

# Arkansas Methodist

Serving Over a Hundred and Sixty Thousand Methodists in Arkansas

"The World My Parish" — John Wesley • "Go ye into all the world" — Mark 16:15

LITTLE ROCK, ARKANSAS, MAY 8, 1947

NO. 19

## Advertising of Liquor Should Be Limited

One of this issue of The Arkansas Methodist will be found an article under the title "Unwanted Education." This article is a discussion of the subtle, dangerous advertising of alcoholic liquors. The paragraphs of the article will point out the fact that the Capper-Kerley Liquor Bill would prevent interference of liquor through the press or radio.

The profits in the liquor business are being put on a par with advertising through newspapers, radio and over radio that runs into millions of dollars. It is a gross misstatement to say on the one hand that the demand for liquor is so strong that it is necessary to prevent its sale and then on the other hand to argue that it is necessary for the government to spend money by the millions to create artificial products. However, this is not the case. It is about liquor ever gets whether it is for its own or other interests.

It is a marvelous thing if the Capper-Kerley law. It would make it possible to have in our homes newspapers of our own and the popular magazines of our own. Advertising liquor forces can buy. It is possible for us to listen to the radio and other desirable programs of our own. A disgusting appraisal of a particular liquor or wine. On May 12th will bring to the members of the Senate and to the people of the nation this Capper-Kerley liquor advertising. A letter to the editor now will help him to make up his mind how he should vote on the question before the Senate floor.

## England As The Bank of the World

England in a topsy-turvy world where things take place before our eyes which could hardly have been imagined a quarter of a century ago. Along with the fall of nations and empires, the phrase "the Bank of England" was for an end an expression which stood for strength and permanency unlimited. It is a phrase which has largely lost its meaning and which, of course, ceased to be used. The world, which at one time was the financial center of the world, is trying to rebuild its economy with borrowed capital. So the financial situation of the British Empire is of concern to America. England's loss of position in the world affairs. We need a strong England almost as badly as England has needed the aid of the United States in the past.

## Observing "Mother Day" In The Atomic Age

MUSSOLINI exhorted his subjects to "live dangerously." We who live in the atomic age, with all of the unforeseeable results that may come with the discovery of the use of atomic power, must live "dangerously" whether we would or not.

We must recognize, however, that something else has happened in the world besides the discovery of the use of this unearthly force. The moral fiber of our world has had a shock, as the result of two World Wars, that, in many ways, is more dangerous to human welfare than the discovery of the atomic bomb. In fact it is this breakdown of the moral fiber in the world's life that made the discovery of the atomic bomb doubly dangerous.

It is possible to get some idea of how dangerous has been the deterioration



of world sentiment and attitudes when we remember that the world quickly outlawed the use of poison gas, as an instrument of war, at the end of the First World War. Now, at the end of the Second World War, it does not seem to be possible to have a world agreement to outlaw the use of the atomic bomb in warfare, although the use of poison gas is child's play as compared with the destructive possibilities of atomic force.

It is in such a world that we in America turn our thoughts this week to the observance of "Mother's Day." Also it is in such a world that the influence and power of motherhood must work.

In song and story the "old fashioned mother" has been praised as the saving force in the life of the home and in the life of the child. Just how many "old fashioned mothers" there are left today we would not be in a position to say. It is quite evident that there are few "old fashioned" children left. Where home is the real center of the family life it is possible for the mother to be the center about which the family life can be built. In such a situation all of the beautiful sentiments, loyalties and devotions commonly connected with home and mother can develop. Our difficulty is that in our world, despite its failures, frustrations and disillusionments, the influence of home and mother must compete with countless attractions outside the home. The work of Christian motherhood was never more difficult, and never more necessary than today.

## Golden Cross Sunday

NEXT Sunday is not only Mother's Day, it is Golden Cross Sunday. On this day we have an offering annually to support the work of our hospitals.

In the Little Rock Conference the plan is to raise \$30,000 for The Methodist Hospital in Hot Springs. One half of the amount raised will be used for new equipment and the other half to help defray the expenses of patients who are unable to pay the expenses of treatment.

In the North Arkansas Conference an offering will be taken for the Methodist Hospital located in Memphis, Tennessee. Last year the North Arkansas Conference contributed \$4,366 to the hospital through the Golden Cross offering. Those in the leadership of our Hospital Work in the North Arkansas Conference are hoping to increase that amount materially through the Golden Cross offering this year.

Methodism has a definite responsibility for the support of hospital work. There are few places outside of a church supported hospital where people can receive the hospital treatment they need unless they are able to pay for that treatment. Each year our church supported hospitals give thousands of dollars worth of service to underprivileged people whose medical needs would not have been met except for such institutions.

Ministry to the sick had a large place in the life of Jesus. He made a sympathetic ministry to the physically ill a part of Christian living for all of His followers. Golden Cross Sunday is the one time of the year when the membership of our church generally has an opportunity to take part in this ministry of healing being carried on through our hospitals.

## Can We Be Nominal Christians Today?

THE term "nominal Christian" is commonly used and is generally understood. In part, at least, it simply means that a person has given mental assent to the facts and truths of the Christian religion and is generally a member of some church; however, this relationship to Christianity has not seriously affected his inner character or his outward activities.

Professing to believe in everything that Christianity and the Christian church stands for, the "nominal Christian" lives as if he did not really believe in anything for which Christianity and the Christian church stands.

There has never before been a time when it was so plainly an evidence of a lack of vision or a lack of sincerity for one to be willing to be a "nominal Christian." To profess to believe that the Christian church has the answer to the confusing, bewildering, dangerous problems that confront us today, at home and abroad, and then be content to do nothing about it is evidence of a disappointing lack of sincerity. To accept membership in the Christian church, as an adult, without realizing and believing in the power and purpose of its program and mission is evidence of a pitiable lack of vision.

Among those who are leaders in world affairs there is a more general recognition today than ever before that applied Christianity alone will solve the world's problems. At such a time, and in such a crisis, to be a "nominal Christian" must be a greater sin than at any other time in

(Continued on Page 4)

# The Little White Church And The Great White Way

(The following message was given by Dr. Pierce Harris, pastor of the First Methodist Church, Atlanta, Ga., on the Methodist Hour on March 30. It originated in the studios of the Religious Radio Center and was broadcast on an independent network of forty-seven stations.)

THE subject assigned to me for my address this morning is, "The Little White Church and the Great White Way"; and since many churches are observing today as "Rural Life Sunday" and in many churches, both town and country, **seed, soil, and soul**, will be dedicated to bringing the Kingdom of God on earth, it is a very fitting and proper thing that our text should be:

"We are laborers together with God."

The Christian church, wherever located, has from the beginning, been the center about which the American way of life, has been arranged. The history of America—and the history of the church—run together down the pathway of the years like a pair of white horses. Their interests are one and inseparable. In these days of turmoil and confusion of mind, a confusion from which even the church and its consecrated leaders—have not been able to escape, it is vastly more necessary than ever—that the church fill its proper place in the changing pattern of life. The church everywhere, in city, town and countryside, has its responsible part—in the task ahead; and Christian leaders are of the increasing opinion—that it is a task which cannot be accomplished unless all the church, city and country alike, as an unbroken phalanx, move forward to the task together.

If we are to face the situation honestly—and meet the problems of the present hour intelligently,—we must face the truth. And the truth—includes some disturbing facts. A recent survey shows that in cities of 100,000 population and over, the church is today enjoying remarkable growth. Multitudes of people are turning their weary feet toward metropolitan altars. Hundreds of them are marching down carpeted aisles to profess their faith in the living Christ, and are asking for membership in the church. This is an encouraging situation, and if obtained everywhere, we might be justified in singing—

"The Kingdom is coming, oh tell ye the story  
God's banner exalted shall be,  
The earth shall be full of His knowledge  
and glory  
As waters that cover the sea."

But—there are additional facts. In cities of 25 to 100,000 the church shows a considerable growth—but not so remarkable—as in the larger centers of business. Then in towns with a population of 5 to 25,000 people, while there is a noticeable growth, it is nothing compared with the remarkable progress taking place in crowded centers of population. And now we come to the situation about which Christian leaders everywhere—or should be—are disturbed. In communities with 5,000 and fewer people, the church today is barely holding its own—and in the rural areas—the church is dying out at the rate of 1,000 a year. And it is this final fact—supported by indisputable figures—that brings consternation to the Christian's heart and prompts us to bestir ourselves—as never before—in actually demonstrating that we "are, laborers together with God". Not only should people who live on farms—and whose money is invested in farm property—and whose well being is tied up with the well being of rural communities—be disturbed; but it is a problem about which city Christians—should be equally anxious. There are, in fact, no more city people and country people. The radio—and hard surfaced roads—have pulled up the belt buckle of the world, and the problems of the little white church are equally the problems of churches that stand along the great white way.

In years past, the country church has done vastly more for the city church than the city church has ever done for its little country brother. It is a well-known fact that no city church raises enough leaders to carry on its work. If it were not for the successful business

men who once lived on farms and whose hands, in their youth, were put to the plow, and into whose hearts the seeds of faith were planted at the altars of a country church, the city churches of the nation would move at a muchly modulated pace.

And another thing—these little white churches have furnished most of our preachers. If God is calling rich boys, or boys from city sidewalks to preach, they have not been able to hear His voice above the din of traffic—not many of them. It has been from the small towns and country churches that young men have walked up to Methodist altars, "Take my life and let it be, consecrated, Lord, to Thee"—and when you consider that there are 6,000 fewer Methodist preachers in America now than there were in 1900—and put that with the fact that the source is drying up—we've got something to think about.

When our pilgrim fathers landed upon these shores, they ran the roots of their faith deep



DR. PIERCE HARRIS

down in the soil of freedom, and the passing years have seen a nation grow up around its places of worship. A typical American rural community—today is made up of a few stores, a couple of filling stations, homes along both sides of the dusty road, a school house, and somewhere close by—a little white church. That little church was, for years, the center of community life. The people took their children to its services. They sat on its rough-hewn pews, sang the old hymns, and worshiped God at its simple altars. Today—they lie buried within its shadow. For that country church to die out of our changing pattern of life—would mean a loss that not only the community—but the nation cannot afford to suffer.

In this day when the diplomats of the earth are literally begging for international cooperation, it is unthinkable that Christians should sit idly by while a part of our country falls to pieces. I do not mean to imply that every city church thrives and prospers, and that every country church is giving up the ghost. A multitude of city churches are asleep at the switch—and are satisfying themselves with a meager ministry—generally consisting of a modest morning service, and a five o'clock vesper hour—which in many cases is the dying gasp—before accepting defeat—and having no night service at all, while multitudes of people—living within the shadow of the church—are beaten and broken by the burdens of life, cry, "no man careth for my soul". And many of us—who walk crowded city sidewalks—will have difficulty in proving they are mistaken.

And it is true at the same time, that thousands of country churches over the nation are open for business—and discharging their obligation to God and the community in which they live in a more intelligent, consecrated manner than ever before. But I am saying this: we cannot afford for any church to die. A Crusade for Christ would be a sham—and a campaign for the conquest of the world for Christ—would be a camouflage if we did not recognize that the destiny of mankind depends upon the church,

and its capacity to magnify the Master and His influence over life. For any church to close its doors now—and sing the doxology over the world's needs—is tragedy indeed. The little white church—and the more imposing cathedrals—that lift their gleaming spires and shining towers above the city crowded sidewalks have vastly more in common than most of us ever dream. Millions of people over the nation who have accustomed themselves to a metropolitan way of life—got their first knowledge of God within the unpainted walls of a little country church—and in these times of tension, and stress—they call upon a faith with which they first became familiar at those country altars. Because shifting population and modern economic problems have thrown the heavier burden of survival upon our country brethren, let us see what the country church—in spite of its limitations—have been doing for its children in recent years.

When our American boys went out to meet the regimented ranks of "the mad paperhanger", they did not all come from stores and factories, from shops and cities. Thousands of them came from the farms and went directly into the service from the rude altars of rural churches, and went wrapped up in the prayers of loved ones left behind. A thrilling example of such a service occurred in a near-by rural community.

Three country boys were leaving to join the paratroopers. The community church held a farewell service. The pastor read the faith-inspiring 91st Psalm. The congregation joined in singing of old familiar hymns. Prayer was offered that as these boys went away, they would find refuge under the shadow of the Almighty. For their closing hymn they sang together:

"Be not dismayed whate'er betide  
God will take care of you,  
Beneath His wings of love abide  
God will take care of you."

Fourteen months later one of the boys was with the first wave of paratroopers to hit the soil of Normandy. Writing home later to tell the story, he said, "We were scared to death. It was dark—and we knew some of us wouldn't come out alive. As I stood there in the rocking ship, waiting for my time to jump, I thought of that last night at home—when the church told us goodbye, and," he said, "I remembered that last song. As I piled out into the night, I went down whispering—

"Be not dismayed, whate'er betide  
God will take care of you."

Institutions like that must not die. More than at any time in our history our great Methodist church is magnifying the need for a cooperative movement by which all our churches shall come awake—to the opportunities and privileges—of having a full part in helping to build a world fit to live in.

After the First World War, Dr. James I. Vance, for many years the distinguished pastor of the First Presbyterian Church in Nashville, Tennessee, said, "God has backed the church into a corner—and said to the church, 'Do your duty or die.'" Something like that has happened again, and unless we of city and town throw ourselves into a movement to strengthen the Cause of Christ all along the line—with whatever help is necessary—to keep every country church open for business, while death may be the doom of many little white churches in the country, our own temples of worship that stand so proudly along the great white way cannot themselves, escape from the shadow of death's pale hand.

"We are laborers together with God" has never had a greater significance than when applied to the needs of this particular situation. I would not leave the impression that our generation is the only one to recognize the need for cooperation between town and country Christians. It has been pointed out that as far back as 1907 President Theodore Roosevelt appointed a Country Life Commission, and it was a publication of this report that started people to thinking. But not until now has the Methodist Church really taken up its task.

Dr. H. B. Trimble, Dean of the Candler  
(Continued on Page 5)

# THE DEVOTIONAL PAGE

REV. H. O. BOLIN, Editor

## IF I WERE A MISSIONARY

By Dr. Eddy Asirvatham

1. I would wait upon God for a clear sense of mission before I launched upon my missionary activity.
2. While standing foursquare on the fundamentals of the Christian faith, in approaching people of other faiths, I would divest myself of all sense of superiority and approach them in a spirit of humility and teachability.
3. I would cultivate a genuine interest in people and individuals, recognizing each individual as a distinct personality.
4. I would go out to the mission field as a helper and co-worker and not as a master or pedagogue.
5. I would encourage the indigenous church to develop along its own genius and not impose too much of the Western organization, modes of worship, creeds, and rituals upon Eastern countries.
6. Realizing to the full that missionary work is not all a one-sided gift, I would seek to understand and appreciate the highest and best in the cultures and civilizations of others, with Jesus Christ acting as the evaluator of all values.
7. I would endeavor to see the beam in my own eye and in the eye of my nation before I sought to remove the mote in the eye of another people, recognizing the fact that the whole world today is a missionary field.
8. I would endeavor to be a man of patience, longsuffering and equanimity of temper, and not be unduly ruffled or agitated.
9. I would not unduly rely upon the power of my own nation or government, but seek to be raceless, nationless, and stateless to a large extent, even as Jesus was for the glory of God.
10. I would identify myself completely with all those who are seeking to bring about a better world, remembering the words of Jesus that "He who is not against us is for us."—In The Methodist Woman.

## A MOTHER'S PRAYER

By Ruth Simrall Mackoy

Make me a wise mother, O Lord. Keep me calm and give me patience to bear the small, irritating things in the daily routine of life.

Give me tolerance and understanding to bridge the gulf between my generation and that of my children.

Let me be not too ready to guide my children's stumbling feet, but allow me to be ever near to bind their bruises.

Give me a sense of humor that I may laugh with them but never at them.

Let me refrain from preaching with words. Keep me from forcing their confidences, but give me a sympathetic ear when my children come to me.

Help me to teach them that life must not be filled with compromises, but must be replete with victories.

Make me humble.

Keep my children close to me, O Lord, thought miles may separate us.

And let Thy light so shine upon me that they, too, will perceive Thy glory. Amen.—The Union Signal,

## THE MOTHER'S HYMN

*Lord who ordainest for mankind  
Benignant toils and tender cares,  
We thank Thee for the ties that bind  
The mother to the child she bears.*

*We thank Thee for the hopes that rise  
Within her heart, as, day by day,  
The dawning soul, from those young eyes,  
Looks with a clear, steadier ray.*

*And grateful for the blessing given  
With that dear infant on her knee,  
She trains the eye to look to heaven,  
The voice to hush a prayer to Thee.*

*Such thanks the blessed Mary gave  
When from her lap the Holy Child,  
Sent from on high to seek and save  
The lost of earth, looked up and smiled.*

*All-Gracious! grant to those who bear  
A mother's charge, the strength and light  
To guide the feet that own their care  
In ways of Love and Truth and Right.*

—William Cullen Bryant.

## THE RIGHT TYPE OF MOTHER

We have come again to our annual Mother's Day occasion. We should think seriously about the type of motherhood that produces fine homes. Especially is this true now, since we face a juvenile delinquency problem that roots itself back into the wrong kind of home life. It is a well known fact that the mother, more than anyone else, makes or ruins the home. The father comes in for his part of the responsibility, but he does not share in this to the extent as does the mother. The reason for this is the fact that the mother comes into closer contact with the children than any one else, and that, during the most impressionable period of their lives. Some authorities on the subject say that the foundations of character are laid by the time children are seven years of age. They learn more during that time than in any other period, from the cradle to the grave. They learn of the fact that they come into the world with perfectly blank minds, and then note the amount of knowledge they have accumulated by the time they are seven. This knowledge has a great deal to do with the formation of character, and it comes from the mother more than any one else. The chances are you have seen a few good families of children who had wicked, immoral fathers, but did you ever see any with that type of mothers with whom they have lived daily during the early years of their lives? The writer has never seen such a group.

This leads us to say that the mother's influence either for good or bad cannot be measured. We often hear it said, "The hand that rocks the cradle rules the world." That statement has more truth than we imagine. It is a well-known fact that "Back of every great man's life there is a good mother." This truth is as old as the human family. It was so in the case of Moses. He is one of the greatest characters

this world has ever produced. Through inspiration from God he received the Ten Commandments which have become the foundation principle upon which the laws of every civilized nation of the world have been built. But back of Moses was a godly mother, Jochebed. We are told, "The woman, conceived, and bare a son: and when she saw that he was a goodly child, she hid him three months. And when she could no longer hide him, she took for him an ark of bulrushes, and daubed it with slime and pitch, and put the child therein; and she laid it in the flags by the river's brink." Pharaoh's daughter discovered him there and decided to take him as her own son. Thus his life was spared from the hand of her father who at that time was having all male children born to the Hebrews put to death. She unwittingly committed Moses to the care of his own mother. During those early years Jochebed so trained him that in later life "He chose to suffer affliction with the people of God rather than to enjoy the pleasures of sin for a season." If Jochebed had been a different type of mother, we would never have heard of Moses, or if we had, it would have been as one of the Pharaohs of Egypt and a slave driver of his own people. It was his early training at the knee of his mother that turned the tide.

The prophet Samuel is another good example of the part a mother plays in making the life of the child. Before he was conceived she wanted him, and before he was born she dedicated him to God. May the Lord deliver us from that type of woman who brings unwanted children into the world. She will never be a true mother. She is too mean and selfish to make the proper sacrifice in rearing her children and give them a real chance in the world. Hannah wanted Samuel. We read of her, "She was in bitterness of soul, and prayed unto the Lord, and wept sore. And she vowed a vow, and said, O Lord of host, if thou wilt indeed look on the affliction of thine handmaid, and remem-

## BENEDICTION

*"May the silence of the hills;  
The joy of the winds;  
The peace of the fields;  
The music of the birds;  
The fire of the sun;  
The strength of the trees;  
And the faith of youth;  
In all of which is God;  
Be in your hearts."*

—New York Christian Rural Fellowship Bulletin.

ber me, and not forget thine handmaid, but wilt give unto thine handmaid a man child, then I will give him unto the Lord all the days of his life." He was a child of parental love and not beastly lust. We do not wonder that he turned out so well, and the laying of the foundation of his character and the beginning of his great career goes back to the influence of his godly mother.

Another point in case is Mary. Some one has said that God waited four thousand years before he found a woman saintly enough to become the mother of his Son. Mary is the greatest of all mothers. In the annunciation the angel said to her, "Fear not, Mary; for thou hast found favor with God. And behold, thou shalt receive into thy womb, and bring forth a son, and shall call his name Jesus. He shall be great, and shall be called the Son of the Highest." Then we are told that Mary went to visit her cousin Elizabeth who pretty soon was to become the mother of John the Baptist. As she entered the home Elizabeth greeted her, "And she spake out with a loud voice, and said, Blessed are thou among women, and blessed is the fruit of thy womb." . . . "And Mary said, My soul doth magnify the Lord. And my spirit hath rejoiced in God my Saviour. For he hath regarded the low estate of his handmaiden: for behold, from henceforth all generations shall call me blessed." We say it with deep reverence, but a godly mother and a religious home played a great part in the development of the character of God's Son. It was said of him "And Jesus increased in wisdom and stature, and in favor with God and men." It will take eternity itself to fully reveal just how much Mary assisted Jesus in building the most wonderful character the world has ever known. We simply could not imagine that God would permit his Son to be born to any woman who would not bend every effort in helping him attain his great destiny. We owe our peace of mind on earth, our usefulness here, and our eternal abode in heaven to Christ, but he in turn owed something to his mother. She was the right type of mother.

As we pass through this annual occasion may we all pray that mothers everywhere may realize their responsibility and attempt to do their part in making a better world. —H. O. B.

The only real way to "prepare to meet thy God" is to live with thy God, so that to meet Him shall be nothing strange. —Bishop Philips Brooks.

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↑ WAYLAND Editor and Business Manager  
EWING T. WAYLAND, Assoc. Editor and Asst. Bus. Mgr.  
ANNIE WINBURNE Assistant to Editor

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

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#### COMMISSIONERS

Little Rock Conference—J. S. M. Cannon, O. D. Campbell,  
J. L. Hoover, O. C. Landers, Aubrey Walton  
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North Arkansas Conference—Martin Bierbaum, R. L.  
McLester, H. M. Lewis, C. D. Metcalf, J. G. Moore,  
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## A WEEKLY MESSAGE

By FORNEY HUTCHINSON

### A NEW VENTURE IN EVANGELISM

In the fall of 1918, when I came to St. Luke's Church in Oklahoma as pastor, I found a young preacher in the employ of the official board, by the name of Howard E. Pfost. It was his duty to look after the finances of the church and to render me any possible assistance in the pastorate. We had a good year together and then he wisely decided to take a pastorate of his own. After a few years in Oklahoma, he was transferred to the Louisiana Conference, and while I have kept in touch with him through the years, I had not seen him again until last week.

At the last meeting of the Louisiana Conference he was given the appointment of a general evangelist. He came by for a little visit with us on his way to his first appointment in his new line of work. Since I had seen him last, his children had grown up, married, and Brother Pfost, while still young and strong, is a grandfather.

While visiting with him, he spent most of his time discussing his plans as an evangelist. A unique feature is his proposed use of William Arthur's "Tongue of Fire". He expects to make a sort of "spearhead" of that book. He will sow the church down with it, strive in every way possible to put its message in the thought of the entire congregation, and on that foundation he will construct his own message.

The older preachers of the church will remember well Arthur's "Tongue of Fire". It was very vital to the life and ministry of early Methodism. Up to rather recent days, it has been in the course of study given to all the preachers as they prepared to enter the Conferences in full connection. It is a great book and has a great message.

As to whether Brother Pfost can make it serve his purpose, remains to be seen. I shall be deeply interested in his effort and will be praying earnestly for his success. One thing I do know, the ministry of modern Methodism needs a "tongue of fire", a second Pentecost and a new baptism of the Holy Ghost. Nothing less will make our ministry equal to the needs of this new day.

The whole spiritual life of the Church is at stake. We are not suffering primarily because of the unconsecrated wealth of the few rich men, but because of the unconsecrated money in the hands of the average person.—Bishop Ralph S. Cushman.

## NEWS AND NOTES ABOUT FACTS AND FOLKS

**BISHOP AND MRS. PAUL E. MARTIN** are on vacation in the west and are attending the meeting of the Bishops' Council in Riverside, California, May 1-6. They will return about June 1.

**REV. A. J. CHRISTIE**, district superintendent of the Texarkana District, writes: "The Texarkana District Conference will meet at Foreman on May 13, opening at 9:45 a. m. Rev. C. M. Atchley of Ashdown will preach at 11:00 o'clock."

**DR. ALBEA GODBOLD**, pastor of Saint John's Methodist Church, St. Louis, Missouri, was the commencement speaker at the Philander Smith College Commencement Exercises, May 1. Dr. Godbold was formerly the pastor at Conway and El Dorado.

**REV. H. H. GRIFFIN**, district superintendent of the Searcy District, announces that Bishop Paul E. Martin has made the following appointments in his district: Rev. C. J. Wade to the Valley Springs and Bellefonte Charge and Rev. W. W. Warrington to the Pangburn Charge.

**REV. O. L. COLE**, pastor at Beebe, preached the baccalaureate sermon for the Beebe Junior College and the Beebe High School on Sunday evening, April 20. The invocation was given by Rev. O. F. Stalling. Rev. Wm. M. Burnett read the Scripture and Rev. Wayne M. Modlin gave the benediction.

As a "missionary of reconciliation" from Japan to the United States, the Rev. Mrs. Tamaki Uemura, of Tokyo, Japan, is now touring the churches of America under the auspices of the women of the Presbyterian Church in the U. S. A. Mrs. Uemura, an ordained minister of the United Church in Japan, and one of its outstanding preachers, is the first citizen of Japan to be permitted by General MacArthur to leave the country. She has been warmly greeted wherever she has spoken.

**FOUR** new buildings have recently been dedicated on the campus of Colegio Americano, noted women's school of the Methodist Church in Porto Alegre, Brazil. The Colegio is under the auspices of the Woman's Division of Christian Service of the Methodist Board of Missions and Church Extension. The principal, Miss Mary Sue Brown, missionary, was both architect and supervising builder of the structures; they were dedicated by Bishop Cesar Darcoso. The four new buildings are Pfeiffer Hall, with administration and classrooms, given by the late Mrs. Henry Pfeiffer, of New York, in memory of her husband; the Elizabeth M. Lee auditorium and gymnasium; a social hall and a dormitory. There are 600 young Brazil women enrolled.

**TOP-RANKING** churchmen from fourteen nations and every continent were recently in session at Buck Hill Falls, Pa., planning the details of organization of what will be the highest evangelical Christian authority in the world, and planning also for the first World Council of Churches in Holland in August of 1948. Representatives of the Greek and the Russian Orthodox churches also attended. American leaders participating included: Charles P. Taft, Dr. John R. Mott, Bishop G. Bromley Oxnam, Dr. Samuel M. Cavert, Dr. John A. Mackay, Dr. Henry S. Leiper, Dr. Douglas Horton, Dr. Henry P. Van Dusen, Bishop G. Ashton Oldham, Dr. A. R. Wentz, Dr. John H. MacCracken. The conference discussed the future of church-directed relief agencies to meet the desperate needs of Europe and of Asia; and the possibility of increasing the number of national church bodies that are already members of the World Council. At present it is composed of 91 church bodies from 32 different nations.

Teachers are not just people earning a living; they are the architects of our future in a land of freedom of opportunity.—Ivey F. Lewis, Madison Quarterly.

### REV. DON C. HOLMAN PASSES AWAY

Rev. Don C. Holman, a retired minister of the North Arkansas Conference, passed away Sunday evening, May 4, at the home of his son, Seth W. Holman, at 1405 Peyton, Little Rock. He is survived by his wife, two sons and a daughter.

Brother Holman and his wife had been living in Arizona for several months where he had hoped to regain his health. The family took the body to Caruthersville for the funeral service and burial on Wednesday of this week. A more complete write-up will be given later.

### MEETINGS AT PASTORS' SCHOOL

In order to avoid conflicts and overlapping, chairmen of Little Rock Conference groups calling meetings at the Pastors' School are requested to contact Rev. Roy E. Fawcett, 326 Exchange Building, Little Rock, for open dates.

### COMMUNION GLASSES FOR TOKYO CHURCH?

From the Japanese Himonya Methodist Church, in the Mequroku section of Tokyo comes the story of destruction of church and parsonage and neighboring school by the fearful bombardment of April 15, 1945. The writer—Pastor Oishi—who sends his letter to the Methodist Committee for Overseas Relief—tells of the efforts of the people to gather the congregation together and of the joy with which a relief package from the Committee was received.

Then Pastor Oishi tells of the destruction of the church's communion set that night in the bombardment, and of the great desire of the people to replace the set. Six dozen glasses in the set will meet the needs of the people, he says.

Does any reader or his church wish to contribute a communion set to this needy and appreciative group? If so, please write the Methodist Committee for Overseas Relief at 150 Fifth Avenue, New York 11, N. Y.

### "THE WORLD'S NEED AND MY REPLY"

From the pen of Dr. Karl K. Quimby, of the Board of Missions and Church Extension, there has recently come an attractive and informative new booklet, "The World's Need and My Reply", which should be in the hands of every member of every Methodist Church. In picture and in brief paragraph it tells of conditions in the world today that need the ameliorative ministry of the Christian church; and then goes on to show what Methodism through its benevolence and World Service Agencies are doing to meet that need. Especially is the material of value to the pastor who would help convince the "doubter" or the "I-don't-believe-in-missions member" of the place of the church in the midst of the world's agony, and of the place of the individual Christian in helping meet that need. Order copies from the Service Department, World Service Agencies, 740 Rush St., Chicago 11, Illinois.

### TODAY?

### CAN WE BE NOMINAL CHRISTIAN

(Continued from Page 1)

the history of Christendom. Only an awakened conscience, a consecration of life and the mercy and grace of God can save such an one from the fate of all sinners.

Alcoholism is the cause of 40 per cent of all admission to the Psychopathic Department of Gallinger Hospital, Washington, D. C., and is responsible for one-fifth of the insanity cases in the District of Columbia, according to Dr. Joseph N. Bilbert, Chief Psychiatrist of Gallinger. He said, "Our alcoholic ward always is overcrowded."—The Clipseet.

# Unwanted Education

(From the Special Sub-Committee of the National Temperance and Prohibition Council now arranging the May 13th hearing on the Capper Anti-Liquor Advertising Bill (S 265). Bishop W. E. Hammaker, Miss Eliabeth A. Smart, Dr. Edw. B. Dunford, Mr. Deets Pickett, Washington, D. C.)

**M**AYBE you too have been wondering what is the matter with young people. You have—or think you have: did you ever investigate—Alcohol Education taught in your public schools to warn them against the danger of beverage alcohol. You have the Sunday School temperance lessons (I hope) in your Sunday School. You have brought your children up in a good home and tried by precept and example to keep them away from the cheapness of drinking.

But did you ever stop to think about another type of education that is going on all the time, saturating the atmosphere of our time with propaganda for alcohol until even people from dry homes come to be almost living in the midst of it?

Of course the objective is to so familiarize us with the use of alcohol that resistance to it is broken down.

You pick up a magazine—one of those that carry liquor advertising. Something about drinking in practically every story, mentioned as though it were, as a matter of course, a part of daily living. You go to the movies and receive lessons in "tolerance" toward drunks from our recent Oscar award, "The Best Years of Our Lives."

A child may not be so much affected by the stories in the magazines because he doesn't read them, but those lovely, glamorized pictures!

I am thinking of one taken from *The American Weekly* of November 17, 1946:

"First Night and Everybody Speechless."  
A beautiful, gracious actress, her arms full of roses, curtsies to her audience. Exquisite colors. Soft tones. And, underneath: "Every sip tells you what words can't. Budweiser is something more than beer . . . a tradition."

Then the famous "Men of Distinction" series, and the "Clear Heads Choose Calvert"—beautiful, aristocratic looking animals, Siamese cats, police dogs, etc. Blue Ribbon beer with its boys and girls bursting with health, engaging in such innocent sports as bowling.

Still worse, the new series: "Home Life in America", by noted American illustrators. Number 1, "Family Musicale" by Mead Schaeffer, has mother seated at the organ with the boys around playing harmonica, bass viol, violin,

while father, standing near a conspicuously placed, well-laden table with beer glasses on it, welcomes the neighbors in with a glass of beer. Beautiful, soft, smooth sentiments:

"Beer belongs . . . enjoy it"

"In this home-loving land of ours . . . in this America of kindness, of friendship, of good-humored tolerance . . . perhaps no beverages are more 'at home' on more occasions than good American beer and alc.



"For beer is the kind of beverage Americans like. It belongs—to pleasant living, to good fellowship, to sensible moderation. And our right to enjoy it, this too belongs—to our own American heritage of person freedom.

"America's Beverage of Moderation."

There it all is in print—smooth as silk. Glowing! Enticing!

Who is to tell them beer wasn't an American tradition, only something brought over from old discarded civilizations of the Old World; that total abstinence for the sake of others, and harmless fruit drinks and soda pop were?

Who is to tell them the aristocratic looking men lose their distinction with Calvert's? Will

they be wise enough to know heads do not remain clear with Calvert's? And that there is nothing in an alcoholic beverage that guarantees moderation, but quite the contrary. The latest estimate on alcoholism is that we now have 4,000,000 drinkers, 2,000,000 of whom have been "psychologically damaged" by drinking. How will they know the bounding health and rosy cheeks give way to fatty degeneration of the heart—with beer; and that, as an early and annoyed Chief of Police of Boston in his report for 1872 said, "The 'beer drunk' is the worst drunk of all."

As to "Family Musicale",—we have most of us read of the formula so successfully employed by Hitler until he ruined Germany with it—tell a lie often enough, repeat it enough, and people will believe it. When you reinforce it with visual aids, almost you deceive the very elect. Christian American homes offered no traps for their members or guests to fall into and become alcoholics. Raspberry shrub, grape juice, lemonade or coffee would have been set out on that bountiful farm table in the true American tradition. But this is the pattern the brewers want us to assume. They are going to force it into our consciousness by every means known to unlimited resources and to art, until it becomes the pattern of our daily thinking.

And you, Christian mothers and fathers, are going to help them. They are going to use you as their salesmen. For you will take these magazines and periodicals into your homes. They will lie on your library tables with your approval. And your children will read them and draw their own conclusions, which will not necessarily be yours.

Then there is the radio. Wines, beer, tied up to the sports news, sandwiched in between popular tunes. Hard to shut out those voices and use your radio at all. Invasion of the home, once a man's fortress.

The real question of the hour is—Shall we or the brewers educate our children?

Senator Arthur Capper of Kansas, himself a newspaper man and owner of a string of newspapers and magazines that have prospered without alcoholic beverage advertising, has introduced a bill in Congress (S. 265) which would close the channels of interstate commerce to such advertising, which in practice means abolishing it; and shut it off the air.

Now is the time to express yourself, if ever. A hearing is going to be held on the bill May 12th. This will bring it to the attention of the Senate. Your Senators will be interested to know what you think about it. Address them Senate Office Building, Washington, D. C.

## THE LITTLE WHITE CHURCH AND THE GREAT WHITE WAY

(Continued from Page 2)

School of Theology at Emory University, has blazed the trail for the development of a program of training rural ministers. Each year there is a special school and a series of Rural Life Conferences on the campus—to which ministers working with country churches—and wrestling with rural problems—are invited to attend, and concessions are made so that they can come. This movement is already a success, and there is a great hope—that it will spread to all parts of the connection, and there are indications that others are taking up the challenge. In July of this year, the National Methodist Rural Life Conference will be held in Lincoln, Nebraska. Delegates from all over the nation will attend, and from this intelligent approach to the subject, much good is expected to result. But in the meantime—all over the church—there will be thousands of members not able to attend this conference—which does not relieve us of the responsibility of thinking the problem through and giving our best efforts—to making the church mean the most—to the largest possible number of people.

Never again can the church—in city, town, or countryside—justify itself in opening its doors for a few brief hours of worship on Sunday—and thereby, feel that it has discharged its obligation to its people. Any economic institution that operated on so limited a basis, would face bankruptcy, and would pass from the scene with few

regrets. It is equally so of the church.

Consider what is happening to the young people of America. Still suffering from the shock of war—and going out into a world poorly prepared to receive it, American youth today needs the steadying hand—and the divine influence of the church. I have been saying all over this part of the United States, **A church that is not making adequate provision for its young people's future—that church doesn't have any future.** This applies as aptly to the country church as to any city situation. The latest report from the Federal Bureau of Investigation reveals that crime and lawlessness among young people in the country increased during the past year more than twice as much as among the children of the sidewalks.

The church must also enter the home life of the nation. Something is happening to the American home; in fact, has already happened. The saddest place in any city is not the poor house; it is the court of domestic relations, where every day a multitude of people drag the fragments of their broken homes up the court house steps. In my own city, seven homes go to pieces every twenty-four hours, and the situation is about the same over the nation . . . in some communities, even worse. In one American community last year, 333,000 marriage licenses were issued; and 35,000 divorces granted.

The hour has struck—the Christian church must take up the task of invading the American home—in the name of Christ—and so commanding the household that it will become the custom again at evening time for the father to

take down the Scriptures and say, "Children, let us worship God."

On this Sabbath morning when over the nation seed and soil and soul are being consecrated at many altars—to bringing the Kingdom of God and recognizing as we have never recognized before our Christian obligation—to interpret Christianity in such broad terms of brotherhood—that the little white church—and the temples along the great white way—will join hands together to do the King's business; let us acknowledge and proceed to demonstrate—enthusiastically and intelligently—to a doubting world—that we are indeed, "laborers together with God" and thus—win for ourselves the commendation the early Christians won from the unwilling lips of their captors, "How these Christians do love one another."

## HENDRIX VETS RAISE OWN FOOD

Faced with the rising cost of food, married veterans living in the Reservation, college trailer camp, have decided to raise a large portion of their own food. Several acres of college property adjoining the Reservation have been made available to them and they have already started their planting.

Heading the farm movement are Robert Moore, Jr., of Arkadelphia and Wendell Fleming of Morrilton. Mr. Moore is the son of Rev. and Mrs. R. B. Moore of Arkadelphia.

Though we travel the world over to find the beautiful, we must carry it with us or we find it not.—Emerson.



# THE CHILDREN'S PAGE

ANNIE WINBURNE, Editor



## IN STORYLAND

### A BORROWED MOTHER

Tommy Davis sat in his Sunday School class and listened while his teacher told them that next Sunday was Mother's Day and that not a boy was to come without his mother.

"But what if she can't come?" one boy asked.

"Then you must do a little extra work on Saturday so she won't have so much to do. How many of you think that is a good plan?"

Every hand went up in a hurry. "All right," smiled the teacher, "I'm going to see if you remember that."

On the way home, the boys all talked and made plans about how they would get their mothers to come—all but Tommy. Tommy had no mother. It seemed to him a long, long time since she had died. He lived with his aunt, but she was Harold's mother. Harold would take her to Sunday School.

As Tommy wandered along, he wondered what he would do. Then he thought of such a good plan that he almost laughed out loud. He could hardly wait for tomorrow to try it. The next morning he surprised their neighbor, Mrs. Archer, by walking in and getting right down to business.

"Say," he began, "have you some work I could help you do next Sunday morning?"

"You wouldn't work on Sunday, would you?" she asked.

"I—I—mean Saturday," said Tommy.

"Do you want to earn some money?"

"No'm," replied Tommy, "I don't need much money."

"What is it then?"

"I need a mother to take to Sunday School, because next Sunday is Mother's Day. My teacher told me to be sure and bring one."

"And—you haven't any mother?"

"No'm. That's why I want to help you do your work so you can go. That's what she said to do—my teacher, you know."

"Well, Tommy, why do you want me?"

"Because," said Tommy truthfully, "I never saw you go. I thought maybe you would this once."

"Tommy, you make me ashamed," she told him. "Well, you come around here Saturday morning and I'll see if I can't find something for you to do."

"And can I take you to Sunday School?"

"Bless your heart, yes."

"Thank you," said Tommy. "I'll be here early."

"If your aunt doesn't need you," she said.

"Oh, Harold's going to help her," Tommy answered. "She is his mother, you know."

Tommy ran home very proud and happy. All the week he thought of things to do on Saturday. When Saturday came, he ran to Mrs. Archer's house. She seemed glad to see him. He blacked the stove, swept the porch and walk, and went with Mrs. Archer to the gro-



### FOR MOTHER

*I have a gift for Mother  
On this her special day.  
It tells her that I love her  
In a happy sort of way.*

*But to show I really love her  
The best plan seems to me  
Is to always be the kind of boy  
She'd like to have me be.*

—A. E. W.

### THREE LITTLE PANSIES

By Marjorie Allen Anderson

*Three little pansies  
Bloomed in a row,  
Looking up brightly,  
Faces aglow.*

*The yellow one said to  
The purple one near,  
"I'm feeling so happy  
And full of good cheer."*

*The purple one said to  
The blue one near by,  
"I'm sure you're not feeling  
As bouncy-as I."*

*The blue one laughed gaily  
And said to the two,  
"Do you know what I'm wishing  
And longing to do?"*

*"Have somebody pick me  
And take me today  
To a child who is sick and  
Whom I could make gay."*

—The Christian Advocate.

scrape it sometimes?" she asked.

"Aunt Elizabeth does," replied Tommy. "I have half, and Harold has half. I can't remember Mother much."

"I think you were five when she died," said Mrs. Archer.

"And now I'm eight. It's a long time."

When the work was finished she gave Tommy a quarter. "But I didn't want to be paid," he began.

"This isn't pay," she told him.

"Take it to Sunday School. Mothers do give their boys something to put in, don't they?"

"Oh, yes'm. Thank you. I'll be here early."

The next morning Tommy walked proudly into Sunday School and sat beside her till time to go to class. A lady near him noticed that he wore two flowers, and asked why.

"The while is for my dear mother

### JUST FOR FUN

Father: Do you think you could support my daughter if you married her?

Suitor: Yes, sir.

Father: Have you ever seen her eat?

Suitor: Certainly, sir.

Father: Have you ever seen her eat when no one was watching?

\* \* \*

"I ordered a dozen oranges, but you only sent me ten."

"Part of our service, madam. Two were bad, so we saved you the trouble of throwing them away."

\* \* \*

Tommy: "Mother, can't the cook put up my lunch instead of you doing it?"

Mother: "It's no trouble, dear."

Tommy: "I know, but cook's got a better appetite than you."—Christian Index.

\* \* \*

At a dinner party one gentleman, arriving late, found a seat reserved for him near the head of the table, where the goose was being carved. "Ah," he exclaimed with a pleasant smile, "I am to sit by the goose." Then observing the lady on the next chair he made haste to add, "I mean the roasted one, of course."

\* \* \*

"Mushrooms always grow in damp places; don't they, father?" asked Dolly.

"Yes," said father.

"Is that why they look like umbrellas, father?"

\* \* \*

He: "May I call you by your first name?"

She: "By your last name if you wish."

\* \* \*

Mr. Newlywed: The bank all my money was in has gone broke.

Mrs. Newlywed: What a blessing, dear, that your check book was here at home.

## IN THE WORLD OF BOYS AND GIRLS

N. Little Rock, Arkansas,  
2120 Main Street  
April 23, 1947

Dear Editor of Children's Page:

I've been in bed since the 20th of November, 1946. When the postman comes to our house I am always thrilled because the mail means so much to me now.

I will be seven on May 20. During the few weeks I went to school I had a fine teacher and learned to read, so each week I read all the stories on the Children's Page in the Arkansas Methodist and only wish there were more.—Betty Jean Anderson.

### A TEA FOR MOTHER'S DAY

By Georgia Blake

There is no time like May for parties, and one of the pleasantest you and your friends could plan would be a tea for your mothers as near the second Sunday in the month as possible. For May is the month which pays special honor to mothers as well as being the time of flowers and growing things. Indeed, the very name "May" is from an old Latin root which means to grow, and by doing kind and gracious things for others, don't we all grow in character?

Get your church school group or your scout troop together and put on your thinking caps. Of course you'll have plenty of ideas, but here are a few suggestions to start you off. You could make your invitations in the shape of little baskets, and cut them from construction paper. For a centerpiece a basket of garden flowers or the branches of flowering shrubs would be effective. Choose candles of several harmonizing pastel shades, and use paper napkins and plates with the basket motif or flowers.

Keep your food simple and dainty, for example, little open sandwiches cut in shapes with cookie cutters and decorated with cream cheese, bits of parsley or candied fruit. Buy shortbread cookies and trim them with a little icing tinted with vegetable coloring, and serve both tea and coffee. You can entertain your guests with songs you all know, or a program of carefully chosen records that convey the spirit of spring.

Nothing so develops a girl's social graces as being a hostess. When you are hostesses for a day, you all gain personal charm as well as learn to work together. Indeed, the scout program recognizes the hostess badge as an integral part of homemaking. If you invite a Girl Scout official, by giving this party you may be able to win both troop and individual honors which will be pleasant for all.—In the Christian Advocate.

Mother: "John, it's positively shameful the way Junior talks. I

# Soochow University Reopens

By JOSEPH W. DYSON, Soochow, China

SOOCHOW University is again serving on its pre-war campus with 1300 students—700 college freshmen and sophomores, and 600 high school students.

Soochow's campus and buildings were occupied by the Japanese army twice: from Nov. 1937 to March 1939, during which period the main looting was done; and from the Pearl Harbor incident, Dec. 1941 to Jan. 1946, during which time they dug in on the apparent assumption that they were here to stay.

It was during this second period that the buildings suffered so much damage and abuse; floors were re-

The Japanese love of trees must have been responsible for the fact that here on the campus most of the best trees have been spared; moreover, they added many flowering trees and shrubs, and some hedge plants, though in rather queer places. During the autumn weeks the maples (which seem so much a part of us who planted them) were exquisite in their flaming reds; and the Ginkgo trees, like liquid gold, glowed in their rich and transparent beauty. All of this reminded us of the rampant beauty of Missouri in the fall!

Were you to come to Soochow now, you would see carpenters, masons, tanners, painters, blacksmiths, plumbers, (all except the bakers and candlestick makers) busy at their respective trades. The brick worker is repairing the walks within the campus; the grounds crew is at work cutting down dead trees, uprooting wild sprouts and

and our rehabilitation is under way. We are sure that you would thrill at the sight, and gladly join us in these heartening labors. As we look up and see our tower clock recently repaired and running again, and with its four faces illuminated from early evening on, we can't help but join in the old chorus: "Soochow will shine, tonight; Soochow will shine!"

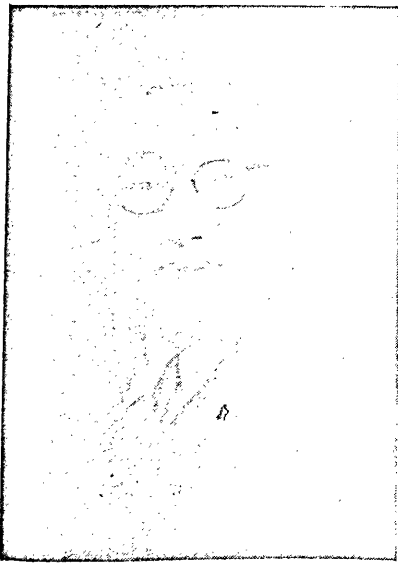
St. John's Church, our local church, functioned continuously during the war, partly in the open and partly "underground". The attendance is now very good as the deep experiences through the war years have done much to turn hearts to Him, as is manifest in many ways. The building is intact, but there was the usual loss of furniture, and the abuse in many minor details. We had the pleasure of bringing with us, as a gift from the St. John's Methodist Church in St. Louis, our "mother" church, to our St. John's Church in Soochow, a

ment in the universal heart of man" during her long service here in kindergarten training. Under the able and energetic leadership of Miss K. Y. Kiang, sister of the Bishop, progress is both real and apparent.

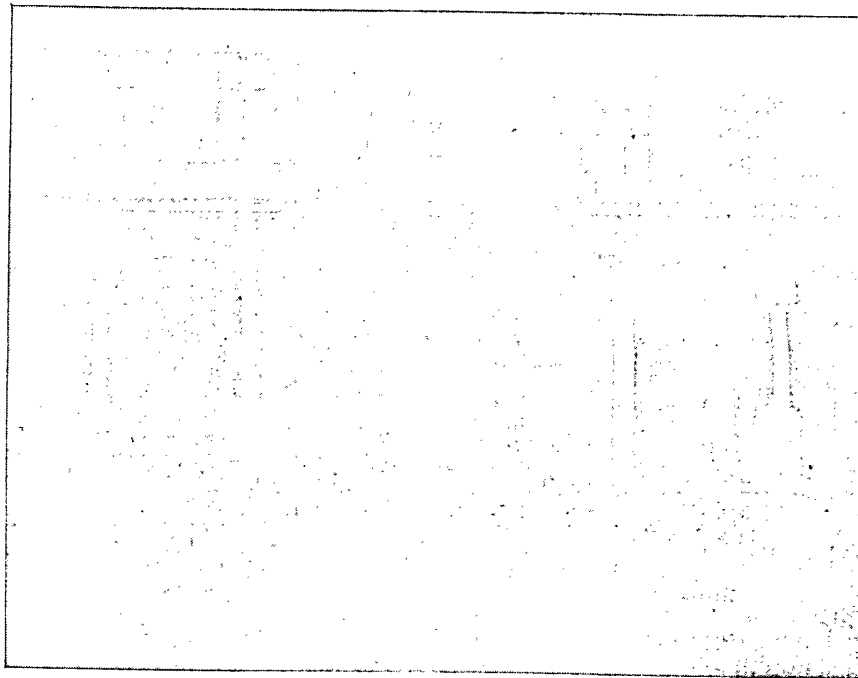
Soochow, steady again on the broad shoulders of Dr. Thoroughman after weathering many storms in the recent unsettled past, is serving a wide and needy area, in the face of many difficulties: overworked staff; inadequate equipment, depleted supplies, funds too limited to meet minimum necessities. He needs help!

Tsung Hwa School (Miss Wang's School for Girls) is also a part of our Christian community, as some of the students and teachers are Christians, both Miss C. T. Wang and Miss C. N. Wang are members of our church. They have several hundred girls in high school and six hundred in primary. Although handicapped by extreme deafness, Miss Wang is still active and resourceful in effecting the recovery of her school.

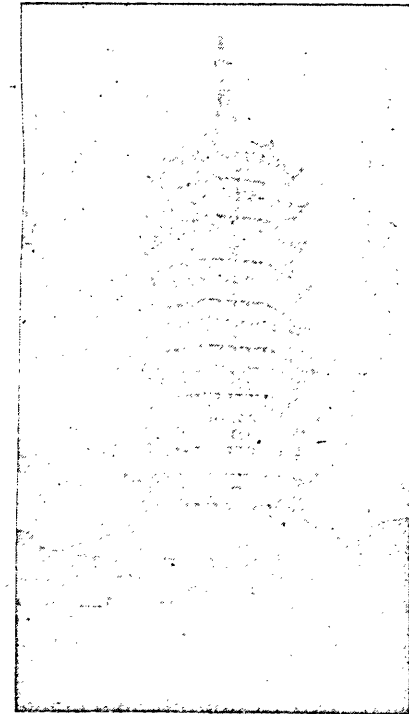
On our own campus students in huge numbers crowd us beyond capacity, just as in post-war America. There is an eagerness, a maturity, and a wider range of vision



President Y. C. Yang, of Soochow University, now on leave of absence to the China delegation to the United Nations.



Entrance to Allen Hall, a main building of Soochow University, China.



A famed pagoda in Soochow, China

moved from some, plumbing taken out, partitions redistributed, washrooms added, and latrines freely installed, and similar minor structural changes. Certain rooms in the Science Hall were converted into X-ray and operating rooms, with the addition of concrete and tile floors, stairways, and such, in ways that spoiled the place for our uses. The removal of these is both troublesome and very expensive.

Two of the main buildings were camouflaged in a very crude way, leaving the outer walls smeared and dirty and impossible of being cleaned. Outside the campus certain residences were torn down and removed completely. The front gate was moved and rebuilt, and parts of the public street enclosed. But in spite of all this, the main buildings on the campus, fortunately, did not suffer in a major structural way; so it has been possible to renovate, repair, freshen up, clean and render usable and livable the larger part of the campus.

saplings, filling up grave pits and other trenches, leveling the dirt ridges, tearing down rock embankments (designed, possibly, for protection from shrapnel) and otherwise bringing order out of chaos.

With 1300 students on the campus, and with the larger residences occupied and shared by three families each, you can see that we are a bunch of "eager beavers" here at Soochow University. There are several jeeps in the city, and occasionally trucks come to or into the campus, and so add their touch of bustle and urbanity to our formerly staid and quiet little corner of the city. Things are moving, there is a stir of new life in our community,

very elegant five-piece altar set of cross, vases, and candlesticks; and from the Metropolitan-Duane Methodist Church in New York City (which was our "home" church while on furlough) a set of 300 communion glasses. The choir has been reorganized and is holding forth regularly every Sunday.

Laura Haygood Normal School for Girls has just celebrated its forty-fourth anniversary, at which time the new auditorium was dedicated to the memory of the noble women who have made the school a success. It was given the name of Hackney Hall as a tribute to the life and work of Kate Hackney, who has "built an indestructible monu-

than before the war, at least that is the experience of Mr. Calvin Chao as stated in a recent talk to our Student Fellowship, after much travel among students in many parts of China. They seem more amenable to the appeal of religion although at present only about 10 per cent of our students are Christians.

## CHURCHMEN TO PROMOTE RUSSIAN UNDERSTANDING

Leaders of Christian churches and of church-allied peace agencies have recently formed an Inter-Church Committee of the American Russian Institute for the purpose of promoting goodwill and understanding between the two peoples and especially through the churches. Among the leaders of the Committee are Dr. Ralph W. Sockman, Methodist minister and radio preacher; Dr. John

R. Mott, noted Methodist layman; Dr. Harry N. Holmes, Methodist layman and secretary of the World Alliance for Interdenominational Friendship; Dr. Louis Newton of the Southern Baptist Convention; Bishop Charles K. Gilbert, of the Protestant Episcopal Church.

Says a report of the Committee: "The issue of world war or peace today resolves itself into a problem of Soviet-American relations. If the people of the United States and the

Soviet Union retain a spirit of friendly cooperation, peace can abide with us. But if suspicion, fear and hate rise between these two peoples, atomic holocaust and a just damnation will be ours. We believe that a Christian does not pass the great moral test of our times by obeying in a merely mechanical and naive sense the injunction to 'love thy neighbor as thyself'. A Christian must enlist and fight against ignorance, suspicion, fear and hate."

A Welsh triad states that wisdom is based on a knowledge of God, a knowledge of the heart of men, and a knowledge of one's own heart. Three things without which there can be no wisdom are generosity, abstinence and virtue.—Western Mail. (Great Britain).

The great men and women of Christianity have not found in religion a protection from danger; but something to live for.—Ex.

# Some Pitiable Friends

By BISHOP EDWIN HOLT HUGHES

THERE is an element of accommodated statement in the following recitals, but there is no essential misrepresentation. All the parties named have been known to me personally. Some of the cases came within what could be called "the confessional box," and in these the confidence is usually held so sacred that not even civil courts could compel their telling. In other instances, the secrecy as to persons is a kindness. The bottle, stein, decanter, keg or barrel is not a preferred symbol in funerals. At the final services of one of the greatest brewers in America, no floral emblem sent in tribute represented a mug with the handle on the side, and the foam on the liquid top!

Following somewhat an order made by chronology, the procession has passed the place in my life in such reality that no merciful concealment of names constitutes a false witness.

He was a fellow student, — clean, honest, promising—an honor man in college and professional school, and one whose family background and personal equation prophesied great things. But at thirty-two he declared himself "temperate," but not a total abstainer. At thirty-six he was a tramp, begging dimes and nickels from old friends, while at thirty-eight he stumbled into his grave.

Another was strikingly handsome in appearance, and brightly scintillating in mind. But in college he began to scorn the "narrow conventionalities"; flaunted his alcoholic freedom; and ere life's meridian came, refused in shame to allow his old friends to see him. He passed away as a charity patient of his own people.

Yet another, able far beyond the ordinary, passed from the university into political life; sought to make himself popular along the rum route; experienced genuine religion during his last year on earth, but too late to recover from the ravages that rum had made in his splendid body.

Still another, who had gained much acclaim in athletic contests but who "broke training," when released from the rule of the coach, lost his home and his legal practice because he visited the wrong bar too often—and died at forty-four, alone, in the room of a wayside hotel.

The fifth man was a gifted writer and speaker, and a persuasive conversationalist. Feeling that he could promote his journalistic career by the conviviality that follows in the wake of the whiskey bottle, he fell, at thirty-one, down the steps of a public building and met death in a way that suggested no flattering epitaph.

Another, the son of a high-grade business man, went to an eastern college, departed from

his father's standards, paraded his perilous liberty until he was disqualified for membership in his family and firm, and continued to live just outside the gutter, solely because his father in his will had placed the estate in trust, safeguarded with legal padlocks.

The next was an heir to broad acres and an heir, as well, to fine domestic tradition, but he drank up a farm, which he poured into an array of bottles, and became such an inebriate that no psychiatric counsel or Keeley cure could keep him from drowning his life in the floods of liquor.

The eighth man in this staggering line was declared by his college mates to be the most



Bishop Edwin Holt Hughes

popular fellow in his class. He flamed in anger when one of his intimates warned him that wine was becoming "a mocker," and at fifty-one his growing debauchery was finished with his death, after days of insensibility and idiocy.

The ninth person was a young woman, famed for her beauty and loved for her kindly disposition. Against advice from her family and friends, she married a tippler, who constantly proclaimed his own "temperance." Now she lives always on the verge of want or terror, and hides her wrecked husband from visitors, through sheer shame.

Number ten was a Congressman, who came into his office a sober man, and an office-bearer in the Church. But the capital cocktails lured

him from his ideals, surrounded him with orders of his enemy, and finally made his intemperance the shame of a District that repudiated him.

The next was also a public man. He was much in demand on the platform, but he steadfastly illustrated Shakespeare's character who permitted the bottle "to steal away his brains," and when even slightly intoxicated became blasphemous, profane, and vulgar. He moved steadily into the ranks of the discredited.

Number twelve was the son of a puritan churchman, who rebelled against the parental altars because they believed in a gospel against rum. He chose another denomination which proclaimed its breadth and tolerance, and when last heard from, was lying senselessly drunk under the table on which his whiskey bottles gleamed.

Number thirteen was unlucky—dreadfully unlucky. With him "strong drink" was truly "raging." He came early to "woes" and "contentions," "redness of eyes," and "wounds"; lost his high-salaried position; made life a horror for his wife and children; and missed the almshouse only because family pride maintained him in his imbecile dependence.

The fourteenth man became an expert in an important line of work, but lost employment after employment because of his alcoholic absenteeism. He went to his couch in a wretched apartment in fitful drunkenness, lighted his cigarette and ignited the bedclothing, and was found dead by the firemen as the scorched symbol of his own habit.

The fifteenth victim was a young woman. Her family name, if pronounced, would be recognized by millions of people. She was bent on being a social leader, and her feeling was, "is this possible unless I indulge in the drinking fashions of the so-called upper classes?" At an age and in a manner that I dare not name, she destroyed her own life and took the suicide's path away from the increasing shame of rum.

On the list that lies before me, I have almost as many other cases as these which I have narrated. Of course, some will say that, being alcoholics, they were diseased. All of them, however, got their alcoholism from their alcohol. Others will say, "They were fools! Must we regulate our behavior with reference to their silly ways?" This is a heartless response to a desperate situation. If St. Paul's law of charity does not apply to personal consciences in the present debauchery of our land, then it has no real meaning for life. We need to listen solemnly to his words: "Whatsoever you do, whether ye eat or drink, do all to the glory of God."

The flowing bowl will have little chance of survival in the presence of that ideal.—The Voice.

## NEW LEAFLET FOR RADIO SERVICE

Readers Service, the tract service of the Department of Christian Education of Adults, General Board of Education, is offering for distribution a new series of leaflets. Written by Dr. Roy L. Smith, editor of The Christian Advocate, the tracts have the following titles: "I Believe," "I Believe in Man," "I Believe in the Bible," "I Believe in God," "I Believe in Life," "I Believe in the Church," "I Believe in Jesus Christ," and "I Believe in Immortality."

"The fact that during eighteen months 1,500,000 leaflets were ordered from Readers Service proves that the traveling public will take leaflets out of holders placed in bus and railroad stations," said the Rev. M. Leo Rippey, director of the department. "Methodists should not be content until they have placed and maintained a holder in every bus and railroad station in the United States. If this were done, over ten million people a year would be challenged to accept Christian teaching.

It is suggested by the department that an excellent way to distribute the tracts is for young adult groups and adult classes buy and maintain holders in their local bus and railroad stations. And the local church board of education or official board might buy a holder and

## RURAL LIFE CONFERENCE EXCEEDS ATTENDANCE GOAL

Reporting of annual conference delegations to the National Methodist Rural Life Conference received by Dr. Elliott Fisher, superintendent of the Department of Town and Country Work, Board of Missions and Church Extension, indicates that the number of official delegates will exceed the goal of 1,000. Two thousand delegates now are expected to be present when the Rural Life Conference meets July 29-31 in Lincoln, Neb. Bishop William C. Martin of Topeka, Kan., is chairman of the executive committee of the nationwide meeting; Rev. James W. Sells, of Atlanta, Ga., secretary; Rev. Clyde Rogers, of Lincoln, Neb., chairman of the local

maintain it in the vestibule of the church.

Inexpensive holders are available from the Department in two sizes—the six-compartment holder costing \$2.50, and the twelve-compartment holder priced at \$3.50. Persons wanting further information concerning leaflets and holders should write to the Department of Christian Education of Adults, 814 Broadway, Nashville, Tennessee.

committee.

First of the annual conferences reporting full quotas of delegates are California, Kentucky, North East Ohio, North Georgia, Texas, Virginia. Annual conferences assign delegates to the eight study committees on rural life and provide them with study material for the meeting. Study committees will consider "The Rural Church and the Home and Family Life," "The Rural Church and the Community," "Land Policy and Church Stability," "The Ministry and the Rural Church," "Cooperation with Other Churches," "A National Rural Church Policy," "A Program for the Local Church," "A Christian World View." Committee chairmen include Dr. W. Neill Hart, Dr. David E. Lindstrom, Dr. Arthur Raper, Dr. A. W. Martin, Dr. Ralph A. Felton, Dr. John Howes, Dr. Earl D. C. Brewer, and Dr. C. M. Julian.

Two annual conference delegations—North East Ohio and Virginia—plan to charter buses for their delegations. In Kentucky Conference, the Board of Lay Activities has agreed to underwrite the expenses of lay delegates. A number of annual conferences are designating a special offering to be received on Rural Life Sunday to meet the expenses of delegates to the meeting in Lincoln.





# An Easter Cantata



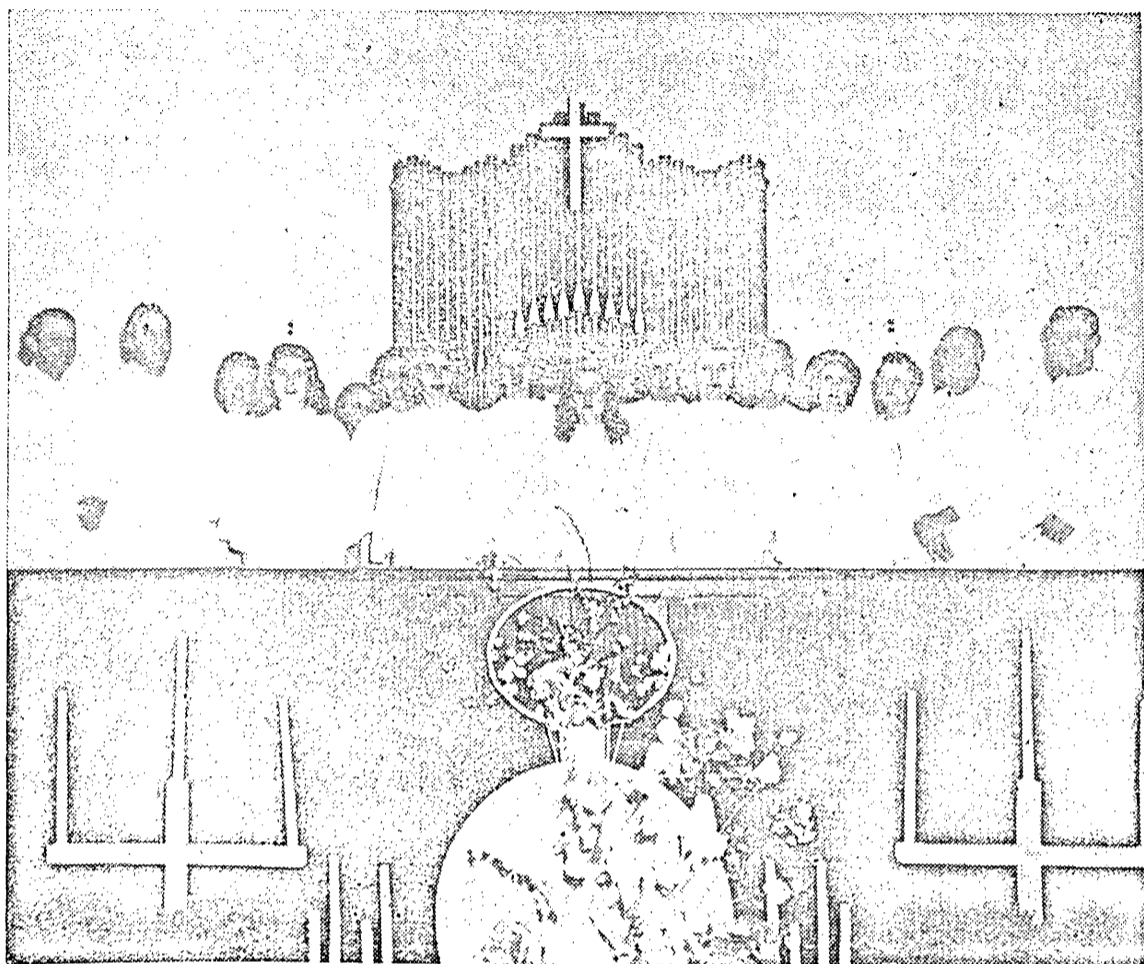
**A**N Easter cantata entitled "The Cross, The Grave, The Skies" was presented by the choir of the Dermott Methodist Church at the morning service on Easter Sunday. An appreciative audience filled the church to capacity.

part numbers which were descriptive of the crucifixion, burial and resurrection of Christ, one being an antiphonal anthem which gave a dramatic presentation of the visit to the empty tomb, the earthquake, and the voice of the angel with the first message that "He is not here

cantata which has been given at the Dermott Methodist choir since its re-organization last November by the pastor, the Rev. W. D. Golden.

The personnel of the choir as shown in the above picture, reading from left to right, is:

First row: Rev. Warren D. Golden,



The prelude and processional bore the title number of the cantata, an organ solo portraying in music the sorrow of the cross and the grave which merged into the joy of the resurrection as the choir entered the church auditorium singing "Christ the Lord is Risen Today".

The cantata consisted of a beautiful variety of four-part and five-

part numbers which were descriptive of the crucifixion, burial and resurrection of Christ, one being an antiphonal anthem which gave a dramatic presentation of the visit to the empty tomb, the earthquake, and the voice of the angel with the first message that "He is not here

part numbers which were descriptive of the crucifixion, burial and resurrection of Christ, one being an antiphonal anthem which gave a dramatic presentation of the visit to the empty tomb, the earthquake, and the voice of the angel with the first message that "He is not here

This was the second outstanding

Abbott Kinney, Mrs. Dewey Stueart, Miss Martha Renfroe, Miss Edna Bond Gibson, Miss Jean Jeter, Mrs. Lee Naron, R. D. Harrison, Wallace Conine.

Second row: Mrs. Wallace Conine, Mrs. J. M. Tharp, Miss Nadine Blackman, Mrs. Elvin Lephiew, Mrs. F. L. Dennis, Mrs. Clarence Horton.

Third row: Mrs. M. F. Kinney, organist and director.

## SUMMER CONFERENCES ON WORLD MISSION

Methodist district and conference missionary leaders, pastors, and others interested in the promotion of study and conferences on the World Mission of Christianity, have been invited to attend this summer one of the summer conferences scheduled for the training of leaders in the field of missionary interpretation. Five conferences, combining study and consultations with ideal vacation facilities, are planned under the joint auspices of the Foreign Missions Conference of North America, the Home Missions Council of North America, the Missionary Education Movement, and the United Council of Church Women.

The conferences—with their locations, their dates, and the names and addresses of the persons from whom program and other data may be secured, and with whom registration may be made, are as follows:

Northfield Conference; East Northfield, Mass.; June 27 to July 3; Mrs. Abram LeGrand, Room 411, 156 Fifth Avenue, New York 10, N. Y.

Mt. Sequoyah Conference, Fayetteville, Arkansas; June 30 to July 5; Rev. Paul Womeldorf, 804 Concord Building, Oklahoma City 2, Okla.

Silver Bay Conference; Silver Bay, Lake George, N. Y.; July 16 to 23; Dr. Gilbert Q. LeSaurd, Room 1234, 156 Fifth Avenue, New York 10, N. Y.

Lake Geneva Conference; Lake Geneva, Wisconsin; July 27 to August 2; Mrs. H. C. Shaftmaster, 1660 Atkinson Avenue, Detroit, Michigan.

Alisomar Conference; Pacific Grove, California; August 1 to 6; Mrs. R. W. Blosser, 222 Moncada Way, San Francisco, Calif.

### WHERE ARE THE GREATEST NEEDS?

One might say, Everywhere: widespread, deep, agonizing.

But in this world situation, some claims stand out above the rest. In Europe there is Greece, where we have no Methodist Church; Italy, the home of the independent Italian Methodist Church; Finland, in Bishop Arvidson's Area; Germany, in Bishop Sommer's Area; and in Bishop Garber's Area, Poland, Yugoslavia, and Hungary.

In Asia there is vast, suffering China, and revolutionized Japan, and struggling India.

Others need help, but here are ten countries which could absorb all the relief which generous and consecrated Methodism can give. The Methodist Committee for Overseas Relief is doing its best for each one.—Methodist Committee for Overseas Relief.

If one were given five minutes' warning before sudden death, five minutes to say what it had all meant to us, every telephone booth would be occupied by people trying to call up other people to stammer that they loved them.—Christopher Morley, *Coronet*.

derer heart. I remember that when I first understood what death was, and began to think of it, the most fearful thought it induced was that of losing my mother; it seemed to me more than I could bear, and I used to hope that I might die first."

## Mother's Day

By HARRY E. GRANT

**I**T is the worthiness of a Mary which gives to the world the eternal blessedness and benefit of a Jesus. Motherhood spans the heavens with myriad gliding stars. The son may achieve character or other success but it is the Mother who makes that achievement possible.

Brooding o'er the chaos and the void, it is probable that the initial idea of the Infinite was one of Motherhood; an idea from which was born so much of the good enjoyed by mankind.

Gifts to man are a manifestation of God. There is no need for extravagance in praise of Mother, nor is that possible. The facts speak for themselves and need only to be recalled. Motherhood is the vehicle by which, through some spiritual alchemy, the wholesome, gentle and other dominant and desirable characteristics are transmitted to posterity. In that it implants in man

whatever there is of inherent good, Motherhood is one of the most beneficent, one of the greatest gifts made within the generosity of God.

In the highest concept and purpose of Motherhood lies the foundation of the greatness of nations.

Love, an attribute that is a synonym for God, is inseparable from Mother, as are Purity, Truth and all the graces. That which, within the entire range of human experience, is most sacred and brings us nearest the Divine is not the disciplinary direction of Fatherhood, but the supreme tenderness, unstinted affection, ceaseless solitude, self-sacrificing care and tireless protection of the Infinitude of Motherlove.

Motherhood is the essence of permanence in human society. Exemplar of purity in living, it enriches the world. To Motherhood even privation is not an evil but vanishes into insignificance through recog-

nition of the importance and far-reaching effects of its mission.—*Scottish Rite Bulletin*.

### JOHN WESLEY'S TRIBUTE TO HIS MOTHER

"Take her for all and in all, I do not believe that any human being ever brought into the world, and carried through it a larger portion of original goodness than my dear mother. Everyone who knew her loved her, for she seemed to be made to be happy herself, and to make everyone happy within her little sphere. Her understanding was as good as her heart; it is from her that I have inherited that alertness of mind and quickness of apprehension without which it would have been impossible for me to have undertaken half of what I have performed. God never blessed a human creature with a more cheerful disposition, a more generous spirit, a sweeter temper, or a ten-

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

# CHRISTIAN EDUCATION

Contributing Editors:  
Ira A. Brumley  
Pryor Reed Cruce

## LITTLE ROCK CONFERENCE NOTES

By Roy E. Fawcett

### Methodist Student Day

Sunday, June 8, has been designated as Methodist Student Day. The two-fold purpose of the observance is to stress the cause of higher education and to receive an offering for student aid, to be administered by the General Board. The offering is divided 20% for loans and 80% for scholarships. Those wishing to observe the Day may have the programs, without charge, by writing the Office of the Conference Board.

### Christian Adventure Camps

The schedule for the Christian Adventure Camps for the Conference is as follows:

Texarkana District, at Boggs' Springs (in two sections), June 23-26 and July 7-10.

Little Rock District, at Ferncliffe, July 7-11.

Monticello District, at District Camp, July 14-18.

Camden District, at the Monticello Camp, July 21-25.

Pine Bluff District, at Ferncliffe, Aug. 4-8.

Arkadelphia and Prescott Districts, at Ferncliffe, Aug. 11-15.

### International Sunday School Convention

The program committee is making final plans for the 21st session of the International Sunday School Convention meeting at Des Moines, July 23-27. Arrangements are being made to provide practical help and inspiration for 10,000 delegates, who will represent the 40 Protestant denominations and the 195 interdenominational councils that cooperate in the International Council of Religious Education. This is the first such convention held by the International Council since 1938.

To develop the theme—"Live Christ—Teach Christ", the program committee is combining worship, Bible lectures, forums, addresses, music, films, dinners and afternoon denominational rallies. Among those on the program are Dr. Roy I. Smith, Mrs. Grace Sloan Overton, Harold E. Stassen, Tom Clark, Dr. Mordecai Johnson, and other nationally known speakers and lecturers. J. L. Kraft, Chicago layman, is chairman of the executive committee.

As the convention time draws near, the committee urges all Sunday school workers who expect to attend to register promptly. No one can make a room reservation in Des Moines until he has sent in his registration. Registration cards are available from your Conference Executive Secretary.

Three afternoon programs have been assigned to the Methodist Church. The programs are scheduled for July 24, 25 and 26; at the KRNT Radio Theatre, Des Moines. Outstanding Methodist leaders who will deliver addresses are: Dr. Roy L. Smith, editor of the Christian Advocate; Bishop Charles W. Bra-shares, of the Des Moines area; Bishop Ralph Magee, director of the Crusade for Christ; Dr. Ralph E. Diffendorfer, executive secretary, Division of Foreign Missions; Louis

B. Nichols of the Federal Bureau of Investigation; Dr. Lowell B. Hazard, of the faculty of Illinois Wesleyan University, and Dr. J. Q. Schisler, executive secretary, Division of the Local Church.

### Church School Crusade Visitation Campaign in September

The opening feature of the final year of the Crusade for Christ will be a Church-wide Church School Home Visitation Campaign. Decision to begin the year of intensive cultivation to increase church school enrollment and attendance with this campaign was reached in the Crusade Conference on Church School Membership held in Chicago in January of this year.

The period during which local church schools are to carry on this simultaneous nation-wide visitation will be September 14 to October 12, 1947. The period of May 1st to September 14 will be for promotion and preparation.

The purpose of this church-wide Church School Home Visitation Campaign is to insure one or more visits by church school workers to every home in the constituency to accomplish two things:

1. To secure as many persons as possible for membership and regular attendance at church school, including:

- Unreached persons
- Inactive church school members.
- Church members who are not church school members
- Babies for Nursery Home Roll
- Adults for Adult Home Department.

2. To encourage Christian emphasis and observance in the home, through literature especially prepared for that purpose.

In each local church at least one entire week should be devoted to this intensive home visitation by church school workers. It is suggested that local preparation might include a variety of things, such as:

- Careful selection and training of visitors.
- Advance cultivation through posters, letters, sermons, discussion in local Board of Education and workers' conference, departments, classes, and so on.
- A "kick-off" banquet, or a mass meeting of an inspirational nature.
- Daily meetings of visitors at the church for the purpose of reporting and exchanging experiences, prayer.
- A victory celebration at the close of the period.
- A church school rally on the Sunday which closes the week of visitation, making this the greatest day in the history of the local church. A time of "big" preaching, great singing, and fellowship, a Rally Day program, a dinner at the church. Every person in the community should be invited to attend.
- The program for Christian Education Week should be included in this total period, but this visitation project should not depend upon the observance of Christian Education Week.
- A report to Crusade Headquarters on the success of the Visitation Campaign.

The Division of the Local Church is preparing special materials to be used by local church schools for

## NORTH ARKANSAS CONFERENCE NOTES

By Ira A. Brumley

### Church School Day Offerings

The following Church School Day offerings have been received since the report made last week:

Conway District: Levy, \$25.00; Gardner Memorial, \$40.00; Russellville, \$75.00; Dardanelle, \$25.00; Washington Avenue, \$20.00; Danville, \$10.00.

Fayetteville District: Cincinnati, \$3.00; Rogers, \$40.00; Avoca, \$5.00; Bright Water, \$5.00; Pea Ridge, \$5.00; Centerton, \$10.00.

Fort Smith District: Mt. Zion (Hartman Charge), \$3.00; Spadra, \$5.00; Magazine, \$5.00; Wesley's Chapel, \$5.00; South Fort Smith, \$15.00; Hartford, \$25.00; Massard, \$4.50; New Blaine, \$5.00; Scranton, \$2.00; Altus-Alix Charge, \$27.00; Grand Avenue, Fort Smith, \$19.85; Bonanza, \$2.11.

Helena District: Wynne, \$40.00; Black Fish Lake, \$3.00; West Memphis, \$25.00; Vandale, \$5.00; Marion, \$25.00.

Paragould District: Paragould First Church, \$100.00; Hoxie, \$10.00.

Searcy District: Quitman, \$14.59; Augusta, \$25.00; Austin, \$6.51; Antioch, \$9.50.

The reports thus far have indicated splendid interest and good programs, using the Church School Day program "Stewards of Light".

We believe this program should be used in every church school. Even though an offering may have been made, the program should still be used. We have copies in the office which we will be glad to send on request.

The Christian Education Bulletin for May is a double size bulletin made in poster form to be used in local churches, giving information about various summer activities. We hope pastors and church school superintendents will do their best to have a copy of this bulletin posted in every local church. It is one thing to provide summer opportunities, but it is another thing to make known these opportunities to our people.

### Vacation Schools Being Planned

Some weeks ago a letter was sent to each pastor of the North Arkansas Conference asking for date and places where vacation church schools are being planned. We have a report from a large number of the pastors, but we feel certain that many churches, which have not yet reported, are planning for vacation church schools. We will be glad to give the names of other churches as other reports come to us. We are giving below the list of churches which have indicated that plans are underway for a vacation school.

Batesville District: Tuckerman; Mountain Home; Newark; Central Avenue. Batesville; Salado; Yellville; Weldon.

this campaign. This will include a leaflet of general suggestions, including the training of visitors, literature to be left in homes to encourage church school attendance, and literature to aid in making homes more Christian.—The Division of the Local Church.

Conway District: Conway; Russellville; Danville; Morrilton; Perry; Perryville; First Church, North Little Rock; Pisgah; Chickalah; Gardner Memorial; Waltreak; Rover; Camila; Levy; Solgohachia.

Fayetteville District: Berryville; Fayetteville, Central; Fayetteville, Wiggins Memorial; Bentonville; Springdale; Gentry; Gravette; Huntsville; Presley's Chapel.

Fort Smith District: Goddard Memorial; Midland Heights; Mt. Pleasant; Bird's View; Parks; Square Rock; Hartford; Booneville; Waldron; South Fort Smith; Ozark; Hartman; Spadra; Hay's Chapel; Mt. Zion; Fifth Street, Second Church, Fort Smith; Clarksville; Van Buren, First Church; Fort Smith, First Church.

Helena District: Aubrey; Parkin; Helena; Wynne; Marion; Wheatley; Salem; Forrest City.

Jonesboro District: Jonesboro, First Church; Huntington Avenue; Osceola; Brookland; Pleasant Grove; Blytheville, First Church; Lepanto; Bay; Nettleton; Luxora; Joiner; Truman; Blytheville, Lake Street; Victoria; Marked Tree.

Paragould District: Hardy; Wilford; Pruett's Chapel; Shiloh; Walnut Ridge.

Searcy District: Harrison; Shirley; Pine Mountain; Steele-Hopewell; Clinton; Culpepper; Scotland-Pleasant Grove; Morganton; McCrory; Hunter; Judsonia; Augusta.

A total of 153 vacation schools were held in the North Arkansas Conference last year. We believe that a greater number will be held this year.

### National Youth Conference Quotas

The North Arkansas Conference Youth Council met in Conway on Tuesday, April 29, and set up quotas for the districts of the Conference, as to the number of youth delegates to the National Youth Conference to be held at Cleveland, Ohio, December 30, 1947-January 2, 1948.

The North Arkansas Conference has been granted a quota of 108 young people.

Any charge in the North Arkansas Conference will be given the privilege of having one delegate to this Conference. The district quotas have been worked out on the following basis: Batesville District, 9; Conway District, 14; Fayetteville District, 13; Fort Smith District, 18; Helena District, 18; Jonesboro District, 18; Paragould District, 9; Searcy District, 9.

There is to be a total of 12 adults from the North Arkansas Conference.

It is estimated that the cost will range from \$70.00 to \$100.00 per person including travel, registration fee, room and meals.

Local churches and parents interested in young people attending should begin making plans at once. If additional information is desired write Board of Education, Hendrix Station, Conway, or Rev. James S. Upton, Hendrix Station, Conway.

One never did repent of doing good.—Shakespeare.

There is something wrong with our religion if it does not sweeten us up by the time we are old.—Ex.

# WOMAN'S SOCIETY OF CHRISTIAN SERVICE

MRS. SUE M. WAYLAND, Editor

## MUSIC IN RELIGIOUS EDUCATION

By Iona Lamb Pontius

An article in a recent issue of the Arkansas Methodist carried the gratifying news that the Methodist Church will recognize the value of music in connection with Religious Education and will take steps to bring this into the experience of the lay member in various ways.

I once heard a speaker say that Christian Education is trained adjustment to conditions and how to better them. He referred to education as a lifetime job. Good music has an inspirational and uplifting influence in life and therefore, in the light of the foregoing statement, meets the individual and group at every point of development from babyhood to old age. So what could be more natural than for us to be trained to appreciate its value and to incorporate it in our study and everyday living?

The entire scope of possibilities cannot be discussed in this brief space. But one point of opportunity is in the Women's Work.

I know of one group in the W. S. C. S. that created the local office of Director of Music for the Society. The one appointed to this office had long been interested in the relation of music to religious education and had made a rather extensive study in this direction. In the brief time allotted for monthly reports of officers, this director sought to bring some bit of information that would increase knowledge and appreciation of music in the Church and daily living—a rather difficult job in such a short time.

Since the Church is taking up this matter seriously and will do something about it by incorporating the study of Music in the Church in its training courses, in time, this office of Director of Music in the W. S. C. S. should be lifted to a par with the other offices with Conference connection. Close cooperation with the Spiritual Life programs of the W. S. C. S. would be a logical point of contact, to begin with, and at same time the director should be allowed to conduct this phase of Religious Education in its own right.

One society is planning to set aside a definite period once a month for silent prayer and meditation. If a group should carry on this project and the music director is an organist, why not let her be seated at the console preceding the appointed hour and play soft appropriate and inspirational music conducive to spiritual inspiration and worship, during the entire time. If an organ is not available, a piano might be used for this purpose, but not unless the "action" of the instrument will quietly respond to the softest touch. A harsh toned piano would not be adaptable for this purpose. Also the pedals of a piano thus used, should be in perfect condition. If a piano is used, it would be better if the player could be screened from the view in some manner. The organ automatically partially screens the instrumentalist in most cases.

This writer is deeply grateful that our Church is going to give

## MOTHER LOVED ME WELL

By G. N. Cannon

*In my childhood's passing years,  
Whether in my joys or tears,  
Mother loved me well;  
She did often for me pray,  
Watched my footsteps day by day,  
Mother loved me well.  
In her hours of toil and care,  
And the burdens she did bear,  
Mother thought of me;  
She dispelled my childish fears,  
Brushed away my falling tears,  
Mother thought of me;*

*That I might not go astray,  
But pursue the narrow way,  
Mother prayed for me;  
When the twilight shadows came,  
In the dear Redeemer's name,  
Mother prayed for me.*

*At the quiet even tide,  
When the twilight shadows came,  
Mother sang to me,  
When she took me in her arms,  
With her sweet maternal charms,  
Mother sang to me.*

*Where she crossed the sunset line,  
Where the passing days decline,  
Mother called me home,  
Lingered just a moment there,  
As she passed the portal fair,  
Mother called me home.*

## FT. SMITH DISTRICT MEETING

The Ft. Smith District Meeting met April 16 at the Midland Heights Methodist Church, Ft. Smith, Arkansas. Ninety-five members from the thirty-six societies of the district answered roll call, giving the number of the new members and subscribers to the World Outlook and Methodist Woman in their local society.

Our new District President, Mrs. Monroe Scott, of Ft. Smith, presided. The theme of the program, "The Vision Splendid," was brought in the morning worship by Rev. W. A. Downum, pastor of Midland Heights Methodist Church. Mrs. J. K. Fraser, district secretary of Promotion and Organization, introduced "The Vision at Work,"—each district secretary of work answering printed questions "Did You Know" about her respective line of work.

The special speaker of the day was Mrs. W. B. Landrum of Tyler, Texas, field secretary from the Woman's Division of Christian Service. She brought a forceful message, "The Purpose of God and

(Continued on Page 16)

music and the study of how it may add to our Christian experience, its rightful place in our Church life and these few paragraphs express but the very beginnings of the great possibilities and blessings ahead of us. This program will be of great benefit to our rural churches especially and the trained and consecrated leader of such a program in the local congregation will have the privilege of rich opportunities in Kingdom Service.—Warren, Ark.

## MEETING OF ZONE NUMBER 4, MONTICELLO DISTRICT

Zone Number Four of the Monticello District Woman's Society of Christian Service met at the Tillar Methodist Church Thursday, April 10, at 2:30 p. m. The societies which compose the zone are Dumas, Winchester, Newton Chapel, Tillar, McGehee and Watson. Forty-two people attended the meeting.

The business session and program were conducted by Mrs. V. A. Peacock of Tillar, zone president. The theme of the program was "The Stewardship of Prayer." An inspiring devotional message was given by Mrs. T. A. Prewitt of Tillar. Other talks were given by Mrs. Jesse Peacock, Jr., of Winchester, Mrs. Matz Bickham of Newton Chapel and Mrs. Vernon Sawyer of McGehee. A report on the Annual W. S. C. S. Conference, held at Camden, March 25-27, was given by Mrs. Joseph Roe of Tillar. Special musical numbers consisted of a vocal solo, "The Lord's Prayer," by Mrs. Jess Montgomery of McGehee, and a piano solo by Miss Mildred Cone of McGehee. The invocation was given by the Rev. Joseph Roe of Tillar and the benediction was pronounced by the Rev. M. W. Miller of McGehee.

The committee in charge of arrangements and serving were Mrs. George Renfro, chairman, Mrs. C. R. Prewitt, Mrs. W. D. Johnson and Mrs. Joe Roe. The table was covered with a beautiful white Chinese linen table cloth. A bouquet of white tulips flanked by crystal candelabra which held pale yellow tapers composed the lovely centerpiece. Refreshments consisted of a salad plate, cake and coffee. Miss

## ZONE NO. 1 TEXARKANA DISTRICT

Zone number one of the Texarkana District Woman's Society of Christian Service met at the Wilton Methodist Church, Wednesday, April 16. The meeting was opened with the singing of "We've a Story to Tell to the Nations," led by Miss Ada Mills, and accompanied by Miss Eugenia Moore, followed with prayer by Rev. S. W. Mooty, pastor of the Wilton Church.

Mrs. U. C. Hogrefe, zone president, presided. Mrs. Edward Harris, of Texarkana, gave the devotional, using "The Importance of Christlike Thinking," as her subject. Mrs. Meissner, district chairman, discussed interesting articles from the World Outlook, and gave many helpful suggestions for the promotion of our work in the Woman's Society.

The children's choir, of forty members under the direction of Miss Moore, sang "Come Ye Faithful, Raise the Strain," "Christ the Lord Is Risen Today," and "After He had Risen."

Mrs. W. L. Phillips, district secretary of Organization and Promotion, Ashdown, gave an inspiring message, using as her subject, "What We Miss When We Do Not Walk Shoulder to Shoulder in the Broad Way of the Lord's Work." Mrs. Christie, recording secretary of the Texarkana District, spoke of the work of the zones. Mrs. Parsons, district treasurer, Texarkana, instructed us on when, where, and to whom we send our reports and funds.

Mrs. J. L. Mesamore of Wilton was elected zone chairman, and Mrs. R. L. Gantt, of Wilton, secretary and treasurer for the next year.

Mrs. William Locke of Richmond, who is the former Miss Nelle Graves of Center Point, Arkansas, was presented with a life membership in the Woman's Society of Christian Service. Mrs. Gardner of Richmond gave a beautiful tribute to Mrs. Locke in behalf of the Society.

Oden was selected for the next meeting place, October 8, 1947, with Richmond in charge of the program. Bro. Bailey of the Richmond Charge read the benediction.

A social hour of refreshments and Christian fellowship was enjoyed following the meeting.—Reporter.

## DANES TO BUILD CHURCHES IN NORWAY, FINLAND

COPENHAGEN (By Wireless)—(RNS)—The Danish people are contributing funds for construction of two churches in war-stricken areas of Norway and Finland, following an appeal by bishops of the Lutheran Church and district governors.

The churches will be erected in Kjoellefjord, Norway, and at Salla, Finland, where the Germans practiced the "scorched earth" policy.

Vivian Grisham assisted the committee with the serving.

The next meeting of the zone will be at Dumas with the Dumas W. S. C. S. as hostess.—Reporter.

# CURRENT NEWS IN ARKANSAS METHODISM

## THE WORK AT MARKED TREE

First Methodist Church at Marked Tree does not get in the news much, but I thought I might make a brief report about matters and things. We are well into the twelfth year of ministry here. I did not mean to stay that long; in fact did not even want to come, but it was one of those Saturday night shifts that come at times in our system. When I got here and viewed the situation, I found a small membership with a much smaller attendance. Only five officials pretended to attend and two other men who sang in the choir represented the male attendance upon public worship. My policy has always been to "saw wood and say nothing"; and this I have continued to do.

Membership is still small as to numbers, but big in its attitude. Attendance upon public worship has grown steadily, until now we have a very fine attendance at our morning services and even the evening hour is much better attended than in many places.

Financially, we have no trouble. I have never found another system like the one we use, but it works admirably. The Board does its work right in the beginning of the year and after that, it takes care of itself. In addition to the pledges collected monthly, the plate offering for last year was something over \$2300.00. I have never seen so much folding money in my life on collection plates. Our first duty after conference each year, is to pay in full all claims ordered by the annual and district conferences. In addition to the acceptance in full for World Service, we are paying the fourth Sunday offerings to that cause. This amounted to a few cents less than \$80.00 for the first half of the year. When the Crusade for Christ call came, we overpaid in cash the asking. Two thousand and five dollars to be exact. Then came the call for Hendrix and we paid that in cash at one time. Four thousand dollars.

When I arrived here, I found a church and parsonage debt of long standing. Something over \$8,000.00. We succeeded in getting that paid and then the church burned. After seventeen months under ground, we rebuilt in a much better way and paid for it as we went along. It is conceded by others as a beautiful sanctuary, with all furniture and fixtures matching in color and material and the building carpeted. We have a Hammond Organ and a better group of singers one will seldom find. Under the instruction of Mr. George (Pop) Hodge, we have an adult choir for morning and a youth group at night.

We have closed one week of services. Began on Palm Sunday. I did my own preaching and two of my choir men directed the singing. The Public School co-operated with us and we had from two hundred twenty seven to two hundred eighty seven in our seven-thirty morning services. A goodly number of adults came and among them some stewards. Easter Sunday morning at six thirty, one hundred twenty people communed. This is an annual practice for this church. All the services for the day were well attended. Baptized three babies and re-

## MEETING OF ALFRED WASSON UNION

The Alfred Wasson Union of Washington and Benton Counties, held its April Meeting Monday evening, April 23rd, in the Methodist Church at Winslow. The Winslow Young People's Choir under the direction of Mrs. Parks provided the music for the short worship service which was led by Mary Lou Burnes. Mary Lou is the President of the Winslow M. Y. F. During the program Norma Jean Budd gave a short history of the Methodist Church, and Billy Lee Stoneficer gave a summary of the Methodist Youth Fellowship.

The business meeting was led by the President, Marjorie Hammond of the Wiggins Memorial Church in Fayetteville. The Elm Springs group won the attendance manner this month with 39 young people who had come a distance of 43 miles. There was a total attendance of about 140 young people. The next meeting will be at the Wiggins Memorial Church in Fayetteville on May 26.—Reporter.

## RURAL LIFE SUNDAY OBSERVED AT WYNNE

Rural Life Sunday was observed at the Wynne Methodist Church, Sunday, April 27th. Using the service "Dedication of the Seed and Soil and the Sowers" from the Methodist Book of Worship, the pastor, Rev. Robert E. L. Bearden, Jr., was assisted by Mr. Ben Horne of Soil Conservation, who presented the soil, and Mr. Robert Delpport of Farm Security, who presented the seed.

Guests of honor at the service were members of Wynne's two extension churches, Ellis Chapel and Hamlin. The guests were served lunch in the church basement following the service.

A new church building now under construction at Hamlin will be completed this fall.—Reporter.

## FAULKNER COUNTY SUB-DISTRICT MEETING

The Faulkner County Sub-district Methodist Youth Fellowship met at the Greenbrier Methodist Church on April 14. There was a worship program, business meeting, recreation and refreshments were served. At the business meeting Peggy Gordon was elected reporter. The following committee heads were named: Ann Terrel, Worship; Betty Reeves, Recreation; Betty King, World Friendship; George Muse, Community Service.

The next meeting will be at Mayflower on May 12.

Greenbrier, Conway, Salem and Mayflower were represented.—Peggy Gordon, Reporter.

ceived six people into the church. Four on profession of faith.

If any of the above sounds like bragging, just come over and we shall be glad to show you around. I am not looking for a new job. In fact, just have three more years after this till retirement overtakes me, then some good man will find a field that can be cultivated and will respond to treatment.—J. A. Womack.

## METHODIST CHILDREN'S HOME REPORT FOR APRIL

### Memorials

In memory of:  
Norman W. Peacock given by Charles and Cora Price.  
Archie Newman given by Mrs. Louis Barton.  
A. L. Newman given by Mr. and Mrs. C. B. Nance.  
A. L. Newman given by Mr. and Mrs. Robert Stokes.  
A. L. Newman given by Mr. and Mrs. W. G. Farr.  
C. E. Morrison given by Mr. and Mrs. S. A. Johnson.  
Wiley McGehee given by Mrs. J. D. Currie and Mrs. Neill Sloan.  
Mrs. John W. Anderson given by Mr. and Mrs. Schaer and Mr. H. W. Norvell.  
A Syd Willbanks given by Mr. and Mrs. Schaer and Mr. H. W. Norvell.  
Total Memorials \$44.00.

### Individuals

Mrs. Rose Jacob, Ebenezer Church, Traskwood Circuit \$ 5.00  
Mrs. Lucy Glocer, Cabot .....10.00  
Mr. and Mrs. O. G. Robinson, Des Arc ..... 1.00  
Cecil Nance, Marion .....20.00

Total Individual Gifts .....\$36.00  
**Gifts From Churches**  
St. Marks, Little Rock .....\$15.05  
Garland Sunday School ..... 7.31  
Susanna Wesley Class, First Church, Texarkana ..... 5.00  
Men's Bible Class, Marion .....25.00

Total Gifts from Churches \$52.36  
Little Rock Conference Treasurer .....\$196.81  
Miscellaneous Gifts ..... 225.25

Total Receipts .....\$554.42

### Other Gifts Received

Painter's Contractors Association, baseballs and bats.

Sunshine Class, First Methodist Church, Little Rock, Easter Egg Hunt and Prizes.

Mrs. William Dabbs, Little Rock, Clothing.

Mrs. Howard, Little Rock, Clothing.

Optimists Club, Little Rock, Easter Eggs, Chickens, and Rabbit.

XV Dames Club, Little Rock, Ice Cream for Easter Sunday.

Twenty-eighth Street Church, Little Rock, Food.

W. S. C. S., Magnolia, Clothing and Miscellaneous Gifts.

Mrs. M. H. Winchester, El Dorado, Clothing.

M. J. Pruniski, North Little Rock, Five boxes of Candy.

Young Peoples Class, 1st Church, North Little Rock, Clothing.

Mrs. W. G. Bryson, Willham, Clothing.

Circle No. 5, Asbury Methodist Church, Little Rock, Clothing.

Circle No. 4, Pulaski Heights Church, \$2 for a child.

We want to express our sincere thanks for all those who gave so many nice gifts to the children at Easter time.—J. S. M. Cannon, Superintendent.

Douglas Corrigan says, "To prevent accidents, tighten wobbly nut that holds steering wheel.—The Clipseet.

Success is nothing but a good idea coupled with hard work.—Balzac.

## DR. JOHNSTON AT EL DORADO

Dr. Warren Johnston, pastor of the First Methodist Church, Ft. Worth, Texas, was guest speaker at the regular monthly dinner meeting of Methodist Men, First Methodist Church, El Dorado, on April 10. Two hundred laymen were inspired by Dr. Johnston's address, "If I Were a Layman".

The men's organization of the El Dorado Church has had a continuous history of seven years, having been organized during the pastorate of the Rev. Albea Godbold. O. C. Bailey, Methodist layman and chairman of the Arkansas Oil and Gas Commission, is president of the Methodist Men for this year. Meetings are held each month during the year with the exception of the summer months.

Among those who have spoken at recent meetings have been: Bishop Paul E. Martin, Bishop Charles C. Selecman, Bishop Edwin H. Hughes, Senator J. W. Fulbright, President E. C. Colwell of Chicago University, Dr. Harry Denman, Governor Ben Laney, O. A. Graves, Alton B. Raney, Dr. William E. Brown and Dr. Matt L. Ellis of Hendrix College.

Dr. Johnston is a native of Arkansas, a graduate of Hendrix College and of Southern Methodist University. He was accompanied to El Dorado by Mrs. Johnston and during their visit were guests in the home of Dr. and Mrs. J. S. Rushing. J. T. Thompson of Little Rock, member of the General Commission on World Service and Finance, Rev. Arthur Terry, district superintendent and Rev. J. L. Dedman, pastor at Camden, were out-of-town guests for the meeting.—Connor Morehead, pastor.

## STEPHENS CHURCH

We have just finished our Stewardship Course, studying together Dr. Ralph W. Sockman's book, "The Fine Art of Using". We began this study on a Monday evening with fifty men, women and young people present. Throughout the study we had an average attendance of forty percent of enrollment. We always had a brief period of fellowship and song in the beginning. Light refreshments were served the first night.

Those who taught were our own pastor, Rev. H. R. Holland; Percy Sanders, Church School superintendent; Mrs. Judson Bonner; Mrs. Jamie Talley and G. N. Cannon. These teachers did a splendid job.

The members of our church are responding in a fine way to the leadership of our pastor and new Church School superintendent, Percy Sanders. Each Sunday there has been a good increase in attendance for Church School and worship services.

The greatest blessings of life come through Christian associations; and it is our Christian duty to serve God through the church and bring about these associations. This is what we are trying to do, God being our supreme Leader.—Mrs. P. B. Moore, Reporter.

Though we travel the world over to find the beautiful, we must carry it with us or we find it not.—Emerson.

## News About Hendrix College

### Dickinsons to Come to Hendrix

Dr. and Mrs. Clarence Dickinson of New York City, widely-known organists and directors of church music, will be in Conway May 21 under the auspices of Hendrix to present a series of lectures and direct a hymn festival. Included in the programs planned for the day are a lecture on music in worship, an illustrated lecture on the music of the Wesley family and a community-wide hymn festival.

The Rev. H. M. Lewis, district superintendent of the Conway District, is inviting pastors and ministers of music from churches in his district to attend the activities of the day. The Hendrix Christian Association and the Hendrix Theolog Fellowship, together with the Rev. James S. Upton, professor of religion, and J. Glenn Metcalf, associate professor of music, are assisting in making arrangements.

Plans now being completed for the hymn festival include participation by the Hendrix Choristers, the Arkansas State Teachers College Chorus, the Central College and Conway High School glee clubs, and the choirs of the First Methodist, First Presbyterian, First Baptist, St. Peter's Episcopal and First Nazarene Churches.

### Alumni Induct Seniors

Seniors at the college were inducted into the Alumni Association at the traditional candle-lighting

services April 25. The Rev. Fred R. Harrison of Pine Bluff, president of the alumni, presided. He gave the welcome and administered the ritual to the seniors. Dr. Matt L. Ellis, president of the college, lighted the alumni candle from which the seniors lighted small candles. The Rev. Mr. Harrison is a member of the class of 1922 and Dr. Ellis of the Henderson-Brown class of 1921.

Miss Sara Frances Morehead of the Galloway class of 1929 read a poem written especially for the induction by an alumnus. George Lindahl of Malvern, president of the class of 1947, responded to the welcome. Following the service, the seniors formed the traditional "H" with their lighted candles and sang the Alma Mater. The invocation was by the Rev. James S. Upton, class of 1931, and Corliss R. Arnold, class of 1946, was organist.

Following the alumni induction, the seniors were guests at a dinner at the Hotel Bachelor. The Rev. D. Mouzon Mann, class of 1940, was speaker. Miss Myrtle E. Charles, class of 1908, and Miss Vivian E. Hill, class of 1910, were in charge of arrangements for the induction and banquet.

### Seven Attend Under Church Aid

Seven students are attending Hendrix this year on scholarships from the Board of Education of the Methodist Church, according to an announcement from Dr. T. S. Staples, dean of the college. A number also are attending on loans from the Student Loan Fund.

The students attending under the Board of Education scholarships are Tom Allbright, Clinton; Miss Carol Beth Cade, Pine Bluff; Miss Mary

Margaret Holmes, Crossett; Miss Nancy Schisler, Passo Funda, Brazil; Miss Irma Ann Ward, Stuttgart; Miss Ruby Galloway, DeWitt, and Miss Jean Cook, Benton.

Awards are made on the basis of scholastic ability, Christian character and the promise of distinctive service ability. The scholarship pays the student's regular tuition up to \$400.

### H. C. A. Elects

Ray King of Perry has been elected president of the Hendrix Christian Association to succeed Virgil Bell of Mena. Miss Martha Love of Jonesboro is vice president, Miss Merrie Jack McKinney of Marvel, secretary, and Charles Casteel of Haynes, treasurer.

### College Receives Army Building

Hendrix has obtained from the government a temporary classroom and office building and construction has begun. The basis of the structure is a building from the Army air field at Stuttgart.

The building, which is being located just south of the Library and east of the Administration building, is of frame construction with drop siding. Labor and new materials is being furnished by the government, and engineers of the Federal Works Administration have let the contract for the construction.

The building will furnish badly-needed facilities, including four offices for instructors, two classrooms 40 by 20 feet, one classroom 35 by 20 feet and one classroom 25 by 20 feet.

Construction on the four new buildings called for in the recently conducted \$1,000,000 campaign for the college will be begun as soon as

conditions are sufficiently favorable. Committees of the faculty and the board of trustees together with the architects are progressing with plans for location and construction.

### Plan Home Week

An elaborate program will constitute the college's observance May 4 to 11 of National Home Week. The Hendrix Christian Association and the departments of business, religion and homemaking are sponsoring the activities.

Dr. C. A. Archer, Jr., of Conway will conduct a medical forum on marriage May 5. He will discuss problems submitted by students.

The Rev. W. Neill Hart of Little Rock will speak on May 7 on love, courtship and marriage.

May 8 Floyd Gillis, associate professor of economics, will discuss the financial problems of a family and William J. Clark, Conway attorney, will speak on the legal aspects of the family.

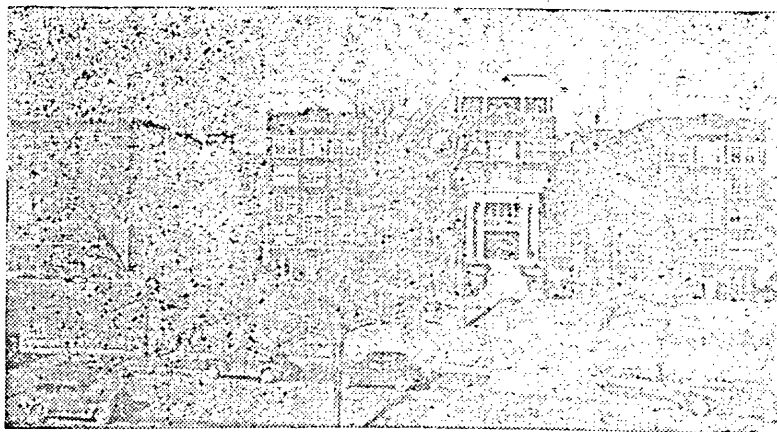
The Rev. James S. Upton and Miss Annie Maude McCorvey are faculty advisors for the observance.

### About The Campus

Miss Myrtle E. Charles, professor of French, and Miss Arlie Salmons, assistant professor of modern languages, attended a foreign language conference at Natchitoches, La., May 2 and 3. Miss Charles appeared on the program. A. C. Maddox, a 1910 graduate of Hendrix, is acting president of Northwestern State College where the conference was held.

Ernest Hankins of Warren has been elected president of the Hendrix Booster Club to succeed Tom Mills of Conway. Other officers: (Continued on Page 14)

# Baptist Hospital Celebrates National Hospital Day



In celebration of National Hospital day, Baptist State Hospital will hold Open House from 2 to 4 P. M., Sunday, May 11th. The Women's Auxiliary and hospital personnel will receive guests and members of the School of Nursing will personally conduct interested people over the institution to observe the inside workings of the many departments.

**BABIES SPECIAL GUESTS.** Babies who have been born in Baptist hospital within the last three years are to be special guests. Their families are urged to bring the children for this occasion. Souvenirs will be provided

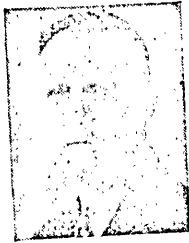
cerning hospitals can be answered during these demonstrations. The Florence Rudisill Memorial chapel will be dedicated, as well as the new organ which has been placed in this chapel.

**OPEN HOUSE OLD CUSTOM.** Open house has been in celebration of National Hospital day for many years at the Baptist hospital. This program was not carried out during the War due to the shortage of help and other unfavorable conditions resulting during those times. The hospital is still

# On A Wide Circuit

By W. W. REID

## LOOKING IN AT THE CHURCH WINDOW



I AM the window of your church through which men and women and children look out upon the world—upon the communities nearby, and out to the uttermost parts of the earth. The minister, the teachers, the Word of God read from the pulpit: all help people to take eyes and minds off their immediate concerns and take their neighbors and the whole world into their view.

And just as the fellowship and the service inside the church change and beautify human life, so those who look out through me upon the world, its hungers, its needs, its sins, are impelled to do something for the people beyond. That is the great impulse of the Christian faith: to share with others the joys and the satisfactions that have come through the knowledge of Jesus Christ and the ministry of his church.

Men and women look out through the window of the church and find about them other men and women with like sorrows and sins and problems—and they invite these strangers and brothers into the helpfulness of their fellowship. They see the forgotten people—the migrant laborer, the lonely immigrant, the misunderstood and proud member of some minority group—Japanese, or Negro, or Jew, or Mexican—and they establish with them Christian fellowship through church, and school, and clinic, and efforts for social and economic justice. They see a new paganism in the unchurched city multitudes, in the neglected rural areas, in the communities, old and new, where children are crowded into tenements, or roam the streets uncared for, and where crime is in the making through little fault of the youthful criminal-to-be: church people see all

this and they join their efforts in trying to face and solve these human needs. They ask, "What would Jesus do about this?" and then they try to do it.

And men and women look out through the window of the church to the great and teeming populations beyond the oceans; upon millions of people who do not yet know of God, and of Jesus Christ, and of the power of the Holy Spirit in re-making the world. And they send missionaries to tell them the Gospel, to gather them into Christian families.

They see men and women hungry and homeless and hopeless because of the ravages of war—and they give their sons and their wealth to relieve and to rehabilitate.

They see people dying on the streets and with loathsome disease, because there is no medical knowledge and no hospital care—and they send doctors and nurses, and build hospitals, and dispensaries, and clinics, to minister to them.

They see men hunger because of meager returns from their toil on the land, or because of poor seeds, or inadequate knowledge, or wasteful tools—and they send agricultural specialists, in the name of Christ, to teach them a better way.

They see men and women and children dwarfed in mind and in spirit, because there is no school and no teacher to lead them into the accumulated knowledge of the ages, because they are unable to read the Word of God or understand the other relations God has made through literature and science and religious faith—and the people of the church send missionary teachers to open their eyes and their minds to all God's wonders and beauties.

Yes, I am a window in a church that stands in the very center of the world—looking in upon growing, changing human life; looking out upon human needs and the service of the people of the church in ministering to these needs.

### REV. W. B. HUBBELL WRITES HIS FRIENDS

Smithville, Oklahoma, April 10, 1947

Dear Brother Wayland:

I have a host of good friends in Arkansas. I'd like to write to them individually but can't now, so I am writing to you.

Through your courtesy and that of Dr. Forney Hutchinson I am enjoying the Arkansas Methodist. I've been reading the paper since 1902, or for forty-five years.

I have been keeping up with the Hendrix campaign for a million dollars. Mrs. Hubbell and I are delighted that the fund is over subscribed. We would like to have a part in it and I am enclosing our check for \$100.00 which will help make up some of the shrinkage which always occurs when large numbers of subscriptions are taken.

Forty-five years ago this fall, in 1903, at Jonesboro, Ark., I was licensed to preach. My first appointment was to help Rev. B. A. Phillips close up the conference year. I worked for five months and received \$20. or \$5 per month. At Annual Conference I was slated by Presiding Elder J. D. Sipert for the "Cotton Belt Circuit" which extended from Jonesboro to Brinkley and had eleven preaching places.

But Dr. Stonewall Anderson found me at conference and said, "You must go to Hendrix." I didn't know what or where Hendrix was, nor did I have any money. The next morning Dr. Anderson raised by subscription a loan fund of \$125 and I entered second year academy at Hendrix in January 1904.

I soon found there were a few fundamentals I must have to start with.

1. I secured a small slip of cardboard on which were printed a list

of demerits one might secure. When one got 150 of these he was sent home. At the bottom of the list were instructions how to get these demerits. I was to keep this card tacked on my front door.

2. I was to provide an ax of my own with which to cut my fire wood.

3. I was also to have my own No. 3 zinc tub to be kept upside down under my bed until Saturday night when I was required to get a bath.

I milked cows, cut wood, hauled hay, built walks, mended doors and windows, managed Tabor Hall, until 1910, when I got my B. A. degree. Such years! In 1910-'11 I was superintendent of the Conway public schools. In 1911 I was elected the first Business Manager of Hendrix and I worked at this job until I went to France in 1918. In the meantime I had taken my Master's degree from Columbia University and in 1913 was married to Katie Morris with whom I've had thirty-four delightful years of home life and work for the church.

After a year in France in the Army Educational Corps I came home to find a telegram from my long time friend, Dr. O. E. Goddard asking me to come to Smithville, Oklahoma, and build a mountain school for poor boys and girls. Here we had thirteen years of very valuable and satisfactory work. Then for seven years I was superintendent of the Oklahoma Methodist Orphans Home at Britton, in the suburbs of Oklahoma City. I had the pleasure of selecting a new site at Tahlequah for the Oklahoma Home and of laying out on a beautiful plot of two hundred and twenty acres of land a plan for the future development of a great institution. This plan is now being car-

(Continued on Page 16)

### HENDRIX COLLEGE NEWS

(Continued from Page 13)

Pat Henry, Conway, Vice President; and Allan Mitchell, Sheridan, secretary-treasurer.

Miss Mary Elizabeth Massey of Morrilton, a 1937 graduate of Hendrix, will receive her doctor's degree from the University of North Carolina June 9.

The Hendrix Dames' program of beautification was praised editorially by the College Profile recently. Mrs. M. J. McHenry, Mrs. Cecil Graddy, Mrs. T. S. Staples, Mrs. J. D. Collier and Mrs. V. D. Hall were mentioned as taking part in the program of planting flowers about the lily pond.

Mrs. R. D. Pattillo, counselor at Martin Hall, has been granted a leave of absence until the opening of the fall semester because of illness in her family. Mrs. Irene Watkins of Kensett is replacing her.

The Rev. James S. Upton, professor of religion, was in Yellville May 2 to deliver the commencement address at the high school there.

Dr. Lucian P. Farris, a member of the class of 1908, is retiring as principal of the Oakdale (Calif.) high school and plans to attend commencement exercises at Hendrix

### REVIVAL AT GOULD

We have just closed a successful revival meeting in Gould. It was made successful because of at least five reasons: The church wanted it; the business men closed their places of business for the 11:00 o'clock service; the other churches of Gould co-operated beautifully; the superintendent of the public school, Mr. Hood, gave a place for it in his school program each day and the preaching of Rev. H. O. Bolin, who is pastor of Grand Avenue Church in Stuttgart and who is a specialist in this field of work.

We were greatly revived and six new members were added to our fellowship by baptism.—Charles B. Wyatt, pastor.

June 1.

Paul Faris, director of public relations, will attend the annual convention of the American College Public Relations Association in St. Louis May 14 to 17. He is a member of the ACPRA Executive Council.

Dr. Matt L. Ellis, president of the college, and Dr. E. A. Spessard, professor of biology, appeared on the program of the Arkansas Academy of Science's 31st annual meeting in Little Rock May 2 and 3.—Kenneth Parker.

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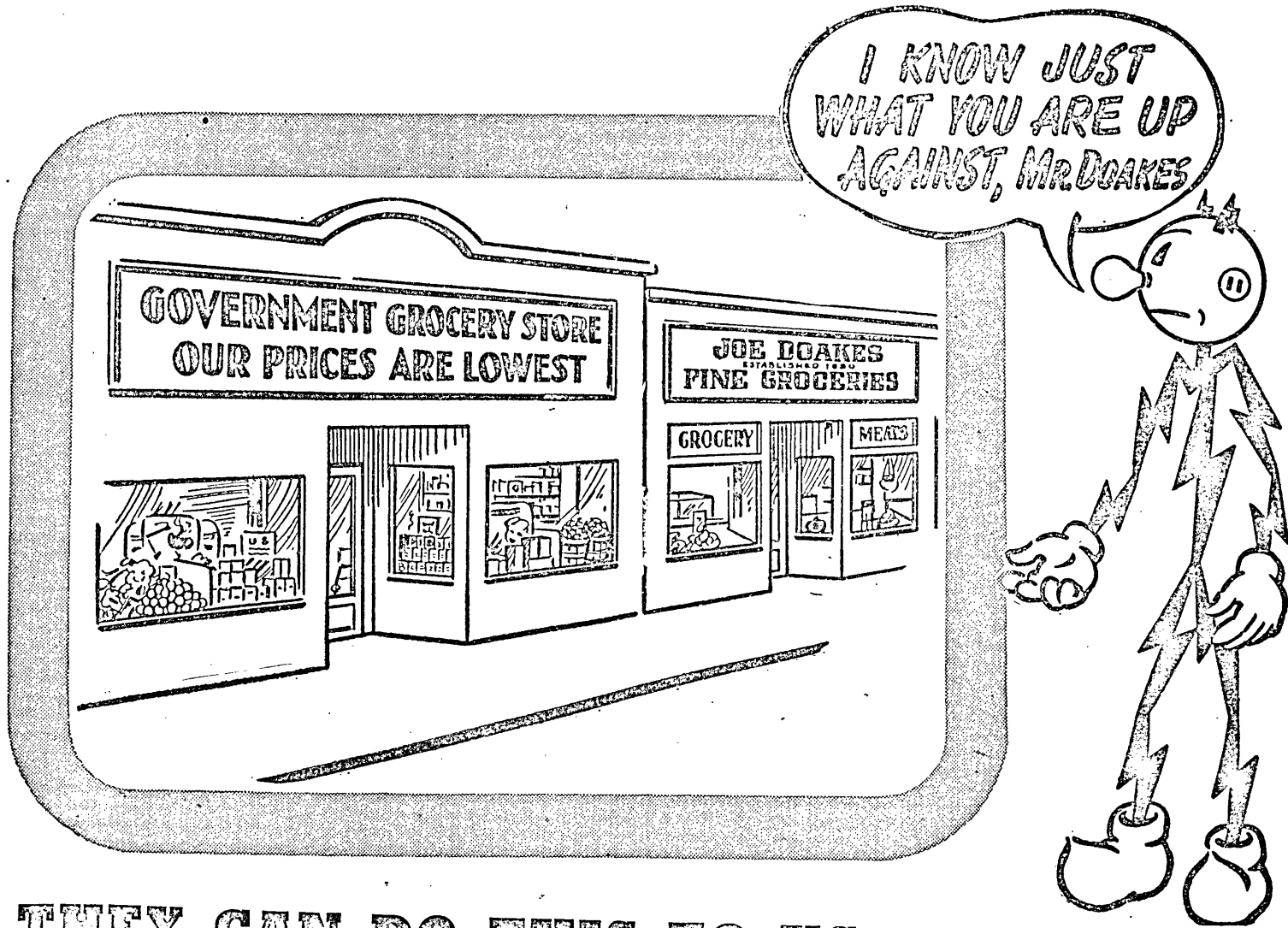
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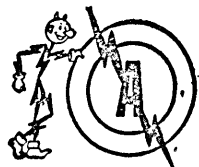


**IF THEY CAN DO THIS TO US, THEY CAN DO THE SAME THING TO YOU!**

The Southwestern Power Administration, a new bureau created by directive of the Department of the Interior, has proposed a far-flung competing public power system, covering all of Arkansas and most of the six southwestern states. The total cost will be in excess of \$200,000,000 in transmission lines and new steam stations. The proposal duplicates practically all power lines and reaches every load center now served by these present utilities. This new SPA does not propose to serve a single customer not now being served, or that can't easily be served.

This proposal creates, by means of an appropriation, and not by act of Congress, but by the back door method, new Regional Authority under the name "Agency." This agency would be 3½ times the size and with 2½ times the transmission lines of the TVA, and with largely the same powers as the TVA. It would be free of regulation, and pay no taxes. The utilities affected by this proposal pay about \$50,000,000 per year in taxes. The more taxes that are lost by the Government going into business in competition with citizens, the higher your taxes will be.

**THEN, TOO, IF THE GOVERNMENT CAN TAKE OVER OUR BUSINESS, IT CAN TAKE OVER YOURS!  
 YOU HAD BETTER WATCH OUT!**



**ARKANSAS POWER & LIGHT COMPANY**  
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## The Sunday School Lesson

By DR. O. E. GODDARD



### THE STRUGGLE AGAINST BAALISM

LESSON FOR MAY 11, 1947

SCRIPTURE TEXT: I Kings 16:29-II Kings 10.

GOLDEN TEXT: Hear me, O Lord, hear me, that this people may know that thou, Lord, art God, and that thou hast turned their hearts back again.—I Kings 18:37.

The struggle between God and Baal was pathetic. Baal had strong leaders. God had weaklings. Ahab, the king, was bad, and Jezebel was worse. She was the daughter of Ethbaal, King of Sidonias. Ahab laid himself out to please her. He built altars and shrines to her god, Baal. Ahab felt that this allegiance would give him the co-operation of the Phoenicians. Was ever the cause of God at a lower ebb than when the king of one of the divisions of the Jews, Monotheists, was building altars to the god of his wicked wife? Any Hebrew that could have faith in Jehovah in such a situation was a hero. God brought forth the hero.

#### Elijah

It is interesting and encouraging to see how often God provides a leader in national emergencies. Witness Luther, Wesley, Gladstone, Lincoln, and a host of others. Elijah had predicted a drought in Israel. Ahab sought his life. The story of how the meal and cruse of oil held out inexhaustibly is so familiar to need repetition here. It showed Elijah's courage when he told Obadiah to tell Ahab that Elijah had returned and could be seen. It was a greater manifestation of courage when Ahab accused him of troubling Israel. Elijah thrust back the accusation to Ahab that the one who troubled Israel was none other than Ahab, the king. "And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Art thou, he that troubleth Israel? And he answered, I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalism. Now therefore send, and gather to me all Israel unto Mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the groves four hundred, which eat at Jezebel's table. So Ahab sent unto all the children of Israel, and gathered the prophets together unto Mount Carmel." (I Kings 18:17-20)

It is most surprising that Ahab obeyed, and assembled the people and the hundreds of priests of Baal. Those priests knew they were frauds. They knew they could not call down fire to consume the sacrifice. All the screaming and yelling and cutting themselves was mere stage play. But Ahab had commanded them to call down fire and they had to pretend they were doing that very thing. Ahab surely was discomforted and humiliated.

#### A Big Show

The contest between God and Baal was desperate. It was a spectacular affair. Thousands of spectators were present to witness the victory of God or Baal. Doubtless the interest was as intense as you ever saw at a world series of baseball. Certainly there was more at stake than ever was at a baseball or the olympic games, or the decennial gatherings at Oberammergau.

One man out and out for God. Great throngs were for Baal. A large number of Israelites having been deceived in part were non-committal.

When the Baal priests failed, Elijah went about his preparations deliberately. He did it in such a way that no one could say there was any fraud or deception in his part of the affair. The fraudulent priests were humiliated, chagrined, when they were so thoroughly defeated. The non-committal Hebrews were convinced that Jehovah is God. The people began to shout, "the Lord, he is God. The Lord he is God."

"There is a way that seems right unto man, but the end thereof is the way of death."

"The wages of sin is death."

"He that soweth to the flesh shall of the flesh reap corruption."

"Be sure your sins will find you out."

"The wicked shall be cast into hell with all the nations that forget God."

Ahab and Jezebel were vile, vicious sinners. They were not only idolators, but they were flagrant enemies of God. They died in shame and disgrace and their blood was licked up by the dogs, their flesh eaten by ravenous beasts. Elijah never tasted death. When it came time for him to be transferred from earth to heaven, God sent down the fiery chariots and guardian angels guided the chariots into heaven, the city of God. This was a peculiar honor God conferred upon Elijah. Such honor was never given to heroes and heroines, martyrs and saints. This man who stood alone facing two of earth's most wicked rulers, throngs of unbelieving Jews, and hundreds of priests of Baal, went out and up in a blaze of celestial glory not accorded any other man!

#### The Aftermath of Each

Ahab's seventy sons were killed. All his relatives were slain. All his followers were disbanded and destroyed. It was a gory affair; a gruesome sight. One grows nauseated in reading the stories.

Elijah's case was quite different. His mantle fell upon Elisha. His good work was continued by Elisha. He never put on such a spectacular show as did Elijah at Mount Carmel, but his life was replete with the miraculous:

Healed the water with salt.—II Kings 2:22.

Children mocked him and were destroyed by the beasts.—II Kings 2:24.

Filled the dry valleys with water.—II Kings 3:16-17.

Supplied oil for the wife of one of the prophets.—II Kings 4:1-7.

Healed Naaman's leprosy.—II Kings 5:14.

Makes an ax swim.—II Kings 6:5-6.

Did you ever read of a life so full of the miraculous? Even after his death his bones in the cave

worked miracles. II Kings 13:21.

#### Never Ending Influences

This world in which we live is passingly strange. Influences never die. Influences good and bad are immortal. The bad influences started by Ahab and Jezebel have come down through the centuries and are still cursing humanity. The good influences started by Elijah and Elisha are at work in the world today. Every good deed, every good word, every good thought lives and moves today. Abraham's influence is alive today. So is that of Moses, David, Paul, Luther, Wesley, and all the heroes of sacred and profane history.

#### A Suggestion

See how many good thoughts you can launch today; how many good words you can speak; how many good deeds you can do.

And again see if you can avoid bad thoughts, bad words, and bad deeds.

How much good, or how much bad will you put into motion this day that will go on to the end of time!

#### FT. SMITH DISTRICT MEETING

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the Coming of the Kingdom. Rev. Mr. Roebuck, pastor of First Methodist Church, Ft. Smith, closed the morning session with a prayer.

Although Mr. Weatherman had promised a sunny spring day, we did have a lovely picnic luncheon served in the church's dining room. Each delegate brought sandwiches—the drinks and desserts furnished by the ladies of the Midland Heights Church.

The afternoon session opened with Mrs. F. M. Tolleson, District Secretary of Spiritual Life, directing worship. Mesdames Cunningham and Tidwell gave a beautiful vocal duet.

"Enlarging the Vision" was presented to the session by Mrs. Elmer Hook, Fayetteville, Conference Secretary of Missionary Education, in her tactful and most pleasing manner. Reports were made by the district treasurer, Mrs. E. E. Sexton, Ft. Smith, and Estelle McIntosh, Deaconess in Scott County.

The very helpful and instructive program was concluded with a skit, "Implanting the Vision through the Program," with Mrs. Hook, Mrs. Smith, Mrs. Allen, Mrs. Tidwell, and Mrs. Downum taking the parts of Secretary of Missionary Education, Secretary of Spiritual Life, Secretary of Literature and Publications, Secretary of Christian Social Relations and Vice-President. Helpful ideas and hints on how to arrange good programs for your society's year of work was the theme of the skit.

The meeting adjourned at three p. m. after each district officer met with local officers for a few minutes of discussion and the giving out of pamphlets, recommendations and literature. Mrs. I. L. Claud, Booneville, was presented to the group as the newly elected Secretary of Children's Work and it was announced the election of Mrs. Leland Hunt, Goddard Memorial Church, Ft. Smith, as Secretary of Missionary Personnel for Ft. Smith District.—Mrs. Gene Davidson, Rec. Sec., Ft. Smith District.

#### REV. W. B. HUBBELL WRITES HIS FRIENDS

(Continued from Page 14)

ried out and a most modern cottage plan Home for Children is being developed.

In 1942 I superannuated on account of the condition of my health and Mrs. Hubbell and I are living in our own comfortable home which we had have in the making for fifteen years on the bank of a beautiful mountain river in the hills of southeastern Oklahoma. My health is gone. Much time in the last eighteen months has been spent in a hospital where a skilled surgeon sought in vain for my relief.

God has been abundantly good to us and we have been very happy in our work.

Greetings to our many friends.

With kindest regards and best wishes for you personally I am,

Very truly,  
W. B. Hubbell.

#### PEORIA PASTORS OPPOSE BINGO IN CHURCHES

PEORIA, Ill.—(RNS)—The executive committee of the Peoria Ministerial association went on record here as strongly opposed to a petition by Alderman Walter Grant calling for relaxation of the ban on gambling to permit bingo games in churches and organizations.

Grant's argument was that bingo is a small affair compared with horse race betting and games of chance in gambling houses, and he declared "there are many Christian people who want to have a little fun."

That remark brought a quick rejoinder from the ministerial association, representing practically every clergyman in Peoria. They asserted, "The Protestant churches of Peoria consider gambling in any form deleterious to the morals of the community. And we are solidly behind the mayor's efforts to make Peoria a cleaner community in which to live."

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