

Arkansas Methodist

Serving One Hundred

"The World is My . . ."

Thousand Methodists in Arkansas

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

VOL. LXVIII

LIT.

ARKANSAS, JUNE 2, 1949

NO. 22

Times Have Changed

IN a short time we are to meet again in the sessions of our Annual Conferences in Arkansas. It may be interesting to some of our readers to note some of the changes that have come about in the work of our Annual Conferences today as compared to a few years ago.

It was the writer's high privilege to be admitted into full connection in the North Arkansas Conference at its meeting in Batesville in 1914. This was also the first session of the North Arkansas Conference after the union of the White River and Arkansas Conferences.

As compared to the "open cabinet" meetings, so common now, the workings of the cabinet, at that time, were strictly "off the record." Any person was considered to be really "in the know" if he had any reliable information about what was going on behind the "iron curtain" of the cabinet sessions. Appointments came to most of us like Christmas gifts. We discovered what was in our particular package when the Bishop called our names in reading the appointments. It was not necessary then to pretend to be surprised at your appointment.

At that time each pastor made a report of his work on the conference floor, as well as to the statistical secretary. The expression "everything in full, bishop" has lost its significance in our day. It is now the rare exception when the financial report of any charge shows a deficit.

"Lest we forget" we would like to remind our readers that, when the writer joined the conference, a preacher was really a "man of distinction" who could say "everything in full bishop" in his report on the conference floor. That fact is evident when we remember that only thirty-five of the one hundred sixty-four charges in the North Arkansas Conference had paid benevolences in full that year. Only fifty-nine of the one hundred sixty-four had paid their pastor in full.

We will note another gratifying difference in "then and now" when we remember that the average salary of the pastors in the North Arkansas Conference that year was \$567.00. Only five charges in the conference paid \$2,000 or more. Three paid \$2,000.00, one paid \$2,100.00 and one paid \$2,400.00.

Keep Your Eyes On The Paris Conference

AT the Paris Conference of Foreign Ministers we are to have a preview of things to come. When the work of that conference is over it should not be difficult to foresee the general trend of world affairs for some time to come.

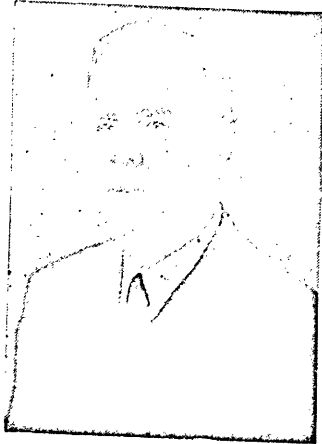
Proposals and counter proposals are now being made. It is quite possible that neither side expected its first proposal to be acceptable. It was to be expected that there would be some diplomatic "shadow boxing" when the Foreign Ministers first came together. That preliminary approach to the problems of the conference is now largely past. We have come to the "give and take" period of the session. This is the period where agreements must be reached if the conference succeeds.

The first proposals were so widely separated in their objectives that it is plainly evident that rather radical changes in attitudes and demands will be necessary before even a compromise agreement can be reached. That compromise agreement must be more than a face-saving formula or we will still be in the throes of an increasingly dangerous "cold war."

Our Resident Bishop Of Arkansas Methodism

IN consecutive weeks, Bishop Paul E. Martin, our resident bishop, will preside over the annual sessions of the Little Rock and the North Arkansas Conferences. The opening session of the Little Rock Conference will convene at 10:30 a. m. at the First Methodist Church in Hot Springs, on June 8th. The North Arkansas Conference will meet on Mt. Sequoyah, June 15th. The first session will open at 3:00 o'clock, Wednesday afternoon.

With the holding of these two conferences in Arkansas this year, Bishop Martin will have presided over our two conferences for six consecutive years. Only once has that record been equalled in Arkansas Methodism. Bishop Charles C. Seelman presided over both of our



conferences six consecutive years, 1938-1943.

Length of years of service, however, is only one of the distinctive features of the ministry of Bishop Martin in Arkansas. In a number of ways he has been able to more closely identify himself with Methodism in our state than any former presiding Bishop. In the first place the six years that Bishop and Mrs. Martin have made their home in Little Rock, in our beautiful, area, episcopal residence, is longer than any Methodist Bishop's family has ever lived amongst us.

This length of years of service, as a resident of Arkansas, plus a tireless willingness to serve has made it possible for Bishop Martin to render a personal ministry in more Methodist Churches in Arkansas than any former episcopal leader of this area. It is also a source of endless surprise to discover the number of Methodist ministers and Methodist lay men and women whom Bishop and Mrs. Martin know by name. It is this personal interest in people and charges in all grades of appointments, and a readiness to follow almost constantly an over-crowded schedule in order to reach so many churches that has endeared the Martins to all who know them. They "wear well" with the passing years and the better they are known the more highly they are appreciated as individuals and the more readily and confidently their leadership is followed.

Dean Staples Retires

IN 1908 Thomas Starling Staples began what was to become a career without parallel at Hendrix College. Forty-one years later, at the close of the 1948-49 Hendrix school year he retires from active service, having rendered distinguished and priceless service. For many of these forty-one years Dr. Staples was Dean of the college, successfully dealing with the many problems that came within this realm of responsibility. For many, to know Dean Staples is to know Hendrix College, and to know Hendrix is to know Dean Staples.

President Ellis, voicing the appreciation of the Hendrix community and Hendrix's friends, said that it is unusual when anyone works at one job as long as Dean Staples worked at his. Doubtless there were times when the Dean had opportunities to go elsewhere, and there were undoubtedly times when he was sorely tempted to go. Friends of Hendrix will be eternally grateful that he remained at Hendrix these many years.

To date, Dean Staples has seen Hendrix through approximately two-thirds of its history. Thousands of young people have come to know and appreciate his homespun wisdom and sterling character. His course requirements seemed stiff and at times impossible, but one soon came to know that nothing of value, including mental prowess and strong character, comes save through work and discipline of self. Always a Christian gentleman and citizen, he awakened within his students a sense of responsibility as citizens to take part in the real life beyond the bounds of the campus.

Many men and women have had a part in the making of Hendrix College what it is today. Among those who have given sacrificially of self is Dean Staples. Arkansas Methodism is immeasurably indebted to Dean Staples for the contribution he has made of himself to the Hendrix tradition. We wish for you, Dean Staples, many more years of happy, healthy, and creative living.

Reflections On Memorial Day

EACH year on May 30 the people of the United States hold in sacred memory those who have laid down their lives that the American way of life might be preserved. In a larger sense these sacrifices were made in the interest of "peace on earth, good will among men."

Perhaps at no time since the end of hostilities of the last war has the prospects of peace been as bright as they are today. While it is true that the present difficulties are largely between former allies of that war, these differences were brought to the surface by an allied victory in that war. Thus, the sacrifices of another day are serving to stimulate efforts for peace today. Memorial Day this year was all the more meaningful because of the brighter hopes for peace in the world. There is added reason to believe that such sacrifices are not in vain.

Oddly enough, the month of May was ushered in with a display of military might and power in several countries, including the United States and the U. S. S. R., as military forces in these countries paraded in review. The month closed at least for the United States with the observance of Memorial Day. This is but another reminder of the sacrifice of human life and material resources which always follows in the wake of warfare.

☪ Holding The Church To Its Colleges ☪

(Abstract of address made by Bishop Marshall R. Reed of Detroit, Michigan, before the General Board of Education of The Methodist Church in Atlantic City, N. J.)

AS soon as the Methodist Church was organized in America in 1784 the founders, out of their meager resources took a collection for the building of a college. The people called Methodists through the succeeding years have believed so much in the training of their youth under religious auspices that when unification was consummated in 1939 there were more than 125 Methodist institutions of higher learning in this country.

If the church-related college is the church, or part of the church, engaged in an educational enterprise, this must be its nature and purpose, also. Like the church, it must believe in Christ and seek to build a Christian society. Whenever a college does not share the nature and purpose of the church it has broken its relationship with it. Likewise whenever the church loses its interest in the college or fails to support it, both spiritually and financially, it has broken its relationship with the college.

The church may get away from the college and cease to be an influence in its life. This has happened in some cases where former Methodist educational institutions have officially severed their connections with the church. There are other cases in which the continued relationship is only a nominal one, and still others where the connection is so remote that it has little significance for either the church or the college.

If the church is to be held to its colleges there are some things the church must do, there are some things the college must do and there are some things the church and college must do together.

1. The church must be made more college-conscious. This may be done, first, by making a larger financial investment. The General Conference recommended a goal of fifty cents per member of the church for the support of our colleges.

There is need of an awakened interest in the church-related college on the part of church leaders. The church might well ask that through annual conferences an intelligent and sym-

pathetic committee be appointed to study the policy and the program emphasis of the Methodist colleges for which it is responsible.

The base of college consciousness must be extended in the direction of both the smaller and the larger churches. All of our people must be made to feel that they are essential to the success of the program.

2. The college must be made more church



BISHOP MARSHALL R. REED

conscious. This might be accomplished by a stronger recognition on the part of the college of its indebtedness to the Church. Our Methodist colleges were established by churchmen, many of our ablest leaders have served as presidents and deans and faculty. The larger part of the student body come from Methodist backgrounds and the major part of financial support comes directly or indirectly from Methodist constituencies. Our Methodist colleges have a church heritage and a church connection of which they have no reason to be ashamed.

An exaltation of the sense of mission will also help to make the college more conscious of its relation to the church.

The college may be made more church conscious as it deliberately plans a program of service for the Church. The church will judge its college by that for which they spend their money. If the football coach is paid much more than the professor of religion the church might conclude that religion is not a major interest of the colleges.

Specific services which the college might render the church include holding of certain ministerial meetings on the campus, entertainment of the annual conference, bringing of lay leaders to week-ends of inspiration and training the sending of deputation teams of students and faculty to the churches to hold services; everything that the agricultural college provides for the farmers of a state in leadership and knowledge a Methodist college should provide in the area of religion for the churches in its recognized territory.

3. There are issues that require the united statesmanship of both church and college. There should be a careful survey of the higher educational needs of The Methodist Church. It may be that 125 colleges and universities are more than our constituency can adequately support or than are required. Founded in horse and buggy days when distances were great, some of these were then the only colleges in vast territories to which others have since come. Denominational loyalty is not what it once was. Less use is being made of liberal arts colleges now, and many of our colleges are not equipped to offer specialized technical training. Certain mergers may be desirable. Others might wisely be discontinued. The situation should be faced scientifically and without prejudice.

It is serious when our ministers feel that they cannot afford to send their children to our Methodist colleges. High costs, as compared to state institutions, is a question that deserves careful attention.

What justifies the continuance of the church college? The answer is in the intangible quality, the character or spirit of a college. The justification for the establishment of these church-related colleges is that young people may receive training in a Christian environment and this continues to justify maintaining them. The campus should be a demonstration center of the Christian religion.

☪ EASTER IN JAPAN ☪

By ELIOT R. SHIMER, Missionary in Yokohama, Japan

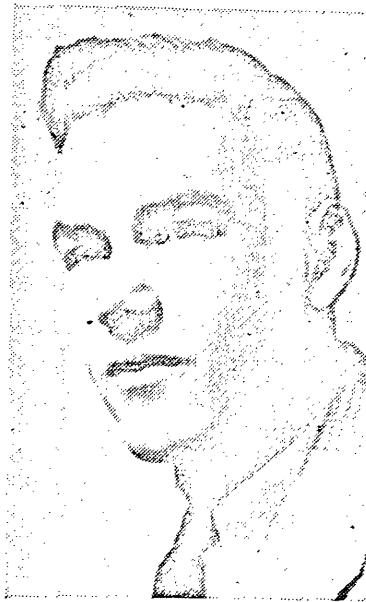
MY alarm went off at 4:30 a. m. I wondered whether it was worthwhile. But I knew of one hundred Japanese boys and girls who thought it was worth it, so I got up.

Easter morning . . . cold and dark. I got dressed, shaved in cold water (no time to get the hot plate going,) jumped on my bicycle, and headed for the coastline of Yokohama, about four miles away. Again, as I peddled along, I wondered if it was worth all the trouble. It all was so easy in America—getting up in a warm room; hot, running water, a car or comfortable subway train, heated churches—it was so different here. And yet, as I began to weigh myself down thinking about my difficulties, I couldn't but help think of the other one hundred young people. They had no comfortable house; no bicycle to travel the more than merely four miles; few warm clothes—and yet they would come. They wanted to come . . . I mean really wanted.

I pushed my bike up the high ground of the Bluff area of Yokohama. In the beginning dawn, I could see the Pacific. The moon was almost full, the stars fast disappearing—it would be a perfect morning for a sunrise service. There at the Christian school where our service would be, about twenty students had already arrived. "How did you get here so early?" I asked. "Walked." "Walked . . . many miles for some of them, for it was too early for street cars to begin running. And I had wondered whether it was worth it! . . ."

We climbed the stairs inside the school and came onto the roof. There I could see the old

foundation of anti-aircraft gun emplacements. It seemed strange that the same location was equally excellent for shooting down airplanes



ELIOT R. SHIMER

and for a sunrise service. As we prepared for the service, the other students came. Most all of them had walked, and had arrived before 6 a. m. We sat on small stools on the roof of the school—that is, those of us who had seats. . . many had to stand.

The first item on the program read, "Organ Prelude," but we had no organ . . . so we sang. You should hear it . . . strong singing, even the younger ones, with all they had. I felt we didn't need an organ—let the army have it; they would need it with their congregation. A young Japanese student led an opening prayer, and then a quartette sang "In the Garden." It was easy to understand the English words. Several students read passages from the Easter story in the Bible—part in English, part in Japanese. The sun was just breaking over the ocean. I heard a quiet gasp as we first caught sight of it. The younger ones even pointed. The chorus rose, and sang "Rejoice," and I really felt like rejoicing.

I heard a rumble on the stairs . . . some late-comers, no doubt, that had to wait until the street cars began running. But then I saw some little heads poking around the door. Soon, the braver ones stepped onto the room . . . little tots, about seven or eight . . . more and more, until they numbered perhaps forty. Behind them in the pushing position came their teacher—they were from the nearby orphanage. As I looked at their feet, I gulped. They had all taken off their little wooden shoes so as not to disturb us. And there they were, walking barefooted on the cold stone. All of them were cold, their little faces red, their hands stuck inside their pants tops, or under their arms—and yet they all had smiles. This was a new experience for them. Orphans didn't go to sunrise services every day, you know. As Pastor Tokita delivered the Easter message, I heard several of the stu-

(Continued on Page 5)

THE DEVOTIONAL PAGE

REV. H. O. BOLIN, Editor

CHURCH MEMBERSHIP STATISTICS GAIN

Again the *Christian Herald* has published its annual compilation of figures to prove that the churches are growing and how much. Viewed simply as numerical statistics, the report looks pretty good. Church membership, reckoned in relation to population, is now at an all time high of 53 per cent. When it is remembered that as recently as 1890 only 22 per cent of the people of the United States were church members, the present figure sounds encouraging. Sixty per cent of these American church members are Protestants, 33 per cent are Catholics and 6 per cent are Jewish. The remaining 1 per cent is scattered among almost innumerable groups ranging across the ecclesiastical spectrum from the orthodox churches to the Spiritualists. The gain made by all groups amounted to 3,713,006, which gives the United States a total church population of 77,386,188. Protestant churches with between 200,000 and 1,000,000 members showed the largest growth—9 per cent. The "king-sized" churches, with more than 1,000,000 members, reported a gain of only 9 per cent. The "small-fry" denominations with less than 50,000 adherents increased only 1.2 per cent. Only those between 50,000 and 200,000 approached the leaders. They showed 7 per cent more members than in 1946. Catholic gains amounted to a little more than 3.5 per cent, a better showing than that made by combined Protestants, 2.6 per cent. To what advantage of the Kingdom of God have the churches used the strength indicated by these figures. The *Christian Herald* frankly dodges this question by saying that a qualitative judgment of religious strength in this country would be hazardous. Therefore it wisely prefers the "safer ground" of merely reporting quantitative gains. Hazardous or not, a qualitative judgment is precisely what must be made by the Christian churches before they can take any pride in their numerical strength.—The Christian Century.

HOW TO READ THE BIBLE

Read the Bible, not as a newspaper, but as a home letter.

If a cluster of heavenly fruit hangs within reach, gather it.

If a promise lies upon the page as a blank check, cash it.

If a prayer is recorded, appropriate it, and launch it as a feathered arrow from the bow of your desire.

If an example of holiness gleams before you, ask God to do as much for you.

If the truth is revealed in all its intrinsic splendor, entreat that its brilliance may ever irradiate the hemisphere of your life like a star.—F. F. Meyer, in *Free Methodist*.

SIGN OF WISDOM

A man should never be ashamed to own he has been in the wrong, which is but saying, in other words, that he is wiser today than he was yesterday.—Alexander Pope.

"Though He slay me, yet will I trust Him."—Job 13:15.

PRAYER

*Father in Heaven, let our lives be thine
In loving service all our earthly days.
Let us be quick to heed Thy holy words,
And let our lips be eager in Thy praise.
Give us the grace to use our talents well,
Not for ignoble ends of selfishness.
Let us be witnesses of Thy great truth,
That men in darkness may be led to Thee.
Make us so conscious of the unseen Friend
Who walks beside us on the upward road,
That we, like Him, will often bend to share
The burden of another's weary load.
Give us the courage that can look ahead,
Undaunted by the distance of the goal.
Grant us the vision which can always see
Nobility in every human soul.*

—Gail Brook Burket in *War Cry*.

Pentecost

The anniversary of Pentecost is upon us. The Feast of Pentecost, like that of the Passover had been observed for years before the coming of Christ. It is a week of weeks, or fifty days after the Passover, that is where it gets its name. All of us recall the origin of the Passover Feast. It was kept annually in commemoration of the last night the Israelites spent in Egyptian bondage. The last of the plagues was the death of the first born. The death angel passed over the homes where the blood of lambs had been sprinkled on the door posts of the homes. Some fifty days later the Israelites arrived at the foot of Mount Sinai where the law was given. Many claim that the Feast of Pentecost was kept by the Jews in commemoration of the giving of the law.

The Feast of Pentecost was a great event for the Israelites. They had the habit of assembling annually for the occasion from different nations of the world. At the time of the Passover Feast a sheaf of grain—the first fruits of the harvest—was presented as a wave offering at the Temple. This represented the beginning of harvest. At the time of Pentecost loaves of bread made from the newly harvested grain were presented as a wave offering. This represented the close of the harvest.

Pentecost has come to mean more to Christians than it ever could mean to the Jews—or at least this should be true. It was on a certain Pentecost nineteen hundred years ago that the Holy Spirit came. This should stand along by the side of Easter as one of the greatest anniversaries of the Christian Church. In fact it marks the beginning of the Christian Church. Not till Pentecost were Christians a distinct, corporate body.

At the crucifixion of Christ, the disciples were greatly discouraged. They thought that all of the work, teachings and influence of Christ had come to naught and that all of their sacrifices had been wasted. They were about to return to their old occupations, and then Christ arose from the dead. This filled them with great enthusiasm. They were anxious to rush out immediately to break the good news, but Jesus told them to tarry for the coming of the Spirit. They did

tarry and the Spirit came and the Christian Church was born.

Under the inspiration of the indwelling Spirit the early disciples became the greatest force for righteousness this world has ever known. All of them went out to bear testimony and win others to Christ. They became so active that they turned the world of that day upside down. Their lives were so Christ-like that people everywhere took knowledge of them that they had been with Jesus. They outlived, outthought, outloved and outdid any people of any generation.

Say what you please about the matter and think as you will, but the fact remains that the greatest single need of the Church today is a new Pentecost. We have all heard the old sayings, "Truth is what works" and "The proof of the pudding is in the eating." Here was something that worked. Here was something that proved its value. The story is told of an old Negro who requested the privilege of praying at the foot of a statue erected to the memory of William Booth, the great founder of the Salvation Army. As the tears coursed down his cheeks he was heard to say over and over again, "O God, do it again; do it again." We need to make that kind of prayer with regards to Pentecost.

It is rather strange, when you come to think about it, that Methodism, born as it was through the labors of Spirit-filled men, would be so timid about the doctrine of holiness now. We have the greatest organization in the world. Surely we have the right name. We are very methodical in the accomplishment of our program. This is as it should be, but it is not enough. We need more fire under the boiler and more steam in the engine if we are to pull the grade. What would John Wesley think about the whole situation if he were here today? Do you suppose he would try to bring about a revival in the Methodist Church like he did the Established Church of England? And if he did, do you think the Methodist Church might shut its doors against him like the Established Church did? A still greater question—How do you think Christ feels about the matter? He is here in Spirit. There is a bare possibility that he might be shut out of many churches today.

A LAYMAN'S SERMON

One snowy day, a layman stood in a pulpit to preach an improvised sermon because the pastor had been "snowed in." There were only a few people present, and the sermon was only ten minutes long because the layman could think of little to say. But his text was, "Look unto me and be ye saved, all the ends of the earth."

Down in the rear of the church, under the balcony, sat a youth who had slipped in because he could not travel farther through the snow to his own church. The lad was Charles Haddon Spurgeon, and in those ten minutes he was sold an idea.—*Christian Union Herald*.

He was speaking of a church when he said, "Behold I stand at the door and knock." If he were here in the flesh today would many modern churches receive him with much more favor than did ancient Judaism? These are serious questions. The writer can't answer them. Can you? He is simply raising them to make all—himself more than others—think.

After all, what does Pentecost stand for? A second blessing? People get confused when they try to count blessings. Sometimes they get a Pharisaical, better than thou, attitude which is always harmful. It culminates in a kind of spiritual egotism.

Pentecost stands for loyalty. The early disciples were altogether when the Spirit came. Pentecost stands for harmony. They were of one accord. Did you ever see churches where the members could not agree; where they fussed about every little nonessential matter? They need have no fear of Pentecost; they will never be bothered with it.

Again, Pentecost stands for surrender. The Spirit-filled person has placed his time, his talents, his training, his treasure—in brief, himself, on the altar to be used of God for the benefit of others. It is a little close to Conference to bring this matter up, but the Spirit-filled person, be he layman or preacher, is willing to go where God wants him to go, be what God wants him to be, and do what God wants him to do. That, in brief, is Pentecost. If an individual has really met these conditions, he doesn't have to worry about the number of blessings. God takes care of that part of it. The writer, however, and maybe the readers too, need to examine their hearts to see whether or not the conditions are being faithfully met. Each individual needs a new Pentecost in his own heart and it is the greatest single need of Methodism in our day. May all of us so pray and so surrender our lives that we may be endued with power from on high. That is Pentecost. It can happen again, if the conditions are met.—H. O. B.

It is a good thing to give unto the Lord, and to sing praises unto thy name, O most High.—Ps. 92:1.

The sky may sometimes be reflected in a puddle, but woe to him expects to reach the stars thereby!—*Baptist Bulletin Service*.

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

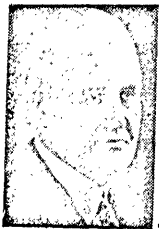
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OWNED, MANAGED AND PUBLISHED BY THE
METHODIST CHURCH OF ARKANSAS

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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

THE FRUITS OF THE CHRISTIAN LIFE

"Blessed are the dead which die in the Lord from henceforth; Yea, said the Spirit, that they may rest from their labors; and their works do follow them." Rev. 14-18.

We often speak and sing of the "Christian's Home in Glory" and the blessedness of Christian living, but we too often overlook the statement contained in this text, that while "those who die in the Lord rest from their labors," also, that their works are eternal and follow them into the home of the soul. In what form, according to the text, does a man's work follow him?

There is a little story told by David Grayson which illustrates this truth:

The village carpenter, a Scotchman named Andrew, had been hired to make a desk for the village doctor. The doctor was in a hurry for his desk and went by from time to time to inquire when it would be available. One day he found Andrew under the desk, painting the under side of a drawer. He touched his foot to attract his attention and said, "What are you doing under there?" Andrew replied, "I'm painting the bottom of this drawer." "What difference does that make?" the doctor said. "Who will ever see the underside of the drawer, or know whether it is painted or not?" Andrew stuck his head out just long enough to say, "I will."

There is a fine philosophy in that story. If you do shoddy work, you will become a shoddy character. If you do substantial work, it will enter into your life and make you a strong, dependable character. A man's work makes a large contribution toward making him what he is.

Furthermore, a man's work determines his reputation in his profession or occupation. A reputation for dependable workmanship is a great asset to any man. While a man's works follow him in terms of character, they also follow him through eternity, influencing those who come after him in this world. If they are shoddy and unworthy, it will make his hell hotter. If they are genuine and dependable, they will precede him into heavenly world and introduce him there.

Let us keep this in mind and welcome the fact that we will face in eternity, in joy or sorrow, the work we did here on earth.

NORTH ARKANSAS CONFERENCE ANNOUNCEMENT

Dr. W. Henry Goodloe, Chairman of the Board of Missions and Church Extension, North

NEWS AND NOTES ABOUT FACTS AND FOLKS

REV. OMMA L. DANIEL, pastor of the Mountain View Church, near Little Rock, delivered the sermon for the Senior Class of the Joe T. Robinson High School on Sunday, May 22.

REV. G. W. ROBERTSON preached the sermon for the graduating class of the Altheimer High School on Sunday night, May 29, at 8:00 o'clock, at the Methodist Church.

DR. W. HENRY GOODLOE, pastor of the First Methodist Church, Jonesboro, delivered the Commencement sermon for the 1949 graduating class of the Jonesboro High School, May 22.

BISHOP PAUL E. MARTIN has been designated by the Council of Bishops of the Methodist Church to represent the entire Methodist Episcopacy during the Mississippi Sesquicentennial celebration in October, 1949.

THE office of the *Arkansas Methodist* is in need of copies of the paper for the issue of May 5. It will be appreciated if subscribers who have a copy on hand and do not keep a file, will mail the copy to the office, 1136 Donaghey Building, Little Rock.

DR. B. FOSTER STOCKWELL reports that, on April 3, 1949, among those who joined the First Methodist Church in Buenos Aires was the new Minister of the Philippines to the Republic of Argentina, and his wife, Mr. and Mrs. Ramos. They were prominent members of the Methodist Church in their own country.

FRIENDS of Rev. and Mrs. Poe Williams will be interested to know that Brother Williams was recently appointed as the pastor of the First Methodist Church, Odessa, Texas, New Mexico Conference. Brother Williams until his recent appointment was the pastor at Wewoka, Oklahoma, and formerly served in the North Arkansas Conference.

JAMES O. BRAKEFIELD has been named as choir director for the First Methodist Church of West Memphis. Mr. Brakefield organized and directed the junior choir of St. Luke's Methodist Church, Memphis, and is now a student at Mrs. Zelma Thomas' School of Music in Memphis.

BISHOP H. CLIFFORD NORTHCOTT of Madison, Wis., head of Methodism's Wisconsin Area, will preach on Columbia's Sunday Morning "Church of the Air," June 5, 8:30 to 9:00, Central Standard Time. The program will originate in the studios of WISN, Milwaukee, and be carried on an extensive CBS network. Bishop Northcott's subject will be "Meeting One's Obligations."

REV. OSCAR J. EVANSON, pastor at Wynne, writes: "Dr. Harry Denman has been with us for a revival meeting. We had great crowds at every service. Even the morning services were well attended. Many said it was the best and most helpful revival that the Wynne Church has had for twenty years. There were several conversions and additions and many consecrations."

P. E. COOLEY, treasurer of the North Arkansas Conference, requests that the following correction be made in the financial report as published in the *Arkansas Methodist*, May 19: Central Methodist Church, Heber Springs, should be credited with \$98.00 on Conference Claimants and the First Methodist Church, Heber Springs, should be credited with \$425.00 on World Service and Conference Benevolences rather than \$523.00 as reported.

MRS. MARY CARRUTH OWEN, wife of the late Rev. Thomas O. Owen, member of the Little Rock Conference, died Saturday morning in Little Rock after an illness of five months. During her husband's thirty-five year ministry, Mrs. Owen had lived in fourteen Arkansas towns. For the past twenty years she had lived in Little Rock. Survivors are two sons, Carruth Owen

Arkansas Conference, announces that the Board will meet at 10:00 a. m. Wednesday, June 15, on Mount Sequoyah, Fayetteville.

of Kansas City, Mo., and Thomas C. Owen of Little Rock and two grandchildren. Funeral services were held on Monday by Rev. Paul V. Galloway, pastor of Winfield Church, Little Rock, and Rev. A. J. Christie, pastor at Benton.

DEAN H. B. TRIMBLE, of the School of Theology of Emory University, Atlanta, Georgia, has gone out with his staff and lamp in search of one outstanding rural pastor in each of fourteen southern states—"a rural preacher who is especially active in community-wide as well as religious projects"—and will reward each with a scholarship to the "School for Town and Country Religious Workers" at Emory this summer. The Dean says that the rural pastor is the key man in the religious life of most states, but that the recognition and awards have gone to the city pastors. He will welcome nominations made by any person: they should be sent to his associate, Dr. James W. Sells, 821 North 18th Street, Birmingham, Ala., by June 10. The states in which the "rural preachers of the year" are sought are: Alabama, Arkansas, Florida, Georgia, Kentucky, Louisiana, Mississippi, North Carolina, Oklahoma, South Carolina, Tennessee, Texas, Virginia, and West Virginia.

NOTICE REGARDING ENTERTAINMENT NORTH ARKANSAS CONFERENCE

Concerning entertainment for North Arkansas Conference, we regret that, due to the large number of requests for special accommodations for non-delegates, it is necessary to make the following request. Those conference delegates wishing regular entertainment of bed and breakfast should contact Mrs. Sam Yancey, Mt. Sequoyah. Those wishing special entertainment for guests who are not delegates should contact Rev. E. G. Kaetzell, Springdale, who can furnish information concerning extra accommodations on and around Mt. Sequoyah.—The Host Planning Committee North Arkansas Conference.

GOLDEN CROSS REPORT— LITTLE ROCK CONFERENCE

Through May 25 I have received a total offering of \$10,542.00 from approximately one-third of the charges in the Conference. Several of the churches have asked for a few more days to complete their collections. Therefore, our detailed report will be ready next week.—Dewell Jackson, Treasurer.

MINISTERS' WIVES CLUB LUNCHEON

The annual luncheon for the Ministers' Wives Club of the Little Rock Conference will be served at the Pullman Heights Methodist Church, Hot Springs, on Saturday, June 11th, at 1 o'clock. The price of the ticket will be \$1.25.

Please send your reservation to Mrs. J. D. Montgomery, 1209 S. Washington, El Dorado. Reservations should be made by June 6th.

Tickets will be given out at the conference at Hot Springs.—Lucille R. Hefley, Secretary.

NORTH ARKANSAS CONFERENCE NOTICE

The Board of Evangelism will meet at 1:30 in the room designated for it on Mt. Sequoyah Wednesday, the 15th of June. All members are urged to attend. Members are: Irl Bridenthal, Roy Bagley, Verlia Harris, Brady Cook, J. J. Decker, Oscar Evanson, Raymond Dorman, B. Q. Lamberth, W. E. Boyer, R. W. Lynch, Fred Douglas, R. B. Warner, L. E. Grubb, Ed Brewster, and William Strickland.—Alvin C. Murray, Chairman.

FAR-SIGHTED METHODISTS START PLANNING FOR 1952

Already anticipating Methodism's 1952 General Conference, two commissions especially related to that highest law-making body of the church met for organization in Chicago on May 11. The Commission on Entertainment of the General Conference and the Commission on Rules of the General Conference will both be convened by Bishop J. Ralph Magee of the Chicago Area.

The Baptism Of Fire

By Y. D. WHITEHURST, Pastor at Melbourne

"But tarry ye in the city of Jerusalem, until ye be endued with power from on high."—Luke 24:49.



ON the day of Pentecost there was a baptism of fire, the Holy Ghost fire which changed the hearts and lives of men. John the Baptist said, "I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost and with fire: Whose fan is in his hand, and he will thoroughly purge his floor." Matt. 3:11-12.

The church needs purging with the Holy Ghost today as it did on the day of Pentecost when Christ's followers received their baptism of holy fire. We read the book of Acts, and it reads like a fairy story in comparison to our ideas and lives. The modernists look upon the day of Pentecost as an event in history, not a command to the church today, but obsolete. The sermon that Peter preached on the day of Pentecost, they take to the homiletical laboratory of scientific research, but they cannot tear it apart neither make it work. The only way the experience of Pentecost can be had, is to "wait" and "tarry" as Jesus commanded. The church is wearing itself out trying to find a substitute for this needed power.

The Scripture that the Apostle Peter took for his text, "But this is that which was spoken by the prophet Joel." Acts 3:16, is a reminder to the people that the prophecy of the prophet, Joel, is being fulfilled. This prophecy was given seven or eight hundred years before. The day of Pentecost was a new day, the dawning of a new dispensation, a great salvation being given to man. The secret of their glorious experience was not of man, but of God. Their obedience to Jesus resulted in their receiving the Holy Spirit. Peter could never have preached the first holiness sermon without first having the baptism of fire experience. A while before his experience on the day of Pentecost, he denied the Lord. He cursed, he swore and said, "I know not this man of whom ye speak." Mark 14:71. Peter was afraid, he compromised, he sold out. He was afraid at this time to take a stand for the right. He backslid, lost the joy of his salvation. After he denied his Lord he went back to his fishing, his old life, the things he once loved

and from which the Lord had called him. This is the pattern of the backslider, he goes back to the things he once loved; gambling, drinking, living unto the flesh. He is worse than in the beginning. Probably Peter had his own experience in mind when he wrote, "But it is happened unto them according to the true proverb, the sow that was washed has returned to her wallowing in the mire." II Peter 2:22. Peter did not go fishing by himself, he carried others with him. This is usually true in anyone's life; if he goes back in sin, he no doubt will carry someone with him. But while they were fishing in the sea of Tiberias, Jesus appeared on the shore and said kindly, "Children, have ye any meat?" John 21:5. After Jesus had fed them with bread and fish, Jesus said to Peter (note this address is directly to Peter) "Simon, Son of Jonas, lovest thou me more than these?" meaning fishing and fishing tackles, which represent the things of the world. Peter said, "Yea, Lord; Thou knowest I love thee." John 21:16. Jesus asked Peter this question three times, once he said, "Feed my Lambs" twice, "Feed my Sheep." John 21:15-16-17.

There is no doubt whatever in my mind, but this is the time when Peter received forgiveness for his denial, for we hear the Lord say to Peter as He did when He first called him, "Follow me." John 21:19. Matt. 16:24. Not many days after this experience Peter had another experience, something he had never had before. He was assembled with the hundred and twenty in the upper room in Jerusalem when they all received the baptism of the Holy Ghost. Peter was not the same man he was when he swore and said, "I know not this man of whom ye speak." To the very people whom he then feared, he is now preaching the gospel fearlessly, for now he is preaching in the power of the Holy Spirit. God is speaking through Peter to the hearts of these people. God's Word is expressive and explosive. When it is preached it never leaves hearts untouched. The result was that Christ was magnified and conviction took hold of multitudes and thousands were converted by that one sermon.

There is no advertisement for the church as effective as the Holy Spirit when He has His way in the hearts of pastors and laymen. If you want a crowd, then take down your parasol and let the Holy Ghost come into your heart, your congregation's heart, let them shout the praises of God if they want to and you will have a crowd to preach to Sunday morning and

Sunday evening. They will come to hear you preach instead of passing the church on their way to a fishing party, Sunday baseball, or a Sunday night movie. The people of the world are just as hungry for the gospel of Christ today as they were on the day of Pentecost. A certain preacher was asked what was the secret of his success in drawing crowds. His answer was, "I set myself on fire in the pulpit and the people come to see me burn." Preach the gospel, brother, preach it, the world is dying for it. It was God in the hearts of the people that made them shout on the day of Pentecost. People will still shout when they receive the baptism of the Holy Ghost. God can do more in one day for the people than we can do in a life time with some of our modern-day preaching.

Under the preaching of Peter, the first day, "God added about three thousand souls to the church." Acts 2:41. My, how God could use the church again if every church member who has not been filled with the Holy Spirit should suddenly be filled. God could move mightily in the church. Brother, it's going to take just that to evangelize the world. If, the true Gospel were preached around the world, men would cry out again, as they did on the Day of Pentecost, "What shall we do?" Acts 2:37. We read Peter's sermon, but we fail to see the baptism of fire in it. God did not tell them to see it. He said to, "wait and tarry for it." Today, if the church people would tarry and wait upon the Lord at the altar of prayer in the church, the Lord would again bless and fill the hungry hearts of the people. The great national sin of our day is evident when the church people turn from God and the church and seek their pleasures from sources which desecrate the Lord's day.

A repetition of the Pentecostal experience is a real cure for the sinful lust of the flesh. God's Word is Truth, and God is no respecter of persons. What He did for the early church He will do for you, my brother, if you will let Him. Jesus paid the price of his life on the cross for you; are you willing to live for him who died for you? Are you willing to give your life for him? Put yourself on God's altar, stay there till all sin, hate and selfishness is gone; until self has been crucified and slain, and the Holy Spirit comes into your hungry heart. Then you will be able to say with the Apostle Peter, "This is that which was spoken by the prophet, Joel." The theologians in that day said, "They were drunk." The modernist in our day say, "That is Punk."

A TRIBUTE TO REV. R. B. HOWERTON

Robert Buchanan Howerton was born June 4, 1889 in Scott County, Arkansas, and his mortal remains were laid to rest at Quitman, Arkansas, on April 30, 1949, where he was serving his last pastorate.

Bro. Howerton leaves to mourn his departure his companion, Mrs. Myrtle Woodard Howerton and the following children: Mrs. Ruby Fields, Beebe, Arkansas; Lamar Howerton, Beaumont, Texas; Lloyd Howerton, Beebe, Arkansas; Paul Howerton, Searcy, Arkansas; Grady Howerton, Searcy, Arkansas; Rev. Robert Howerton, Opello, Arkansas; Mrs. Rose Bradsher, Conway, Arkansas; and Ann Howerton, Searcy, Arkansas.

Bro. Howerton had served faithfully as a Methodist preacher for twenty-five years. He served the following charges: Bellville, Adona, Prairie View, Pangburn, Griffithville, Valley Springs, Antioch, Imboden, Paragould Circuit, Marmaduke, and Quitman. Bro. Howerton was one of the most loved and respected men of our conference. He served in the spirit of genuine sacrifice. In order to support his family it was necessary for him to do work in addition to the ministry. In spite of difficulties, hardship, and privations he carried on heroically for his Master. Upon being asked why he did not give up the ministry and settle down to some work that might be easier for him and his family he replied, "If I do not preach many of these people will not hear the gospel." The spirit of devotion and love urged him on even to the last. At the

beginning of this conference year, feeling that as once before he had broken down he might again have the same experience, he pressed on until all of the sacred claims of the church had been paid.

Bro. Howerton was ill several months before the final call came. His good companion and family, friends, and the staff of the Porter R. Rodgers Hospital were faithful to him to the very last. A great congregation attended the memorial service held for him in his church at Quitman. Their presence and the beautiful floral offering was a tribute to the life and ministry of a good and great man.

The district superintendent, Rev. Coy E. Whitten, the pastor at Beebe, Rev. Virgil Hanks, a former district superintendent, Rev. R. E. Connell of Conway, and the writer conducted the memorial services. The stewards of the Quitman Charge were active pallbearers. The pastors of the Searcy District served as honorary pallbearers.

Bro. Bob Howerton has entered into the life beyond. He leaves a great heritage, he gains the immortal crown. We shall miss him but are happy in the thought that he now enjoys a well earned reward.—J. Albert Gatlin.

EASTER IN JAPAN

(Continued from Page 2)

dents as well as the orphans coughing in the background. It did not bother the others, for tuberculosis was common to them.

In the audience, there were several G.I.'s.

That was good . . . it helped to counterbalance so many things the soldiers did. Several missionaries were present also. These students like the missionaries; it is so easy to be popular over here! One did so little, and received so much in return. The sun had risen higher . . . its brilliance was beginning to blind. Across the roof tops of Yokohama, I could see a few trails of smoke—but most of the small shacks just rested silently. Occasionally, we could hear the singing of another sunrise group . . . we were not alone enjoying the beauties of this morning.

We closed our service singing, "Christ the Lord is Risen Today." Indeed, it had seemed as though Christ had risen in the hearts of this group. Their radiance, their enthusiasm, their obvious hope regardless of the overwhelming difficulties was obvious . . . one could not mistake it. As, for me, an American with so much to be thankful for, I questioned myself. I seriously wondered whether I was worth my salt.

And later in the day, as I saw the occupation people in their shiny cars driving to the beautiful, comfortable, heated Army Chapel Center . . . I wondered who should be helping whom. Perhaps most in Japan are not Christian, but one cannot fail to see that the leadership nucleus is here. The young people are waiting, they are receptive, they are curious—and, with such a group as this, they are becoming disciples of Christ. One can see the fire catch hold. And one can know for sure, that here is the hope of the world. Indeed, Christ is risen!



THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



IN STORYLAND

GOD IS EVERYWHERE

By Margaret G. Wilson

June is here again and many of us have forgotten, for the time being, that there ever was a January, a January with snow and ice, with sleet and frost, with naked trees and sleeping gardens, without the birds and bees and butterflies; January when all nature seemed asleep and the nights were long.

God's world was a beautiful world with its sparkling snow and frosted window panes. Sometimes we could hear the howling of the wind. Sometimes we could hear the creaking snow under our feet. And sometimes everything everywhere seemed quiet and still and peaceful.

Then slowly, slowly, slowly things began to change. The snowy days became rainy days. The ice in the streets became puddles of water and the hard-frozen ground became soft and muddy, while the naked trees began to show tiny green buds and the sleeping gardens showed little green growing things.

Then somehow, I don't know how, but somehow the robins knew it was spring. Once more we saw them hopping about on the lawns and could hear them calling to one another from the roof tops. We heard the frogs singing and we began to notice spider webs on the back porch. Why we had actually forgotten about the spiders. Where did they come from and where had they been all winter!

God's world was a beautiful world with its birds and budding things. Sometimes we shivered in the cold damp winds. Sometimes we felt the rain on our face and things seemed different than they did in the cold days of January.

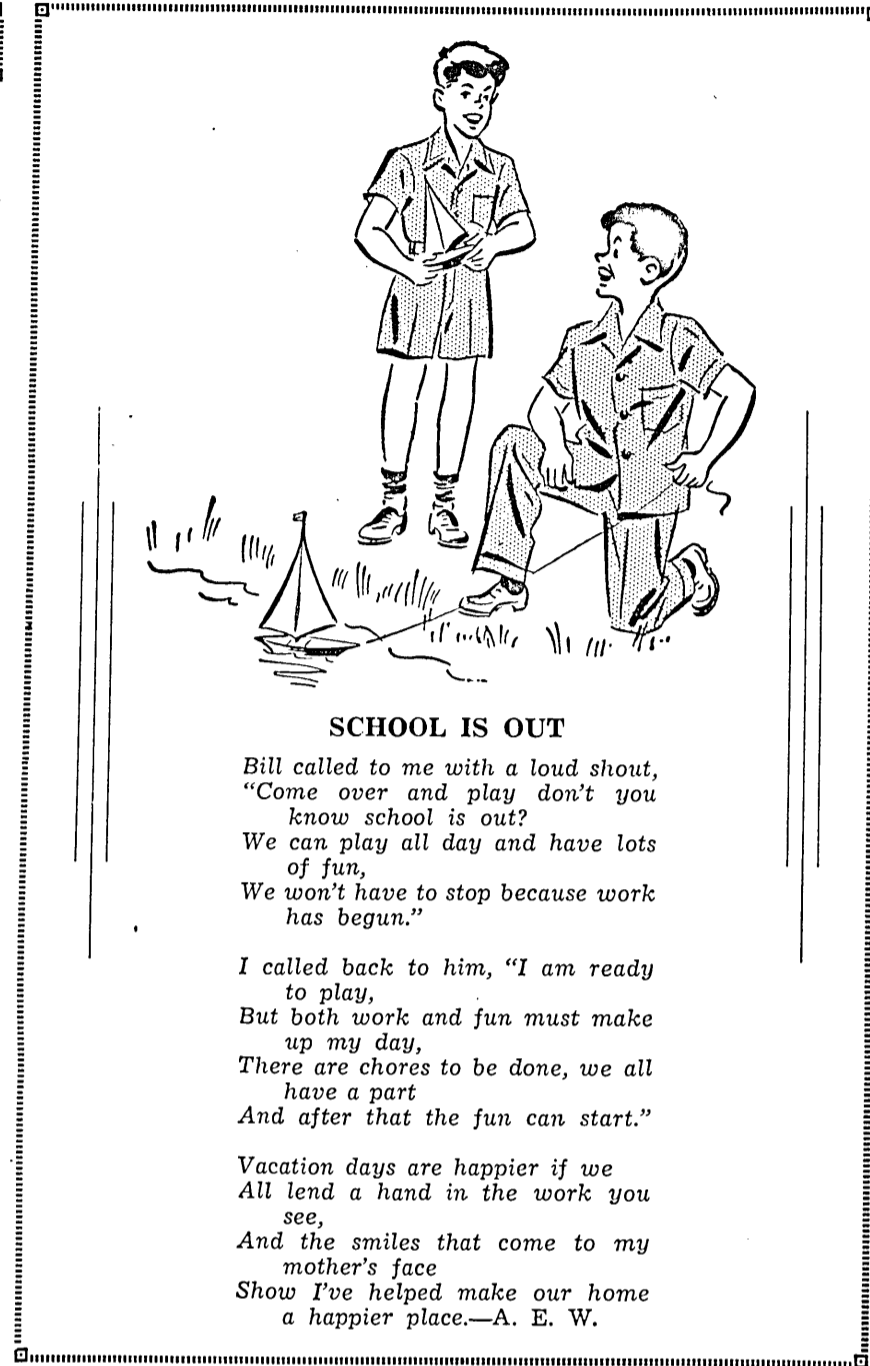
And now everything is awake again! The birds are singing. The bees are buzzing. The ants are working and the spiders are growing fat in their lacy, swaying cobwebs.

The trees actually seem alive with the busy birds that chat and sing together on the leafy boughs. Others are flying back and forth, back and forth, carrying all the material that is needed to build their little home in the shelter of the branches. Sometimes they fly down to get a meal of worms from the flower garden or just hop about to see what they can see.

It matters not what time of day we visit our garden we find visitors have arrived ahead of us. There are butterflies and bees, worms, toads and frogs, and they all seem to enjoy the garden just as much as we do. Our gardens are no longer asleep, they are really alive, and it is a beautiful place with a riot of colour.

*"So many things are everywhere
That speak of God, the Father's
care!"*

*The nodding tulip's yellow cup,
Morning-glories reaching up,
Dewdrops twinkling in the sun,
A spider's web with silver spun,
A mossy stone, a bubbling spring,
Robins, bluebirds on the wing;
The blue, blue sky, the foaming seas;
Stars, far and high above the trees.*



SCHOOL IS OUT

*Bill called to me with a loud shout,
"Come over and play don't you
know school is out?
We can play all day and have lots
of fun,
We won't have to stop because work
has begun."*

*I called back to him, "I am ready
to play,
But both work and fun must make
up my day,
There are chores to be done, we all
have a part
And after that the fun can start."*

*Vacation days are happier if we
All lend a hand in the work you
see,
And the smiles that come to my
mother's face
Show I've helped make our home
a happier place.—A. E. W.*

JUST FOR FUN

"What makes papa so cross?" inquired his little daughter.

"We must be very patient and kind with poor papa," replied her mother. "He is suffering very much with that sciatic nerve."

The little one was thoughtful for a moment, then she solemnly remarked, "Mamma, when I grow up I will never marry a man with a sciatic nerve."—Boston Transcript.

"Did you have a hard day, too?" asked the young married man on arriving home.

"Yes, darling," sighed the bride of 7 weeks. "You remember I was going to try that new layer cake recipe. Well, I had all the ingredients ready and lacked 1 thing. So, I phoned Ethel and then went over there. You men have no idea how hard it is to carry a teaspoon of

*So many things are everywhere
That speak of God, the Father's
care."*

—In The United Church Observer of Canada.

baking powder 2 blocks on a windy day!"—Christian Science Monitor.

Inviting a friend to his wedding anniversary, an Irishman explained: "We're on the 7th floor, Apartment D. Just touch the button with your elbow."

"And why should I use my elbow?"

"Well, for heaven's sake!" said the exasperated Irishman. "You're not coming empty-handed, are you?"—Summit. (Revelstoke, B. C., Canada).

All of the eggs at breakfast were properly boiled except one. "I'd like to know what makes this egg so hard when all the rest are soft," remarked Mrs. B.—

"I know," spoke up Tommy. "It was laid by a Plymouth Rock."

An old Negro was taking a civil service examination for the position of rural mail carrier. One of the questions asked was: "How far is it from the earth to the sun?"

The old darky looked frightened and exclaimed: "If you all is gwinter put me on that route, Ize resignin' before I begins."

IN THE WORLD OF BOYS AND GIRLS

THE FROG'S COUSIN

If the doctor's boys had not been mowing the grass, they might never have noticed him; for he was a little fellow, and he was trying hard to escape their notice when the lawn mower ran him down.

Now he lay quite still, and Harry and Ralph looked down at him sorrowfully. He was only a toad; but, as Ralph said, he might have a wife and family waiting for him at home; and, anyway, maybe even toads were some good in the world.

The doctor was looking out of his study window, and he overheard them.

"Bring him in, boys," he called to them. "Maybe we shall be able to restore Mr. Toad to his family."

"Now, while I am trying to bring him back to life," he said, "I should like for you to tell me what you know about a toad."

"He's—he's a kind of first cousin to the frog, isn't he?" Harry asked doubtfully.

"But a frog has a smooth skin and he is rough," Ralph put in.

"And he gives people warts when they touch him," declared Harry. "That's why we brought him in on a leaf."

The doctor laughed and looked at his own hands. "Then I seem to be in for it," he observed. "I have touched him more than once in the last few minutes. What else?"

"I'm afraid that's all we know," Ralph said, after a pause.

"Suppose you look it up in the 'Natural History,'" the doctor suggested. "When you come back, maybe Mr. Toad will be on his feet."

Sure enough, they returned in a few minutes to find the little fellow looking very spry indeed.

"O, I'm so glad!" Harry exclaimed. "We wouldn't want him to die now for anything. Why, we've found that toads are useful. The 'Natural History' says they kill more than their weight of caterpillars and bugs in a single day. We need him in the garden."

"How about the wart?" asked the doctor.

"There isn't much in that," Ralph asserted. "The book says that they have a liquid which roughens the skin when you get it on your hands; but then, that's their only way of defending themselves."

"Because they haven't any teeth, like the frog," Harry explained. "Frogs have tiny teeth on their upper jaw and palate. A frog has a forked tongue, but a toad hasn't."

"Good! Now I think our patient is ready to go. He can do duty in the garden for a few weeks longer, then he will be ready to take his winter's sleep in some hole or burrow. Who will carry him out?"

"We'll both go," the boys exclaimed, and they took up the leaf to escort Mr. Toad out again. But just as they reached the last step he gave a flying leap and landed in a flower bed. Then he started away at a lively pace, as if to make up for the time lost.

"Good-bye, Mr. Toad," Harry called after him. "Remember us to your family."—Paul Suter, in Sunday School Times.

HIGHLAND CHURCH YOUTH CHOIR

By JOHN L. TUCKER, Pastor

MORE than a year ago the pastor of Highland Methodist Church, Little Rock, conceived the idea of a youth choir to be used in connection with the regular evening church

There are 32 regular members. They have regular weekly rehearsals, constitute the choir each Sunday evening and give a regular anthem or other special number in every one of the evening services.

affair. A moving film was made of the banquet and program and has been shown in connection with different phases of the church program. The personnel of the choir is: Soprano: Joanne Beasley, Anna

AT THE METHODIST CHILDREN'S HOME THIS WEEK

Among our visitors at the week end were Mrs. J. B. Moore, Clarendon, Ark., Mrs. A. L. Smith and Mrs. A. L. Cline of Siloam Springs, Ark. We were happy to welcome these friends and hope they will come again.

Playground Equipment

Through the kindness of our friends, we are gradually beginning to accumulate some much needed playground equipment. A good Baptist friend here in Little Rock presented us with two steel frame swings which cost \$30.00 each. The Juniors from the Hope Church School presented us with a soft ball and bat and a croquet set. This week Messers. Herchel Lewis, Raymond Norwood and Tommy Ramsey, of the insurance firm of Lewis and Norwood, presented us with some steel bars. We don't know just what they call them, but the children call them "flip" bars on which they turn flips. Anyway, they filled a great need in the play life of the children, regardless of what they are called. We are deeply grateful for all these nice gifts.

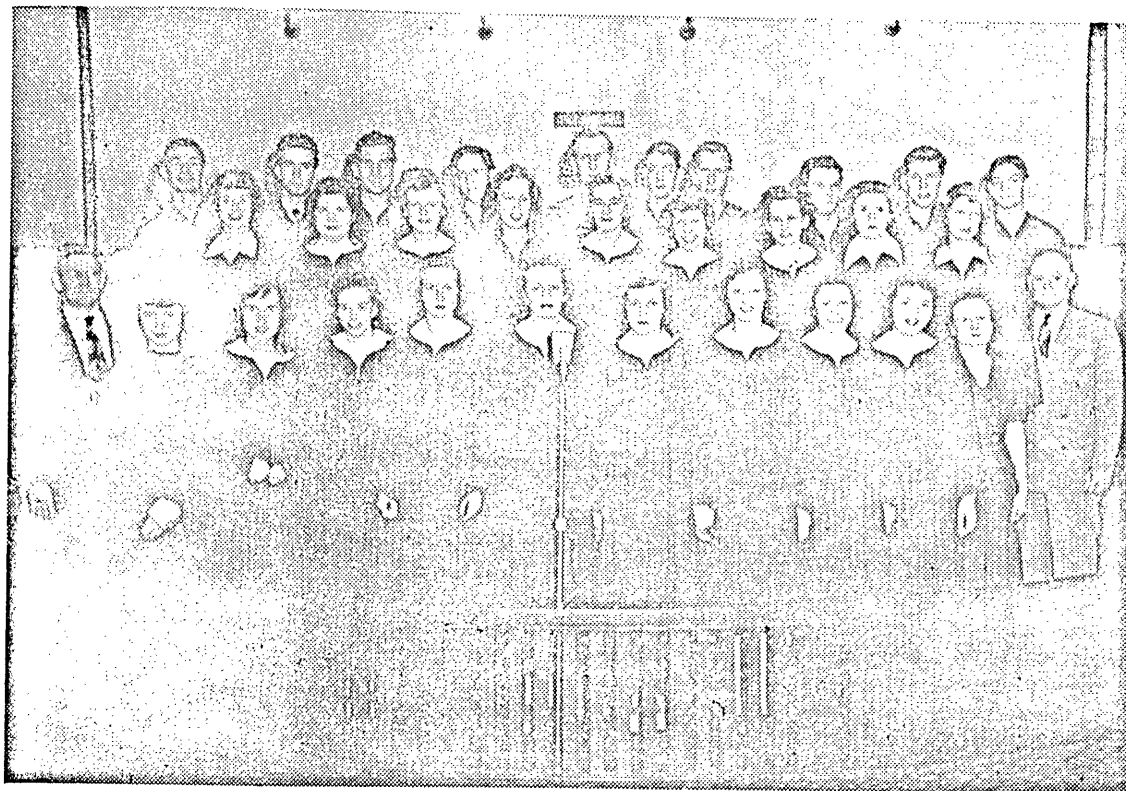
Summer Camps

Through the kindness of Rev. T. T. McNeal, District Superintendent of the Monticello District, six of our children of the intermediate group have been given passes to the first summer camp at Keener Camp, near Snyder, Ark.—J. S. M. Cannon, Superintendent.

McKenzie, Patsy Jolly, Delores Tucker.

Bass: J. W. Curtis, Harold Eckhardt, Jack Grable, John Hall, Fred Kassler, Eugene Oglesby, Winston Oglesby.

I have chosen you, and ordained you, that ye should go and bring forth fruit.—John 15:16.



worship services. For more than a year now these young people have rendered invaluable services to the total program of the church. Under the direction and training of Mr. George Major, who is a regular member of the senior choir and a teacher in the youth division, this has become one of the best choirs in the city. Mrs. J. P. McClain, who is a teacher in the Junior Division is the regular organist of this choir.

On last Easter Sunday evening this choir gave an Easter Cantata that would have been a credit to any church anywhere. They are already looking forward and making plans for an even more elaborate and better cantata for next Easter. In appreciation of their loyalty and services to the church the "Woman's Society of Christian Service" of the church gave them a beautiful banquet, which has become an annual

Frances Carter, Barbara Carter, Joyce Curtis, Marilyn Fraser, Barbara Joyner, Rose Kassler, Lynette McKenzie, Mary Oglesby, Louise Poe, Emma Jean Rowland, Mary Frances Martin.

Tenor: Henry Bogart, Bill Greeley, Bill Grogan, Don Birch Vollman, Bobby Beavers.

Alto: Janice Baxley, Eleanor Bogart, Virginia Grubbs, Barbara Hackler, Carolyn Hicks, Dorothy

Schedule For The North Arkansas Conference

MT. SEQUOYAH, JUNE 15-19

Wednesday, June 15

3:30 p. m.—Annual Conference convenes for organization and roll call.

3:15 p. m.—Report of the Planning Committee.

3:20 p. m.—Nominations by the Cabinet.

3:30 p. m.—The Annual Service of Commemoration and the Sacrament of the Lord's Supper. Sermon by Rev. H. H. Griffin.

5:45 p. m.—Banquet for Accepted Supply Preachers.

7:30 p. m.—Preaching Service. (Sermon by the Annual Conference preacher, Dr. Robert E. Goodrich, Jr., pastor of the First Methodist Church, Dallas, Texas.)

9:00 p. m.—Meeting of the Town and Country Commission.

Thursday, June 16

8:30 a. m.—Devotional Service. (Conducted in the Memorial Auditorium each morning by Bishop Paul E. Martin.)

9:00 a. m.—Report of the District Superintendents.

9:20 a. m.—Report of the Board of Hospitals and Homes.

9:50 a. m.—Report of the Town and Country Commission.

10:20 a. m.—Report of the Committee on Courtesies.

10:25 a. m.—Recess.

10:40 a. m.—Report of the Board of Education.

11:40 a. m.—Report of the Board of Christian Literature and "The Arkansas Methodist."

12:10 p. m.—Report of the Board of Temperance.

12:30 p. m.—Adjournment for lunch.

12:45 p. m.—The Annual Hendrix Luncheon.

2:30 p. m.—Meetings of Boards, Commissions and Committees.

4:00 p. m.—Preaching Service.

5:30 p. m.—Training Council Dinner.

7:30 p. m.—Preaching Service.

Friday, June 17

8:30 a. m.—Devotional Service.

9:00 a. m.—Report of the Committee on Minutes.

9:05 a. m.—Report of the Board of Ministerial Training and Reception of the classes.

9:50 a. m.—Report of the Board of Lay Activities.

10:30 a. m.—Recess.

10:45 a. m.—Report of the Committee on Accepted Supply Pastors.

11:00 a. m.—Report of the Board of Missions and Church Extension, and the Woman's Society of Christian Service.

11:45 a. m.—"The Advance Hour."

12:30 p. m.—Adjournment for lunch.

12:45 p. m.—Board of Lay Activities Luncheon.

2:30 p. m.—Report of the Board of Conference Claimants.

3:00 p. m.—Report of the Joint Commission for Uniting the Two Arkansas Conferences.

3:15 p. m.—Report on Mt. Sequoyah.

3:30 p. m.—Report of the Committee on World Peace.

3:45 p. m.—Report of the Arkansas Historical Commission.

4:00 p. m.—Preaching Service.

5:30 p. m.—Town and Country Commission and Methodist Rural Fellowship Dinner.

7:30 p. m.—The Ordination Service, Sermon by Dr. Robert E. Goodrich, Jr.

Saturday, June 18

8:30 a. m.—Devotional Service.

9:00 a. m.—Report of the Committee on Minutes.

9:05 a. m.—Report of the Confer-

ence Statistician.

9:15 a. m.—Report of the Annual Conference Treasurer.

9:25 a. m.—Report of the Committee on Group Insurance.

9:30 a. m.—Report of the Board of Evangelism.

10:05 a. m.—Report of the Committee on District Conference Journals.

10:20 a. m.—Report of the Committee on the American Bible Society.

10:30 a. m.—Recess.

10:45 a. m.—Selection of the meeting place for the 1950 Annual Conference.

11:00 a. m.—Report of the Commission on World Service and Finance.

11:45 a. m.—Miscellaneous Business.

12:30 p. m.—Adjournment for lunch.

12:45 p. m.—The University Luncheon.

7:30 p. m.—The Youth Rally.

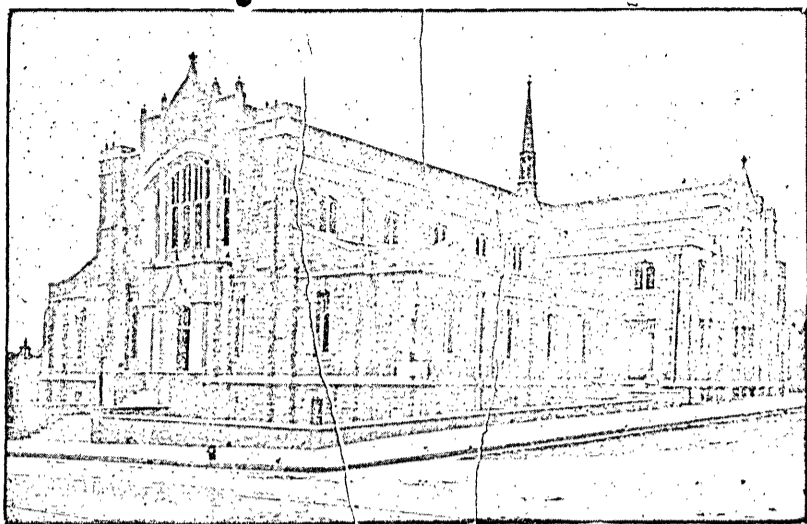
Sunday, June 19

10:45 a. m.—Morning Worship Hour (Preaching by Bishop Paul E. Martin).

12:00 noon—Reading of the Appearments.

Hot Springs Entertains Little

FIRST METHODIST CHURCH



FIRST METHODIST CHURCH, Seat of Conference

According to Mrs. F. M. Williams, one of the best informed members of First Church, Methodist work began in Hot Springs about 1813, or one hundred and thirty-six years ago. Methodist services had been held here at regular appointed times for more than twenty years before the first session of the Arkansas Conference was held in Batesville in 1836. Rev. William Stevenson was the first pastor assigned to the Hot Springs Circuit. Arkansas was then a part of the Missouri Conference. Out of that inconspicuous beginning has come the present First Church with a total membership of 1756, and four other Methodist Churches of considerable strength and far-reaching influence.

Through these one hundred and thirty years the changing vicissitudes that constitute the common lot of those institutions that live and serve

through this long period of years played their part in the experiences of this church. Great losses were sustained in four fires, and the rise and fall of the economic tide, have touched vitally the life of the Church, but with faith, loyalty, and devotion, her members have carried on nobly and well. The sterling qualities of character and life of each generation have become a significant part of the glorious heritage that is ours.

First Church has been blessed by the ministry of many of these most outstanding preachers and pastors of Methodism. Mrs. Williams describes some of them as "the brilliant Augustus Winfield, the student Julien C. Brown, the pulpit prince Alonzo Monk, the pastor par excellence, Forney Hutchinson, and the long line who followed in their train."

The Church has served as host to the Annual Conference

twelve times, and along with the entire City of Hot Springs rejoices in this another privilege of having the Conference meet here.

First Church is well organized, and has a carefully planned and effectively executed program in every department. The present pastor came in June 1947. The Church School is conducted on a high plane, and the entire program of Christian education is of a very superior quality. Mrs. Harvey W. Couch is director of Christian Education, and C. E. Bayne, is general superintendent.

Wilkes Crume is president of the Board of Education.

Special attention is given youth work in the Church, and effective programs are planned and presented at both morning and evening sessions. The Church also sponsors Boy Scout Troop No. 4.

The board of stewards, under the chairmanship of Eugene A. Matthews gives careful attention to every interest



BISHOP PAUL E. MARTIN
Presiding Bishop

of the Church. Mrs. Julia Corley the efficient financial secretary renders invaluable assistance to the stewards in keeping the Church financially solvent.

The Woman's Society of Christian Service is an organization of great value. The president is Mrs. Billy G. Wilson, and under her leadership the Society is growing and greatly expanding its field of service. There are now 275 members, including a Wesleyan Service Guild of 25 members.

E. H. Eckler is Chairman of the Board of Trustees, Miss Dora Jane Ledgerwood is choir director, and Richard G. Morris, Jr., is organist. These are among the City's most ac-



DR. F. A. BUDDIN
Pastor First Methodist Church

When In Hot Springs

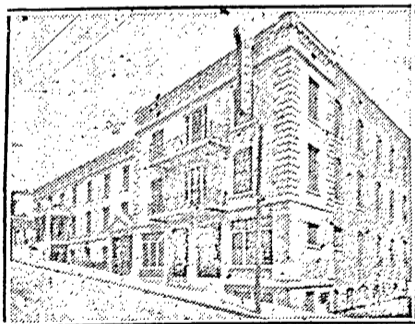
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Townsend Hotel

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MODERATE RATES



Two Blocks from Railroad and Bus Stations, Bath Houses, Banks and Postoffice.

114-120 CHAPEL ST.

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Welcome Ministers



Courtesy

Hot Springs Clearing House Association

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HOT SPRINGS, ARKANSAS

In Holydays—

MOODHO

(One Block from Methodist)

Many ministers are to and other churches from Southwest.

We cordially lay de write in now reservation reasonable. See cancelled.

You'll Find a Warm Cordial Meet At

Conference, June 8th to 12th

HOT SPRINGS NATIONAL PARK

Hot Springs National Park, the place of meeting of the



BISHOP W. ANGIE SMITH
Conference Preacher

First Church welcomes the 1949 session of the Little Rock ninety-sixth session of the Little Rock Conference, is a health resort known nationally and internationally for its healing waters.

The fame of its thermal waters is centuries old. By special Act of Congress in 1882 this National Park was created for the purpose of protecting the hot waters for the people of the nation as a health and recreational center

Conference—Her doors, and the hearts of the people are open wide to receive every member and visitor.

Francis A. Buddin, Pastor

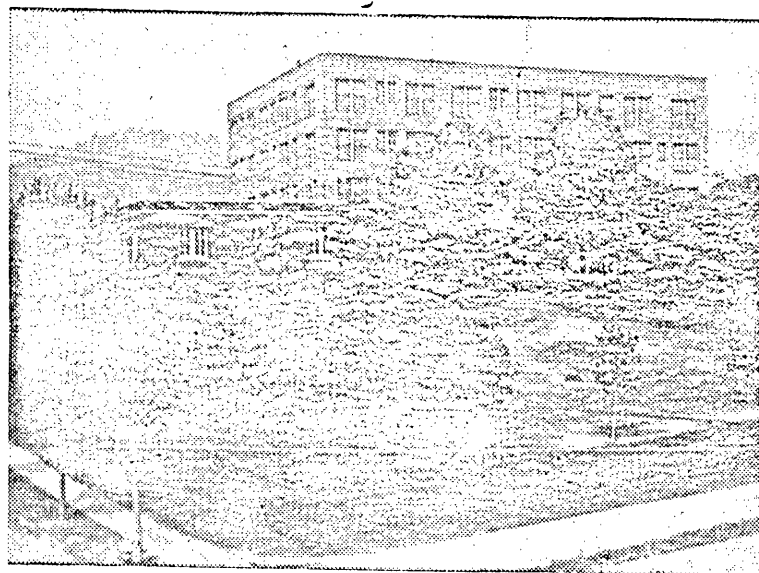
for all time.

Despite the fact that records show that Hot Springs has passed the century mark as a federal possession, and legend labels the Spa generations old, the actual definite age of Hot Springs is really unknown and scientists disagree on the specific source of the hot, health-giving waters which flow from the many springs at the base of Hot Springs Mountain. It is known, however, that the city of Hot Springs takes its name from the thermal waters which flow at the rate of a million gallons a day to furnish the several palatial bath houses of the city.

Hot Springs is not only a wonderful place for conferences and conventions of many kinds, it is a vacation center which draws people from all parts of the United



REV. R. E. SIMPSON
Supt. Methodist Hospital



THE METHODIST HOSPITAL, Hot Springs

States and from many parts of the world. Two weeks or a ten-day course of the famous medical baths, or even a week end, will prove to be an excellent tonic for reviving jaded nerves and worn bodies. The harder you work the more you need the recreational facilities of a health center to enable you to remain at the peak of efficiency.

Many people still think of Hot Springs as a watering place, where millions have sought and received relief from a multitude of ailments. Through the centuries the springs have never ceased their work of healing. Nevertheless, Hot Springs also offers practically every opportunity for the health-giving powers of an outdoor life. Golf courses, fast tennis courts, speed boats, canoe and sailboats and some of the world's best fishing on Lake Catherine and Lake Hamilton

are some of the unusual vacation opportunities offered by the city of Hot Springs. Bathing in cool spring fed pools, miles of mountain roads for hiking and mountain roads for driving combine to make Hot Springs the recreational, health center par excellent.

If one is concerned about accommodations he may be assured that Hot Springs has a very wide assortment from which to choose, ranging from deluxe ultra modern hotels, apartments, motor tourist court and trailer facilities to the furnished rooms at prices suitable to every purse and taste. There are also lakeside cabins and fishing barracks and nearby camping sites.

One may reach Hot Springs by rail, by bus or over excellent paved highways. For further information about Hot Springs, write the Hot Springs Chamber of Commerce for free literature.

Y's
TEL
(Church)
stay here
over the
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WELCOME....

DELEGATES AND MINISTERS!

When In Hot Springs, you and your wives are extended a very cordial invitation to visit with us.

Eleanor Harris

Women's Wear

264 Central Ave., Hot Springs, Ark.

NOTICE

LITTLE ROCK CONFERENCE

—WHILE ATTENDING THE CONFERENCE
IN HOT SPRINGS—EAT AT THE

Young Women's Christian Association

CAFETERIA

In easy walking distance from the First Methodist Church. Your Patronage Will Be Appreciated.
707 CENTRAL AVENUE HOT SPRINGS, ARK.

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

CHRISTIAN EDUCATION

Contributing Editors:
Ira A. Brumley
Pryor Reed Cruce

CHILDREN'S WORK IN THE LITTLE ROCK CONFERENCE

Annual Report to the Board of Education November 1, 1948 to June 1, 1949

Organizations:

A District Director active in each District. There are Associate Directors in three Districts.

Training Work:

There have been 22 Standard classes offered specifically for children's workers. The number of classes held in each District is listed below:

Arkadelphia, 3; Camden, 3; Little Rock, 7; Pine Bluff, 2; Prescott, 5; Texarkana, 2.

Several children's workers have taught general courses and many children's teachers have participated in such general courses as the one on CHRISTIAN BELIEFS and IMPROVING THE CHURCH SCHOOL. Included in the above report was a Laboratory Class for Nursery Workers, offered in First Church, Camden.

Promotion of Vacation Church Schools:

A Coaching Conference for District teams was held in Little Rock in February. Representatives from each District attended, as well as a team from the C. M. E. Church and the Southwest Conference (Central Jurisdiction). Miss Estelle Ristine of the General Board assisted with the Coaching Conference. Later on there were 20 sub-district institutes held for training local church workers. From each District have come enthusiastic reports of larger attendance at the institutes, more thorough training given and more responsibility assumed by the Districts for conducting their own institutes. The institutes in Hot Springs and at Parker's Chapel were inter-racial.

Co-operation of Woman's Society and Board of Education:

Mrs. Neill Hart, Conference Secretary of Children's Work of the Woman's Society, and a fine staff of District Secretaries have worked in close cooperation with the Board of Education to promote the total program of work for children. As a part of this total program six Districts out of the seven held institutes, early in December, to promote the units on China. In all there were a total of 11 institutes held. The Children's Service Fund is being promoted as the channel for children's special giving in the Advance Program.

Emphasis on Home and Church Co-operation in Christian Training of Children:

Progress has been made toward our goal of having at least one Nursery worker in each church.

Occasional and regular meetings of parents, in the church, have been encouraged.

Several training classes, and informal institutes have been held for parents and teachers on "Guiding Children in Christian Beliefs," and in "Home and Church Co-operating in Children's Work."

Training of Older Children for Church Membership:

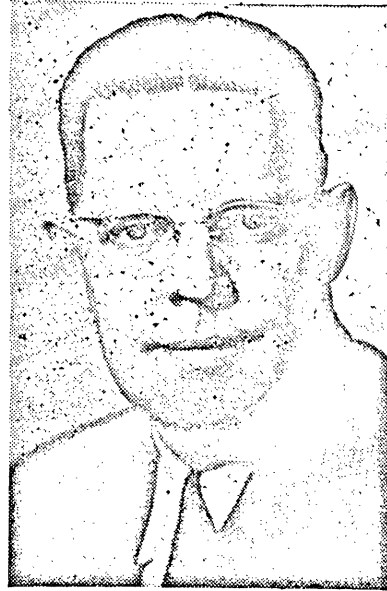
A large increase in the number of ministers giving training in church membership to Juniors, has been noted. Also more time has been given in many instances.

Brief summary of Conference

Inspirational Speaker At Pastors' School

Dr. Albert P. Shirkey, pastor of St. Paul's Methodist Church, Houston, Texas, will be the inspirational speaker at the Pastors' School at Hendrix College, July 4-8.

Dr. Shirkey, former pastor at Travis Park Methodist Church, San Antonio, Texas, and delegate to the General Conference in Kansas City, Mo., in 1944 and the Jurisdictional Conference in Tulsa, Oklahoma, in 1944, has appeared as a platform speaker for Pastors' Schools in Oklahoma City, Oklahoma, and at Southwestern University, Georgetown, Texas. In 1939 he was a speaker for the Layman's Conference at Lake Junaluska and in 1941 he was a platform speaker at the Young Ministers' Conference on the Pacific Coast. In 1940 he toured Arkansas for the Board of Missions, speaking at District Rallies. In 1940 he was speaker for the city-wide pre-Easter noonday service in the St. Louis Cathedral and also speaker to the



DR. ALBERT P. SHIRKEY
annual Christian Endeavor Convention in Harrodsburg, Kentucky.

STATE CHILDREN'S WORKERS' CONFERENCE

Hendrix College, Conway, Ark.
June 28-30

The Children's Workers' Conference for children's workers of the North Arkansas and Little Rock Conferences will be held at Conway, on the Hendrix College Campus, June 28-30.

Miss La Donna Bogardus, from the staff of the General Board of Education, Nashville, is to be one of the leaders in the Conference. She will highlight some of the emphasis for children's work during the coming year, and will lead a forum on, "Evaluating Equipment in the Children's Division."

Miss Mary Shipp Sanders of Denton, Texas, will again be one of the leaders in the Conference. Children's workers of both the North Arkansas and the Little Rock Conferences know and appreciate the fine work that Miss Sanders has done both in training schools and in the State-wide Children's Workers Conference last summer.

Other leaders are being secured, and as soon as details of the program have been worked out copies

Director's Activities:

Taught 11 training classes in the bounds of the conference. Led or assisted 22 institutes-conducted 2 two-day clinics. Gave leadership to the Conference Coaching Conference for Vacation Church Schools.

Led a Vacation School Coaching Conference for Central District of the Indian Mission in Oklahoma.

Taught a class in the Little Rock training school held at Philander Smith College. Taught in two other training schools outside the conference.

Served on the children's workers Committee on Missionary Education attending the January meeting of the Committee in Cincinnati. Attended a conference for Junior and Intermediate camp leaders in Camp Caney, La.—Mrs. W. F. Bates, Conference Director of Children's Work, Little Rock Conference.

of the program will be sent to the children's workers of both conferences.

Those persons desiring to attend from the North Arkansas Conference should write:

Mrs. Ira Brumley
1722 Caldwell
Conway, Arkansas.

Those desiring to attend from the Little Rock Conference should write:

Mrs. W. F. Bates
326 Exchange Building
Little Rock, Arkansas.

COMING EVENTS OF INTEREST TO CHILDREN'S WORKERS

Little Rock Conference

Vacation Church School Period, May 30 to June 17.

Monticello Junior Camp, Camp Keener, May 30 to June 3.

Little Rock District Camp for Children's Workers, Aldersgate, June 21-22.

State-wide Conference, Conway, June 28 to 30.

Little Rock Junior Camp, Aldersgate, July 11 to 15.

Mt. Sequoyah Leadership School, July 18-19.

"The fact that 600,000 Methodist Church school pupils have become members of the church since 1944 is no mere accident. The boys and girls in your church school should look forward naturally, to the acceptance of the vows of church membership and full commitment of their lives to Christ. This is a natural outcome of the learning process through which they have been going."—Northeast Ohio Conference Bulletin.

"Can there be a valid argument advanced by any detached person why all liquor advertising in all media, magazines, newspapers, radio, should not be banned by Federal action? It may be fairly argued that the liquor industry has been licensed to meet an admitted demand for drink. But it has not been licensed in order to increase that demand." The Union Signal.

CHURCH SCHOOL DAY OFFERINGS

Little Rock Conference Board of Christian Education

We list below receipts for CHURCH SCHOOL DAY OFFERINGS for the current year as follows:

ARKADELPHIA DISTRICT	
Arkadelphia Station	\$100.00
Benton Station	60.00
Carthage Ct.	2.00
Dalark Ct.	18.50
Fountain Lake	6.47
Grand Avenue—Hot Springs	25.00
Oaklawn—Hot Springs	15.00
Pullman Heights	15.00
Jones Mill-Piney Grove	10.00
Tigert Memorial	5.00
Leola Ct.	13.00
Keith Memorial	10.00
Princeton Ct.	8.00
Sparkman-Sardis	25.00
TOTAL	\$312.97
CAMDEN DISTRICT	
Bearden	\$ 16.00
Fairview-Timothy	25.00
Harmony Grove Ct.	18.00
Huttig	15.00
Junction City Ct.	12.00
Louann Ct.	20.00
Jackson St.—Magnolia	22.45
Smackover	45.00
Stephens	15.00
Thornton Ct.	15.00
Village	12.00
Waldo	25.00
TOTAL	\$240.45
LITTLE ROCK DISTRICT	
Bauxite-Sardis	\$ 25.00
Bryant Ct.	18.00
Carlisle Station	25.00
Douglassville	10.00
England	35.00
Asbury	65.00
Capitol View	30.00
First Church	165.00
Forest Park	15.00
Henderson	20.00
Highland	35.00
Hunter Memorial	15.00
Oak Forest	7.00
Pulaski Heights	75.00
Scott Street	15.00
28th Street	15.00
Winfield Memorial	84.40
Lonoke	25.00
Mabelvale	15.00
Primrose Chapel-Bethel	25.00
TOTAL	\$719.40
MONTICELLO DISTRICT	
Dermott	\$ 25.00
Drew Ct.	6.00
Dumas	30.00
Eudora	20.00
Fountain Hill Ct.	10.00
Hamburg	30.00
Hermitage Ct.	7.00
McGehee	30.00
Mount Tabor	2.00
Parkdale	10.00
Portland-Montrose	20.00
Tillar-Winchester	11.00
Warren	50.00
Wilmar Ct.	4.00
Watson-Kelso	25.00
TOTAL	\$280.00
PINE BLUFF DISTRICT	
Altheimer-Wabaseka	\$ 12.50
Good Faith	12.00
Grady-Gould	20.00
Carr Memorial—Pine Bluff	20.00
First Church—Pine Bluff	85.00
Lakeside—Pine Bluff	65.00
Rison	20.00
Sheridan	25.00
Grand Avenue—Stuttgart	50.00
First Church—Stuttgart	40.00
TOTAL	\$349.50
PRESCOTT DISTRICT	
Bingen Ct.	\$ 16.24
Delight Ct.	13.00
Dierks Ct.	12.00
Emmett Ct.	10.00
Forester Ct.	10.00
Glenwood Ct.	20.00
Gurdon	35.00
Hope	67.50
Mineral Springs Ct.	4.00
Okolona Ct.	22.60
TOTAL	\$210.34
TEXARKANA DISTRICT	
Ashdown	\$ 25.00
Bradley-Garland	12.00
Buckner Ct.	10.14
DeQueen	40.00
Horatio	5.00
Mena	35.00
Shady Grove Ct.	5.00
Stamps	30.00
Taylor Ct.	7.00
Fairview—Texarkana	18.75
First Church—Texarkana	100.00
Winthrop Ct.	4.00
TOTAL	\$291.89
Grand Total Received to date—	
May 26, 1949	\$2,404.55
JAMES H. JOHNSON, Treasurer.	

WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

DISTRICT W. S. C. S. MEETS AT CAMDEN

The Camden District met at the Fairview Church in Camden May 10th. D. A. Lambert opened the meeting with a piano prelude after which the pastor, host, Rev. C. H. Geissen, conducted the devotional. Mrs. Jessie Bullock, president of the local W. S. C. S., extended words of greeting.

Mrs. J. T. Dodson, president of Camden District, gave an inspirational address on the Advance program which was followed by a business session.

Mrs. Neill Hart was introduced as the new Jurisdictional Officer of Children's Work. Mrs. Ernest Glaze, District Promotion Secretary, conducted a forum on the four point Advance program. She was assisted by Miss Olivia Bradley, Mrs. C. H. Geissen, Miss Florence Whiteside, Mrs. Jack Britt, Mrs. Booth Hope and Mrs. W. C. Farley.

Members receiving life membership certificates were presented after the group adjourned to the basement of the church where lunch was served.

Roll call and reports of the presidents of each society in the District were given in the beginning of the afternoon session. Miss Lalla Thornton, Spiritual Life Chairman of the District, conducted the memorial service, with Miss Pauline Thompson as soloist.

Group meetings were held; each district officer instructed the corresponding officers in the various phases of the work. In the absence of the District Treasurer, Mrs. Otis Fincher, the Pledge Service was conducted by Mrs. J. P. Carpenter, Conference Treasurer, with each society pledging 33 1/3 percent increase in giving.

Mrs. Ernest Glaze was chosen as the representative at the school of missions at Mt. Sequoyah this summer. Miss Olivia Bradley was confirmed as Secretary of the Wesleyan Service Guild. Mrs. R. H. Cole, Jurisdictional Secretary of Literature and Publications closed the meeting with a talk on MY TASK.

The following officers were elected for 1949-50: President, Mrs. Nelson Thornton, Camden; Vice President, Mrs. W. C. Farley, El Dorado; Recording Secretary, Mrs. J. W. Rhea, Waldo; Promotion Secretary, Mrs. Ernest Glaze, Camden; Mrs. Ed. Chas. Primm, Smackover; Supplies, Mrs. Booth Hope, Fordyce; Spiritual Life, Miss Lalla Thornton, Camden; Missionary Personnel, Miss Florence Whiteside, Magnolia; Status of Women, Mrs. J. G. Brown, Magnolia; Literature and Publications, Mrs. Harvey Crumpler, Magnolia; Social Relations, Mrs. Chas. Geissen, Camden; Youth Work, Mrs. Jack Britt, El Dorado; Children's Work, Mrs. F. A. Gordon, Fordyce; Student Work, Mrs. W. P. Reasons, El Dorado; Treasurer, Mrs. Otis Fincher, Waldo.—Reporter.

FAIRVIEW, TEXARKANA, ELECTS OFFICERS

Officers of the WSCS of Fairview Methodist Church were named at the monthly business session Monday.

They will serve as follows: President, Mrs. J. C. Oslyn; vice presi-

THE QUEST FOR PEACE

By John Greenleaf Whittier

*O brother man! fold to thy heart thy brother;
Where pity dwells, the peace of God is there;
To worship rightly is to love each other,
Each smile a hymn, each kindly deed a prayer.
Follow with reverent steps the great example
Of him whose holy work was "doing good."
So shall the wide earth seem our Father's temple,
Each loving life a psalm of gratitude.
Then shall all shackles fall; the stormy clangor;
Of wild war music o'er the earth shall cease;
Love shall tread out the baleful fire of anger,
And in its ashes plant the tree of peace.*

WALNUT RIDGE W. S. C. S. MEETS

The Society at Walnut Ridge had a very impressive meeting at the church. The Worship center in its arrangement provided a very appropriate setting for the service. Back of this center a cardboard had been hung. On this the W. S. C. S. emblem was built by the officers coming forward in turn with sections of the emblem to be placed so as to complete the emblem. Next to either side of the finished emblem maps of the two hemispheres were placed. Connecting the two maps was a bow of ribbon on the streamer of which had been printed, "Every Member." Then all reverently repeated the loyalty pledge.

The lesson, "By His Light Shall the Nations Walk," was demonstrated by one member costumed in black. This costume was removed after other members presented "Gods' Light" as is given by Christ, the teaching of the Bible, education, and service. At the conclusion of the service, the hostess served refreshments.

The service for the installation of officers is to be conducted by the pastor, Rev. L. M. Conyers, May 24. This society has two circles, Mary Jackson, and Agnes Bugg circle. Also a Wesleyan Service Guild which has regular evening meetings.—Reporter.

dent, Mrs. O. S. Carpenter; recording secretary, Mrs. Leila Moore; promotion secretary, Mrs. Earl Miller; secretary of spiritual life, Mrs. A. E. Smith; secretary of missionary education, Mrs. W. R. Shackelford; secretary of Christian social relations, Mrs. George O'Neal; secretary of supplies, Mrs. J. O. Parsons; treasurer, Mrs. C. I. Parsons; secretary of youth work, Mrs. Fred Arnold; secretary of student work, Mrs. W. T. Arnold; secretary of children's work, Mrs. W. M. Barry; secretary of literature and publications, Mrs. C. E. Kelso.

Circle chairmen were named as follows: Circle A, Mrs. Tom Sewell; Circle B, Mrs. R. A. Bennett; and Circle C, Mrs. Charles Gardner, Jr.

Names were drawn for new circles.

Mrs. Sewell presided at the meeting and heard reports from officers and committee chairmen.—Reporter.

TEXARKANA DISTRICT MEETS

The Woman's Society of Ashdown was hostess to the Texarkana District meeting May 8th. Mrs. H. E. Tye opened the meeting with an organ prelude. A solo "Face to Face" was sung by Donald Bauman.

In the absence of the pastor, Bro. Golden, who was ill, Mrs. J. R. Wimberley gave the devotional reading "The Message of the Morning," and praying for the success of the Advance For Christ Program.

Mrs. W. L. Phillips, local president, extended greetings to the visitors and Mrs. O. B. Poland gave the response. Mrs. B. N. Wallace gave a report of Conference meeting held at El Dorado. Pastors introduced were: Rev. J. H. Hamilton, District Superintendent, and R. H. Cannon of College Hill, Texarkana, and Rev. Claude Clark of Wilton. Mrs. J. Russell Henderson, Conference Secretary of Christian Social Relation, spoke on the Subject of Human Rights, and Mrs. J. P. Carpenter told how we should increase our giving, and Mrs. Edward Harris, Secretary Missionary Personnel, used as her subject "I Shall Stretch Forth My Hand."

Following the invocation, given by Mrs. T. H. Owen, lunch was served. The group was divided into four class groups which were taught by Mrs. J. R. Henderson, Mrs. Poland, Mrs. Scott, and Mrs. Barry. Mrs. T. M. Owen gave the afternoon devotional. Roll call was answered by Ashdown, DeQueen, Foreman, Horatio, Lockesburg, Mena, Philadelphia, Richmond, Stamps, Wilton and College Hill and Fairview, First Church, Texarkana.

An invitation from Stamps for the 1950 meeting was accepted. A very impressive pledge service was held. Mrs. Poland, District president, held a business session, at which time committees were appointed and election of officers was held. It was truly a helpful day for all who attended.—Reporter.

FIRST CHURCH, LITTLE ROCK, GUILD INSTALLS OFFICERS

The officers of the Wesleyan Guild No. 1 of First Church Little Rock were installed at the regular monthly meeting of the Guild on Monday evening, May 23, by Miss Hanna Kelly, Conference Guild Secretary. They are:

President, Miss Martha Stafford;
(Continued on Page 13)

OFFICERS TRAINING DAY—HELENA DISTRICT

The ladies of the Helena District met in Earle, May 18th, for the Annual Officers Training Day. The meeting was called to order by the District President, Mrs. William Humbarger.

Rev. J. M. Barnett of Earle conducted the morning worship service. His subject was "Forward Together We Advance for Christ." Mrs. W. E. Crenshaw, president of the local society welcomed the visitors. Rev. and Mrs. Ethan Dodgen and little daughter, Sarah, were special guests.

The roll call revealed there were 104 present from 18 societies. A model executive meeting was held with Mrs. J. E. Lalman, West Memphis, presiding. The instructions from the new guide were used for this purpose. Mrs. G. D. Dorris conducted the devotional.

Lunch was served at noon by the hostess society. The afternoon service began by the group singing "Lord We are Able." Mrs. Humbarger urged that each District officer be thorough in their presentations of departments.

It was advised that the 6th of each month be used for special interservice prayer for Advance. Mrs. Oscar Evans, Conference Spiritual Life Secretary, closed the meeting.—Mrs. B. J. Wallace.

CAPITOL VIEW INSTALLS OFFICERS

Miss Jerry Patton was installed as president of the Wesleyan Service Guild of Capitol View Methodist Church at a service conducted by the Rev. A. C. Carraway, pastor.

Other officers installed were: Vice-president, Mrs. E. E. Biggers; Promotion Secretary, Mrs. Myrtle Bevels; Recording Secretary, Miss Lela Mae Griffin; Treasurer, Mrs. J. E. Brewer; and Co-Ordinator, Mrs. W. E. Tyer.

Chairman of committees were appointed by Miss Patton as follows: Mrs. A. H. Patterson, spiritual life; Mrs. Bea Smith, Missionary Education and Status of Women; Mrs. Lester Snell, Christian Social Relations and Local Church Activities; Mrs. Mary Joe Freeman, Recreation and Supply work; Mrs. E. E. Biggers, publicity and program; Mrs. L. O. Shelton, membership; Miss Rose Frizzell, music; Miss Lynelle Ledbetter, literature and publications.

A gift was presented to Mrs. Lester Snell, retiring president. Mrs. R. E. Scott, retiring co-ordinator, was given a life membership pin. Study of the mission book, "Newness of Life," by Estelle L. Carver was completed by Mrs. J. E. Brewer.

The meeting was held at home of Mrs. T. W. Tyer. The Executive Committee met and made plans for the coming year. Great things have been planned and the Guild will accomplish even more next year than we did last year.

The first meeting of the new year will be held at the home of Mrs. W. E. Tyer, co-ordinator and be a picnic supper. At this time pledge service will be held and member of the guild will sign pledge card.—Reporter.

CURRENT NEWS IN ARKANSAS METHODISM

HARRISON OBSERVES NATIONAL FAMILY WEEK

The Harrison Methodist Church, on May 11, observed National Family Week by having a fellowship supper with a large attendance and an interesting program. Rev. Coy E. Whitten, the district superintendent, held the last quarterly conference for the year, and in connection with the reports for the conference, all of the classes and organizations of the Church gave a detailed report of the work each was doing so that the members of the Church might become better acquainted with the various activities carried on by the Church. The report showed that the Church is making fine progress.

A visitation evangelistic group is organized to assist the pastor and because of this work and various evangelistic activities the Church has in the past 18 months received 187 members. The Sunday School has reached the highest enrollment on record. The average attendance has for the past three years exceeded the average of the year before. It is recognized as one of the most progressive churches of the conference because of its cooperation in the program of the Methodist Church.

It has paid its Hendrix quota in full, paid its quota on the district parsonage building campaign, and has accepted and paid one-fourth of the Advance for Christ. It has Vacation Church School, Bible Conferences, institutes, training schools, an exceptional youth program, fellowship suppers, cooperates with the Welfare Department in promoting Crippled Children's Clinic, has representatives at youth assemblies, conference meetings and has a Woman's Society of Christian Service and Wesleyan Service Guild that are doing outstanding work; a single young adult, and a young adult couples class have recently been organized and are making a fine contribution to the life of the church.

One Sunday School class of ladies named for Miss Edith Martin, a member and a missionary in the Belgian Congo, has raised a scholarship of \$300.00 for training a young lady in our church who is preparing to become a minister of music. The Men's Bible Class has recently made alterations on their room at a cost of approximately \$1000. One

THE WORK ON THE WILTON CHARGE

Rev. Claude Clark, pastor of the Wilton Charge of five churches, Allene, Ben Lomond, Hicks, Ogden and Wilton, is closing a most successful year. At the Fourth Quarterly Conference reports showed all conference claims paid. A bedroom, utility room and bath has been added to the parsonage. The W. S. C. S. of Wilton sponsored this activity. Mr. and Mrs. J. L. Mesa-more donated the use of their cafe for Saturday service. Other churches on the charge contributed most liberally by sending food to be sold.

Miss Ada Mills sponsored the placing of an electric pump in the parsonage well. A Men's Class has been organized and dinners served to them by the ladies of the church. Sunday School attendance is fine all over the charge.

The M. Y. F. with Miss Ada Mills as counselor and Barbara Clark as leader is doing fine work. Weekly prayer meetings are led by the pastor's wife if he is away. No appointments have been missed.

In reviewing the year's work as recording steward of the charge, it adds up that Brother Clark has had a most successful year. He has diligently cared for his members who were ill in their homes and in the hospitals.

Brother Jack Bearden, retired minister, has not retired. He has given of his labor on the parsonage building and has assisted Brother Clark in a great way. His presence and help have been a spiritual uplift to Brother Clark and the membership of the church. Brother Clark's fine family of eight lovely children are present at every worship service and have put forth their best efforts to help their parents attain the goal for which they are striving. May God bless them and lead them on.—Mrs. R. L. Gantt, Reporter.

hundred thirty-five men are enrolled in this class. They not only have good attendance in the Sunday School but fine attendance in support of the total program of the church.—E. J. Holifield.

All men, if asked to choose the best way of ordering life would choose their own.—Herodotus.

DEDICATION OF PLEASANT VALLEY NAYLOR METHODIST CHURCH

The Pleasant Valley Naylor Methodist Church was dedicated on Sunday, May 22, by Bishop Paul E. Martin, assisted by the district superintendent, Rev. R. E. Connell, the pastor, Rev. Fred Thompson, Rev. James Reynolds, Dr. E. T. Wayland, and Rev. James S. Upton. It was a very impressive service.

Lunch was served at the noon hour to many friends who attended.

The afternoon program opened with the hymn, "Blest Be the Tie That Binds." The homecomers sang a special hymn, "Rock of Ages." A word of welcome was given by the Sunday School superintendent, F. O. Brady. Rev. Glenn Sanford delivered a message on "The Church."

Dr. J. H. Reynolds made a short talk on "What My Childhood Days in Pleasant Valley Meant to Me in Later Life." Seth Reynolds of Ash-down, spoke on "What Can I Do Now to Build My Community."

The closing remarks were by Ivan C. Protho and the benediction given by Mrs. Inez Bradley.—Mrs. Ivan C. Protho.

YELL COUNTY M. Y. F.

The Yell County Sub-district met in Belleville Methodist Church on May 9 at 7:30 o'clock. The Plainview young folks furnished a wonderful program. Visitors were present from Hendrix College.

The following officers were elected: President, Dickye Thomas, Plainview; Vice-president, David Jones, Centerville; Secretary and Treasurer, Helen Blake, Plainview; Chairman of Worship, Elnora Moudy, Belleville; Chairman of Recreation, Jo Ann Ober, Centerville; Chairman of Community Service, Merle Miller, Havana; Counselor, Mrs. Dorman, Danville; World Friendship, Marlyn Nunne, Danville.

Churches represented were Ola, Plainview, Danville, Havana, Belleville and Centerville with 87 young people present.

Recreation was directed by the Hendrix students and much enjoyed. Sandwiches, cold drinks, and cookies were served by the hostess church in the basement.

Our next meeting will be held at Centerville on June 13 with Belleville giving the program.—Geneva Weatherford, Publicity Chairman.

HENDERSON M. Y. F. OFFICERS

The Methodist Youth Fellowship of Henderson Church, Little Rock, elected the following officers for the ensuing year, at the evening meeting of MYF, Sunday May 22.

Virginia Johnson, President; Jerry Stanton, Vice-President; Jo Anna Griffis, Secretary; Bettye Lyon Johnson, Treasurer; Myrtle Alice Smith, Worship and Evangelism; Ray Lancaster, Community Service; Margaret Ward, Missions and World Friendship; Dorothy Wreyford, Recreation.

Counselors for this group are Mrs. Fred Caple and Mrs. Ross Claunch.—Charles Swatty, Reporter.

LITTLE ROCK JUNIOR HIGHS ENJOY ALDERSGATE

Approximately a hundred Intermediates with their leaders from eleven of the Methodist Churches in Little Rock enjoyed an afternoon and evening at Aldersgate on Saturday, April 30th. The youth boarded buses at Winfield under the supervision of Rev. Kirvin Hale at three o'clock and were soon at camp.

Getting acquainted was a simple matter provided sounds could be distinguished as everyone having birthdays in respective months introduced themselves simultaneously. A short story giving the history of Aldersgate helped everyone to feel that Aldersgate is a place of which all Methodists should be proud. Mr. and Mrs. J. R. Henderson, chairman of the camp committee, and Rev. and Mrs. Bob McCammon, directors of the camp, were introduced.

Group games led by Mrs. Duane Brothers, Miss Ruby Galloway, and Miss Anna Green on the play area were enjoyed by the youth participating and the adults as spectators. "Pop Goes the Weasel" and a host of other games, new and old helped everyone to forget that they had not always known each other.

Exploring the countryside proved to be great fun as four groups started on nature trails which had been blazed by Mr. Henderson. The leaders, Mr. Russell McKinney, Mr. E. K. Weedon, Miss Ruby Galloway, and Rev. Ralph Sewell with guide sheets and maps in hand went forth unto the unknown, together with a happy group of excited youth. The fifth section, made up of one representative (Continued on Page 14)

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Here And There In Arkansas Methodism



By The Editors

LITTLE ROCK JUNIOR HIGHS ENJOY ALDERSGATE

(Continued from Page 11)

representative from each church, accompanied by Miss Margaret Marshall, toured the grounds with paper and pencil in hand, for the purpose of detecting what should be done to improve the camp buildings and make the grounds more adequate. Mrs. Henderson, Mr. Frank Bass, Rev. Harold Davis, Mrs. C. B. Nelson, and Mrs. Bob McCammon served as host and hostesses at the different buildings to receive the youth and explore with them the improvement possibilities. All trails lead to the lake.

A soft ball game had been scheduled for five-thirty with Rev. Bob McCammon as umpire and general manager. He was assisted by other leaders and youth. Although all explorers had not returned the game proceeded according to plan.

Few people had to be called twice when Mrs. John L. Tucker and her corps of assistants announced that supper had been spread. There was food for everyone and to spare. After most were finished the trail makers were given an opportunity to tell of their discoveries. Freddie Price gave a detailed account of the committees recommendations for Camp improvements. Mrs. C. B. Nelson told of the Intermediate camp scheduled for Ferncliff in July in such an interesting way that many of the group began right there and then to plan to attend.

The vespers followed and were led by the youth from Pulaski Heights Methodist Church, who had been assisted by Mrs. V. B. Story.

THE MILK FROM ONE COW

Addressed to MCOR, from the Pacific Northwest has come the following letter:

"Dear Sirs:

"I have received word of the lamentable conditions in the blind school at Foo Chow, China. It is heart-breaking what immeasurable misery there is in the world. It makes me feel so helpless to contemplate it. My total income is the milk from one cow, but anyway I am not starving; I have plenty of food and a good cottage to shelter me.

"Find enclosed \$10.00 which you may apply wherever you think best, since you have a knowledge of the whole field.

"May God bless you in your task."

Letters such as this are the blessings of our task. We know this man has not given for publicity, but we feel that his gift must be publicized; truly, the widow's mite lives again. If you who read would act as has this man—if from each of your homes one day's income would be sent to MCOR, how far along the road we would go toward the alleviation of the "immeasurable misery" of the world!

Contributions should be sent to the Methodist Committee for Overseas Relief, 150 Fifth Avenue, New York 11, New York. Bishop Titus Lowe is the Executive Director of MCOR.

Some who participated were Ted Lewis, Richard Story, and Mary Ann Kincannon. With the dying out of the strains of "Softly Now the Light of Day" a real period of fun and fellowship came to an end.—Reporter.

The focal point of interest was centered on Hendrix College last week end as Arkansas Methodism's college brought to a close its sixty-fifth year with the holding of Commencement exercises. Despite threatening weather hundreds of Hendrix friends, alumni and parents of graduates gathered in Conway to honor the largest graduating class in the history of the college. Graduates were inducted into the Alumni Association on Saturday evening and were the guests of honor at a dinner attended by a number of the alumni. At the Baccalaureate Services Sunday morning at the First Methodist Church, Dr. Fred G. Roebuck, pastor of the First Methodist Church, Fort Smith, delivered a stimulating, convincing and inspirational sermon on "Finding One's Self." At 4:00 p. m. in Axley Gymnasium on the Hendrix Campus, a large appreciative crowd heard Mr. Ben H. Wooten, Vice-president of the Republic National Bank, Dallas, Texas, deliver a practical pointed Commencement address on "The Workshop of Success," and witnessed President Matt L. Ellis confer degrees upon the large class of graduates.

There were many high moments during the various services, but there was one moment when the large crowd was of one mind; that came as it stood in appreciation of Dr. Thomas S. Staples, esteemed Dean of Hendrix who retires after forty-one years of invaluable service to the College. Dr. Ellis spoke highly of Dr. Staples and his work and presented him with a bound volume of letters from a few of his many friends who wrote of their appreciation for him and his service. Loved and respected by all who knew him, Dr. Staples has contributed richly to the making of what Hendrix is today. Dr. and Mrs. Staples will continue to reside in Conway. He will be succeeded as dean of the college by Dr. W. C. Buthman.

One notes with increasing frequency the number of Hendrix students and graduates who are the "second generation" of their respective families to attend Hendrix. This is but an indication of the respect and confidence with which Hendrix is held, and of the ever-growing tradition centering around

our school. Arkansas Methodism is proud of Hendrix and grateful to those who have labored in many ways to make her great.

Commencement visitors at Hendrix viewed with interest the new Commons Building, Hulen Hall, now under construction on the campus. If finished on schedule the building will be ready for use by the opening of the fall semester.

During the past few years many local churches have been organizing men's organizations. Such activities have been helpful in meeting a need for increased opportunity for fellowship and work among the men of the churches concerned. Perhaps one of the strongest of such organizations is found in the First Methodist Church of West Memphis. This group recently entertained their wives at a banquet where, we are told, the meal and the program were prepared and served up by the men themselves, without the aid or advice of the women-folk. The dinner was an expression of gratitude to the women who have been serving the meal each month for the Men's Fellowship.

The Lakeside Methodist Church, Lake Village, is still building. A contract has been let for the construction of a three bedroom brick parsonage for this church. This church recently completed the building of a beautiful church plant which has been conservatively valued at \$75,000.00. This new church plant occupies the space where the former church plant and parsonage were located. Work has already begun on the new parsonage.

If I cannot do great things, I can do small things in great ways.—Clarke.

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In the meantime, will your church, or Sunday School, or class, or other organization, mail us a check for as much as you can? Can you as an individual send a contribution? A few friends do that from time to time. We NEED MANY such friends. Will you pray, "Lord what wilt thou have me to do?"

Have you an unpaid pledge you would like to pay? The need is serious. Please join in prayers. And please help NOW if you can.



The Temperance League of Arkansas

J. Albert Gatlin, President

Clyde C. Coulter, Superintendent

Waldon Building

James 1:22

Little Rock

Matt. 7:19

The Friendly Men's Bible Class

By G. A. Brown

ONE of the greatest forces in the Methodist Church of Gurdon is The Friendly Men's Bible Class. It was organized October 1927 and was given the name of The Men of Galilee. The first teacher was C. T. Keys, who at that time had just purchased the Gurdon Times Office and had moved with his family to Gurdon. He was teacher of the class for almost two years.

Shortly after the resignation of Mr. Keys the class was reorganized and named the Friendly Men's Class. The class has carried that

by Chase Stephens who has been a member of the class several years when he is not serving as superintendent of the Sunday School.

Mr. Smith Garrett, superintendent of the Gurdon public schools, is the teacher for the first Sunday. Mr. Claude Murry of the Gurdon Lumber Company, teaches the second Sunday. Mr. Murry has lived in Gurdon several years and has always been very active in Sunday School. The third Sunday teacher is G. A. Brown, and the fourth Sunday is Mr. Otis Horn, who is at present principal of the Gurdon grade



Left to right, first row: Billie Jean Morris, pianist; Bud Morris, president; William Stephens, secretary and treasurer; S. K. Garrett, J. C. Murry, G. A. Brown and Otis Horn, teacher.

name throughout the years and everything possible on the part of every member is put forth to make the class a class of friends and friendliness.

During the quarter of a century that the class has been organized as the Friendly Men's Bible Class it has had several saintly men and women as teachers who did their work well and have gone on to their home in heaven.

Brother Bud Morris is one of the key members of the class. He has been president of the class for almost twenty years during which time he has contributed much, not only to the increase of membership of the class but to the friendliness and to the spiritual life.

Miss Billie Jean Morris, the daughter of Mr. and Mrs. Orbrey Morris, was selected pianist of the class when she was nine years of age and has served faithfully during the past nine years. She is the granddaughter of our president, Bud Morris. Miss Billie Jean will be graduated from the Gurdon High School in June, and will enter one of the state colleges in September to continue her studies.

Through the effort of our membership committee which is directed by Robert Topp, chairman, the class has grown from a small beginning to an average of forty-five or fifty.

We cannot separate the success of this class from the efforts of the man who has contributed much to the development of the class and has done much to bring the class to where it is in our church today. Perry F. Nelson who taught the class for several years suggested that we separate the class into two periods during the hour instead of one; one period to serve coffee and have a friendly social session where men could rub shoulder and have a good time. The other period consists of class discussion led by the following teachers who teach once a month. This method of having four or five teachers was suggested

school. He has been in the Gurdon public schools for twenty years during which time he has served either as teacher or superintendent of the Sunday School. The fifth Sunday teacher is Mr. Ben Taylor, principal of the Gurdon High School. Mr. Taylor has been working in the public schools of Gurdon for twenty years and has held many of the important offices of the church. He is at present treasurer of the Board of Stewards.

On Easter Sunday there were seventy-six present and the class is making a great effort to have eighty-five present on Father's Day.

The Friendly Men's Bible Class offers a friendly invitation to any one visiting Gurdon on Sunday to come and be among friends and friendliness.

FIRST CHURCH, LITTLE ROCK, GUILD INSTALLS OFFICERS

(Continued from Page 12)

Vice-president, Miss Alice Henderson; Coordinator, Mrs. Joe L. Simpson; Recording Secretary, Mrs. Mary Campbell; Promotion Secretary, Miss Mary Simpson; Treasurer, Miss Hazel King.

Committee Chairmen: Program, Miss Alice Henderson; Spiritual Life, Mrs. Hazel Isgrig; Missionary Education and Service, Miss Edwina Ratcliffe; Christian Social Relations and Local Church Activities, Mrs. Corrine Pierce and Mrs. Tot Turner; Highest Use of Leisure, Mrs. Flora Friend; Membership, Miss Mary Florence Scobey; Status of Women, Miss Fannie Hardy; Guild Library, Mrs. Allie Mills; Telephone, Miss Nora Milligan; Birthday, Miss Stella Crossland; Dinner, Miss Laverne Hicks; Publicity, Miss Annie Winburne.

After the installation a pledge service was held in charge of Mrs. Joe L. Simpson.—Publicity Chairman.

AUGUSTA SOCIETY HAS SPECIAL DAY

The Woman's Society of the Augusta Church entertained several of the Searcy District Officers at a 1 o'clock luncheon Monday, May 16.

The district officers present were: Mrs. Davidson, District President, Mrs. Johnston, Secretary of Literature and Publications, Mrs. H. H. Fulbright, Promotion Secretary, Mrs. Douglass and Mrs. Jimerson Secretary of Christian Social Relations. The first three listed gave helpful talks on their fields of work.

The new officers of the local society were installed by Mrs. Jimer-son. The officers are as follows: President, Mrs. C. H. Eskew; Vice President, Mrs. F. C. Maguire Jr.; Recording Secretary, Mrs. C. W. Chalfant; Promotion Secretary, Mrs.

E. B. Conner; Treasurer, Mrs. Annie Stacy, and the Secretaries of Lines of Work.

The regular pledge service was observed with a very impressive pantomime, depicting missionary service as the light of the World. Those taking part were, Mrs. Jimer-son, Mrs. Maguire, Mrs. Eskew, Mrs. Dye, Mrs. Chalfant, and Mrs. Annie Stacy. Music was furnished by Mrs. Jeff Stacy, organist and Mrs. Honn, soloist.—Reporter.

"Behold, God will not cast away a perfect man, neither will He help the evil doers."—Job. 8:20.

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DEATH OF J. M. JOHNSON

John Maxie Johnson, 66, prominent Wilmar business man, died of a heart ailment Friday evening in the Mack Wilson Hospital, where he had been a patient for nearly two weeks. He was agent and telegrapher for the Missouri Pacific Lines in Wilmar for 36 years. Retiring about two years ago, because of ill health, he had completed 42 years of continuous service with the railroad.

He was born in Lockesburg, Arkansas, April 9, 1883, the eldest child



J. M. JOHNSON

of John Frank and Mary Adelia Collins Johnson. He was married in May 1904 to Ora Louisa Hanna. Mr. Johnson was a member of the Wilmar Methodist Church and for a number of years was chairman of the Board of Stewards. He was an active member of the Masonic Lodge No. 518 of Wilmar and held the 32nd degree in Masonry. He served on the Willmar School Board for many years and at his death he was a member of the Drew County Memorial Hospital Board of Directors. Mr. Johnson was one of the leading figures in helping to build Wilmar back into a thriving community following the shutdown in 1925 of Gates Lumber Company, the town's main support.

He had large land and timber holdings in Drew and Bradley counties. Because of the success he had made of his own business affairs his counsel was often sought by others in his community.

Survivors include his widow, Mrs. Ora Louisa Hanna Johnson; a son, Paul of Monticello; a daughter, Miss Kathleen Johnson, of Wilmar; and

NEWS ABOUT HENDRIX COLLEGE

Largest Graduating Class

Approximately 140 seniors comprised Hendrix College's graduating class at commencement exercises May 29. Ben H. Wooten, Vice-president of the Republic National Bank of Fort Worth, delivered the address for the class at graduation exercises, and Rev. Fred G. Roebuck, pastor of the First Methodist Church of Fort Smith, gave the baccalaureate sermon.

The seniors were:

Bachelor of Arts

Anderson, George T., Fort Smith, Atkins, Frank Ryland, Conway, Auslam, Samuel Presley, Huntsville, Baker, James C., Jr., Little Rock, Bassett, Jimmy Keene, Pine Bluff, Berry, James Richard, Conway, Blakney, Gladys Elizabeth, Little Rock, Blalock, Samuel Sterling, Cotton Plant, Bledsoe, Troy DeVerne, North Little Rock, Brockett, Clyde H., Jr., Little Rock, Brown, H. Elizabeth, Wilma, Burton, James, F., Jr., Magnolia, Caldwell, Clara Jo, Searcy, Caldwell, Marvin Bounds, Marianna, Carter, Earl B., Altus, Cavin, Charles Edward, North Little Rock, Christopher, Edward C., Ozark, Compton, Robert Curran, Little Rock, Conatser, Rebecca Jane, Ozark, Conner, Frances Louise, Little Rock, Crawford, Mary Jo, El Dorado, Cruce, Pryor, R., Jr., Morrilton, Dennis, Billy V., Lexa, Dillard, Thomas Fletcher, Jr., Sheridan, Dillaha, Janis, Little Rock, Douthitt, John Edward, Little Rock, Duncan, Larry K., North Little Rock, Ferguson, Charles E., Jr., Nashville, Foreman, Blanche Estelle, Conway, Gatewood, Anita D., Hot Springs, Glass, Gerald Jack, Marvell, Goodwin, Norman Edward, Salem, Govan, Henry Bradford, Marianna, Grant, James Redfield, Little Rock, Grogan, Doyle P. Mabelvale, Hadfield, Vada Anne, Little Rock, Hampton, Buddy Ann, Conway, Hankins, Ernest Irwin, Jr., Warren, Harrison, William R., III, Little Rock, Hassell, Martha Ellen,

four grandchildren. A son, Chester Johnson, died in August 1946. Funeral services were held Sunday afternoon at 2:30, conducted by the Rev. J. R. Sewell, Rev. Harold Scott and Rev. R. F. Darrow. Burial was in Oakland Cemetery, Monticello, conducted by the Masonic Lodges of McGehee, Wilmar and Monticello. Pallbearers were members of these lodges.

Conway, Hayden, Clara Frances, Conway, Holmes, Mary Margaret, Crossett, Houston, Frances Eve, Little Rock, Humpherys, Pat O'Keefe, Little Rock, Huntsman, Harry W. Greenbrier, Jackson, Clois A., Reyno, Johnson, Donna Sue, Blytheville, Jones, Jo Nell, Horatio, Jordan Bennie Floyd, Clinton, Kennedy, James Herbert, Little Rock, Kinbrough, Warren Oakley, Ozark.

King, Lois Lee, Conway, King, Oather Ray, Perry, Love, Martha Lee, Jonesboro, McCuiston, Robert Wiley, Little Rock, McGuyre, Mary Don, Little Rock, McKeen, Melba Nell, Paris, McKinney, Juanita Ann, Jonesboro, McKinney, Merrie Jack, Marvell, Martin, Mary Jane, Conway, Meriwether, Robert Winston, III, Paragould, Merritt, Judith Paula, Jonesboro, Miller, Donald Luther, Little Rock, Mobley, Lawrence E., Montgomery, William Scott, Conway, Morgan, Ira Lee, El Dorado, Nelson, Elizabeth Louise, Little Rock, Paul, Robert Kennedy, Heber Springs, Pipkin, Oliver, Jr., Little Rock, Pullig, Flora Margaret, Stuttgart, Redwin, Wilbur Carl, Little Rock, Rhodes, Richard Franklin, Osceola, Robins, Frank Edward III, Conway, Roebuck, Lewis Thomas, Fort Smith, Rossington, Walter A., Tuckerman, Smith, Purcell, Jr., Little Rock, Stabler, Alfred Earl, Blytheville, Stephens, Chase Randall, Gudron, Stokes, Billie Ruth, Batesville, Strickland, Fred Eugene, Little Rock, Stroud, George H., McGehee, Stuck, Charles, Jr. Jonesboro, Swesey, Robert Dale, Little Rock, Thompson, George Hyman, Little Rock, Ward, Doyle Wade, Conway, Wasson, Carl Ellis, Conway, Williams, Charles Kindrick, Searcy, Winzenreid, Harry, Jr., Ft. Smith, Young, Billy Doyle, Adona, Zanolich, Victor, North Little Rock.

Bachelor of Science

Allbright, Charles Thomas, Clinton, Alread, Burvin C., Atkins, Best, Edward B., Wynne, Bevels, Earl Charles, Little Rock, Blackman, Betty, Waldo, Bowen, John L., Jr., Conway, Buchanan, Harry Richard, Paragould, Day, Charles E., Conway, Edmonson, Frank Danner, Fort Smith, Gardner, Jarrel Dean, Morrilton, Garrett, Alfred G., El Dorado, Golden, Martha Virginia, Dermott, Horton, James Russell, Forrest City, Houston, Charles L., Rector, Jefferies, Robert Wells, Little Rock, Lemley, William Marion, Russellville, McLarty, Thomas A., Nashville, Meyer, Harry Martin, Jr., Conway, Miller, George D. Jr., Searcy, Moore, Edward Lee, Conway, Moore, William James, Little Rock, Morgan, George C., Jr., Warren, Portner, Arthur B. Jr., Morrilton, Powers, Frederick C., Little Rock, Quinn, Harry Newton, Pine Bluff, Reutz, Harold Fred, Gurdon.

Roth, Lon David, Stuttgart, Stanley, Elmous Lavon, Atkins, Teague, Otto Warren, Jr., Pine Bluff, Traylor, Robert M., Jr., Little Rock, Wade, Robert Eric, Pine Bluff, Watkins, Wyatt, Monette, Williams, Charles Pickens, El Dorado, Wilson, William V., Conway, Woosley, Robert Dale, Carlisle, Worley, Richard, Little Rock, Young, Kinard Wesley, Hope.

Bachelor of Music

Darby, Doris Nell, Fort Smith, Grogan, Doyle P., Mabelvale, Kirchner, Robert L., Van Buren, McAnally, Jean Carolyn, Jonesboro, Rawson, Elizabeth Eddy, DeWitt, Strickland, Fred Eugene, Little Rock, Wright, Pauline, DeWitt.

List of candidates for the Associate of Arts Diploma who expect to complete their requirements by May 1949:

Baird, Marilyn Alene, Bandy, Marilyn Louise, Barger, Betty Jo, Buckley, Joy Lynne, Chalfant, Eleanor Jeannine, Harris, Joyce Madeline, Martin, Frances Howell, Mitchell, Mary Elizabeth, Moore, Martha Sue, O'Neal, Dorothy Eugenia, Stephens, Beverly Jeanne, Vansickle, Virginia Fay, Wilcox, Ruth Elizabeth.

Summer School Begins Tuesday

Approximately 140 students are expected to register for summer school, which opens May 31. Classes will begin at 7:40 a. m. during the summer and run through 12:30.

All boarding summer students will eat in Tabor Hall this year, it was announced by Miss Elizabeth Poole, alumni coordinator.

North Arkansas Youth Assembly

Hendrix is expecting nearly seven hundred delegates to five church assemblies this summer. The assemblies, including the Arkansas Pastors' School July 4-8, are activities of the Little Rock, and North Arkansas Conferences.

First of the meetings will be the North Arkansas Conference-wide Youth Assembly, which will convene from June 6 through 10. Approximately 150 delegates are expected for this event.—George H. Stroud.

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The Sunday School Lesson

By DR. O. E. GODDARD



JESUS' DEATH AND BURIAL

LESSON FOR JUNE 12, 1949

SCRIPTURE TEXT: Mark 15:15-47; Luke 23:26-47; 24:1-6; John 19:23-27.

GOLDEN TEXT: The Lord is risen indeed. Luke 24:34.

Jesus had been tried before Annas and Caiaphas. These Jewish rulers did not have authority to pronounce the sentence of death, hence his case was transferred to Pilate's court. As we learned in last week's lesson He was sentenced to death.

Ancient Methods of Death

All governments, ancient and modern, have felt that they must protect the life and property of their citizens. Capital punishment was quite prevalent among all ancient nations. Various methods were used to put to death the one convicted. Some governments cast their prisoners into dungeons to be destroyed by wild beasts; some burned them at stake. The American Indians scalped their captives. The Hebrews, when they had an independent government stoned their prisoners when convicted. Some of the governments of Europe, used the guillotine. Cruel and inhumane, as were all these methods of execution, perhaps the most excruciating and prolonged, and indescribable, was crucifixion, as practiced by the Romans at the time of Christ.

Our readers are so familiar with the pictures of the cross, that a description here is not necessary. The victim, denuded, was laid upon the longer beam of the cross with his arms stretched out on the lateral beam. Then great iron spikes were driven through the center of the palms of the hands by a heavy mallet, into the wood of the cross. The same thing was done to his feet. The cross was then dropped into a deep hole, already prepared, then the earth was packed solidly about it to hold the cross firmly in place. Sometimes the crucified person died in a few hours; others lingered sometimes as long as two or three days in this awful agony. But the Roman Government was very careful not to allow any one to be taken from the Cross until he was dead, dead, dead. (Up to this time the Cross was the most odious symbol known. It meant disgrace, defeat, degradation, and despair, and everything else that was despicable.) Today it has become the most sacred symbol in Christian civilization. "But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world." (Galatians 6:14). Today millions sing "In the Cross of Christ I glory."

It Happened While He Was on The Cross

One of the two malefactors, between whom Jesus was crucified, joined the mob in railing against Jesus; the other malefactor rebuked his fellow criminal and reminded him that they deserved their punishment, but that this man "Jesus" was innocent. Then he turned to Jesus and said, "Jesus, Lord, remember me when thou comest into thy kingdom." Jesus had compassion on him and replied, "This day shalt

thou be with me in paradise."

This incident showed Jesus' attitude toward lost and repenting humanity. He came to save the vilest and most debased sinners when they repent. However I do not hold this up to encourage death-bed repentance. The man who deliberately postpones his acceptance of Christ until he faces immediate death is doing a very hazardous thing. Very few individual persons come to the last hours of their lives capable of transacting business or making sane decisions of any nature. Deaths by accidents and during delirium are too frequent for anybody to play safe, waiting to repent on his death bed.

Truth, Unintentionally And Unwittingly Declared

When they hung the inscription, "Jesus The King of the Jews," up over Jesus as he hung upon the cross, it was done in derision, to taunt the Jews, but it was the real truth. Jesus was the King not only of the Jews but King of all mankind. When the scoffers said, "He saved others, Himself He cannot save" they declared a great fundamental truth. If Jesus had saved Himself from the cross, He could not have saved anyone else. He gave his life a ransom for many. We shall come again in further discussion of this fact in the lesson today.

The Three Prayers of Jesus

The first was offered for his persecutors. While they brutally nailed Him to the cross, Jesus prayed, "Father, forgive them for they know not what they do." When the agony of the death pangs seized Him, and his physical strength was ebbing away, and the divine life was dawning for Him, he cried out from the depths of his soul, "My God, my God, why hast thou forsaken me?" This does not mean that He had lost faith in the Father. It was the spontaneous outburst as He entered the realm of death. What he felt at that moment, no human heart can conceive, no human tongue can tell. It is so far beyond the range of human kin, that men hesitate to attempt to express what Jesus felt at that moment. That he did not lose faith in His Father is indicated in his next utterance. Kindly and affectionally, he said, "Father, into thy hands I command my spirit."

Joseph of Arimathea, The Benevolent

It was a magnificent demonstration of devotion and loyalty on the part of Joseph, this wealthy layman from Arimathea, when he went to Pilate and asked for the body of Jesus. The soldiers, according to the requirements of the Roman law, had gone to break the bones of all the living ones who were crucified. When they found that Jesus was really dead, they did not break his bones. Upon Pilate's consent to give Jesus' body to Joseph, he shrouded it in a kingly robe, and bore Him to his own sepulchre for

burial. The tomb was new, having never been used before, and the body of our Lord was laid there tenderly and sacredly.

I never have been unduly concerned about which tomb was used for Jesus' body. This we do know, that his body was not placed in the Holy Sepulchre, which is so revered today by the churches in Jerusalem, and there about. I visited the so-called Gordon's Tomb, just outside the city limits of Jerusalem. Many were the tombs, I found there, some occupied, many others not occupied. One of the evidences that the Gordon's Tomb is the one in which Jesus was laid, is that this is the only tomb which has a carved in seat at its foot. In next Sunday's lesson, we find that on the resurrection morn, two angels sat on this seat. The record is, that this tomb, occupied or unoccupied, is the only one which has such a seat. Of course it makes no material difference with you or me, whether or not this was Jesus' tomb, but when I walked into this tomb with bared and bowed head, I felt that surely I beheld the place where my Lord's body lay.

Crucified With Christ

There is a sense in which every Christian must be crucified with Christ, if he would be a one hundred per cent Christian. Paul, the greatest of all Christians, said, "I am crucified with Christ." (Read Galatians 2:19-20) Paul realized that he must have a unified personality. The lust of the flesh and the lust of the eye, and the pride of life must be nailed to the cross. The lure of wealth, the ambition for social prominence, and the craven desire for political leadership, and everything else incompatible with the will of God, must go to the cross.

One of the supremest needs of our present day Church is a crucified ministry. A preacher with a dual, mind, trying on the one hand to serve God, and on the other hand to serve self, is far from the Pauline type.

Had Jesus refused to go to the cross, He never could have been the Savior of the world. Even so, no man can be a great minister until he is crucified with Christ. This applies also to stewards, Church leaders, members of the W. S. C. S.

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Jesus said, "If any man will come after me, let him deny himself, take up his cross and follow me." Let him deny himself and take up his cross and follow Jesus, means vastly more than leaving off some of his cigarettes, his cocktails, his frequent movies, his excessive sports, and other indulgences not necessary for healthful exercise.

This really means who shall occupy the throne in your heart? Jesus, or self? The real Christian says to himself, "Be dethroned, and let us make Jesus the King of my life." When Christ is thus enthroned, of a necessity, self must abdicate.

Can The Crucified Man Be Happy?

I am far from advocating a doeful, drab, unhappy, narrow Christian life. On the contrary, I know that the crucified man is the happiest man. Let us consider two contemporaneous characters of history, Nero and Saint Paul. Nero was an emperor, with all the luxuries that wealth and position could bestow, and with all the adulation that a servile populace was required to accord him, yet he was an accursed and miserable man.

Paul, with all the persecutions and prosecutions of a great wicked government and depraved humanity, was inwardly happy. Hear him as he shouts jubilantly, "Rejoice in the Lord, and again I say rejoice."

The lesson book we cannot graduate from is human experience.—Edith Hamilton.

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