

# Arkansas Methodist

Serving One Hundred o

ousand Methodists in Arkansas

"The World is My Parish"

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

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## Christmas Greetings From The Staff Of The Arkansas Methodist

THE STAFF OF THE ARKANSAS METHODIST takes this opportunity to wish for all of our readers a very merry Christmas.

May the beautiful Christmas music which Christianity has given to the world bring you joy and a new appreciation of the many blessings the church has brought to the world. We trust that you may find in this Christmas season the happy fellowship of friends and loved ones and the companionship of the Christ of Christmas.

In this season of good cheer may you find also the opportunity to bring happiness and new faith to some one less fortunate than yourself and in so doing experience the deeper joys that Christmas may bring.

Above all may this Christmas time bring you an enrichment of life as you realize anew the priceless treasure earth received in the birth of the Babe of Bethlehem. As you hear again the old, old story of the shepherds and the Star of Bethlehem may it have a new, deeper and holier significance than ever before.

## Bishop and Mrs. Martin Guests Of General and Mrs. MacArthur

"WAR is outmoded!"—our tall, prepossessing host, with the penetrating brown eyes, with a voice low and smooth, was speaking with dramatic intensity.

Bishop and Mrs. Moore, Mrs. Martin and I were having Sunday dinner at noon, November 20, as guests of General and Mrs. Douglas MacArthur in the beautifully appointed dining room of their home in the American Embassy in Tokyo.

We had been escorted in staff cars after the morning service in a Japanese church to the Imperial Hotel, where we had the opportunity to observe the architectural creation of Frank Lloyd Wright. The swank earthquake-proof hotel was built in independent sections on concrete disks set in mud silt of Tokyo swampland, and it squats like a great, ugly brown toad beside the boulevard. Its rough walls are of mustard-yellow brick and volcanic rock. Here we had the opportunity to refresh ourselves and to meet a number of Army officers, including Col. Richard C. Singer, who was to escort us to the MacArthur home.

On the drive that followed we saw some of the great structures of a city that, although more than half of its buildings were destroyed during the war, is still the third largest city in the world; we saw the Radio Tokyo Building, housing various SCAP bureaus; the honey-colored DAI/CHI building, headquarters for General MacArthur; the handsome Japanese Diet building with its striking, tiered pyramidal dome; and the War Ministry Building, stage for the major war crimes trial. Colonel Singer reminded us that our Air Forces with consummate skill had practiced pin-point bombing, leaving undamaged the buildings they felt would be useful in the occupation. As we passed the carp-filled moat encircling the Imperial Palace Grounds, we were informed that it also was spared.

The gray clouds of the early morning had lifted as we approached the handsome set of white buildings in the beautiful but well-guarded grounds of the American Embassy. As we entered the door of the home of our hosts, we were greeted by Colonel Sidney Huff, the General's Aide and a gracious gentleman. Servants took our wraps and we were escorted into the magnificent reception room. In a moment Mrs. MacArthur, who was born in Murfreesboro, Tennessee, came to give us a welcome that was characteristic of the Old South. She knew we were Southerners and she told us that their son Arthur, who is soon to have his twelfth birthday and who has never seen America, had recently seen "Gone With the Wind" and that she was so glad for him to have a picture of that period. Although she was a Presbyterian before she joined the Episcopal Church with her husband, she remembered as a girl knowing Bishop Kern when he was a pastor in her home town. We brought away with us an impression of a very lovely and gracious lady. The burning logs in the large fireplace added to the warmth of the occasion.

Suddenly she said, for she was facing the door through which he came, "And here is the General." She greeted him, and then each of us was presented to him. He welcomed us with a firm handshake and a ready smile, and we became aware immediately of his personal magnetism. During the two hours we enjoyed their fine hospitality, we experienced the feeling of a delightful informality like unto that we would have known in the home of some of our laymen in which we were being entertained after a Sunday morning service.

Shortly afterward dinner was announced, and we were ushered into the dining room, where we were the only guests. I have not attempted to describe the physical surroundings, but will have to leave that to Mrs. Martin, who is capable of interpreting the scene more adequately. It is sufficient to say that we were all impressed with the exquisite charm of the setting. The food was excellent, and we presumed that the hot biscuits constituted another gesture of friendliness to their Southern guests. The handsome silver monogrammed service plates, the beautiful china plates, the lovely linen, the attractive and unusual salt and pepper containers all contributed to the interest of the occasion.

The General is always the leader in the con-

versation, but you are scarcely aware that such is true, because he makes each guest feel that he is contributing to it. One is impressed by the wealth of information and the vast collection of detail possessed by the Number One Personality of postwar Japan. You also feel that he is thoroughly capable of remaking a country composed until August 1945 of feudal lords, samurai sword brandishers and obedient serfs into a progressive, law-abiding member of the world community of nations.

The General has some severe critics: they say that he is given at times to melodrama and arrogance; it is alleged that he lives detached in carefully maintained isolation. It must be remembered that this gifted man is a master psychologist thoroughly acquainted with the Oriental mind. He is aware that the Oriental at best is a sensitive package of emotion, given to close-mouthed sullenness or over-bearing arrogance under treatment either too harsh or too lenient. It is amazing how he has mixed the qualities. For the first time in history a defeated people are begging the conquering forces to stay. The Japanese may still bow to the Emperor and pray to their ancestors, but the Great White Father who sits in Tokyo is firmly enthroned among their exalted, and forty thousand



BISHOP PAUL E. MARTIN

warmly personal letters (at least half a dozen of which are written in blood) a month are written to him. They regard "Marshall MAXASAR" as their benefactor under whose protection it is Japan's good fortune to be. He would never have been able to accomplish the almost incredible things he has done had he not supplied the dignified symbol of leadership demanded by the clannish, rootless people whose cherished monarchy was wobbling.

We were amazed by his thoughtful, gracious manner. Bishop Moore mentioned one of the war leaders of Japan who had made possible for him certain courtesies in Korea after Manchuria was seized by the Japanese. We wondered if he had been executed. The General remembered Jiro Minami and told the Bishop he was given a life sentence and inquired if he would like to see him. Upon an affirmative reply, we were all amazed as the Supreme Commander for the Allied Powers left the table and went to the telephone to make an engagement for us to see him the following morning in Sugamo prison. This made possible one of the most interesting and touching experiences of our trip so far, but I will have to wait to describe it.

"General," I said, "you have repeatedly declared today that only Christianity is sufficient for the needs of the world; what then would you say is the opportunity of the Christian Church?"

He leaned forward across the table, more animated, if possible, than he had been at any time during the conversation as he answered me. "Preach that, preach that, preach that"—and his voice rose as he repeated the command—"war is outmoded!"

And then with striking frankness he said: "The rank and file of the men of the world understand that. They do not want war, but for some unaccountable reason the leaders of the world have not learned that truth."

This became the introduction to a discussion of Communism. He is resolved that it shall not win Japan. "The great trouble with Communism is that it is atheistic. Its conflict with capitalism

will resolve itself with time. Man naturally wants to possess things in his own right. But a theory of life that is atheistic ignores the dignity of man. Democracy exalts man's dignity because it thinks of him as a child of God."

With all his problems, this man has never lost faith. "Democracy, once firmly rooted in the human heart," he said, "has never voluntarily yielded before any conflicting ideology known to man. If liberty and public morality do not bring national stability, nothing can."

Perhaps his success comes from this philosophy: "All these big decisions that I make, I do because I think they are right—not for my good, for what the people think of it, or the army's or the United States. I have made mistakes; but they are honest ones, because I have tried to do right. So, I can go home at night and get a good night's rest."

I had pursued the policy I have used constantly on this trip of asking questions. I was determined to ask of our gracious host one more: "General MacArthur, how do you feel about the missionaries?"

His answer was prompt and emphatic. "I would like to have in Japan fifty missionaries for each missionary who is here today. You see a vacuum has been formed. When the Emperor renounced his divinity and Shintoism ceased to be a state-supported church, it lost its power. Christianity can provide one of the great spiritual reformations of all time. Send us missionaries!"

We looked at our watches and could hardly believe we had been there two hours. I moved to the side of the General. "Sir," I said, "it is my happy privilege to make to you a presentation. The day before Mrs. Martin and I left Little Rock, we were summoned to the capitol building of Arkansas. In the presence of a company of friends, the Governor of the State, the Honorable Sidney McMath, made me an 'Arkansas Traveler' and honored me by giving to me a Proclamation from the Governor of the State in which you were born. We are proud of our Distinguished Son and of his outstanding service to the nation and the world. This Proclamation is given to you as an evidence of our appreciation. We shall look forward to the time when you may be appropriately honored in the city and state of your birth."

Both the General and Mrs. MacArthur seemed to be greatly pleased by the thoughtfulness of the Governor. "I want to visit Little Rock," he said, "after the Peace Treaty is made."

Staff cars were waiting to take us to the four-thirty service in our Union Church. It was an inspiring service, but I found that there kept ringing in my ears, "War is outmoded. Preach it, preach it, preach it!" En Route to Formosa, November 27, 1949.

### A NEW DAY IN THE METHODIST CHURCH

In January, 1950, our churches will be distributing the Fourth Sunday World Service leaflet issued by the World Service Agencies, titled, *A New Day In The Methodist Church*. The content of this reflects the opportunity for each and every Christian to do his part in winning others to Christ. "When religion means so much to you that you talk about it naturally and spontaneously, people will be impressed," is an excerpt from the leaflet. Also, "There's a great week coming . . . National Visitation Evangelism Week, March 12-16, 1950." Also, "Laymen have discovered that—they can share in winning their unchurched neighbors and friends to a profession of faith in Christ and to membership in the church."

Ministers may obtain quantities of this leaflet as needed, free of cost, direct from the Service Department, 740 Rush Street, Chicago 11, Illinois.

### NEW TESTAMENTS FOR KOREA

The American Bible Society's fifth edition of 54,000 Korean New Testaments is on its way to Korea. Publication of Korean Scriptures has been resumed in Korea with binding materials supplied by the American Bible Society. Whole Bibles in Korean are being supplied by the British and Foreign Bible Society, and some are also being printed in Korea.

# THE DEVOTIONAL PAGE

REV. ROY L. BAGLEY, Editor

## FROM THE BOOKSHELF

Banish consistency from your thoughts of God and there remains no barrier against the greed and vice of men. . . .

Christianity, thank God, is both an ethical and mystical religion. . . .

One can never reproduce the conditions under which any particular decision was made. . . .

Our one convincing proof of his (Jesus') deity is the transformation he has brought about in our lives. . . .

Only by obedience to what is recognized by faith as His divine command can we be sure that we are really in contact with Him, and this assurance is valid only for today. . . .

God has great gifts to give, to be sure, but He does not give them blindly, or without respect to the conditions which our lives present. . . .

To know Christ crucified and risen again is to learn the secret of enduring happiness. . . .

In our relations to our fellows it is not what is done that is unpardonable, but the spirit in which it is done. . . .

Committing to God the future in unreserved devotion, our own future and the future of those we love, we shall be at peace. . . .

From HOW TO THINK OF CHRIST by William Adams Brown.

## PRAYER AND FEELING

Read Psalms 27:14 and Lamentations 3:22-27.

"Sometimes I just don't feel like praying." "Sometimes I don't feel like I am getting an answer." "I feel discouraged." Everyone has these feelings at times, but our basis for prayer is deeper than our feelings. One trouble with much of our "religion" today is that we make-believe that we have to feel queer in order to be religious. If we feel merely normal, or perhaps below normal at times, we wonder if we have any religion.

A sensible person knows that his feelings change with the weather and with what he ate for breakfast. But the reality of his religious experience has a much more stable foundation. He does not expect to feel an increase in education after every book he reads. He does not expect to feel himself grow a little after every meal he eats. He knows that reading and eating develop and sustain him whether he has any particular feeling about them or not. There are times when we are not hungry, but it is still necessary to continue eating our meals. Our appetites will return.

In prayer there will be great moments of enthusiasm and emotion, but there will be times when the feeling will not be so intense. Yet God remains the same, and the spiritual laws governing prayer still operate. Pray—and wait.—Power.

There is no future in any job! The future lies in the man who holds the job.—Dr. George W. Crane, Hopkins Syndicate.

## "O COME, O COME, IMMANUEL"

O come, O come, Immanuel,  
And ransom captive Israel,  
That mourns in lonely exile here  
Until the Son of God appear.  
Rejoice! Rejoice! Immanuel  
Shall come to thee, O Israel!

O come, Thou Wisdom from on high,  
And order all things, far and nigh;  
To us the path of knowledge show,  
And cause us in her ways to go.  
Rejoice! Rejoice! Immanuel  
Shall come to thee, O Israel!

O come, Desire of nations, bind  
All peoples in one heart and mind;  
Bid envy, strife, and quarrels cease;  
Fill the whole world with heaven's peace.  
Rejoice! Rejoice! Immanuel  
Shall come to thee, O Israel!

From the Latin, 12th Century.

## "GOD WITH US"

**TEXT:** "Behold a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us." (Matthew 1:23)

In Isaiah's prophecy we find these same words. King Ahaz was troubled by foes that threatened the security of his nation. Isaiah went out to deliver the message of the Lord to him and told him that a child should be conceived and before the child shall be able to choose that the nations that her fears shall be forsaken by the rulers that threaten the peace of Ahaz's people. The name of that child is the point of significance, Emmanuel, which interpreted meant that God was with them. It is little wonder that the Evangelists took this as a prophecy relating to Jesus Christ.

In the name of this child, Emmanuel, is the focal point of devout Hebrew people. Regardless of the trouble that they went through their God was still with them. Whatever else they have given to the world they have certainly given a tenacious faith that refused to let go under the most difficult situations.

The height of expectancy was fulfilled in Jesus Christ. The Old Testament prophecy had its fullest meaning in Jesus Christ. He is God come to us in the flesh. The International Missionary Council in Jerusalem states it forcefully this way, "Our message is Jesus Christ. He is the revelation of what God is and of what man through him may become." It was not an idle boast when Jesus said, "He that hath seen me hath seen the Father." The centuries vindicated that declaration. After the tinsel and the extra trimmings of Christmas are over then in our serious moments we come to feel that deep conviction that God is with us today.

We wonder why we are not more conscious of God's presence with us and why the world passes such a significant fact by. As we begin to investigate we find that we have lost the presence of God when we have been too busy. We rush madly from one interest to another and let the one thing that can bring us poise slip by.

The Psalmist had discovered the secret of quietly waiting that he

might receive the strength that comes by the recognition that God is near. He declares in the opening verse of the forty-sixth Psalm, "God is our refuge and strength, A well-proved help in trouble."

Then he comes to the close of this Psalm in praising the mighty God and the works that He has done and he says:

"Be still, and know that I am God;  
I am exalted among the nations,  
I am exalted in the earth.  
The Lord of Hosts is with us;  
The God of Jacob is our high tower."

We come to find God near in those moments of quiet when we seek His presence.

There is at least one other stumbling block that would keep us from realizing that God is near us and that is let secondary interest usurp our primary attention. Someone has said that hypocrisy is the disposition to make little things big and big things little. We need to make a careful inventory of our lives to see just how much time we do give to irrelevant and transitory things. It would shame us and we would wonder how we ever let our attention be drawn to such matters.

But turn for a moment to the means that are open to us to have this deep sense of the presence of God. When we come to those rich moments of worship we realize that God is near and has been with us through all the changing scenes of life. There are those moments when we are alone that our spirit blends with the Spirit of the Father and we know that the Christmas message that "God is with us" is true for each one. Then there are times in a group of worshippers we feel that our spirits are bound together as with a chain of gold and that they are all caught up into the Father's arms. Then we know that the truth of the Christian message that God is with us.

Then we feel that God is with us as we share in the adventures of the Kingdom. As we give our money that the Kingdom may be advanced throughout the world we realize

## PRAYER FOR THE WEEK

O God, our Father, Thou who hast revealed Thyself through Jesus Christ to the world; accept our prayer of gratitude for all the blessings that we have received at Thy hand. Forgive us we pray Thee for prostituting the spiritual values of life to serve our materialistic ends. At this season of the year when we are called to remember Thy Best Gift to mankind help us to seek diligently until we find Him at work in our world today. Help up that the benediction of Christmas may rest upon us as we seek to make the will of our Christ known to a world that is adrift. May Thy Church receive new courage and insight to bring leadership to our day. Grant us Thy Spirit, O Lord. Amen.

## HEART HEALING

We come to thee, O Christ, with our bruised and aching, our anxious and weary hearts. Thou art the healer and strengthener for all who suffer from troubled minds and hurt feelings. Come to us in loving-kindness like the sun of righteousness with healing in its beams. Amen.

The number of people who live with constant heartache, due to wrong or worry, is known only of God.

Some are silent and patient while many more give way to tears or cries. Certain groups become melancholy, listless, hopeless. All suffer. The informed know that mental distress often exceeds physical pain, and leads to nervous breakdowns and maladies.

Compassion and kindness, not criticism and harshness, must be given to those who form the multitude of heart sufferers. They represent, among others, once cheerful boys and girls who have received deep wounds through ill-temper and unjust penalty from parents. They are sensitive to ridicule and humiliation. Their inner life easily is bruised. Often years pass before recovery.

No words can describe the heart suffering of the parents of a wayward son or a willful daughter. Even more keen is the agony of a spurned wife or a deserted husband. Few ever know the poignancy of grief endured by the young woman or the young man who carries the memory

(Continued on Page 14)

that we are hand in hand with God. But we cannot stop with just the giving of our money. It must go farther; the giving of ourselves. Out where men are needy and asking for help we find the presence of God.

Just before Jesus left His disciples He gave them the great commission and closed with the encouraging words, "Lo, I am with you always, even unto the end of the world." There is one fact that we often overlook in claiming this Presence and that is it is contingent upon our acceptance of the Great Commission. As we seek the lost both by personal effort and by sending our representatives at home and abroad we find the nearness of God.

The truth of the Christian message that God is with us is a truth that will guide us aright in these days before us. In Jesus Christ we find that nearness at its fullest relationship.—R. B.

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E. T. WAYLAND } Editors and Business Managers  
EWING T. WAYLAND }  
ANNIE WINBURNE } Assistant to Editors

CONTRIBUTING EDITORS } O. E. Goddard Mrs. Sue M. Wayland  
H. O. Bolin } Forney Hutchinson

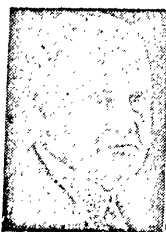
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COMMISSIONERS  
Little Rock Conference—J. S. M. Cannon, J. L. Hoover,  
O. C. Landers, Fred W. Schwendimann, Arthur Terry,  
Aubrey G. Walton, Burney Wilson.  
North Arkansas Conference—John Bayliss, W. Glenn  
Bruner, J. G. Moore, Joe Pierce, C. M. Reves, R. J.  
Rice, J. W. Workman.

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## A WEEKLY MESSAGE

By FORNEY HUTCHINSON

### "IF WE ONLY COULD"

I recently celebrated my seventy-fourth birthday. For many of those years I was a busy man, serving great churches and undertaking heavy responsibilities. Then the time came for me to give up my active work. I sit now much of the time inside my home, watching the world go by, busy with many things that used to engage my thoughts and activities.

Not long ago I came across the following, simple little verses which seem to furnish a picture of my situation, and perhaps that of many other people, too.

*"When people's cars get old and worn,  
And then begin to toddle,  
They go somewhere and trade them in  
And get the latest model.*

*Now I have very often thought  
That when my joints get achy,  
And when my hair has all turned gray  
And knees are rather shaky,*

*And when the onward march of time  
Has left me rather feeble  
How nice 'twould be to find a firm  
That deals in worn-out people.*

*How nice 'twould be when feet give out,  
Or we have damaged livers,  
If we could go and buy new parts,  
Just like we do for flivvers.*

*And when my form is bent with age,  
And gets to looking shoddy,  
How nice 'twould be to trade it in  
And get a brand-new body."*

### BRaille SCRIPTURES IN JAPAN

First copies of a new edition of Genesis, the Psalms, the Gospel of John and the Book of Romans and I and II Corinthians in Japanese Braille, which were printed in Tokyo by the Japan Bible Society have reached the American Bible Society in New York. The Braille paper and binding materials needed to produce these volumes were supplied by the American Bible Society.

Shipments of Braille paper are being made by the Bible Society to Japan and Germany for the production in these needy countries of Scriptures for the Blind.

## NEWS AND NOTES ABOUT FACTS AND FOLKS

REV. THERON McKISSON, our pastor of the Nettleton-Bay Charge, and his family are visiting relatives in Texas, Arizona and California during the holidays.

REV. W. L. ARNOLD, pastor of Highland Church, Little Rock, and Mrs. Arnold held open house at the parsonage for members and friends.

BISHOP H. A. BOAZ of Dallas, Texas, preached at the 11:00 o'clock hour at the First Methodist Church, Little Rock, on Sunday, December 18. Bishop Boaz was in the city visiting his daughter, Mrs. Graham Hall.

MARCUS CUNNINGHAM, father of Rev. M. Earl Cunningham of the General Board of Education, died at his home in Fayetteville and funeral services were held there on Friday, December 9. The family has the sympathy of many friends in the state.

MRS. FANNIE GATLIN, mother of Rev. J. A. Gatlin, our pastor at Searcy, passed away at the home of a daughter in St. Louis, Mo., on December 6. Funeral services were held at Paragould on December 9. The sympathy of friends goes out to the members of the family in their bereavement.

THE sympathy of friends goes out to Rev. H. E. Pearce, Jr., our pastor at Heber Springs, in the death of his father, H. E. Pearce, at Clarendon on December 11. Mr. Pearce is survived by two other sons, Floyd and Russell of Clarendon; a daughter, Mary Lou of Clarendon and a brother and sister. Funeral services were held in Clarendon on Tuesday, December 13.

THE first sermon preached in the new colonial church at Magnolia has been printed in pamphlet form. The first service was held on September 25, 1949. The sermon is entitled "The Value of This Church." The pamphlet is six pages with a picture of the inside of the sanctuary. The sermon was delivered by the pastor, Rev. John M. McCormack. All who desire a copy may order from the First Methodist Church, Magnolia. They are ten cents a copy or twelve copies for \$1.00.

A former bishop of the Korean Methodist Church, Dr. J. S. Ryang, of Seoul, has been elected president of the Red Cross of Korea. The 70-year-old church leader is American-trained, and a graduate of Vanderbilt University and its theological school. He was the first bishop of his Church, and served the term episcopacy (8 years) to which the constitution limits each bishop.

THE Federal Council of Churches in a recent statement says: "Modern man has come to rely upon physical force, and the bitter conflicts of modern times have eroded his trust in moral power. The world crisis is basically a spiritual and moral crisis, and no minor adjustments or international tensions, can provide a lasting solution. Nothing less than a transformation of the spirit of men and of nations will heal this disorder. This means a larger sympathy, a broader understanding of other peoples and their particular problems, a deeper sense of our responsibilities, and a stronger will to fulfill them. That transformation must be the chief end of our efforts for peace."

IN pre-war days, the most important educational institution of the Methodist Church in Japan was Aoyama Gakuin, Christian college and secondary school for men in the city of Tokyo. It served more than 3,000 students. During the war, American bombs completely demolished the fine buildings which had been erected partly with Methodist Church funds, partly with gifts by Japanese, Methodists and the alumni of the 70-year-old institution. Within recent months three new buildings have been erected for the school—wooden-stucco buildings to house a primary school, a junior high school, and a girls' junior college; these also were built partly by funds raised in Japan and partly by funds contributed by the Methodist Church in the U. S. A. through its "Crusade for Christ." On the drawing-board and, it is expected, to be erected within the next three or four years are build-

### DEATH OF REV. H. H. GRIFFIN

Rev. H. H. Griffin, aged 64, long-time member of the North Arkansas Conference, died at his home in Paragould on Wednesday, December 14.

Brother Griffin had made his home in Paragould since his retirement on account of bad health in 1947. He had served pastorates at Atkins, Altus, Dardanelle, Danville, Heber Springs, Hope, Camden, Newport, Jonesboro, Hot Springs, Ft. Smith and Fayetteville. He was district superintendent of the Searcy District for six years and of the Ft. Smith District for three years and served as commissioner for Galloway College for five years. He was selected to preach the sermon for the memorial service at the Annual Conference at Mt. Sequoyah last June.

Surviving are his wife, four daughters, Miss Edith Griffin of West Memphis, Mrs. Ray Goodwin of Paragould, Mrs. J. H. Spears of Columbus, Ohio, and Mrs. Earl Samuel of St. Louis; a son, Lambeth of Mobile, Alabama; three sisters, Mrs. Mary Douglas of Birmingham, Alabama, Miss Sadie Griffin of New York and Mrs. H. C. Haynes of Summitt, Miss.; and a brother, F. M. Griffin of Mobile, Alabama.

Funeral services were conducted at the First Methodist Church, Paragould, by Rev. A. N. Storey, Rev. E. B. Williams, Rev. R. E. Connell, Rev. C. N. Guice and Rev. Guy C. Ames.

ings for college classrooms (for men and women since the institution has become co-educational), for laboratories, for dormitories, and for the restoration of Pratt Memorial Chapel.

### ASK NEW TYPE OF MISSIONARY FOR CHINA

SHANGHAI—(RNS)—To meet the new conditions in China, a new type of missionary is needed, according to mission leaders here.

One leader suggested a "missionary task force" of young unmarried men, each equipped with some productive skill—a technical skill, a trade, a handicraft, or agricultural training—with which he can make a specific contribution to the community in which he lives. He should learn the language before he comes to China, this leader recommended.

Unmarried women also, he said, can fit very well into the new picture. They can enter Chinese homes and establish close relationships with the people through the everyday contacts in the home with women and children.

Another leader also recommended young unmarried men as recruits, to work in teams according to their skills. He suggested that they be "steeped in Marxism," well trained in theology, particularly apologetics in relation to modern issues, such as, Can Christianity and Communism come to terms?

He recommended practical experience in a labor union (preferably in a factory) and if possible, such experience outside of the United States, in a different cultural atmosphere.

This leader also stressed the importance of the "emotional attitude" of the new missionary.

He should not have the feeling that he is attempting to compete with Communism," he explained, "but should stand squarely on his own feet as a Christian. On the other hand, he cannot be 'other worldly'—offering the kind of religion which can be called an opiate."

### NO PAPER NEXT WEEK

According to our custom there will be no issue of the paper on Christmas week. So that our readers will not miss one of Rev. H. O. Bolin's Sunday School lessons, we are running the lessons for January 1 and January 8 in this issue.

# History-Making Advance In Metropolitan Philadelphia

NINE days which competent observers believe deserve a place in Christian history closed December 4 when 33,000 Methodists, according to careful police estimates, gathered in and around Convention Hall in Philadelphia to hold the climactic service of the Methodist Evangelistic Advance in Metropolitan Philadelphia.

day for an all-day session of briefing and inspiration. This was followed during the next week with similar morning meetings, when, in addition to addresses and instruction, reports were made by districts of the numbers attending previous evening's services and of those who had been won by the visitors in the homes.

In all these meetings, the last one of which was in historic St. George's Church, Bishop Fred Pierce Corson of the Philadelphia Area, gave constant encouragement to his own and

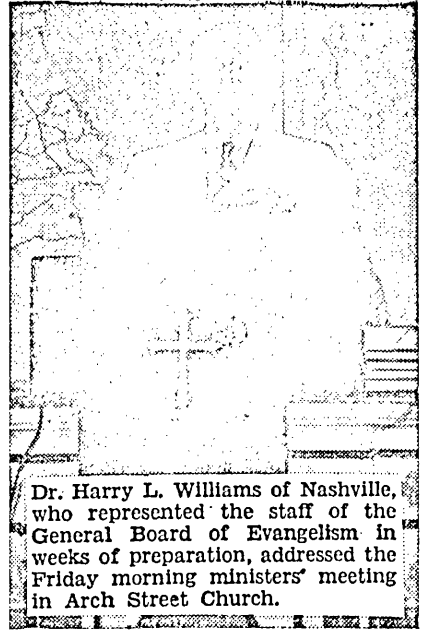
West District, was the chairman.

During the campaign the entire staff of the Board of Evangelism was present to help, Dr. Denman making an impassioned plea at the Old St. George's service for the widespread extension of this type of campaign. Daily instruction in pulpit evangelism was given by Dr. C. L. Daughtery, Jr., who heads that department of the Board, and in visitation evangelism, by Dr. Dawson C. Bryan, who is the Board's expert in that field.

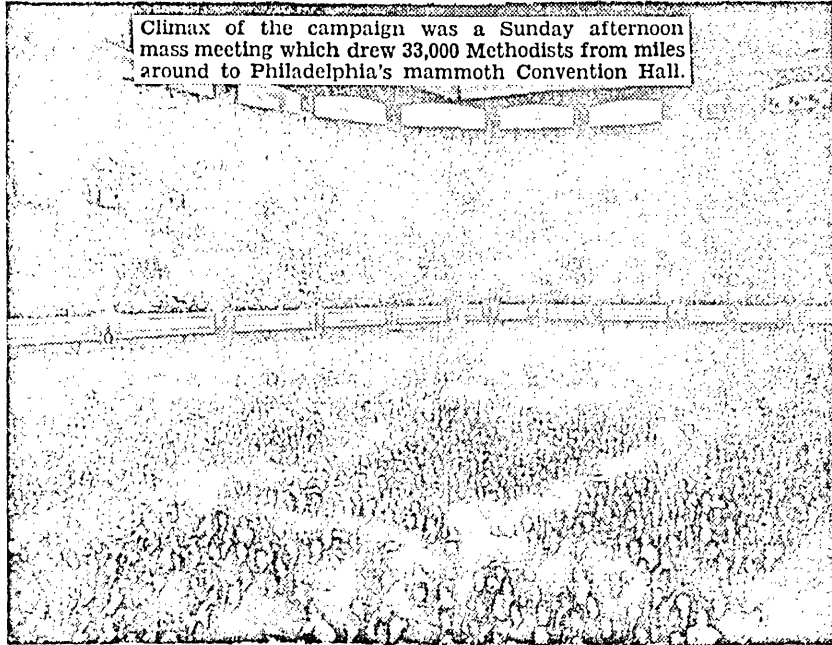
The memorable mass meeting it-

from distances of 100 miles. Many of the four hundred ushers inside Convention Hall were required to direct disappointed people to the overflow sessions. Police estimate of those who were turned away was 8,300.

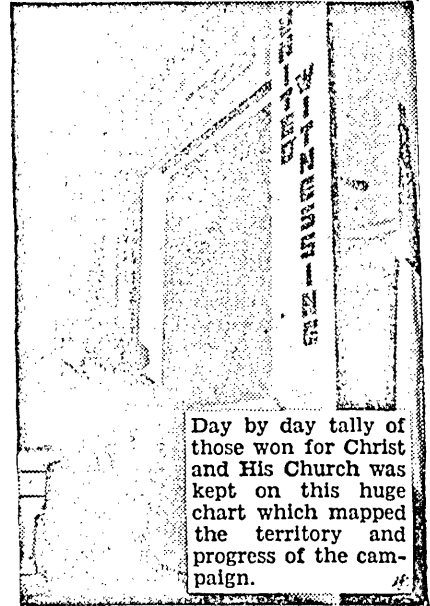
Bishop W. Angie Smith of Oklahoma City, chief speaker, eloquently commended Christ to "a world of broken dreams, shattered ideals and



Dr. Harry L. Williams of Nashville, who represented the staff of the General Board of Evangelism in weeks of preparation, addressed the Friday morning ministers' meeting in Arch Street Church.



Climax of the campaign was a Sunday afternoon mass meeting which drew 33,000 Methodists from miles around to Philadelphia's mammoth Convention Hall.



Day by day tally of those won for Christ and His Church was kept on this huge chart which mapped the territory and progress of the campaign.

Bishops who were present doubted whether as many Methodists were ever together before.

Through the preceding week, aided by 700 visiting ministers, evangelistic services had been held in each of 329 Methodist churches in the surrounding area and teams of lay-visitiation evangelists had called at the homes of thousands of prospects to present the claim of Christ and His Church. Nearly 8,000 decisions were reported at the Sunday mass meeting with many more prospects still to be visited.

While a project of the General Board of Evangelism of the Methodist Church, the campaign geared into the evangelistic aspects of the denomination's quadrennial program, "The Advance for Christ and His Church" as well as into the larger United Evangelistic Advance now under way by numerous cooperating Protestant bodies.

An unprecedented feature of the campaign was its dual nature, being at the same time both a school and a practical laboratory of aggressive evangelism. Workers gathered in Arch Street Church the first Satur-

the visiting pastors. Bishop Roy H. Short of Jacksonville spoke both to the workers and on a CBS network "Church of the Air" service. Bishop Ralph S. Cushman, of Minneapolis, president of the Board of Evangelism, led in the Upper Room service.

Each day Bishop Gerald Kennedy of Portland, Oregon, added to the workers' understanding of "What is Evangelism?" and Professor William R. Cannon of Emory University developed some aspect of "Our Faith."

The complex mechanics of the campaign were ably handled by Dr. Harry L. Williams of Nashville, Tenn., who represented the General Board of Evangelism on the scene in Philadelphia for many weeks of advance planning, aided by an able local committee of which D. Alex- and K. Smith, superintendent of the

self rates a story of its own. Long before the announced time Homer Rodeheaver, song leader of the late Evangelist Billy Sunday, was directing with his famous trombone, the singing of 16,000 people who had already overflowed the great hall where the famous political conventions of 1948 were held.

Others were pouring into the commodious Exhibition Hall and Ball Room where the service was carried by public address system. When these overflowed, the Irvine Auditorium on the nearby University of Pennsylvania campus was opened up for a service where Bishop Donald H. Tippett of San Francisco preached. Bishop W. Earl Ledden of Syracuse, N. Y., was its chairman.

Police outside were busy handling 692 Methodist-packed buses which had come from every direction and

false directions." Backed by 400 preachers of the Area on the platform behind him and the flags of a hundred churches, Bishop Smith declared, not without reason, "The lamps lighted by Francis Asbury are burning more brightly than ever in Philadelphia."

### IF EVERY HOME WERE AN ALTAR

*If every home were an altar  
Where harsh or angry thought  
Were cast aside for a kindly one  
And true forgiveness sought,*

*If every home were an altar  
Where hearts weighed down with  
care  
Could find sustaining strength and  
grace  
In sweet uplift of prayer,*

*Then solved would be earth's prob-  
lems,  
Banished sin's curse and blight,  
For God's own love would radiate  
From ever altar light.—Author Un-  
known.*

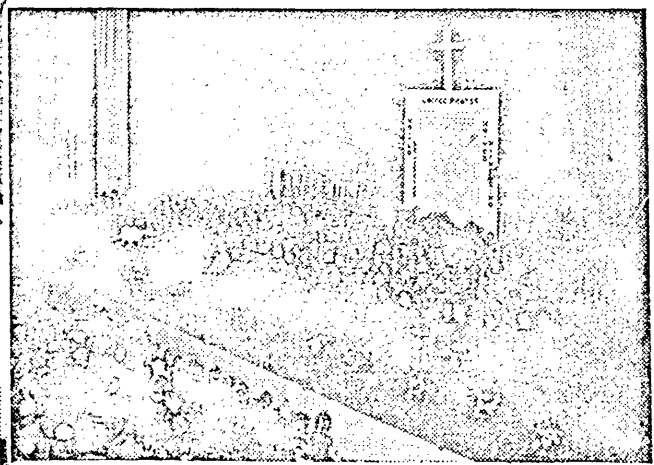
Remember the Sabbath day to keep it holy.—Exodus 20:8.



Guest pastors from every state in the union, who preached and directed visitation campaigns in the 329 participating churches, made a pilgrimage for their last report meeting to America's oldest Methodist church, Old St. George's.



Bishop Fred Pierce Corson of Philadelphia, speaking from the lofty, spiral pulpit of Old St. George's Church, thanked the 700 pastors and their congregations for their week of service to his Area.



Bishop W. Angie Smith of Oklahoma City, backed by 400 Philadelphia Area ministers, preached the closing sermon. Two massed choirs each numbered 2,000 voices. Homer Rodeheaver led the congregational singing.



# THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



## IN STORYLAND

### SHOE BUTTON EYES

It was Christmas Eve and everybody in Santa's workshop was excited, happy and tired.

The sleigh was packed and the helpers stood by all ready to jump in as soon as Santa cracked the whip telling them he was ready to start. Only they didn't start. Just as Santa picked up the whip to crack it, Mrs. Santa came running out the front door calling loudly.

Santa couldn't hear all she was saying, but he knew it must be important or Mrs. Santa would never stop him just as he was ready for his trip.

He rushed into the house, but the Brownies didn't move. They just looked from one to the other. They were no longer noisy and excited. Instead they seemed most unhappy all of a sudden and didn't speak a single word.

"What's all this about?" called Santa as he hurried outside again. "Why have you left all those panda and teddy bears locked up in the bear workshop? Go now every single one of you and get them into this sleigh as fast as you can or we shall never get to the children's houses before daylight. Be off and quick about it, too, I say."

With a hustle, bustle, helter, skelter, the Brownies rushed into the bear workshop. Once inside they looked about the room at the hundreds and thousands of bears. They looked at each other. "What shall we do? We'd better tell him. We could put them on the sleigh like this because Santa's so excited now he'd never notice." These whisperings went on and on until Santa finally jumped out of his sleigh and rushed into the bear workshop again. There he saw the Brownies looking most unhappy and he heard them whispering among themselves.

"What's the delay? Hurry, I say," shouted Santa.

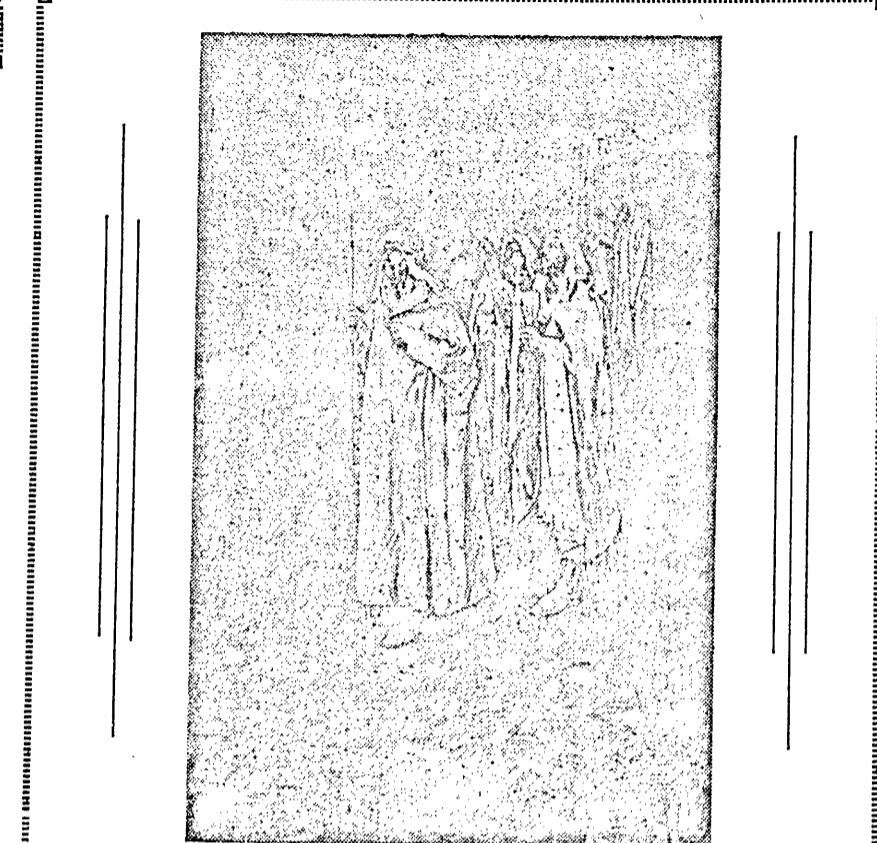
Still the Brownies didn't pick up a single panda or teddy. Then Puff puffed out his fat little cheeks and half crying said, "Their eyes, Santa. They have no eyes."

"No eyes! How did that happen? You had hundreds and hundreds of millions of buttons. Get them on quickly, I say."

"But, Santa, all the ladies' and little girls' coats had buttons all down the front and around the collars and belts and cuffs, and their dresses and hats were all trimmed with buttons, too. Then, of course, the doll clothes had to be trimmed with buttons, and it seems that this year every boy everywhere needed slacks, snow-suits, sweaters, jackets, and everything that needed buttons, so we used them all up. By the time we got to the bear workshop we had no buttons left," said Flicker, Starry and Snazzy.

"We knew they were gone. We intended to get some more but forgot until we began packing the sleigh, and so we thought that perhaps just this one year the children could do without bears. You do have a great many other toys, Santa."

"Well they can't—they won't do without bears," said Santa. "Just



### THE FIRST CHRISTMAS

**A**ND there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid.

And the angel said unto them, "Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Saviour, which is Christ the Lord."

"And this shall be a sign unto you; Ye shall find the Babe wrapped in swaddling clothes, lying in a manger."

And suddenly there was with the angel a multitude of heavenly host praising God, and saying:

"Glory to God in the highest, and on earth peace, good will toward men."—Luke 2:8-14.

you put on your magic hats, go to every city in the world, get those buttons, bring them back here, sew them on, check over the children's list, put your magic hats on again and take them to the waiting children everywhere. I'm off and shall expect your work to be complete before daylight, too," explained Santa.

"No, Santa, no!" shouted Puff. "Do take us on the sleigh ride." "I won't get those buttons," yelled Tickletoes. "I won't either!" "Neither will I," "Nor I," "Nor I," "Nor I," shouted all the little Brownies as they stamped their feet. Then pop! pop! pop! pop! pop! all over the room like big black and brown hail-stones went the buttons off the Brownies' shoes.

"Why didn't we think of this before!" exclaimed Twitty. "Shoe-button eyes will be just the thing!"

Well, such a scurry and hurry as was in that workshop! Such a stamping of little feet you never heard! But every eye was sewed on every panda and every teddy quicker than Mother could sew one button on anything.

Then with arms loaded with bears of all colors and sizes, the Brownies ran out to the sleigh, tossed them in and jumped in themselves just

## IN THE WORLD OF BOYS AND GIRLS

### SILENT NIGHT

*Silent night, holy night,  
All is calm, all is bright;  
Round yon Virgin Mother and Child!  
Holy Infant, so tender and mild,  
Sleep in heavenly peace,  
Sleep in heavenly peace.*

*Silent night, holy night,  
Darkness flies, all is light;  
Shepherds hear the angels sing,  
"Alleluia! hail the King!  
Christ the Saviour is born,"  
Christ the Saviour is born.*

*Silent night, holy night,  
Son of God, loves pure light;  
Radiant beams from Thy holy face,  
With the dawn of redeeming grace,  
Jesus, Lord, at Thy birth,  
Jesus, Lord, at Thy birth.—Joseph  
Mohr.*

### WHEN MORNING LEADS THE DAYLIGHT IN

By Margie A. Jerauld

*Where's all the racket, all the noise?  
Where's all the romping girls and boys?*

*They're all in bed, I do believe—  
Why, yes, of course, it's Christmas Eve.*

*And so the house is still tonight,  
For every one is tucked up tight,  
To dream of Santa and his sleigh,  
And well-filled stockings Christmas Day.*

*But, oh, the frolic will begin,  
And mom will smile and dad will grin*

*At all the youngsters' noise and din  
When morning leads the daylight in.*

*The children went to bed at eight,  
And never coaxed to stay up late;  
And they won't need a call or shake  
Tomorrow morning, for they'll wake  
Long, long before it's time to rise,  
And want to see the grand surprise.  
And when you hear them coming down,*

*You'll know that you're in Bedlamtown.*

*For, oh, the frolic will begin,  
And mom will smile and dad will grin*

*At all the youngsters' noise and din  
When morning leads the Christmas in.—Ex.*

### A CHILD'S CHRISTMAS HYMN

*O'er the fields of Bethlehem  
Wintry stars were shining bright;  
Little lambs were fast asleep,  
Just as I am, every night.*

*Then a great light shone around,  
Voices came from heaven, too;  
All the lambs were so afraid—  
I guess I'd be, wouldn't you?*

*But the angels only told  
Of a strange and lovely thing:  
Of a Babe in Bethlehem—  
I wish I could hear them sing!*

*"Fear not! In a manger lies  
Christ, the Lord!" the angels say.  
This is what dear Christmas means—  
Christ was born on Christmas Day.  
—Anonymous.*

## JUST FOR FUN

Teacher—What is an operetta?  
Ann—A girl who works for the telephone company!

\* \* \*

Son (to busy father): "Daddy, who was Mary Magdalene?"

Father: "Here, I'll read it to you, Son: 'Mary called Magdalene, out of who went seven devils,' Luke 8:2."

Father (looking up, irritated): "What are you laughing about?"

Son: "Well, Daddy, if Luke ate two, what became of the others?"

\* \* \*

Bobby (at the seaside): "When is high tide?"

Old Salt: "5:55, I've told you a dozen times already."

Bobby: "I know, but I like to see your whiskers waggle when you say 5:55."—Exchange.

as Santa had finished calling to his reindeer, "To the top of the porch, to the top of the wall, now dash away, dash away, dash away all."—Margaret A. Wilson in The United Church Observer.

**A BABY WAS BORN**

By Marjorie Allen Anderson  
*We have churches with steeples,  
 Their spires reaching high,  
 Pointing reverent fingers  
 To God in the sky;  
 There is only one reason;  
 His children know why—  
 Because a Baby was born.*

*Little ones may be happy,  
 And everyone sings;  
 There is justice and peace,  
 And our freedom's bell rings;  
 There is music and laughter,  
 Yes, all of these things—  
 Because a Baby was born.*

*There are millions of families  
 From ocean to sea,  
 Where the parents and children  
 And neighbors agree  
 With what joy we should praise  
 Him;  
 How glad we should be—  
 Because a Baby was born.  
 In The Christian Advocate*

**CHRISTMAS**

Christmas is a lot of things. It's crowded streets and rich, city stores. Tinkling bells and carols. Crusted snow and ice coated ponds. It's people, young and old, buying gifts. Coats and slippers, toys, lamps and perfume. High boots and mittens, skis, skates, gadgets and tools. Ties, scarfs, and handkerchiefs for everyone.

Christmas begins in the country when the farm wife sets aside for gifts her choice jars of strawberries and raspberry jam . . .

Christmas comes closer when harvest time adds to the store of good things. Tawny crab-apple jelly, pickles and relishes. Christmas cake and pudding. Then the buying begins. Slow and haphazard at first, but getting into feverish tempo with the end of the Thanksgiving turkey.

Christmas is a crisp December day. Candlelight and shimmer. It is a hearthside day rich and gay deceptive packages. A day when the cries of joyous children, the merry greetings of grown-ups, church bells and music swell out across the land.

Christmas is all of that and a million other things. All the outward trappings that 1900 years have added to Christmas commemoration of the coming of Christ.

Christmas is a feeling. It begins in the heart. It's tied into every knot of red ribbon, and shines in the flame of every candle. It is the annual resurrection of that which today's world needs as it has seldom needed before. The feeling, the spirit, the lift and the hope in the words—on earth peace, good will toward men.

Christmas is real when our hearts join Tiny Tim in the sincere wish—God Bless Us Every One.—Dairy-men's League News.

The way to love anything is to realize it might be lost.—G. K. Chesterton, Woman's Home Companion.

**THE CHILD IN BETHLEHEM . . .**

(This excerpt is taken from "Frankincense and Myrrh" by Heywood Broun in Collected Edition of Heywood Broun. Harcourt, Brace.)

ONCE there were three kings in the East and they were wise men. They read the heavens and they saw a certain strange star by which they knew that in a distant land the King of the world was to be born. From their palaces they gathered rich gifts, gold and frankincense and

black spots. Great patches of paint had worn away and left the metal clear, and that was the way it shone in the sun as if it had been silver. He turned a key in the side of the little dog and then he stepped aside so that the kings and camel drivers could see. The dog leaped high in the air and turned a somersault. He turned another and another and then fell over upon his side and lay there with a set and painted grin upon his face.

A child, the son of a camel driver,



myrrh . . . Everything was in readiness, but one of the wise men seemed perplexed and would not come at once to join his two companions, who were eager and impatient to be on their way . . .

At length, he smiled . . . then he went into a high chamber to which he had not been since he was a child. He rummaged about and presently came out and . . . in his hand carried something which glinted in the sun.

The kings thought that he bore some new gift more rare and precious than any which they had been able to find . . . The young king took a toy from his hand and placed it upon the sand. It was a dog of tin, painted white and speckled with

laughed and clapped his hands, but the kings were stern. They rebuked the youngest of the wise men and he paid no attention but called his chief servant to make the first of all the camels kneel. Then he . . . placed his last gift in the mouth of the sack so that it rested safely upon the soft bags of incense.

"What folly has seized you?" cried the eldest of the wise men. "Is this a gift to bear to the King of Kings in the far country?"

And the young man answered and said "For the King of Kings there are gifts of great richness, gold and frankincense and myrrh. But this," he said, "is for the child in Bethlehem!"

**METHODIST CHILDREN'S HOME REPORT**

NOVEMBER 1 THROUGH DECEMBER 15, 1949

**MEMORIALS:**

- In memory of:
- Mrs. Mary Steel Latimer, given by Mrs. Bess Koger, and Mr. and Mrs. Stuart Norwood and Family, Lockesburg.
- Rev. R. E. L. Bearden, Sr., given by Primary Class, Leachville Methodist Church.
- Mr. E. L. White, given by Mrs. Walter Hamburg, Lonoke.
- Mr. B. P. Cooper, given by Hulbert Methodist Church.
- Mr. Albert Sims, given by T. J. Raney and Sons, Little Rock.
- Mr. Lee A. Walker, given by Mr. and Mrs. L. P. Myers, Marion; given by Mr. James C. Hall, Marion.
- Mr. Norris Pierce, given by Mr. D. W. Richardson, Piggott.
- Mrs. F. E. Talley, given by Marianna W. S. C. S.
- Mrs. Kitty Newbern Talley, given by Mr. and Mrs. Dan Felton, Marianna; given by Mrs. W. E. Greenhaw, Marianna.
- Mr. H. Quintan Hamilton, given by Mr. and Mrs. Horace Illing, Sweet Home.
- Mrs. Dan Danova, given by Mr. and Mrs. W. W. Hines and Mrs. W. F. DeLoache, Crossett.
- Mrs. Dollie Robertson, given by Misses Effie and Rose Coffman and Mrs. Louis Robertson Warner, Walnut Ridge.
- Mr. John A. Larson, given by Jordan Printing Co., Little Rock.
- Mrs. W. C. Cates, given by Mr. James C. Hall, Marion.
- Mrs. J. F. Averitt, given by Mr. and Mrs. S. T. Frank, Dumas; Dumas Lion's Club; Mr. and Mrs. Lee Culpepper, Dumas;

- Mr. and Mrs. B. J. Tanenbaum, Dumas;
- Mr. Charles Dante, Dumas; Dr. and Mrs. Horace E. Ruff, Little Rock; Mr. Jack Dante, Dumas; Builders Class, Dumas.
- Mr. Walter W. Brickhouse, given by Miss Minnie Buzbee, Little Rock.
- Mrs. Howard, given by Foreman W. S. C. S.
- Mr. Epperson Mathews, given by Mrs. George S. Word, Sr., Marianna.
- Mr. D. W. Gordon, given by Dr. and Mrs. H. E. Ruff, Little Rock.
- Rev. W. J. Faust, given by Dr. and Mrs. H. E. Ruff, Little Rock.
- Total Memorials . . . \$133.00

- MISCELLANEOUS CONTRIBUTIONS:**
- Circle No. 9, Pulaski Heights, Little Rock . . . \$ 5.74
- Mr. and Mrs. O. G. Robinson, Des Arc . . . 3.00
- Shriners and Men of First Methodist Church, El Dorado . . . 44.00
- Circles 1 and 4, DeWitt . . . 10.00
- Susanna Wesley Class, First Church, Texarkana . . . 10.00
- Estate of Mr. George H. Burden, Little Rock . . . 1,000.00
- Circle No. 4, Winfield Church . . . 10.00
- Kate Campbell Class, Augusta . . . 10.00
- Umsted Memorial Church, Newport . . . 10.00
- Children's Division, Lepanto Sunday School . . . 5.00
- Primary Department, DeWitt Sunday School . . . 5.00
- Belleville Sunday School, Lockesburg Circuit . . . 9.00
- Intermediate Department, Clarendon . . . 5.00
- Circle No. 4, Asbury Church, Little Rock . . . 2.50
- Mr. D. W. Richardson, Piggott . . . 5.00
- Plainview and Mount Salem . . . 2.00
- Tilton Church, Weiner Charge . . . 1.00
- Mr. and Mrs. V. G. Reel, Little

Rock (For curtains and spreads)	70.00
Keiser Sunday School	11.31
Primary Class, Pleasant Grove	2.00
Augusta Methodist Church	50.00
Ozan, Mineral Springs Circuit	5.00
Harrison Methodist Church	100.00
Men's Bible Class, Marion	25.00
Butterfield, Rockport Charge	10.00
Victoria, Jonesboro District	10.00
Progressive Class, Harrisburg	16.00
Gravette W. S. C. S.	8.25
Second Mile Class, First Church, Jonesboro, (For the Friends Cottage)	25.00
Circle No. 4, Siloam Springs W. S. C. S.	5.75
McKendree, Scranton-Prairie View Charge	5.00
Circle No. 9, Winfield Church, Little Rock	23.00
Upper Room Class, First Church, Magnolia	20.00
First Church, Batesville	100.00
Colt Sunday School	20.60
New Hope, Columbia Circuit	8.45
Biggers Methodist Church	16.26
Brownstown, Texarkana District	5.00
Temperance Hill, Thornton Circuit	4.00
Pleasant Hill 8.00, New Hope 5.00	13.00
Haynes, Lorado Circuit	41.00
Magnolia Wesleyan Service Guild	25.00
W. S. C. S., First Church, Little Rock	15.00
Ogden Church School	8.00
Miss Ella Anderson, Ozark	5.00
Point View	5.00
From Other sources	886.63
Little Rock Conference Treasurer	553.76
North Arkansas Conference Treasurer	926.97
<b>TOTAL</b>	<b>\$4,290.72</b>

**OTHER GIFTS:**

- Second Mile Class, First Church, Jonesboro, socks, hair ribbons, miscellaneous gifts, and boxes of cookies.
- Circle No. 2, Oak Forest Methodist Church, bushel of apples.
- Mrs. H. G. Summers, Malvern, box of clothing.
- Dorcas Class, Forest Park Church, Little Rock, food shower.
- Primary Department, First Methodist Church, food shower and \$1.50 cash.
- Mrs. Thom, Winfield Church, clothing and draperies.
- Mrs. Justin, North Little Rock, boy's clothing.
- Primary and Kindergarten Departments, Gardner Memorial Church, Little Rock, food shower.
- Junior Department, First Methodist Church, North Little Rock, food shower and 25 cents in cash.
- Grand Avenue Church, Stuttgart, food shower.
- Roland Church, food shower.
- Circle No. 5, Asbury Church, Little Rock, food shower.
- Kindergarten Department, 28th Street Church, food shower.
- Virginia Howell Class, Asbury Church, Little Rock, food shower.
- Children's Division, Smackover Church, food shower.
- Vandale W. S. C. S., quilt.
- Primary Department, Capitol View Church, food shower.
- Junior Department, Hunter Church, Little Rock, food shower.
- Circle No. 12, First Methodist Church, five cakes and 22 jars of stick candy.
- Ashdown W. S. C. S., box filled with cellophane packages of candy.
- Martha Ann Bean, Blytheville, 48 Hershey bars.
- Intermediate Department, Clarendon, box of cloth dolls and \$5 check.
- Public Schools of Eudora, food shower.
- Optimist Club, Little Rock, six bushels of apples.
- Rev. Lee Cate and Lincoln Methodist Church, 3 bushels of apples.
- Primary Department, First Church, El Dorado, gifts for the younger children of the home.
- A. C. Shipp Wesleyan Service Guild, Winfield Church, Little Rock, glasses filled with hard candy for each child.
- Schallhorn Hardware Store, DeWitt, large box of toys.
- Gravette W. S. C. S., box of miscellaneous toys and gifts.
- Ozark W. S. C. S., miscellaneous canned food shower.
- Primary and Beginner Departments, Ozark, box of miscellaneous toys and gifts.
- Mulberry W. S. C. S., quilt.
- Mr. Boyd Grisham, Parkin, sack of turnips and sack of peanuts.
- Mr. Larson and Mr. Hadfield, Winfield Church, Little Rock, clothing.
- Mr. Eugene Smith, Winfield Church, Little Rock, clothing.
- Alethea Allen, Little Rock, clothing and magazines.
- Louann M. Y. F., clothing, food, nuts, and gifts.
- W. S. C. S., Morrilton, two boxes of Christmas gifts.
- Hermitage W. S. C. S., box of towels and wash cloths.
- Golden Rule Class, First Church, Jonesboro, a quilt.
- Intermediate Department, Fairview Church, Camden, clothing.
- Cross Roads Church, Roland Charge, food shower.
- Smackover Church, large box of canned foods.

—J. S. M. CANNON.

**Gist of the Lesson**  
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 Insist on the ORIGINAL. Forty-nine years' supremacy. Never equalled. Condensed thought. Digest and text of lesson. Full exposition. Other features.  
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Happiness depends first of all on what is inside the individual. No amount of external things, of happy activity around one, will produce happiness if the inside is full of poison.—Recreation.

\* \* \* \* \*

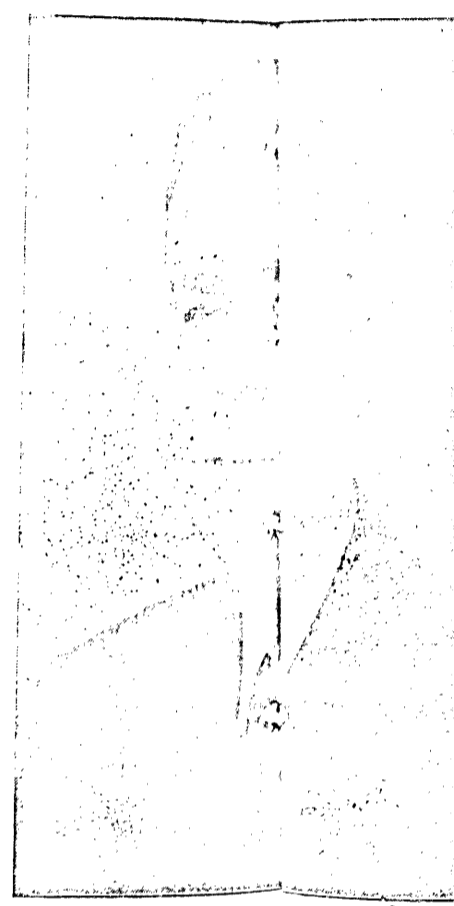
# LITTLE ROCK AND NORTH ARKANSAS CONFERENCE ARKANSAS METHODIST CHURCH

January 8th Through January 15th, 1950 . . .

## Little Rock Conference Quotas

### DISTRICTS

*	ARKADELPHIA Subscription Quota .....	1233
	R. B. MOORE District Superintendent	C. RAY HOZENDORF District Director
* CAMDEN Subscription Quota .....		1764
	CONNOR MOREHEAD District Superintendent	W. R. BOYD District Director
* LITTLE ROCK Subscription Quota .....		2430
	E. CLIFTON RULE District Superintendent	STANLEY T. BAUGH District Director
* MONTICELLO Subscription Quota .....		1188
	T. T. McNEAL District Superintendent	FRED W. SCHWENDIMANN District Director
* PINE BLUFF Subscription Quota .....		1324
	J. L. DEDMAN District Superintendent	A. J. CHRISTIE District Director
* PRESCOTT-TEXARKANA Subscription Quota .....		1545
	E. D. GALLOWAY District Superintendent	W. R. BURKS District Director



BISHOP MARTIN

To The Ministers And Members Of The Methodist Church In Arkansas:

The campaign for subscriptions of the Arkansas Methodist which we enthusiastically give our full cooperation. We hope that this splendid publication is available to the program of the Church in Arkansas.

In the Advance for Christ and Church, the Arkansas Methodist is particularly valuable; the months just past will be devoted to a program, and the editors, with their assistance, possess great interest in our thoughts along the study of Our Faith. Thus I want to commend this campaign to you, and I am confident you will give to it your full cooperation.

Sincerely yours,  
*Paul E. ...*

### Campaign In Local Church

1. Solicit every Methodist Home for a new subscription or renewal for the Arkansas Methodist during the week of Circulation Campaign.
2. Make a report on Monday, Jan. 16th, to the District Superintendent and to the office of the Arkansas Methodist, Little Rock, of the results of the Campaign.
3. Any necessary follow-up work may be reported as soon as complete.

### Watch Reports Of Campaign

Watch the Arkansas Methodist in the issue of January 26th for a full report by Districts and by Charges of the results of the Circulation Campaign as received the week of January 15th through January 21st.

There will be additional reports in later issues carrying the results of follow-up work. Watch for these reports!

The Arkansas Methodist will urge our people to stand and cooperate with the Advance Program.  
**THE PREACHING AND TEACHING PROGRAM**  
Every Methodist home in Arkansas should have a copy of this Program.

## ARKANSAS METHODISM GIVES ONE WEEK TO THE ARKANSAS

CHURCHES UNITE IN THE NINTH ANNUAL \* \* \* \* \*  
**CIRCULATION CAMPAIGN**  
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**ARKANSAS METHODIST . . . JAN. 8th Through JAN. 15th**

# North Arkansas Conference Treasurer's Report

FOR FIRST HALF OF CONFERENCE YEAR, JUNE 19 TO DECEMBER 10, 1949

	World Service and Con. Ben.	Bishop Fund	Conf. Claims	D. S. Salary	Gen. & Jurisd. Ad-minis-tration	Mini-mum Salary	World Com. (Over-seas Relief)	Ad-vance for Christ		World Service and Con. Ben.	Bishop Fund	Conf. Claims	D. S. Salary	Gen. & Jurisd. Ad-minis-tration	Mini-mum Salary	World Com. (Over-seas Relief)	Ad-vance for Christ	
<b>BATESVILLE DISTRICT</b>																		
BATESVILLE, First	1725.00	51.10	403.45	322.00	22.50		50.00	100.00										
BATESVILLE, Central Ave.	525.00	36.75	294.00	231.00	12.00	72.00	22.00											
BETHESDA	125.00		84.00	66.00														
CALICO ROCK	35.45	16.85	15.00				11.25											
Norfolk	12.00	4.38		27.50	4.00	.87												
CAVE CITY			30.00															
Palestine	5.83	.77	6.12	4.81	1.00													
HOPEWELL (Charlotte Ct.)	15.00	3.50			2.00													
Cave Creek	15.00		21.00	8.50	2.00													
COTTER	150.00	21.00	168.00	132.00	14.50	20.00	25.00											
McHUE (Desha Ct.)	45.00	5.75	10.00	6.00	1.00													
Jamestown	7.00																	
EVENING SHADE	44.00	19.00	75.55	51.00	11.00	1.00												
Ash Flat	30.00	4.00	40.00	22.00	4.00	4.00												
Corinth	7.00	3.00	10.00															
Liberty Hill	7.00	2.00	9.00	7.00	2.00													
FAIRVIEW (Grange)	9.00		3.50	9.00	2.00													
MELBOURNE		17.50	70.00	55.00		8.00												
Newburg			10.00															
New Hope	10.00	1.75	14.00	11.00														
Forrest Chapel	13.00	1.32	4.25	8.26		1.50	8.75											
Oxford		4.20	33.60	13.20	5.00													
Wiseman	20.00	6.12		9.25	5.00													
Larkin	7.50	.88	7.00	5.50	1.00													
MOOREFIELD	92.00	14.00	56.00	45.00	12.00		4.50											
*MOUNTAIN HOME	216.00	28.88	231.00	181.50	33.00	31.25	1.05											
Gassville	40.34	5.25	42.00	22.00	5.00													
Midway	2.00	.88	2.00	2.00	1.00													
Salesville	5.00	1.31	4.00	2.00	2.00													
Fairview	2.00	2.20	2.00	4.00	2.00													
MOUNTAIN VIEW	50.00			25.00														
SULPHUR ROCK (Newark)	16.00						32.30											
NEWPORT, First	500.00	45.00	350.00	275.00	62.00		600.00											
NEWPORT, Umsted Memorial	24.00	10.50		66.00	13.00	5.00	10.00	20.00										
OIL TROUGH	23.50	7.00	56.00	44.00	5.00		15.00											
Corner Stone	24.00	3.06	24.50	19.25														
Cedar Grove	27.74	3.06	24.50	19.25														
Oak Grove	24.00	3.06	24.50	19.25														
SALADO	12.46	4.37	24.50	19.25														
SALEM	60.00																	
ALICIA	100.00	16.00		99.00	13.00		11.55											
Swifton	27.00		75.00	65.00	15.00	12.75												
TUCKERMAN	43.19	5.00	210.00	165.00	10.00		50.00											
VIOLA	15.00		13.47	10.00														
Bexar				24.00														
Mt. Calm	5.00		2.50	2.50														
Wild Cherry	2.50																	
*ASBURY	25.00		20.00	15.00														
WELDON	50.00	7.00	56.00	44.00	11.00		6.25											
Tupelo	25.00	7.00	30.00	25.00			5.00											
Auvergne			28.00															
YELLVILLE	82.50	21.00	168.00	132.00	9.00	20.00	17.00											
Total	4271.01	387.94	2752.94	2355.28	271.00	192.92	166.80	817.30										
GOLDEN CROSS: Palestine, \$3.00.																		
METHODIST YOUTH: Batesville First, \$16.00; Alicia, \$9.05.																		
<b>CONWAY DISTRICT</b>																		
ATKINS	15.00			121.00			14.75											
BELLEVILLE	54.75	12.00	55.00	49.00	2.00		19.00											
Havana	19.75	6.65	42.00	38.50	6.00													
BETHEL	47.00	6.36	45.00	37.50	2.50													
Cato	30.01	8.00	32.00	25.00	2.50													
CONWAY, First	1353.20	47.00	350.00	275.00	60.00	73.50	67.78											
CONWAY, Wesley Memorial	75.00	18.00	126.00	99.00	12.00	15.00	15.00	75.00										
DANVILLE	136.50	42.00	93.00	77.00	25.00	84.00												
DARDANELLE	125.00	13.00	100.00	78.00	7.00	18.00												
DARDANELLE CT., Liberty Hall	7.00	3.00	10.00	8.00	2.00													
Oak Grove	5.00		5.00															
Pisgah	11.00	2.00	18.00	14.00	3.00													
DOVER	50.00	17.00	40.00	6.00	12.00													
GRAVELLY	16.40	5.58	16.40	16.40	2.50													
Bluffton	60.00	5.00	46.00	36.00	3.00	2.00												
Briggsville	10.00	1.00	9.00	7.00	1.00													
GREENBRIER		10.00	53.00	40.00														
Republican	14.85	1.00	7.00	5.50	1.50													
MORRILTON, First	675.00	37.00	294.00	231.00	30.00	75.00												
Solgochachia	26.50	5.00	21.00	16.50	2.00													
MORRILTON CT. NO. 1																		
Lanty	33.00	4.00	33.25	26.00	8.12													
MORRILTON CT. NO. 2 (Circuit)	23.11																	
NAYLOR	20.00	4.00	5.00	5.00	3.00													
Oakland	20.00		6.00	14.50														
Bethlehem			17.00	14.00	1.00													
Mt. Vernon				33.00														
NORTH LITTLE ROCK, First	1020.00	29.40	235.20	184.80	15.00	100.80	399.99											
GARDNER MEMORIAL	678.54	30.00	220.02	220.02	45.00	36.40												
LEVY	110.00	13.25	105.00	82.50	5.00	13.75	26.00											
NORTH LITTLE ROCK:																		
SYLVAN HILLS		32.00	84.00		13.00	20.00												
Washington Ave.	500.00	31.50	252.00	99.00	12.50	42.00	24.07											
OLA	75.00																	
PERRY	34.00	3.00	33.32	28.50														

Table with columns: World Service and Con. Ben., Bishop Fund, Conference Claimants, D. S. Salary, Gen. & Jurisd. Administration, Minimum Salary Fund, World Com. (Overseas) Relief, Advance for Christ. Includes entries for CRAWFORDSVILLE, EARLE, ELAINE, FORREST CITY, HAYNES, HELENA, HOLLY GROVE, HUGHES, HUNTER, MARIANNA, MARION, MARVELL, PARKIN, VANNDALE, WEST HELENA, WEST MEMPHIS, WHEATLEY, WIDENER, Round Pond, WYNNE.

JONESBORO DISTRICT table with columns: World Service and Con. Ben., Bishop Fund, Conference Claimants, D. S. Salary, Gen. & Jurisd. Administration, Minimum Salary Fund, World Com. (Overseas) Relief, Advance for Christ. Includes entries for BLACK OAK, BLYTHEVILLE, BLYTHEVILLE WEST SIDE, BONO, BROOKLAND, CARAWAY, DELL, DYESS, GOSNELL, HARRISBURG, JOINER, JONESBORO, KEISER, LAKE CITY, LEACHVILLE, LEPANTO, LORADO CT., LUNSFORD, LUXORA, MCCORMICK, MANILA, MARKED TREE, MONETTE, MT. CARMEL, NETTLETON, OSCEOLA, ST. JOHN, TRUMANN, TURRELL, TYRONZA, WEINER, WEONA, WILSON, YARBRO.

PARAGOULD DISTRICT table with columns: World Service and Con. Ben., Bishop Fund, Conference Claimants, D. S. Salary, Gen. & Jurisd. Administration, Minimum Salary Fund, World Com. (Overseas) Relief, Advance for Christ. Includes entries for BEECH GROVE, BIGGERS, BLACK ROCK, CAMP GROUND, YARBRO.

RECAPITULATION table with columns: World Service & Conf Ben., Bishop Fund, Conference Claimants, D. S. Salary, Gen. & Jurisd. Administration, Minimum Salary Fund, World Com. (Overseas) Relief, Advance for Christ, Golden Cross, Methodist Youth, Race Relations. Includes sub-totals for various districts and a grand total.

Table with columns: World Service and Con. Ben., Bishop Fund, Conference Claimants, D. S. Salary, Gen. & Jurisd. Administration, Minimum Salary Fund, World Com. (Overseas) Relief, Advance for Christ. Includes entries for CORNING, GREENWAY CT., HARDY, HOXIE, IMBODEN, JESU, KNOBEL, LEONARD CT., MAMMOTH SPRING, MARMADUKE, MAYNARD, MORNING STAR, PARAGOULD, PIGGOTT, RAVENHEND SPRINGS, RECTOR, SEDGWICK, WARREN'S CHAPEL, ST. FRANCIS, WALNUT RIDGE.

SEARCY DISTRICT table with columns: World Service and Con. Ben., Bishop Fund, Conference Claimants, D. S. Salary, Gen. & Jurisd. Administration, Minimum Salary Fund, World Com. (Overseas) Relief, Advance for Christ. Includes entries for ANTIOCH, ANGUSTA, BALD KNOB, BEEBE, CABOT, CLINTON, FRIENDSHIP, GRIFFITHVILLE, HARRISON, HEBER SPRINGS, JACKSONVILLE, JUDSONIA, KENNETT, LESLIE, MARSHALL, McCRORY, McRAE, NEWTON COUNTY, PANGBURN, QUITMAN, ROSEBUD, SEARCY, VALLEY SPRINGS, VAN BUREN CO. NO. 1-3.

\* In addition to collections shown in "ADVANCE FOR CHRIST" column, I have vouchers from the General Treasurer for Advance payments made direct to him, as follows: North Little Rock, Washington Ave., \$204.42; Gravette, \$25.00; Green Forest, \$100.00; Booneville, \$27.20; Fort Smith, First, \$637.50; Goddard Memorial, \$775.00; Midland Heights, \$100.00; St. Pauls, \$58.00; Marion, \$10.00; Dyess, \$5.00; Jonesboro, First, \$180.00; Turrell, \$50.00.

RECAPITULATION table with columns: World Service & Conf Ben., Bishop Fund, Conference Claimants, D. S. Salary, Gen. & Jurisd. Administration, Minimum Salary Fund, World Com. (Overseas) Relief, Advance for Christ, Golden Cross, Methodist Youth, Race Relations. Includes sub-totals for various districts and a grand total.

P. E. COOLEY, TREASURER.

# CURRENT NEWS IN ARKANSAS METHODISM

## SPRINGTOWN-HIGHFILL CHARGE

On Sunday, December 4, the Highfill Church was revived and Mr. Barnett Leach was gloriously saved and united with the church. It was the result not only of preaching but also of personal cultivation. Prayer and personal contact played a big part. I am discovering that if the church gets into a prayerful mood or attitude and does some praying a revival will follow. For the last four or five weeks I have been asking for prayers from any and all members of the church. Many of the members responded during the worship with heart-touching prayers. As a result I have sensed a change in the church's spirit. In fact I really believe that as a result of it my preaching is more effective.

It is said that Harry Denman's success as a lay preacher and evangelist is in a large measure due to the fact that he can get the congregation to be prayerful while he is preaching.

While this charge is not as strong as it should be and is not reaching enough people, yet there are many bright spots in it. The people at both churches are just as fine as you will find anywhere. There are still many untapped spiritual resources.

Since I took the charge in November, 1948, nineteen people have been added to the membership of the two churches, thirteen at Springtown and six at Highfill. Two babies have also been baptized at Springtown.

Five of these nineteen came in on profession of faith, five from other Methodist Churches and nine from other denominations. But we must do even better in the future.—H. W. Jinske, Pastor.

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## BRANCH CIRCUIT MEETING

On December 4th, all churches of the Branch Circuit united for an all-day meeting. We were pleased to have with us Rev. James Upton, and a Fellowship Team from Hendrix College. The Fellowship Team included five members: Regena Watson, Frances Kelly, Gloria Mitchell and David Crouch, and Bob Ritter who are ministerial students at the college.

Bro. Upton brought the message of the morning at the Branch Church and David Crouch, Lowe's Creek Church; Bob Ritter, Cecil Church, and the pastor at the Ratcliff Church.

After the morning services the churches came into Branch for the circuit-wide dinner. There were approximately 200 people served at the noon hour.

After the dinner the Fellowship Team had charge of the program. All M. Y. F. members of the charge were present, and also many adults attended. During the afternoon, there were periods of recreation, community singing, discussion groups, with the Team in charge of the M. Y. F. members and Bro. Upton leading the adult discussion group. The closing period of worship was led by Frances Kelly and David Crouch.

We were very pleased with the attendance throughout the day. The attendance for all the churches during the morning worship was about 225, and in the afternoon session there were about 70 present.

This was a very special day for the Branch Church because it marked the 48th birthday of the church. On the first Sunday in December 48 years ago the first sermon was preached in the new church there. On this observance we were glad to have many visitors from Fort Smith, and other places, who were former members of the church. For this special day we had just finished painting the church on the outside, purchasing new pews, and refinishing the floors in the sanctuary.—Aaron Barling.

## MEETING OF THE DELTA SUB-DISTRICT

The Delta Sub-District held its November meeting in Dumas. Irene Lilly presided with Ann Deckelman and Jim Nuckels giving a very interesting program on "The Steadfast Face." After the program the meeting was turned over to the

## MEETING OF TRI-COUNTY SUB-DISTRICT

The Tri-County Sub-District M. Y. F. met at the Hampton Church on December 3, at 7:15 p. m.

The program opened with the singing of "Siletn Night," followed with the call to worship by Victor Lee Nutt. The group then sang "O Little Town of Bethlehem." Brother Hal lled in prayer. The scripture, taken from Luke 2:1-20, was read by Barbara Childs. Jeannie Tobin read a Christmas story. The singing of "Joy to the World" concluded the program.

The president of the Sub-District then conducted the business session. It was announced that the sub-district now includes Warren and New Edinburgh.

There were 39 present as follows: Fordyce, 7; Thornton, 10; Hampton, 18, and Faustina, 4. Hampton won the percentage banner by having 9 2-10 percent. Thornton had 7 5-10 percent and Fordyce had 7 percent.

Thornton invited the Sub-District to hold its next on January 2 at 7:15 p. m.

The meeting was adjourned with the M. Y. F. benediction.

Recreation consisted of several very clever stunts and refreshments were served.—Reporter.

president, V. V. Thmoas.

Dumas took the attendance banner, with thirty-seven people present.

The matter of buying a cabin at Camp Couchdale was discussed.

Group singing and delicious refreshments were enjoyed in the recreation room.

Churches represented were Dumas, McGehee, Eudora, Newton's Chapel and Dermott. There was a total of 110 present.—Irene Lilly.

## RUSSELLVILLE SUB-DISTRICT MEETING

The December meeting of the Russellville Sub-District Methodist Youth Fellowship was held at Dardanelle on December 4. A program was given which consisted of the history of several Christmas hymns and the showing of a film. The 110 present were from Atkins, Pottsville, Russellville, Dover, Center Valley, Pisgah and Dardanelle.

A letter was received from the Children's Home thanking the M. Y. F. for the canned foods which was sent to them in November. Tommy Bullock from Dardanelle was elected reporter.

The January meeting will be held at Pisgah and the project will be to secure clothing for an overseas shipment.—Tommy Bullock, Reporter

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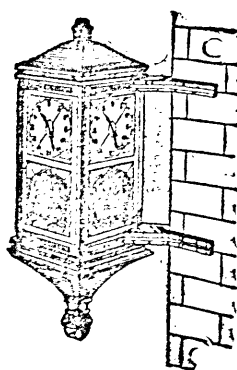
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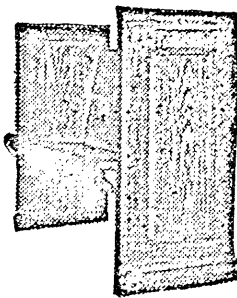
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## HOW IMPORTANT ARE METHODIST COLLEGE STUDENTS?

By MRS. J. E. HARRIS

A few years ago a minister in a college center in Arkansas received a letter from a father, whose son would soon enter college in that town, in which the father asked assistance in securing housing for his son. The letter was given to the Wesley Foundation. They sent the father a letter explaining the work and program of Wesley Foundation and expressing the hope that the son would identify himself with it and the local Church as soon as he came to college. Back came a reply that this was the first time this father had ever known that anything of a spiritual nature was being done for the students in state-owned schools in Arkansas.

How much do YOU know of the Methodist Student Movement in our state? Practically all Methodists in the state are aware of the extremely fine piece of work being done by Hendrix, our own Methodist college at Conway. It is one of the outstanding Methodist schools in the country, and we are largely indebted to Dr. Matt Ellis and his fine faculty for this record. This year it has the largest group of volunteers for full-time service it has ever had, which is indicative that definite progress is being made each year.

On the campus of every state-owned school there is also being carried on a very constructive, worthwhile program in connection with the local church in the town. In some cases the pastor of the church

acts as the director of this work, and in others there is either a full-time or part-time director of Wesley Foundation. These programs are so planned that the students have an opportunity to participate actively in the work of the church, thereby, not only deepening their own spiritual lives, but also developing their qualities of leadership. This means much more to the churches of Arkansas than most people realize because it means that so many more of their students will return from college to be ACTIVE and efficient members of the church instead of just names on a roll.

Each year these schools also turn out many candidates for the ministry, as well as volunteers for other kinds of full-time Christian service. Of equal importance, in both church college and state school, is the fact that they are helping to develop so many real Christians who will take their places in the business and professional worlds and in the home. They will be better Church School teachers, stewards and women's workers because of the work of the **Methodist Student Movement**. The church today sorely needs this young, vigorous, enthusiastic leadership which comes from our student group.

Have you made any effort to find out what is being done on the campus where your boy or girl is in school? Then, if you have made such an inquiry, are you giving the work your whole-hearted support

by your prayers, your interest and your money?

The student work is under the supervision of the Board of Education of the two Conferences and they are doing all they can to make it as effective as possible, but they need your help in so many ways. Rev. James S. Upton, teacher of Religion at Hendrix College, is the State director of the MSM, and no finer, more efficient or consecrated person could be found for the position. He is one of the finest influences on the lives of students in the state today, and he holds the confidence and respect of students and workers alike.

One of the first ways you can manifest an interest in your young people who are students now is to help plan and observe Student Recognition Day on December 29th. Contrary to the belief of some, our college students today are not all pleasure-mad, irresponsible young people who are not interested in the church. You might be surprised to find what a large percentage of them are deeply interested in the church and challenged by the bigness of its program. So many of them have already discovered that the way that Christ established is the only sure path to a full, satisfying and happy life and have dedicated themselves to helping others find that way. They deserve your best interest and prayers. Surely you will not fail them.

Conviction brings a silent, indefinable beauty into faces made of the commonest human clay; the devout worshiper at any shrine reflects something of its golden glow, even as the glory of a noble love shines like a sort of light from a woman's face.—Honore de Balzac.

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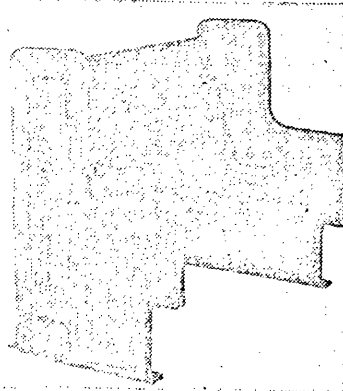
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## On A Wide Circuit

By W. W. REID  
WHY CHRISTMAS?



IF that improbable man from a distant planet, or even a worldly-wise "scholar" from the depths of Tibet or Siberia, were suddenly to find himself in the midst of an American city during the week before Christmas, he might have some difficulty in comprehending what was going on.

pressions of Christianity, together with its compassion and tenderness (not found in any other religion); these emphases spring from the simple human touch which grows out of the early problems of Mary, and Joseph, and Jesus. Even the Christian emphasis upon justice and righteousness are woven around considerations of the woman and of the child as much as around the needs and aspirations of the man.

And Christmas decorations and the exchange of gifts . . . what have they to do with Christian faith? Nothing at all; yet perhaps everything. At their worst, they may be to one a waste of time and of money; to some a cause of headache and of feverish activity. But at their best—and in the spirit in which they first became the customs of Christian people—they are constant and recurring reminders of the tender aspects of man's relation to his fellows and to God, a symbol of God's gift to man through a babe, and a symbol of that kinship and goodwill and spirit of service that our faith teaches must exist between an individual and all other people on earth. Christmas giving (whether card or present) may symbolize fellowship of man to man as genuinely as the service of communion symbolizes fellowship between God and man.

The "great days" of other faiths are too often days of mourning, of sorrow, of fear, of fatalistic surrender. Christmas day—the day of the birth of a baby—is a day of hope and of optimism: the babe in the crib beside us this morning is another messenger from God to man; he, too, is a new teller of a gospel

message if we will but listen. And Easter day—when that early babe has grown to noble manhood, has been slain, and has risen—is a day of hope, and courage, and of renewal of life.

Our greatest Christian days of observance are our greatest days of re-buoying of the human spirit, and of reuniting man to man, and man to God.

Why all this excitement about the birth of a baby 1950 years ago? The baby grew to be a man; he was wise and he taught people; he was misunderstood, and he was executed as a common criminal under the code of an occupying foreign government: why emphasize his birth, his babyhood, and the bewilderment and concern of his mother, when all these later troubles came to him—and seem so much more important? Don't all babies come into the world with certain handicaps? give concern to their parents? finally die, nobly or ignominiously?

I think we would point out to our visitor that there are certain elements in our Christian faith—elements which distinguish it from all other religions, elements which cannot be eliminated without destroying that faith entirely—which come from the circumstances surrounding the birth of Jesus. The emphasis which Christianity places upon the value of the child (a value which concerns no other faith except related Judaism,) the importance and centrality of woman in the best ex-

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**SUNDAY SCHOOL LESSON**  
(Continued from Page 16)

sixteenth Psalm to prove the fact that Christ really rose from the dead but he also appeals to experience. He informed his hearers that many had witnessed the fact of the resurrection.

**The Result Of The Sermon**

We are told that the people were pricked in their hearts and cried out, "Men and Brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of your sins, and ye shall receive the gift of the Holy Ghost." They did repent and three thousand that day were added to the list of the disciples.

The greatest proof of the fact that the Holy Spirit really came as the Bible says he did is the fact that all these people were converted that day. This was the greatest result that ever followed the preaching of a single sermon. It is said that eight thousand people professed salvation in one day in one of Billy Sunday's meetings in Cleveland, Ohio, but Billy preached five times on that particular day. Christ had preached much greater sermons than this one by Peter, but people had not responded to him as they did to Peter on the day of Pentecost. There can be but one explanation to this and it is the fact that the Holy Spirit was working on the hearts of the listeners on the day of Pentecost. Christ had prophesied that his disciples would do greater works than he when he went to the Father and sent the Holy Spirit upon them.

**Three Thousand Baptized**

The Apostles took these believers the same day and baptized them. Much has been said about the mode of baptism that was used on this occasion. Many believe that because of the scarcity of water in Jerusalem it would have been impossible to immerse them there that day. Since water baptism does not save anyway it is not worth while to wrangle about the mode. The Bible tells us that it is the answer of good conscience and one can have a good conscience in any mode of baptism. It is a pretty well established fact that all modes were used in the early church.

"The Didache," or "The Teaching of the Twelve Apostles," the oldest church manual in the world has this to say upon the subject of baptism: "Now concerning baptism, thus baptize ye; having first uttered all these things, baptize into the name of the Father and of the Son and of the Holy Spirit, in running water. But if thou hast not running water, baptize in other water; and if thou canst not in cold, then in warm. But if thou hast neither, pour water upon the head thrice, into the name of the Father and Son and Holy Spirit. But before the baptism let the baptiser and the baptised fast, and whatever others can; but the baptised thou shalt command to fast for one or two days before."

According to the instructions here given no church meets all the requirements concerning baptism. But very few baptize now in running water, and the writer knows of no one who requires that the candidate for baptism fast one or two days before he is baptized. The different provisions made in the above instructions, however, show that the early church was not a stickler for little non-essential matters with regards to baptism.

The early disciples had to wait for

**HEART HEALING**

(Continued from Page 3)

of a broken promise of affection. Equally sad are the personal mistakes and failures which have pierced the heart like a knife or bruised like a bludgeon.

How beautiful and curative, how available to those even of feeblest faith or venture, is the mission of the Great Physician of the human heart.

Isaiah gave the picture in colorful

their Pentecost. That is no longer necessary. The Holy Spirit is present with us all times. If the Church lacks power today it is because she has not paid the price for it.

and charming prophecy: "The Spirit of the Lord God is upon me for he hath sent me to bind up the broken hearted."

A psalmist wrote as one great reason for praise this promise: "He healeth the broken in heart and bindeth up their sorrows."

The skill of the physician and the tenderness of the nurse are combined in the service of this healing, binding up, giving recovery and restoring hope. The prophecy and the promise are fulfilled every day in the lives of those who bring their wounded hearts to the mercy seat.

"Let not your hearts be like tempest-tossed waves," said Jesus. He gives the example of victorious en-

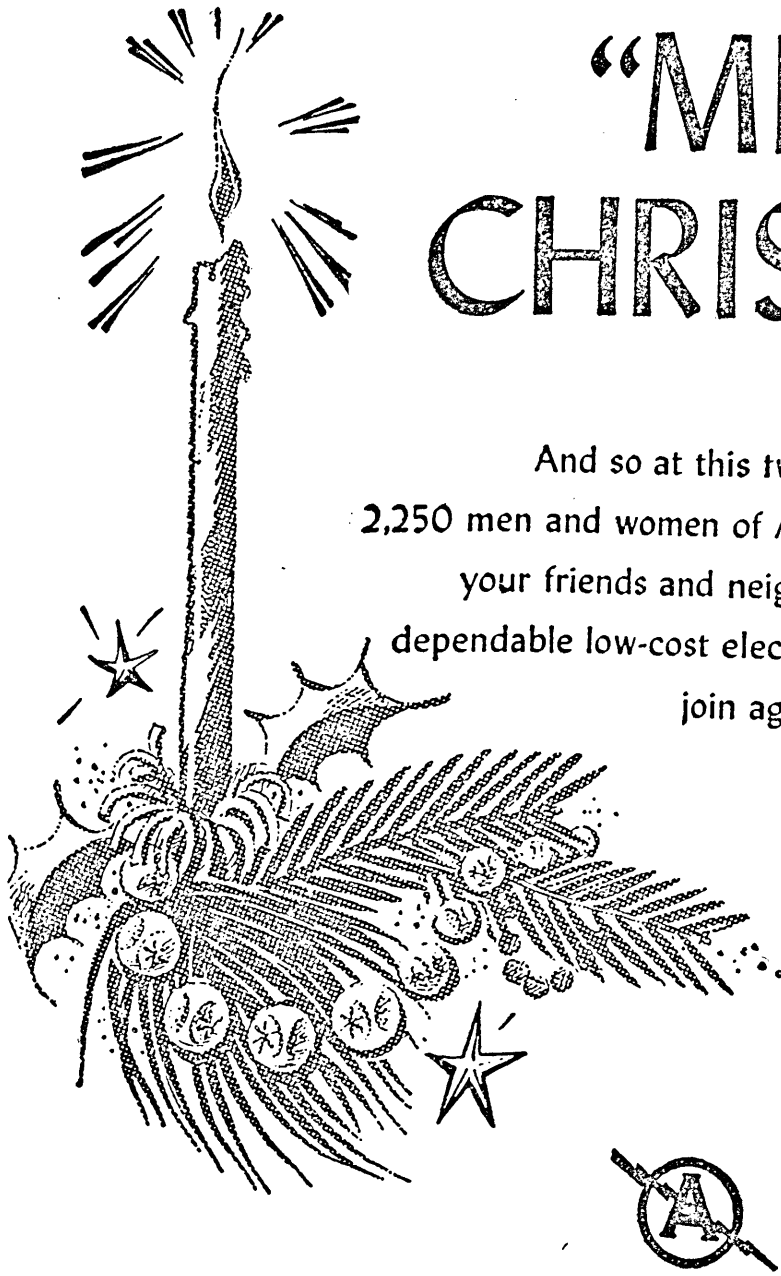
durance. He is the Comforter never absent. He is sufficient grace. He brings new opportunities. He puts the light of immortality over the gloom of death. "He speaks and listening to his voice, the mournful, broken hearts rejoice."—Orien W. Fifer.

When Henry Ford was 75 years old, he was asked the secret of his health and calm spirit. "Three rules," he answered. "I do not eat too much; I do not worry too much; if I do my best, I believe that what happens, happens for the best."—Norman Vincent Peale, well-known clergyman and author, St. Louis Post-Dispatch.

Trends and fashions change from one generation to another. Modern methods and new ideas replace the old. But there is still no substitute for the good old-fashioned way of saying:

**"MERRY CHRISTMAS"**

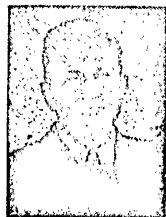
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HELPING BUILD ARKANSAS

# The Sunday School Lesson

By REV. H. O. BOLIN



## THE CONTINUING BAND OF DISCIPLES

LESSON FOR JANUARY 1, 1950

SCRIPTURE: Acts 1:1-14; I Pet. 2:9-10.

GOLDEN TEXT: "But ye shall receive power, when the Holy Spirit is come upon you: and ye shall be my witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost part of the earth."—Acts 1:8.

We are beginning a very interesting series of studies. During the first quarter of the new year the general theme will be THE EARLY CHURCH FACES ITS WORLD. The subject for our lesson today is THE CONTINUING BAND OF DISCIPLES. This lesson brings us to a new and one of the greatest periods of history. It is known as the Apostolic Age. The Four Gospels give us the record of the birth, teaching, work, death and resurrection of Christ. The Acts of the Apostles gives us the account of the activities of the early followers of Christ as they were led by the Holy Spirit.

### The Preface of The Acts of The Apostles

The author of the book of Luke. He is spoken of in the Bible as being a physician and a traveling companion of Paul on some of his missionary journeys. Luke was a Gentile. He was the only Gentile writer in the Bible; all others were Jews. He was an outstanding scholar. He used the Greek language in a more fluent way than did any other of the New Testament writers.

Luke addressed both of his books—the Gospel which bears his name and the Acts of the Apostles to a man by the name of Theophilus. Nothing is known of this man but undoubtedly he was a person of much influence, for he has had addressed to him two of the greatest books of the Bible.

In the preface of the Acts of the Apostles, Luke ties these two books together. He reminded Theophilus that he had already written to him concerning the life history of Christ giving an account of his activities while here in the flesh. One book is simply a continuation of the other except for the fact that the ascension is described in both of them.

### The Forty Days

The forty days that Luke speaks of here is the time between the resurrection of Christ and his ascension. The Lord did not ascend to heaven immediately after his resurrection. He tried for this period of time and appeared on ten different occasions either to individuals or groups of his disciples. The object of this was to thoroughly convince them he had risen from the dead. It will be recalled that they were very skeptical at this point and it took a lot to assure them that the word had really and truly conquered death. Then, too, he was giving them further instructions. Other Bible writers tell us about these appearances, but Luke alone informs us as to what they discussed in these meetings. In speaking of the matter he went on to say: "Being seen of them for forty days, and speaking of the things pertaining to the kingdom of God." Christ began his ministry in speaking about the kingdom of God—"Repent for the kingdom of God is at hand," and he closed it on the same note.

### The Promise of The Father

The Bible is full of promises. Some one has said that there are sixteen thousand of them. The greatest, however is the promise of the Holy Spirit. In speaking of this matter Luke said: "Being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence."

The greatest need of the church today is this endowment of spiritual power. We are living in a time of haste and hurry. We are told that they who wait on the Lord will renew their strength, but we are inclined to run ahead of him. We need to hear again, and heed the message of the old song, "Take Time To Be Holy." God has many blessings for us but in our haste we pass them by. There are three great Bible appeals that all should hear—"Come," "Tarry", "Go". "Come unto me all ye that labor and are heavy laden and I will give you rest." "Tarry ye in the city of Jerusalem until ye are endued with power from on high", "Go ye into all the world and preach the gospel to every creature." Because some brought in some ideas that we feel are unscriptural we have dismissed the whole subject of holiness yet it is one of the greatest themes in the Bible. There is a difference between justification and sanctification and it is not a matter of counting blessings. When a person becomes justified he gets the Holy Spirit and when he becomes sanctified the Holy Spirit gets him. The Spirit controls his time, his talents, his training, his health, his physical strength, and his material possessions.

The baptism of the disciples with

the Holy Spirit was not for cleansing. Christ had already said to them, "Ye are clean through the word which I have spoken to you." This baptism was for service. They went out under the inspiration of this experience to work as no other Christian group has ever worked. Christ himself had received the Holy Spirit on the day of his baptism and from that time began his active ministry. He had waited until he was endued with the power from on high and after this he attributed his teachings and his work to the indwelling Spirit.

Pentecost, May 28, A. D. 30, marked the birthday of the Church. Prior to this time only a few had received the Holy Spirit, but now he became the possession of all believers. It was on this day that Christ was first used as the background for a sermon. Peter brought the message and three thousand souls were saved.

### The Disciples' Question

The disciples raised the question, "Lord, wilt thou at this time restore again the kingdom to Israel?" Christ had said that his kingdom was not of this world; that he did not seek to rule over the bodies of men but rather their spirits, but the disciples could not understand. They were still thinking in terms of a material kingdom. All their lives they had been taught that the Messiah would establish such a kingdom. They thought of it as being something like Roman Empire, only purified and reformed. They were sure it would make the Jewish nation the ruling force of the world. They asked this question in the face of the fact that Christ had commissioned them to go into all the world with the message of salvation. Had they waited until after the Day of Pentecost they would not have asked such a question. This experience cured them of all their narrow nationalism.

Christ, at that time, did not try to set them right on their wrong conception of the kingdom. He rather informed them that there were certain events known only to God the Father. The event of his return and the completion of the setting up of his kingdom was known only to the Father. It was better for it to be that way. The Master in effect said, it is not well for you to know the times or seasons, because such knowledge would strike at the root of Christianity.

The wisdom of withholding this knowledge has been verified down through the years. Paul's first letter was I Thessalonians. In this epistle

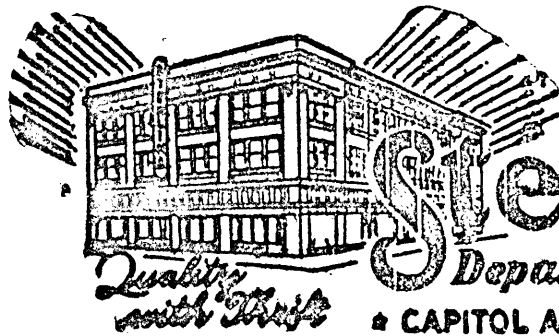
he had so much to say about the visible return of the Lord that the people were greatly disturbed. He did not set a date for the Lord's second coming but the people imagined that it would take place right away. They ceased from their labors and, as is usually the case, much trouble followed their idleness. We find the great Apostle warning them in these words: "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly; For we hear of some that walk among you disorderly, that work not at all, but are busy bodies." He further insisted that the man who provided not for his own household had denied the faith and was worse than an infidel. He made this rule: "If any will not work, neither let him eat."

The disposition to set a definite date for the Lord's visible return has always caused trouble. Since the year 1000 A. D. some two hundred dates have been set, which have been rather widespread. Space will not permit us to get these cases all before us, but they have all worked out just about like the situation at Thessalonica—the people have become idle (excusing themselves on the ground that they need the time for making preparations for meeting the Lord) but they have become more wicked. The year 1000 A. D. was one of the cases in point. In "An Exposition of the Bible" written by twenty-seven of the world's great scholars we find this statement concerning the event: "The year 1000 was regarded in the century immediately preceding it as the limit of the world's existence and the date of Christ's appearing. The belief in this view spread all over Europe, and the result was just the same as at Thessalonica. Men abandoned all work, they left their families to starve, and thought the one great object worth living for was devotion and preparation for their impending change. And the result was wide-spread misery, famine, disease, and death, while instead of working any beneficial change upon society at large, the terror through which men had passed brought about, when the dreaded time and gone by, a reaction toward carelessness and vice, all the greater from the self-denial which they had practiced for a time."

### Christ's Ascension

After the Lord had given his  
(Continued on Page 16)

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**SUNDAY SCHOOL LESSON**

(Continued from Page 15)

parting he ascended back to the right hand of the Father. This event took place on May 18, A. D. 30. He led his disciples to the Mount of Olives, a short distance from Jerusalem, and there they saw him arise slowly until he was finally swallowed up by a cloud. He has only been seen by men, since that time, but twice—Stephen at the time of his martyrdom and Saul of Tarsus (later Paul the Apostle) on the Damascus Road.

**Ten Days Of Waiting**

The psalmist said, "They who wait on the Lord shall renew their strength." This is exactly what the disciples did—they waited on the Lord, and their strength was greatly renewed by the baptism of the Holy Spirit. We are told that this time was spent in the upper room. It is thought that this was the same room where Christ had established the Communion of the Lord's Supper; a room in the home of the mother of Mark, one of the Gospel writers.

It will be noted that this time was not spent in idleness. It was the longest prayer meeting of which we have any record. It was followed by the world's greatest revival—three thousand souls were saved at just one service. The sermon on that occasion was very brief; you can read it in less than five minutes. It does not take much preaching where a lot of praying is carried on.

There were one hundred and twenty people present at this prayer meeting service, and all of them prayed. The mother of Jesus was there. She was not being prayed to as so many would have it today, but along with the others she was praying. This was the last mention made of her. The Church today can be the great power it once was if modern Christians will faithfully follow the example of these early disciples.

**SUNDAY SCHOOL LESSON**

LESSON FOR JANUARY 8, 1950

**The Church Empowered**

SCRIPTURE: Acts 2:1-41.

GOLDEN TEXT: "Repent ye and be baptized every one of you in the name of Jesus Christ unto the remission of your sins; and ye shall receive the gift of the Holy Spirit." Acts 2:38.

We have come now to the birthday of the Christian Church. This is one of the greatest events in all history. The Church is the only

organization in the world today that will continue throughout all eternity. The Church Militant on earth will become the Church in heaven.

**Pentecost**

We have heard so much about the coming of the Holy Spirit on the Day of Pentecost that we are inclined to think that this was the first Pentecost, but such was not the case. There were three great feasts kept by the Jews in Jerusalem each year—The Feast of the Passover, which marked the beginning of the barley harvest. Barley was the first grain to ripen in Palestine. The Feast of Pentecost, which marked the closing of the wheat harvest. The Feast of Tabernacles, which was kept in commemoration of the fact that Israelites lived in tents during the forty years of wandering in the wilderness. At the Passover Feast a sheaf of ripe grain was waved as a wave offering before God. The harvest was thus sanctified to God. It was a violation of the law to partake of any food from the new harvest until this was done. At the Feast of Pentecost which marked the completion of the harvest, two loaves of bread were waved as a wave offering to God.

The Feast of the Passover and the Feast of Pentecost are also celebrated for other causes—The Passover commemorated the passing of the death angel over the Israelite homes on the last night of the sojourn in Egypt at which time the first-born of all Egyptians died. Pentecost commemorated the giving of the law at Mount Sinai.

It will be remembered that Christ died during the Feast of the Passover. He arose three days later; tarried on earth for a period of forty days; then ascended back to the right hand of the Father; and poured the Holy Spirit out on the disciples on Pentecost which was fifty days after his crucifixion. The word "pentecost" means fifty. It was very fitting that these two events—the death of Christ and the coming of the Holy Spirit should take place at these two particular times. Christ is our Passover. Faith in him prevents the eternal destruction of the soul. As Pentecost marked the completion of the harvest so it means to us the completion of salvation.

**The Coming of The Spirit**

No doubt one reason why the Spirit came on Pentecost was because of the number of people gathered in Jerusalem for the feast. These were Jews who had been scattered in many different nations by the dispersion and also Gentile proselytes to Judaism. All naturally spoke the languages of the nations where they lived. A miracle was

performed; the apostles were given power to speak in languages that they themselves did not understand. All who were present that day heard the Gospel in their own language. They went home from that feast to spread the good tidings over a large section of the civilized world of that day.

We are told that "Suddenly there came from heaven a sound as of the rushing of a mighty wind." The Spirit was not the wind, but made a sound as of a mighty wind. This denoted power. It will be recalled that Christ had told them to tarry for this power. Then the Spirit appeared on them as "tongues parting asunder, like as of fire." The "parting" denoted the divisions so that all might receive the blessing. The tongues were not fire, but were like fire. Fire represents cleansing. Tongues stand for eloquence. The Church was to be built by the preaching of Spirit-filled, cleansed individuals.

The Spirit came upon them when they had assembled. Paul insisted, "Forsake not the assembling of yourselves together, as the manner of some is." Jesus said, "Where two or three are gathered together in my name, I am there in the midst of them."

The Spirit came when they were praying. Prayer is one of the Christian's greatest privileges, and yet it is our most neglected duty. One of old said, "Prayer is like a chain of gold that binds the world about the feet of God."

Again, the Spirit came when they were all together and of one accord. The divisions in the modern Church is a shame and a disgrace. A lot of money is wasted in the overlapping of efforts. The Church is insisting that the nations of the world have got to get together otherwise permanent peace can never come. The nations might well say to the Church, "You get your various branches together and set us the example and then we will try to follow your advice." Christ prayed that his followers might be one, and that prayer could be answered in our generation

if people would quit bickering about little non-essential matters. Because Communism is anti-Christian it is doomed, but it may do one good thing before it takes its leave—it may force the different branches of the Church into a greater spirit of co-operation.

**The Effect of The Spirit's Coming**

The disciples were overjoyed. Their emotions were deeply stirred, so much so, that the multitude accused them of being drunk. The multitude was amazed at the miracle of hearing the Gospel in their own language. They knew that the speakers were uneducated Galileans. Peter explained to them that this was the fulfilment of a prophecy made by Joel: "And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions:" etc.

**Peter's First Sermon**

Literally millions of sermons setting Christ forth as the hope of the world are preached every year, but here was the first one. There is something unique and interesting about the beginning of every great movement. Here is the beginning of the greatest movement the world has ever witnessed. It was the birthday of the Church.

Seven weeks before this time Peter feared to confess his Lord before a little serving maid, now he stands boldly to proclaim the fact that Christ is Lord of all. He said that Christ had proven himself to be what he claimed by the miracles that he wrought through the power of God. In spite of all this they had crucified him.

Then, Peter goes on to tell them that God had raised Christ from the dead. In fact at least a third of the sermon is taken up with the idea of the resurrection of the Lord. This was the chief theme of all the preaching in the early days of Christianity. Not only does Peter appeal to prophesy as he quotes from the

(Continued on Page 14)

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