

# Arkansas Methodist

Serving One Hundred and Sixty Thousand Methodists in Arkansas

"The World is My Parish"

n Wesley

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

VOL. LXV

LIT. ROCK, ARKANSAS, JUNE 6, 1946

NO. 23

## Make Pentecost Sunday A Real Pentecost

NEXT Sunday, June 9th, is Pentecost Sunday. Methodism should work and pray for the fulfillment, on Pentecost Sunday, of the words of the Master when he said, "greater works than these shall he do." The three thousand added to the church on the Day of Pentecost should be multiplied many times over in The Methodist Church on this Pentecost Sunday, in this Year of Evangelism, if we are to reach the goal our church has set for this year in the Crusade for Christ.

Reports through Easter, over the church, indicated that about six hundred thousand members have been added to our church since the beginning of the Year of Evangelism in September of last year.

A rather disappointing feature of the report being sent out to the church is found in the fact that the Arkansas-Louisiana Area had reached only fifty-four per cent of its goal for the year against an average for the whole church of fifty-nine per cent, plus. This is a rather unexpected contrast with the place our area holds in the financial campaign of the Crusade for Christ. In that campaign the Arkansas-Louisiana Area led the church in the percentage payments on the apportionment.

An additional humiliation for our two Annual Conferences in Arkansas lies in the fact that the Louisiana Conference, filled in that area with Catholics, had reached sixty-seven per cent of its goal and thereby lifted the forty-nine per cent of our two conferences in Arkansas to an average of fifty-four per cent for the area.

Unless we do some very effective work in our summer revivals and also do some additional work in our towns before the close of the Year of Evangelism on Communion Sunday, October 6, instead of leading the church, in this ultra important work of the crusade, as we did in the financial campaign, we will be disappointed and humiliated.

## Meeting Of Area Council At Shreveport

AT the call of Bishop Paul E. Martin the Area Council of the Arkansas-Louisiana Area met at Shreveport on Tuesday and Wednesday of last week.

The morning and afternoon sessions of Tuesday were given to a discussion of Stewardship phase of the Crusade for Christ which will receive special emphasis throughout the church in 1947. Dr. G. L. Morelock, executive secretary of the Board of Lay Activities and Dr. E. Lamont Geissinger, associate secretary of the Board, were present and outlined the program they have planned for that movement.

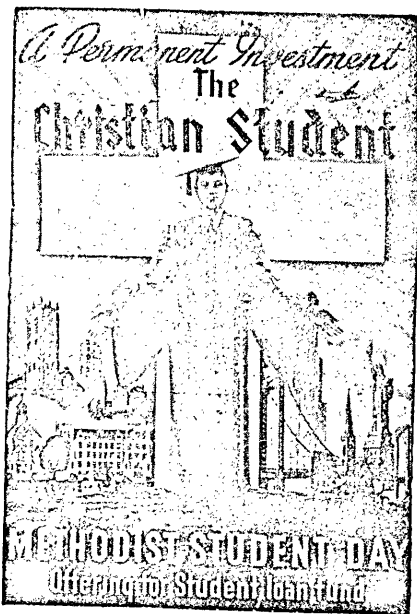
Bishop Martin led, in the evening meeting, in a discussion of the work of the Year of Evangelism in which we are now engaged. Plans were made to continue a special emphasis on that work through Communion Sunday, October sixth. The meeting Wednesday morning was given to the report of committees, including the findings committee. The group also heard a discussion by Dr. Dana Dawson, pastor of First Church, Shreveport, of the matter of assimilating new members into the work and fellowship of the church. We have never before heard a plan that seemed to be quite so effective. We hope to publish the ten points of his program as presented to the group.

## Methodist Student Day June 9th

NEXT Sunday, June 9th, is to be observed throughout the Methodist Church as Methodist Student Day.

Offerings made to this cause on that day will be wisely and helpfully administered through the Division of Educational Institutions of the General Board of Education of The Methodist Church.

In authorizing the National Methodist Scholarship, The Methodist Church is not only following a wise course in its relationship to worthy, promising students among its own young people, it is hereby helping to guarantee for the



church of tomorrow a capable leadership at a time when such leadership will be imperative. This course also will help to provide our nation and the world with a trained leadership with character and ability at a time of unparalleled crisis in our nation and the world.

Of the funds raised on Methodist Student Day for the National Methodist Scholarship fund, seventy to eighty per cent goes into a permanent loan fund that will be used over and over to aid worthy students. Twenty per cent of the amount will be used to provide free scholarships for selected students who are unable to continue their studies without such help.

Methodism suffers a loss which it cannot afford when numbers of its ambitious, capable, worthy young people are unable to complete their training for service and are thus unable to deliver the full powers of their lives in the service of the church and state.

Money invested in this fund will be used to develop the powers, the skills and the usefulness of young people who have already surrendered their lives for service in the church. It would be difficult to find a place where benevolent giving could produce larger returns.

## One Possible Pathway To Peace

THE failure of the Foreign Ministers Conference in Paris is another indication that the victorious allies have not as yet found the "pathway to peace." Perhaps the imperative need of the starving millions of earth could furnish a pathway down which the nations of earth might walk in unity to meet a great need, and in such cooperation find a way to world peace.

It is a Christian maxim that good can come from any experience or condition of life. The specter of famine which engulfs more than half the world's inhabitants challenges this Christian precept. The situation is distressing. The world's food reserves are depleted as never before. Even the most optimistic predictions, based on expected bumper crops this year, and the supposed willingness of all nations to pool their food reserves, give little hope for satisfactory relief before autumn of next year.

One would hardly deny that the immediate, paramount problem of the world today is food for the starving millions. It is not uncommon for two or three people, who are suspicious of one another to find that their suspicions and misunderstandings vanish as they join hands in a common endeavor and through friendly, cooperative action accomplish some worthy task. Their respect and admiration for each other is also increased. Let us suppose that the nations of earth, whose peace problems have not as yet been solved around the conference table, could lay aside these differences temporarily, and call on their respective people to sacrificially share their food with the world's needy. It is altogether possible that during the course of carrying out such action suspicion, mistrust, and misunderstanding between the allies would vanish, and with them the differences which make difficult the writing of permanent peace.

If America could be fired with enthusiasm for such a cause for the next two years, many of our problems of reconversion would largely solve themselves. If capital, labor, industrialist, agriculturalist and militarist were to join forces in such a benevolent enterprise, their differences would likely soon melt away.

Let it be repeated: it is a Christian maxim that good can come from any experience or condition of life. Let the fed join hands and feed the unfed and, in so doing, light the lamp of compassion which light might banish forever the mistrust, suspicion and doubt, not only among the unfed, but among the fed. This might well be the pathway to permanent world peace.

## Pastors' School Opens June 10th

PASTORS of Arkansas will have a taste of "the good old days" when the Pastors' School opens again this year with no government restrictions on numbers, distances traveled and use of automobiles.

The program, as announced this year, is unusually attractive in the platform speakers, the instructors and the courses offered. Undergraduates will find that special provisions have been made to aid them in their conference courses.

In Arkansas, the Pastors' School is much more than a place to study books under highly specialized instructors. It offers an opportunity

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# The Family Altar And The Altered Family

By ROBERT SIDNEY BEASLEY

(The following sermon was preached at the Camden District Conference on May 15 at Jackson Street Methodist Church, Rev. Robert S. Beasley, pastor of Kingsland Methodist Church.)

Text, Luke 1:5-6.



THE home is the proving ground for life. All that is good or all that is bad starts with the home. Religion makes bad homes good and good homes better. As the Christian life is the happiest life so the Christian home is the happiest home. Better homes will produce better men and women who in turn will go forth and build a better world. Christianity is a family religion: God is the Heavenly Father, Jesus the elder Brother and all the sons of men are brethren in the family of God. Our ideal idea of Heaven is that it is a better home, for it is the Father's Home. When all the children are gathered in, what a homecoming that will be!

The priest Zachariah and his wife Elizabeth had a religious home. Talk about your fifty-seven varieties. They had not only the Ten Commandments to observe but the Holy Fathers had added 367 precepts. It meant something to have a religious home in the Jewish church. Our text reads, "They were both righteous before the Lord, and walked in all the Commandments and ordinances of the Lord blameless." There was a family altar in their religious home.

We are prone to jest about the idea of the family tree. We claim not to be interested in tracing back the record of our family tree lest we discover an ancestor, who having been branded as a horse thief, dies of throat trouble. Or we excuse one who is living a shady life by observing that he came from the shady side of the family tree. But not so with the Jews. It was a tragedy for a home not to have a son, for the family tree must be kept alive. Turn to your New Testament and read the Life of Jesus. Matthew and Luke open the story with the record of the genealogy, tracing the family tree back to Abraham and Adam and up to God.

Here was where Melchisedec came in. He was the priest of Salem in the days of Abraham, the same Salem of Judah which in the time of Jesus was Jerusalem. When Abraham worshipped at Salem and offered tithes unto the Lord, he discovered the priest had no record of his family tree. The record may have been washed away in the flood or some tax collector may have been short of funds and in the wee hours of a morning the court house was destroyed by fire and all the records went up in smoke. The pious Jews threw up their hands in horror and exclaimed, "Poor fellow. We know he is a priest but he is without father or mother or genealogy and has neither beginning of days nor end of life." R. V. Heb. 7:3.

While on a certain day Zachariah burnt incense in the temple, there appeared to him an angel of the Lord standing on the right side of the altar. The angel addressed him, "Fear not. Thy prayer is heard. Your wife will bear you a son. You shall name him John." The angel said not, "Thy prayers are heard" but "Thy prayer." The one prayer of that religious home was for a son. While we may pray many times and in different places, we too have but one prayer. What is the prayer of your life? It is that one thing that is on your heart, the great longing of your soul, the single purpose of your life.

When in the fulness of time the prayer was answered and the home blessed with a son, the friends said, "Name the child Zachariah after his father." When the mother answered, "His name shall be John," they protested, "Why, no one on either side of your house is named John." Providing the dumb priest with a tablet, he wrote, "His name is John." The very name means, "gift of God." So it is recorded in Holy Writ, "There was a man sent from God, whose name was John."

It may have been that the prayer of that

preacher father was for a son to follow him in the ministry as well as to keep alive the family tree. Prayer was answered for the son did enter the ministry, not as a priest but as a prophet. This may explain the Lord's delay in answering the prayer of that religious home. For 40 years the sound of the voice of a prophet had not been heard in the land. The Old Testament closed with a priest-ridden church pronouncing a curse on prophecy. If arranged in chronological order the Book of Zachariah and not Malachi, is the last Book of the Old Bible. In next to the last chapter, Zech. 13:5, "It shall come to pass that when any shall prophesy, his father and mother shall say unto him 'Thou shalt not live,' and shall thrust him through when he prophesieth." Zachariah and Elizabeth would have found themselves in an embarrassing situation had they lived until John appeared in the Jordan wilderness. For Jesus testified of John, "No greater prophet hath arisen in Israel."

If we had more homes like the home of Zachariah and Elizabeth we would have better homes, for where there is a family altar there will be an altered family.

The Home, the Church, the School and the Nation are the four cornerstones of civilization and the chiefest of these is the home. From the home the church receives her members, the school her students and the nation her citizens. The family institution is of Divine origin and is the model of all other institutions. If the Christian home goes on the rocks, civilization will have sown the seeds of its own undoing.

*"We all are fools until we know that in the common plan,*

*Nothing is worth the making if it does not make the man.*

*Why build these Temples glorious, if man unbuilded goes?*

*We build the world in vain, unless the builder also grows."*

—Elbert Hubbard.

Changed conditions have made for a changed home life. The American home is not all that it ought to be. It takes time to be religious and have a family altar. The tempo of this modern age is too fast. We must keep step with the times, if we are to be up-to-date. And we have done well in keeping pace with the times, meeting the challenge to "be your age." Our generation is its age every way except religiously. Our generation is its age physically, socially, economically, educationally, politically, psychologically and scientifically but religiously it is still in diapers. The great need of the Church is for the babes in Christ to grow up.

Our problem is not a youth problem. In a global war youth proved itself to be a power. Our problem is an adult problem. We have too many adult children. The problem adult is the parent of the problem child. Juvenile delinquents are the children of delinquent parents. The sheep have led the lambs astray.

Roger Babson was the guest in a home of a wealthy manufacturer for a Christmas holiday season. The man's avocation was dairying. His milk barns were ultra-modern. Above the head of each heifer and cow was the pedigree. Accurate accounts were kept of the age and milk production of each cow. One evening a youth called to date the daughter of the home. Mr. Babson said, there was something unsavory about the appearance of the boy. When he asked the father, "Who is the young man?" the reply was, "O I don't know. He is just one of Mary's friends." Here was a man who knew his cows, but did not know the name of the chap that kept his only daughter out until two o'clock in the morning. If you claim that to be an exceptional case, you do not know night life in the good old U. S. A.

We are a sentimental people. With fond recollections we dream of the old home place. We fog up when we try to sing, "How dear to my heart are the scenes of my childhood," and "The Old Oaken Bucket That Hung in the

Well." But America has become a country of renters. We have a housing shortage because every body is trying to rent a house. To the young generation, the old home place is something out of the past that they see in the movies or read about in story books. The trend of the 20th Century has been to move to town and rent a bungalow. The duplex apartment is the curse of the American home. If the depression of the past decade had sent folk back to the land where they could have a place to call their own, we could thank God and pray for another depression.

Our pioneer forefathers built a great nation because they settled down on homesteads to build homes. They felled the trees, tilled the land, built the little red school on the hill and the meeting house in the grove. To this good day, it is the families that own their homes that settle down long enough to become interested in the community and identify themselves with its civic and religious life. It is the families of the renters that are lost to the Church. They refuse to transfer their membership and make the Church of their present home community their home church.

Young people, as you dream of the day when you will have a "love nest," plan that before you buy an automobile you will purchase a place that will be your own home, if it is only an acre with just enough room for a garden small, a chicken lot and a play yard to keep the children off the streets.

Booker T. Washington and Dr. George W. Carver sought to instill in the Negroes the desire to own their own homes. Dr. Carver urged, "They should not buy buggies until they have bought land, for ownership creates self respect and stability." These men labored not in vain, for the Negro tenant is on the decline. It is the white tenant that is on the increase.

In my childhood I trusted that Santa Claus would leave me a cuckoo clock some Christmas. I have had a change of heart. A soldier who saw service in Europe during World War One, related that in France there are many Cuckoos. Said he, "The Cuckoo is the most detestable of all birds. From her perch she looks on while other birds gather the straw and build the nest. Then the Cuckoo swoops down and drives the other birds off while she lays her eggs in the new nest. When the other bird has hatched the eggs, fed and cared for the young and taught them to fly, the Cuckoo calls her own unto herself crying all the while cuckoo, cuckoo."

We need not go to France to find cuckoos. We have our share in Arkansas. They are the folk who let others build the homes, the churches and the schools and maintain the community, affording their children a wholesome place in which to live while all they do is to look down from their perch of self righteousness and cry cuckoo!

ERUDITIO ET RELIGIO is the motto of Duke University. Education and religion must go hand in hand. Did not John Wesley preach, "Godly piety and intelligence, so long separated must be united"? Religion without intelligence is fanaticism. Intelligence without religion is a form of atheism. We have the greatest public school system of history. Most of the notions, ideas and ideals planted in the minds of our children come not from the home, but the school. Yet the curriculum of the modern school is so crowded there is no room for religious education. The school has ceased to give religious training as was afforded our grandparents in the little red school house. Now, in the second year of my present pastorate, I have yet to be invited to address the assembly of the consolidated school. The authorities claim that from the time the last bus arrives in the morning until the first bus must leave in the afternoon, they just do not have a vacant period. Is not this a parable of modern life? There are so many things crowded into our lives that we crowd out the one thing that is all important. Our high schools are turning out graduates that know not the Lord and that are not all interest-

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# THE DEVOTIONAL PAGE

REV. H. O. BOLIN, Editor

## LEGISLATORS AND LIQUOR

A psychiatrist, Dr. Michael Miller, a member of the staff of a Federal mental hospital, aroused defensive indignation among Senators and Congressmen by issuing a statement to the effect that alcohol is a damaging factor in legislation because so many members of both houses of Congress are habitually more or less intoxicated. Further, he charges, our state department and our diplomatic representatives abroad are frequently befuddled with drink, and the foreign offices of other powers, knowing this weakness, find that liquor is "the most potent weapon in foreign policy when dealing with Americans."

We have no intimate knowledge upon which to base either acceptance or rejection of this theory. The diplomats have been diplomatically silent on the subject, but Congress found voice immediately. One Congressman defended his colleagues by saying that half of them are total abstainers—a rebuttal reminiscent of the editor who, having stated in print that "half the members of the city council are crooks," phrased his forced retraction in a headline declaring that "half the members of the city council are not crooks."

Dr. Miller is familiar with the symptoms of alcoholism. He is, indeed engaged in a project for developing more effective methods of rehabilitating alcoholics. Some characteristics which he observes in many Congressmen, and which he considers due to alcoholic indulgence, are: "Repetitive verbalization and rationalization, a tendency often noted in Congressmen who repeat words and ideas over and over; vulgarity, rudeness and belligerency; wishful amnesia, (the tendency) to forget important facts of significance to the public welfare; impaired judgment."

It would be unjust to pin this blanket indictment on individuals. Citizens should not without further evidence assume that their particular Representatives or Senators are alcoholically incapacitated when important public business is being transacted. But there is ground for suspicion that, among the half of the Congressmen who drink, there are some who take more liquor in business hours than they would be willing to allow the driver of a taxicab or the pilot of a plane in which they were passengers. Yet the Congressman's business is even more delicate and his possible lapses of judgment have farther reaching effect. . . —Christian Century.

## HOW TO LISTEN

A gentleman once said to the Rev. Roland Hill, "It is sixty-five years since I first heard you preach, but I well remember that you spoke to us in this way: 'Supposing one is hearing a will read, and expects to get a legacy. Will he spend the time in criticizing the lawyer's manner of reading? No, he will see if anything is left him and how much. Let that be the way in which you listen to the gospel.'"—Earnest Worker.

## LIFTING AND LEANING

*There are two kinds of people on earth today,  
Just two kinds of people, no more, I say.*

*Not the good and the bad, for 'tis well understood  
The good are half bad and the bad are half good.*

*Not the happy and sad, for the swift-flying years  
Bring each man his laughter and each man his tears.*

*Not the right and the poor for to count a man's wealth,  
You must first know the state of his conscience and health.*

*Not the humble and proud, for in life's busy span  
Who puts on vain airs is not counted a man.*

*No! the two kinds of people on earth I mean  
Are the people who lift and the people who lean.*

*Wherever you go you will find the world's masses  
Are ever divided in just these two classes.*

*And strangely enough you will find, too, I ween,  
There is only one lifter to twenty who lean.*

*In which class are you? Are you easing the load  
Of overtaxed lifters who toil down the road?*

*Or are you a leaner who lets others bear  
Your portion of worry and labor and care?*

—Ella Wheeler Wilcox  
(From The World's Best Loved Poems)

## THE CHURCH MUST BE ALIVE

We are now in the midst of our year of Evangelism and from all reports are doing a good job. If we are to accomplish permanent results, there are a few things that must be kept in mind. Chief among them is the fact that the Church must be alive. It must be thoroughly awakened and spiritually revived. We have all heard the old song, "Lord, send a revival and let it begin with me." That should be the prayer of the Church at this hour. Why?

First, this is God's plan. A revival of religion does not primarily mean the bringing in of new members. It means the bringing of new spiritual life to those already in the Church. The psalmist was talking about this when he said, "Wilt Thou not revive us again that Thy people may rejoice in Thee." After the disciples were convinced that Jesus had arisen from the dead, they were anxious to begin preaching the gospel and winning the lost but He told them to tarry in Jerusalem until they were endued with power from on High. They did tarry. The Spirit was given them and the Church was born; born in the midst of a revival, and after Christ's disciples had themselves been revived they went out after others, and on the first day of their efforts three thousand were added to their number.

Second, with a revived church, the pastor will have help in reaching greater numbers. We can conceive of a pastor going out and reaching new members and adding them to a church that is not revived. This is a great waste of time and effort. Most new members brought into a church of this type will backslide. A good beginning is a great help in any realm of life and it is es-

pecially important in that of religion. It doesn't do much good to bring people in if you are going to lose them later.

Our motto should be, "SAVED SOULS IN A REVIVED CHURCH." If the church is not revived it can not assimilate the new members. The majority of them will be certain to fall by the way. If it be true that branches of the Vine—Christ—can be cut off and die as the Bible teaches, then it is just as important to keep people saved as it is to get them saved. If the promise in God's Word, "Be ye faithful unto death, and I will give you a crown of life" be true, then it is those who are not only saved but who continue in a saved state to the end of life who are finally successful. Therefore, we see the importance of bringing saved people into a revived church. The church must be alive.

For many years the writer has practiced the setting of goals. It seems he can get more done in that manner. He is happy over the fact that he belongs to a Church that believes in setting goals. We have a goal of one million new members during this year. May God help us reach it! At least, the very fact we have a high goal will make most of us work harder, but we need to be very careful that we do not bring large numbers of new members into spiritually dead churches. We are already having a hard time holding up our standards. A great influx of new members without a revival within the Church will prove disastrous.

What should we do? Put on the brake and lighten up on the number we bring into the Church? No! We should get our million members this year and more if possible but we should see to it that they are

## WHAT YOU CAN DO

We must not forget that the winning of the military struggle is but one part in the total war for freedom.

The war for freedom in its larger aspects is being fought and will continue to be fought long years after the military struggle is ended and on a more wideflung field of battle than ever can be occupied by armies and navies. It directly involves the continuing and never ceasing spiritual struggle between the forces of righteousness and the forces of evil.

Freedom cannot survive among the wicked. The wicked are selfish and grasping, and the selfish and grasping destroy freedom. Love and mercy among men in their thinking and dealings with each other are essential to this freedom. In their essence, love and mercy among men come from God living in the hearts of men.

How does God enter the hearts of men? He enters, through heart doors opened by others who already have God in their hearts. God depends upon believers who know Him to open the way for Him into the minds and hearts of men and women and boys and girls everywhere who do not know Him and who without proper introduction will not know Him and will not admit Him.—Fred L. Wham, The Union Signal.

## HIDDEN RESOURCES

When Michelangelo was ordered to decorate the walls of the Sistine Chapel, he refused. He had never done any work of that kind and said he could not do it. But he was told his refusal would not be accepted. When he discovered that there was no alternative without unpleasant consequences, he mixed his colors and went to work. And thus came into being the world's finest painting.

There are few who realize what possibilities are locked up within them until some necessity compels them to attempt something they have always considered impossible. Even those who think they have least to contribute to the comfort and benefit of others would be surprised if they could get a glimpse of their hidden resources.—Friendly Chat.

brought into a Church that is everywhere revived. We must never feel that bringing in new members is an assurance of the deepening of the spiritual life of those who already belong. It is a fact, however, that those who work at the task of reaching others for Christ and the Church will be revived. Our hope, then, lies in getting large numbers to work at this task. The new members will then be brought into a church that is at white heat with love for God, a passion for the lost and a desire to serve. The Church will then be alive and will give spiritual birth to sons and daughters. Let us realize that a dead church can't any more do this than a dead

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## A WEEKLY MESSAGE

By FORNEY HUTCHINSON

### HOW TO KNOW GOD

Years ago I heard a beautiful story about an old negro and his master:

The negro was working in the garden and the master was making an inspection when this conversation took place. The master said something about the beautiful things God had given us in this world. The old negro, who was a Christian, said, "Master, do you know God?" The master, who was also a Christian, replied in the affirmative. Then the old negro said, "Master, how do you know Him?" "I know Him," said the white man, "in nature. I see Him in the sun, moon and stars and the world in which we live, the flowers and the trees and in all of His handiwork." The old negro then asked, "Master, is that the only way you know Him?" The white man replied, "No, I know Him in history. I can see His footprints on the sands of time. I can see His work in the progress of the world has been making." Again the old negro said, "Master, is that the only way you know Him?" Again the master replied, "No, I can see Him in my fellowmen, in the kindness they show, one to another, in the love that is evident amongst friends and neighbors." Once more the old negro said, "Master, are those the only ways you know Him?" The master replied—for he was a Christian—"No, I know him in the pardon and forgiveness of my sins, in a sweet consciousness of His presence." Then the old negro looked up with tears in his eyes and said, "Master, that is the best way of all." He was right!

Frederick W. Robertson, a great preacher of another generation, defines conversion as "an awareness of sonship to God." When one becomes conscious that he is a child of God, he has been born again. It is a personal experience. Nothing less is sufficient. How do you know Him?

Perseverance is more prevailing than violence; and many things which cannot be overcome when they are together, yield themselves up when taken little by little.—Plutarch.

Eternal God, may the bonds of international friendship be made strong and real that everywhere may come peace.—George West Diehl.

The grave itself is but a covered bridge leading from light to light through a brief darkness.—H. W. Longfellow.

## NEWS AND NOTES ABOUT FACTS AND FOLKS

CHAPLAIN AND MRS. ROY BAGLEY announce the birth of a daughter, Sarah Avelyn, on May 28, in Ruston, La.

REV. J. WILLIAM WATSON, pastor at West Helena, preached the commencement sermon to the graduating class for the second consecutive year on the evening of May 19.

REV. W. S. CAZORT, pastor at Mount Ida, preached the commencement sermons for the high schools at Caddo Gap and at Mount Ida.

BISHOP PAUL E. MARTIN will dedicate the educational building of First Church, Ft. Smith, on Sunday morning, June 9. Rev. Fred G. Roebuck is pastor.

REV. FRED G. ROEBUCK, pastor of First Church, Fort Smith, preached the sermon for the Fort Smith High School on Sunday evening, May 26.

REV. RAYMOND A. DORMAN, pastor at Danville, preached the commencement sermon to the graduating class of the Belleville High School on Sunday evening, May 5.

REV. HORACE M. LEWIS, district superintendent of the Conway District, preached the sermon to the graduating class of the Danville High School in the Danville Methodist Church on Sunday evening, May 19.

REV. J. L. DEDMAN, pastor of the First Methodist Church, Camden, was the speaker at Lakeside Church, Pine Bluff, Men's dinner on Thursday evening, May 23. Rev. Otto W. Teague is pastor.

DR. AND MRS. A. W. MARTIN of Dallas, Texas, announce the marriage of their daughter, Betty Jane, to Mr. Harold Edward Anderson, on Tuesday, May 28, at Blytheville, Arkansas. They are now at home at 1115 Chickasawba Avenue, Blytheville.

REV. E. H. HOOK, district superintendent of the Fayetteville District, preached the commencement sermons at Green Forest on Sunday, May 12, and at Eureka Springs on May 19. He has also held meetings at Huntsville, Winslow, War Eagle and is now in a meeting at Bethel Church, Fayetteville.

REV. STANLEY T. BAUGH, our pastor at Gurdon, has been invited by Dean Eugene B. Hawk of the School of Theology of Southern Methodist University to take part in a Seminar on the Rural Church from July 16th through August 2nd. "Only fifty representatives are being called together from the Jurisdiction," writes Dean Hawk.

CHARLES A. STUCK of Jonesboro was the guest speaker at the meetings of the Wesley Foundation of the Central Methodist Church, Fayetteville, on Sunday, May 19. He spoke at Wesley Hall in the morning and in the evening he spoke before the cross on Mt. Sequoyah. Mr. Stuck teaches the college class at First Church, Jonesboro, and is active in young people's work.

REV. G. WELDON GATLIN, former Navy chaplain who received the Silver Star for "distinguished himself by gallantry and intrepidity in action while serving as a chaplain aboard the carrier Franklin," has been appointed pastor of First Church, Waco, Texas. The U. S. S. Aircraft Carrier Franklin was partially destroyed by a Japanese dive bomber on March 19, 1945, with a casualty toll of more than a thousand. Brother Gatlin is the son of Rev. and Mrs. L. C. Gatlin of Carlisle.

THE Bible is to be produced in colored motion pictures, 16mm. size, with a sound track, under arrangements just completed by the American Bible Society working in conjunction with the Charles Anson Bond Memorial Trust Fund. The first three pictures, now under production, are the Nativity, the Woman of Samaria, and the Parable of the Sower; this will be followed by twenty-six pictures depicting the four Gospel narratives. Eventually it is expected that the entire Bible will be filmed in some one hundred and fifty separate pictures. There will be a new picture each two weeks, and they will be released principally to schools, churches, and local theaters. The sound track will be the exact text of the King James version of the Bible, with nothing added.

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### MEETING OF BOARD OF MISSIONS AND CHURCH EXTENSION

The Board of Missions and Church Extension of North Arkansas Conference will meet on Thursday, June 13th, at 2:00 P. M. at Hendrix College. Any pastors or churches having matters to come before the Board should have them in the hands of the Board before that time.—S. B. Wilford.

### PASTORS' SCHOOL OPENS JUNE 10TH

(Continued from Page 1)

to the Methodist ministry of Arkansas for a state-wide fellowship that has large values in many ways. It affords opportunity for the meeting of committees and boards and joint cabinet sessions that add strength to our church program throughout the state.

These two weeks spent on the campus of Hendrix College are of great value in familiarizing our ministry with the needs as well as the accomplishments of our college. No group in Arkansas knows better the need for a great chapel at Hendrix than the ministers who gather year after year in the improvised meeting place we have tried to dignify by calling it a chapel. We know well the need for a dining hall. Pastors who have been unable to secure entertainment on the campus, during the Pastors' School this year, know well the need for additional dormitory room. The religious by-products of the Pastors' School are of immeasurable value to our church in the state. These values added to the primary purpose for which the School is planned make it one of the most important, if not the most important church meeting of the year.

### FORMER PASTORS TO AID IN DEDICATORY CELEBRATION

The \$5,000.00 redecoration job on the sanctuary and fellowship hall at Winfield Methodist Church, Little Rock, is nearing completion. This sanctuary, which has had a reputation far and wide for twenty years for its beauty, has been made even more charming than ever.

This redecoration job was done in preparation for the dedicatory celebration June 23-30, when all the living former pastors will return for a service. The dates of the appearances of these former pastors are: Dr. J. M. Workman, June 23; Dr. C. M. Reeves, June 24; Dr. Paul W. Quillian, June 25; Dr. Marshall T. Steel, June 26; Dr. William B. Slack, June 27; and Dr. Gaston Foote, June 28. All these services will be at 7:30 p. m.

The dedication of the church will be at the morning service, which will be at 10:45 on that day, Sunday, June 30. Bishop Paul E. Martin will dedicate the church. He will be assisted by Dr. C. M. Reeves, Dr. E. C. Rule, and Rev. Kenneth L. Spore, pastor of the church.—Reporter.

I believe in immortality because if we live at our best, we must have the background of eternity. Permanence is the supreme thought in man amid all his calculations. This is a preparatory world, a school in which primary courses of study are pursued but not crowned with graduation. This life without the life beyond is poor, pitiful, meaningless. This immortality affirms. — Robert G. Lee in "The Teacher."

## An Open Letter To Methodists

By CLAUDE M. REVES, Director of Hendrix College  
Building and Endowment Campaign

**T**HIS is the most earnest and the most personal appeal that I can put into words. It is an appeal in the interest of a great cause. Please read it.

I have been chosen director in the Campaign to raise \$1,000,000 for Hendrix College. I have not sought the place, and I do not feel that I am capable of giving to the task the leadership which is needed. But I must accept the judgment of our leaders in Arkansas as the voice of God and the voice of my church and do the best I can in the place to which I have been called.

But I accept leadership in this big undertaking with the distinct understanding that I am called upon to do no more than every other Methodist in Arkansas is called upon to do just now—that is, to do his best for Hendrix College. The way we are proceeding in the matter of raising a million dollars means that we ourselves are going to do the job—that the preachers and the laymen of Arkansas Methodism are going to face the task and furnish what it takes to do it. And so the director is not a magician of Herculean strength to do the impossible; he is just another preacher who is glad to work with the Methodist people in a cooperative effort for the glory of God and for the enlargement of Hendrix College.

The offering in the churches will be made in September of this year, October 6 being the date of culmination. This means that we must move rapidly. Appoint yourself right now the

chairman of a committee of one to make the Campaign a success and then see to it that the committee functions.

What are the prospects of success? How



DR. C. M. REVES

do the Methodists in Arkansas feel about the Campaign? Never did we have better prospects for the success of a big undertaking. We have

two great assets. In the first place, the money needed is in the hands of our people. There is no doubt that we have the means with which to achieve success. We can give a million dollars to Hendrix if we want to do it. And then there is the feeling that we ought to do what we are setting out to do, that Hendrix needs all that we are asking for and must have it. Everywhere one finds a seriousness about the task—the feeling that it must be done and that we are going to do it.

There will be some substantial gifts in the course of the campaign, but the goal is going to be reached not through big gifts but through the widespread giving of our people.

Here are two things that you can do to help:

(1) Make the largest gift you can. What did you give to the Crusade for Christ last year? Couldn't you give twice as much this year to Hendrix? Some will give more than this, but if each of us would give twice as much as he gave to the Crusade for Christ, our goal would be easily reached.

(2) Talk to people who have money and try to get them interested in the Campaign. You might influence somebody to make a big gift now, or to remember Hendrix in his will. Use your influence for our college.

The Methodists of Arkansas can raise \$1,000,000 for their college, and they are going to do it. Have your part in the achievement. Pray, give and work—and together we shall reach our goal.

## The Power Of Christian Faith

(Mr. Patterson, editor of the Toledo, Ohio, Blade, and former president of the American Society of Newspaper Editors, last winter covered the Orient as a correspondent at the invitation of Gen. Lerch, governor-general of Korea. He traveled extensively in Korea, Japan, China and the Philippines. The results of his observation of the amazing influence of Christian missions upon the lives of the people are included in this message to the Foreign Mission Conference, late in March. Unable to make the trip across two states to attend the convention, Mr. Patterson delivered his address to a microphone in the studios of WTOL, where it was transcribed and sent to the meeting.)

**I**HAVE just returned from a 17,000 mile trip to and through the Far East. As a newspaperman and an observer, trying to be objective and unprejudiced and not seeking to prove a preconceived theory but to find facts, I looked about.

I have seen something of Japan, of Korea, of China, and the Philippine Islands. I came back with two or three conclusions, two or three convictions, indeed, that I never had before. The one I am going to talk about today was not built out of wishful thinking. It was not built out of hope and faith. It was built out of simple observation, out of the experience of men who know, and out of obvious facts. But the facts, it seems to me, have not received the comment, the publicity, that they deserve.

Now, what is this simple conclusion that I have arrived at? Here is the answer. It is my conviction that the missionary movement in the Far East, sponsored and supported by the Christian churches of the Western World, is now paying heavy dividends. I must confess that personally I have not had as much interest and as much enthusiasm for the cause of missions abroad as I probably should have had.

I have heard the same old question many times.—What's the good of sending our money to support missionaries in the foreign field? What good are they doing? I suppose we newspaper people are sometimes a little on the hard-boiled side. I probably have asked those questions myself. But if I wasn't too well sold

on missions when I went to Japan and Korea and China, I had at least a healthy curiosity.

Instead of going to the missionaries themselves for the answer, I went to war correspondents, to State Department men, to Army and Navy officers. I also went to the natives. Never once in that long journey did I hear one word of criticism of the missionary movement. Everywhere I heard praise for what the Christian missionaries had done for the people of the Far East.

Now, what do I mean when I say the missionary movement is today paying dividends in Japan, Korea, China, and the Philippine Islands? Let me speak of Japan first. I mean that the members of the Christian church are in the leadership and forefront of that amazing program for a new Japan that is being translated into reality by the executive genius of one of the greatest men of our times; indeed, in my opinion, one of the great men in American history, General Douglas MacArthur.

What General MacArthur is doing in Japan is almost too astonishing to comprehend when one first has an opportunity to see it. His directives have been completely devastating to the old Japan. With the stroke of the pen he has done away with Shintoism, that fanatical union of super-patriotism and emperor worship, as a state religion. With a stroke of the pen he has broken the power of the five great families which for generations owned and controlled the giant banks and financial interests and industrial plants of Japan. No more do the houses of Mitsui and Mitsubishi, and the others, own the country.

With a single directive does he cause the school books of Japan to be rewritten. More than that, by a single order, he suspends the teaching of Japanese history in the schools of Japan. New textbooks which will not be based upon legend and mythology can be written.

The old cabinet is gone. The old Parliament or Diet is on the way out. A new constitution has been written and General MacArthur has approved it. Personally, I have an idea he wrote it himself. Suddenly, without being told to do it, the Emperor issues an amazing statement. He tells his people that the idea he is or ever

was a God is all wrong. Just an invention, he says, by evil men who sought unearthly power. I laughed when one of my friends said the reason Hirohito says he is not a God is because he has discovered that General MacArthur is!

To the aid of the Christian church in Japan, in fact a missionary movement in itself, has come the deeply influential Young Men's Christian Association. For many years the Y. M. C. A. has been strong in Japan. Modern associations in the American manner have been operating in 10 Japanese cities. Despite the heavy damage by bombing, eight of them carry on today. The spirit for service, for rebuilding and expansion on the part of the Japanese secretaries of the Y is beautiful to see. Here again in the Y. M. C. A. work are many of the foremost collaborators with General MacArthur in the great cause of bringing to Japan a new political, economic and social system.

What I've said for Japan goes for Korea and China. Indeed, the activities of the missionaries through the years in Korea have, I was told, given the Christian church a power and influence in that country far disproportionate to its membership.

In China I saw what I saw in Japan. Church men and church women, the products of the missionaries from America and Europe, are out in front in the mighty effort to bring in China a unified, representative, democratic government. Especially did I hear educated Chinese persons praise the magnificent service of medical missionaries.

I spent an evening with one of the most brilliant Chinese gentlemen I have ever known. He is the editor of one of the popular newspapers in Shanghai—a big newspaper—for Shanghai is a city of four and one-half millions. This Chinese editor is not a Christian, but he was completely generous in his praise of the missionary movement, especially of all that the medical missionaries have done and are doing for his country.

In Shanghai I talked to old China hands, Europeans or Americans who had been out there for most of a lifetime. Many of them were far from orthodox or even liberal Christians in the

(Continued on Page 7)



# THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



## IN STORYLAND

### MEASURING JACK'S TREE

Jack called it "his tree." It was the tallest pine in all that section. It grew, quite alone, in his father's meadow. Jack loved to lie on the green grass and gaze up into the tree's top, wondering just how tall it really might be.

"If you were big like me, and in the advanced classes at school, you could measure it, Jack," boasted Ted Spragg, who was five years his senior.

"Really? How?"

"Oh," said Ted wisely, "you wouldn't understand it now; but by and by you may."

Ted's words made him think hard. Now, how in the world could Ted, or anyone for that matter, measure the height of that pine? Even if he climbed to its top, it would be a difficult job, because the smaller limbs at the very top would not hold even a small boy like Jack himself. He began to suspect that it was just one of Ted's boasts; that the thing really could not be done at all.

Then his cousin, Jane, came from the city for her vacation on the farm. Jane was four years older than Jack, but the two played a great deal together.

Jane, too, liked the tall pine. With Jack, she was fond of sitting near the giant tree. So one day Jack told her about Ted's words.

"But I don't think he really could measure that tree, do you, Jane?" Jack added, "Ted's fond of telling how smart he is."

Jane gazed thoughtfully at the tree, then said slowly: "I'm not sure that he could not—that is if he knows the right formula."

"Formula? What's a formula?"

"A method of solving a problem in mathematics," Jane explained. "I'm just trying to think—seems to me our teacher told us how that is done, if I can just remember..."

"Really? Can you show me, Jane? Oh, boy, wouldn't I like to know how, so I could be as smart as Ted just this once!"

Jane sat still on the grass for a few minutes, thinking. Then she clapped her hands. "I have it!"

"Really? Oh boy!"

"Can you get me a pole about ten feet tall, and a yard stick or ruler or tapeline?"

"Sure. Just wait a minute," and Jack dashed toward the barn, in one end of which his father had a sort of workshop. Soon he returned with a pole just ten feet in length, and a tapeline.

"Bring that pole out here and stick it into the ground," Jane directed, pointing to a spot near the tree, but where the tree's shadow did not show upon the ground. "Hold it still now," she added.

Then the girl took the tapeline and carefully measured the length of the shadow cast by the pole.

"O. K. You can lay the pole down now," she said, walking to the foot of the tree. Then she began measuring.

Jack followed her, wondering what she was doing that for. Fin-

ally she stopped measuring and announced: "Well, Jack, your pine is just one hundred and two feet tall."

Jack gasped, "How'd you find that out? Why, I didn't see you do anything except walk around, measuring."

Jane laughed wisely. "Oh, it was easy. You see the pole is ten feet long, and its shadow at this time of day measures just half or five feet. Then I found that the tree's shadow measures just fifty-one feet at this same hour. So you see, if the pole's shadow is just one-half its length, the tree's shadow must be half as long as it is tall. See? Two feet of tree makes one foot of shadow, at this time of day."

"Boy," Jack cried, "won't I make Ted's eyes open! He thinks he knows so much more than I do."

"I'll show you some other simple formulas some day," Jane offered. "They look difficult, but really aren't."

"Thanks, Jane. When you do it like that it's fun," Jack said grinning. — Religious Telescope.

## THE ORPHANS

Her big wide eyes from where she sat,  
Said, "I would like to be your cat.  
I need some people and a house  
Where I can roam and catch a mouse."

Her pleading eyes seemed to entreat  
For a small spot beside my feet  
So, Tabby walked into my heart  
To take a tiny, fluffy part  
Amidst the routine of affairs  
That go along with daily cares.  
... I wonder why I miss her so?  
She's just another cat, I know.  
But her wide eyes from where she sat  
Said, "I would like to be YOUR cat."

—S. Bossman in Canadian Churchman.



## HAPPY DAYS

Since school is out  
We hear the shout  
Play ball!

From far and near  
They gather here  
And call

To all the boys who live close by  
And my, the hours how they fly.  
We're happy when we hear the cry  
Play ball!—A. E. W.

## JUST FOR FUN

"This typewriter isn't any good."

"What's the matter?"

"I want to write the word 'book', but this machine has only one 'o'."

\* \* \*

Scoutmaster—What is your good deed for today?

Mother had only one dose of castor oil left, so I let my brother have it.—Tid-Bits Magazine.

\* \* \*

Professor (lecturing on the rhinoceros)—I must beg you to give me your undivided attention. You cannot form a good idea of this subject unless you keep your eyes on me.

\* \* \*

This from an English paper:

Simpson was relating his experiences in India. "I was taking my usual morning dip when I spotted three gladiators making for me, so I had to swim for my dear life!"

"You mean navigators—something like a crocodile?" interposed Johnson.

"Well, what are gladiators?"

"Gladiators? Why, they're a sort of flower grown from bulbs."

\* \* \*

Bus Passenger—Madam, would you like to have my strap?

Lady—No, thanks. I have one.

Gentleman—Then would you mind letting go of my necktie?

\* \* \*

Boy Friend: "You're the kind of a girl who has so little sense that she thinks a football coach has four wheels."

Glamour Girl: "Well, then, smarty, how many has it?"

\* \* \*

Old Lady—"Is that a man-eating lion?"

Impolite Keeper—"Yes, lady, but

## IN THE WORLD OF BOYS AND GIRLS

### WHEN MOTHER CALLED

"Fred! Katie! Rob! Come down, I want you," called mother at the foot of the stairs.

The children looked at each other in dismay. They were having a grand time in the attic. It was too bad to be interrupted.

"Mother always calls just when we are having the best time," grumbled Fred.

"She wants us to mind the baby or run to the grocery for something," guessed Katie. "Let's pretend we don't hear."

Rob said nothing, but in a minute he scrambled up and went soberly downstairs.

"Now Rob has gone, she won't need us," said the twins, and went on playing; but the play was not quite so nice as before. They missed Rob, and after a while as he did not come back they went down to see what had become of him.

The house was very quiet. Baby was asleep and Rob was nowhere to be seen.

"Where's Rob, Mother?" asked Katie.

"Rob? Oh," said Mother, as if she had just remembered, "Uncle Joe came to take you down the street to get ice cream. I called you, but only Rob came, and Uncle Joe couldn't wait, so Rob went with him."

The twins looked at each other. "Oh," wailed Katie, "why didn't you tell us? We'd have come right away, if we had only known what you wanted us for."

"Rob came when he didn't know," said Mother quietly.

The twins looked at each other and said nothing. They knew what she meant—it was their own fault. —Selected.

we're short of men this week, so all he gets is beef."

\* \* \*

Customer—Your dog seems very fond of watching you cut hair.

Barbar—It ain't that; sometimes I snip off a bit of a customer's ear. —Our Paper.

\* \* \*

A GI dropped into the USO club one night and noticed a dog and a soldier seated beside a checker-board.

"What's cookin'?" he asked. "I'm playin' checkers with the dog," replied the soldier.

"Can he really play checkers?" the amazed GI asked.

"Of course. Watch."

The soldier watched the dog ponder for some time, then move a paw.

"I can hardly believe my eyes," he exclaimed. "That's the smartest dog I ever saw."

"What's so smart about him?" retorted the soldier. "I've beaten him three games out of five."

—Indianapolis Fielder

"And you say dat li'l baby is a gal?" inquiring Parson Jones.

"Yas, sah."

"And is de odder one of the contrary sex?"

"Yas, sah. She am a gal, too."



# I Gave Them Christ

By CHARLES O. RANSFORD, Shelby, Mo.

THE Methodist Church has had one of the largest ingatherings of new members in a given time the church has known, Easter Sunday was another Day of Pentecost.

Small and large churches, rural and urban parishes throughout the nation having had new visions and caught new inspirations with fervent zeal went forth seeking non-church-going folk, the indifferent, and the unsaved persuaded many souls to seek Christ's way of salvation.

It is too early in the campaign to give even an approximation of the number of new members received. The results by districts and conferences where we have been able to get reports are most encouraging.

Some small towns by personal appeal have had amazing results. It would seem many persons were waiting by the healing waters for someone to speak the word of salvation and extend the hand of God's grace. Large towns have been amazed in the general awakening of the people.

Cities in the uttermost parts have felt the revival power. One middle west city with thirty-nine charges had only one small church that did not receive new members. With 2160 new members received on the Easter Sabbath and the Sabbaths immediately preceding they almost equalled the first days of the Jerusalem Pentecost.

Every district and every conference in American Methodism shared in the reception of new members. The New England Conferences began the evangelistic campaign in the depths of winter. The weather was extremely cold. The snows were heavy and the roads were in part impassable. When all reports were in more than ten thousand new members had been received.

The new methods of personal evangelism and the zeal of the personal workers had never been known in their churches. The response was marvelous. The secular press in many cities gave full reports of the spiritual powers manifested among the workers and churches.

The middle west, the south and southwest, northwestern states and the Pacific Coast churches united in the new evangelism and reported many new members received.

With a goal of one million new members by January first, 1947, it is probable an excess of sixty per cent of that number has already been received. Some districts and conferences have already reported seventy-five per cent of the goal already enrolled.

Our Bishops, our connectional board members, and all the workers in the Crusade for Christ have agreed on Pentecost Sunday, June 9th, as the Sabbath for another ingathering of new members. The entire force of The Methodist Church, both clerical and lay, inspired by their large success is being mobilized for the continuance of the good work.

District superintendents have already organized their workers to visit the fields delinquent in reports, that no charge and not one church should fail in this evangelistic service.

We all must say to God be praised for the

gift of the Holy Spirit in this Pentecostal revival. The Methodist Church has very evidently been led by divine powers and gifts. The long desired and long prayed for revival which all souls have sought following the World War came in answer to the almost universal prayers of a united church.

God is with his church. He has never failed his people when they willingly offered themselves as he martialed his host for new spiritual conquests. We must not fail God in the nurture of these new born converts of his kingdom.

There has been much Bible study in the days of preparation for this spiritual refresh-



DR. CHARLES O. RANSFORD

ing from the presence of the Lord. We must continue our Bible study and prayers.

We all would be much helped should we review the days of Pentecostal powers recorded in THE ACTS. Not every soul, though great was the power and many the blessings, came into the fullness of the blessings of the gospel of Christ.

The persecuted disciples fleeing to Samaria awakened many in the villages and cities. "Miracles were wrought among the people and there was great joy in the city." Not all had received the Holy Spirit. Peter and John, knowing the need among the people, went down from Jerusalem and preached to the people and prayed for them that they might receive the Holy Spirit.

Philip found the seeking Ethiopian and led him into the light. Paul later found twelve men in Ephesus, who knew not whether there was any Holy Spirit. He prayed for them and laid his hands upon them and they received the Holy Spirit.

Paul, accompanied by Barnabas and later Silas, following the first missionary journey, visited the churches they had established to examine their converts and strengthen them.

Where there was need among the laymen in these new organizations he ordained deacons and elders as their teachers and leaders.

John Wesley zealous evangelist could not be content with an unsatisfactory religious experience. He persistently and fervently sought God until his own heart was strangely warmed. In every community where he had converts he organized classes and regularly returned to examine the people to see whether or not they had kept the faith and were making progress in the Christian graces, intelligence and service.

The Methodist Church has a pattern in the lives and labors of the apostles. We have had instructions and a formulated plan from John Wesley in teaching and training the converts. The Methodist Church as we have followed John Wesley and the apostles has been built on a sure foundation.

Converts in The Methodist Church unite with the church fellowships as "seeking to be saved from their sins." Church fellowship is more than baptism. Salvation is more than enrollment of one's name in a church. The Methodists have always taught and insisted that every soul received into church fellowship should go on in the way of salvation and "grow into the likeness of Christ, being fruitful in every good work and increasing in the knowledge of God."

In a great crisis in Wesley's ministry, when there was much opposition from the Established Church authorities and he was forced to turn to the open fields for an audience he met many evil conditions.

His faith never wavered. His zeal never slackened. He was very much distressed. God had called him. He felt the world was his parish. All the people were subjects of his mission.

In his clear thinking and fervent zeal he said, "I gave them Christ." Christ the hope of the world was the only salvation for men. Most zealously he preached from early morning until candle light. He preached everywhere in the fields and by the coal mines. The tears of the penitent miners washed the black soot from their faces. God's power was upon the preacher and the people. "There is none other name under heaven given among men whereby we must be saved." Paul confronted and opposed certain immoral persons in the church in Corinth, said, "We preach Christ crucified!"

Bible students and students of Methodism know Paul and John Wesley preached an effectual gospel. The apostolic church grew and was made strong by the clear gospel preaching of Paul.

The Methodist Church has become mighty and world-wide by the clear and strong gospel preaching of Wesley and the ministers the church has raised up.

In the present Pentecostal manifestations of power with tens of thousands of new members added to the churches we must confirm their faith and strengthen them in holy living and good works as we continue in all our preaching "to give Christ to the people."

## THE POWER OF CHRISTIAN FAITH

(Continued from Page 5)

theological sense. They were men not found in the pews of any of the excellent churches in Shanghai, but without exception they felt the missionaries had done and were doing an extremely useful work for China.

Christians are well up in the leadership of the long and difficult task of giving China a unified government. You may have read fairly recently that two sons of the Generalissimo have been baptized. And he and Mme. Chiang Kai Shek are members of a Christian church in Shanghai, although they have lived for several years in the temporary capital of Chungking.

Yes, I say again in conclusion, with complete conviction, that the missionary movement

## THE FAMILY IN SUMMER

The summer months offer many opportunities for a church program to meet the needs of parents. Church picnics, family nights, a nearby park, family worship services planned for an early hour on the lawn of the church, a family camp for a week, and other activities which hold families together should be promoted by the church Board of Education and the pastor.

The Federal Council of Churches has published an attractive picture leaflet entitled "The

is now paying its heaviest dividends. If you have been indifferent to Foreign Missions, go to the Far East and I predict you will be converted.

Christian Family." This leaflet is available at 2c each, 65c per hundred from the Department of Parent Education and Family Religion, 810 Broadway, Nashville, Tennessee.

A new booklet has just been published by The Upper Room, "The Marks of A Christian Home," by H. G. Werner. This is a 24-page booklet with stiff cover which sells for 5c each, \$3.00 per hundred. Order from The Upper Room, Medical Arts Building, Nashville, Tennessee.

Local churches, districts and conference groups that have conducted or contemplate family camps this summer should get in touch with Dr. Edward D. Staples, Director of Parent Education and Family Religion, 810 Broadway, Nashville, Tennessee. He will be glad to help those planning family camps and to hear reports of camps already held.

# FOR WORKERS WITH CHILDREN

MRS. W. F. BATES  
Editor

BETTER TEACHING FOR MORE CHILDREN

MRS. NEILL HART  
Editor

## SUMMER TRAINING OPPORTUNITIES

### Mount Sequoyah

The Annual Leadership School, for the Jurisdiction, will be held at Mt. Sequoyah, July 15-26. This program provides a fine opportunity for District Directors of Children's Work and those few local workers who are fortunate enough to obtain reservations. The laboratory school for workers with children and intermediates is of special value. It is hoped that a number of churches will take advantage of the opportunity to provide the best possible training for one or more of their workers. Write: Rev. Sam Yancey, Mt. Sequoyah, Fayetteville, Arkansas, for reservations.

### Summer Conference for Children's Workers

State-wide Conference will be held at Conway, Hendrix College. The North Arkansas and Little Rock Conferences have arranged a three-day conference for children's workers. Space in the dormitories at Hendrix is limited, so the number of workers who may stay on the campus will have to be limited to two workers from each church—fifty from each conference. The only cost will be \$3.50 for room and meals. Interested persons should write to their Conference Board of Education at once for reservations. The program for this conference is given below:

Date—June 21-23

Place—Hendrix College

Friday afternoon—June 21

2:00 P. M.—Registration.

5:00 P. M.—Supper.

7:30 P. M.—Address, Dr. Hicks, "The Use of the Bible with Children".

8:00 P. M.—Fellowship Period, Conway children's workers, hostess. Saturday, June 22.

8:30 A. M. Worship service, Dr. Carlyon, speaker.

9:30 A. M.—Workshop Period: Nursery Department, Mrs. W. F. Bates.

Jennie Lou Milton.

Primary Department, Mrs. John Hefley.

Junior Department, Mrs. Ira Brumley.

11:15 A. M.—Rest Period.

11:30 A. M.—General Assembly, leader, "Trends in Children Work", Mrs. W. F. Bates.

12:30 A. M.—Dinner (or Lunch)

1:30 P. M.—Rest Period.

2:30 P. M.—Address, Dr. Hicks, "The Use of the Bible With Children".

3:30 P. M.—Workshop Period (same as above)

5:30 P. M.—Supper.

7:30 P. M.—Visual Aids, leaders, Miss Margaret Marshall and Rev. Glenn Sanford.

9:00 A. M.—General Assembly and Sharing Period.

10:00 A. M.—Dedication Service.

11:00 A. M.—Church Service, First Methodist Church.

1:00 P. M.—Lunch.

Directors—Rev. Ira Brumley, Rev.

## CHILDREN'S EYES ARE LOOKING TO ME

*I am a teacher of children.*

*Boys and girls look to me with eager eyes,  
Enthusiastic, and alert  
To the simple things close by.*

*They look to me with laughing eyes—  
Ones that reflect the sheer delight  
Found in the joy of living.*

*They look to me with thoughtful eyes  
Wide with increasing wonder  
At the bigness of the world.*

*They look to me with searching eyes  
That ever with sincerity  
Try to discover the truth.*

*They look to me with anxious eyes,  
Clouded with much perplexity,  
Troubled by sad confusion.*

*They look to me with trusting eyes,  
Depending on me for assurance  
In the unknown steps ahead.*

*O God,  
May I be always worthy  
Of their confidence and love,  
May I, with patience and gladness,  
Guide them along the way.  
I want to lead these children  
In the rich and abundant life.*

—Emma Jane Kramer

From Children's Division Yearbook, 1943-44

## SUGGESTIONS FOR VISITING IN THE HOMES

Each church should have a plan for calling:

1. On Nursery children with helps for the parents. This is one of our first opportunities for helping with the establishment of Christian homes.

2. On parents of new pupils. This call offers a real opportunity to acquaint the family with the program which the church has to offer for members of the various ages in the family. It is one of our opportunities to do our part in a program of evangelism.

3. On absentees to find the cause of absence. If the teachers neglects an absent child, he is learning that his teacher does not consider Church School very important.

4. On pupils regular in attendance. Parents and boys and girls alike appreciate the friendly home visit of a teacher.

5. On unchurched children in the community. Certainly a group of Church School leaders should be concerned with children who are not being reached by any church. Friendly contacts with the parents, an invitation to them and their children to go with you to church is a means of interesting and winning them to the church.

What plans for visiting shall we make? From Children's Division Yearbook 1945-46.

## VACATION SCHOOL AT WINTHROP

The Vacation Bible School was held at Winthrop from May 12 to May 24 in the Methodist Church with an enrollment of thirty. Mrs. S. M. Stallard was director of crafts and activities in spatter, textile and finger painting and prayer centers. There were children attending from the different churches of the town.

The Primaries studied "My Home and Family" and the Juniors studied "Praise Ye the Lord." Miss Frances Barrington worked with the Primary group and Mrs. S. M. Stallard and Mrs. H. M. Lambert the Juniors. Mrs. Claud Webb had charge of the music and trained with the choral reading of the Psalms. During the last week Miss Harriett Lee Wilson helped in the mornings and taught a leadership class of adults in the evenings. At noon Friday a picnic was held on the church lawn. Friday evening an open program was given for the parents. Twelve recognition cards were presented by Miss Wilson to the adults who had earned credits in the study class.—Reporter.

"People die, murder and go insane through the excessive use of alcohol without evoking a murmur from the public or a gesture from health officers, while a rare disease which has caused the death of half a dozen people becomes a matter of public concern." — Dr. Lawrence Kolb, Former Assistant Surgeon-General, U. S. Public Health Service.

A Teacher affects eternity; he can never tell where his influence stops.—Henry Adams.

## ROY FAWCETT, AND MRS. W. F. BATES. VACATION CHURCH SCHOOL REPORTS

### Nursery Laboratory School at Hope, August 5-9

Children's Workers at Hope are making plans for a laboratory school for Nursery workers. Workers from over the district will be invited to attend, and any other workers who are interested are welcome. The class will have to be limited to twenty however, and those desiring to attend should write: Miss Kathleen Broach, Hope, Arkansas, and request a place in the class as soon as possible.—Mrs. W. F. Bates.

## FINDING A MAN

Diogenes walked about the streets of Athens with a lighted lantern in day light searching for a man. Christ came centuries later on a similar errand. The man was not found. But there was this difference between Christ's search and that of Diogenes: Christ took what he found and proceeded to work it over into the sort of men he was seeking. Diogenes couldn't do that, and so his mission was in vain. Today Diogenes is but a name among those who gained a little niche in history, remembered for his eccentricities more than for any great contribution to mankind. Christ continues to live and grow and to reconstruct people into the kind of human specimens they ought to be. The only way to have true men is to construct them according to God's pat-

tern through the grace of our Lord Jesus Christ.—Religious Telescope.

"Alcohol is a major cause of insanity. The reported number of deaths due to alcoholism is an understatement. The Bureau of the Census estimates that deaths from alcohol as a primary or secondary cause are probably understated by at least one-half." — Dr. Lawrence Kolb, Former Assistant Surgeon-General, U. S. Public Health Service.

Wisdom is knowing what to do next; virtue is doing it.

"A false face finds it hard to hide what a false heart knows."



# Liquor's Deceitful Names

By BISHOP EDWIN HOLT HUGHES

IT is well known that words have the power of concealing as well as revealing. A vocabulary can be either a frank face showing an honest smile or a false mask hiding a vicious intent.

Beyond this, words can get into trouble, ending in disgrace. The noun "demagogue" was once a noble thing; but it got into bad company, became a verbal Dog Tray, and has been all mused and messed in the linguistic back alleys.

When this degeneracy of language occurs, it is a sure sign that the nouns and verbs involved, having been made filthy in some mire of life, must be left behind in order that their old alliances may have a better chance of success. The effort to shed this wardrobe of speech becomes more intense when it has been worn by an evil commercialism. The illustrations are many.

## I.

There is a history still near enough to be seen plainly. The words "moonshine," "boot-legger," "white-mule," "hip-flask artist," did not originate with Prohibition. They were spawned into the liquor lexicon long before the advent of the Eighteenth Amendment. The name "saloon" became the symbol of a degrading business. The alcohol trade, therefore, sought to banish the word, but to bring back the reality under the more respectful designation of "tavern." Just now a like effort is being made to get rid of the fearsome word "drunkard." So a longer name, calculated to excite pity, has been brought into vogue—the adjective "alcoholic" made over into a sympathy-appealing noun.

## II.

Even in the distant high license days, there was a constant effort, on the part of liquor's friends, to escape from language that bore the mark of a curse. When Massachusetts, for example, had annual No-License elections wherein the citizens were allowed to vote saloons out or in, real titles were shunned as if they were dictionary vipers. The organizations that sought to legalize the liquor trade were never called "The Whisky Cohorts," "The Alcoholic League," "The Beer Brotherhood." Actual names must be avoided as poison. So we had "The Business Men's Circle," "The Associates of Freedom," "The Tax-Papers' Friends." When the final attack was being waged against the Eighteenth Amendment, the dress suit advocates of legalized rum were guilty of the colossal and irreverent impudence of adopting virtually a Christian title. They called themselves "The Crusaders." We have a right to suspect a business that ever seeks to escape from its own words.

## III.

On all sides now the rejuvenated trade is

seeking an attractive list of names. There is an Washington a liquor store bearing the name of Benjamin Franklin. When the reader of that great American's autobiography passes the glistening windows, he wonders if the keeper of that liquor shop will put up a placard giving Franklin's statement about the way in which beer was ruining the workmen of his day.

Then we have "Senate Beer." Probably there is no legal way in which we can prevent the name of our greatest legislative body being used as an advertisement of the beverage with the bubbling foam and the repellent odor. But



BISHOP E. H. HUGHES

some of us do know of the Senator whose way to the White House was blocked by the beer kegs that grew to whiskey barrels. Of another Senator, report of whose drinking lost him the support of the idealists, and sent him into oblivion. Or of another Senator with a golden mouth, whose friends had to guard him from appearing on the floor with the tinny speech of idiocy. Or, of other Senators, whose wives sat in the gallery day after day in the heat of Washington's summer, so that they might attempt to bring their husbands homeward without showing their staggering folly to the public.

Thus far the names of Lincoln and Washington have not been plunged into the vats. But a recent advertisement tries to convert our first President's home into a saloon adjunct. So we have a Mt. Vernon liquid—where the picture shows a hunting man with a gun and a dog, walking along a steel ledge not unlike

a tight rope, and, unintentionally, headed for a fall.

Perhaps the climax, or the nadir, of this hideous publicity is seen in the theft of the honorable "Quaker" name to stand for a kind of rum. It is said that our Quaker people have been unable to stop this sacrilege. In season, will we have to submit to Baptist Beer, Congregational Cocktails, and Wesleyan Whiskies?

## IV.

In the quest for names the liquor men have gone into earth's beautiful places for vocabularies.

This quest goes into a blue sky to get "Three Feathers," all white: perhaps signifying the lack of courage in many quarters against the liquor traffic.

It goes to the running stream and uses the gurgle of pure water as representing the noise of the opening bottle, and calls the beverage "Sunny Brook."

It goes into the garden and plucks a quartet of lovely flowers and makes them the adornment of a bottle, under the name "Four Roses." Why not change the capital "R" into a capital "N"?

It goes into the home circle with the suggestive pictures of "Old Grand-Dad," a benevolent and wrinkled octogenarian, representing in his eighty years a whisky "that is four years old," "Golden Wedding," as if one way to reach that coveted milestone was to drink whisky—whereas the friends of our youth and of our college days who indulged in kindred products did not live out "half their days." In the circles of renown, page Edgar Allan Poe and Stephen Foster!

## V.

There is a kind of final advertisement that has a grim meaning. One would suppose that the White Horse, mentioned in John Hay's poem, "The Stirrup Cup," would not naturally be chosen as a plea for liquor. But there he is, prancing down the alcoholic highway, drinking out of a water pool where little ducks float happily—with no suggestion that they are going to become geese. The legend beneath the picture shows the word "gentle." Yet those who know the effect of liquor upon the lives of our people will be certain to conclude that this advertisement is true in one important respect, namely:

A premier rider who brings the "White Horse" more quickly to the doors of our homes is the liquor trade in the United States. It is an assistant to our undertakers. The Biblical advertisement is far nearer the truth—Wine is a mocker! Strong drink is raging! It bites like a serpent! It stings like an adder! Whoso is deceived by the alluring pictures of liquor is not wise!

## APPEALS FOR YOUNG MISSIONARIES TO AFRICA

"This missionary work requires men and women of many different talents," says the Rev. Everett Woodcock, newly-arrived missionary of the Methodist Church to Sandoa, interior station in the Bengian Congo.

"Many missionaries have come to be evangelists or doctors; then they have found most of their time taken up by administrative work, language translation, building houses and churches, and other necessary work which they never expected to do.

"At present Mr. and Mrs. E. I. Everett are the only missionaries at Elisabethville. It is hoped that we can have six missionaries there mainly for evangelistic and educational work.

"Mulungwishi is to be the school for training pastors and teachers. At present the school is small and using an abandoned lime plant for a school house. Besides missionaries to teach and preach they need a good builder. The

Smalleys are going there for agricultural work.

"Here at Sandoa we must supervise the building and agricultural work as well as doing the evangelistic work in Kanene and Kafakumba districts. We need an agriculturist and a builder, also another nurse, and women to supervise a girls school.

"At Kapanga, Dr. Piper has had to build his own buildings and supervise the station work as well as doing his medical work. Now, it is nearly time for him to retire. The plans have been made and the money is ready for a new hospital, but there is no one to build it. And as yet we do not know of anyone to take Dr. Piper's place.

"In the future there will be need for men of ability in mechanical and electrical work. There is an ever-present need for nurses, and for women to teach in girls schools. Also there is much work to be done in language study and in writing for these people.

"Of course, any missionary work is full-time Christian service and requires, first of all, a consecrated life of deep experience with Christ. There are people of many different

## WANTED: 200,000 NEW TEACHERS!

The Crusade for Christ has challenged Methodist Church schools to increase greatly their enrollment and attendance. If they are successful the teaching staff will not be adequate. We will need at least 200,000 additional teachers.

Church schools throughout the nation are securing new teachers in the following ways: (1) By definite planning in the Board of Education and Workers' Conference; (2) by selecting teachers on the basis of consecration and ability; (3) by providing teachers with spiritual motivation for their work; and (4) by offering training opportunities through which teachers may learn more "know how" for their tasks.—Board of Education Bulletin.

talents who have this qualification.

"Many of your young people have talents that they would like to use in the Lord's service. To them we say, 'That is where He wants you to use them, and He can help you find the place you can use them best!'"

## Why Can't I Get In College?

By MATT L. ELLIS, President, Hendrix College

THE following facts are presented so that the friends of Hendrix College may understand a difficult situation:

Never in the history of the United States have American colleges and universities received so many applications for enrollment as they are receiving for this fall. As U. S. Reconversion Director John W. Snyder said in a recent report to Congress, America's educational institutions will be helpless as they try to meet this tremendous demand.

According to Mr. Snyder, 2,080,000 persons will want to attend college this fall. But room for only 1,600,000 can be found, he said, in all the schools of the nation.

Room—even with crowding—for only four out of every five who want to go to college!

Part of this situation—which is greatly embarrassing all institutions of higher learning—is due to war-time shortages and priorities, which have prevented the schools from enlarging their educational plants. Part of it is due to the fact that far more veterans are taking advantage of the educational benefits of the GI Bill of Rights than had been predicted by federal and other authorities. Still another factor is the great demand for highly trained people, which has caused students already in school to remain there in larger numbers than usual.

It will therefore be an impossibility, Mr. Snyder pointed out, even though every facility is being utilized to the fullest, for American colleges and universities to fulfill the demand made upon them.

Each spring, Hendrix gives its students who plan to return in the fall the first chance at reserving dormitory accommodations. This

year, in order to know as soon as possible how many rooms would be available for new students, the college set the reservation period for old students considerably earlier than usual. In the meantime, as has always been the case, appli-



DR. MATT L. ELLIS

cations of new students were of course being accepted.

But two things happened: (1) A much larger percentage of old students said they planned to return next fall; and (2) There was also a much larger number of new applicants than the college expected. The college at the

end of the period for registering old students found that there had already been more applications from new students than there were housing facilities to take care of.

In early May, all dormitory facilities at Hendrix had been filled and more than 100 men and women were already on the alternate list for next September. Some students who now have rooms for September will release them for various reasons before that time, as is the case every year; but releases cannot be expected to take care of very many of those already on the alternate list, and there would now be no advantage in additional students putting their names on the list.

The college has been making many efforts to accommodate applicants still unprovided for. A Trailer Town has been established. Housing units at the former relocation camp for Japanese at Rohwer and elsewhere have been examined. Accommodations for women are limited to dormitory facilities, but the College has searched out a number of rooms for men in Conway homes. However, Conway is a small town which already had an acute housing shortage before this year. The uncomfortable fact remains, as Reconversion Director Snyder has pointed out—there just isn't room at Hendrix or anywhere else for more than about four-fifth of those who want to go to college.

Hendrix is therefore in the unhappy position that all American colleges are in. Knowing this fact is of course not much help to those who want to come to Hendrix but for whom Hendrix cannot find a place. But the college hopes its friends will understand that the situation is not one of its own choosing and that it will continue to try to do its part in every way possible.

## A Vacation Church School

By MRS. O. C. BIRDWELL

THERE is a little book of projects used by Vacation School workers entitled "You Can Do It." This seems a very appropriate title for the type of Vacation School we closed on May 3rd. The significance of the "if", is, if you will pay the price.

We had a most successful school in virgin territory under difficulties. Some of the people had never heard of a Vacation Church School and did not know whether or not they would be interested. Others had heard but did not know what it was like. The place was a school house way out in the woods close to a small sawmill that had been shut down most of the winter on account of the rain.

A former pastor of Parker's Chapel and Fredonia had started preaching at this schoolhouse one Sunday afternoon a month at the request of one of the mill owners, but when my husband and I went out to fill the appointment, we found no congregation. We visited a family and left word we would be back the next preaching day, but when we arrived there was still no congregation. We visited a few people who were left at the mill and found they were Landmark Baptists and Pentecostals. We told them we were not there to make Methodists but better Christians. We heard of two Methodist families several miles away, but when we investigated found all but one man had joined the Baptists who had a regular organized Sunday School. There were some unchurched families scattered out through the woods. The road was so bad at the school house we decided to have preaching service the next two months in an abandoned store at the mill which had very few window panes left in it, but it did have a stove.

The next month we really had a congregation (accidentally). The watchman at the mill decided to make it his headquarters between watches and had a good fire. All his family and grandchildren, numbering about thirteen, came

down to visit him. We had a good service and were greatly encouraged, but the next month the watchman and family were nowhere to be found, but the former Methodist lady and two children were there and we talked about and planned a Vacation Church School and also decided to move back to the schoolhouse. We saw a big farm wagon and team hitched in front and our former Methodist lady had brought her husband and family and some others. She promised to advertise the Vacation School and preaching services at night, for we had planned a "double header," and also to tell the children we would pick them up.

We secured the services of two of the most efficient teachers who happened to be the teachers at the grade school out there and also were teachers in our Church School at Fredonia.

The morning of the school we drove about twenty miles over bad roads, picked up our teachers and were at the school by eight o'clock as our school was not to open until nine. This gave us time to get things ready while my husband gathered up the children. Of course, they walked to school but were not interested enough to walk to Vacation Church School. A few came after having driven several miles in two different directions. One of the teachers made the remark, "I know a family of children who ought to come. If you will take me, I will go get them." Although it was nearly time to begin the school they went and secured the children after having to wait for them to get ready. We got off to a late start but we finally had fifteen children, a two-year-old baby and one mother. We ran overtime and the children really "ate it up." They were thrilled.

The first night a storm came and rained out our preaching service. The next morning we started out as usual, but roads seemed to have no bottom. We finally arrived and gathered up the children who had increased in numbers.

That night we drove about thirty miles trying to escape the mud holes and finally had to ride the last mile and a half in a farm wagon on a seat that had no springs in it. We found a large congregation for that place, wagons and even one car but most of the families walked in the mud through the woods and dark and carried their little ones. We could have shouted! The next morning we started out and our car which looked like a mud turtle commenced to take out. It had just been overhauled at an expense of \$350, but it couldn't take the mud. Some mechanic had left out some very important bolts and the mud had oozed through and even ground out some steel plates, etc. It cost us a nice little bill and a little later about \$30, but the mill owner gave us a check for \$50 for the meeting, so you see the Lord provides.

To go on with the story, we left the car and one of the teachers took us in her car. We did not need to go after the children, they walked and one woman hitched a team to a farm wagon and gathered up the children in her neighborhood. That night the president of our board at Parker's Chapel took us to church in his car, going the long way around, and the next day he walked to work and loaned us his car until ours was out of the shop.

The school and preaching services increased in numbers and interest. We found quite a bit of talent among the children and they were willing and obedient. In fact they were tireless in activities. They were instrumental in bringing out their parents, both to the school and preaching service. One father and mother, who had large number of children and never attended church, in fact he claimed to be an infidel, actually sent the children to Vacation School when it got to be the neighborhood talk and finally came to church themselves.

The next appointment found children and parents at the church.

# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

## DISTRICT MEETING AT FT. SMITH

One hundred and eight members of the Woman's Society of Christian Service, Ft. Smith District, answered roll call at the Goddard Memorial Church, Ft. Smith Thursday, May 16.

Following the trend of theme and plan of the North Arkansas Conference meeting "Decisive Days", the message of the president, Mrs. Gentry Priest, was a big challenge to all Methodist women. An outstanding skit "Rainbow after Tragedy" directed by Mrs. F. M. Tolleson, Ft. Smith, beautiful in color as well as words, depicted our World Missions especially in the foreign fields. The awful devastation cruelty, and suffering of the Far East Christians was portrayed but the undying Faith and Hope of these people, their beliefs and aspirations made a beautiful rainbow for the future generations.

Mrs. Leland Hunt, Ft. Smith, brought echoes of our great Assembly in Columbus and Mrs. J. R. Fraser brought flashes of our meeting in Harrison, Ark. Worship was directed by Rev. E. B. Williams, pastor of the host church and at noon a lovely luncheon was served in the church dining room.

One of the highlights of the meeting came in the afternoon session with the dynamic message of our guest speaker, Mrs. Johnnie McClure, Vice President North Arkansas Conference, Danville, Ark. "Going Somewhere and Doing Things these Decisive Days" flung a personal challenge for work and the giving of means to the building of God's kingdom to every member of Woman's Society of Christian Service.

Scott County is to have a county Library according to the announcement of Miss Estelle Mc Intosh, deaconess to Scott County. It was opened with a silver tea, May 25 in the Library Building of the Woman's Literary Club at Waldron.

After instruction by Mrs. J. R. Fraser, Dist. Sec. of Organization and Promotion, the assembly separated into groups with a district officer in charge for an hour's instructive and informative study.

Voted as the most outstanding District meeting in years the session closed at 3 P. M.—Mrs. Gene Davidson.

## CARLISLE WESLEYAN GUILD ENTERTAINS

Mr. and Mrs. M. G. Morris entertained the members of the Wesleyan Guild at their home May 21, with a picnic dinner.

The hosts were assisted in serving by Mrs. Merlin Morris, Miss Elaine Koch and Miss Betty Ponder of San Antonio, Texas. The dinner was served buffet style, on the beautiful lawn. The officers were seated at one table and Miss Althea Wade, Conference Secretary of the Wesleyan Guild was a special guest and was seated with them.

Following the dinner the program was given in the large living room of the home. Mrs. M. G. Young had charge of the program, Miss Mildred Woosley giving the devotional. She used as her subject "St.

## HEALING FOR THE WORLD

Martha N. Parker

*O seeking one who prays  
That I walk earth's highways once again,  
That peoples touching me be freed from pain,  
As I reveal myself to them in various ways,  
Go thou among the needy of the earth;  
Search out the open wounds and sores,  
And deeper wounds where spores of hate breed wars;  
Show them God's love and its true worth.*

*Through folks like you must I touch the world today.  
I need your help. Do more than pray!  
I need your hands, your skill to heal,  
Your mind, your life, your burning zeal;  
Then beholding Me through thee they'll say,  
"There's one true way, love's way, God's way."*

In Church Herald.

## BATESVILLE DISTRICT WSCS MEETS

The Batesville District Woman's Society of Christian Service held its Spring meeting in two sections, half the district met at Tuckerman on Tuesday, May 14, and the other half at Mountain Home on Wednesday, May 15. Approximately 125 women were in attendance with twenty societies represented.

Devotionals were lead by Mrs. L. C. Craig of Batesville and the Rev. Joel Cooper of Mountain Home. The Rev. H. Lynn Wade of Batesville and Rev. W. Henry Goodloe, District Superintendent, brought inspirational messages.

The Research Committee presented the following slate of officers who were unanimously elected: President, Mrs. Alfred Knox, Tuckerman; Vice President, Miss Lavinia Jelks, Batesville; Treasurer, Mrs. R. L. Blair, Melbourne; Secretary Organization and Promotion, Mrs. James K. Bell, Calico Rock; Recording Secretary, Mrs. Farrell Conner, Batesville; Secretaries of Lines of Work: Missionary Education and Service, Mrs. Paul Jamison, Newport; Christian Social Relations and Local Church Activities, Mrs. W. W. Adams, Gassville; Literature and Publications, Mrs. Spence Harris, Calico Rock; Youth Work, Mrs. H. J. Couchman, Batesville; Student Work, Miss Florence Jelks, Batesville; Children's Work, Miss Ora Meeks, Batesville; Spiritual Life, Mrs. Alice Graham Tuckerman; Supplies, Mrs. P. G. Magness, Newark; Status of Women, Mrs. Arch Jones, Batesville; Wesleyan Guild, Miss Vela Jernigan, Batesville.

Miss Lavinia Jelks, retiring Secretary of Organization and Pro-

Andrew's Cross" closing with prayer.

Mrs. Smith and Mrs. Young gave reports of the Pine Bluff Meeting. Miss Althea Wade was presented and told of the Guild Retreat that is to be held at the Arkansas School for the Deaf, at Little Rock, June 8th and 9th.

The reports from the different officers were all good. The Guild expressed its appreciation of the attendance of Miss Wade. Two new members were welcomed.—Reporter.

motion who has served in this capacity since 1939, was presented a life membership in the WSCS by the Batesville District.

The women adopted two resolutions, one favoring passage of Bill H. J. Re 325, prohibiting use of cereals for the production of alcoholic beverages during the shortage of food, and letters were sent to Congressman Wilbur Mills and Senator J. W. Fulbright urging them to support this measure. The second resolution is to be sent to producers and local exhibitors of motion pictures protesting scenes depicting glamorized drinking.

Mrs. Cledice Jones of Batesville, Conference Secretary of Spiritual Life, brought a brief message to both groups.

Mrs. R. L. Blair of Melbourne closed each meeting with an impressive consecration service at which time all the women knelt at the altar in a pledge of better service as they sang, "Take My Life and Let It Be."

The southern half of the district adjourned to meet in July with the Newport First Church and the northern zone will meet in July at Cotter.—Reporter.

## WESLEYAN GUILD HONORS MEMBERS

Mrs. A. J. Davis was honored with a Life Membership by the local Wesleyan Guild on May 13. This honor was given Mrs. Davis by the Guild members in recognition of her work in the Guild since its organization, and for her work as president of the Texarkana Council of Church Women.

The presentation of the certificate and pin was made by Mrs. A. R. McKinney. She was also presented a lovely corsage by Mrs. Oberthier.

A program followed this presentation. The theme of the meeting was "The Family and the Home". The devotional, given by Mrs. A. J. Christie, using as her subject "Religion in Our Every Day Lives", was most helpful. The guest speaker for the evening was Rev. A. J. Christie, he spoke on "Children and Peace". His message was strong and challenging. His address closed with one of Grace Noll Crowell's

## WOMEN IN THE CHURCH

By Mary Fowler

The John Milton Society for the Blind, of which Miss Helen Keller is president, has recently issued, "The Voice in the Darkness," especially written for blinded war veterans by a blind minister in Pittsburgh, and issued in Braille. The Society also issues in Braille a children's religious magazine, "Discovery"; the "John Milton Magazine" for blind adults; a religious motto calendar; a hymn book; a book of prayers; and other occasional publications for those who can read in Braille. According to the Society, not many blinded war veterans have as yet had opportunity to learn Braille, but when they do there will be religious material awaiting them in the headquarters of the Society, 156 Fifth Ave., New York City.

May is the month in which the women of the Roman Catholic Church especially commemorate the virtues of the Virgin Mary. . . . In a speech to the women of Italy in commemoration of the Virgin, Pope Pius XII recently warned against the growth of divorce and of voluntary sterility, against a growing vulgarity and lowering of life, a growing in material interests, and the forgetting or denying of God and the things of God. He urged Catholic women to join in a movement against those who corrupt the mind of youth through immoral spectacles and pictures in press, stage, radio, and motion pictures, calling for a "holy crusade for Christian morality."

"Christian women all over the world must bind themselves together for the common task—that of working in Christian love to bring about international peace," says Mrs. Asuncion A. Peez, director of the Bureau of Public Welfare of the Philippine Islands, and a leading member of the Methodist Church there. "Through individual efforts, let them preach the richest meaning of life. God's teachings must permeate the social and economical life of all peoples of all nations. No other factors can bring peace into the world. . . Christ is the fulfillment and the realization of all that is best in every one of us, regardless of color or race. Christ is the only cure for the present chaotic condition in the world; his social teaching is sufficient to bring understanding among those who have and those who have not; his law of love solve international problems where international conferences might fail."

poems, "So long as there are Homes".

For serving, the tables were arranged around a May Pole, where flowers were used in a very effective way. The special guests for the meeting were: Mrs. McKinney, Mrs. W. A. Benge, Mrs. Pratt Bacon, Mrs. F. N. Henderson, Mrs. Grady Cochran, Mrs. S. E. Bull, Mrs. Luline Willis, Mrs. R. H. Walker of Fouke, Mrs. R. M. Riever, Birmingham, Nathan Guier, Rev. and Mrs. A. J. Christie and Rev. Edward Harris.—Reporter.



# CURRENT NEWS IN ARKANSAS METHODISM

## PINE BLUFF DISTRICT CONFERENCE

The Seventy-ninth Session of the Pine Bluff District Conference was held at the First Methodist Church, Dewitt, on May 21st.

The Conference was opened at 9:30 A. M. with District Superintendent Fred R. Harrison, presiding. Rev. C. D. Cade, pastor of Hawley Memorial Church in Pine Bluff, led in the morning devotional, using as his subject "Mutual Fellowship With God". This service lifted us and gave a fine spiritual tone for the day.

The pastor host and wife, Rev. and Mrs. Hal Pinnell, welcomed us in a most cordial way and left nothing undone that would make our stay enjoyable.

Reports of the pastors showed that 437 new members have been received on profession of faith, and 405 by transfer of their memberships. The financial reports revealed that the obligations for the first half of the conference year have been met.

The Hendrix College Million Dollar Campaign was presented by the following speakers: Dr. Matt L. Ellis, president of the college; George Pike, DeWitt attorney and member of the college board of trustees, and Dr. C. M. Reeves, director of the campaign. Glenn Pinnell, a Hendrix student, sang a solo.

The work of the Woman's Society of Christian Service was presented by Mrs. Goodrich, of Lakeside Church. Rev. Roland E. Darrow, pastor of Carr Memorial Church spoke on "The Church's Ministry to Returning Service Men and Woman". "The Call to the Ministry" was the subject of a message by Dr. W. E. Brown, pastor of the First Methodist Church.

Donald James McCammon, son of Mr. and Mrs. Zack McCammon, was recommended for admission on trial into the Little Rock Annual Conference. Rev. Virgil D. Keeley, pastor of the First Methodist Church, Stuttgart, and Rev. H. O. Bolin, pastor of the Grand Avenue Church, Stuttgart, spoke on the subject "Continuing Evangelism."

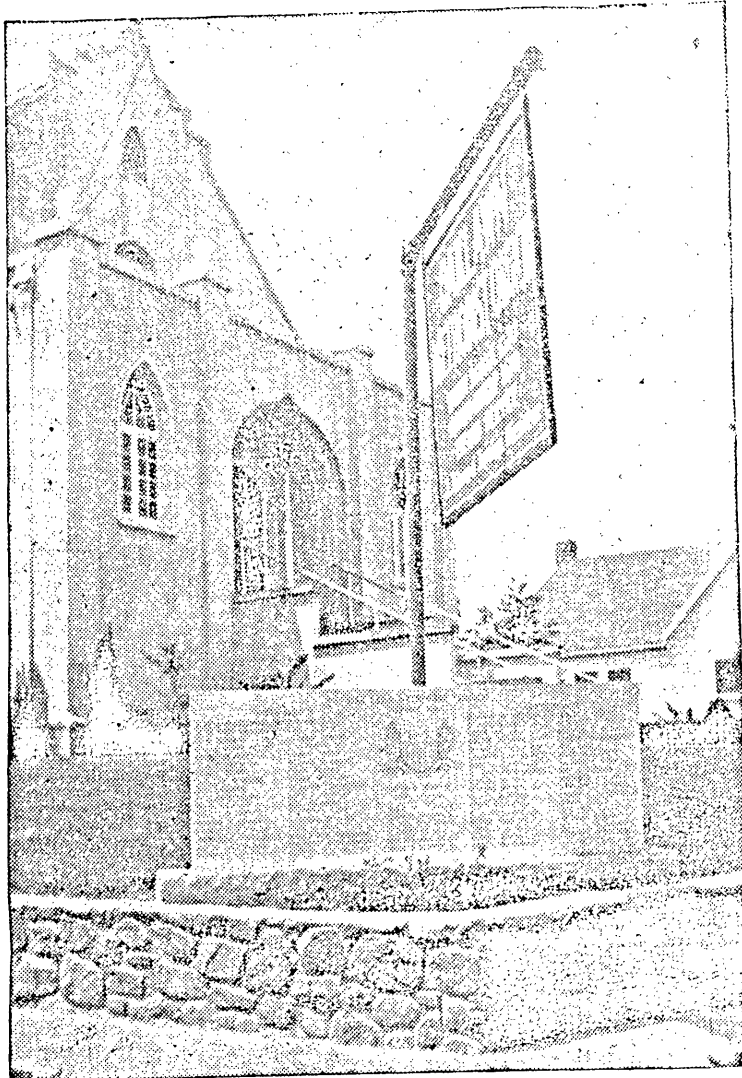
Every charge was well represented by the laity, and there were many visitors.

DeWitt Woman's Society of Christian Service served a bountiful and delicious meal to 240 people. We appreciate this fine hospitality.—Otto W. Teague, Secretary.

## YOUNG PEOPLE'S LEADERSHIP CONFERENCE

The Young People's Leadership Conference at Mt. Sequoyah will be held August 5-15. The Conference is limited to Conference, District and Sub-District officers this year. Only fourteen delegates have been given to the Little Rock Conference. The Conference officers will be given priority rating, but each District Director has been asked to choose the one person from his district who can and will bring back the most to the District. All persons interested in attending this Conference should get in touch with his District Director immediately so that the

## WAR MEMORIAL AND SERVICE ROLL AT OAKLAWN CHURCH, HOT SPRINGS



Our permanent War Memorial and Service Roll was dedicated on Sunday morning, May 26, in a special Memorial Day Service. The choir, under the direction of Mrs. Fred Mills sang a Memorial Day anthem and Freddie Mills and Bert Spencer sang the offertory. The pastor preached a Memorial Day sermon and led the congregation in the dedication of the memorial. The church was filled with a large congregation.

The memorial is a seven foot granite tablet rising to a height of three feet setting on an eight foot granite base. In the center is an U. S. emblem and the names of the five boys from our church who were killed in service. These are: McCoy Hansford, Ben Lehman Rorie, David Spargo, Don Postlewate and E. B. Hinkle, Jr. The names of sixty-eight boys who were in service during World War II are featured in two panels on either side.—J. E. Dunlap.

## SUB-DISTRICT YOUTH FELLOWSHIP ORGANIZES

Youth Fellowship Union of Carroll, Madison and Boone Counties met Monday night, May 20, at Berryville Methodist Church to reorganize the Youth Fellowship Sub-district Union. A total of eighty were present with six churches represented, Alpena, Green Forest, Presley's Chapel, Huntsville, Eureka Springs and Berryville.

There were five officers elected:

registration may be mailed in as soon as possible.

The Theme of the Conference is "Stewards of the Kingdom."

Additional information regarding the Young People's Conference may be secured by writing to Rev. C. Ray Hozendorf, Little Rock Conference Registrar, Prescott, Arkansas.

The man who walks humbly with his God is not likely to run over his fellowman.

Howard Cop from Huntsville, president; Tommie Hughes from Eureka Springs, vice-president; Frances Ann Cole from Berryville, secretary; Wanda Glee Horton from Green Forest, treasurer and Maxine Erwin from Alpena, reporter. There were four commissions: Rev. Lee Cate of Eureka Springs will serve as chairman of Worship; Rev. Kermit Van Zant of Huntsville, chairman of Entertainment or Recreation; Rev. Olin R. Findley of Green Forest, chairman of World Friendship and Rev. Jesse L. Johnson of Berryville of Community Service.

Several games were played so that we might become better acquainted. Everyone entered into the games wholeheartedly and we all had a fine time. After refreshments were served we all joined hand and sang "Blest Be the Tie That Binds" and Rev. Mr. Olsburn of Huntsville dismissed with prayer.

We then adjourned to our homes to look forward to the next meeting which will be held at Huntsville, June 24.—Maxine Erwin.

## FORREST CITY YOUTH FELLOWSHIP

Members of the Forrest City Youth Fellowship entertained their Mothers with a Mother's Day supper program on Sunday evening, May 12, in the church dining room. Supper was served to the one hundred ten who attended at tables set for ten, each covered with gay paper cloths and centered with small vases of roses. Baskets of red roses were also arranged near the piano at one end of the dining room. Attractive souvenir programs made by the program committee further decorated the tables, as did also the multi-colored nut cups.

Miss Maggie Eldridge, aunt of Fred Eldridge, president of the group, gave the invocation and a cold supper plate was served by the Wesleyan Service Guild of the church with the following committee: General chairman, Miss Virginia Hine, president; tables, Miss Mary Estelle Simmons; food, Mrs. Liza Cargill.

At the conclusion of the meal, the following program was given; Prelude; Hymn, "O Mother Dear"; Greetings to Mother, Ann McDougal; Response, Mrs. Raleigh Rich; Origin of Mother's Day, Don Mashburn; Duet, Margaret Rich and Marcille Mullikin; Tribute to Mother, Jewel-dean Dice; Hymn, "Love of our Mothers"; Responsive reading, led by Ann McDougal; Solo, "That Wonderful Mother of Mine", Corinne Hurt; Poem, "Mother's Glasses", Martha Ann Davis; Doxology with special wording.

The Forrest City Youth Fellowship meets every Sunday evening at 6 o'clock at the Methodist Church for supper and a study program with an average attendance of seventy young people of the Methodist and Presbyterian Churches. Mrs. W. J. Spicer, wife of the Methodist pastor, is counselor for the group, and committees serving the Mother's Day affair were: Invitations, Billie Jean Merriweather, Martha Ann Davis, Dorothy Gandy, Margaret Rich, Marcille Mullikin and Lavada Voss. Courtesy, Geraldine and Jeweldine Dice, Ann McDougal, Mary Ann Martin and Jean Woody. Program, Georgia Swan, Nancy Poole, Betty Thomas, Ann Lancaster and Billy Mae Evans.—Reporter.

There are no hopeless situations; there are only men who have grown hopeless about them.

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## NORTH ARKANSAS CONFERENCE EDUCATION NOTES

By Ira A. Brumley

### Other Enrollment Gains Reported

Reports continue to be made indicating excellent gains in church school enrollment and attendance. Rev. J. C. Richey of the Colt Charge reports that two of his Church Schools are showing excellent gains.

We can show a large gain in average attendance for the year if the local church will keep up the summer average attendance during the summer months. The average thus far this year is far above that of last year.

### Conway Senior Assembly

There is to be a senior assembly for seniors of the North Arkansas Conference, except the Ft. Smith and Fayetteville Districts. Those districts have their own senior camp. The date of the Conway Assembly is June 24-28.

An excellent list of courses has been worked out. The purpose of these courses is to give personal enrichment, more than to give details of organization and program. The assembly for older youth is planned more with leadership training in mind.

It is very likely that all who desire to attend this assembly will not be able to get in. Thus it is important that interested persons make their reservations early. We cannot permit more than five girls and five boys from any single church.

There will be no pre-registration fee, but we do need pre-registration. Interested persons should write Board of Education, Hendrix Station, Conway, for information sheet and enrollment card.

All persons will be required to bring their own sheets, towels, pillows, etc.

The cost of the assembly will be \$7.50; Registration fee, \$1.50, room and board, \$6.00. The cost of text materials will be extra, but none of these materials will be very expensive.

Registration will be completed between 2 and 4 p. m. on June 24.

### State Children's Workers' Conference

The Little Rock and North Arkansas Conferences are sponsoring a conference for workers with children. We have been able to secure for this conference a group of excellent leaders.

Dr. John H. Hicks of Perkins School of Religion, who is recognized as an excellent Interpreter of the Bible for workers with children, is to lead in two discussions on "The Use of the Bible with Children."

Dr. J. T. Carlyon of Perkins School of Religion is to lead one of the worship periods. Dr. Carlyon is greatly appreciated by all of our people.

Leaders of children's work have been secured for workshop periods; Mrs. W. F. Bates for Nursery, Miss Jennie Lou Milton for Kindergarten, Mrs. John Hefley for Primary, and Mrs. Ira A. Brumley for Junior.

A program on visual aids will be conducted by Miss Margaret Marshall and Rev. Glenn F. Sanford.

There will be room space on the Hendrix College Campus for only about 110 persons. This means that each of the two conferences can have only about 55 persons in the program. Thus it will be necessary for the persons desiring to attend to reserve space by writing Rev.

## HENDRIX COLLEGE NEWS

The period from next September 1 to October 6 has been set for the general solicitation in the million-dollar campaign for Hendrix, Dr. C. M. Reves, director of the campaign, has announced. This period was chosen by the campaign steering committee, he said.

While this five-week period will be the one in which solicitation for the campaign will reach its height in the churches throughout the state, other activities in connection with the drive are already underway, according to Dr. Reves. Committees have been formed to obtain individual contributions to the campaign and they will continue their work until the goal of the drive is reached.

Organization for the campaign is being effected through the churches with superintendents of the 15 church districts of the state, who are selecting committees and leading the ministers in their districts.

An excellent response to the campaign has been received from throughout the state, Dr. Reves said. "I have been in frequent contact with all the superintendents and many other church leaders in recent weeks," he said. "They are all convinced of the importance of our drive and supremely confident that its goal will be achieved or passed."

Paul Faris of the Hendrix faculty has been appointed campaign publicity director by the steering committee, Dr. Reves said. Members of the steering committee are Bishop Paul E. Martin, Rev. Aubrey G. Walton, Harvey C. Couch, Jr., and Alton B. Raney, all of Little Rock; Rev. Ira A. Brumley, R. T. Steel, and Dr. Matt L. Ellis, all of Conway; Rev. Allen D. Stewart of North Little Rock, Rev. Arthur Terry of Camden, and Rev. Fred R. Harrison of Pine Bluff.

## VACATION CHURCH SCHOOL AT CLINTON

The Clinton Methodist Church concluded a very successful Vacation Church School on May 24. There were sixty-four pupils enrolled who attended the required length of time to receive credit with twenty more who did not receive credit. This made a total of eighty-four enrolled in the school.

We had seventeen workers in the school. Each department had a devotional leader, handwork leader and two recreation leaders. By so doing we had enough teachers to keep the children interested every minute of the time. At the close of the school the parents were invited to enjoy a program given by the children and also to see the beautiful display of handwork. Delicious refreshments, provided by the Church School, were enjoyed by the children.—Mrs. Howard Johnson, Church School Superintendent.

Roy E. Fawcett of the Little Rock Conference, or Ira A. Brumley of the North Arkansas Conference.

The cost of the program to the individual will be \$3.50 for room and meals on the campus.

Interested persons can write their Executive Secretary of Education for copies of the program, which will be off the press by the time this statement reaches you.

Local churches should make provision to have one or two workers each in this important meeting.

## WHITE CROSS GUILD OF METHODIST HOSPITAL HOT SPRINGS

Hoping to enlist the interest of all Arkansas Methodism in the White Cross Guild, auxiliary to the Hospital, we extend an invitation to membership in this helpful organization.

The membership fee of \$1.00 for active, \$3.00 for associate, \$5.00 for contributing, \$10.00 for sustaining and \$100.00 for life membership will increase your interest in the Hospital and will make you feel that you have a real part in the ministry to suffering humanity through our church program. Local members give one day a month to hospital needs, as sewing, mending, marking garments but distant members may make contributions in many ways.

Today the call is for books for the beginning of the library. Any good book in good condition, suitable for convalescents' reading will be acceptable. Several books of Dr. Lloyd C. Douglas, author of "The Robe", now vacationing in Hot Springs, have recently been given to the Hospital.

The White Cross Guild extends a cordial invitation to a tea at the Hospital the afternoon of Wednesday, June 12, from 3:00 to 5:00 at which time a tour of the Hospital will be made, giving opportunity to see and have a new interest in your Hospital. Bring a book and have tea with us.—Mrs. F. M. Williams, President, White Cross Guild.

## CONFERENCE ADOPTS RESOLUTION SUPPORTING HENDRIX CAMPAIGN

At the District Conference of the Little Rock District, the Methodist Church held at Hunter Memorial Methodist Church, Little Rock, Friday, May 24, Dr. C. M. Reves, Director of the Million Dollar Campaign for building and endowment for Hendrix College spoke on the college. Dr. Matt L. Ellis, president of the College, also addressed the Conference.

The Conference unanimously adopted the following resolution: "Resolved: The members of the Little Rock District Conference in regular session at Hunter Memorial Church, Little Rock, Arkansas, on May 23rd, 1946, hereby give renewed expression to our belief that the place of the church college in the life and work of the Church and of our nation is more vitally essential than ever; that we pledge Dr. Matt Ellis, as president of the college, and Dr. C. M. Reves, as director of the campaign for one million dollars to be used for new building and endowment, our earnest support in daily prayer, our best efforts in labor willingly given, and our sacrificial participation in giving. And in the name of our Christ and His Church turn our faces toward the day of victory."

The resolution was presented by Rev. Kenneth L. Spore, pastor of Winfield Methodist Church, and Rev. James E. Major, pastor of Hunter Memorial Methodist Church.

Perhaps the most valuable result of all education is the ability to make yourself do the thing you have to do, when it ought to be done, whether you like it or not.—Thomas H. Huxley.

Many of our cares are but a morbid way of looking at our privileges.

## NORTH ARKANSAS YOUNG PEOPLE'S ASSEMBLY

The North Arkansas Conference Young People's Assembly will be held July 1 to 5 at Hendrix College, Conway. Special training is planned for young people and youth leaders who will be preparing for work on District Fellowship Teams. Also special training will be provided for all youth and youth leaders for Youth Activities weeks.

Dr. J. T. Carlyon of Southern Methodist University will be the inspirational speaker for the morning worship hour.

Classes will be offered in the four commissions. Rev. Vernon E. Chalfant of North Little Rock will be the instructor of the class on Youth and Worship. Mrs. John Bayliss of Fort Smith will teach the class on Recreation. Rev. Alfred Knox of Tuckerman will teach the class on Community Service. Mrs. Alfred Knox of Tuckerman will be the instructor for the class on Missions and World Friendship.

A workshop period will be held in the afternoon for the special training for Fellowship Teams and Youth Activities Weeks. These will be conducted by Rev. James S. Upton, Worship, Miss Betty Jane Claude, Recreation, Mrs. Alfred Knox, Community Service and Missions and World Friendship, and Rev. Ira A. Brumley, Adult workers.

Extra sessions are planned for those planning to be on District Fellowship Teams on Friday night and Saturday mornings, July 5 and 6. This session may not be necessary if everything can be done during the assembly.

We are very fortunate to have Miss Betty Jane Claude in charge of the recreation for the assembly. Rev. James S. Upton, Professor of Religion at Hendrix College, Conway, is dean of the assembly. Rev. Alfred Knox is Dean of Men and Mrs. D. G. Hindman is Dean of Women.

We have a very good staff and expect to have one of the best assemblies we have ever had. If you are between the ages of 17 and 23 and a member of the Methodist Youth Fellowship you are invited and urged to attend. If a local church should not have such a person that church may send an officer who is sixteen years of age. A person who is sixteen and a high school graduate and a leader in the Methodist Youth Fellowship is invited.

Registration will be on the afternoon of July 1 between two and four. A pre-registration fee will not be required, but it is important that you register early, due to the limited space for the Assembly group this year. If you are interested in attending this assembly contact either your District Director of Youth Work or Ira A. Brumley, Hendrix College, Conway.—Pryor R. Cruce, Jr., President of MYF, North Arkansas Conference.

Thank God every morning when you get up that you have something to do that day which must be done, whether you like it or not. Being forced to work and to do your best will breed in you temperance, self-control, diligence, strength of will, content, and a hundred other virtues that the idle will never know.—Charles Kingsley.

A pound of care will not pay an ounce of debt.

# CURRENT NEWS IN THE RELIGIOUS WORLD

## METHODIST CHURCHES IN ITALY TO UNITE

ROME (By Wireless)—(RNS)—Representatives of the Methodist Episcopal Church and the Wesleyan Methodist Church were scheduled to meet in Florence on May 15 to approve a merger of the two groups. The united denomination will be called The Methodist Church of Italy. A uniting synod was to meet on May 16 to elect a new superintendent.

The union becomes final when approved by English Methodists at their conference in July. The Wesleyan Methodist Church is connected with British Methodism. The Methodist Episcopal Church was affiliated with American Methodism but was forced by Benito Mussolini to become an independent group.

Union of The Methodist Church with the Waldensian Church is regarded by some Methodist leaders as a future step in Protestant unity efforts. The Methodist plan of union provides for discussion of union with the Waldensians by the united synod.

## GERMAN BOYS TO BE TRAINED IN CHRISTIAN PRINCIPLES

STOCKHOLM (By Wireless)—(RNS)—A center to train German boys in Christian and democratic principles will be opened shortly at Mainau Castle, Boden, it was announced here by Hugo Cedergren, general secretary of the Swedish YMCA. The center will be conducted by a committee of three German and two Swedish "Y" officials and instruction will be given by German "Y" leaders. It will provide accommodation for 400 boys at a time and each group will remain one month.

## METHODISTS REPORT INCREASE IN CHURCH SCHOOL MEMBERS

CHICAGO—(RNS)—An increase of more than 282,000 members during the past year was reported by 17,872 church schools of the Methodist denomination, Dr. John Q. Schisler of Nashville, executive secretary of the division of the local church of the denomination's board of education, announced here.

The increase is the result of a campaign conducted as part of the Church's Crusade for Christ.

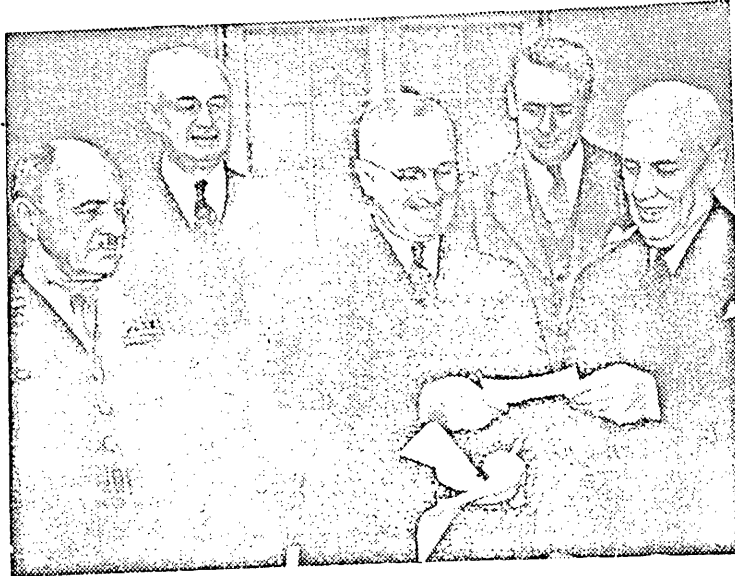
A break-down of attendance figures in Methodist church schools indicates that out of every 100 members 35 are children, 22 are young people, 34 are adults and 9 are officers and teachers.

Particular attention was given during the past year to parent education and family religion projects of the church schools with special emphasis on pre-marital counselling.

Bishop Paul Bentley Kern of Nashville presided at the conference here of the division of the local church.

I am like a boy playing on the seashore, finding now and then the shining pebble of a new truth while the great ocean of truth stretches out undiscovered before me.—Isaac Newton.

## PRESIDENT TRUMAN BUYS C. A. R. E. PACKAGES TO FEED EUROPE'S HUNGRY



Lt. Gen. Wm. N. Haskell, executive director of Cooperative for American Remittances to Europe, Inc., accepts check from President Harry S. Truman of the White House to cover the cost of 100 C. A. R. E. packages of 30 lbs. of foodstuffs which will be shipped in bulk and presented to the heads of European states in which C. A. R. E. operates, for distribution to 100 needy persons. Application blanks for the \$15 packages to be sent to individuals, relatives, friends and general charity, can be obtained at banks, churches, consulates of various countries and relief organizations. C. A. R. E. is a non-profit, government-sponsored organization (formed by 24 religious, relief and labor groups) which is sending food free of customs duties and ration regulations to Czechoslovakia, Finland, France, The Netherlands, Norway, Italy and Poland.

## SOUTHERN BAPTISTS REPORT RECORD MEMBERSHIP GAIN

NASHVILLE, Tenn.—(RNS)—The largest gain in church membership and per capita donations in the history of the Southern Baptist Convention were registered during the last year, according to Porter Routh, secretary of the Department of Survey, Statistics, and Information of the Baptist Sunday School Board here.

Church membership, according to Routh, climbed 205,362 to reach 5,865,554. Total gifts for all causes averaged \$16.78 per capita. For the first time the number of cooperating churches in the Convention passed 26,000 to reach 26,134. The number of clergymen has increased by 672 for a total of 24,577.

## WARNS CHURCH MUST EVANGELIZE OR PERISH

WASHINGTON, D. C.—(RNS)—Dr. Jesse M. Bader warned a convention of Disciples of Christ churches here that "the church must evangelize or perish."

Dr. Bader, director of the evangelism department of the Federal Council of Churches, said one of America's great needs today is for "real Christians."

"If the nation had more real Christians", he asserted, "there would be less selfishness, less greed, less class prejudice and political corruption."

"The church must redeem civilization or perish with civilization she has failed to redeem."

None knows the weight of another's burden.

## BIBLE TO BE FILMED IN TECHNICOLOR

NEW YORK—(RNS)—Production will be started June 10 on the first three of 150 movie shorts in which the complete Bible will be narrated in sound and acted out in color movies, it was announced here by the American Bible Society. The pictures will be produced through a financial grant by the Charles Anson Bond Memorial Trust Fund.

Each picture will cover a specific episode or a small series of chapters. The first three will be devoted to the Nativity, the Woman of Samaria, and the Parable of the Sower. Following these will be 23 pictures covering the four Gospels.

The shorts will be released as they are completed and will be made available for showing in schools, churches, and theaters. Present schedule calls for release of one picture every two weeks.

## GERMAN METHODISTS RESUME CONFERENCES

NEW YORK—(RNS)—Methodist headquarters here has announced that the five annual conferences of the Church in Germany are being resumed this year after a lapse of several years.

Two meetings already have been held, the South Germany Conference at Stuttgart, May 3, and the Southwest Germany Conference at Wiesbaden, May 17. Others scheduled are: Northwest Germany Conference, Hamburg, May 31; Central Germany Conference, Zwickau, June 14, and Northeast Germany Conference, Berlin, June 21.

All the meetings are being held under the presidency of Bishop F. H. Otto Melle.

## PASSION PLAY CANCELLED

LEAD, S. D.—(RNS)—The celebrated Black Hills Passion Play will not be produced this summer, owing to the shortage of labor and materials, Josef Meier, portrayer of the Christus in the drama, announced. Meier is also manager of the Black Hills version of the Oberammergau play.

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Arkansas and South Missouri  
Manager,  
Box 408, Searcy, Arkansas

## METHODIST BISHOPS PLAN CONFERENCE WITH VETERANS

COLUMBUS, Ohio—(RNS)—One-thousand Methodist ex-servicemen from as many churches are expected to meet here July 4-7 for a Bishops' Conference With Returned Veterans. The bishops will discuss with the ex-GIs their reaction to civilian life and their convictions about the church, and will receive suggestions on how the churches can help adjust the veteran to civilian life.

Bishop Fred P. Corson, of Philadelphia, chairman of the committee on veterans affairs, declared "we are confident that out of this conference will come a better understanding of the tasks of the church and the share veterans can take in those tasks."

## ANTI-FEDERAL COUNCIL MOVE DEFEATED AT BAPTIST CONVENTION

GRAND RAPIDS, Mich.—(RNS)—An amendment which would have eliminated from the budget of the Northern Baptist Convention support of Federal Council of Churches was defeated at the denomination's annual meeting here. The budget was adopted in full as presented.

All words are pegs to hang ideas on.

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# ✻ 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)

WE saw Kagawa, again and again. He was just as he has been and just as he always will be, full of plans and ways in which to minister to human need. Pressed to run for Parliament, he said, "No, I'll help in shaping up the party, but I'm not going to run for Parliament. I promised my God years ago that I would preach the gospel, and I shall preach the gospel till the end of the day." "What can we send, what can we do, Dr. Kagawa, in the light of this need?" "Three things", he'd answer, "three things—prayer, Bibles, good missionaries." And he's dreaming dreams, and working out practical programs as always, in various groups of the people. Dr. Kagawa in the first meeting that we had with him prayed something like this, "The war is over; sunshine has come. Oh, God, Thou art tender and good." How difficult it would be to make a prayer of that kind if this city were in ruins, and if more than 150,000 people of the population roundabout had perished in the awful havoc of war.

I'm glad to think of that G. I. chorus at Doshisha University at a chapel service. There were as many girls as there are people in this audience. The girl at the organ was playing Handel's "Largo" as we came in. Then came the singing of the hymn that is so popular in Japan, "Thy Will, Not Mine, O Lord." And then the G. I. chorus, thirty men or so in American uniform singing two great anthems—men from the Sixth Army. I'm glad to remember that chapel service.

I'm glad to remember likewise, an upper room in Nagoya. We had driven first to see the utter ruins of the two leading churches of Nagoya, a Presbyterian and a Methodist church. Then we went to see a boys' school that formerly was under the direction of the Methodist Protestant Church, likewise in complete ruin. Then we crossed the street to the Presbyterian girls' school. There we went into a room on the third floor, the windows all out, the evidences of the ravages of the bombs and the fire, for fellowship and for prayer. Over in one corner was a little vase with two red flowers. In the corner opposite was another vase with two yellow flowers and several spikes of green,—all so characteristic of the Japanese. In that upper room, in the midst of the ruins we sang, read

great scripture, talked, and prayed together. Thank God for the memory!

Again, I shall never forget the visit to the school where Mrs. Baker and I lived when in Japan, Aoyama Gakuin. So many of the buildings were gone. The lovely girls' chapel in which we all took so much pride was gutted. As we walked at the lower end of the campus or compound we found only the ashes of the houses where the missionaries had lived and labored. As I went around the circle I called the names—Alexanders, Galeys, Brumbaughs,



Bishop James C. Baker

the W. F. M. S. house where so many wonderful women had lived, the Heckelmans, the Igleharts, and Dan Berry, in whose house the Bishop had always lived, and the Frank Scotts and many others who had lived there. I thanked God for these lives that had been put imperishably into the lives of people there across the ocean. At first I was inclined to say, "O how terrible to see these homes in ruin. But think of the ruin all about." But things were there which cannot be burned and never will be burned. On a later day at the invitation of the president I went out for a special convocation, spoke to some hundreds of students, who sang again as Japanese students sing the great Christian hymns. All the faculty were present. It was what they called a welcome meeting. I shall

not forget the Aoyama Gakuin experience.

I shall never forget the communion service to which I have already referred, with which we began our visit. How surprised we were, two days after we reached Japan, to be invited, each one of us, to preach on Sunday. Before leaving the United States I never dreamed of appearing before a Japanese congregation. But each one of us preached in Tokyo, and we took the same text. We preached again from the same text in Kyoto and Kobe and Osaka. This was the text: "One in Christ." Never did we realize the truth of it so much as we did at that time. And how the Japanese responded!

There is no question about this having been a providential visit. If ever a visit were providentially planned and timed, this one was. General MacArthur said so. When we came to bid him farewell, he said, "You don't know what this has meant, both to the American forces and to the Japanese, and to the future of Christianity in this part of the world." The Japanese said, "You don't know how happy all this has made us. It gives us new courage and hope. We are ready to go forward now. We don't know how we could have started again if the Christians of the United States had not stretched out their hands to us in this way." And they believe that it's possible for the Christian movement to lay hold with power on the life of Japan, for in the Christian movement is the source of democracy.

Do you know that the plan at Christmas is to sing the "Messiah" in Tokyo? They will have a great chorus, one hundred G. I.'s, two hundred Japanese. Wouldn't you like to hear it? Doesn't it thrill you to the very center of your being even for me to refer it? Can you see that mixed chorus, Americans and Japanese, singing "He shall reign, King of Kings, Lord of Lords, forever and ever"? This is a difficult time for us all over the world. How we need to bow our hearts in penitence! How we need to seek eagerly that we may understand the redemptive power of the Gospel and release it into the life of the world! How we need to be lifted up with the hope that has forever reinforced the Christian heart! "He shall reign, He shall reign, King of Kings, and Lord of Lords, Forever and ever." Praise be to His name. God be thanked for His mercy, and for the challenge that He brings to each one of us. And may we be more faithful servants of His purpose, in Whom alone is hope and joy and life.

The End.

## THE FAMILY ALTAR AND THE ALTERED FAMILY

(Continued from Page 2)

ed in the church, for they are religious illiterates. They know the movie stars but have not heard of the Twelve Apostles. Religious freedom guaranteed by the Constitution was not intended to produce religious indifference. Dr. George Buttrick claims, "By the silence in our public schools we are gradually building up the idea that God does not exist and Jesus Christ does not count."

Our problem is an adult problem. In every community it is a struggle to maintain a Church and Sunday School. The trouble is not that there are not enough people. We do not have houses for all the people. There are so many children that we need to build new school houses every year. The tragedy is not so much what our people are doing with their Sundays but what their Sundays are doing to them. Church attendance is not up to par and Sunday School enrollment is prone to wane. The secret is that the adults are not interested in the Church and not being concerned about religion for themselves, neither are they concerned about religion for their children or their neighbors' children.

The home without God is a godless home and will give to society a generation of godless citizens. Children walk in the footsteps of their elders for it is the nature of the child to imitate. Parents need to live with their children,

for they are asking, "Which way shall we go?" There are three articles of furniture as necessary for every home as a wash pan, bed and stove. They are good books, beautiful pictures and inspiring music. Since we owe our civilization to religion and our religion to the church, the home and the church and the school should be a holy triple alliance, united to mold Christian character.

Roger Babson relates this story as a personal experience. While on a tour of South America he was entertained in the home of the President of Argentina. As they sat at sunset one afternoon on the veranda of the Presidential Palace overlooking the beautiful landscape, his host asked, "Why is it that while South America was discovered and explored long before North America, its civilization has been so retarded?" After a moment of silence the President of Argentina answered his question with another. "Do you not think," asked he, "that the men who settled South America were searching for gold, while the men who settled North America were searching for God?" We like so to think. But in this day we fear it is the opposite. Our people are so busy "striking" for the almighty dollar, they have lost sight of Almighty God.

I know not what course others will take. I challenge you in the words of Joshua of old, "Choose ye this day whom ye will serve, as for me and my house, we will serve the Lord." Where there is a family altar there will be an altered family.

## NEW BUILDINGS FOR FAMED INDIA SCHOOL

Friends in the United States have contributed some \$15,000 for an enlargement of the famed Clancy High School of the Methodist Church, in Muttra, United Province, India.

"The new plant," says the Rev. Donald E. Rugh, missionary-principal of the institution, "will include a new High School building, eight teachers' quarters, a dispensary and dining hall for the hostel. The present structure will be used for the Middle School. The new school building will permit us to extend our frontiers into the fields of science, crafts and music. The amount received thus far is only half of what will be required, but we have faith that God's arm is not shortened.

"This is the only high school serving the Methodist boys and girls in the Delhi Conference. This is the largest conference in membership outside the United States. As government schools are under Hindu influence, it is still necessary in India to operate separate systems. We follow the government curricula, except for our Bible classes, and receive some aid from that side. Ours is the responsibility of training the future leaders of the Christian church."

Those who expect to reap the blessings of freedom, must, like men, undergo the fatigue of supporting it.—Thomas Paine.

# The Sunday School Lesson

By DR. O. E. GODDARD



## LEARNING ABOUT THE KINGDOM

LESSON FOR JUNE 16, 1946

SCRIPTURE TEXT: Matthew 6:9-13; Luke 9:18-27, 46-47, 57-62; Luke 11:1-4; 12:1-12; 17:20-21.

GOLDEN TEXT: Thy kingdom come, thy will be done, as in heaven, so on earth. Matthew 6:10.

Our lesson today is really how a Christian can keep in communion with God in this world and represent Christ to this world. Jesus undertook to teach his followers some lesson on this line.

### Prayer

A lesson on prayer is a primary lesson on a fundamental matter. The Rabbis were strong on teaching how to pray. These disciples before they became followers of Jesus had been taught the Jewish regime of prayer. The Jews had several seasons for prayer during the day. They had forms of prayer for each of these hours. You will recall that Peter was on the housetop at the sixth hour praying when the messengers from Cornelius came. Theoretically, at least, the Jews gave prayer a large place in their daily lives. Naturally these Jewish disciples requested Jesus to teach them how to pray as John taught his disciples to pray.

What we commonly call the Lord's prayer was one of the lessons. Let us notice some of the lessons and implications of this prayer.

### Our Father

The fatherhood of God is a basic fact in Christianity. Naturally the petitions would be addressed to him. God has been the Sovereign, Monarch, Judge, Ruler, but Jesus brought him to the sacred relationship of Father.

### Hallowed Be Thy Name

The Jews were strong in their reverence for the name of God. They rarely used the word Jehovah. The name of God as Father should never pass our lips in a light, flip-pant manner. Profanity is a useless, foolish irreverence of which no Christian should be guilty. Surely we should reverence "Father" as seriously as did the Jews the word "Jehovah."

### Thy Kingdom Come

This petition is almost limitless in its range. It means to establish the reign of God here, there, everywhere. It means Jesus should "reign where'er the sun doth his successive journeys run." It means for us to pray for the reign of Jesus in America, Europe, Asia, Africa, and on the Isles of the Sea. There is an elation and expansion of the soul in praying this prayer. No narrow minded sectional or nationalist can pray this prayer. If any one shuts out any race, or color, or creed, anywhere, he cannot pray this prayer. To pray this prayer understandingly makes one a bigger, better, taller man. Pray it intelligently and grow great in soul.

### Thy Will Be Done On Earth

This is in a sense a repetition of "Thy kingdom come." If Jesus reigns on earth as he does in heaven

his will must be done on earth, and in all the departments of life—home, school, business, professions, labor unions, corporations, even in politics. This is our Father's world and he has a right to undisputed reign here.

### Give Us Our Daily Bread

This means we must ask daily for all our blessings, physical and spiritual, temporal and eternal. We should pray for health, prosperity, and power provided we expect to use the proceeds of the prayers for the furtherance of His kingdom.

### Forgive Us As We Forgive

Beware of praying this prayer, or rather trying to pray it, if you have an unforgiving spirit in you against any one. In that case you are asking God not to forgive you as you do not forgive those who have sinned against you.

### Lead Us Not Into Temptation

That is, do not permit us to be tempted above what we are able to resist. We are justified in praying this prayer as indicated in 1 Corinthians 10:13. "There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it."

### Self Surrender Necessary

"And he said to them all, if any man will come after me, let him deny himself, and take up his cross daily, and follow me. For whosoever will save his life shall lose it; but whosoever will lose his life for my sake, the same shall save it." Luke 9:23-24.

Who is on the throne in your heart? If you are, you cannot be a follower of Jesus. He must be enthroned as sovereign. Denying one's self does not mean leaving off some unnecessary indulgence. It means to dethrone self and enthrone Jesus. Who really rules in your soul?

### An Ugly Manifestation

"Then there arose a reasoning among them, which of them should be greatest." Luke 9:46. These disciples did not have all their unsanctified ambitions eradicated. They were carnally minded. They needed a second, or hundredth, or some other blessing that would give them the grace of humility and service.

### A Sense Of Urgency Needed

"And it came to pass, that, as they went on the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest. And Jesus said unto him, Foxes have their holes, and birds of the air have nests, but the Son of Man hath not where to lay his head.

And he said to another, Follow me. But he said, Lord, suffer me first to go and bury my father. Jesus said unto him, let the dead bury the dead: but go thou and preach the kingdom of God. And another also said, Lord, I will follow thee; but let me first go bid them farewell, which are at home at my house. And Jesus said unto him, No man having put his hand to the plough, and looking back, is fit for the kingdom of God."

The King's business demands haste. Domestic affairs must not take precedence among the servants of God. Some of these requirements no doubt seemed hard. Many people today do not take these lessons seriously. They look after personal, family, financial, and political matters first. Then God may have the little time left after their other affairs have received due attention.

### Confession Indispensable

"Also I say unto you, whosoever shall confess me before men, him shall the Son of man also confess before the angels of God: But he that denieth me before men shall be denied before the angels of God." Luke 12:8-9.

Who should be ashamed to confess Christ as their Savior? Why should any one be ashamed of Jesus?

"Ashamed of Jesus, sooner far,  
Let midnight blush to own a star!"

Fearlessly, courageously, anywhere, everywhere, we should be proud to say, "I am a follower of Jesus." We should not be ashamed to espouse his cause, and suffer or fight for his honor.

### The Kingdom of God Within Us

"And when he was demanded of the Pharisees, when the kingdom of God should come, he answered them and said, the kingdom of God cometh not with observation: Neither shall they say, lo here, or, lo there: for, behold, the kingdom of God is within you." Luke 17:20-21.

Righteous power is invincible. There is nothing spectacular about the coming of the kingdom. It is not a ceremonious parade or ocular demonstration. "The kingdom of God is not meat nor drink, but righteousness, peace and joy in the Holy Ghost." If the kingdom of God is in your heart, and in my heart, and in the hearts of all peoples, then the kingdom would be established.

### Questions

- Do you have the kingdom of God in your heart?
- Does Christ rule as Lord and Master in your soul?
- How much time do you spend in prayer?
- Do you say the Lord's prayer, or pray the Lord's prayer?
- Do you have a time and place for daily prayer?
- Do you have family prayer daily?
- Do you use the Upper Room in your daily devotions?
- Are you brave enough to stand up for Christ when it is unpopular to be known as a Christian?
- If all your associates drink, do you have to drink?
- If all the rest of the crowd dance do you have to dance?
- If all save you gamble do you too have to gamble?
- If you alone do not curse, do you have to curse?
- If all the others steal do you have to

## THE CHURCH MUST BE ALIVE

(Continued from Page 3)

mother can give physical birth. May God help us not only to reach a million new members this year but to bring them into a living Church that can foster their spiritual growth.—H. O. B.

## TEN THOUSAND DOLLARS AND A MISSIONARY

A rich man was down at the river front, waiting for the departure of an ocean liner. He was joined by an acquaintance, who said to him, "You seem to be very much pleased about something."

"Yes," replied the man, "I do feel unusually good today. Do you see that vessel at anchor in the North River? Well, I have on that vessel ten thousand dollars worth of equipment for a hospital in China, and I just came down to see the vessel safely off."

"Well that is interesting, and I am glad you made that gift," said the friend. "But you know, I also have a gift on that ship. My only daughter is on that vessel, going to China to give her life as a missionary."

The wealthy man looked touchingly into the eyes of his friend, and exclaimed, "My dear brother, I feel as though I have given nothing as I think of what this sacrifice means to you."—Selected.

## WHEN THE WAVES RISE

A little boy made himself a boat and went off in high glee to sail it on the water, but presently it got beyond his reach, and in his distress, he appealed to a big boy for help, asking could he get it back for him. Saying nothing the big boy picked up stones and seemed to be throwing them at the boat. The little chap thought he would never get his boat again, and that instead of helping, the big boy was annoying him. But presently he noticed that instead of hitting the boat, each stone went beyond it and made a little wave, which moved the boat a little nearer to the shore. Every throw of the stones was planned, and at last the toy was brought within reach, and the little boy was happy again in the possession of his treasure. Sometimes things in our life seem disagreeable and without sense or plan. But wait a while, and we shall see that each trial, each striking of a stone upon the quiet water of our life, has brought us nearer to God.—Christian Action.

Books are the quietest and most constant of friends; they are the most accessible and wisest of counselors, and the most patient of teachers.—Charles W. Eliot.

A committee of five usually consists of the one who does the work, three others to pat him on the back, and one to bring in a minority report.

No government is respectable which is not just. Without unspotted purity of public faith, without sacred public principle, fidelity and honor, no mere forms of government, no machinery of laws, can give dignity to political society.—Daniel Webster.

become a thief?

Are you willing to take Jesus as your Teacher, Lord, Master, and Savior?