus the name high over all,  
(Continued on Page 13)

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