

Arkansas Methodist

Serving One Hundred and Sixty Thousand Methodists in Arkansas

"The World is My Parish" — John Wesley

"Go ye into all the world—

Mark 16:15

VOL. LXV

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NO. 19

The Hendrix College Campaign

IT WAS a high time in our Annual Conferences last fall when, without a dissenting vote in either conference, the report of the Board of Education in each conference was adopted, authorizing a campaign to raise a million dollars for Hendrix College.

There was reason for further rejoicing throughout the state, in this matter, when the announcement came last week that Dr. C. M. Reves, our pastor at Conway, would be temporarily relieved of his duties there and give full time to directing the work of the campaign. By temperament, by native ability, by breadth of acquaintance and by unquestioned powers of leadership and Christian character Dr. Reves is eminently fitted to give wise, aggressive leadership to this campaign. Friends of Hendrix College feel that, under his direction, the campaign will have its best chance to succeed.

The large subscriptions to this campaign that have already been announced account for almost twenty-five per cent of the total amount to be raised, if the other seventy-five per cent is raised.

No better time could have been chosen for the projecting of this campaign than the time that have been set. No more urgent need could have been presented to the Methodist Church in Arkansas at this time than this call for a million dollars for Hendrix College. This is the only Methodist college our church has in Arkansas and it is the only Methodist college we are likely to have in the state in the next hundred years. Methodism in Arkansas is so dependent on Hendrix College for its trained leadership that it can truly be said that the Methodist Church in Arkansas now cannot grow faster than Hendrix College grows.

The complete success of this campaign is altogether possible, but let no one take that success for granted and let no one think that it will be easily attained. It will take the whole-hearted support of every agency of our church in the state and every agency of our church should account it a privilege to have part in such a movement.

There Must Be A Better Way

WITHOUT either the intent or the ability to fix the blame for the present muddled condition of our industrial affairs, it is our judgment that the "average man" everywhere feels that "There must be a better way" to settle the differences between management and labor than the endless series of strikes that have hindered production since the end of the war.

Under the present plan it would appear that everybody loses. Certainly management loses when its investments of millions are tied up in idleness over a long period of time. It is very doubtful that the present inflationary wages will continue long enough for the auto workers, the steel workers and the coal miners to make enough through the wage increases to offset the losses they have suffered through prolonged idleness.

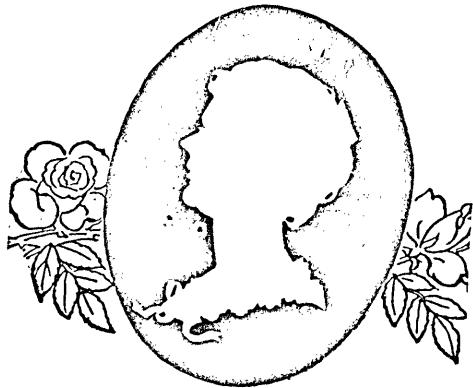
The public generally loses because it must pay increased prices because of low production and also it must pay the major part of the cost of most settlements when they finally come. There must be a better way to settle these industrial difficulties. It is to be hoped that it can soon be found.

The High Cost Of Motherhood

ALL things of earth that are really valuable have a price; usually the price is in proportion to the value. Because of the priceless worth of motherhood, it is not surprising that the cost is correspondingly high.

In referring to the high cost of motherhood, we do not have in mind the high price paid in physical suffering in order that the mother may give life to her child. The indescribable pains which often accompany childbirth sometimes tax life to the limit. Nevertheless the price paid there is secondary to the high cost of motherhood in other ways.

Earth knows of nothing human which is comparable to the love of a



real mother for her child. The very nature and strength of that love involves and implies a possibility of suffering which often rocks the very foundations on which life is built. Nothing else is capable of causing the anguish of mind and the agony of soul that a mother's love can bring. The very love she bears for her child exposes her to a character of pain that only she can know.

We have seen this demonstrated in the lives of American mothers, by the millions, as they have watched their sons go away into the most terrible war of history. The years of constant anxiety which followed gave evidence of the high cost of motherhood. For multiplied thousands the hurt of separation deepened when their sons returned crippled in body or mind. For many thousands of other mothers there came a nameless, endless sadness because their sons will never return. Other mothers waited anxiously for the return of the fathers of their children; some waited in vain. No other group in our American life has paid so high a price for our victory in war as has the motherhood of America.

Let us keep in mind also that mother love is not limited to any country, or race or condition of people. The high cost of this war to American motherhood has been multiplied many times in the lives of mothers in those countries where the war was fought. Added to the price already paid must be the inexpressible hurt now being suffered because of hunger and starvation which is sweeping the war-torn countries.

"Go 'East' Young Man"

IT WAS Horace Greely who made famous the statement "Go west, young man." Mr. Greely was urging young men to "go west and grow up with the country." We are saying "Go East" not to grow up with the country, but in order to be better satisfied where you are.

Only recently we returned from our third trip to the north and east. After each trip we have returned to our work in Arkansas with a deeper sense of satisfaction that this is our home and our field of labor. It is our feeling that everyone who can, young or old, should make a trip through the north and east. It is an interesting section of the nation to visit, with many things of historical and present-day interest to see. Fortunately there are a lot of people who seem to like to live there. One comes away, however, with the feeling that there are many people who live there simply because they do not know much about the mid-west.

One is prepared to expect the crowded, congested situation to be found in the larger cities. You can like it or not as you choose. The thing that impresses one from the mid-west more than the crowded condition of the larger cities is the crowded, compressed manner in which the homes in small villages are built. Little villages that have but one real street—the highway through town—often have the few homes of the town crowded together as if the builders expected that living space would soon be exhausted. In many of these little villages the few houses they have are built right up against the sidewalk with no more thought of a front yard than is to be found in front of the Empire Building in New York City. These little villages seem to have the whole surrounding country for a back yard but the builders seem to have been afraid to leave any of it for use as a front yard lest the land give out. There is a monotonous sameness in the style of architecture and the age of residences in this section of the country that leaves one with a mental weariness.

The disposition of the people with whom you must deal in public places is such that one feels that there must be a drastic shortage of "tums" or "little liver pills" or whatever it is that makes people like that. To one from this section of the country it often looks like a woeful lack of common courtesy. Again we say "Go 'east' young man" not "to grow up with the country" but to guarantee that you will be much better satisfied where you are.

The Washington Meeting

THE meeting of the editors of our Methodist publications with Dr. G. L. Morelock, Secretary of the General Board of Lay Activities and other representatives of the Board, which was held in Washington some days ago, was one of the most promising and satisfactory meetings for planned publicity that it has been our privilege to attend.

If the present plan of the Board of Lay Activities is carried through in 1947, the Methodist Church will have such a presentation of Christian Stewardship as the Christian church has never known before in that length of time. The leaders of the work in the Board of Lay Activities seem to know where they are going in the matter and feel also that they know how to get there. Among other agencies, the church press will be used extensively in promoting the Stewardship Campaign.

The publicity program that was outlined at the meeting of the editors is a work of art and must be the result of weeks of planning.

She Gave Us The Wesleys

By H. H. SMITH

SUSANNAH WESLEY has been called the mother of Methodism. With all due credit to Samuel Wesley, her husband, who was a consecrated Christian minister, deeply interested in the religious training of his children, it is a well-known fact that the mother, left the more indelible impression upon the children. She was noted for her strong religious nature, vigorous intellect, practical sense, and independent spirit. As a mother, she excelled in the art of training her children, because she fully realized the privileges and responsibilities of motherhood. The spirit in which she discharged her duties as the mother of a large family is expressed in her own words: "Though the education of so many children must create abundance of trouble, and will perpetually keep the mind employed as well as the body, yet consider 'tis no small honor to be intrusted with the care of so many souls. And if that trust be managed with prudence and integrity, the harvest will abundantly recompense the toil of the seed-time; and it will be certainly no little accession to the future glory to stand forth at the last day and say, 'Lord, here are the children which Thou hast given me, of whom I have lost none by my ill example, nor by neglecting to instill into their minds, in their early years, the principles of thy true religion and virtue!'"

While all the qualities of mind and heart mentioned above were employed in this noblest of all tasks—the training of children—perhaps her two most outstanding characteristics were consecration and practical sense. Common sense and religion were never more finely combined and effectively used than in the case of this notable Christian mother. Her consecration was full and complete. She did indeed "seek first the kingdom of God and His righteousness." Prayer was the stronghold of her life. A daily period for prayer was set apart both morning and evening, and very often at noon-day also. From their early childhood the children were taught to pray, and, by precept and example, daily instructed in spiritual things. With religion at a low ebb and unbelief and profligacy abounding everywhere, she realized the perils to which her children were exposed and was deeply concerned for their spiritual safety. She wrote John while he was at Oxford: "In good earnest resolve to make religion the business of your life! for, after all, that is the one thing that, strictly speaking, is necessary. All things besides are comparatively little to the purpose of life. I heartily wish that you would now enter upon a strict examination of yourself, that you may know whether you have a reasonable hope of salvation by Jesus Christ. If you have, the satisfaction of knowing it will abundantly reward your pains, if you have not, you will find a more reasonable occasion for tears than can be met with in any tragedy."

One of the most trying problems of parents is that of handling the question of amusements and recreations. To follow the apostle's injunction to "live as using the world and not abusing it," should be our aim. But sometimes it is not easy to draw the line between that which is innocent and helpful, and that which is injurious and sinful. Most parents err by being too lenient and failing to teach their children proper restraint and self-control. Some may have such narrow views of the subject that they forbid harmless recreations, thus giving their children a perverted idea of religion, which

may later turn them away from the church. Mrs. Wesley's opinions on this subject are in keeping with all her other sane pronouncements. She said: "I take Kempis to have been an honest weak man, who had more zeal than knowledge, by his condemning all mirth or pleasure as sinful, or useless, in opposition to so many direct and plain texts of Scripture. Would you judge of the lawfulness or unlawfulness of pleasure—the innocence or malignity of actions? Take this rule: Whatever weakens your reason impairs the tenderness of your conscience, obscures your sense of God, or takes off the relish



of spiritual things; in short, whatever increases the strength and authority of your body over your mind, that thing is sin to you, however innocent it may be in itself."

It would be difficult indeed to improve upon either the language or the sentiment of those words. While it may not answer all our questions on this difficult subject, it gives us general principles, based upon the Scriptures, as a guide.

Mrs. Wesley's spirit of independence and her practical sense are well exemplified in the case of Maxfield. During John Wesley's absence, his lay helper, Thomas Maxfield, who seems to have had considerable native talent, ventured to take a text and preach a sermon. When Wesley heard of it he hurried home to put a stop to such "irregularity." But Mrs. Wesley wisely cautioned him, "John, take care what you do with respect to that young man; for he is as surely called of God to preach as you are. Examine what have been the fruits of his preaching, and hear him yourself." Wesley took his mother's advice, heard Maxfield preach and exclaimed: "It is the Lord! Let Him do what seemeth Him good. What am I that I should withstand God?" This was the beginning of the employment of lay preachers, a form of service that was to become a strong arm of Methodism.

If there had been no one to break with ecclesiastical customs and traditions, there would have been no Methodist Church. Nothing shows Mrs. Wesley's sense of duty as a mother, her independent spirit, and her godly judgment in handling a difficult situation more than the following incident: During a prolonged absence of her husband, she read prayers and printed sermons to her children and the servants, and some of the neighbors asked to be allowed to

attend. The result seems to have been a revival of religion in the town, and large crowds came to these services at the parsonage. The curate, an incompetent minister, left in charge, considered this highly "irregular" and wrote to Samuel Wesley, the rector, to put a stop to it. In defending her conduct by letter, she wrote her husband that it did seem "particular"—as he had charged—for a woman to perform such a service, but in such a corrupt age "so does everything that is serious, or that may advance the glory of God or the salvation of souls if it be performed out of the pulpit, or in the way of common conversation." She continued: "In your absence I cannot but look upon every soul you leave under my care as a talent committed to me, under a trust, by the great Lord of all the families of heaven and earth; and if I am unfaithful to Him or to you in neglecting to improve these talents, how shall I answer unto Him when He shall command me to render an account of my stewardship?"

She closed the letter with these solemn words: "If you do, after all, think fit to dissolve this assembly, do not tell me you desire me to do it, for that will not satisfy my conscience, but send me your positive command, in such full and express terms as may absolve me from all guilt and punishment for neglecting this opportunity of doing good when you and I shall appear before the great and awful tribunal of our Lord Jesus Christ."

We are told that such a forcible letter seems to have silenced Samuel Wesley's scruples and she continued her good work until he returned home, when the gatherings at the parsonage were discontinued.

Common sense and religion—is not this the need of the world? Common sense is defined as "normal intelligence; sound, practical judgment." Where is common sense when parents allow their children to attend movies showing horror scenes, crime, sex, infidelity to the marriage vow, and every form of evil? Many parents never inquire about the character of the films when their children ask permission to attend, and some mothers even take their children to pictures of a most objectionable nature. Sometimes small children, accompanied by their mothers, have been seen crying and unnerved at the close of a horror picture.

Where is common sense when so many parents see our reformatories filling up with teenage offenders against the law, the jails and penitentiaries claiming thousands of young men, liquor ruining the lives of multitudes, young and old—and in the face of the most trustworthy testimony—the Church, the judges of our courts, the F. B. I.—that religion has been the most morally stabilizing force of the home, and that the present appalling conditions are, to a large extent, the result of the breaking down of the family life, through the neglect of religion, why, in the face of all this, do so many parents fail to see the dangers confronting their children, and hold themselves aloof from the Church and the claims of religion upon their lives?

Common sense and religion have done wonders for the world; but neither can accomplish anything unless it is used. Susannah Wesley used both and through the grace of God, gave to the world the founder of a great Church, whose influence is global in extent, and a hymn-writer whose songs of Zion are heard around the earth.

Note: Some parts of this article are based upon Kirk's "The Mother of the Wesleys.")

BISHOP HOLT PREDICTS WORLD CHURCH

By Religious News Service

DALLAS, Texas.—Somewhere in the future is a world church in which Christians of all faiths will be united, Methodist Bishop Ivan Lee Holt of St. Louis declared here.

"I don't know how it will come about, but the need is so obvious that it cannot be helped," he asserted.

The world church which Bishop Holt en-

visions will unify Protestants and Catholics.

"Not in my time or in the immediate future will we see a working world church, but in some distant future, it will come, it must," he declared.

Bishop Holt, who is president of the Ecumenical Methodist Council, pointed out that there are 92 Protestant and Orthodox denominations bound together in the World Council of Churches, but to which Roman Catholics are not affiliated and said that his dream is one in which all bodies will be united into one.

The Bishop shortly will fly to England to help plan the next world conference of Methodists, which probably will convene in Oxford in 1947 or 1948.

Dear Lord, give us not only a peace that passes understanding, but a peace that passes all misunderstanding.—Rev. Alfred Lenzer, in a prayer at a ministerial meeting.

Be not simply good; be good for something.

THE DEVOTIONAL PAGE

REV. H. O. BOLIN, Editor

MUTUAL RESPONSIBILITY

Dr. Nicholas Murray Butler, in opening the 191st academic year at Columbia blamed progressive education and parents in general for the lack of discipline and strength of character in our modern civilization. "The family has almost disappeared as a dominant educational force," said this leading educator. Here, indeed, is where the church ought to come in!

We believe that the family is a "divine institution" and that its divinity must be regained. We do not want to produce a goose-stepping generation of people who will be disciplined from without, but we do want to produce a generation of people who will be disciplined from within. Naturally, it follows that discipline from within results from long training in self-control. The parent and the educator share a mutual responsibility in this important matter. Susannah Wesley had worked out a "graduation plan" for her large family, and perhaps it was there that "little Jack" began his thinking about moving on to perfection! Discipline, control and growth all are related to the early training of the will. Rewards for good behavior do not necessarily make for selfishness, but they do create pegs by which progress is marked.—Zions Herald.

PRAYERS FOR THE HOME

William E. Roberts

Heavenly Father, we thank Thee for our homes and for all their holy influences. We remember in tenderness the one who bore us and nurtured us; whose life has left its impress upon all the days of our years. We pray that the virtues in motherhood which have helped to make us a strong people shall abide: that Thy grace may be upon all who bear the responsibility of rearing children in these times. Make our home a forestate of the home above. In Jesus' name. Amen.

—Edwin Heyl Delk.

Our Father Who are in Heaven and in Earth, enter we pray Thee, and be the center of our family love and peace.

We differ in our wants, our tempers, and our tastes.

Selfishness and egotism spoil our perfect union.

As we go forth this day to our toil and our pleasures, help us to keep Thee and one another in our minds and hearts.

Help each of us to efface our self-centered desires, and to make mutual surrenders for the comfort and the good of all our household.

May Thy revelation of Fatherhood fashion our nation and the peoples of other lands into one family wherein righteousness, peace, and joy shall dwell forever. Amen.

—Church Management.

SUPREME DISCIPLINE

Dr. Mortimer Adler, whose name ranks high among scholars, believes that "Education has now arrived at the place where it must decide that religion is the supreme human discipline."—Bishop Corson



MOTHER

*Her love which close about us lay
Through all the days while she was here,
Still follows us and may its power
Direct us through each passing year.*

*With memory such as this to bless
Us through each busy day,
And lead us in the paths of right,
How can we go astray?—A. E. W.*

RELIGION IN THE HOME

We are in the midst of "Family Week". Next Sunday we will celebrate our annual Mothers' Day. This turns our attention to religion in the home. Our greatest need is a revival of old-time morals in the home. There are many fine things in our present world-order. We have just passed through an ordeal in which millions of the best men and women of our generation gave their lives. Millions of others offered to do the same thing. Surely the spirit of sacrifice is not dead in the world. The appeal to sacrifice for the starving peoples of this earth will not go unheeded. We are doing right well as a world along this line. But after due consideration is fully given for all progress, there remains many things in our present order which should give us pause. The greatest danger the world faces today is the breaking down of home-life. There are several factors which contribute to this condition. May we note a few of them.

First, there are the outside attractions which are calling people out of their homes. All of us are familiar with the poem written by Eddie Guest, "A Heap 'O Livin'". Surely, Mr. Guest was right when he insisted that home is not a place that can be bought with money or created in a minute, "Afore it's home there's got to be a heap 'o livin' in it." That is a thing we are not doing. To most people, home is just a house; a place of convenience. There was a time when families used to meet in the sitting room for conference, counsel, and sometimes prayer. But that seems to be a thing of the past. In talking to a group of young people the question was raised, "What is the sitting room?" One young person said, "The sitting room is the place where the parents go to get off their family quarrels." Another said, "It is a place for social gambling and cocktail parties." Still another, "The sitting room is the room through which you pass from the kitchen on the way to the garage." With such parents as that, can we wonder at the terrible problem of juvenile delinquency which seems to be

growing worse by the hour? The story came out in the daily press of some delinquency recently in Little Rock. The officers first apprehended the children and then went out to look for the parents. You remember the conditions under which they found the parents. They were more delinquent than the children. The children were simply following in their footsteps. The writer heartily agrees with the advice of one of the judges who insists that the parents be brought into court to answer for their children.

Another thing that has contributed to our bad condition is the breaking down of the double standard. The double standard was wrong. Never in the sight of God was it right for men to live on one plane of morals and women on another. The trouble is the standard was broken down in the place of up. We should have striven with all our might to lift men, in general, up to high standard of the best women rather than to pull women down. The writer does not mean to imply that there aren't good men — just as good as the best women. Neither does he mean to insinuate that there aren't some of the finest women who ever lived in the world today. The truth forces us to admit, however, that since the breaking down of the double standard there is a greater per cent of women aping the most evil habits of men than ever before. Any one who doubts this statement needs only to investigate the greater per cent of women drinkers of intoxicating liquor now. And with this increased drinking on the part of women goes a greater increase of sex looseness. Some time ago a doctor called his pastor to come to his office. The preacher didn't know what the doctor had in mind, but he went. When he arrived the doctor said, "Sit there at that window for an hour and watch that liquor store across the street." The preacher did. He said at first he noted two baby buggies in front of the store and the mothers inside drinking. As he continued to watch the number grew to thirteen. The mothers

DIVINE REMEDY

The Bible, which reveals God's mind, once again must take its rightful place in our lives and in the life of the nation, and on it we must base our beliefs. We must accept God's view of ourselves and of our need, and then take the remedy He has provided for that need.—Sir William G. S. Dobbie

were inside drinking while the babies were outside in their buggies. Some were crying, others were sleeping.

The war came with its bad influence on home-life. Many young people who were strangers to one another married — in some cases they had met but a few hours before they consummated this union.

The husbands were then carried away to the war and the wives were left behind. It was very easy for them to forget one another. Their unions were of such short duration. Not all marriages thus brought about were failures, but many of them were. To begin with, it was lust in a lot of cases rather than true love that brought them together. In some cases it was a desire on the part of the wife to draw an allotment from the government while the husband was away and to receive insurance in case he was killed. Not all of our war marriages were like this, but some were, and this accounts for hundreds of divorces throughout the world today.

Some of the best thinkers of this generation feel that we must do something about the conditions we face today. They realize that the home, more than any other institution, determines the type of life we have on this planet. The church, the public school, the government and the economic and social orders all have their part to play, but none can ever soar above the general standard of home-life.

What can we do about it? Christianity alone has the answer. When men and women realize that they have no right to bring children into the world and then rob them of their greatest birth right, namely, Christian parenthood, we will be on the road to recovery. Do you say that time will never come? Then, God help us. People are trying too much to live for the material side of life alone. Christ said, "Man cannot live by bread alone." When he tries it he becomes less than man. Somehow, we believe that we will become awakened to our situation, and will finally put Christ and his Kingdom first. We feel sure that He will not finally fail. — H. O. B.

Man's nearness to God is doubly sweet when he goes out of his way to bring comfort and encouragement, and the warmth of goodwill to any person whose heart is chilled by the icy hand of adversity.—Edwin Dummer in "The Union Signal"

We always hurt ourselves when we try to hurt others.—D. C. Yoder.

Religion should be a rule of life, not a casual incident.—Disraeli.

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A WEEKLY MESSAGE

By FORNEY HUTCHINSON

A REVIVAL OF COMMON HONESTY

The modern church needs a revival of common honesty. Some years ago a rich man proposed to endow a chair of "Common Honesty" in an Eastern college. He was moving in the right direction. This revival is greatly needed in the Church as an organization. I deeply regret to say that the reputation of its debts on the part of a church has not been an unheard-of thing in recent years. It was quite common during the depression. As a result, our credit with loan companies and banks has been seriously affected, and what was once considered a good risk is now questionable. A business man said to me some years ago, "During the depression the small bodies and weak churches have been paying their debts much more creditably than the Methodists, Baptists and other larger churches." It is unbecoming for debtors to be making terms. That is the province of the creditor and not the debtor. If I owe money, I owe every dollar of it, and if I am never able to pay it, and am not released from it, I will die in debt for the full amount.

As individual members, there is something here that is apropos. In my childhood I was warned against three Ds—dirt, devil and debt. I am inclined to think that the arrangement of these Ds is climactic. If everything we have that belongs to somebody else were suddenly to get up and go to its legitimate owner, a lot of us would have to walk back to what used to be our home.

But, of course, honesty is not confined simply to paying one's debts. We play fast and loose these days with the truth, and I feel a good deal like the old lady who said she thought a Christian ought to tell the truth as well as anybody. I sympathize with her position. I am sick of indirection, trying to read between the lines and interpret the speeches that are made to me. Why is it we cannot speak frankly and deal with each other honestly? Out of such dishonest practices finally come broken treaties and pacts of international import.

"I know that right is right,
That it is not good to lie,
That love is better than hate,
And a neighbor than a spy."

People are lonely because they build walls instead of bridges.—Joseph Fort Newton.

NEWS AND NOTES ABOUT FACTS AND FOLKS

REV. C. H. BUMPERS writes that due to Mrs. Bumpers' health they have moved to Pampa, Texas. Their address is Box 24, Pampa, Texas.

REV. W. R. BURKS, pastor at Smackover, will preach the commencement sermon for the Smackover High School on May 12.

REV. J. T. BYRD, pastor at Siloam Springs, will preach the sermon for the Siloam Springs High School on Sunday afternoon, May 19.

AT THE Palm Sunday services at DeQueen 63 persons united with the church, 29 by transfer and 34 on profession of faith. This brings the number to 117 who have united with the church since the beginning of the conference year. Rev. Doyle T. Rowe is pastor.

REV. H. J. COUCHMAN, pastor at Central Avenue, Batesville, preached the sermon for the graduating class of the Strawberry High School on April 21. He also preached the sermon for the graduating class at Newark on April 28.

REV. G. M. BARTON, retired member of the North Arkansas Conference, died at the home of his niece, Miss Lundie Kittle, in Memphis on March 30. He had been ill about six weeks. He served a number of pastorates in Arkansas.

REV. H. H. GRIFFIN, district superintendent of the Searcy District, announces that his District Conference will meet at Cabot on Thursday, May 16, and will close on Friday afternoon, May 17. Dr. Matt L. Ellis, president of Hendrix College, will be the speaker on Friday morning at 11 o'clock.

REV. R. E. SIMPSON will preach the commencement sermon for the high school of Crossett next Sunday evening. The program will be held in the school's amphitheater. He will also present a Bible to each senior on the night of their graduation, May 14. For the past four years the two churches of the city have given Bibles to each member of the senior class.

REV. A. H. DuLANEY writes: "Since, in this the second year of the Crusade for Christ special emphasis is being placed on Evangelism, I am offering my services to any pastor who needs assistance in revival efforts on his charge. Since I am not doing pastoral work this year I can stay as long as the situation demands to secure desired results. My address is 2806 Marshall Street, Little Rock. My phone number is 7900."

REV. MARK VAUGHT, who has been serving as a Navy chaplain, has been added to the church staff at the First Methodist Church, Conway, as a worker among college students. The appointment was made by Bishop Paul E. Martin. Brother Vaught, who served two years as a chaplain, is a graduate of Hendrix College and Southern Methodist University School of Theology. He is a member of the Little Rock Conference.

THE First Methodist Church, Nashville, Rev. R. A. Teeter, pastor, has installed an illuminated chancel cross in the sanctuary. The cross is a gift from the Woman's Society of Christian Service and is placed in the church as a memorial to the boys of the congregation who gave their lives in the service of their country. On Thursday evening, April 18, the sacrament of the Lord's Supper was observed at which time the cross was lighted for the first time.

ANNOUNCEMENT is made that around \$5,000 will be spent on improvements on Washington Avenue Methodist Church, North Little Rock. The auditorium will be redecorated and enlarged to a seating capacity of 250 with removal of partitions of four adjacent rooms. The basement will be completed and used for Sunday School rooms, dining room and recreation. Floors will be refinished, a new ceiling installed

in the auditorium and the front foyer enlarged. Rev. A. N. Storey is pastor.

DR. MATT L. ELLIS, president of Hendrix College, has announced that honorary doctor's degrees will be conferred on Rev. Aubrey Walton, pastor of the First Methodist Church, Little Rock, Rev. W. Henry Goodloe, district superintendent of the Batesville District and Ed McQuiston of the State Department of Education at the commencement exercises at Hendrix on June 2. Mr. Walton and Mr. Goodloe will receive the honorary degree of doctor of divinity and Mr. McQuiston will receive the honorary degree of doctor of laws.

METHODISM'S 566 district superintendents have been called to attend a special meeting of the Crusade for Christ to discuss further plans for the ongoing program of the four-year, five-fold movement, Bishop J. Ralph Magee, Crusade director, has announced. The conference will be held in Grand Rapids, Mich., September 9-11. The Crusade's Executive Committee, members of the Council of Bishops and editors of the Conference and other church related publications will meet with the district superintendents at the two-day session, Bishop Magee stated.

REV. E. D. GALLOWAY, pastor at Pulaski Heights Methodist Church, Little Rock, conducted a week's revival at Smackover, April 22-29. Chairs were placed in the church as there were not enough seats to accommodate the crowds. At the close 63 new members had been received in the church since conference. The Church School enrollment has increased 25 per cent. One new class organized by Rev. W. R. Burks now has an enrollment of 35 members. The Men's Class has increased 50 per cent in enrollment. The church has the plans and is working forward to the building of a new educational building.

THE third National Convocation of the Methodist Youth Fellowship will be held at Fargo, North Dakota, August 23-28. Attendance will be limited to 2,000 young people representing the 110 annual conferences and 20 Methodist colleges and Wesley Foundations. The convocation theme will be "The Mission of the Church." Each morning national leaders will speak on the church and vocational opportunities for Christian service. Afternoon hours will be spent in conversation groups discussing various aspects of the convocation theme. Through addresses and the fine arts the evening programs will feature the church and its mission in our present-day world. Following the National Convocation, the National Conference of the Methodist Youth Fellowship will meet at Fargo, August 29-31.

CALENDAR OF CHURCH EVENTS

District Conferences:

Little Rock Conference

Monticello District, Portland, May 14, 9:30 a. m.

Camden District, Jackson Street, Magnolia, May 16, 9:30 a. m.

Texarkana District, Rondo, Texarkana Ct., May 16, 9:30 a. m.

Prescott District, Delight, May 17, 9:30 a. m.

Pine Bluff District, DeWitt, May 21, 9:30 a. m.

Arkadelphia District, New Hope, Traskwood Ct., May 22, 9:30 a. m.

Little Rock District, Hunter Memorial, Little Rock, May 23, 9:30 a. m.

North Arkansas Conference

Fayetteville District, Berryville, May 7-8.

Conway District, First Church, North Little Rock, May 9.

Helena District, West Memphis, May 9.

Jonesboro District, Keiser, May 14.

Searcy District, Cabot, May 16-17.

Area Council, First Methodist Church, Shreveport, La., May 28-29.

Arkansas Pastor's School, Hendrix College, June 10-21.

✻ Inside Japan Two Months After Surrender ✻

(An address by Bishop James C. Baker to an interdenominational gathering at the First Methodist Church in Los Angeles.)

(Continued from last week)

THE editorial begins, "The present visit in Japan of four prominent American religious leaders comprising a deputation representing the Protestant churches of America, is a matter which should interest the general Japanese public no less than the Japanese Christians—for although the avowed purpose of this deputation is to re-establish contact with the Japanese Christians and to survey the general post-war religious situation in Japan, the influence of such visitors will far transcend mere matters of church policy. The work of this deputation is bound to mark a significant first milestone on the road of Japan's return to the international fellowship of peace-minded people." And the closing paragraph (the rest is almost as interesting as what I have read) is "For this reason if for nothing else, the invigoration of the Japanese community in contact with such instrumentalities as the present visiting deputation is in the national interest. All progressive-minded Japanese, Christian or non-Christian, or anti-Christian, should therefore welcome the American ecclesiastical visitors as valuable contributors to the advancement of Japan to a rightful place in an enlightened and peaceful world."

Perhaps this is the proper place for me to say a word about our reception by the Emperor, because it belongs in the picture of the attitude of Japanese people—Christian and non-Christian. His questions had to do all the way through with Christianity, and the progress of Christianity in this country, and the contribution Christianity had made to Japan and appreciation of our coming as representatives of the Christians of the United States. You have here one of the broad windows open into the fact that this is an unprecedented time for the Christian movement in Japan. General MacArthur said, "I wish we could give these people Christianity now." On every hand people are asking to study Christianity because of the belief that the democracy of the United States roots in Christianity, and if they are themselves to find the way to a free and noble way of living the best means of doing it is through Christianity. Prince Higashi-Kuni, who was the first Premier after the surrender, is studying Christianity with Dr. Kagawa. Japan has been defeated, let nobody make any mistake about that. I have seen "half-baked" statements to the effect that they do not know this. How could they help but know it? Their cities are in ruins, in unbelievable devastation. They know they are defeated and they will know it increasingly as the occupation goes forward. There are bitter months ahead of them and they say from the highest to the lowest that they have been defeated. But strangely enough along with that statement, over and over again from all classes of the people likewise comes the remark that, "we look upon our defeat as a liberation."

One of the most prominent of Japanese leaders said to us one day: "We are living in rubble, ruin is everywhere about us, but we are very happy. We believe now that we have been freed from militarism, from the military—and that we now have a chance to develop our schools, and a free life and to enter into all the paths of better ways." One of the leaders of government, a member of the Cabinet, said in conversation: "We have been defeated. It has been a benefit to us and will be. If the military

had won then there would have been burden upon burden upon burden added to the Japanese people. It would have been increasingly terrible for us and also for all of Asia."

You feel all the time as you talk with the Japanese that with all the bitterness and suffering—unbelievable suffering—there nevertheless is the conviction that "now we have a chance such as we haven't had in our history." Of course I don't imagine that the generals and admirals (those who were responsible) have any such feeling. We didn't happen to talk with any of them. But the rank and file of people and many also in higher positions talked just exactly as I have indicated.

I want to say a word about General MacArthur. I should like to print it in your minds.



Bishop James C. Baker

He is not only a great General—he came up the hard way from down under, through the Philippines to Japan—but also *he is a great Statesman*. In my judgment one of the papers that will live in American history is the address which he made at the time of surrender. Strange address in its idealism to be given at that particular time, in striking contrast to the "kick in the face" attitude of some others who represented America out there. General MacArthur has idealism, he has imagination, he understands the Orient, he has the far vision of the statesman and he is profoundly humane. The Japanese people believe in him—they lift up their heads because they believe that they have a man who is in charge of the conquering forces who understands something about the Orient. MacArthur has wisdom enough to recognize that the Emperor is at the heart of Japanese life. There never could have been the bloodless surrender but through the Emperor. MacArthur recognizes that there must be radical reforms in the Imperial scheme, but he knows that while that regime has been abused by the military, it may be a great instrument for good things. He has recognized that. Those who talk about doing away with the Emperor as though they could easily root him out of the life of Japan reveal how little they know about the psychological, sociological and political involvements of Japanese life. MacArthur has been wise enough to know that he could save thousands of American lives by recognizing the place of the Emperor and that with necessary reforms by increasing democratization the Emperor could be

the servant of great purposes—the greater purposes of a new world.

General MacArthur is not soft — don't imagine that for a moment; he is going right forward with the things that need to be done to break the power of the military caste. If you want to see what can happen to a nation when the military gets control, look at Japan or look at Germany. The power of militarism has to be broken and the power of the financial groups that provided the resources for war has to be broken. General MacArthur is moving straight forward on that hard task and he will continue to move straight forward on it. He is not soft, but he is a man who is profoundly humane, and he feels very sharply the misunderstanding of many of our people. He said to a G. I. one day as he left his office, "Sergeant, the folks at home say we are soft. What do you think about it?" And the sergeant answered, "What do they want — do they want us to bash their heads in with the end of a rifle?" All through the occupying forces, the G. I.'s and the officers, the chaplains, and all, we discover amazement at the blood-thirsty ideas and thirst for vengeance of some of the American public.

It was a stroke of genius to have a single control in Japan, and I hope we will keep it. That was statesmanship. When General MacArthur talks about what he is trying to do he will say to you, "We're trying to sow an idea—the idea of freedom; the freedom which roots in religion. If we can sow this idea it is possible for us to have peace in the Pacific for a thousand years. You are not going to get peace in the Pacific by reliance upon force. If you sow the idea an army can't stop it, secret societies can't stop it. What we want to do is to release into the life of these millions of people the idea of freedom and democracy." MacArthur is a great man—he is a man of idealism, he is a man likewise of iron when he needs to be rigorous. He believes that it is possible to release through the Japanese themselves those forces which will remake the nation and finally allow Japan to take its place among the nations of the world.

MacArthur is very proud of the G. I.'s. He said: "I admired the American soldier as we came up through the Philippines and on toward Japan—his courage, his unflinching steadfastness in the midst of the greatest hardships and sufferings and dangers but I have never been prouder of the American soldier in all my life than I am of him in Japan in the occupying army. You couldn't restrain the hundreds of thousands of men—you could lay down certain rules but you couldn't control them. However, they have inner controls—controls that they learned in the American home, in American schools and in the church." (I am quoting him exactly). There have been practically no problems of looting, rape, etc. Of course you get some lamentable things in a group like that but the record as a whole is remarkably clean and creditable. "I have never been so proud," MacArthur said, "of the American troops as I have been in these weeks of occupation." They go unarmed, did you know that? You may have read it in the papers—the officers have no side-arms—they go in and out—the soldiers walk up and down the streets of the cities and the villages unarmed. Nobody carries arms except those who may happen to be on sentry duty or the military police. It is just one of those amazing things that is an act of trust. This general who has imagination and understanding went in among this Oriental people—who feared the coming of the American Army.

(Continued next week)

HELP! HELP! HELP!

Men with character and Christian principles—to serve as sea going cowboys, assisting Heifer Project and UNRRA livestock shipping program. Approximately two month trip. Remuneration \$150.00 per trip. Write Heifer Project Committee, New Windsor, Maryland.

The Methodist Church is participating in this relief program through the Methodist Committee for Overseas Relief.

WASHINGTON CATHEDRAL TO SET UP COLLECTION DEPOTS

WASHINGTON, D. C.—(RNS)—Depots for collection of clothing, tinned foods, and money for purchase of additional foodstuffs to be shipped to Europe will be set up at the Washington Cathedral here beginning Sunday, April 28, it was announced by Canon George J. Cleaveland.

Members of the Cathedral staff already have launched a drive to collect the amount

necessary to purchase a heifer—some \$150—which will be shipped from the United Church Relief Center at New Windsor, Md., as will all other food collected.

In the collection of foodstuffs, the newly-appointed cathedral committee will place special emphasis on obtaining foods for infants and young children, the canon stated, adding that canned fruits and fruit juices, dry and evaporated milk, cereals, and prepared vegetables all fall into this category.



THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



IN STORYLAND

WHEN THE TWINS TRIED TO AGREE

By Florence Isaacson

The twins, Molly and Dannie, had quarreled. The trouble was the one twin was just as stubborn as the other and they were both too stubborn to speak first.

It worried big Sister Vera to have them quarrel, for mother and father were away on a business trip and she had the house to look after and the twins to care for. But now she had an idea that she thought would make them speak. She called them in.

"Now, here is twenty-five cents," she said, holding out a bright, shining quarter, "and I want you to go up to the little store and agree upon something to buy for both of you."

"Now, remember," sister said, "that you are not to divide the money and buy something separately, but you are to spend it for something that you will both like."

"Who is to carry the money?" asked Dannie.

"Well, you will have to settle that between yourselves," sister said.

"Well, you can carry it for a while," Dannie said to Molly, "and then I will carry it the rest of the way so that I will have it to pay the lady."

"All right," Molly said, already forgetting the quarrel.

But deciding upon one thing for both of them turned out to be a difficult task.

"Let's get a ball," suggested Dannie.

"Oh, I don't want any ball," objected Molly, "but I would love that little doll."

But Dannie scorned the doll idea. "Everything you want is so girlish," he said.

"Well, everything you want is so boyish," Molly complained.

"Let's get candy, then," Dannie suggested.

"Oh, we can have candy any time," Molly said, "but we don't very often have a whole quarter to spend and we ought to get something nice with it. Isn't Sister Vera the grandest sister you ever saw?"

"You just bet she is," declared Dannie emphatically.

"Oh, Dannie," exclaimed Molly, "maybe we could agree on something to get for Sister Vera. Wouldn't that be nice? It would surprise her."

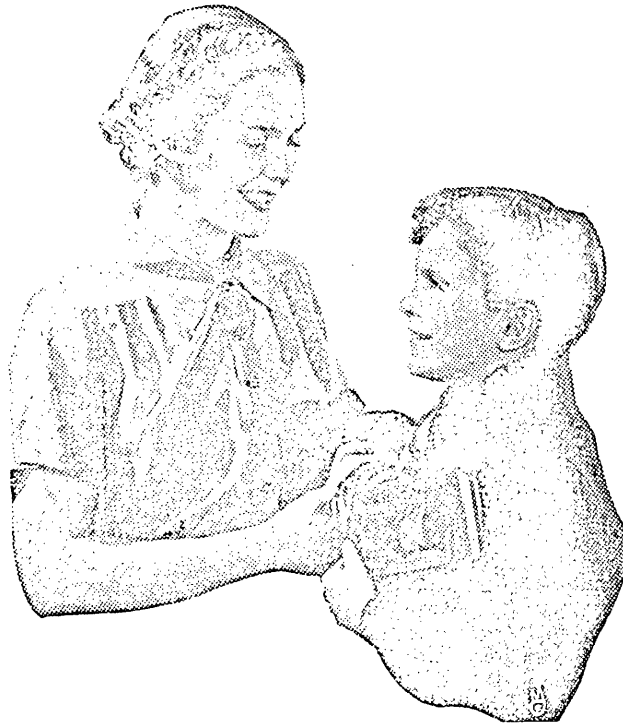
"Oh, let's," agreed Dannie. "It ought to be easy to find something for her."

Bye-and-bye they came hurrying into the house.

Sister Vera greeted them with a happy smile, "Did you finally agree on something?" she asked.

"Oh, sister," cried Molly, "we couldn't agree on anything for ourselves, but we found that we could agree upon something for you, so we bought this pretty handkerchief for you. It has a pink border and Dannie let me carry it all the way home."

"Oh, you little dears," exclaimed Sister Vera, taking them both in her



WHEN A FELLOW'S MOTHER KNOWS

*Maybe grown-ups have their troubles
But I'm very sure a boy
Has his worries and vexations
That his peace of mind destroy.*

*But there's one thing I have noticed
That whatever be his woes,
Somehow, some way, they vanish
When a fellow's mother knows!*

*Sometimes, when things that vex you
Seem just more than you can bear,
When you feel no friends are left you
And you really do not care—*

*Then, with such a load of trouble
How can any one suppose
They would vanish into nothing
When a fellow's mother knows?*

—Christian Guardian.

NEW NEIGHBORS

By Gertrude D. McKelvey

The big moving van backed right up on the front lawn of the empty house next door. Kenny's eyes popped with interest as he swung on his own front gate. Kenny saw the new boy being lifted down from the front seat of the truck.

"There you are, Bobby," laughed the driver, as he swung the boy to the ground. "Take a look at your new home." Bobby looked at the house but he did not smile.

"What's wrong, son, don't you arms, 'who ever had such dear little twins?"

"Molly wanted to get one with a yellow border," Dannie said, releasing himself, "and I wanted one with a blue border, but then we remembered that you liked pink, so we got the pink one."

"Oh, I do love pink," said Sister Vera, "and it will match my new muslin dress."

Then the twins went out to play a game of croquet, forgetting all about the quarrel they had over the last game.—The Lutheran.

like it?" asked the man.

"Yes, I like it but I like my old house better," answered Bobby, and he looked as though he would cry.

Just then Kenny got a bright idea. He went over to the new boy, "Hi, Bobby," he said, "I'm Kenny."

"Hello," said Bobby, without smiling.

"Want to come over and see my dog?"

Bobby began to grin a little. "Have you got a dog, honest?" he asked.

"Sure have" laughed Kenny, and then he called, "Here Skip, here Skip, come meet our new neighbor!"

In no time at all, Bobby, Kenny and Skip were playing like old friends. Soon Bobby's father and mother drove up in their car. Bobby and Kenny ran to meet them. Bobby turned to Kenny and said, "Thanks for showing me your dog." Then he looked at his parents and remarked, "Guess I'm going to like it here after all."

Now Kenny did not know it but he had just done what one of the verses in our Bible tells us to do. It is Hebrews 13:2.

IN THE WORLD OF BOYS AND GIRLS

THE SNOWDROPS

Our neighbor's evacuee is a little maid of five, and a day or two ago she and I walked into the woods together.

It was not a long journey, but it took us both far from this world of war and weeping, bringing us, as it seemed, into the very presence of God.

As I say, Mavis and I walked into the woods together. She did most of the talking.

"I like living here better than in our street at home," she said. "But I wish Mummy could be here, too. It is all houses where we live."

I nodded. "And now," said I, "we are leaving the houses and coming to the woods. I love this place."

"Yes," she whispered.

Our path took us among the trees and through slanting sunshine and kindly shadows and amid a shower of bird music, till suddenly we came upon a carpet white as snow—a patch of snowdrops in the sunshine.

"Look!" gasped Mavis in wonder. "What are they?"

"Snowdrops," said I, "hundreds of them."

She stood quite still. Never, I was sure, had she seen such a sight before. Her lips were parted. She was breathless with amazement.

Then, after a long pause, she whispered, "Who made them?"

"God made them," I replied, removing my hat as I did so.

There was another pause and then Mavis looked up shyly: "Do you think He would mind if I picked just one or two for Mummy?" she asked.—The Methodist Recorder.

JUST FOR FUN

Teacher: "How many sexes are there?"

Little Boy: "Three."

Teacher: "What are they?"

Little Boy: "The male sex, the female sex and the insects."

"Why does an Indian wear a feather headdress?"

"To keep his wig warm."

Nit: "What is there about a pretty girl that makes you thing of spring?"

Wit: "One come-hither look, and the sap begins running."

Prospective Employer: "Do you give your help two weeks vacation?"

Boss: "No, a month. Two weeks when I go on my vacation, and two weeks when they go on theirs."

Guest: "Well, good night, and I hope we haven't kept you up too late."

Host: "Not at all. We would have been getting up soon anyway."

There is nothing so strong or safe in an emergency of life as the simple truth.



Atomic Anxiety

By CHAPLAIN EWING T. WAYLAND



LESS than a year ago an announcement was made to the world that two large Japanese cities had been destroyed by atomic bombs, dropped by American bombers. Newspapers, magazines, and the air waves were immediately flooded with stories about the bombings, this new development in warfare, and the long research which had preceded the incident. People generally were made to feel that civilization had entered into a new era. Following in the wake of the release of this torrent of dispatches, mixed feelings of bewilderment and anxiety developed among the people of the world such feelings ranging from the fear that the new discovery would result in economic upheaval to fear that the world itself would be destroyed.

That there are dreaded, fearful consequences is indicated by the present wrangle as to who will be the "keeper of the keys" of atomic power: our nation, any nation, any group of nations, or even whether control should be in civilian or military hands. The cloud of secrecy overhanging these verbal battles has added fuel to the flame of anxiety of the masses of people. A malady which has infected people today is Atomic Anxiety.

Ask any individual what he thinks should be done with the development of atomic power and his answer will likely deal with his own experience of fear of future atomic developments. The experience of fear to a limited degree is good. Wholesale fear of any object—even atomic power—is undermining. For the most part man's fear arises out of the dread of the results of the destructive use of this newly found power. He would welcome a constructive development of atomic energy, especially if such development would result in more comfortable and convenient living. Thus, it is a matter of "security" interpreted in personal terms. However, thus far, the propaganda has been heavy on its destructive use, and we have heard very little on the constructive side. The problem consists then in dealing helpfully with what may be described as Atomic Anxiety.

If our anxiety arises from fear that misuse of atomic power will destroy the world, we should consider the fact of God. The Christian belief in God presupposes God as the author of the universe, with its component parts. "This is my Father's world." He is the Creator, this world is His creation. As its Creator, God is greater than his creation.

As man has unravelled the mysteries of God's creation he has discovered for himself many sources of power, each succeeding source of power being greater than its predecessor. But all have a common origin—the realm of the Spiritual, God. Man using his God-given spiritual and mental processes discovers material power, and with such immaterial, mental processes atomic power has been revealed. As yet no material force has been shown to possess power

enough to destroy the Spiritual, which gave it birth.

The Christian's humble judgment and triumphant faith is that man has not so fathomed the secrets of God that he can blast into bits the majestic creations of the Almighty. If and when such a time does come, it will come as the working out of God's own purposes at His appointed time, rather than being brought to pass by the designs of man. The time has not arrived when the created material is greater than our spiritual Creator. The spiritual takes precedence over the material, the Creator over the created.

This is not to suggest that by the use of atomic power irreparable physical or material damage cannot be done to sections of the world. But the indisputable fact of God does imply that atomic power, as part of His creation, is not greater than the Creator. The human fallible minds which were responsible for the discovery and use of atomic power are as a few rain drops of a cloudburst as compared to the Eternal Infallible Mind which originally placed atomic power in the scheme of things. A moment's consideration and visualization of the potential power of atomic energy should bring to anyone a new appreciation of the power of the Almighty.

The Christian says "Let not your heart be troubled, neither let it be afraid." He believes in God, the triumph of righteousness, and the supremacy of the Spiritual over the material.

As a further means of alleviating anxiety, consider the experience of faith, faith in man to develop and use atomic power constructively. There is a constructive use of all of God's creation. Misuse is destructive and wasteful, while proper use is creative and beneficial.

When automobiles were first invented many people proclaimed that the horseless carriages were works of the devil and, consequently, would result in no good end. Today we hear echoes which are strangely reminiscent of earlier days. Atomic anxiety arises out of fear instead of faith, mistrust rather than hope, suspicion in place of confidence. In the three generations the automobile has been used, it has proved to be a great blessing instead of a curse, and the Christian has positive faith that atomic power will likewise be a blessing to humanity.

Atomic Power, which will likely prove basic among energies, has a purpose and a place in the scope of things, else God would not have so ordered it. The Christian says that it is up to man to find its proper purpose and place. In doing so, man must create confidence in his endeavors.

The congressman who pointed out that other nations would likely look upon our atomic bomb tests with suspicion and distrust was entirely right. If one of our own allies were conducting such tests, we would likely question their ultimate purposes. On the other hand, if such an ally announced that on a certain date they would be testing a "constructive" use of atomic power—a ship or a train powered by atomic energy—our reaction would be quite different. Exhibiting such evidence of good faith would tend to promote world-wide confidence and trust in that nation. Such a demonstration

would go far toward relieving atomic anxiety.

The Christian has faith that man will ultimately use atomic power in constructive ways. It is not a blind optimism he possesses. His faith is active as he demonstrates, in everyday living, faith in his fellowman, other nationalities, and racial groups. He knows with a certainty that there is good in all people, and he has confidence that this good will come to the forefront.

Consider the fact of Eternal Life. The Atomic Age, with its inconceivably destructive possibilities, should make more real to Christian people the Christian teaching of immortality. People dread a future where there is little or no sense of security. Christian people, of all people, should be fittingly fortified for such a future, for theirs is the Hope of Eternal Life.

If in the conceivable imagination of man, large sections of the populated areas of earth were bombed, great cities were simply no more, nations were destroyed, salt water were turned into H₂O, the cultural heritage of past generations were obliterated, even though this globe be shattered into a billion bits, no atomic power is powerful enough to cause, for one brief moment, even a tremor in the eternal foundations of the City of God.

This sense of security can relieve the Christian's anxiety two ways. Its possession provides the faith for living in the uncertain present and future. Early Christian martyrs found in this priceless possession that which helped them to walk to a certain, cruel death at the hands of a pagan and jealous Empire. "Thou I walked through the valley of the shadows of death I will fear no evil, for thou art with me; thy rod and thy staff comfort me." The Christian does not fear an uncertain future for no future is uncertain when one's companion is the Eternal Christ of God.

This sense of security rewards its possessor in another fashion. It provides a proper perspective of the experience of time as related to eternity. An unknown author has contributed these simple and often unappreciated lines:

*The stars shine over the earth
The stars shine over the sea
The stars look up to a mighty God
The stars look down on me.
The stars shall live for a million years
A million years and a day,
But God and I will live and love
When the stars have passed away.*

How much does it matter, if things should come to what we think would be the worse, if life be cut short a few years through the misuse of God's wonders. Seen in the perspective of eternity, what matters it if this earth be torn asunder through man's evil intent. For the soul, whose treasure is in eternity instead of this earth, has everything to gain as compared to what he loses. He lives for eternity and does not fear the loss of the present moment. One's anxiety vanishes in the light of such perspective.

Who knows? It may be that in the course of human endeavor man has discovered that which may force him of necessity to build upon those values in life which by their nature alone are eternal.

WORLD COUNCIL RELIEF SHIPMENTS REACH POLAND AND FINLAND

GENEVA (By Wireless)—(RNS)—First relief shipments to Poland and Finland through headquarters of the World Council of Churches have arrived safely, it was announced here by Frank Northam, director of the Council's material aid division. The supplies consisted of Swedish Army surplus material bought in Stockholm and shipped directly from that point.

Bills of lading mailed to Geneva show that 1,225 cases of canned meat were sent to the reconstruction committee representing Protestant churches in Poland, and 817 cases to a similar group in Finland. The same shipment contained 2,242 cases of meat and dehydrated vegetables for

WHICH SHALL IT BE—FOOD OR DRINK?

Ethel Hubler, Editor, The National Voice

There is much talk about methods of "ending hunger." Congressman Voorhis of California told Congress recently that the distillers and brewers are using 225,000 tons of scarce cereals

the Hilfswerk, relief organization of the Evangelical Church in Germany.

Cost of the relief supplies was met by a donation of \$50,000 received from Protestant churches in the United States by Dr. Robbins W. Barstow, director of the World Council's Commission for World Service. Storage and shipping charges were paid by the World Council.

—corn, rice, rye, barley, etc.—per month, which are suitable for feed and food.

The Congressman declared that:

"... the 58,000,000 bushels allocated to liquor and beer production so far this year could have prevented starvation of 45,600,000 persons, a high price to pay for such utterly unnecessary production."

The Resolution introduced by Representative Voorhis, to prevent the use of grain for the manufacture of liquors so long as the shortage lasts, is known as H. J. Re. 325. All temperance friends should write their Congressman to support this measure.

Promises to God should be as binding as those you make at a bank.—Anon.

Golden Cross

GIFT

METHODIST

HOT SPRINGS NATIONAL

Bishop Martin Says:



BISHOP PAUL E. MARTIN

The importance of Golden Cross Day in the Little Rock Conference is obvious. Our splendid hospital in Hot Springs is already in operation and has rendered notable service. We must however care for certain improvements to the building and equipment if we are to have the kind of institution that is worthy of our church. It will only be possible to minister to needy patients when we have funds available for that purpose. I am confident that the friends throughout the Little Rock Conference will respond to this sacred appeal in such a generous way that ample provision will be given for all our needs. To that extent we will gain the spirit of the Good Samaritan.

How Funds Will Be Used

The Golden Cross offering of the Conference will be used on a 50-50 basis: Fifty per cent will be used for new equipment and the remaining fifty per cent will be used to defray the expenses of those worthy persons not able to pay. Such cases will be handled by the District Superintendents in order to care for even the smallest churches. YOUR GOLDEN CROSS OFFERING will make possible the serving of many people who need the thermal baths and other hospitalization which our hospital offers.

When in Hot Springs visit your hospital and bath house. You will be proud of both.

MAY 1,

JESUS
GOES

OUR METHODIST

\$30,000.00 IN ONE

Mother's Day

OUR

HOSPITAL

PARK, ARKANSAS

1946

AYS
AL



PITAL

Mr. Fooks Says:

Dear Friends:

As Chairman of the Board of Trustees of the Methodist Hospital of Arkansas, it is a pleasure to again have the opportunity of expressing to you my appreciation for your help, which made possible the purchase of this hospital; for, without your donations, this could not have been done.

When the hospital was purchased we found it in a most deplorable condition; however, after an expenditure of around \$60,000.00, you will be glad to know that it is second to none in appearance and ability to furnish service today. It has been fully redecorated with new furniture placed in all rooms, new equipment in all technical rooms, a complete stock of the most up-to-date surgical equipment and an addition of two operating rooms and one babies' ward have been made available.

With the expenditure of \$100,000.00 for purchase of the hospital and \$60,000.00 for improvement and additional equipment, your hospital is now badly in need of funds.

Really, you are giving nothing to the hospital, but only paying for services rendered those people in your church, who are unable to pay their own way; and, because you are making this payment, your hospital will continue to improve and to grow until we can visualize it becoming one of the largest Methodist hospitals in America, in the future—if you will give it your help.

Sincerely yours,
—B. T. FOOKS, Chairman, Board of Trustees.



B. T. FOOKS

By Action of Annual Conference

At Hot Springs last November we are to raise \$30,000.00 on Mother's Day, which is Golden Cross Day, for our Methodist Hospital in Hot Springs National Park, Arkansas. This amount has been allocated to the Districts by the Cabinet, and the District Superintendents have prorated the amounts to the pastoral charges.

Each pastoral charge will want to raise its amount in full, plus, for this most worthy and Christ-like cause.

AY FOR HEALING

The Brotherhood Of Man

By MRS. T. A. PREWITT

(This devotional was given by Mrs. Prewitt, district president of the Monticello District, at the zone meeting of the Woman's Society of Christian Service at Arkansas City on January 31.)

THIS is the most vital and yet the most perplexing problem that the public mind faces today, particularly difficult because it involves so many people who are radically different one from another. And in our perplexity and uncertainty we look about for some sound principle to guide us in a wise solution of this problem. With confidence we turn to the word of God, and how promptly the Bible answers.

In the first chapter of Genesis and the first verse we have the very basis that we need to guide us in our thinking about people of different races. "In the beginning God," the Creator of the world, its people, and their problems, He created man in His own image and gave him the power to know and to choose between good and evil. So man, with God's immortal spirit breathed into him, became something infinitely valuable and sacred. And since God is the creator of all men, He is the Father of all mankind. In the second chapter of Malachi and the tenth verse, we read: "Have we not one Father over all? Hath not one God created us all? Why do we deal treacherously every man against his brother?" And since all men are my brothers, then I must respect them, not necessarily because of what color they are or what country they live in, but because of man's innate divinity, his potential God-likeness, and his infinite possibilities. "For God hath made one one blood all nations of men to dwell upon the earth." "So we, being many, are one body in Christ Jesus, and every one members one of another." And as the body is one and hath many members and all members of that one body have not the same office." With the eyes we see, the feet we walk, and the brain we think; but if the feet or the brain be thrown into a fever of pain, the rest of the body suffers with it.

And so it is with the nations. Each race has its own contribution to make to the ongoing and general good of the world. One race contributes art, another literature, another philosophy, another music, and another an interpretation of God and the universe. So you see we are all so closely knit together socially, economically, and spiritually that we are dependent and interdependent one upon another. But when a dominant race injures or neglects or hurts a weaker race, it becomes unable to make its contribution and develops inferiority. Inferiority produces moral corruption; and the other races are dragged down by its evil influence. When racial antipathy is fed with economic greed and a desire for position, place and power in the world, these are the contributing causes for war and other forms of hatred.

Jesus recognized all men as His brothers; and, if we are to be evangelists of Christ, we must create a religious atmosphere that will make race hatred unknown, industrial exploitations impossible. We must strengthen the brotherhood of man by stressing the fatherhood of God, that we may help to bring His kingdom

to this troubled world. We have the greatest opportunity to do this of any folk that has ever lived before. The marvelous discoveries of science have given us an ever expanding universe but an ever contracting world; and the rapid process by which the world has contracted to the common dimensions of even ordinary folk is positively a modern miracle. Territorial lines have been extended and geographical lines have been removed. Our forefathers thought in terms of tribes and countries; our fathers thought in terms of countries, continents, and nationalities; but we are thinking in world terms. "The world is my parish, and the nations are at my door." An English statesman recently said that from London to Chungking was just one small



village street; and we were made to realize this more forcibly a few weeks ago when a pilot flew from Long Beach, California, to New York City in four hours, thirteen minutes, and twenty-seven seconds, flying at the rate of ten miles a minute. We realize what a small world we live in. Because of the airplane, the radio, and radar, and other modern methods of transportation and communication, the world with its sixty seven nations and fifty seven different nationalities is brought right to our very doorstep. Since we are living in a world era, we must enlarge our thinking and our living to the size and breadth of the world.

But, with all these marvelous advantages there are many disadvantages. People are confused, bewildered, and disillusioned. Everywhere there is fear instead of faith, distrust in place of confidence; and today the very foundation of our political, social, economic, and religious institutions are being challenged as never before. National defense is unable to relieve this distressing situation. Human ingenuity has failed, and in this tragic hour the world turns to the church; and the church looks to Christ, who alone has the power to heal this crushed and broken world, to give us peace, and help us find our way back to God.

The Christian church is challenged in this Year of Evangelism to draw upon the divine creative power of the Holy Spirit, for methods of establishing the way of Jesus as the basis for our Christian living. To do this, we must first enthrone Christ in our own heart as Lord of our

life and enthrone Him in the heart of our nation as Lord of creation. To possess Christ is to share Him with the rest of the world. So you see, the brotherhood of man is not only a goal to be achieved but a world situation forcing us to focus as never before upon the gospel of love, which is truly the crying need of the world today. All the eyes of the world are turned upon America. They are looking to us not only to uphold the standards of Christianity, but to build a world Christian community in which nations may learn to work together on a cooperative basis and to live together in a more orderly fashion.

This condition of chaos and destruction has projected itself upon the world to a degree that has no parallel in the history of the human race. Words are inadequate to describe the scenes of horror, the suffering, and the devastation of life. Little children are hungry, homeless, and afraid; youth has been robbed of its most cherished ambitions and bereft of its most beautiful dreams. Mothers' hearts have been broken; wives' homes have been wrecked; no childish laughter, no bright firelight, no fathers coming home at night. Men and women are discouraged and defeated from lack of faith; lonely old age trembling and afraid of what tomorrow may bring. And out of the darkness comes their cry: "How long, Oh Lord, how long?" The world is weary of war, strife, and hatred and ready for a new way of life. God is waiting for men and women who are not only willing to pay but to pray into actuality a revival in this Year of Evangelism that will make religion a living, powerful force not only in America but throughout the world. The purpose of the Crusade for Christ is to give these people a new moral basis of life, to furnish them with beliefs and precepts by which they will be able to overcome their evil impulses and from which they may have a more worthy conception of life. And if America is to be in reality what it is in name, a truly Christian nation, we must reach out in Christian ministry to every race, creed, and color and say to them, "Your brother is my brother, and my God is your God." Jesus said, "Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto Me."

*Because I have been given much I too must give;
Because of Thy great bounty, Lord, each day
I live*

*I shall divide my gifts from Thee with every
brother that I see
Who has the need of help from me.*

*Because I have been sheltered, fed, by Thy good
care,
I cannot see another's lack and I not share
My glowing fire, my loaf of bread, my roof's
safe shelter overhead,
That he, too, may be comforted.*

*Because love has been lavished so upon me, Lord,
A wealth I know that was not meant for me
to hoard,
I shall give love to those in need; the cold and
hunger clothe and feed,
Thus shall my thanks be thanks indeed.
Amen.—Grace Noll Crowell.*

OUTLINES PLANS OF PROTESTANT FILM COMMISSION

WASHINGTON, D. C.—(RNS)—A four-point program by which the Protestant Film Commission plans to make Protestant principles a more active force in the nation through the production of its own films and those made in Hollywood, was outlined by Paul F. Heard, executive secretary of the commission, in a speech before the meeting of the Associated Church Press.

"The Protestant Film Commission believes that the solution of the world's problems lies in the Christian attitudes in the hearts of individual people," Heard said.

To achieve this end, he added, the commission will produce films which promote many

phases of the churches' specific program; films for use in the curriculum of Christian education, and films which show the application of Christian principles to pressing problems in many areas of life.

In its relation to commercial movies made by Hollywood, Heard explained, the commission will seek to stimulate the industry to prepare films "which dramatically and entertainingly promote constructive ends, and influence for the better the attitudes and behavior of millions."

Religious education that once more becomes a passion among Christian peoples can conquer the morally destructive forces in the world.—Dr. George A. Buttrick.

CHRISTIAN NEWS MAKES INITIAL APPEARANCE IN TOKYO

TOKYO (By Wireless)—(RNS)—Christian News, weekly newspaper which will feature church activities in Japan, has made its initial appearance on Toyko newsstands. The newspaper is in tabloid form and is edited by Dr. Toyohiko Kagawa, Japanese Christian leader. It was originally intended to appear on April 15 but the first issue was delayed by a strike of Tokyo printers.

The Japanese publication plans to run a special monthly English-language edition. It is expected that Religious News Service dispatches will be used to inform readers of religious happenings throughout the world.

MRS. SUE M. WAYLAND, Editor

"Happiness adds and multiplies as we divide it with others."

Open Letter For Mother's Day -- 1946

TO THE MEN AND WOMEN WHO HAVE COME HOME

By S. Q. Shannon

THE lady who waited and prayed during the five dark years of war deserves a special tribute this Mother's Day. While you were away she endured reports from Africa, Sicily, Anzio, Guadalcanal, Leyte and Okinawa—perhaps you were in some of those places. During the uncertain days that lengthened into years she lived in constant fear of a knock at the door that would bring dreaded news of you. So prayer became a vital part of Mother's life and all over the land she knelt to ask for your safety and your return from the distant corners of the world.

While all of these things were happening Mother was a lonesome figure. As she went about the simple daily tasks of living you were never far from her thoughts. She attended church and listened to the solemn words of the service, but memories accompanied her—memories of the child who used to sit there beside her. Perhaps there was a little girl in starched pinafore, or a son with adolescent pride in his first long-trousered suit. Now

that same child was in uniform, and her heart was filled with longing for your return to the vacant place.

know she is thankful for your return by going to church with her on the Sunday dedicated to Mother.



But now you can take that place beside her—you are home again. Why not show your Mother that you

Imagine her smiling pride as she walks down the aisle of the church with you, and her happiness as you

sing the old familiar hymns together. As she bows her head you can join her fervent, "Thank You, Lord."

Remember too, the lonely Mother of that fellow down the block. He was one of many who did not return. His place beside her can never be filled, but Mother still prays for him. Why not invite that Mother to go to church with you. Perhaps you know of someone who had no Mother waiting who would be happy to adopt a lonesome Mother on her day.

To all of you who thought of Mother and vowed that you would be a better son or daughter, if and when you reached the place called home, this can be your way of telling her that you understand something of her years without you. Pray with her—in thanksgiving for your own safe return, and for the years ahead that may be better for your having been away. You can make this truly her day if you "Give Thanks With Mother on Mother's Day, Sunday, May 12."

Methodist Children's Home

OUR plans for beginning immediate construction work on the new home have run into difficulties that were

most that can be had for the expenditure of every dollar used. We are now receiving a large number of memorial gifts. Think-

memorial gifts will be kept, showing the name of the one memorialized and the donor. A small cut of this book is shown on the above

Memorial Card

The Methodist Children's Home acknowledges receipt of a gift from

In Memory of

We extend to you sincere expressions of our sympathy.



The Methodist Children's Home

A Book of Remembrance was written for them. Mal. 3-16.

By

not altogether unexpected. We had some bids for the construction of the first unit of our new buildings, but they were too high. We are revising our plans with the hope that we may yet begin construction work sometime in the summer. We will proceed slowly, using every precaution to see that we get the

ing in terms of an appropriate acknowledgment of these gifts, we have prepared a card which we are reproducing here.

This card will be sent to the family of every person memorialized and also to the one who sends the gift. We have prepared a book in which a permanent record of all

card. After all, if we would do something to show our love and appreciation for friends or loved ones, what could be more lasting, or more appropriate? Life will be made brighter and the future more promising for some little child because of these gifts.

J. S. M. Cannon, Superintendent

A PRAYER

The following prayer was requested for the daily Minute of Prayer of the Mutual Broadcasting System:

"O Lord, as the day's strength fades, and the world's light recedes, make new Thy gift for this evening, and make fresh Thy mercy through the coming night. Forgive the sins

that have marred this day. Call men everywhere to humble themselves before Thy mercy and redemption in the Saviour's passion. Gloriously gather all Thy Kingdom into the unity of Thy purpose, through Jesus Christ our Lord, Amen."—Presbyterian.

Good will is the mightiest practical force in the universe.—Dole.

DEAR MOTHER OF MINE

*I cannot be with you today
And I'm sure you will understand
That distance does not interfere
With thoughts of one so grand.*

*At the fading of the daylight
As I gaze out to the west,
I think of you, dear Mother
To put my soul at rest.*

*While I look across the waters
When the clouds and sea are one,
I hear you speaking softly:
"Courage to you, my son."*

*This Mother's Day as everyday
I whisper one short prayer,
With bended head I ask above:
"Please God, of her take care."*

(The above verses were written by Murphy Love on May 14, 1944, while he was serving with the Seabees 27th Naval Construction Battalion in the jungles of the Southwest Pacific. They were dedicated to his mother, Mrs. C. B. Love, El Dorado.)

An exaggeration is a truth that has lost its temper.

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CURRENT NEWS IN ARKANSAS METHODISM

MEETING OF METHODIST STUDENT MOVEMENT

The Arkansas Methodist Student Movement met for their annual conference at Arkansas State College and the First Methodist Church in Jonesboro this past week-end.

The conference was opened Friday afternoon with registration of one hundred delegates. A fellowship supper was prepared and served by Charles Stuck, teacher of the college class in the church. During this time the Arkansas State Players presented a short one act play, "Another Beginning." After supper the conference went to the auditorium for the "Key Note Address" delivered by Dr. John B. Thompson, pastor of the First Presbyterian Church in Norman, Oklahoma, followed by a short play, "The Great Choice," given by the Wesley Players of the University of Arkansas.

Saturday morning's program included a worship service given by the Arkansas State College delegation, followed by the second in a series of addresses by Dr. Thompson; a business meeting, and an organ recital by Dr. Reginald W. Martin, head of the Music Department of Arkansas State College. Following Dr. Martin's recital, the conference was entertained at lunch at Arkansas State College. Transportation to the college and return was furnished with the compliments of Great Southern Coaches, who very graciously placed at their disposal three of their most modern coaches. This courtesy was greatly appreciated by all.

The Saturday afternoon session consisted of the final in the series of Dr. Thompson's addresses, a workshop period, and further business meetings.

The climax of the conference was the annual banquet at which time the officers for the new year were announced. They are as follows:

Rev. James S. Upton, Conference Director of Student Work; John W. Murphy of the University of Arkansas, President; Elizabeth Stevenson of Arkansas Tech, Vice President; Eloise Nelson of Little Rock Junior College, Secretary; Lois King of Arkansas State Teachers College, Treasurer; Pat Henry of Hendrix, Publicity Superintendent.

Charles Stuck served as toastmaster for the banquet, and Rev. Paul V. Galloway, pastor of Central Methodist Church, Fayetteville, was guest speaker.

Sunday morning the conference attended Church School and worship service at which time Brother Galloway brought another inspiring message. Following this, the new officers were installed by Rev. Sam B. Wiggins of First Church, Jonesboro.

The adult counselors for the conference were Rev. Sam B. Wiggins, Rev. Ira A. Brumley, Rev. Roy Fawcett, Rev. James S. Upton, and Rev. Paul V. Galloway.

The conference next year will be held in Fayetteville.—Reporter.

Our response should be to take Christianity seriously — so seriously that we make it central in our own lives.

A window is more than itself when the light shines through it.

EASTER AT BATESVILLE

Observation of Easter time here was extraordinary this year. To start with the Protestant Churches, under the guidance of the Ministerial Alliance, arranged a series of services at the county court house, beginning Monday at ten o'clock and continuing through Saturday. Business houses were closed for one hour and great numbers of people attended these services.

The preaching was done by the pastors of the respective churches and a large choir was assembled from all the choirs of the town.

Civic clubs of the community had charge of the publicity work and each service was amply advertised.

The climax came when a crowd of over eighteen hundred gathered at the riverside, on the great stadium there, in a sunrise service on Easter morning. A stage had been built on a long barge which was anchored directly alongside the stadium and on this stage the choir and those on the program were seated. A loud speaker was used so that all present had a chance to hear easily.

Then all the churches were full and overflowing at the eleven o'clock hour. It was probably the greatest church day that has been observed here in a good many years.

We do not have the figures at any except our own church, First Methodist, but we can give them: There were 373 in Church School; the church auditorium was crowded at eleven o'clock services and 27 were taken into the church and seven babies were baptized. The collection was over a \$1000 which is next to the largest collection ever received at this church in a single offering.

It is gratifying to note that results like these are usually in evidence when the churches cooperate; when they work together, preach together, sing together and PRAY together for a common purpose. — Dug Matthews.

SURPRISE BIRTHDAY DINNER

W. C. Reynolds of Jersey was honored on his birthday on Sunday, April 29, with a surprise dinner. The group gathered at the Hermitage gymnasium for the commencement exercises. Immediately following the group got in their cars and drove to Mr. Reynolds' home. All of his immediate family attended. The oldest son, Will Smith, who has been in the army for four years, has returned home and was present which added much to the occasion. Both Mr. and Mrs. Reynolds' mothers were present, Mrs. Beulah Reynolds who is 74 years old and Mrs. Etta Smith who is 75. The cake with 51 candles was lighted by little Miss Yvonne Neal and Lyle Reynolds.

Those attending were Rev. and Mrs. A. J. Bearden of Hermitage, Mr. and Mrs. Ellis Wright and family, Mrs. Vance Neal and family of Marsden, Mr. and Mrs. Bunk Porter of Hampton, Mr. and Mrs. Henry Reynolds and family, Mrs. Mildred Venson and family, Mr. and Mrs. Arthur Anders, Mr. and Mrs. John Charles Reynolds all of Jersey and Willie McDougald.

When the day was over and time to take their leave for home all wished Mr. Reynolds many more happy birthdays.—Reporter.

MEMBERSHIP OF METHODIST CHURCH AT FORREST CITY ENTERTAINED

To further welcome into the fellowship of the church new members who have joined this year, the membership of the Methodist Church at Forrest City, entertained on Tuesday evening at 7 o'clock with a pot-luck supper and program in the recreation rooms of the church.

There were approximately 275 of the Methodist family present at the informal gathering and a fine spirit of fellowship and fun prevailed throughout the evening.

Prior to the supper, group singing was led by John Henley, choir director, and Mrs. George Walker, Sr., beloved leader of the church for many years, made a few remarks of welcome to the honored guests. Rev. Grover C. Johnson, district superintendent, gave the invocation.

The meal was served buffet style from a long table at one end of the dining room, made attractive with bowls of red roses, as well as a variety of filled supper dishes.

Musical numbers were given by a group of tenth-grade girls, wearing colorful gypsy costumes, who sang "Gipsy Love Song," under the direction of Mrs. Mayola McDougall, with Mrs. McDougall accompanying at the piano, and by Bill Dunn, who played "Pomp and Circumstance" on the bass horn. Miss Virginia Ridgeway read "My Carlotta."

Among those attending was Miss Maggie Eldridge, another outstanding contributor for many years to the life of the Methodist Church here.

Much of the success of the evening was due to the activities of Brother Spicer, pastor, Mrs. Emory Sweet, W. S. C. S. president, and the Circle and Wesleyan Guild chairmen, who were in charge of arrangements for the affair.

The delightful spirit of informality and fellowship that permeated the party will no doubt warrant a repetition of such an entertainment at intervals throughout the year.—Virginia Hine, Reporter.

GRAND PRAIRIE YOUTH FELLOWSHIP

The Methodist Grand Prairie Youth Fellowship met in Des Arc, April 22, for the monthly meeting.

The vice president opened the meeting and appointed a committee to nominate a new president and vice president. We regret very much that it is impossible for our president, Miss Ruby Snow and our vice president, Gerald Harrison, to be with us any longer.

A report was given from all the towns present and the attendance was excellent. We were delighted

McRAE TO HAVE A NEW CHURCH

The Methodists of McRae have a new church under construction. It is to be a native stone structure. They have secured rock from the Batesville quarry. When completed it will contain a large auditorium and five or six classrooms. The windows will all be memorials. The building will be valued at \$8,000 which has been or will be raised by personal donations.

This is all being done under the able leadership of our much loved pastor, Rev. J. M. Talkington who is serving his third year here. He has preached the past three commencement sermons for the local high school.

The W. S. C. S. of our church, with Mrs. Vera Bone serving as president, has an added increase in membership and is doing much to forward the move of Christian development in our little town.

The church school with J. T. La Ferney as superintendent is progressing nicely with an added membership and increase in interest.

Every department is ably supervised and each is looking forward to the day in the near future when we will be housed in our new building.—Mrs. Vera Bone, President, W. S. C. S.

MONETTE

The Monette Methodist Church has enjoyed one of the most gracious times of ingathering during the past several weeks that this pastor has ever experienced in his ministry.

Beginning with the Community Survey suggested by the Crusade and continuing until now we have had accessions to this little church numbering more than 25 per cent of the membership.

We also have a building improvement program in progress which includes new pews, a heating plant, refinishing the basement and general repair and repainting. Much of this money is in hand. We find a loyal and efficient group of workers in Monette.—Theron McKisson, Pastor.

to have a new chapter added to our sub-district, for Hamilton was represented by seven members.

Our next meeting will be held in Lonoke, June 17. The May meeting will be postponed due to the many school activities which will be taking place at the time.—Kathleen Akins, Reporter.

The great men and women of Christianity have not found in religion a protection from danger. They have instead found something to live for, and, if necessary, to die for.

Good Times

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HARRILL PHOTOS

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FOR WORKERS WITH CHILDREN

BETTER TEACHING FOR MORE CHILDREN

MRS. W. F. BATES
Editor

MRS. NEILL HART
Editor

CHILDREN'S WORK WOMAN'S SOCIETY OF CHRISTIAN SERVICE

Recommendations for 1946

Considering the needs of children today, and the opportunity to meet those needs that the program of the church provides, we recommend the following emphasis for 1946:

1. Full cooperation by the local Woman's Society of Christian Service with the Church's program for the Christian education of children.
 - a. The election of a capable secretary of children's work in every society.
 - b. Service by the secretary as a teacher in the Sunday morning sessions of the Church School and in additional sessions.
 - c. Regular reports on children's work by the secretary to the Woman's Society.
2. Careful promotion of the Church's plan for the missionary education of children.
 - a. Thorough preparation for the teaching of missionary units in both the Sunday morning and some form of additional session in the Church School, using the literature made available by the Methodist Church.
 - b. Increased offerings of children in additional sessions (now known as "Children's Service Fund") sent to World Service and to the Woman's Division as called for by the plan of the Church.
3. Formation of study groups for parents on the opportunities of Christian family life.
4. Promotion of the current emphasis of the Crusade for Christ as they relate to children.
5. Increasing participation in the plans of Community agencies for the well-being of children.
 - a. Working with the Council of Children's Workers and the Committee on Christian Social Relations and the Local Church Activities.
6. Earnest effort through the channels of the Church to minister to the needs of children in countries devastated by war.
7. Participation in well planned supply projects.

—Mrs. Neill Hart,
Secretary Children's Work,
Little Rock Conference,
W. S. C. S.

OUR FEATHERED FORECASTERS

Did you know that you can often tell when a storm is approaching by watching the actions of birds? And that you can usually predict by that same method what the nature of the storm will be? Strange as this seems it is absolutely true.

Before a rainstorm, for instance, hens and other barnyard fowl will "oil their feathers," a process well known to anyone who has ever lived on a farm. If it is to be a thunderstorm they will likely go to roost as they apparently believe that the darkening skies herald the approach of night.

Robins will perch on the topmost branches of trees and trill "Cheer-

QUESTIONS FOR PARENTS

1. Are we seeking to provide in our home an environment of gentleness, affection, and security which by its very nature will speak of God's love for his children?
2. Do we give time and thought to opportunities for worship and other specifically religious experiences in our family?
3. Do we seek to get the highest possible benefit from the church school by prompt and regular attendance?
4. Do we make of our home a place where neighbors and friends love to come; where that which is good and true and beautiful is sought and loved; where the joys of one are the joys of all and the problems of one are shared by all?—Children's Division Yearbook 1945-46.

EXCERPTS FROM REPORTS OF SECRETARIES OF CHILDREN'S WORK

First Quarter, Little Rock District
Highland, Little Rock, Mrs. W. C. Jones, Secretary. "Have had 10 additional sessions on the American Indian and two on Africa."

Keo, Mrs. E. D. Cobb, Secretary. "Children have been studying 'Friendship Magic.' In January they made scrapbooks for sick children. During February they carried flowers to the sick and made valentines. In March they planned a worship service in the open."

Pulaski Heights, Little Rock, Mrs. David Ray, Secretary. "The children made an African village which was borrowed by two adult groups. The children in the Primary Department made small scrapbooks of springtime pictures to give a little boy in the hospital. They have made welcome cards for visitors and new pupils. They also sent a basket of fruit and pots of flowers to shut-in members of the church."

Twenty-eighth Street Little Rock, Mrs. B. M. Chambers, Secretary. "Ten additional sessions were held at the evening fellowship hour. The group studied Africa and sent in an offering of \$2.00. A special program was held at the end of the study."

Carlisle, Mrs. Fred Perkins, Secretary. "We are making a scrapbook for an invalid child. We also have sent him a card and some flowers."

up, cheer-up, cheep, cheep, cheep," just before a rainstorm occurs. If however, the storm is to be an electrical one all song-birds will be hushed, and if it is during the nesting season most of them will fly to their nests. Swallows will be observed swooping low over the fields.

If during the evening parrots and canaries are wakeful and pick at their feathers, there will likely be a thunderstorm during the night as birds seem to sense electricity in the air and are made restless by it. Peacocks, usually one of the quietest birds, will cry loud and long before a rainstorm.

And probably the happiest of all the birds as the rainstorm nears is the duck, for soon its webbed feet and water-proofed feathers will come into their own element and Mr. Duck will be "as happy as a duck in a shower!"—Our Dumb Animals.

NEWS ITEMS

Plans are under way for a statewide meeting of children's workers at Hendrix College June 21-23. A very interesting program of fellowship and worship, work and study is being planned, for the three days. Watch the Arkansas Methodist for further announcements. Because of limited facilities the number who can attend will be limited, so make your reservation early. Reservations may be made through either the N. Arkansas or Little Rock Conference Boards of Education.

Nursery workers of Greater Little Rock will meet on May 17, beginning at 10:00 A.M. The arrangement and equipment of the Nursery Room, will be discussed.

A successful series of Vacation Church School Institutes has just been completed in the Little Rock Conference. Thirteen institutes were held with twelve conference and district leaders in children's and intermediate work directing the different age groups. Three hundred and eighty-seven persons participated in the institutes. Among these were most of the ministers in the conference, a large group of children's and intermediate workers. All were vitally concerned with the problem of providing more time for the religious training of our children and young people. Several Vacation Church Schools are being planned for communities that do not have a Sunday School. In one institute were two workers from a Church School that had only been organized the Sunday before. In a large measure the success of the Vacation Church School Institutes is due to interest of the district superintendents. They helped plan the institutes, sent out notices urging the ministers and others who were interested to attend, and in every way possible showed their interest in this important phase of the church's summer program.

Mrs. J. C. Wilcox, of the N. Arkansas Conference, and Mrs. K. K. Carithers, Mrs. John Rushing and Miss Harriet Wilson of the Little Rock Conference have joined the Volunteer Extension Corp for this summer. These fine children's workers will give from four to six weeks, during the summer months, assisting with Vacation Church Schools in their respective conferences.

PLAN NOW FOR YOUR VACATION CHURCH SCHOOL

1. If you have not had a Vacation Church School in your church before and feel that you need help in getting started, you should write your District or Conference Director of Children's work.

2. Order your textbooks right away from the nearest branch of the Methodist Publishing House. Each worker in the Vacation Church School will need a copy of the text to be used. If you are not sure as to which text you want to use this year, refer to the free leaflet Vacation Church School Materials for 1946. A copy of this leaflet will be sent to each Superintendent of Children's Work—or given to her in the Vacation Church School Institutes.

3. The Board of Christian Education in the local church, should appoint a dean of the school—a committee to arrange for transportation (if needed)—and a committee to take care of the publicity for the Vacation Church School.

4. The dean of the Vacation Church School should call all of the workers together for at least two workers meetings before the school starts. At that time they would make lists of all materials needed—check equipment to see that the necessary equipment would be available—decide on the daily schedule for each class or department—plan for the opening and closing sessions—and have a workshop period where the workers would try making things suggested for the children to make.

Our Goal this Year. A Vacation Church School in every church.

—Mrs. W. F. Bates

FIRST QUARTER'S REPORT OF DISTRICT SECRETARIES OF CHILDREN'S WORK

In the following report the first column is the number of churches reporting; the second is churches having additional sessions; the third is the amount of Children's Service Fund; fourth is amount of money sent for supplies; fifth is value of gifts of supplies:

Arkadelphia	10	2	\$6.65	\$51.38
Camden	22	10	9.49	\$11.85
Little Rock	24	11	4.84	5.00
Monticello	11	4		
Pine Bluff	19	4	.80	2.15
Prescott	8	2	.52	25.00
Texarkana	9	2		
Total	103	35	22.30	14.00
			\$6.09	81.38

\$6.09 was received under Children's Service Fund with District not given.

HAVE YOU SEEN

The new version of the New Testament? The Old Testament section will follow in a few years. In the meantime we need to discover and to help others discover the values in this new version which can be secured from the Methodist Publishing House. Price \$2.00.

I don't know if truth is stranger than fiction; it certainly is more disconcerting.

HENDRIX COLLEGE NEWS

Conway, Ark., May 9—Hendrix alumni gathered at the college from throughout the state on May 4, for "H Day," at which tribute was paid to all alumni who are veterans of either World War and those now in uniform.

A varied program was arranged for the event, including a concert by the Hendrix band, a lunch and a supper at the college dining hall, an exhibit of the art work and photography of approximately 70 students, and social activities in the gym that night.

For the convenience of those alumni who wished to spend that night in Conway, reservations had been made at the Bachelor Hotel, in private homes, and in the college dormitories.

"H Day" was sponsored at Hendrix by the Alumni Association's board of governors, headed by the Association's president, Rev. Fred R. Harrison, superintendent of the Pine Bluff District of the Methodist Church, and Alton B. Raney of Little Rock, chairman of the board of governors and of the board of trustees of the college.

Coach Ivan H. Grove was chairman for the day.

The program committee included Mr. Harrison, Percy Goyne of Conway, alumni secretary; and Miss Elizabeth Poole, alumni coordinator.

Dr. Matt L. Ellis returned to the campus on May 2, from Tulsa, Oklahoma, where he represented the college in the South Central Jurisdictional Conference of the Methodist Church, held there from April 30 to May 2.

Others from the North Arkansas Conference who planned to attend the conference as official delegates from Arkansas included Rev. Henry W. Goodloe, Batesville, Judge J. G. Moore of Morrilton, Rev. T. C. Huff of Jasper, and Mrs. R. E. Connell of Paragould.

On his return, Dr. Ellis delivered the principal address at the commencement exercises for Philander Smith College, Little Rock, on May 2, and spoke at a luncheon of the Greater Little Rock Council of Church Women.

Three Hendrix students spent May 3 and 4 at Ouachita College in Arkadelphia, where they attended the Arkansas College Press Association annual convention.

They were Dorothy Storey of North Little Rock, editor of the College Profile, Hendrix weekly publication; Frances Holmes of Pine Bluff, and Ann Stokes of St. Louis, Mo., staff members.

During the convention Miss Storey participated in a panel discussion on "The College Newspaper in a Postwar World."

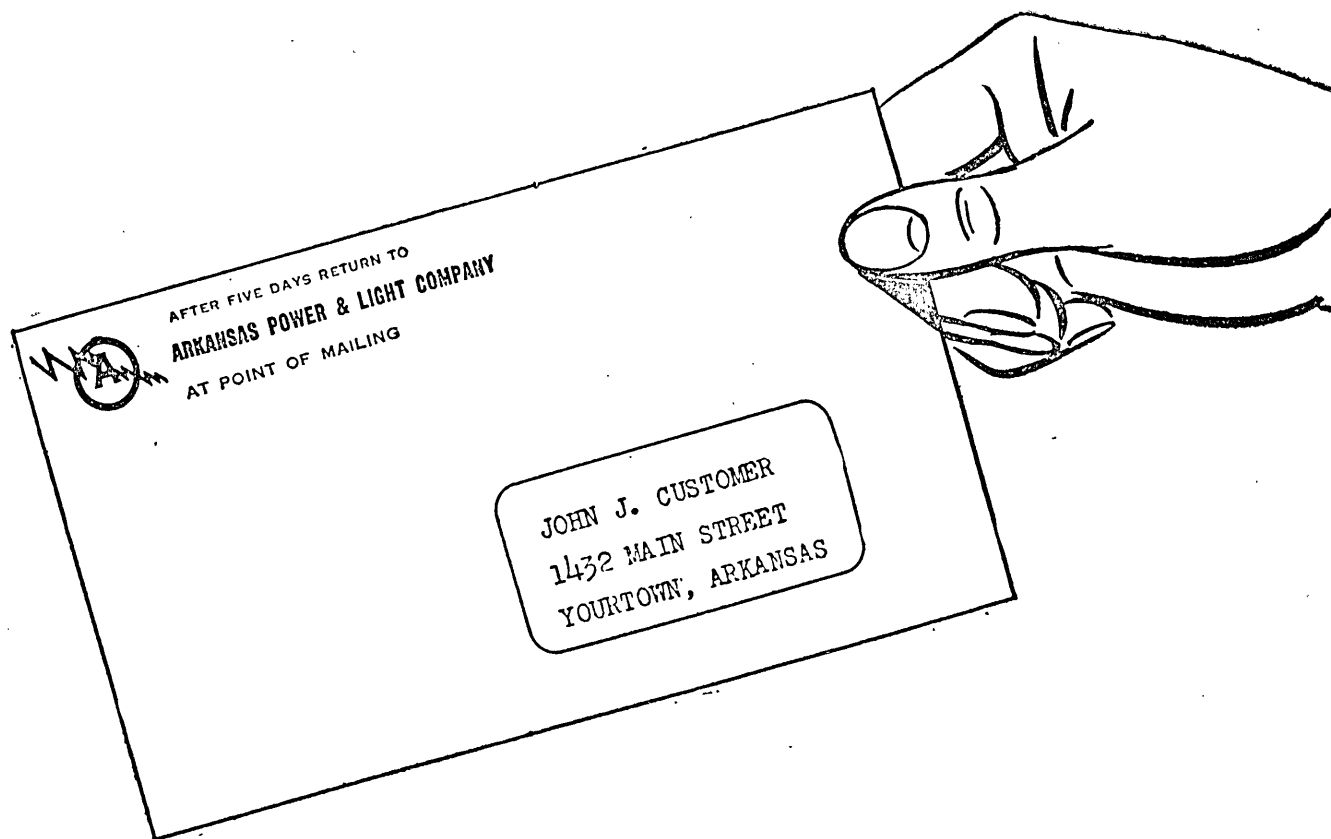
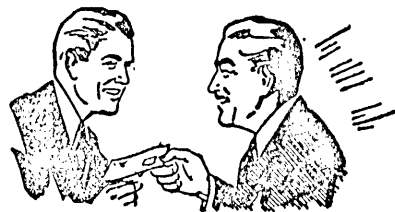
Philip L. Howell, associate professor of economics at Hendrix gave the fourth in a series of lectures on the Atomic Bomb during the chapel hour at the Hendrix auditorium on April 30. He spoke on the implications of the bomb in the field of economics.

At the chapel period on May 2, one hundred and sixty students from the Plumerville grammar school, under the direction of Hendrix practice teachers, presented a musical program, including group singing, folk songs and other special features.

The Hendrix Warriors will meet the Henderson State Teachers College Track Team in a meet at the Hendrix stadium on May 18, Coach

(Continued on Page 16)

"HERE'S THE BILL I MIND
PAYING LEAST OF ALL!"



It's not really a pleasure to have to pay any bills, but since we all do have to pay them, it makes us feel good to know that a lot of people mind paying their power bill least of all. The reason we know this is because some of them have told us as much.

And we think we know why they feel that way. First of all, it's because the average monthly bill for electric service is genuinely LOW—lower than it has ever been for the amount of electricity used! Second, it's because you get so much service from electricity for the amount you pay! When you stop to think that this one bill pays for all the lights in your home, for running the refrigerator, the vacuum cleaner, the radio, and often many other appliances, it's easy to see just how MUCH you're really getting!

We're glad most folks feel the way they do about their electric bills . . . and we hope they realize that it's the result of sound business-management, working under the American system of free-enterprise.

HELPING BUILD ARKANSAS

ARKANSAS POWER & LIGHT COMPANY

The Sunday School Lesson

By DR. O. E. GODDARD



A FRIEND WHO LEARNED TO BELIEVE

LESSON FOR MAY 19, 1946

SCRIPTURE TEXT: John 11:7-16; 20:19-29.

GOLDEN TEXT: Blessed are those who have not seen, and yet have believed. (John 20:29)

To me it is interesting to note the variety of personalities among the friends of Jesus. No two of these persons were very much alike. I presume this dissimilarity is not peculiar to the Jews. Had Jesus started his work among the Greeks, Romans or any other race, it would have been the same. God seems to love variety. Each one of us should strive to maintain our individuality. It is a sin to try to suppress your own self and endeavor to be exactly like some one else. God gave you a distinct personality and He needs you as He designed you. "Variety is the spice of life" (some one has said), and if this be true, Methodists should be a spicy people, for we find no two of us exactly the same. "To thine own self be true."

Thomas—Pro and Con

Thomas was not without some good qualities. When Jesus proposed going back where He had been mistreated, Thomas (while all the other disciples remained silent) said, "Let us go that we may die with Him." Thomas at the moment was the bravest and most loyal of the group. He was wrong in not being willing to accept credible witnessing. He had been told by reliable witnesses that Jesus was alive. Thomas said, "Except I shall see in His hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into His side, I will not believe." (John 20:25.) In the courts the jury accepts the credible testimony of witnesses and condemns the accused to death or prison, or acquits him when the jury thinks the testimony establishes his innocence. Thus Thomas should have accepted the testimony of these witnesses.

The Difference Between A Doubter and An Unbeliever

The doubter is weighing the evidence but has not yet reached a conclusion. The unbeliever has weighed the evidence and reached a negative conclusion. Honest doubt is not reprehensible. It is not wise to be too credulous. It is no sign of greatness to be gullible. He is a wise man who constantly weighs the evidence before reaching a conclusion. I have never spent much time trying to convert an atheist, or any avowed unbeliever, to Christ. There are so many honest doubters and sincere inquirers who need and want help that I can do more for God and humanity by spending my time working with them, rather than working with blatant unbelievers. A man who wants to be an atheist has the right to that choice with its consequences. Pray for him, but to argue with him is futile.

Is Mystery Just Ground for Unbelief?

There are mysteries in the plan of redemption that no man can explain. There are truths we never

can fathom. But Christianity has no monopoly of mysteries. Mysteries are connected with all our every day problems. No man knows all the mysteries of digestion, nor how beefsteak and biscuit keep the vital spark going. How you see me and I see you holds as incredible mystery as the witness of the Holy Spirit. What power makes things fall to the earth, is as mysterious as the fall of Adam in the Garden of Eden. No man understands gravity any more than the preacher understands the process of regeneration. The fact remains that all truth is infinite in its range. These little minds of ours are finite. We comprehend only partial truth. We see only segments of the circle. Even the ordinary affairs of life are as full of mysteries as is the plan of redemption. Therefore mystery is no ground for unbelief.

Helps for Unbelief

Man is a religious animal. He must worship something. If he does not know the true God then worship something else—the sun, the moon, the stars, the dark, beasts, idols, or spirits. Man seems to be incurably religious. Before he can become an atheist a process of suppression, repression, excision, and crucifixion must be carried on—an atheist is an abnormal being. Another fact must not be overlooked. Christianity has been so helpful to the race. It has brought light, life, and joy to the children of men. Christianity can stand the pragmatic test, it works. A falsehood could not reform the vagabond, restore the fallen, and bring to a human soul a peace and joy passing understanding.

Faith Is Energizing, Unbelief Is Enervating

Faith is to the human soul what steam is to the engine. It gives the soul warmth and driving power. Faith made possible the financial success of the Crusade for Christ. Faith, if we have it, will make the evangelistic feature of the Crusade a success. The fathers used to pray for a faith that laughs at impossibilities, and cried "It shall be done." Let all doubters and Sanballots be hushed. With such a faith, the evangelistic campaign will go over gloriously.

How One Atheist Was Cured of His Atheism

I preached one evening in a revival meeting on, "The reasons why every person should be a Christian." I voted the congregation on how many of them had good reasons for being a Christian. The vote was nearly unanimous. Then at the question, "How many of you have one or more reasons for not being a Christian?" No one responded. Before I retired that night a messenger boy appeared at my door with a letter. The contents of the letter, in brief, was this, "I was in your congregation tonight. I heard your

PHENOMENAL GROWTH OF BIBLE CLASS

"Our church in Fordyce, Arkansas, has perhaps the largest men's Bible class in the state," writes District Superintendent Arthur Terry.

Three years ago the class had an enrollment of thirty, and an average attendance of less than twenty. The present average is 96, with a peak attendance of 135. This is the way the change was achieved, according to Brother Terry:

"About twenty men met one evening determined to do something about attendance and enrollment. A list of prospective members was made, and the name of each prospect was given to three or four different workers, so that each would

appeal to non-Christians to give one reason for not being a Christian. I hesitated to arise and give my reason, lest it might create a sensation. I am a Canadian, reared in a Christian home. Some years past I moved down to New York. I walked down Fifth Avenue and saw such displays of wealth and extravagance as I had not seen ever before. Then I went to Water Street and beheld there penury, poverty, dirt, squalor, and heard children crying for bread. Then I cried out, "O, God why do you permit this?" Then I said that there is no God! I hereby renounce belief in a God and become an atheist." The next night I saw him in the audience. The subject of the sermon that evening was, "The Exceeding Sinfulness of Sin." The Lord gave me great liberty, unction, power. Near the close of the sermon the awfulness of sin dawned upon me overwhelmingly. The spell that came upon me and the audience was such as I had not seen or felt ever before. I stood there speechless for a moment. Then I asked the audience to retire without speaking a word. They went immediately and silently. I stood as transfixed. In a moment footsteps were heard coming toward me. I recognized the man as my atheist. Down the aisle he came trembling, quivering, and weeping sorely. As he grasped my outstretched hand, I asked, "Has your atheism evaporated?" He bowed low, and with great reverence, nodded his head, and left the church in silence. The following evening he was in the audience. When I called for penitents to come to the altar he went into the congregation and brought a man to the altar. Then he went back and brought another, and this he did four times, and all four men were converted.

The next day he received a wire from Canada to return and go in the infantry to Europe. (This was during the World War I.) In a short time afterward I received a letter from him saying he was fatally wounded, but he was leading his wounded comrades to Christ. "I can not walk, but I can witness, read the Bible, sing, and pray with all the inmates of this ward, and several have been converted," so ran one of his letters. His letters continued to reach me regularly for some months, then they came no more and I knew a converted atheist had entered in through the pearly gates.

A great display of supernatural power is an effective antidote for unbelief. God can save an atheist, a skeptic, an agnostic, a freethinker, if they will surrender to Him. An ounce of divine power is worth more than a ton of argument.

be visited more than once. Interest was renewed, and the average attendance was 71 for the next year, with 101 present one Sunday.

"The second year the average attendance was 76; this year it has been 96, with a peak of 135. J. Willard Clary, teacher and moving spirit of the class, usually guides the discussions, but occasionally a guest speaker is invited in. Singing is one of the features of the sessions and once a year the service consists entirely of singing and historical sketches of the great hymns.

"No contest of any kind has ever been conducted. The leaders of this group believe that men are more interested in Christian fellowship than in helping to win a contest. Attendance is maintained and membership kept on the increase by systematic visitation of absentees and a constant search for new members, and by a helpful service of worship and instruction each Sunday. Church attendance has increased during this period, and there are many indications of spiritual health in the church, due partially to the work of the class; total church school enrollment has also increased."—Board of Education Bulletin.

HENDRIX COLLEGE NEWS

(Continued from Page 15)

Ivan H. Grove, Hendrix mentor, has announced.

The Warriors will also enter the Invitation Relay Meet at Memphis on June 3, he said.

A large crowd of students, Conway residents, and out of town guests attended the Hendrix Choristers' presentation of Mendelssohn's famous oratorio, "Elijah," at the Hendrix gymnasium the night of April 28.

Approximately 70 voices were featured in this oratorio, which is based on the story of Elijah as it appears in second Kings.

J. Glenn Metcalf, associate professor of music at Hendrix and director of the Choristers, was conductor. Gustav Nelson and Philip Howard of the music faculty, pianists, and Corliss Arnold, senior music student from Monticello, organist, were accompanists.

Soloists were Mary Elizabeth Bates, North Little Rock; Betty Jo Blankenship, Pocahontas; Jane Criswell, Conway; Eleanor Lawrence, Newport; Thomas Mills, Conway; Ann Scobee, Little Rock; Beverly Stewart, Gould; Marion Tipton, Little Rock; David Webb, Conway; and Morris White, Little Rock.

Paul Page Faris, member of the Hendrix English faculty and director of the news bureau, is attending a series of public relations meetings in Kentucky.

On Monday, May 6, he was scheduled to meet with a committee of which he is a member, which helps plan publicity programs for Methodist colleges and universities under direction of Methodist educational offices in Nashville, Tenn. During the next three days he was scheduled to attend the annual convention of the American College Publication Association, being held at the University of Kentucky. He planned to make a day's visit to Berea College before returning to Hendrix on Saturday.—Lane Scott.

The stretch of the road may seem mean and prosaic, but we never know at what turn in the road there will break on us the gleaming towers of the City of God.—Hugh Black.